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EDITORS:

WILLIAM J. POTTER. B. F. UNDERWOOD.

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BOSTON, MASS., THURSDAY, JULY 5, 1883.

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REMOVAL.

The office of the Free Religious Association and of *The Index* has been removed to 44 Boylston Street, next door east of the Public Library, and in the same building with the Household Art Rooms. Correspondents will please take notice.

CURRENT TOPICS.

CHARLES FRANCIS ADAMS, in his Phi Beta Kappa Oration last week, advanced views in regard to collegiate education and the classics which are likely to provoke discussion. He sustains the views substantially of Herbert Spencer, as presented in his famous essay on Education.

ACCORDING to a statement in an exchange, Dr. Macon, of the Inebriates' Home at Fort Hamilton, L.I., has looked into the family history of one hundred and sixty-one patients there. He learned that ninety-eight of the number had drunken fathers; six, drunken mothers; and sixteen, grandparents and other near kindred who were intemperate. Fifteen were of families in which insanity existed, sometimes along with inebriety.

AN amendment to the school laws of the State of Michigan has been made, requiring a provision in every school for "instructing all pupils in physiology and hygiene, with special reference to the effect of alcoholic drinks, stimulants, and narcotics generally upon the human system." The same amendment requires that every teacher, before receiving a certificate to teach, shall pass a "satisfactory examination" in regard to these subjects.

REFERRING to "the God-in-the-Constitution party," which fortunately is not very large or prosperous, the *Banner of Light* well observes: "Professing to desire but larger rights on the one hand, and to demand a guarantee for a surer morality, with expressions of a higher reverence, on the other, the real purpose is to obtain joint control of the fundamental law on which our civil and religious freedom rests, and use it for the benefit of sects, instead of defending it for the spread of the largest possible human liberty."

SAYS the *Christian Statesman:* "No man need be deeply versed in the history of a hundred years ago to know that Thomas Jefferson's views of personal liberty involved the denial of all right of the State to acknowledge God, or to render him public homage or service," and the *Statesman* might have added, at the same time, to protect the adherents of all religions in their worship, and the adherents of all systems in the enjoyment of their beliefs, requiring only that they do not infringe upon the equal rights of others.

AT coronation banquets in Russia, the toasts are greeted with salvos of cannon, the number of guns being in proportion to the importance of the toast from a courtly point of view. "The Emperor" calls for sixty-one guns; "The Empress," for fifty-one; "The Imperial House," for thirty-one; and "The Clergy and all faithful Subjects"—that is, the whole population, the house of Romanoff excepted—calls for only twenty-one guns. In this ceremony, the Czar is recognized as three times greater than the people, and the Romanoff family as seven-eighths of the State.

A NEW YORK correspondent of the *Congregationalist* writes: "The Salvation Army does not get on well in East Brooklyn. The citizens complain of the noise and rowdyism of the gathered street crowds, and the ancient church in which the Army has rendezvoused was set on fire during a service. A girl of twenty, known as 'Captain Lou,' lately one of their exhorters, was arrested for theft on Thursday evening, while haranguing a crowd from the steps of a house in a hard neighborhood in this city. She had on a dress and jewels stolen from a Brooklyn lady, and had four tickets for valuables stolen from two or more Brooklyn ministers, whose confidence she had gained by her pious pretences."

IT is often said that theology begins where science ends. We have not lately seen a better illustration of this statement than is afforded by the following extract from a report of a sermon by Rev. W. H. Cudworth of this city: "Men and women perfected on earth or in heaven are angels. If we can find out how the angels are occupied in heaven, we can also find out how we shall be occupied when we get there. The angels bless God. The angels are actively employed in the execution of God's commandments. The angels teach God's Word, and are taught by it. The angels are God's ministers messengers, emissaries. Lastly, the angels do God's pleasure. Here are seven distinct classes of occupation for the soul in heaven, covering the exercise, development, and perfection of all the faculties the soul possesses."

A WRITER in the *Congregationalist* thus refers to the appearance of the ruin wrought by a cyclone in the West: "It is not a straight and direct blow: it is a grinding, mashing, twisting, crushing, as if the great vials of wrath were being poured out, and all the furies of the abyss were clamoring and shrieking to see which could do the most hurt. Two churches were smashed to splinters. One of them shows the pews almost intact on one side the aisle, and on the other side they are ground to powder. I have been to look at the ruins twice, and the last time with a sickening heart, which leads me fervently to add to my litany, From cyclones, good Lord, deliver us. No power can resist, no foresight prevent. The place of safety is the hole of a fox, deep in the ground. A bomb proof might do, but nothing less."

CHIEF MOSES and his band, who were brought to Washington recently by authority of the War Department, attempted to show their adaptedness for civilized life, one evening, by getting drunk. A Washington paper contains a report of an interview with Commissioner of Indian Affairs, Price, a well-known temperance worker, from which we give the following: "'Mr. Commissioner, did you furnish the money for the Indians with Chief Moses to get drunk?' 'No,' replied the commissioner. 'I guess the War Department furnished the money.' 'Are you going to prosecute the people who sold them the liquor?' continued the reporter. 'I tried that once in this town,' was the emphatic reply, 'and I will not attempt it again. I don't believe there is enough virtue and intelligence in this town to convict a man for selling liquor to an Indian, and I would like to get up on a platform and tell the people so. We had a clear case last time, but it was lost by perjured testimony.'"

THERE is a desire among the liberal people of Washington to open the National Museum, the Smithsonian Institute, the Congressional Library, and other similar institutions on Sunday. One of the reasons urged is that these places observe the same hours as the government offices in opening and closing, and thus the government clerks and employés are debarred from using them. The *Christian Statesman* gravely remarks: "It does not occur to those who reason thus that the rule which closes these institutions in the early afternoon is a purely human arrangement, while the rule which consecrates every seventh day to the duties of religion is a law of God." The same paper adds: "We are glad to see it stated that, of many ministers in Washington who answered a request for an expression of opinion on this subject, only two, and one of these a Roman Catholic, are in favor of the proposed change." We hope the movement on foot in Washington will succeed in spite of the so-called "law of God" and the "opinion on the subject" of the orthodox ministers of that city, who are in favor of depriving the people of opportunities for instruction and enjoyment on Sunday under the pretence of obeying a divine command, when there is not a line in the Old or New Testament directing the observance of Sunday as the Sabbath.

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JUDGE HOADLY AND THE FREE RELIGIOUS ASSOCIATION.

Correspondence between Judge Hoadly of Ohio and the President of the Free Religious Association, on the Meaning of the Association.

CINCINNATI, June 27, 1883.

My dear Mr. Potter,—As the newspapers have informed you, I have been nominated as the Democratic candidate for Governor of Ohio. Almost immediately upon the heels of this nomination came a series of charges in the Republican press, *first*, that I am an atheist; *secondly*, that I am an agnostic; *thirdly*, that, by reason of my connection with the American Free Religious Association, I am pledged to the destruction of the Christian religion and of Christian principles. I telegraphed you on Saturday last for a copy of the constitution of the Free Religious society. I think I understand the constitution, but should be glad to have authentic documents before me. When I was asked, many years ago, to become a vice-president of the American Free Religious Association,—of which, as you are aware, I have never been able to attend any meeting,—three circumstances strongly impelled me to yield a graceful assent; namely, *first*, the character of the men connected with the society. At the head of the list of vice-presidents was the greatest American then living, Ralph Waldo Emerson; and with him were associated that eloquent political orator and leader of the progressive Republicans of New York, George William Curtis, editor of *Harper's Weekly Journal of Civilization*; that robust and eloquent divine, as truly a man of God as any who stands in any American pulpit, Robert Collyer; that learned *savant* and teacher of science, E. L. Youmans, of the *Popular Science Monthly*; that scholar, preacher, soldier, statesman, who first led the colored men of America to fight in battle array for their country, Thomas Wentworth Higginson; the rabbi of the synagogue of my own city, my personal friend, Dr. Isaac M. Wise; and other gentlemen and ladies whose efficiency in the work of philanthropy, high standing in society, and established and deeply religious character gave assurance that the work of their hands would be one to the building up of true religion. And, *secondly*, I was attracted by the pledge of one of the articles of the constitution, that no man by joining the American Free Religious Association surrendered any religious opinion or gave assent to any religious dogma. And, *thirdly*, I believed with my whole heart in the fundamental principle of the society; namely, in the advancement of religion and morality in the spirit of liberty. These views I still entertain. And I have been glad to know that in the years that have passed, during which I have been prevented by remoteness of residence from attending any of the meetings of the society, there have appeared on its platform, at its anniversary meetings and elsewhere, men of all shades of religious opinion, including Evangelical Christians.

Now, it is said publicly that in some way this society is pledged to receive no members or to have no affiliation with persons or societies who recognize the Christian name. I have not the exact alleged phrase before me, or I would communicate it to you. I never heard of anything of this kind before; but I await with anxiety the receipt of a copy of the constitution in order that I may know whether the freedom which I have supposed was characteristic of the American Free Religious Association, and which has included men like Robert Collyer and James Freeman Clarke, associated on its platform with men like Minot J. Savage, John W. Chadwick, and yourself and your associate. Mr. Underwood, is really hampered by any such statement in the constitution. Please send me a copy of the constitution at once, and greatly oblige Your friend,

GEORGE HOADLY.

Rev. WILLIAM J. POTTER,
3 Tremont Place, Boston, Mass.

BOSTON, June 30, 1883.

Hon. GEORGE HOADLY:

My dear Sir,—In reply to your letter of the 27th inst., I hasten to say that a copy of the constitution of the Free Religious Association has been sent to you. If you have received it, you have already been made aware that your understanding of it, as expressed in your letter, was correct in every particular. But lest that may have failed to reach you, let me quote here the articles which define the objects and membership of the Association. They are as follows:—

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

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

The other articles refer only to the election and duties of officers, the appointment of meetings, and the terms of amending the constitution. The important parts above given will make it plain, to every one who understands the English language, that the Free Religious Association makes no religious name, dogma, or opinion a bar to fellowship. And as a matter of fact, having been Secretary of the Association from its organization in 1867 until a year ago, and President of it since the latter date, I know that a very considerable portion of its members adhere to "the Christian name." The Association is entirely unsectarian, with a membership of different religious views and even of different religions. The members are united only in the application of the principle of free inquiry to religious problems, and in placing the moral and philanthropic interests of religion before its speculative. A large part of them, doubtless, believe that the special religions of dogmatic authority must in time disappear by reason of the advance of liberty of thought and the corresponding growth of a larger idea of religious unity and of practical human brotherhood; but even that belief is not constitutionally imposed on any as a condition of membership in the Association.

You are entirely right, too, in the list of names with which yours has been associated in the vice-presidency of the Association,—with one technical exception. Rev. Robert Collyer has not been an officer of the Association, but he has been a member—is possibly so to-day—and a speaker on its platform, as have been all the others you name. Persons of various religious opinions, including Evangelical Christians, have been repeatedly invited, and have in a number of cases accepted the invitation, to speak in its lecture courses and at its conventions. Bishop McQuaid of the Catholic Church once lectured by invitation before the Association, giving the Roman Catholic view of the public school question.

It is but right that I should add that I state these things solely in the interest of truth and fair dealing, and not from any special wish to forward your canvass for the governorship. I have always acted with the Republican party; and so far as I understand, at this distance, the issues involved in the pending election in Ohio, much as I respect your ability and character, I cannot consistently hope for your political success in this contest. But truth and justice are dearer to me than any party; and, were I a citizen of your State and these slanderous stories should continue to be repeated by the Republican press against the Free Religious Association for the purpose of damaging you on account of your connection with it, I might be compelled to exercise the "divine right" of bolting the ticket of my own party in order to make my protest against such means of winning a victory. Your letter does not refer to the charges against *The Index*, as the organ of the Association, which have appeared in some of the Ohio journals, and which only a still more reckless and malicious ignorance could have originated. They are, doubtless, a part of the outburst of the same partisan bigotry. That a publication which receives in any way the countenance of such persons as you mention—and several of them are among its regular contributors—should be a "vile" and "socially-degrading sheet" is a charge too absurdly incredible to require other refutation. Yet you know, from many years' acquaintance with the paper itself, as do many readers of it in your State, what it may be reasonably hoped all the better informed of your editors know, that *The Index* has been conspicuously distinguished for its vigorous defence in the liberal ranks of the very highest standards of social and personal morality.

I am, sir, with great regard, yours sincerely,

WM. J. POTTER,
President of the Free Religious Association.

SACRED SCRIPTURES.

"Each nation," said Emerson in the *Dial*, "has its Bible more or less pure. None has been as yet willing or able in a wise or devout spirit to collate its own with those of other nations, and, sinking the civil-historical and the ritual portions, to bring together the grand expressions of the moral sentiment in different ages and races, the rules for the guidance of life, the bursts of piety and of abandonment to the Invisible and Eternal,—a work inevitable sooner or later, and which we hope is to be done by religion and not by literature." Since this was written, more than forty years ago, there have been various attempts in the direction pointed out by it. The sympathy of religions has since then been greatly fostered and developed. A science of Comparative Religion has been born and grown to lusty manhood. What a roll of honorable names is that reporting the masters of this science, and how it lengthens as the years go by! What deeper introduction we have had into the heart and life of all the great religions of the ancient world! But we are still far enough from that collation of the Sacred Scriptures of Antiquity which the prophetic soul of Emerson divined. Mr. Conway's *Sacred Anthology* is, I believe, the most notable attempt that has yet been made in this direction, and it leaves much more to be desired than is made up by Mr. Schermerhorn's more recent *Sacred Scriptures of the World*. Only by the multiplication of such attempts will come the

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realization of Emerson's prophetic dream. No nation, no religion, ever will in any formal way, through certain duly accredited representations, collate a Bible of Humanity. Not mechanism, but organic evolution is the method of religious change and growth. The universal Bible must ever be as undefined and indefinable as the universal church. In the mean time, blessed are they who know that there is such a Bible, and who do their part as best they can to cause its general recognition. And those of us who are the ministers of religion must not permit their work to lie in the infertile soil of books as seed-corn in the hand of an Egyptian mummy. We must take the seed corn of their thought, and with the living voice scatter it abroad upon the hearts of those whom we address. It is a lamentable fact that seldom are the sentences in other scriptures translated into such wholesome, homely, hearty phrases as those of our own Hebrew and Christian Scriptures. It is the difference between "much learning hath made thee mad" and "excessive erudition hath impaired thine understanding." But, in spite of such discouragements, it is still possible to read from week to week to an attentive congregation the sentences of a universal Bible in which there is neither Jew nor Greek exclusively, neither Christian nor Mohammedan, nor Buddhist nor Brahman.

Having done this, shall we have done enough? It seems not so to me. I crave a Bible of humanity, a universal scripture that shall be something infinitely more inclusive and expansive than any collation of ancient scriptures that has yet been made, or that ever can be made, whatever wit or taste or spiritual discernment goes to the culling of its phrases in the wide gardens of the ancient world, however catholic in their inclusion. I think we grieve the Holy Spirit when we speak and act as if the canon of the Bible of Humanity would be complete if all the noblest scriptures of the ancient world were strung into one glorious anthology. For myself, if I had to choose between such a Bible and a Bible containing all the highest wisdom, all the purest ethics, all the most generous aspiration of the modern world, I should take the last and cleave to it, and let the other go. We need a catholicity that shall be equal to this perception and to the action that it demands. "Why should not we also enjoy an original relation to the universe?" It is the voice of Emerson that speaks, and it continues: "The sun shines to-day, also. There is more wool and flax in the fields. There are new lands, new men, new thoughts. Let us demand our own works and laws and worship." Why not, and our own Bibles, too? Is the water of life only there in China, or India, or Judea, that we should be craning our buckets over into those ancient wells. Nay, but as pure and sweet as they are bubbling at our feet. Within this present century, more noble scriptures have been written than you can find in Vedas or Tripitka, in Bible or Avesta. We want a catholicity that shall perceive that this is so and act accordingly. "The highest problem of authorship is the writing of a Bible," said Carlyle to Herand, quoting Novalis. "That is precisely what I am doing," said Herand. I know not if even such conceit is not more creditable than the prevailing disposition to believe that Bible writing is entirely an affair of by-gone times. If we can add no sentence to the Bible of humanity, we can at least allow that sentences are being added every day; and it is incumbent on us to honor these new sentences by our habitual use in our religious services.

If long familiarity with sacred sentences makes them a fount of sweet association, surely it has another and a very different operation. It may not breed contempt, but it often breeds indifference. If the Scripture lessons read on Sundays in the majority of Christian churches were read backwards instead of forwards, the amount of inspiration and suggestion proceeding from them would not be appreciably less. Both sense and heart are as dull to them as to the recurrent phrases of a liturgical service. And seeing that these things are so, we want a Bible of Humanity that shall be inclusive not only of the best in all the ancient scriptures, but of the best that finds an utterance in each new time. "The word of God is not bound." It is a Bible saying, and how true! It is not bound within the covers of the Bible. It is not bound within the compass of all ancient scriptures. It is not bound to any past. We want a catholicity that shall take its stand upon this wide and deep foundation. A pebble is not so much smaller than the planet to whose side it clings as is the Bible less than the already realized experience of the human soul, beyond whose boundaries lie immeasurable realms awaiting our appropriation. Let us, with all tenderness and reverence,—those of us who are to this manor born,—cleave to the Bible for its honest worth, unswerved from our allegiance to it by the inanities of those whose noisy advocacy is the worst it has to fear. But let us never forget how little of the total scriptures that we need for our harmonious development is written here, or in the aggregate of all the scriptures of the ancient world.

JOHN W. CHADWICK.

THE OATH QUESTION IN ENGLAND: ITS PAST AND ITS FUTURE.

The rejection by a majority of three votes of the government bill to admit newly elected members of Parliament on affirmation, if they prefer, instead of on oath, brings the oath question in England to a definite conclusion, so far as regards the immediate questions round which it has centred. It will now take a much wider form, and become in the future a plain and important discussion of the elementary principles of liberalism which have been obscured up to the present time by considerations of personality and party politics. This conclusion forms a fitting time for a review of the affair from the beginning; and, although most persons know something of its successive steps, and although, as has been said, the principles involved are but the most elementary ones of civil liberty, still, as an index of contemporary thought and religious feeling, and because it is destined to form the basis of a much more comprehensive movement, such a review is very desirable.

In the first place, the oath question has been before the public so long that an historical recapitulation is necessary. It has followed a logical development from the beginning; and this I will narrate as briefly as possible. There can be no doubt that, in years to come, this phase of English political history will be regarded with extreme interest and no less amazement, so that we shall do well to obtain a consecutive view of it. On May 3, 1880, the Speaker of the House of Commons was informed that Mr. Charles Bradlaugh, one of the members for Northampton, claimed to make an affirmation or declaration in place of taking the usual oath of allegiance. A committee was appointed to consider the matter, and subsequently reported that he had no right to do so; whereupon, he presented himself at the table of the House, and claimed to be sworn in the usual manner. After prolonged debate, amid much excitement, Mr. Labouchere—the other member for Northampton—moved that Mr. Bradlaugh be allowed to affirm. This was defeated by two hundred and seventy-five to two hundred and thirty. The next day, Mr. Bradlaugh addressed the House from the bar, and, on refusing to withdraw, was taken into custody by the Serjeant-at-arms, being released, however, on the following day. A resolution was subsequently moved by Mr. Gladstone, and carried by three hundred and three to two hundred and forty-nine, allowing Mr. Bradlaugh to affirm, "subject to any liability by statute," *i.e.*, liability to a fine of £500. The courts of law decided against him, and their decision was confirmed by the Court of Appeal. Mr. Bradlaugh then resigned his seat, and was re-elected at Northampton. After re-election, he again presented himself to be sworn; whereupon, Sir Stafford Northcote, the leader of the opposition, moved and carried a resolution forbidding him to do so. Soon afterward, the Attorney-General moved for leave to bring in a bill allowing members to affirm. The bill was debated at great length, and the debate adjourned. Mr. Bradlaugh then presented himself again to be sworn, was again ordered to withdraw. He did so, and the Sergeant-at-arms was ordered "to remove Mr. Bradlaugh from the House until he shall engage not further to disturb its proceedings." Mr. Gladstone having announced that the Parliamentary Oaths Bill would not be proceeded with that session, Mr. Bradlaugh addressed a great meeting of his supporters in London, and expressed his determination to proceed forthwith to the House and to take the oath. Accompanied by many thousands of persons loudly cheering him, he went to the House and was about to enter, when he was confronted by the officials and refused admission. A violent struggle ensued, and he was forcibly expelled. After two more fruitless efforts on his part to be sworn, Mr. Labouchere moved for a new writ for Northampton. Another long debate followed, in the midst of which Mr. Bradlaugh made his way into the House, walked up to the table, drew a copy of the New Testament from his pocket, and, before the astounded members knew what he was doing, administered the oath to himself and took his seat. A very lively debate followed; and on the next day he was expelled by a vote of two hundred and ninety-seven to eighty, moved as usual by Sir Stafford Northcote, and a new writ was ordered for Northampton. It was generally believed in London that the electors of Northampton could not be depended upon to return him again, his majority having fallen from seven hundred in 1880 to one hundred and thirty-two in 1881. In spite, however, of every effort on the part of his opponents, he was returned for the third time, but by a small majority. When he presented himself in the House, the same old scene was repeated. An amendment to Sir Stafford Northcote's motion to permit oath or affirmation at option was lost by two hundred and fifty-seven to two hundred and forty-two, although supported by the government. During the remainder of the session of 1882, Mr. Bradlaugh was occupied and his name kept prominently before the public by several actions at law, arising out of his parliamentary proceedings. At the opening of the session of 1883, he addressed a mass meeting, at Trafalgar Square, of his supporters from all parts of England. From this meeting, he went to the House to learn the intentions of the government, and retired to wait on hearing from Mr. Gladstone that an Affirmation Bill would be introduced at once. This bill was formally read a first time without opposition, but was rejected on its second reading on May 4, by two hundred and ninety-two to two hundred and eighty-nine. This result, which was caused by the defection of a number of Liberals and nearly the whole Irish vote being cast with the Conservatives, was received by the victorious party with

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such riotous demonstrations of joy as have perhaps never before been witnessed in the House of Commons. On May 5. Mr, Bradlaugh again offered himself, with the customary two introducers, to be sworn. Sir Stafford Northcote again moved that he "be not permitted to go through the words of the oath." Mr. Bradlaugh was then, at his own request, heard at the bar of the House, and retired.

So much for the history of this question. As I have said, the principles involved in it have been for many people completely, and by many people deliberately, obscured. Therefore, it is necessary to separate clearly the two issues which have been raised. We may call these the personal and the theoretical, or, more simply, the question concerning Mr. Bradlaugh, and the question concerning religious tests in politics. In the first place, then, it is very unfortunate that such a question has come to the front in close connection with the personality of Mr. Bradlaugh. For it cannot be denied that, justly or unjustly, he is extremely unpopular; and this not only among the conservative and orthodox persons to whom his political and religious views would naturally be abhorrent, but also among many people who hold views more or less like his own. His connection with Mrs. Annie Besant in the publication of certain works upon which I need not dwell, but which the Tory papers have never hesitated to call the "filthy book," has, again justly or unjustly—I am merely stating facts and not discussing his opinions—roused against him a wide-spread and bitter dislike. Many unpleasant stories, however untrue, have been circulated about him and readily enough believed by people who hold moral obliquity to be the logical result of intellectual scepticism; and I think much harm has been done to him by the repulsive appearance given him in the cartoons of *Punch*.

The opponents of the Affirmation Bill were, beyond all question, actuated more by hatred of Mr. Gladstone than by love of religion,—"more by the desire of worrying a government than of honoring God," as Mr. Bright put it,—and of course they availed themselves to the utmost of Mr. Bradlaugh's unpopularity. In every possible way, they sought to connect his personality and his views with the government and the bill. "Gladstone and Bradlaugh," "Bradlaugh and Blasphemy," "Bradlaugh, Beer, and Blasphemy," "Bradlaugh, Beer, Blasphemy, and Blatheramskite," were, according to these truthful and delicate critics, ministerial war-cries. The Tories persistently alluded to the measure as the "Bradlaugh Relief Bill"; and at the present moment the walls are placarded with some self-styled "Thoughts that speak and words that burn," of which the following is a fair specimen: "The miserable atheist Bradlaugh, with a small, wretched, and blasphemous rabble, is thundering at the doors of the British House of Parliament; but the voice of the nation has been heard, and Blasphemy is vanquished." Taken simply as a statement of facts, this clap-trap is a string of gross lies, as the composers of it must have known perfectly well. Mr. Bradlaugh's demeanor has not been unobjectionable, but he has raised himself in public estimation by his dignified and self-restrained speech from the bar of the House after the rejection of the bill. This trick of the Tories has been unfortunately most successful, as may be gathered from the following passage from Mr. Gladstone's great speech: "Do you suppose that we are ignorant that in every contested election that has happened since the case of Mr. Bradlaugh came up you have gained votes and we have lost them? [Cheers and counter cheers.] You are perfectly aware of it. We are not less aware of it." If the Tories had not had the name of Bradlaugh to conjure with, if Mr. John Morley, for instance, had refused to take the oath, the issue would almost certainly have been otherwise. (And, by the way, that Mr. Morley—in whose books the name of God is spelt with a small *g*, so unorthodox was he, and who is the author of the apposite remark, "If unbelievers and doubters were more courageous, believers would be less timorous"—should not have thus refused, making a conspicuous protest at the time when the first principles of civil liberty were in danger of being overthrown, was to many a disappointment, and remains a puzzle.) It is said that a Tory squire, feeling sure that Northampton would not return Mr. Bradlaugh a third time, deplored, as he gave his vote for the expulsion of the latter, that they were "killing their best fox." The story is a condensation of what I have termed the personal aspect of the oath question, the immediate result of which has been to make Mr. Bradlaugh a martyr in a good cause, to increase enormously the circulation of his paper, the *National Reformer*, to embitter the relations between the orthodox and the freethinkers, and to raise Mr. Bradlaugh himself to the position of one of the most prominent men in England.

With regard to the second or theoretical side of the oath question, little need be said. To any one who is not blinded by religious prejudices or induced by political considerations to close his eyes, this much-discussed matter is as clear as daylight. Mr. Bradlaugh's original request to be allowed to affirm was perfectly natural. When it was refused, he simply yielded to necessity in the shape of the law of the land in offering to take the oath. The reconciliation between his own belief and the words "So help me, God," concerned him and him alone. When the House of Commons, as represented by Sir Stafford Northcote's motion that "Mr. Bradlaugh be not permitted to go through the words of the oath," took charge of Mr. Bradlaugh's conscience, the first unjust step was taken, and the seed of all the subsequent trouble was sown. Such a motion can hardly have been dictated by genuine regard for the sanctities of religion. It probably originated in a kind of malice, as expressed in the old saw,—

> "He that will not when he may,
> When he will, he shall have nay,"

and was continued at first for the sake of consistency, and afterwards for political expediency. The upstart and self-appointed adviser and censor of the Tory party, young Lord Randolph Churchill, has just declared that the procedure of the opposition, as taught by Lord Beaconsfield's career, should be, "Never take office except when it suits you, and put the government in a minority whenever you decently can." There is no need to go any further for an explanation. As to the position that the oath must be retained in defence of religion, and that to abolish it would be to un-christianize the land, that was shown to be untenable a dozen times before Mr. Gladstone's great speech utterly demolished it. Taking the merely personal ground, there is nothing to prevent Mr. Bradlaugh from taking the oath in the next Parliament; and there is nothing to-day to prevent a man from planting his atheism in the face of the public from platform and press, and next day taking the oath in Parliament, deliberately insulting the House and mocking the religion whose forms he thus burlesques. Surely, to retain a ceremony which admits of such a possibility is infinitely more harmful to the cause of religion than to permit an option which at least insures that those who take the oath do so with reverence and belief. As Mr. Gladstone pointed out, the present oath excludes from Parliament the conscientious sceptic, while it would admit Voltaire, with *Ecrasez l'infâme* upon his lips. A rule which thus admits the dishonest and rejects the honest is a strange safeguard for religion. It is, as Mill said, "self-convicted of absurdity." And as to the abolition of a compulsory oath being equivalent to the national negation of Christianity, the very opposite is true. Those who should deliberately take the oath and kiss the Book of Christian revelation,—as they believe it to be,—when they were at liberty to adopt the simpler form of affirmation, would be restoring to the oath its full meaning, and paying an unforced homage to the Christian faith. A Christian who would not prefer this freedom with its better possibilities must be singularly destitute of confidence in his co-religionists. But apart from all these considerations, which are so self-evident that if it were not for the way in which they have recently been ignored one would hesitate to commit them to paper, the whole question is settled by the first and most fundamental of the principles of civil liberty. Mr. Gladstone, quoting Lord Lyndhurst, expressed this principle as follows: "There is to be a total divorce between religious differences and civil privilege and power; there is to be no test whatever applied to a man with respect to the exercise of civil functions, except the test of civil capacity, and a fulfilment of civil conditions." Beyond this there is nothing to be said. A majority of the British House of Commons has committed it to a repeated injustice, to an injustice which recalls the persecutions of what we term the Dark Ages, to an injustice which Englishmen in years to come will look back upon with amazement and with shame, to an injustice for which the present generation will demand a day of reckoning, and will certainly secure it.

I began with the past, and I will finish with the future. Mr. Bradlaugh has just received a vote of confidence and approval from his constituents at Northampton. He has gone on a fishing trip for the benefit of his health; and, beyond vague threats that "the seat was his and he would have it," that he would "take sufficient means," and so on, he has given no hint of his plans. But in truth it matters little now what he does. Of course he will ultimately get into the House, and the test-retaining, religion-guarding, and party serving majority will find their defeat all the more complete and bitter because the longer delayed. For, as was said at the beginning, the question has now become a much more comprehensive and weighty one. A cry is going up from liberals throughout the country for the abolition of all oaths, and in the presence of this great reform Mr. Bradlaugh will drop out of sight. The liberal sentiment of the people has been aroused by the refusal of this little act of simple justice, and they will not be satisfied until the logical development of previous reforms does away with every kind of test, affirmation, and promissory oath. HENRY NORMAN.

THE BIBLE AND WOMAN.

A book that puts a man's wife in the same category with his ox and his ass of course cannot afford much aid and comfort to the movement for citizenizing woman and placing her on the same political plane with men. But the Bible can afford but little aid and comfort to any movement of modern civilization. In fact, the Bible is a book as foreign to all the objects and aims of the enlightened civilization of to-day as are the terra-cotta records of the old extinct Assyrian monarchy. It might have fallen from the moon, so irrelevant is it to the life of to-day of the foremost nations. It is a mere literary relic and curiosity for the study of the archæologist, who alone can understand it.

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The mass of mankind who existed in the Bible period were slaves or savages, creatures of habit and instinct almost as much as are beasts. Two natural personalities, supplemented by an alleged supernatural person,—namely, priest, king, and God,—are all the personalities whom the Bible recognizes. Now, it is precisely the three domineering, official persons just mentioned that the enlightened civilization of to-day is successfully endeavoring to eliminate as factors in human affairs. Of course, the God here meant is the old-fashioned theological personage,—the Czar or Pope in the heavens who made the world once on a time, and so forth, and who requires worship and incense to keep him in good temper toward his creatures.

The only people existent in Bible days among whom women were the equals of men, socially, were that great division of the Greek race known as Dorians. Among the Dorians, the Spartans, for instance,—who were the most conspicuous community of the Dorian branch of the Hellenic race,—the wife was the co-equal of the husband,—nay, more, his mistress (*despoina*). Exceptional women among the ancient Oriental nations, such as Semiramis among the Assyrians, and Deborah the prophetess among the Israelites, became supreme rulers and judges, it is true. But that fact argues nothing for the social condition of the mass of their sex. The heroine of the beautiful Biblical pastoral entitled *Ruth* was the subject of purchase on the part of her Hebrew husband Boaz, who evidently loved her, but whose behavior toward the beautiful object of his affection was dictated by mere cast-iron custom and usage, and not by the heart at all. A nearer kinsman of Naomi would have had Ruth if he had wanted her, but he did not happen to. Ruth is represented as "falling on her face and bowing herself to the ground" before Boaz, the Israelite grandee, whom, under the shrewd instructions of her mother-in-law, she was trying to captivate.

The above citation from the Bible sufficiently indicates the prostrate and servile condition of the fairer sex within the domain of the Hebrew lawgiver, Moses.

Let us pass now, in the discussion of "The Bible and Woman," from the days of the pastoral barbarism of Israel, and from the Israel of Moses and the prophets, to the great Hebrew of that later Israel, which had passed under the all-absorbing rule of Roman imperialism. St. Paul, the Hellenized Jew, who was imbued with the poetry and philosophy of Greece as well as with the lore of Israel, was the true founder of Christianity, the primitive author of Christian theology, the spiritual ancestor of all the formulators of Christian creeds of whatever race or century. He contained Augustine and Dominic and Ignatius Loyola and Calvin, *in posse*, as an oak contains in germ a forest of oaks.

From the writings of Paul, it is evident that the Christian Hebrew held woman in no more respect than did the Mosaic Hebrew. Instead of Paulism, or Pauline Christianity, being a movement in behalf of the elevation of woman, it was a movement to make the subserviency and subordination of woman to the ruder sex permanent and eternal. Paul seems to have regarded women as that later Arabian sectary and prophet, Mohammed, did,—as in permanent eclipse to man, and a mere means of the continuation of the human race. If Renan's description of the personal appearance of Paul is correct, the saint could not have been a favorite with womankind; for he "was ugly, stout, short, and stooping, and his broad shoulders awkwardly sustained a little bald head." But ugly men—the famous Englishman, Wilkes, for example—have been able to ingratiate themselves into the affections even of the loveliest of women. But Paul, homely as he was corporeally, was also, beyond doubt, a man of genius; and he is to be classified along with the Greek dramatic poet, Euripides, as a woman-hater, a misogynist.

In his First Epistle to Timothy, Paul says arrogantly, "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Then, he cites the old Mesopotamian Adam-and-Eve myth in justification of his godly ungallantry and misogynism. But Paul kindly holds out a hope to woman of salvation, if she is a good child-bearer. In the fourteenth chapter of the First Epistle to the Corinthians, Paul's Oriental spirit breaks out in full bloom. He writes as we might suppose the master of a seraglio would: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." Thus, the Pauline idea of woman approached that of Mohammed and of the old Greek poet Hesiod, according to which she is a mere toy and means of sensual pleasure and of the continuation of the human species,—a necessary evil, imperiling by her subtlety and beauty masculine virtue and continence, forsooth, unless she is kept carefully under lock and key in a gynecēum or harem.

All theologies, pagan, Hebrew, and Christian, have curiously enough been at accord in denouncing woman as the cause of all our woes. And Paul was a genuine theologian. As for Christ, who was not a Christian in the Pauline sense of the word, the most beautiful of his characteristics was his chivalrous and deep-souled love and respect for woman,—for woman even in her degradation and sorrow.

Though the Feudal Church exalted the alleged mother of Christ, the *Mater Dolorosa*, above Deity, and made the worship of her universal, yet that same church steadily represented woman as essentially impure and unclean, and an instrument of the Evil One. There were any number of holy places from which woman was barred on the ground that her presence therein would be pollution. Christianity is in its origin and doctrine an Orientalism; and, being such, it is an obstruction rather than a means of progress for women. Strangely enough, it is the female sex which now keeps Christian churches of whatever name or denomination in countenance. Everywhere, but for the devotion and attendance of women, their priests and ministers would have for audiences mere beggarly accounts of empty boxes. B. W. BALL.

ORTHODOXY'S PREMIUM UPON DISHONESTY.

The Cleveland *Leader*, after some delay, concluded to publish the letter from Mr. E. D. Stark, in correction of its false statements regarding *The Index*, but not until the letter had already appeared in the Cleveland *Plaindealer*, and had been copied into other journals. In the same number of the *Leader*, however, which contains Mr. Stark's communication, we find an editorial paragraph which, in justice to that paper, we here reproduce: —

On the 16th inst. there appeared in the *Leader* a paragraph denouncing Judge Hoadly for his connection with *The Index*, a paper published by the Free Religious Association, of which Judge Hoadly is one of the vice-presidents. We are free to acknowledge that we were in error in regard to the character of *The Index*. It is devoted to the discussion of all religious sects and non-religious opinions, the tone of the articles generally bearing marks of much scholarship and thought. The editor of *The Index* says that the Free Religious Association, of which Judge Hoadly is one of the vice-presidents, "is broad and liberal enough to welcome to membership the adherents of Materialism, Atheism, Agnosticism, Positivism, Spiritualism, Judaism, Christianity, Paganism, and the adherents of all other systems and phases of thought, if they are willing to join it for the study and discussion of the subject of religion." The second president of the Association was the son of a Jewish rabbi, who never believed in any phase of Christianity, and who was and still is an infidel. We judge of the tendencies of a society by the character of its representative members; and, as the second president of this society is an infidel, the natural conclusion is that the leanings of the society are toward infidelity. We do not believe that Judge Hoadly's high position with this Free Religious Association will recommend him to the people of Ohio.

What the religious views of Judge Hoadly are we do not know, and the question is not to us one of great importance. We are not aware that he has ever made any public statement of his religious belief. If he is what the *Leader* terms an "infidel," he is, in this respect, only what Jefferson, Franklin, Paine, and other founders of this government were; only what Lincoln, Stephens, Wade, Sumner, and other foremost statesmen of this country were; only what Humboldt and Darwin, Mill and Emerson were; only what the majority of the greatest men in the various departments of thought are in the most enlightened nations of the world to-day. The fact that Judge Hoadly belongs to the Free Religious Association affords no indication of his particular opinions on the subject of religion, although it is an indication that he is a man of unsectarian and liberal spirit, who is disposed to "promote the interests of pure religion, to increase fellowship of the spirit, and to encourage the scientific study of man's religious nature and history." He was chosen one of the vice-presidents of the Free Religious Association probably because he was known to be a gentleman of ability and character, of broad and liberal views and sympathies in regard to questions of public interest.

We are probably safe here in saying that Judge Hoadly, whatever be his religious views, is not more heterodox than the great majority of the journalists in Ohio, especially the journalists in charge of Republican papers in that State, who as a rule are much less orthodox than Democratic editors. We are acquainted with many editors in Ohio, and among those who belong to the Republican party we know of but very few who are remarkable for their Orthodoxy or piety, or have any claim to be classed, to use an expression of the Cleveland *Leader*, among "the God-fearing people of the State." But some of these editors think that Judge Hoadly's connection with the Free Religious Association can be made the basis of personal assault which will excite prejudice against him among the bigoted and superstitious, and contribute to his defeat. That he is a man of irreproachable private character, as well as of distinguished ability, cannot be denied; that he has been identified, like Ingersoll, with active aggressive opposition to Christianity, nobody claims; that the Association of which he is one of the vice-presidents has ever encouraged political corruption or immorality cannot be shown; that he represents the political principles of the party that nominated him, irrespective of the various religious beliefs among the members of that party, is of course implied by his nomination. But the Democratic candidate is recognized as a strong man, the political contest in the State, it is known, will be hot, and the result is doubtful. Under the circumstances, Republican journals, adopting party tactics which are in keeping with that party morality which teaches that "all is fair in love and war," are doing their utmost to divert from the Democratic party of the State the votes of large numbers with whom the word "infidel" is a sort of

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scarecrow to frighten them away from the support of their candidate.

Democratic journals have used the same tactics whenever they could do so with advantage. In Maine, when Ingersoll was stumping that State for Connor, the Democratic managers had the most pronounced, and what they thought the most offensive, but what Ingersoll declared were the best passages in his writings, culled from his anti-theological books and printed in tract-form and circulated broadcast, in order to take votes from the Republican candidates. The witty and brilliant orator declared at the time that he was entitled to the credit of having made the Democratic party pious; for, said he, "the Democrats of Maine have gone to reading the Bible whenever they can get time between drinks."

The leaders of both the Republican and Democratic parties have frequently employed these mean and contemptible methods when they could with a chance of success. And the orthodox clergy and press, while expatiating continually upon the importance of their faith in developing those qualities of character and securing those moral and social conditions without which good laws, stable government, and a progressive civilization are impossible, have almost invariably encouraged these tactics.

These facts illustrate what we should conclude *a priori* from an examination of the orthodox theology, and what is abundantly demonstrated by the history of orthodox Christianity, that it fosters bigotry and intolerance, that in practical life it sustains injustice and iniquity, and makes men the willing dupes of demagogues as well as the unreasoning devotees of an unreasonable faith. Sincere belief in a large amount of theology is compatible with an undeveloped moral sense and with moral conception and conduct which are immeasurably below the teachings and practice of those "infidels" whose names are used dishonestly by hypocritical editors to influence the votes of ignorant and superstitious men.

It is unfortunate that there is a large class in whose education the principles of morality have been subordinated to the dogmas of theology, and whose devotion to their religion, in consequence, is far stronger than their sense of justice or their understanding of its requirements in their relations with their fellow-men, who are willing at any time to support measures that they think will promote the interests of their faith, without regard to the personal or legal rights of those who cannot adopt their views. Many of them lack the breadth of thought and catholicity of spirit to understand that there is any wrong in censuring and punishing those who reject their creeds, which they not only firmly believe to be true, but regard as surpassing in importance all other truths. Hence they would conscientiously, to the extent of their ability, prevent all discussions and suppress all doubts tending to disparage them, and interdict any denial of their truth or divine origin. They would gladly have the government changed to correspond with their religious views, and so administered as to favor and enforce exclusively their religious beliefs.

Notwithstanding its preaching and pretension, the orthodox Christianity of to-day, like that of the past, continually offers a premium upon dishonesty. Its intolerant and proscriptive spirit subjects those who dissent from its dogmas, in proportion to its power and influence, to injury in business and to loss of positions of honor and profit which they would otherwise receive, and rewards those, whatever their belief, who conform to the creeds; whereby men are *bribed* into silence and even hypocritical conformity to the belief of the majority. The merchant, the physician, the lawyer, the teacher, is virtually offered a premium to suppress his honest sentiments and join an orthodox church or give it his support. Men who aspire to political positions, as a rule, keep silent and even pretend to believe what they do not believe, if their religious views are unpopular. The tendency of such assaults as have been made upon Judge Hoadly, on account of his alleged "infidelity," is to fill the churches with "infidels" whose cautiousness in expressing their views will be proportioned to the amount of ignorance and superstition to which it may seem necessary to pander, to avoid personal or political injury.

This temporizing practice is an indication of moral weakness, and is not to be defended; but what shall be said of that system whose representatives and devotees, while professing to be the friends of the highest morality, by their intolerance, by their putting creed above character, conscience, and loyalty to conviction, by their demanding conformity to their faith, and punishing those who openly differ from them, actually encourage men to be dishonest, to conceal their real views, and to support and perpetuate what they in fact regard as a hindrance to progress? A method better adapted to undermine true character and to make men dissemblers, hypocrites, and liars it would not be easy to devise.

B. F. UNDERWOOD.

EDITORIAL NOTES.

UNDER the new temperance law in the State of Illinois, the license for selling whiskey is $500, and that for selling beer is $150. Communities that do not want any saloons can refuse to grant license, the old principle of local option still remaining.

THE essay by Count Goblet D'Alviella, which was recently reprinted in *The Index* from *Revue des Deux Mondes*, will form part of a volume about to be published with the title, *L'Evolution Religieuse Contemporaine chez les Anglais, les Américains, et les Hindous*. The author writes us, "I wish to thank you for the honor you have shown me in having my essay translated, and also for the notes you added to the translation. I shall make use of them while correcting the proof-sheets of my book, which has just gone to the printer."

THE bill to legalize marriage with a deceased wife's sister has been defeated in the House of Lords, after being admitted to a second reading, by a vote of one hundred and forty to one hundred and forty-five, an adverse majority of five in a house of two hundred and eighty-five. Another bill will probably be brought forward in the House of Lords next year, and with fair prospect of success; but, should it fail, the attempt will be renewed, until the sister of a dead wife shall be permitted, as in the United States, to marry her brother-in-law.

IN a lecture on Cuneiform Inscriptions, Prof. B. M. Smith, of Union Theological Seminary of Richmond, Va., if we may trust the report in the Lynchburg *Advance*, said that "the inscriptions show that Cyrus, the Persian king, sent Darius, the Mede, to capture Babylon." We wish Prof. Smith would give his authority. It would delight us greatly to find this so. It was our impression that this is one of the very few cases in which the inscriptions, so far from confirming the Scripture story, seem absolutely to contradict it. We would like light.—*Independent*.

"IF," says Moncure D. Conway, "Christianity offered educated people a genuine conviction of the truth of immortality, one that would make us feel happy in the death of a child or friend, more might be said against disturbers of that creed. As a matter of fact, it is a doctrine much overrated in the imagination, and does not take away the sting of death at all. The ancient faith which made men court death was related to the earthly horrors which made them hate this life. As the foreground of earth has brightened, the celestial glory beyond has been less radiant; and, now, we have come upon a time when thought must consider the basis of the hope that survives, and whether it points to any reality."

IT is a popular belief that Guillotin perished by his own invention, the guillotine. A writer in the Boston *Herald* writes thus in correction of the error:—

I was under the same impression for many years, and until I read what is said about him and his reputed invention in Brande's *Dictionary of Arts, Science, and Literature*. This is what a writer in that work says: "In 1790, Guillotin proposed the adoption of decapitation—up to that time used only for nobles—as the only method of capital punishment. From sentiments of humanity, he recommended the employment of a machine which had long been known in Italy under the name 'mannaja.' . . . It is equally a vulgar error that Guillotin perished by the instrument which bears his name. He was imprisoned during the Reign of Terror, but released at the revolution of July, 1794, and died in 1814, after founding the association termed the Academy of Medicine."

THE following paragraph is from a report of a discourse by Mr. S. J. Stewart, which we find in a Bangor paper: "Prayers with some men weigh more than conduct. On the other hand are men who make no pretension to piety, who are really good in the natural sense on account of their humaneness, justice, and manliness. Their religion does not consist in mere sniffle and cant, but in self-respect, honesty, and devotion to truth. It would be a great loss to have no sentiment, poetry, and ideality, no sense of mystery, no wonderings as to what lies beyond the golden, western gate of life through which we all at last shall go; but a man's speculations in regard to the unknown are no more proof of his goodness than his belief that the back of the moon is inhabited. A really moral man is a man of honor, of justice, of humaneness, of vitality, and not he who confines himself to talking in transcendental language of unknown mysteries."

WHILE so much is being said regarding the interference of Leo XIII. in the political affairs of Ireland we are reminded that in the tenth book of his *Norman Conquest*, Thierry gives a most interesting account of the invasion of Ireland by the Normans, under the favor and apostolic benediction of the then pope. Christianity in Ireland up to that time, it seems, had been spontaneously organized outside of papal control. The Irish bishops were simple priests designated by election to superintend or visit the churches. There was no hierarchy at that time in Ireland. Thierry, in describing the primitive Irish of that day, says: "They were enthusiasts in many things, and especially in religion. They mixed up Christianity with their poetry and their literature. Their island counted a host of saints and learned men, venerated in England and in Gaul; for no country had furnished more Christian missionaries uninfluenced by other motives than pure zeal to communicate to foreign nations the opinions and faith of their land." Thierry goes on to say that the primitive Irish whom he describes were great travellers, and always ingratiated themselves with the people they visited by the extreme facility with which they conformed to their customs and modes of life. Thus does the great French historian bear testimony of the highest kind to the existence of an independent Christian civilization in Ireland in the centuries before the Norman conquest of England. But, after the Normans had

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conquered England, they naturally wished to reduce to subjection the smaller island lying to the west of Britain. Meantime, the pope was equally anxious to Romanize Irish Christianity, and so used Henry II. as his convenient tool to do so.

"THE INDEX" will be sent six months to trial subscribers for one dollar.

POETRY.

For *The Index*.

YESTERDAY.

BY E. P. POWELL.

But yesterday, beneath yon elm,
We two together stood and talked;
Our arms we linked; above the rose
Our souls embraced; our speech was one:
Each said "Dear friend!"
It was the end.

To-day in yonder cottage lies
A something white and mystical.
They say, "Behold the one you loved!"
I look aside to hear him say,
"Not there, but here,
My friend most dear."

Alone, beneath the elm, I stand;
Its arms droop heavy round my head;
My arms grope yearnings undefined;
As yet I cannot touch his hand.
Is there another
Life, my brother?

His footprint lingers in the grass;
His breath still mingles in the air;
The rose, that withering lies, he plucked;
It was but yesterday we talked:
We said, "Dear friend!"
It was the end.

AN AGNOSTIC VIEW.

At the end of every road there stands a wall
Not built by hands, impenetrable, bare.
Behind it lies an unknown land, and all
The paths men plod lead to it and end there.

Each man, according to his humor, paints
On that bare wall strange landscapes dark or bright,
Peopled with forms of friends or forms of saints,
Hells of despair or Edens of delight.

Then to his fellows, "Tremble!" or, "Rejoice!"
The limner cries, "For lo! the land beyond!"
And ever acquiescent to his voice
Faint echoes from that painted wall respond.

But now and then with sacrilegious hand
Some one wipes off those painted landscapes all,
Muttering, "O fools and slow to understand,
Behold your bourn,—the impenetrable wall!"

Whereat an eager, angered crowd exclaims:
"Better than yon dead wall, though pale and paint,
Our faded Edens. Better fiends and flames
By Fancy painted in her coarsest paint

"On the blind, bald, unquestionable face
Of that obstruction, than its cold, unclad,
Uncallous emptiness, without a trace
Of any prospect either good or bad!"

And straightway the old work begins again
Of picture-painting. And men shout, and call
For response to their pleasure or their pain,
Getting back echoes from that painted wall.

ANON.

IT is owing to the very general misconception of the nature of law that there arises the misconception of necessity. The fact that events arrive irresistibly whenever their conditions are present is confounded with the conception that events must arrive, whether the conditions be present or not, being fatally predetermined. Necessity simply says that whatever is, is, and will vary with varying conditions. Fatalism says that something *must be*, and this something cannot be modified by any modification of the conditions. *Lewes.*—

The Index.

BOSTON, JULY 5, 1883.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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For *The Index*.

SIXTEENTH ANNUAL MEETING

OF THE

FREE RELIGIOUS ASSOCIATION.

(Continued from last week.)

THE PRESIDENT.—Our next speaker is one who is very familiar to this platform and needs no introduction to it, yet one whom many of us have never had the opportunity to hear. We are glad of that opportunity to-day. I present to you Mr. James K. Applebee, minister of the Twenty-Eighth Congregational Society, who has had practical acquaintance with the working of Co-operation in England.

SOCIAL DISINTEGRATION, AND ITS ARREST BY CO-OPERATION.

Address of James K. Applebee.

There is no escaping from the fact that our modern industrial life is full of very grave anomalies. It bristles all over with very ugly defects. We are making vast strides in the production and accumulation of wealth. Industrial enterprises assume to-day vaster proportions than any they ever assumed before in all the history of humanity. And yet, in spite of this unprecedented production of wealth, we have the most abject and the most crushing poverty. More than a quarter of a century ago, John Stuart Mill warned the world that the production and accumulation of wealth were of but little importance "so long as either the increase of the population, or anything else, prevents the mass of the people from reaping any part of the benefit of them. . . . It is only," he said, "in the backward countries of the world that increased production is still an important object; in those countries most advanced, what is economically needed is a better distribution." We have sufficiently solved the problem, "How to amass wealth." But here is another problem confronting us and demanding solution, "How can we bring about an equitable distribution of the wealth created among those engaged in creating it?" We have not approached anything like an equitable distribution yet. Under our present system of conducting industrial enterprises, it is estimated that one-fourth of the people engaged in various ways in producing wealth receive for their own exclusive use and benefit three-fourths of the wealth produced; while three-fourths of the people engaged in producing wealth are compelled to put up with the starveling's share of but one-fourth of the wealth produced. And what is the consequence of this? The one-fourth of the producers, who monopolize three-fourths of the production, live an average of forty-four years; while the three-fourths of the producers, who only succeed in getting one-fourth of the production, live an average of but twenty-two years!

If intelligence were to come to us that some barbaric monarch in the heart of Africa was in the habit of sacrificing annually on the altar of his god, Mumbo-Jumbo, three-fourths of his subjects before they attained half their possible span of life, Christendom would stand aghast at the enormity. Every pulpit would ring with denunciations of that cruel barbarism. Even Unitarian preachers would warm up for once, rend their garments, and prophesy in every market-place. But here, in our very midst, a quite similar enormity is in constant process of perpetration. Three-fourths of the producers of our great wealth, before they have lived out half their possible days, are sacrificed on the altar of the God Mammon,—a god who is the most brutal, the most lustful, the most unclean of all the false gods men ever worshipped.

"Mammon, the least erected spirit that fell
From heaven: for even in heaven his looks and thoughts
Were always downward bent: admiring more
The riches of heaven's pavement, trodden gold,
Than aught divine or holy, else enjoyed
In vision beatific."

Of course we have missions to the heathen abroad; but we have a heathenism at home, to countenance which the dirtiest savage who ever lunched on a missionary would be ashamed. We have a heathenism which builds tenement houses which are inevitable nests of filth and fever; which compels delicate girls to shiver with hunger as they toil, and offers them no refuge from the hunger save the brothel; which compels wives, instead of regarding motherhood as the chiefest grace and crowning glory of womanhood, to avoid it, by any and every means, as an additional curse and burden to an already sufficiently cursed and burdened life; which makes manhood gaunt with hunger, sullen with despair, and righteously savage at the presence of an unsatisfied desire.

Of course we have all sorts of home missionary societies in operation; but the great mischief is that these societies invariably send their missionaries to the wrong people. It is to the Vanderbilts of society, whose wealth, after all, only represents so much watered stock; it is to the gamblers of Wall Street, and the Stock Exchanges of our great cities, to whom home missionaries should be sent. These people really need the services of the home missionary; for they are as blind as any heathen to whom Paul preached, and as stiff-necked as any Pharisee whom Jesus denounced.

For the past week, Boston has been enjoying its annual philanthropic carnival. For the past week, all sorts of philanthropists have congregated together in Boston and have pelted each other with their rival philanthropic schemes, just as vigorously, but not by any means as innocently, as the Roman people, at their annual carnival, pelt each other with comfits. The comfits with which the Roman people pelt each other at their carnival have just about as much relation to the evils under which the Italians groan as the schemes with which Boston is just now agitated have relation to the evils under which Americans groan. So far as I can see, all the philanthropic schemes which have been discussed in Boston during this week have had for their object the mitigation of the evils consequent on poverty. Nobody has thought about discussing the question, "Why does poverty exist?" It is left for the Free Religious Association, meeting at the fag end of this blatant week, to discuss that question. And herein is that Scripture fulfilled which saith, "The last shall be first."

We know very well that the offenders against decency—the poor, forlorn, vice-and-crime overcome wretches who are daily haled up before our police courts—are drawn, as a rule, from the most indigent of our population. What is the moral of that fact? They are so degraded because they are so poor. Annihilate poverty, make men socially well-to-do, and they will gravitate toward the respectabilities, the decencies, and the pieties, just as easily and just as naturally as Newton's apple gravitated earthward. Even a Roman Lucretia would hardly be able to preserve her virtue in conditions which compel so

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many American girls to shiver with hunger as they toil. Job himself would utterly lose his patience if he were an honest laboring man compelled to enter the labor market and compete with the labor produced by thieves in jails. The angel Gabriel would lose his angelhood in a month if he were compelled to live in a tenement house in Boston, and keep himself and Mrs. Gabriel and half-a-dozen little Gabriels on seventy-five cents a day!

The gulf between rich and poor, between the employer and the employed, is deeper, wider, more impassable to-day than ever it was on any former day. At the same time,—and this it seems to me is the worst aspect that our modern industrial life presents,—a sense of moral separation has grown up between the two classes. A disintegration of society is threatened. The rich and the poor have fewer sympathies in common, fewer aims in common than they ever had. The two classes are fast becoming two castes. They are losing mutual sympathy and mutual regard. The causes of this are not far to seek. The men of either caste are not to blame. The fault is in the system. The tendency of modern industrial enterprise is to concentrate effort in large centres. The development which the railroad system has taken has called into existence mighty monopolies employing great armies of workmen. The development of machinery, in all branches of industry, has favored the growth of large factories, in which multitudes of men, under the control of one firm, daily win their bread. In agriculture the same process is going on, calling into existence vast farms on which all the modern improvements in machinery can be worked. In England, the ancient yeomanry—the owners of small estates—have entirely disappeared. Their estates have been swallowed up by a few great estates, which have been parcelled out into a few correspondingly great farms. In America, the same process is going on. On referring to the Report of the Massachusetts Bureau of Labor Statistics, I find that the farms of Massachusetts are constantly increasing in size. In 1875 there were only eleven farms in Massachusetts of over one thousand acres. In 1880 there were forty. "This tendency," as Henry George has pointed out, "is even more clearly noticeable in the newer States and Territories.... In California there are farms (not cattle ranges) of five, ten, twenty, forty, and sixty thousand acres; while the model farm of Dakota embraces one hundred thousand acres." These facts are noted by all writers on political economy. In all our industries, the class of small employers are gradually disappearing. "Each year," says Prof. Fawcett, "the production of wealth is conducted on a grander scale: manufactories are enlarged, farms are extended in area, and in every branch of industry there are those who seem, from the very vastness of their capital, to monopolize additional profit, and thus compel the smaller producers to succumb. "Hence, each year it becomes more difficult for the laborer to engage in any industry on his own account."

The man of large capital can conduct business to better advantage, can purchase in better markets, can avail himself more thoroughly of improvements in machinery, than can his poorer neighbor. The small capitalist is compelled to meet his wealthier brother at every point, and at every point to find himself defeated. Small farmers, small merchants, small manufacturers, are fast being driven out of existence as farmers, merchants, and manufacturers, and are compelled to swell the ranks of those who work for weekly wages. The greater profits obtained by large capitalists in conducting business on an extensive scale—involving as this does the use of the newest machinery, a minute and still more minute division of labor, resulting in cheapness of superintendence—are gradually forcing men of inferior pecuniary means to retire from the contest. Fifty years ago, the worsted weavers and lace-makers of England pursued their work at home, in breezy cottages scattered over England's fair midlands, where they could breathe the breath of the crow's-foot and clover, of the honeysuckle and the wild rose; but now they are congregated together in dense masses, in the immense factories of England's great commercial centres. Spinning-wheels and hand-looms have been driven out of existence by spinning-jennies and power-looms. The flail has given way to the steam threshing-machine, the sickle to the reaping-machine; and, of all the persons in this world engaged in mowing, Old Father Time is the only one left who carries a scythe.

Our industrial world is thus sharply divided off into two strongly marked and bitterly hostile divisions. One division—the capitalists—are constantly decreasing in numbers, and as constantly increasing in wealth; the other division—the laborers—increasing enormously in numbers, and every day finding it more and more difficult to hold within their hands the means by which they can honestly and comfortably live. Unless this process can be arrested, it needs no prophet to tell us into what social chaos it must inevitably land us.

But note how these two classes have degenerated into two *castes*, by virtue of the moral severance that has grown up between them,—a moral severance which threatens society with disintegration. The old-time farmer, cultivating his two or three hundred acres, personally superintended the business of his farm, led the men he employed to their tasks with a cheery, "Come on, my boys!" He was one with them; and he joined with them in the rough, hearty, humanizing merriment of their leisure hours. The relationship between them was sweetened and softened by much of personal kindliness and sympathy. The old-time merchant or manufacturer knew by name all the men he employed. They lived in his own cottages surrounding his own house, which was itself built close to the factory or mill. If a workman's wife or child were sick, his own wife or daughters would take welcome delicacies to the sufferer. At Christmas time he would give each of his workmen a Christmas box, accompanied by a hearty shake of the hand and a genial "A Merry Christmas, John, and a Happy New Year!" These old-time employers, who knew their workmen by name, and between whom and the men and women they employed a kindly personal interest was maintained, have almost entirely disappeared, and a state of things has grown up which renders it impossible for the kindly personal relationships of old times to exist, the sympathies belonging to those relationships to be felt, or for their binding duties to be done. The lives of employer and employed are no longer felt to be bound together by sympathetic effort. Personal intercourse, personal kindness and sympathy, a real personal regard based on a mutual service,—these things are no longer possible. As a rule, the modern laborer is not employed by a warm flesh-and-blood entity like himself, but by an impalpable and bloodless something which is only vaguely know to him as the "Firm" or the "Company." Corporations, we know, have no souls; and a "Firm" or a "Company" may be defined as a sort of magnified man, with all the brains and all the smartness left in him, and with all the heart and all the conscience and all the sense of honor taken out of him. The more the workman can get out of the firm, and the less he can succeed in giving the firm for what he gets, the better, he thinks,—and rightly, too,—for himself. Instead of the old kindliness and sympathy, there is a new-born and bitter antagonism. Instead of the old friendliness there is a spirit of insurgency, leading often to a strife that is fierce, and threatening always to culminate in a strife that may be bloody.

And here it is that we come upon the origin of trades unions. Under the circumstances, their existence was inevitable, although they have added another and a most powerful disintegrating force to these already at work in society. So long as manufactures were carried on in separate cottages, or in small and scattered work-shops, anything like continuous, effective, and wide combination among workmen was scarcely possible. Just in proportion, however, as commerce concentrated its operations and massed its "hands" together in vast factories, so did it afford facilities, which beforetime were wanting, for workmen to combine. It was thus that trades unionism came into being. Thornton, a distinguished English writer on political economy, has well said: "In human affairs extremes are always meeting, action is constantly followed by reaction, and despotism stirs up insurrection. And thus it has come to pass that the seemingly overwhelming preponderance of capital has aroused against itself an opposition to which it is not unfrequently fain to succumb. Those very multitudinous assemblages of work-people, by which capital most imposingly displays and most effectively exercises authority over labor, afford also to labor its most obvious means of emancipation from the thraldom of capital."

In the present condition of the industrial world, then, I consider trades unionism as a thing of immense value. The wonderfully vast growth of industrial enterprise, the development of the joint-stock system, the existence of vast monopolies,—these things have given such increased power to the capitalist class that, if labor had not learned, or learning had not put into practise, the art of combination, labor must have been reduced to a condition harder to bear than that of slavery itself. If the immense power of self-assertion, which the vast growth of our industrial enterprise has placed in the hands of the capitalist class, had not been counterbalanced by the power of self-assertion which combination has placed in the hands of the laboring class, it is frightful to think how entirely, how helplessly, and how hopelessly labor—the creator of all things that give worth, dignity, nobleness, grace, and sweetness to life—*must* have gone to the wall. Trades unionism, with all its inevitable faults and follies, has done much toward saving modern society from that most odious of all tyrannies,—the tyranny of what Douglas Jerrold called "a bowelless Plutus." When the workmen, as earnestly as they have applied it to the endeavor to get "a fair day's wage for a fair day's work," shall apply the associative principle to the establishment of partnerships of industry among themselves, then the great dispute between employer and employed will be forever ended. The two classes will then have become *one class*, with interests no longer antagonistic.

This is the condition of the world's industrialism to-day. Our great industrial army is divided off into two hostile camps,—one camp composed of capitalists combined together for the purpose of keeping wages down, the other camp composed of laborers combined together for the purpose of keeping wages up. Adam Smith said there was always a tacit combination on the part of employers to keep wages low. John Stuart Mill went further, and affirmed that the existence of a trades union on the part of the workmen was an essential condition of fair bargaining between them and their employers. Anyhow, the workmen themselves believe this; and, acting on the belief, they unite together in vast, intricate, and admirably managed combinations. It is not possible to persuade them to give up their unions. They turn a deaf ear to the twaddling preachers who twaddle to them about the interests of the capitalist and the laborer being identical. They know better. The preachers might just as well, as Addison would say, try to persuade them to swallow pills to cure an earthquake. Yet the present state of things is not good to contemplate. It is most dangerous. It is a state of warfare. At any moment, by the one army refusing to grant what the other army demands, we may be plunged into the midst of a conflict as disastrous as a civil war would be. You cannot pick up a newspaper without reading about "labor troubles." In this morning's *Herald*, I read that the employers of Pittsburg have just acceded to the demands of their workmen, and so averted a ruinous strike. But I also read that to-day is to witness the inauguration of a strike in the iron trade farther west; that thousands of workmen will be thrown out of employment; that both parties are equally determined, and equally equipped for a long and a heated battle. Where and in what is it to end, this insurgent spirit? If some peaceful solution of the problem cannot be found, it must inevitably end in revolution. John Stuart Mill affirmed that "in the present stage of human progress,—when ideas of equality are daily spreading more widely among the poorer classes, and can no longer be checked by anything short of the entire suppression of printed discussion, and even freedom of speech,—it is not to be expected that the division of the human race into two hereditary classes, employers and employed, can be permanently maintained." But here, aghast as we should otherwise be in the presence of this vast difficulty, co-operation steps in and clearly demonstrates that it is by no means an inevitability that these hitherto distinct classes—capitalists and laborers—should exist; that it is possible to make of them *one* class, with aims, hopes, and ambitions entirely in common.

The present division of the industrial army into two distinct classes—capitalists and laborers—is an altogether artificial division, simply because the two things, capital and labor, are not in essence two things, but one thing. The operations of labor lead to the results of labor,—capital or wealth. Labor, having produced the capital, employs it again in the production of more capital, or wealth. All the world's wealth to-day is the world's labor of yester-

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day stored up. "Labor," as Henry George expresses it, "is the active and initial force." There is no shred of wealth anywhere that labor did not create. In the industrial millennium that is to be, instead of capital employing labor, labor will employ capital; instead of labor being the servant of capital, capital will be the servant of labor.

Co-operation, although it is a principle which may be indefinitely applied to the concerns of life, has so far developed itself mainly in two ways. There is distributive co-operation, for instance, which brings the consumer more directly into contact with the producer, to the certain benefit of both. The best known example of this kind of co-operation is found in the "Rochdale Equitable Pioneers." Another and a higher sort of co-operation is productive. In distributive co-operation, people are moved by the desire to obtain commodities at the cheapest possible rate. In productive co-operation, people are moved by the more ambitious desire of laboring together in the production of wealth, that they may equitably share in the wealth produced. Productive co-operation means a mutual creation of wealth, and a mutual sharing in of the wealth created. There are two methods of bringing this about. One method is for workmen to combine for the purpose of producing wealth, in carrying on industrial enterprises. Another method is for employers of labor, with due regard to their own rights, to take their workmen into some sort of partnership, giving them a share in the profits of the business proportionate to the amount and quality of the labor they have contributed. Both of these methods have been tried, and they have both succeeded. Employers of labor who have adopted the latter plan have found in it a solution of the great labor problem. They have lost nothing, even in a pecuniary sense: for the increased zeal and activity of their workmen have more than made up for the profits renounced. Each workman has been pleasantly conscious of the fact that the more strength, energy, and honesty he could put into the business, the greater would be the profit he could get out of it. The workmen have improved in habits and in demeanor. Their lives have had a better and a brighter outlook. Their self-respect has been quickened, and every relationship of their lives elevated and purified.

There have been failures, of course,—for co-operators are but mortal. We can afford to admit the failures; for, after all, it is the old competitive system, and not the new co-operative system, that must be allowed to "take the cake" for having most succeeded in failing. Ninety-seven per cent. of the industrial enterprises of Boston, conducted on the old competitive system, turn out failures. When co-operators are taunted with their failures, it is well that a little fact like that should be remembered. Thou hypocrite, first cast out the beam from thine own eye, and then shalt thou see clearly to cast out the mote from the eye of thy co-operative brother!

For myself, I firmly believe that the industrial world of the future must be one of two things,—it must either be co-operative or it must be communistic. To this complexion or to that we must come. The present system is as surely doomed as slavery was surely doomed when the great Civil War broke out. Co-operation is part and parcel of my religion. I believe that the triumph of any system which tends to lessen the inequalities, inseparable in some degree from all human condition, is a new triumph for religion. If I did not believe that religion, the pure and the undefiled, was opposed to all unjust inequalities,—to all social separations which class interest and class prejudice tend to create and foster,—then I would neither pray to God nor preach to man any more. In every movement which raises men anywhere in dignity and in worth, in every progress of economic science which tends to make a state of degrading poverty a less inevitable condition, in every blow given to slaveries, whether credal, commercial, political, or social,—I see a fresher manifestation of that divine energy which rules this vast universe, and which is ever flowing in affluent measure upon humanity. Our social estrangements are great. The gulf separating class from class is broad and deep. There is a dearth of all that which makes life rich and sweet and gracious among the great majority of earth's children. But a cloud has arisen. Once no bigger in the industrial sky than a man's hand, it is now spreading itself over the wide industrial firmament. It will soon shiver into gracious raindrops that will give new courage to the heart and new cheerfulness to the looks of all the sons of labor. The reproach of poverty shall pass away, and

"Rivers of gladness water all the earth,
And clothe all climes with beauty."

The PRESIDENT.—None of us hereafter, I think, will feel any doubt that the society of Theodore Parker is in the hands of a valiant workman. We had intended at this stage in the discussion to throw the question open to voluntary speakers on the floor of the house. It was hoped that two or three gentlemen, who have been specially interested in the Labor question here in Boston, would be present to give their word. It is not known that those gentlemen are present, but if there are any persons here who would like to contribute something to the discussion in five minutes' speeches, we will gladly hear them.

In response to this invitation, Mr. E. C. Towne urged that legislation might effect more than it had yet done in solving the problem, and offered the following resolution:—

Resolved, That the executive committee be requested to take steps to secure for publication the best possible essay or treatise on the legislation necessary to secure a just recognition of the right of labor to a fair share in the profits of labor.

The resolution was adopted.

Dr. J. R. Buchanan thought the fundamental work required was to improve the laborer himself; to fit every child for the pursuit of some useful, self-supporting avocation. In other words, the great thing needed was industrial education.

Mrs. Clara Neymann spoke of co-operation, in its moral bearings, as the spirit of brotherly love, which must sooner or later permeate all societal life. She also urged earnestly that Liberals should show more of the spirit and practice of co-operation in their own work.

The PRESIDENT.—According to the programme of the Committee, the discussion will now be brought to a close by Mrs. Anna Garlin Spencer.

Address of Mrs. Anna Garlin Spencer.

The lateness of the hour obliges me to put a very abrupt period to this discussion. I only want to say that this question of industrial co-operation is here because this Association welcomes to its platform every special reform. We are not here to-day so much to discuss the method by which a new industrial system may be organized, a system which shall recognize equality of rights, as we are to emphasize the principle which underlies all kindred reforms; and, when one of our good friends lamented that the meeting this afternoon was not equal to some of the meetings which preceded it in character, it seemed to me he was so deeply interested in his special subject that he lost sight of the universal, which this Association must always represent in the world. The new industrial organization is but the lineal descendant of the new political organization; and the trouble has been in government, in the organization of society in its economical features, in the organization of the family, in all those organizations in which the idea of the superiority of the mass to the individual has been carried out, the difficulty has been that the primitive need, which Bagehot said is quantity and not quality of control, has been allowed to usurp that place wherein the individual life, as Mrs. Fales has so beautifully told us, must take the precedence of any organization for the improvement of the external condition. And this movement for industrial co-operation, what is it? As I said before, it is the lineal descendant of the political movement which has given us democratic government. When the Czar of Russia to-day, the striking anachronism that he is, indicates to his own thought, and by pageantry attempts to indicate to the world, that he is the government of Russia, we know better. We know that there is not so dumb a person, so ignorant a person, not a person so besotted that he flings his body down for the Czar to walk over, but is a part of the government of Russia. And what is it here to-day in America? We say sometimes that it is painful to see the dangers incident to democracy; it is a terrible thing to have all the vice and ignorance express itself at the ballot box. Ah, no, my friends! It is the grandest opportunity of Democracy that it can make a moral diagnosis every day of its life, that it may understand what there is hidden under the surface of society. And now comes the industrial problem, which means nothing more than the political problem, so far as our history is concerned; which means simply this,—that, in taking our account of industrial factors, we leave out no contributing atom of humanity.

The last speaker gave me my special text for what I was to say. That is, that here on this platform, the industrial co-operation which has been advocated is but one of a great circle of co-operative movements which we seek to represent in principle, not in specialty of act. I do not apprehend that our Executive Committee can do much of the work of the Sociologic Society of Boston. I would have you go from this meeting prepared not so much to make the platform of the Free Religious Association a place for the discussion of the details of the industrial problem as to go, each individual member of this Association, to the Sociologic Society of Boston, where the principles of this special reform are discussed and elucidated. But what we are here for, and what we invite this question here for, is to show that this Association—as far as I know, unlike in that respect all others—stands for the counting in of every factor of human life in making up the sum of ethical judgment. We have no castes or classes that we recognize as superior, even in religion. The most ancient Vedic hymn joins hands with the latest hymn of that "life of ages, richly poured." We have no class appointed to tell us what we shall accept as truth or how we shall be blessed, but open wide the doors to all inspirations. And why? Simply because we have learned in the political organization of society, we are learning in this new principle of industrial co-operation, that it takes the all to make one, and every one to make the all; and that no ethical judgment can be formed, either upon religion or politics or domestic life, without counting in all the factors. We forget all this in every direction, simply because the primitive need of society is for efficiency of organization, and to it must be sacrificed the individual life. At first, the individual life of the organization of the home, which was the first germ of the social state, was nothing but manhood: that early history tells only of masculine laws and traditions. But the stones set by man's efforts are united by the cement of the heart's blood of womanhood; and to-day, wiser grown, we read it clearly, seeing the crimson hue of martyrdom. And now we take account of the masculine and the feminine sides, and thus we have one element of co-operation. And then in politics, as I have before said, we are beginning to learn the truth, that the full expression of the State must be the full expression of the individuals in the State; and, in industry, we are coming to learn (so much has been taught us this afternoon) that, in order to solve the industrial problem, we must ascertain and count in all the factors. And, lastly, and highest of all, that finer, more interior essence of co-operation which we represent, or seek to, feebly as we may,—we have come to the acceptance of the principle that, into the religious judgment, into the sense of our universal relation both to that which is above us and to that which is around us, there must enter all of the factors of human experience.

So, friends, we go not hence simply to engage in some especial work. We are full of reforms; and we sometimes find there is danger in too much organization,—danger that we forget the needs of the inner life. Let us, on this Free Religious day,—so full and pure and sweet is this name that I love to say it over,—let us, on this Free Religious day, remember that we stand for the individual life, which must be pure and strong in order to fill those channels of organization with that human substance which shall make them helps in the development of the race.

The PRESIDENT.—We have been accustomed to regard this as the close of our Convention, and the Festival as being only an appendix. I hope this year, and hereafter, we shall regard it only an adjournment from this meeting to the Festival,—that being our communion service, around whose board the whole congregation is expected to gather.

Social Festival.

Nearly five hundred people sat down to the tables in Horticultural Hall, at 6.30, P.M. This new departure for the Festival was regarded as an entire success. After the viands on the tables had been discussed, Col. Higginson, who presided on the occasion, called the meeting to order and opened the intellectual repast in an entertaining speech. Five minutes' lively speeches followed from Frederick Douglass, Wm. J. Potter, Miss Mary F. Eastman, Samuel Longfellow,

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John W. Chadwick, Mrs. Clara Bisbee, Robert C. Adams, and others, and a ten minutes' poem from M. J. Savage. The Convention thus closed with *éclat* and enthusiasm.

CORRESPONDENCE.

POEMS OF JONES VERY:

WITH AN INTRODUCTORY MEMOIR BY WM. P. ANDREWS.

Editors of The Index:—

Nothing could at first sight be more remote from the mood of this scientific, critical, questioning, realistic age than this little book of poems. While we are active, this is contemplative; while we are analytic, this is devoutly trustful; while we are more or less agnostic, this is full of confident assurance of things divine; while we exalt the senses and the understanding as the instruments of knowledge, this knows by inward insight experience; while we honor man and make him his own inspirer, helper, and providence, this finds man apart from God to be but a prisoner, a slave, nay, dead; while we on the one hand exalt the power of the will, or, on the other, the omnipotence of environment and circumstance, this emphasizes self-surrender and the interior reception of life; while we look around with pride and joy to see man's conquest over nature, his energies of invention, enterprise, philanthropy, led by science, this mourns that faith is not found on earth, that none walks with God, that worship is no more, and that idols stand in the holy place.

Nevertheless, this is exactly the book that our time needs, if it does not wish for. And it is a book that it might well take to its heart. For, in spite of my antitheses, there is no real contradiction, no necessary hostility between the spirit of these poems and the spirit of the age. It is quite possible to unite the two and make a more perfect whole. The spirit of the age does not wish to be irreverent or haughty, still less to be lawless or trustless. It is busy in teaching the world to know, and therefore to trust, the steadfast universal power which works according to law. It urges conformity with, obedience to, that law as the one condition of safety, peace, and fulness of life. It conceives of this power as not only the ground of physical order in the material world, but also as the ground of moral order in the social world of man. Since this twofold order can be studied by human intelligence in its intelligent manifestations, this power is perceived to be akin to the human mind and conscience. Since it can be trusted and, if obeyed, is found to be beneficent to our life, it is possible to feel a warm attraction to it. Now, translate all this into the language of feeling, and what is it but saying that we are children of God, and that submission and obedience to our Father's will is our truest life, our safety, our freedom, and our peace?

To the readers, then, the intelligent and reasonable readers of *The Index*, I wish earnestly to commend this little book of devout poems. In the pure theism of the greater part of them, they will find an expression of devotional sentiment not hostile, but complementary, to their rationalism. It cannot but be good for them to read these fair pages, if they will read, and not merely turn them over with a glance. If they will let these words sink into their hearts, and so enter into their quiet, it will do them the same good which it would do them to enter for a while the solemn aisles of some silent cathedral, without criticism of the superstition that built it or question of the cost that "might have been given to the poor." It will do them good as it does to go into the forest and be hushed and tranquilized and cooled by its influences, and come out rested and refreshed for work and duty. The life that finds no hour for quiet contemplation and devout meditation, however useful and active and dutiful it may be, is apt to be hurried and superficial. And books like this are ministrants to stillness and to depth, and so to enlargement of life in some of its most beautiful directions.

Those few readers of *The Index* who can recall their early delight in Mr. Very's poetry, who remember what it was to them to read again and again, "Father, there is no change to live in Thee," or "Wilt thou not visit me?" or "Father, I wait thy Word," will be glad to find in this new edition other verses not unworthy to be set with these.

The exquisite beauty of the page and print are but a fitting enshrinement of the exquisite thought and feeling of the verse. It is a shrine of holiness, trust, reverence, communion with the Highest and the Best. Every word uttered in it has the tone of the most perfect sincerity. These are the hymns of a soul that has not heard about God, but heard him and walked with him.

SAMUEL LONGFELLOW.

VEDAIC BRAHMINISM.

Editors of The Index:—

Vedaic Brahminism is the most ancient religion in the world. Its sacred books, the Vedas, date back as far as the Talmud. Yet we see, strange to say, that this great religion is confined only to India, while its offspring, Buddhism, which sprang from Brahminism, is spread to-day over nearly all Asia, having its followers in India, Burmah, Siam, Thibet, China, and Japan. Vedaic Brahminism has the same relation to Buddhism as Judaism has to Christianity. The reason so little is known to the world of Vedaic Brahminism is that its sacred books are entirely written in Sanscrit; and it may be truly said of this great religion that it is as little known in India to-day as it is understood by Europeans. Brahminism as it is now presented to the Christian world, with its idols and its early marriages, the burning of widows, and its tyrannical caste system, was little known to the early Brahmins in India. The present Brahminism, with its thousand grand old gods, its idolatrous rites and superstitions, is openly confessed by the learned Brahmins to have been introduced for the ignorant classes so as to keep them from falling into infidelity.

The Vedaic Brahminism, as it is taken from the Vedas, is a religion solely of the worship of one God, but God not taken in the sense of a "Personal Being" such as the Christians, Jews, and Mohammedans recognize, nor as an "Immeasurable Law" that is utterly true, which the doctrine of Buddha teaches; but the Vedas theology thus speaks for itself,—that the sun, earth, moon, stars, and all planets are revolving in a "Vacuum," which is called "*Shree*," and means the "Power" that controls and governs the universe and all living things in it, that never had beginning and will never have an end, and that it is a power within itself.

The word "*Shree*" is therefore always used by all classes of Hindus at the beginning of their books, letters, and writings in respect to the great Deity, though "*Shree*" is not taken by them in the original sense. Caste was also enjoined in the Vedas, but not held in that iron hand of slavery which is acknowledged by the present Brahminical system. Caste in Vedaic Brahminism was never meant to be hereditary as is taken by the present Brahmins of India,—that a Brahmin, or priest, must be the son of a priest, and a Sudras, or shoemaker, must be the son of a shoemaker. But the Vedaic Brahminism had its caste divided into four classes; namely, the Brahmins, the Kshatyas, the Vaisyas, and Sudras. But these were not hereditary, as with the present Brahminical system; but it more wisely said that, since men had to have some code of laws to govern themselves, they should be classified into four classes; and that a man who took the pains to study himself and overcame his animal passions, and was well versed in the Vedas, should then reach the highest position a man could enjoy in this world,—a *Brahmin;* and, likewise, one who was naturally of a warlike disposition, a Kshatyas; a man of commercial taste, a Vaisyas; and a man illiterate and contemptible, a Sudras.

P. S. LACKERSTEEN.

BOOK NOTICES.

PHILOSOPHIE ORGANIQUE, HOMME ET NATURE. (Organic Philosophy, Man and Nature.) By Hugh Doherty, M.D. Paris: Didier & Co. pp. 442.

This volume is one more attempt at a solution of problems which baffle the wisest. Some indication of its scope may be found in the following phrases on the title-page: "Immortality of the Soul"; "Circulation of Life"; "Natural and Supernatural Worlds"; "Matter and Force Indestructible"; "Sciences and Religion."

A few extracts will serve as an introduction to the author. In his preface Dr. Doherty says: "We wish to prove that human reason can discover the invariable laws of science and of conscience in human nature and in universal nature, the bases of natural and of spiritual religion.... To discover these laws, one must have spiritual eyes capable of seeing the ideas of the Creator in the works of creation." [Query.—Are "spiritual eyes" and "human reason" identical?] "The Materialist has only mathematical sciences to explain the phenomena of matter and the modes of motion of gravitation, light, heat, and electricity. The Spiritualist has now at his service the discoveries of biotechnical science to explain the phenomena of life and the modes of motion of spiritual love, scientific reason, artistic instinct, and physical vitality."

In a "Biotechnical Glossary" at the end of the work, we find "biotechnics" defined as "a method of schematic analysis of the forces and forms associated in any individual organism, collective kingdom, or universal unity, cosmic or epicosmic." Supposing "biotechnical science" must be science obtained by this "method," we look for an exposition of the method, expecting to find it in the opening chapters. We do not, however, come upon it until we reach the final chapter. Here it is given (professedly) in a table headed "Biotechnic Analysis," which is in three divisions: the first consisting of four "Connecting Principles," to which we will refer the reader; the second, of six "Biotechnical Methods"; and the third, of six "Biotechnical Theories." Under "Biotechnical Methods" are enumerated, "Dynamics of Vital Forces," "Vital Cinematics" (modes of motion), "Vital Statics" (equilibrium of health, etc.), "Structural Equations," etc., "General Biometry" (comparative anatomy), and "Vital Statistics."

Dr. Doherty tells us that "the various methods indicated in this table have been applied to biology, sociology, and epicosmology in this volume."

So much for his "method." Now for results. These he begins to declare in his first chapter, where he says, "The soul is distinct from the matter of the body before birth, during life, and after death." Elsewhere he says, "There are no souls without bodies, either in the natural or the supernatural world"; also, that "physical forces are physical souls," and "vital forces are psychologic souls."

Though he talks of evolution, he does not mean by it what is usually understood by this term. He has a "theory of limits," to which he attaches much importance, which is that there is "a limit to each type of organic forms"; *i.e.*, he believes in fixity of species. We find, however, no attempt to prove his "theory," unless the following may be so considered. He says (p. 317): "When the visible form disappears, the hidden force preserves all its *potentiality* of motion and of *form* in invisible space, and can anew, at a given moment, commence again an evolution of form and of motion in the visible world.... We assume this to be true of all created forms, of simple elements, organic cells, specific types of living organisms (men, animals, and plants), types of suns and planets, and of the solar systems of the universe."

"This hypothesis," he goes on to say, "is supported by the known fact of the existence of the human soul with its specific form in ethereal substance after the death of the visible body. The possibility of rendering the transparent body of ghosts more or less opaque and visible for some moments in certain conditions of the physical atmosphere of our planet has often been demonstrated."

The following is perhaps as noteworthy as any passage in the work: "The evolutions and revolutions of life have always existed. There is nothing new in the experience of humanity but the sensations of phenomena of which the soul had lost the memory. ... The inventive conceptions of man come to him by suggestion or inspiration." They have "eternally existed in an infinite number of worlds, and are only new to man because he has lost remembrance of his innumerable evolutions and revolutions of existence before coming into this world."

Elsewhere (p. 144) the author states the "revolutions" of existence to be "1st. The separation of soul and body at death: 2d. The purgation of the vices of the soul; 3d. Progressive education and useful employment of the soul; 4th. Decline in the forces of the soul and of the spiritual body; 5th. Departure of the soul for an alternation of existence elsewhere."

In his "Biotechnical Glossary," under the head of "Prophecy," our author has this passage: "A spirit of the celestial world may prophesy the future results of the social evolution of terrestrial humanity, because celestial humanities on all the globes of the universe have had experience of this class of phenomena from all eternity."

The foregoing extracts will, we think, give a pretty fair sample of the amount of logic used by Dr. Doherty in his *Organic Philosophy*. By many of

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those who accept "spiritual vision" as a substitute for human reason, the work will probably be welcomed.

POEMS by John Albee. New York: G. P. Putnams' Sons. 1883.

There is genuine poetry in this little book both in thought and in form, but it is not of the popular kind. The thought at times is not at once transparent through the form, but it will pay to read a second time to find it. There is, perhaps, somewhat too much of reflective thought; too much at least for the popular taste, to which it will seem to obstruct the flow of the poetic emotion. Even the love-poems, of which there are many, and which should seem to have grown on the spot to be wholly popular, appear to have been nursed in the garden of reflection, and thereby to have lost a little of their spontaneity. But the sentiment is always sweet and chaste, and the refined intellectual element will only enhance the value of the poems to their own appropriate circle of readers. "Parson Moody's Prayer" and "The Captain's Oath," which preserve legends of the neighborhood of the author's New Hampshire home, are good specimens of ballad poetry; and "St. Aspenquid of Agamenticus" and "Walbach Tower" are poems of considerable length that serve the same purpose in statelier verse. But the tender poem "In Memory of H. R. A.," the wife still mourned and loved, the charming friend so many reverently remember, is the one to which many readers will turn first and linger upon last. Mr. Albee has a quick, sympathetic eye for nature, and leaves in his lines many tempting glimpses and vivid pictures of natural scenery.

THE *Unitarian Review* for June opens with an article by Rev. A. P. Peabody, D.D., on "Negative Preaching," in which the writer, if we understand him correctly, broadly intimates that there is a certain class of Unitarian ministers for whom the pulpit is no proper place. "If you have outgrown Christ," he says, "have got beyond him, feel no need of him, are ashamed to name him in sermon, in prayer, or even at the communion-table, . . . if such be your position, you have no rightful place in a Christian church. Christ calls himself the door of the fold; and I cannot but think that those who do not come in at the door, but climb up some other way, are not unaptly described in those words of his which you know too well to need that I quote them. The only honest course for you is openly to disclaim the name of Christian; and then, if there be a body calling itself a church, which, having the choice fairly presented between Christ and you, elects you rather than him as its spiritual head, you may fittingly assume such a leadership and lead such a flock in straight paths or in devious ways or nowhither, at your own discretion." The main portion of the article is directed against "negative," or "antagonistic," preaching. The way to expose a congregation, he says, to erroneous views is to argue against them. Furthermore, "No man," he declares, "was ever made devout or honest or merciful by arguments against the Trinity, or the supreme Deity of Christ, or the personality of the Holy Spirit, or the vicarious atonement." He would have preachers say nothing to encourage scepticism, which he thinks is now alarmingly prevalent but to preach positive truth; by which he means not the positive views of Mr. Savage, Chadwick, or Gannett, but that which is "no great remove from the Unitarianism of half a century ago." The second article, by Rev. N. P. Gilman, is a very readable notice of Mr. William Graham's *The Creed of Science, Religious, Moral, and Social*, a work which was noticed at length in *The Index*, by Mr. J. W. Chadwick, several months ago, but which Mr. Gilman thinks his review, with the exception of a few lines of commendation in the *Nation*, is the only one it has received from any American writer. The other articles are "Fichte and his Popular Works," by Rev. Albert Walkley; "Lydia Maria Child and Mary Russell Mitford," by Caroline H. Dall; "The Glory of the Son of Man," by Rev. Henry Giles; "Editors' Note-Book"; "Notes from England," by Rev. John Page Hopps; "Things at Home and Abroad," by Mrs. Martha P. Lowe; and "Review of Current Literature." Among the books noticed is Moncure D. Conway's *Emerson at Home and Abroad*, in which the reviewer has this kind word to say of the author, "Mr. Conway is a romancer, and has very little regard for the truth when he can say a fine thing or tell an interesting story." The reviewer is "G. W. C.," who had himself made Emerson the subject of a book before Mr. Conway's charming volume appeared.

Pamphlets Received.

The Alleged Prophecies concerning Jesus Christ in the Old Testament. Five lectures by John Page Hopps. London: Trübner & Co., 57 and 59 Ludgate Hill. pp. 47.——A Rational Classification of Literature for shelving and cataloguing Books in a Library, with Alphabetical Index. By Fred B. Perkins. Revised edition. San Francisco: Francis Valentine & Co., printers and engravers, 517 Clay Street. 1882. pp. 57.——The Narragansett Historical Register. A Magazine devoted to the Antiquities, Genealogy, and Historical Matter of the Narragansett Country, or Southern Rhode Island. Vol. i., Nos. 1, 2, 3. James N. Arnold. Published by the Narragansett Historical Publishing Co., Hamilton, R.I.——The Substantiality of Life. By Edmund Montgomery. Reprinted from *Mind*, xxiii., July, 1881. pp. 31.——A Scientific Basis of Belief in a Future Life; or, the Witness borne by Modern Science to the Reality and Pre-eminence of the Unseen Universe. By John Page Hopps. London: Williams & Norgate, Henrietta Street, Covent Garden. pp. 34.——Causation and its Organic Conditions. By Edmund Montgomery. Reprinted from *Mind*, No. xxviii., pp. 19.——In Honor of Superintendent James MacAlister. Remarks of ex-Commissioner Robert C. Spencer before the Milwaukee School Board, April 30, 1883, on the Retirement of James MacAlister from the Superintending of the Public Schools of Milwaukee to the Superintendency of the Public Schools of Philadelphia, Pa. Milwaukee: Burdick & Armatage. 1883.——Religious Evolution. Controversial Articles republished from the daily newspapers of Bradford, Pa. By R. B. Stone, Rev. D. W. C. Huntington, D.D. Bradford, Pa. pp. 57.——Free Thinkers' Magazine and Free Thought Directory for the United States and Canada. H. L. Green, editor and publisher. Vol. i., Nos. 1, 2, 3, and 4. Salamanca, N.Y. 1882-83.——Life and Character of C. Watts. By Saladin. London: W. Stewart & Co., 41 Farringdon Street, E.C. pp. 14.——Two Sermons: False and True Liberalism. By Rev. J. T. Sunderland, Ann Arbor, Mich. pp. 30.——The Authority of the Bible. Rev. C. A. Staples. Boston: Geo. H. Ellis. 1882. pp. 13.——The Law of Human Increase. By Nathan Allen, M.D., LL.D. Reprinted from the *Popular Science Monthly* of November, 1882. pp. 10.——The Layman's Faith. A Paper read before the Philosophical Society of Chicago. By Isaac M. Arnold. Chicago: Fergus Printing Co. 1882. pp. 31.——A Presentation of the Doctine of the Unknowable, with a New Synthesis. By David Eccles. Eccles & Co., Kansas City. pp. 24.——The Englishwoman's Review of Social and Industrial Questions. Vol. xiv., No. 1. London, 22 Berners Street, Oxford Street, West. Catalogue of the West Newton English and Classical School (Allen Brothers), incorporated 1855. Boston: Warren Richardson, 146 Franklin Street. 1883. pp. 36.——Essays on Death and Funerals. By Joseph Henry, an old workingman. A collection of Facts and Ideas, Original and Select, referring to Death and Funeral, or Burials. Salina, Kan. 1883.——Synopsis of Home Cure and Eradication of Disease. By Mrs. C. Leigh Hunt Wallace. London: Mrs. C. L. H. Wallace, Philanthropic Reform Publishing Office, 2 Oxford Mansion, Oxford Circus, W.

PERSONAL ITEMS.

A STATUE is shortly to be erected to the German philosopher Leibnitz, in his birth-place, Leipsic.

JENNY LIND GOLDSCHMIDT is said to be particularly the reverse of handsome in her old age,—she always was plain; but her voice is as lovely as ever in speech, and in song, too, though she cannot sing as she used to, and rarely sings at all, only for the queen or for the Bach choir, which her husband founded.

MR. P. S. LACKERSTEEN, a native of Calcutta, Hindustan, from whom we print a communication this week, would like opportunities to lecture on India and its Religions. Rev. A. A. Miner speaks of him as a gentleman "whose familiarity with the religions of the East enables him to edify and instruct our communities in the West," and adds, "His lecture to my congregation some months since was received with favor." He can be addressed at 10 Chapman Street, Boston.

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

CONSTITUTION.

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

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

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary, an Assistant Secretary, a Treasurer, and twelve Directors. They shall be chosen by ballot at the annual meeting of the Association; and the President, Vice-Presidents, Secretaries, and Treasurer shall hold their offices for one year, or until their successors be chosen. The Directors shall be chosen for four years, and, at the expiration of that term, shall not be eligible for reëlection until after two years. One fourth of their number shall be chosen annually; but, at the annual meeting of 1882, the full number of twelve shall be chosen in sections of three respectively for one, two, three, and four years. The President, Secretaries, Treasurer, and Directors shall together constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. They shall have power to fill any vacancies that may occur in their number, or in the list of Vice-Presidents, between any two annual meetings. Six members of the Executive Committee shall constitute a quorum.

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

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

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

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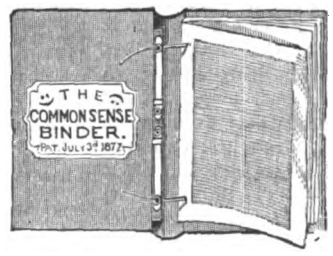
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REMOVAL.

The office of the Free Religious Association and of *The Index* has been removed to 44 Boylston Street, next door east of the Public Library, and in the same building with the Household Art Rooms. Correspondents will please take notice.

CURRENT TOPICS.

IN Rome, Augustus' tomb is the site of a variety theatre, and Cæsar's death-place is occupied by a grocery store.

THE one hundred and seventh anniversary of the Declaration of American Independence was celebrated throughout the country, especially by Young America, with an exuberance of zeal which, whether regarded as an indication of patriotism or not, showed unmistakable appreciation of a national holiday.

THE New York *Sun* says of religious teachers: "Too many of them preach one thing in the pulpit and say another thing in private among safe friends. The lack of earnest conviction in the pulpit is now apparent in very many directions. Proportionately, perhaps, there is more scepticism there than among the pews, where examination into religious questions is less a matter of habit."

THE *Christian Statesman*, with its characteristic breadth and liberality of thought, denies that Bradlaugh has a right to represent Northampton in the House of Commons. It says: "The insult to the moral sense involved in the election of an atheist deserves rebuke so emphatic as to need no repetition, and would receive it if it were not that unbelief has eaten so like a canker into the vitals of society."

THAT superstition is deadly appears from what recently happened on the Island of Vinal Haven, Me., now regularly visited by summer boarders on account of its rare coolness. A young American broke open the coffin of a friend, who had died of consumption, in order to turn over the corpse, by which it was hoped that the life of a member of the same family, similarly afflicted, might be saved. The effluvium has so injured the believer in vampires that his own death is near.

ONE of the provisions of the new French law in regard to religious and civil funerals is that the last wishes of every individual as to ceremonies shall be fully respected. When the intention is disputed, the decision rests with the court. The last will or other written testimony is the only admissible evidence, and the bench must decide within twenty-four hours. Any minister of religion who disobeys the order of the court is liable to a year's imprisonment for the first offence, and to fine for the second.

THE Abbe Morgno, of Paris, is the projector of a scheme and has raised $150,000 to meet the expense of the work of dragging the Red Sea in search of Pharaoh's chariots and treasures. The expedition, composed of a party of Frenchmen, among whom are a number of experienced divers, is said to be on its way to the scene of operations. Alluding to the expedition, the Boston *Post* remarks: "We think we know of one party which is going to become convinced that the Bible is a mess of extravagant romances."

THE infliction of torture in the name of religion was once a common practice, survivals of which, even in the most enlightened countries, have not wholly disappeared. A woman at Scranton, Pa., put her boy's hands on a hot stove to cure them of stealing, praying while the little fellow was screaming and begging, and ordering him to join in the prayer; "yet," says the paper which gives these facts, "neither the prayer nor the stove cured him of pilfering." A woman capable of such parental brutality is unfit to be a mother or to have charge of children.

THE House of Commons last Friday rejected by a vote of 130 to 114 a motion in favor of female suffrage, limited, however, to those women who, by virtue of the proper legal qualification, already possess the municipal suffrage. The motion was advanced by Mr. Hugh Mason, Liberal, seconded by Baron Henry de Worms, Conservative, and supported by Mr. Leonard H. Courtney, financial secretary to the treasury. It was opposed by Sir Henry James, the attorney-general. Mr. Gladstone, the Marquis of Hartington, and Mr. Bright were among those who voted against it.

SAYS the *Commonwealth:* "The Cleveland *Leader*, a Republican journal, is making itself quite ridiculous by attacking George Hoadly, the Democratic candidate for Governor of Ohio, because he is a vice-president of the Free Religious Association and a subscriber to *The Index*, its representative of this city. It says hard things of him and of the paper. As to *The Index*, no more courteous, able, and honest journal exists, discussing great problems of thought and opinion with rare sweetness and impartiality. Mr. Hoadly is a rationalistic Unitarian, which, in these days, is about the designation all zealous Unitarians prefer to have applied to them. No political advantage has ever come to a party in this country by attacking its opposite on the ground of religious differences of its chief members, and we shall be surprised if thousands of really independent thinkers in Ohio do not resent this latest most foolish attack by giving Mr. Hoadly their votes."

THE directors of the almshouse at Erie, Pa., some weeks ago decided to act upon the recommendation of the grand jury that married couples on the score of humanity be allowed to occupy the same room, instead of being separated as heretofore. When the work of fitting up rooms for joint occupation was nearly finished, the superintendent discovered a secret movement among the unmarried paupers, the object of which was to get themselves married in the institution, and then to demand rooms "on the score of humanity." The unmarried inmates number about one hundred and fifty. The marriages were to be effected under the Pennsylvania law, which recognizes as a legal marriage a simple declaration made at any time and place in the presence of a third party. The candidates for marital accommodations are of ages ranging from eighteen to eighty, and of varied nationalities. The Buffalo *Courier* says: "A number are quite young people, and this fact made the plot the more terrible to the directors, who are appalled at the narrow escape the county has had of having to enlarge the institution to accommodate countless paupers in the near future. The reunion prospect is off, and the grand jury will have to suggest something less expensive."

THE national fête day of France is July 14, the anniversary of the fall of the Bastile. This holiday was established in 1880. The Parisian way of enjoying it may be inferred from the following description of the first celebration of the day, which was printed in a New York paper: "No description of that most extraordinary manifestation of republican power and enthusiasm, the fête of the 14th of July, would convey any idea of its pomp, its picturesqueness, its gayety, its glow, or its spirit. One thing of peculiar significance I noticed as I made my way through the rejoicing millions,—the fraternization of the troops with other citizens. In the Rue de Rivoli, one of the most notable streets for that night of the illuminated and bedizened city, as well as in many other streets and avenues, you could see thousands of young soldiers marching arm in arm to and fro with the serried and multitudinous young men and women of the locality, Phrygian-capped and many-spangled, dancing, singing the 'Marseillaise,' and exuberant with festivity. . . . Here let me say, in leaving this point, that, though twice as many people as inhabit our city of New York took part in the fête, not a policeman was to be anywhere seen; and if there was any drunkenness, it was not visible to one who saw as much of Paris that day and night as any man in it."

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THE PROBLEM OF DEITY.

It is a vain effort to try to evade the problem of Deity. The old question of the first cause of things, of a substance behind all phenomena, of a creative power within all processes of creation, of something, give it what name we will, that is the vital essence and sustaining energy of all things that are or have been in the world,—the unity of their manifoldness, law of their laws, force of their forces,—this is a question which, as it has engaged the thoughts of men of all races, in dim or in clearer way, from the most primitive eras of history, so to-day protrudes itself into all human thinking, into all philosophy and science and life. Science may profess to ignore the question, but scientific men cannot ignore it. It is no more obsolete to-day than it was thousands of years ago, when our Aryan ancestors in Asia looked up to the overarching sky and found in that clear expanse of creative and vivifying light a poetic symbol of the sustaining cause of all things, and from it named their idea of Deity; or than when the poet-seers of the Hebrews thought out the process of creation which they put into the book of Genesis; or than when the ancient Greek philosophers or the tough-brained Scandinavians were working out their strange cosmogonies.

The old problem to-day comes up in different shape, but it none the less comes. It is not escaped by the evasive efforts of even those philosophers who declare that they will not enter its domain; for they testify to its existence while they affirm it to be insoluble; and, beyond the wall of the positive facts to which they would limit their inquiry, they leave a fascinating cloud-land of mystery which is forever enticing their disciples to peer over into the forbidden ground. Their ever-recurring question must needs be, What is the basis of phenomena? And it is a question that is not pushed aside nor silenced by saying that its answer belongs to the Unknowable. Write "Unknowable" with a capital *U*, mean by it the Absolute, the Infinite, and it becomes for the time being a name for Deity to those thus using it. Write it with a small *u*, and true science recognizes no such word, no such limit to inquiry. Science, in this sense, has already accomplished impossibilities. Things that would have been and were deemed unknowable generations ago have now been made known. Nor is the problem of Deity escaped or answered by calling the primal and central power of the universe Law, or Force, or Nature, or the Essence of things; for these words are then made to embrace the mysterious element of creativeness and vitality, which is the very centre of the problem.

Men of science may say that in their scientific work they have nothing to do with a great First Cause, but only with secondary causes; nothing to do with Absolute Being or Power, but only with beings and powers; and it may not be well that they should encumber their special problems of investigation with any presupposition concerning a primary cause and power. Nevertheless, they cannot trace any of the metamorphoses of phenomena nor touch a single secondary cause without touching the problem of Deity. They may not name it, they may shut their eyes to it, but, all the same, there it is. The very word *secondary* implies a *primary*. And, amidst the changing, shifting phenomena of the material universe, in the play of laws and forces and atoms, the question inevitably comes, What is the secret power that is doing it all? It is a question that is not answered by saying that the universe is self-evolved from primordial fire-mist. From fire-mist to Emerson and Darwin is an ascending journey that is not explained by affirming that the engine has all along carried its own fuel and made its own steam. The fuel itself and the original lighting of the fire are still unaccounted for,—to say nothing of the assurance with which the engine has steadily kept its ascending track.

And in whatever direction science works, and whether in details or in mass, it comes up against this question. It finds it alike at the end of telescopes pointed into the heavens and revealing the processes of forming globes, and through the lenses of microscopes unfolding the hidden things of animalcule existence. The botanist comes upon the question every time that he analyzes a plant, laying bare the laws and forces of its life, its method of germination, of growth, of blossoming, of fertilization. The geologist comes upon it in the mightier forces that have built and shaped the earth; the zoölogist, in the wondrous structures of animal existence ranging through all orders from polyp to man; the biologist, in his investigation of nerves and brain-cells; the embryologist, in his study of eggs. Whence the first egg? is still as unsettled a problem as it was when the ancient Hindus puzzled over it. The chemist finds the same question among his atoms; the sociologist, as he traces the forces of thought and sentiment in human communities; the evolutionist, as he reviews the vast cosmic forces that have resulted in a universe. To follow back all forms of terrestrial life to a shapeless ascidian ancestor or to protoplasm, or to show that all kinds of forces may be correlated and reduced to one, to be called Force, does not remove the question, but rather takes us closer to its heart. It must be said, therefore, that, though science has not solved the problem of Deity, it has quite as little removed it; rather has it restated and reëmphasized the problem.

Advancing knowledge, however, through the aid of exact science, has settled many things in the problem of Deity, as that problem has been conceived in the past. Many beliefs concerning Deity have been dispelled as irrational. Many forms of worship for propitiating Deity have been abolished as superstitious. Many beings worshipped as Deity have been dethroned. Some of them have vanished as myths, others have been resolved into poetry, others have taken their natural place as human beings. The mechanical view of the creative power of the universe may be said to have been set aside. Various theistic structures that the human mind from time to time has built for explaining the universe, the same human mind has afterward demolished as inadequate for the purpose. Nevertheless, the foundations of those structures remain. The demolition of imperfect conceptions of Divine Power does not involve the destruction of Divine Power itself, nor of belief in it. There are two stones in the foundation of all historical structures of religion which it is difficult to see how the human mind by any process of criticism can ever displace without impeaching its own sanity or denying the basis of its own being. One of these is the existence and authority of the moral law; the other is the existence and necessity of some kind of power as the vital and sustaining energy of the universe.

WM. J. POTTER.

THE MILLENNIUM.

The hope of a brighter future, a perfect day for the world, has had a place in the mythologies of almost all nations. The Greeks and Romans, while lamenting the decline of the world from the Golden Age in which it commenced, comforted themselves with the assurance of its restoration. The Persians expected the triumph of Ormuzd over Ahriman and the consequent overthrow of all ill. The Jews and Christians, in their millennium or thousand years of blessedness, have only voiced again the yearning and hope of humanity for a blessed era of peace, prosperity, righteousness, and happiness.

If universal beliefs have a basis of truth, it may be asked whether science gives any intimation of a foundation fact for this universal hope of "a good time coming."

Research of the past and observation of the present reveal *progress*, and when this is recognized hope seizes upon the fact as a promise of perfection. Not only in history do we see a growth upward in man's development in morals, knowledge, and arts, but study of the earth reveals an upward progression in life. The earliest stratified rocks show us only the remains of the lowest forms of animal and plant life, and in successive later deposits come the higher orders of life. Haeckel divides the history of life upon the earth, as shown by the testimony of the rocks, into five great epochs in which life developed in an ascending scale, in the following order: 1. Skulless vertebrates and seaweeds; 2. Fishes and ferns; 3 Reptiles and pines; 4. Mammals and leaf forests; 5. Man and cultivated forests. The earth tells this story of progress, and analogy asks, Why should progress stop short of perfection? A development of matter from moneron to man gives warrant for all the fondest dreams of the future development of life into angelic forms, and of the enlargement of man's powers to godlike efficiency. If atom develops to man, man may advance to God.

The early Christians believed this Golden Age to be "at hand," and many now look for the speedy coming of the Lord and the deliverance of the groaning creation into "the glorious liberty of the sons of God." It may be asked, If science admits the probability of a state of future blessedness upon the earth, what has it to say of times and seasons? Here again the analogies of the past prompt the hope that the day of promise "draweth nigh."

Haeckel estimates that the life-bearing rocks, which have been deposited in strata by the waters have a thickness of about one hundred and thirty thousand feet. The strata bearing the low forms of the first epoch are about seventy thousand feet, or more than half the whole thickness. The strata of the second period—that of fishes and ferns—are considered to be about forty-two thousand feet thick, or one-third of the whole. The third period—the reptile and pine era—shows strata fifteen thousand feet thick, or one-ninth of the whole. The fourth epoch—the age of mammals—shows only three thousand feet of rock, or one-fortieth of the whole. And the strata of the fifth epoch—or age of man—are but one two hundredth part of the whole life-bearing strata of rocks. Thus the brevity of the past periods of development appears in the ratio of 2, 3, 9, 40, 200. From this we learn that, as forms become higher, the period of development has shortened; and a continuance of this process will evolve a continually hastening change to higher and better things.

In our observation of society, we observe the rapid improvement made in many departments of life by one invention. We see how benefits act and interact in constantly growing proportions, and influence spheres never contemplated in their origin. We see material forces promoting moral progress, as when railroads and telegraphs assist the detection and therefore the repression of crime. Each advance promotes activity in thousands of channels, and the progress of development is continually accelerated.

Thus the analogies of the past excite the expectation of constantly shortening epochs of advance-

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ment, and Science proclaims the glad tidings that "the coming of the Lord draweth nigh," "the night is far spent, the day is at hand." A better and brighter day for humanity approaches with ever quickening footsteps, and promises a career to man unlimited by harps and crowns, but leading ever on to infinite attainment.

ROBERT C. ADAMS.

PHILOSOPHY AND SCIENCE, FROM A COMMON-SENSE STAND-POINT.

There is a wide-spread confusion in the use of these terms,—very often philosophy being called science and *vice versa*. A conspicuous instance of this appears in a late criticism of Herbert Spencer. The various sciences furnish the *data*, the *facts* upon which a true *philosophy* bases its logical chain of reasonings to solve "the problem of life and the mysteries of the universe."

Herbert Spencer, with indefatigable labor, has devoted his life to the work of collecting these facts of science and showing that they all demonstrate the truth of the evolution philosophy. Darwin, with wonderful sagacity and patience, has studied the sciences of zoölogy, anatomy, and geology, and has given the result to the world in his *Origin of Species*, *Descent of Man*, etc. But Spencer is not a special scientist; he has taken a wide survey of many sciences,—of astronomy, geology, biology, psychology, etc.,—and built his philosophy upon the data furnished by them. To be a practical scientist in any one of these would require a life time. This true philosopher uses "his enormous drag-net," as Col. Higginson terms it, and flings it out in every direction to collect all the established facts of these sciences, and then, with wonderful intellectual grasp, shows that they afford the data for the true cosmic philosophy of evolution, and in very truth give us "an intellectual guide of life." Spencer, indeed, called to his aid special scientists to furnish such facts pertaining to their respective sciences. In his "descriptive sociology," the facts were compiled by Profs. Duncan, R. Scheppeg, and James Collier.

Philosophy in truth requires the logical intellect, the comprehensive mental grasp of a Spencer, but does not go into the practical details of the scientist to spend a life with a Sir Charles Lyell, a Sir Isaac Newton, or a Dr. Bain, but, collecting all the demonstrated facts (not the mere hypotheses) of the several sciences, shows their bearing and to what they must lead.

Yet the philosopher is subject to the same danger as the scientist, in so far as he is liable to mistakes in his logical reasoning. Hence, the scientific method has to be adopted by the philosopher: his individual logical reasoning from such scientific data counts only as an hypothesis, until it has been verified by the consent of other competent philosophic minds. A logical chain of reasoning is easily constructed when the data are furnished, but such data have to be looked at from all sides by several competent minds. One individual mind in philosophy is not sufficient any more than in science, because there is unfortunately such a tendency to look only on one side, the side that individual organization and peculiar environment have made habitual to us. The idealist, the transcendentalist, the Kantian, has "grooves of thought" in which ideas flow, in spite of themselves; and it is only when the logical reasonings from all sides have been compared that a true philosophy is attained.

Science collects facts by close observations and individual experiences in the great field of nature, while philosophy shows the bearing of such, and uses them as the only reliable data in constructing logical reasonings, instead of the old scholastic metaphysical method of reasoning from so-called "intuitions" or individual convictions built upon imagination and fine-spun theory. It has been said that "every theological creed is in some measure a philosophy of the universe." Before the sciences of geology and astronomy furnished reliable facts for data, when the earth was considered flat and the sun and planets mere lights for man's accommodation, the primitive philosophy considered the earth as God's footstool, and starlight a kind of provision for man's wants.

In the absence of facts, theology draws upon imagination for data, and its creed is the logical result. We are all philosophers, more or less logical; but few can become special scientists, a whole life being required for one practical science. The logical faculty will be active, in spite of us, and it mostly depends upon our data whether we reach right conclusions or not. Mere literary acquirements will not answer for scientific precision. A brilliant writer is not so much needed as a clear thinker, who can discriminate fine shades of differences, rather than see ideal resemblances. Before the science of psychology had shown that subjective impressions are often illusions; before it had shown that all human knowledge was relative; that our various senses and reasoning faculties were the medium through which objective realities were seen; that, in short, man is a wonderful organic mechanism upon which the forces of nature operate, and at the same time gradually develop its capacities,—it was supposed that each individual mind was competent to construct a philosophy by merely reasoning from his own individual conceptions and imaginations, each earnest conviction of the individual being supposed the result of direct inspiration from the superintending Deity; even the transcendentalists attributing their highest ideals to such a divine source. Inspiration in the old theology was confined to very few, but with the modern transcendentalist every earnest conviction on morals and religion was attributed to such "divine afflatus."

Conscience and the mysterious "ought to do" were considered by them, and by some modern spiritualists, as a divine endowment. The stubborn fact that such "conscience" prompts the individual to directly opposite lines of conduct was overlooked. Conscience, or "our own opinion of our actions," has been demonstrated to be dependent upon our education, upon our organization, and this upon the experiences of our ancestors; in short, to be nothing more and nothing less than the result of surroundings and social environment of ourselves or of our ancestors. It has often led man into terrible errors and cruelties, such as the wars of the Crusades, the burning of witches, and the fires of Smithfield,—all done by the promptings of conscience, and a stern sense of duty to God. Nevertheless, philosophy, collecting these facts of history, and observing how this powerful but blind instinct prompts always the individual to do what he thinks is right, sees the vast importance of such a sentiment, needing only to be enlightened by the sciences; the ultimate analysis of the sentiment showing that it has been gradually developed from the primitive "self-interest" which prompts every being to seek its own welfare,—the highest regards for the rights of others originating from the same, just as much as the lowest form of animal indulgence. The necessity of controlling selfish indulgence in order to attain higher and more lasting good is gradually forced upon the attention as population becomes dense and social forces come into play. "Do to others as you would wish to be done by" is a moral rule that would first be forced upon the attention in a densely populated country, such as China, because competition would be so much greater in the various walks of life, and the rights of others more likely to be trampled on by the individual. Hence, Confucius was the first to formulate this moral rule.

Instead of a so-called revelation furnishing the data for religion, the various sciences will give the only reliable premises upon which to build the coming religious philosophy.

J. E. SUTTON.

THE SECRET OF THE EAST;

OR,

The Origin of the Christian Religion and the Significance of its Rise and Decline.

CHAPTER VI.

An Expensive Creed.

"Insani fugiunt mundum, immundumque sequuntur."—*Jordan Bruno.*

The most cherished dogma of the modern Jesuit is the belief that the conditions of our earthly happiness are influenced by the continual interference of preternatural agencies; for he has to postulate a continued miracle to explain the fact that the creed, which he calls the best of all possible religions, has been a constant source of misery and error. But, if the true reason of that fact has once been named, its concordance with the historical records of the last sixteen centuries will be a sufficient vindication of its correctness; for the consistency of theory and experience may reach a degree that can defy the wiles of sophistry.

From the first council of Nice to the last conference of the "Evangelical Alliance," the history of the Galilean Church has been the history of an unremitting war against nature; and the propaganda of her dogmas could prosper only at the expense of our earthly happiness. The direct results of that warfare would be amply sufficient to account for the fact that the Age of Faith, the era when the rule of the cross maintained its supremacy, was the dreariest period in the history of the human race; but, unhappily, those results were not confined to the suppression of harmless amusements and scientific investigations. *It is easier to pervert than to suppress a natural instinct.* Wherever pessimism crushed the flowers of this earth, the soil began to teem with poisonous weeds. The suppression of healthful pastimes begat a passion for vicious pastimes, and made the fancied identity of sin and pleasure a sad reality. The Olympic games and the Capitoline festivals were abolished by the order of a Christian emperor. The field-sports of the Gaelic peasants were suppressed by the influence of the Scotch clergy. The worship of sorrow spread its gloom over every emotion of the human heart. But, when the Church had succeeded in making life as dismal as the dogmas of her creed, her victims took refuge in secret sins and drunkenness. Even the slaves of ancient Rome had their saturnalia, when their masters indulged them in the enjoyment of their accumulated arrears of happiness; but our laborers toil like machines, whose best recreation is a temporary respite of work. Human hearts, however, will not renounce their birthright to happiness; and, if joy has departed this life, they pursue its shadow into the land of dreams, and try to spice the dry bread of daily drudgery with the sweets of delirium.

The attempt to suppress the pursuit of natural sciences led to the pursuit of *pseudo*-sciences,—to supernaturalism, demonism, and all sorts of hideous chimeras. The attempt to suppress the worship of nature led to the worship of *unnatural*-

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ism, the veneration of a whole almanac full of nature-hating, self-torturing maniacs. The fanatical asceticism that begat callousness to personal sufferings led its victims to behold with indifference, and at last with delight, the sufferings of their fellow-men. The cruelties of the worst pagan despots were surpassed by the absolute inhumanity of pious Christian monks and priests. The suppression of the spirit of manful emulation that assembled the champions of the Olympic festivals forced that instinct to seek its gratification in cunning and treachery, in the sordid competition of hypocrites and sycophants. The suppression of rational freedom led to anarchy, to communism and nihilism. The ordinance of celibacy became the mother of secret vices. Intolerance is the parent of hypocrisy.

Pessimism has been on trial for sixteen hundred years; and the history of the Middle Ages has taught us that man's divorce from his earthly instincts is the removal of a tree from its native soil, a removal from the basis of life. For sixteen centuries of faith and trust, our ancestors tried to reach heaven by abandoning their place in nature; and we can now estimate the costs of the experiment.

The dogmas of the Christian Church have cost the world three million square miles of lands, which once were the garden spots of this earth, but which have been turned into deserts by the neglect of rational agriculture and the influence of a creed which labored to withdraw the attention of mankind from secular to *post-mortem* concernments. "The fairest and fruitfullest provinces of the Roman Empire," says Prof. Marsh,—"precisely that portion of terrestrial surface, in short, which, about the commencement of the Christian era, was endowed with the greatest superiority of soil, climate, and position, which had been carried to the highest pitch of physical improvement,—is now completely exhausted of its fertility. A territory larger than all Europe, the abundance of which sustained in bygone centuries a population scarcely inferior to that of *the whole Christian world at the present day*, has been entirely withdrawn from human use, or, at best, is thinly inhabited. . . . There are regions where the operation of causes, set in action by man, has brought the face of the earth to *a desolation almost as complete as that of the moon;* and, though within that brief space of time which we call 'the historical period,' they are known to have been covered with luxuriant woods, verdant pastures, and fertile meadows, they are now too far deteriorated to be reclaimable by man, nor can they become again fitted for his use except through great geological changes, or other agencies, over which we have no control. . . . Another era of equal improvidence would reduce this earth to such a condition of impoverished productiveness as to threaten the depravation, barbarism, and, perhaps, even the extinction of the human species." (*Man and Nature*, pp. 4, 43.)

And the ruin of these countries* is not due to the recklessness and intentional destructiveness of their inhabitants, but is the inevitable consequence of a persistent attempt to follow the precepts of an anti-natural creed.

Christianity has retarded the progress of the human race by at least fifteen hundred years. The fruits of science and social reform, which our descendants will reap in fifteen centuries hence, might be enjoyed at the present moment, if the last sixty generations had not wasted their time in disputes about the interpretation of idiotic dogmas, and the attempt to gain the heaven of a future world by despising the blessings of the present.

On the altar of her anti-natural idol, the Christian Church has sacrificed the lives of eighteen millions of the noblest and bravest of our fellow-men. Two millions were butchered in the wars against the freedom-loving children of nature, the Saxons, the Sarmatians, and the pagan Scandinavians; one million, in the wars against the Arian heretics; at least five millions, in the seven larger and four smaller crusades. The extermination of the Spanish Saracens reduced the population of the peninsula by seven millions. One million was slaughtered in the fifteen years' man-hunt against the Albigenses, the Thirty Years' War against the Protestant princes, the massacres of the French Huguenots, the Waldenses, and the insurgents of the Netherlands. A full million human lives were devoured by the Moloch of the Holy Inquisition and the witch tribunals, which for nearly seven centuries infested all the principal cities of Christian Europe. To this number, we might add the twelve million aborigines of the New World, who in less than a century fell victims to the insane fury of their Christian conquerors and the unremitting persecutions of the Christian Inquisition. Many of the Inquisitors were men of spotless personal morality. Montfort, the butcher of the Albigenses, was a pious and righteous cavalier. Jean Bodin and Judge Sprenger, the defender of the witch tribunals, sincerely pitied the fate of their victims; but their horrible creed left them no choice. The blood of thirty millions of our fellow-men cries out against the nature-hating fanatic who inculcated the belief in the sinfulness of our natural instincts, the guilt of scepticism, and the possibility of Satanic incarnations.

Christianity has turned whole nations of freedom-loving men into slaves and flunkeys. The precepts of self-abhorrence and passive submission to tyranny and injustice was a direct declaration of war against the manly self-reliance that is the basis of all true independence. The worst tyranny that has ever oppressed the children of this earth was perpetrated in the name of the Christian God. When Charlemagne conquered the land of the pagan Saxons, thousands of brave men were slain like wild beasts; thousands were transported to the slave-farms of the Abbot Alcuin or imprisoned in Christian convents; hundreds of widows and bereaved mothers committed suicide; hundreds of children were scourged to death for resisting the tyranny of their jailers or trying to regain their liberty. The Spanish Unitarians, the Jews and Moriscoes, the most industrious inhabitants of the peninsula, were hunted from province to province; and when, after centuries of horrible persecutions, a remnant of the fugitives sought a refuge in Portugal, the Christian monarch of that country was forced by the priests to break his promise of protection: the refugees were banished, and their children dragged away to the slavery of the Christian convents. "Piercing shrieks of anguish filled the land: women were known to fling their children into deep wells or to tear them limb from limb rather than resign them to the Christians." (Lecky's *History of Rationalism*, ii., p. 270.) The Church that abolished slavery in name promoted it in fact; for her doctrine implied a divine sanction of despotism, and an entire disregard for man's natural rights. The slave-barracks of ancient Rome were temples of liberty compared with the dungeons of the hierarchical torture-dens, where thousands of nature's noblemen vainly invoked death and madness as a refuge from the power of a more cruel foe.

The ascetic dogmas of the monstrous delusion have darkened the life-light of countless millions; for, in the zenith of its power, Pessimism rose almost to the climax of a worship of sorrow for its own sake. And, when the sources of earthly misery were exhausted, the Church elaborated that dogma of a hell of eternal and all but inevitable tortures, which destroyed the last solace of the wretched as well as the peace of daily life. Dissenters were silenced by armed force. Pessimism solved the problem of inflicting the greatest possible amount of misery on the greatest possible number. Every appeal to common sense and mercy was punished as a crime against the authority of an infallible church; every atrocity was sanctioned that would help to crush the instinct of free inquiry, the dignity of manhood, the sense of justice, the love of joy, freedom, and nature. How many thousands of the countless victims who were induced to take the vow of the monastic orders must have awakened to the significance of their sacrifice, and sought, too late, to regain a world which to them was as hopelessly lost as if they had crossed the ferry of Styx! How many children of the joy-loving nations, whose countries had been cursed with the gloom of the cross, must have pined for the freedom of nature as the captives of Tartarus pined for the sunlight of the upper world; or sought refuge in death, in the hope of reaching a land where the code of Pessimism was unknown. "According to that code," says Buckle, "all the natural affections, all social pleasures, all amusements, and all the joyous instincts of the human heart were sinful. . . . The clergy looked on all comforts as sinful in themselves, merely because they were comforts. The great object of life was to be in a state of constant affliction. Whatever pleased the senses was to be suspected. It mattered not what a man liked: the mere fact of his liking it made it sinful. Whatever was natural was wrong." And that creed dares to boast of its charitable institutions! The charity of the Christian Church is the charity of the fanatic, who for the love of heaven turned a flower-garden into a desert, and for the love of earth housed a few of the withered plants and watered them with his sickly tears.

The Christian Church has spread the blight of its influence far beyond the boundaries of her spiritual empire. The freedom of the North-European pagans and the civilization of the South-European Moors succumbed to the incessant attacks of their Christian neighbors, instigated by the light-and-freedom-hating fanaticism of their priests.

The dogmas of the Christian Church have smitten its victims with the nauseous disease of hypocrisy. The atmosphere of our whole social life is tainted with the poison of cant and dissimulation. By invoking the aid of the secular powers to protect the authority of dogmas which to all clear-sighted men have become a mixture of blasphemy and absolute nonsense, the Church offers a premium for intellectual dishonesty. Every lover of truth is branded with the reproach of eccentricity by the upholders of a system whose centre has always been an untruth, and generally a very transparent untruth. After doing their best to turn this world into a hell, after insulting the Creator by disregarding his physical laws and despising his marvellous earth, the moralists of the Galilean Church hope to conciliate this favor by lying for the glory of his "son."

The anti-natural dogmas of the Christian Church have so perverted our ideas of duty and natural religion that the worst enemies of mankind perpetrated their enormities for the sake of conscience, and millions still despise this earth for the sake of

*Asia Minor, Turkey, and Northern Africa were for centuries inhabited by priest-ridden Christians, and lost their fertility before they passed under the sway of their present master. India, Persia, and the Caucasus, and those parts of Southern Egypt and Eastern Armenia that were never under Christian control, have preserved much of their ancient fruitfulness. The so-called Christian countries of Northern Europe were not converted before the eleventh century of our era, and revolted in time to prevent their utter ruin.

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heaven. Neither the vices of the Roman Caesar nor the excesses of the French Revolution have contributed so much to weaken the respect for the authority of the law as the systematic inhumanity of the Christian Middle Ages, when laws were so intolerable that only the lawless could enjoy life,—outlaws and irresponsible princes, Robin Hood and Robert le Diable. The delusion of anti-naturalism has certainly caused more mischief than the bane of all human vices taken together. "Translated into plain speech, the foundation-principle of our system of ethics is this: that all natural things, especially our natural instincts, are essentially evil, and that salvation depends upon mysterious, anti-natural, and even supernatural remedies. This bottom error has long biassed all our physical and metaphysical theories. The use of our reasoning powers is naturally as agreeable as the exercise of any other normal function. The anti-naturalists declared war against free inquiry, assured us that the study of logic and natural science is highly dangerous, and that the seeker after truth must content himself with the light of ghostly revelations. We have since ascertained that the ghosts are grossly ignorant in all terrestrial concernments, and that their reports on the supramundane state of affairs are, to say the least, suspiciously conflicting. In all but the vilest creatures, the love of freedom is as powerful as the instinct of self-preservation. The anti-naturalists inculcated the dogma of implicit submission to secular and spiritual authorities. The experiment was tried on the grandest scale; and the result has demonstrated that blind faith leads to idiocy, and that absolute monarchs must be absolutely abolished. The testimony of our noses justifies the opinion that fresh air is preferable to prison smells: the anti-naturalists informed us that at various seasons of the year, and every night, the out-door atmosphere becomes mortiferous, and that sleepers and invalids ought to be confined in air-tight apartments. We believed, till we found that the most implicit believers got rotten with scrofula. Happiness is the normal condition of every living creature; for, in a state of nature, every normal function is connected with a pleasurable sensation. 'To enjoy is to obey.' Animals have not lost their earthly paradise: he who has observed them in the freedom of their forest-homes cannot doubt that to them existence is a blessing, and death merely the later or earlier evening of a happy day. The anti-naturalists assured us that God delights in the self-abasement and mortification of his creatures, and hoped to gain his favor by afflicting themselves in every possible way,—by voluntary seclusion, fasts, vigils, the wearing of dingy garments, and abstinence from every physical pleasure. Failing to enamour mankind with their doleful heaven, they revenged themselves by depriving them of their earthly joys. In hopes of making the hereafter more attractive, they made life as repulsive as possible: kill-joys and persecutors were the active heroes of those times; ascetics and self-tormentors, their passive exemplars. Virtue and joylessness became synonymes. Men aspiring to superior merit exchanged the glories of the sunny earth for the misery of a gloomy convent. 'A man of sorrows' became a type of moral perfection. The cross, an instrument of torture, became the trade-mark of the new religion. *Kosmos* —i.e., beauty and harmony—was the oldest Grecian term for God's wonderful world; a 'vale of tears,' the favorite Christian epithet.

"'Worldly pleasures' are still under the ban of our spiritual purists. Daily drudgery and daily self-denial are still considered the proper sphere of a law-abiding citizen, and special affliction a special sign of divine favor. Life has become a sacrage duty. We do not think it necessary to alleviate the distress of the poor till it reaches a degree that threatens to end it. We have countless benevolent institutions for the prevention of outright death, not one benevolent enough to make life worth living. Infanticide is now far more rigorously punished than in old times. We enforce every child's right to live and become a humble, tithe-paying Christian; but, as for its claim to live happy, we refer it to the sweet by-and-by. We shudder at the barbarity of the Cæsars, who permitted the combat of men with wild beasts to cater to the amusement of the Roman populace; but we contemplate with great equanimity the misery of millions of our fellow-citizens wearing away their lives in work-shops and factories: millions of children of our own nation and country who have no recreation but sleep, no hope but oblivion; to whom the morning sun brings the summons of a task-master, and the summer season nothing but lengthened hours of weary toil,—nay, we make it the boast of our pious civilization to deprive them of their sole day of leisure, to interdict their harmless sports lest the noise, or even the rumor of their merriment, might disturb the solemnity of an assemblage of whining hypocrites. Hence, the recklessness, the nihilism, and the weary pessimism of our times, the melancholy that everywhere underlies the glittering varnish of our social life. Hence, also, that vague yearning after a happier hereafter, which the murderers of the happy past have made the principal source of their revenues.

"The Christian dogma of the reformatory value of misery has been refuted by the most dreadful arguments in the world's history. The unhappiest nations are not only the most immoral, but the most selfish and the meanest, in every ugly sense of the word. Virtues do not flourish on a trampled soil. Genius, too, is a child of light. The Grecian worship of joy favored the development of every human science, while the monastic worship of sorrow produced nothing but monsters and chimeras; for, to modern science, Christianity bears about the same relation as the plague does to the quarantine." (*Physical Education*, p. 186.)

The doctrine of anti-naturalism still perverts the principles of our system of education, as it perverted the ethics, the science, the social tendencies, and the religion of the Middle Ages. It is the extra-mundane fulcrum of the lever that forced the moral world from its normal orbit.

Has the happiness of the human race been secured, or in any degree promoted, by the dogmas of the Christian religion? Cowardice and stupidity have too long connived at the crime of abetting the dissemination of that earth-blighting superstition, and it is time to say the truth in plain terms. The demonstrable truth then is that, if all the countries of Europe that were destined to pass under the yoke of the cross had, instead, for a thousand years been covered by the ashes of the fire-storm that buried the cities of Pompeii and Herculaneum, the world would to-day be benefited by the result. Our earth would be more fertile and populous, our fellow-men would be freer, wiser, and happier. The waste of the volcanic cinders would have proved less irreclaimable than the desert of pessimism. The survivors of the catastrophe would have saved their children from the alternative of death or moral slavery that awaited the next forty generations of their descendants. The nations of the Caucasian race would have been spared the systematic extirpation of their wisest and bravest men. The Saracens, whose western empire was destroyed by the insane fanaticism of the Christian priests, would have cultivated the garden of civilization in a more grateful soil. The discoverers of America would not have deluged the New World with a sea of blood. The relics of pagan art and science would have been safer in the custody of the elements than in the hands of the monkish forgers and fanatics.

We read of Ammonite devotees sacrificing their first-born to Moloch; of Egyptian peasants starving their children, to fatten a herd of lazy dervishes; of Hindu pilgrims performing seventy-seven thousand seven hundred and seventy-seven somersaults, "for the benefit of their souls," and compelling their families to join in the exercise. But such poor maniacs are, after all, less to blame than the juggler-guild of priests and mystics who first persuaded them to renounce their right of free investigation in favor of any human authority. As soon as reason surrenders to a dogma, the power of the exponents of that dogma becomes autocratic: they can securely further their selfish interests by almost any outrage on common sense and justice. If the philosophers of future centuries should recognize this chief root of superstition, they will perhaps acquit the nations of the Dark Ages from the guilt of their manifold sins against nature, and explain their strangest delusions, with one exception. If they read the history of pessimism and the fate of the nations who had accepted its doctrines, they will fail to understand how the author of that creed could ever be mistaken for a Saviour.

FELIX L. OSWALD.

TEACHERS AND LEADERS.

Every man is a part of a vast social organism to which he owes incomparably more than it can ever owe him, but upon which he exerts more or less influence, good or bad, or partly both, during his entire life, and an influence that outlasts his conscious life as the race outlasts the individual.

But there are persons in every country and age, in every community and generation, whose natural qualities and a combination of circumstances apparently, but only apparently accidental, enable them to exert an influence far greater than that of men in general. Preëminent intellectual ability, great moral enthusiasm, unusual force of character, intensity of conviction with earnestness, persistence and persuasiveness, ambition and a scheming disposition, combined with knowledge of human nature and capacity to arouse the passions and prejudices of the people,—these are among the qualities that give men power over their fellows, either to teach or to lead. One class appeal to the intellect of their age and of future ages, presenting truths that are new or far in advance of popular thought and theories, reaching at first only a few, the largest, the freest, the best minds. Their immediate influence is necessarily restricted; for between their thought and that of the people, in their particular province, there is so little in common that there is no point of contact or passage from one to the other. Their teachings cannot be understood, much less assimilated by average minds. "All originality is estrangement," says Lewes. Darwin's writings at first were but little read, although evolution in a general way had been taught by a few minds centuries past. His thought was too far advanced, not only for the masses, for the clergy, for common educators, for the readers and writers of the popular and even the best literature, but for the scientific men of the day.

The views of Darwin have, notwithstanding, grown into favor with a rapidity unprecedented and which would have been impossible in any other age, and are, in the main, now accepted as probable by large numbers, among whom are many popular teachers and even clergymen.

The works which, when they appeared, scarcely

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produced a ripple on the surface of popular thought have already effected a revolution in zoölogy and contributed to modify theological beliefs, and will continue to influence the minds of men centuries hence. And yet to all appearances the amount of influence likely to be exerted by Darwin seemed small a quarter of a century ago in comparison with that of a preacher or political orator who could sway audiences with his eloquence.

Another class of reformers, and by far the largest class, exert their influence by appealing to the people direct. To do this the most effectively they must be in intellectual contact with the people, in sympathy with their main thought and methods of thinking, sharing their prejudices and superstitions to a very large extent, and possessing the power to reach and influence them through their emotions. Such a man may express views somewhat in advance of the people he addresses, on one or more subjects, provided he gives prominence to those thoughts and feelings which he has in common with the people, and assails only those beliefs which are half out-grown, and that part of them with objections to which, through the labors of unrecognized or hated iconoclasts, the people have become familiar.

One of the ablest leaders of the latter class is Henry Ward Beecher, of whom it may be said that he generally keeps a little, and but a little, in advance of the popular mind. His sermons and lectures are of no value to thinkers except as an indication of the drift and tendency of thought; but his sympathies have generally been on the side of right, and he has from time to time given his assent to and administered in homœopathic doses truth really in conflict with his theology; and with the continual and rapid decay of the old faith he has ventured to express disbelief in doctrines supposed to be a part of the Christian system. In all this, he has probably hardly gone beyond the average thought of his own congregation; but his sermons have been widely read and have no doubt helped many to a higher level of thought. It is not strange, therefore, that there are people of progressive tendencies, but who know nothing of liberalism except what they have received from him and other less able preachers, who imagine that he is a profound, advanced, and even original thinker, although he himself has too much good sense to believe anything of the sort.

There are liberal leaders, both in this country and in Europe, who influence large numbers partly because they are superficial in thought and can move men through their emotional nature. Leaders of this class are necessary, and often among the most useful reformers; but the quality of mind their work requires is not like that required for the intellectual work which has to wait generations for appreciation and acknowledgment.

B. F. UNDERWOOD.

EDITORIAL NOTES.

SEVEN young Jewish rabbis were consecrated at Cincinnati last Tuesday; the first class of rabbis ever educated wholly in this country, it is said.

IT was the Duc de Morny who defined a polite man to be "one who listens with interest to things he knows all about when they are told by a person who knows nothing about them."

IN one of his lectures in this city last winter, Joseph Cook said that, having asked Chunder Sen concerning the prospects of Unitarianism in India, that gentleman replied that the present representative of Unitarianism in India had made it so ridiculous that the question was not worth considering. In the *Christian Register* last week were printed two letters from Keshub Chunder Sen denying the correctness of Mr. Cook's statement. In one letter he writes: "The statement is wholly unfounded"; and in the other, "Please assure Mr. Dall that nothing is farther from my heart than the absurd charge mentioned in the American papers."

THE society to which Mrs. Clara M. Bisbee devotedly ministers in Dorchester held its second anniversary exercises Sunday before last. Mr. Applebee, of the Parker Memorial Society, Messrs. C. R. Eliot, J. Sallaway, and W. G. Babcock, Unitarian ministers, and Mr. Allen Putnam, Spiritualist, as well as Mrs. Bisbee, participated. A Roman Catholic priest of the neighborhood was also invited, and expressed a readiness to take part, had not a service in his own church prevented. The exercises bore good testimony to the value of Mrs. Bisbee's work, which is growing under her hands both in the numbers reached and the interest manifested. She should be well supported in it.

SAYS the *Christian Statesman*:—

The moral and religious significance of Judge Hoadly's nomination as Democratic candidate for Governor in Ohio is further enhanced by the fact, already widely commented on, that he is one of the Vice-Presidents of the Free Religious Association. The fact was urged by his opponents in the lobbies of the convention. One delegate is reported by the Cincinnati *Gazette* as saying: "The people in the country are honest, God-fearing folks, and they never will support a man who has anything in common with Ingersoll. Such men are dangerous to the nation; for if their belief, or want of belief, ever prevailed, order and society would have an end." Copies of *The Index*, bearing his name as one of the Vice-Presidents of the Free Religious Association, were circulated among the members; yet, notwithstanding all this, he was nominated. As we have said before, all this would have greater significance if the Republican party had avowed itself, in any responsible way, as the party of Christian ideas in government, or even Christian morality.

THE pious and orthodox Governor of Massachusetts delivered an address at the Williams College Commencement last week, from which the following is an extract:—

Brought up in a Baptist college, it yet never seemed to me that it was any consequence what amount of water was used to give the sign to the living soul that it belonged to Christ. Afterward struck with the beauty of the liturgy and litany of the Episcopal Church in its rhythmic flow almost in numbers, satisfied with the apostles' creed, and fully content to wind up the morning devotion with the prayer of Chrysostom,—*O* Lord, listen to our petitions, as they are most convenient for us, certain that all is well done,—I became a member of an Episcopalian congregation. But there are some things, my young friends, as you go forth in the world, that you must never lose hold of; for, if you do, there is no place where you can stop. He, in my judgment, who claims to believe that the Scriptures are the word of God and the New Testament is the history of the life of his Son, and then does not believe that that Son is divine, has given up the whole case; and he has but one step farther to take to deism, and then but a single step to atheism and the denying of existence of God at all. I cannot talk to you like a clergyman, but I have some ideas of my old soldier life; and upon this question I say to you, Stand to your guns, don't give up the ship. This was the doctrine on which your fathers reared these walls. They put no restrictions upon you, gentlemen of the trustees, because it never occurred to them that Massachusetts could swerve from these doctrines; and Massachusetts, by the bulk or majority of her people, can never do so; and these doctrines and these fundamental provisions, I trust, will always be taught in this our beloved, steadfast, firm, and Christian alma mater.

At the close of Gov. Butler's address, a gentleman remarked: "There is but one thing now left for this college. She must give him the degree of D.D., and put him in charge of the Mission Park prayer-meeting."

THE following is from the Cleveland *Leader*:—

The Democrats are considerably concerned about Hoadly's religious faith. Some assert that he is an atheist, while others deny it. This morning's Ohio *State Journal* produces *The Index*, the well-known infidel organ of Boston, as proof of the charge. That paper of June 7 contains a report of an executive meeting of the "Free Religious Association," at which Judge Hoadly was elected Vice-President. Quoting from the official records, the "Free Religious Association" seeks to "subject the traditional authority of all special religions and alleged revelations, *the Christian no less than others*, to the judgment of scientific criticism and impartial reason." The society "excludes from its fellowship *all societies bearing the Christian name and specially emphasizing by creed or ceremony a personal Deity*." *The Index*, in its report of the meeting at which Judge Hoadly was elected Vice-President, notes with gratification "the general decline of interest in the old theologies everywhere reported, and a constant increase in the number who stay away from church, and who are ready for the principles which free religion represents." The Catholic Democrats are particularly disgruntled on the religious question. They say, "The party would not take up Ben LeFevre because he is a Catholic, but it nominates a man who is an infidel." And then Judge Daugherty, of Franklin County, did not receive a single vote from his own delegation for the Supreme Bench, and the reason assigned by his co-religionists is because he is a Catholic.

The Ohio *State Journal* and the Cleveland *Leader* are in pretty small business in persistently misrepresenting the Free Religious Association in order to prejudice the people of Ohio against a political candidate who happens to be an officer of this Association. It is not true that the Free Religious Association "excludes from its fellowship *all societies bearing the Christian name and especially emphasizing by creed or ceremony a personal Deity*"; and only by distorting the language he pretends to quote could the writer of the above paragraph have made to appear what is affirmed. The sentence is dishonestly garbled—words being omitted and others substituted for them—in order to make the report affirm what was not stated and what cannot be truthfully said.

POETRY.

For *The Index*.

AGNOSTICISM.

Worlds you may number,
Time you may name;
Yet from its slumber,
Deep as the skies,
Secret ne'er hies
Nor wisdom gives flame.

Charm of mystic word
And sight of seer
Ne'er life's "wherefore" stirred
Nor "whither" hear;
Day is night, dark,
Illumed by no spark
From the celestial sphere.

Sever thou not earth
From heaven, or
Part not death from birth,—
The open door
Passing, who knows
To what hard throes
Or bliss held in store?

The gentle ways lent
By love to hate
Make life sweet when sent
By love not late:
All known in art
Is brother-heart;
Else is night unspent;
Morn hand in hand we wait!

HORACE L. TRAUBEL.

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The Index.

BOSTON, JULY 12, 1883.

THE INDEX is published every Thursday, at No. 44 Boylston Street, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, ... } *Editors*
BENJAMIN F. UNDERWOOD, ... }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to B. F. UNDERWOOD, the Business Manager, 44 Boylston Street, Boston, to whose order all checks and drafts for THE INDEX should be made payable. Letters for Mr. POTTER should be addressed to him, at New Bedford, Mass.

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For *The Index.*

THE STUDY OF EVOLUTION.

BY EDWARD C. TOWNE.

Mr. Darwin's English publisher had brought out last year the twenty-fourth thousand of his chief and epoch-making work, being "the sixth edition, with additions and corrections to 1872." The full title of this great work, exactly announcing the theory to support which it was written, was *The Origin of Species by Means of Natural Selection, or the Preservation of Favored Races in the Struggle for Life.* Mr. Darwin could not claim as his own the idea of evolution, nor did he propose merely to study the fact of evolution. His writings have, as a matter of fact, served to make the world study the fact and accept the idea of evolution. But this has resulted from a discussion the immediate aim of which has been to show not so much that evolution has taken place as by what means it has taken place. The *Origin of Species* was written to show that evolution has taken place "by means of natural selection," or through "the preservation of favored races in the struggle for life." If evolution has taken place by means of something quite apart from natural selection, and not as the result of a struggle for life, then the grand structure of Mr. Darwin's work is honeycombed with error, and his vast service as the first successful advocate of evolution has been rendered in spite of the fact that what he built upon was a false foundation. It would come to this,—that in expounding his peculiar theories he has necessarily set forth facts going to prove evolution on *some* theory, and has thus caused evolution to become a dominant commonplace of science, without reference to the special theory by which he himself explained it. We may find evolution true beyond all question, yet find Mr. Darwin's explanation of evolution not only very questionable, but entirely false. It may turn out that the magnificent studies by which Mr. Darwin established in science a belief as just as it is profound in evolution have entirely failed to establish "natural selection," "sexual selection," "struggle for life," "survival of the fittest," "pangenesis," and, in fact, all the special Darwinian conceptions as the means by which nature has accomplished evolution. My own confident opinion is that, while Mr. Darwin has done the greatest work ever done in science, in establishing the truth of evolution, —the conception of which was not original with him, —not one of the conceptions which he originated to explain evolution will stand, and least of all "natural selection" as *the* means by which species have originated.

In the Introduction to *The Origin of Species*, Mr. Darwin said that he began to think on the subject in 1837, and in 1842 drew up some short notes, which in 1844 he enlarged into a sketch of the conclusions which then seemed to him probable. Mr. Darwin further stated that from 1844 to 1859, a period of fifteen years, he had "steadily pursued the same object." He added: "My work is now [1859] nearly finished; but as it will take me many more years to complete it, and as my health is far from strong, I have been urged to publish this abstract."

The Origin of Species was thus an abstract only of a greater work on which Mr. Darwin had been steadily engaged for fifteen years, and which was nearly finished in 1859,—a work so great that to complete it would still take many years. Mr. Darwin further said: "This abstract which I now publish must necessarily be imperfect. I cannot here give references and authorities for my several statements. . . . I can here give only the general conclusions at which I have arrived, with a few facts in illustration, but which, I hope, in most cases will suffice. No one can feel more sensible than I do of the necessity of hereafter publishing in detail all the facts, with references, on which my conclusions have been grounded; and I hope in a future work to do this. For I am well aware that scarcely a single point is discussed in this volume on which facts cannot be adduced often apparently leading to conclusions directly opposite to those at which I have arrived. A fair result can be obtained only by fully stating and balancing the facts and arguments on both sides of each question. And this is here impossible."

The several works with which Mr. Darwin followed up the publication of his "imperfect abstract" can hardly be said to have made good his promise of a great work covering the same ground as the "abstract." Was it, in real fact, "nearly finished" in 1859? Did it not then and ever after exist only in Mr. Darwin's vast collection of materials and in his own shaping imagination, which held the idea of it in grand, misty outline, but never saw it take clear and exact form? And was not this due to the fact that Mr. Darwin never really cleared up the question of what he called "the complex and little-known laws of variation"? The more than four hundred closely printed pages of Mr. Darwin's "abstract" should have amply sufficed, "as this whole volume is one long argument" (so he says himself) to state, illustrate, and prove twice over the professed main point of the work, but for the fatal fact that the cause of variations was not made out, and that, in consequence, darkness rested of necessity on what is really the secondary question of how variations are caused to become specific. The footing of the great naturalist was speculative rather than scientific when he was compelled to write at the beginning of his chapter on "Laws of Variation" (the fifth chapter, pp. 106–132): "I have hitherto sometimes spoken as if the variations—so common and multiform with organic beings under domestication, and in a lesser degree with those under nature—were due to chance. This, of course, is a wholly incorrect expression; but it serves to acknowledge plainly our ignorance of the cause of each particular variation (p. 106). . . . Our ignorance of the laws of variation is profound" (p. 131).

If, then, as Mr. Darwin says, "species are only strongly marked and fixed varieties," what folly to guess at the origin of species, or of the great examples, when the origin of the small examples lies buried in profound darkness! The guess made by Mr. Darwin carried with it a variety of assumptions, any of which might prove false if the cause of variations were known, and about all of which are, I am confident, quite contrary to fact. Thus, the one stated above, that variations are less common under nature, is quite false. Nature at all times of change in creation is not at all, as now, at rest, but is in commotion far more than is the domestic state of animals; and this profound commotion, not to say cataclysm, in the environment is the first and external condition of considerable variation. The second and chief condition is the absolute plasticity of reproductive germs, existing and acting as structural patterns, and of embryonic forms, under any pressure reaching them from the environment through the parent form. The existence and action of the germs as structural patterns (not as fixed and set structures, however) is due to the fact that their molecules are electrically and magnetically controlled by the parent form, and give their results precisely as the telephone and microphone do. Mr. Darwin was in profound ignorance of any possible action such as nature manifestly includes; and, knowing nothing of the key to his subject, he went wrong at every step of his groping for causes, although entirely right as to the fact of evolution which he was seeking to explain, and which he was so grandly instrumental in establishing. Thus, he took for granted that there have been no leaps in nature, although forced to see that "species rarely endure for more than one geological period," and compelled to confess that "geological research does not yield the infinitely many fine gradations between past and present species required on the theory," and that "whole groups of allied species appear to have come in suddenly on the successive geological stages." Mr. Darwin breaks the force of this last confession by claiming that "this appearance is often false"; but this leaves the decisive fact untouched and the plea that the geological record is very imperfect Mr. Darwin admits that few will allow to the extent required by his theory. He describes variation as "a long-continued and slow process,—a very slow process requiring a long lapse of time. . . . After a thousand generations, two fairly well-marked varieties," he says; and he conjures at will with indefinite time, without a scintilla of evidence for it, and against both all reason and all knowledge. Among the cases which I have found illustrating the power of nature when sufficiently appealed to, one is that of a young woman of dog-like look and way of life,—running aimlessly about, able to take decent care of herself, never mind enough to learn or to do anything, and suggesting in her face the look of a spaniel; another, that of a man of good family who has the look of an ape, and is in so beast-like a condition of mind and habits as to require a keeper; and a third, that of a young woman born of teetotal parentage, with good health and good mind and character, but in her gait and speech and whole manner exactly representing an intoxicated person. These cases were results at a single stroke of intrusion, upon the respective mothers, of a spaniel, an ape, and a drunken man, with the effect of a terrible creative impression upon the unborn offspring,—a fatal pressure, through the impression on the mother, upon the absolutely plastic embryo. The law is of immense power and breadth and exactness, and just in proportion as it is brought into play does it give leaps in creation upward or downward. Through it the environment of living things has done the whole work of the ascent of the creation, with small regard to the fanciful and confessedly feeble means of evolution on which Mr. Darwin's speculations dwelt.

No Darwinian disciple has made the least advance upon the guesses in the dark of the master. Tyndall has said of Mr. Darwin's views that he "deemed it indeed certain that these views will undergo modification." Huxley says that "the causes and conditions of variation have yet to be thoroughly explored"; and, not without great reason in the unscientific credulity and dogmatism of the common Darwinian, Huxley further says: "History warns us that it is the customary fate of new truths to begin as heresies and to end as superstitions; and, as matters now stand, it is hardly rash to anticipate that, in another twenty years, the new generation, educated under the influences of the present day, will be in danger of accepting the main doctrines of *The Origin of Species* with as little reflection, and it may be *with as little justification*, as so many of our contemporaries twenty years ago rejected them. Against any such consummation, let us all devoutly pray."

In his *Scientific Evidences of Organic Evolution*, a capital study as far as it goes, Mr. G. J. Romanes admits that it is uncertain how great a part natural selection plays in organic evolution. He makes no attempt to find out, but confines himself to weighing the evidence in favor of organic evolution, and even says: "I shall not go into this subject, but shall always speak of natural selection as the only cause of organic evolution,"..."natural selection manifested during the countless ages of the past." It comes to this, therefore: The whole of Darwinism which was original with Darwin, and which he proposed to prove in a great work never published, but on which he labored in various important works without any better result than that of his "imperfect abstract," is *taken for granted.* In view of the usual assumption and dogmatism of Darwinian disciples, it seems to me

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not unfair to say that the latest Athanasian damnatory creed is that which runs in the names of Darwin and Haeckel.

The *Chapters on Evolution*, by Andrew Wilson, which fill a substantial and well-illustrated volume, have the high merit of lucid exposition of the wide range of facts which are now accepted as evidences of organic evolution. There is no work on the subject of equal value for the general reader. The marshalling of the interesting illustrative facts is remarkably well done, and the argument for evolution is put in the most convincing form. The work is easy to read and easy to understand. But the author again and again confesses that Darwinism has not taught him the origin of variations. He says, on one of the last pages of his book, "We are comparatively ignorant of the exact factors to which the work of evolution is due." He sets out in his task with saying: "It forms no part of the purpose of this volume to discuss the exact nature of the factors to which evolution owes its force and power." It is "fully and freely admitted that the causes of variation are still obscure." He says that "of the exact influence and extent of the external causes of variation, we know very little"; and he "leaves, as still under the shadow of unapprehended causes, the variation of parts from outward forces operating upon the living being and its structure." He quotes Huxley as confessing that "the nature of the physiological factors to which evolution is due is still open to discussion," and speaks of evolution as due to "causes which at present we are unable to trace." But in one passage he says, "There are two great factors at work in living nature,—a tendency to vary and change, and the influence of environments or surroundings." Mr. Darwin spoke of "innate tendency to new variations," and said that he was inclined "to lay less weight on the direct action of the surrounding conditions than on a tendency to vary due to causes of which we are quite ignorant." The fact of causes is recognized, and entire ignorance of them is confessed. It explains nothing to speak of a "tendency to vary." We must, for any real knowledge, get at the causes. Mr. Darwin says on the first page of his work, "As far as I am able to judge, after long attending to the subject, the conditions of life appear to act in two ways,—directly on the whole organization or on certain parts alone, and indirectly by affecting the reproductive system." But, as one "quite ignorant," Mr. Darwin gave but a guess, and did not guess right.

The true facts are these: All vital states and action are electrically (and magnetically) conditioned. All structure is electrically and magnetically established and operated. The highest examples of this are the reproductive germs and the embryonic forms by means of which new generations of life appear. Each germ, of either sex, is in effect a reproductive pattern, and every new form is woven of two germinal stuctures, making all forms of plant and animal, above some of the lowest, dual. Species arise where the difference between two germinal structures is such that they cannot develop into one. The whole method of variation in nature is by means of pressure from external conditions, through the parent form, upon the reproductive germs or upon embryonic forms. Insects pressing on the form of a flower cause the reproductive germs of the parent plant to take a form varied to correspond with the pressure. The force of an environment demanding immense mental effort from the highest non-human creature acts through mother-forms upon unborn young with the effect necessary to initiate the human largeness of brain and power of mind, and, in an age of sufficient pressure that way, rapidly pushes the non-human creature up to the first stage of human nature and power. Except for the absolute plasticity of reproductive germs and embryonic forms, there could never have been an evolutionary ascent of the creation. But with this there has been from first to last a process of natural creation, pushing living things outward and upward exactly according to the advancing changes of the environment,—with great leaps whenever ages of great change came, and these leaps the greater, the easier, and the quicker, in proportion as the power of the mother over the embryo came into play; the latest, greatest, and most marvellous changes having been accomplished with the most ease and in the shortest time.

Mr. Darwin's absurd imagination of one or a few first living things started supernaturally is avoided upon the hypothesis that the oxygen of the air electrically starts and maintains life in any and all protoplasm got ready in nature, and under the same law of electro-vitality carries the whole creation onward and upward, with the aid of the changing and advancing state of the environment.

For *The Index*.

MR. E. D. MEAD ON EMERSON.

NOTE.—Mr. Edwin D. Mead's address upon Emerson, at the Emerson-Darwin Commemoration at the Free Religious Convention, will appear in full in an early number of the *Princeton Review*; but we are able here to print the following synopsis of it prepared by Mr. Mead :—

Your president tells me that I am to speak of "The Problem of the Universe as approached from the Thought-side by Emerson," and that I have half an hour to do it in. "The Problem of the Universe" is a very considerable subject, as things go, and, were I not sure that your president is my friend and not my enemy, I should half suspect he was attempting to make me appear a bit ridiculous. But a half-hour is so brief that, were a problem considerably smaller than the problem of the universe ordered to be dealt with somehow in it, the less time spent in deprecation and apology the better.

We call Emerson a Transcendentalist. That is simply another word for Idealist. "What is popularly called Transcendentalism among us," he said himself, in the midst of the Transcendental movement in New England, "is Idealism,—Idealism as it appears in 1842." "The Idealism of the present day," he said, "acquired the name of Transcendental from the use of that term by Immanuel Kant, of Königsberg, who replied to the sceptical philosophy of Locke, which insisted that there was nothing in the intellect which was not previously in the experience of the senses, by showing that there was a very important class of ideas, or imperative forms, which did not come by experience, but through which experience was acquired; that there were intuitions of the mind itself; and he denominated them *Transcendental* forms. The extraordinary profoundness and precision of that man's thinking have given vogue to his nomenclature in Europe and America to that extent that whatever belongs to the class of intuitive thought is popularly called at the present day *Transcendental*."

As thinkers, men have ever divided into two great classes, Materialists and Idealists; and the character and relations of these two modes of thinking were discussed at some length. In appointing as the subjects of this address and that which is to follow the Problem of the Universe as approached respectively from the Thought-side by Emerson and from the Matter-side by Darwin, there was, of course, said the speaker, no intention to imply that we have here an instance of this old antithesis between Idealism and Materialism. Emerson and Darwin represent no such opposition,—represent no opposition whatever. The likenesses and differences of the two men, in aim and method, were touched upon; and it was spoken of as worthy of noting, in an hour when we come to speak of Emerson as approaching the world-problem from the side of mind, and of Darwin as a student of the principles of nature, that Emerson's own most systematic attempt to find and formulate the absolute ground of things is the essay on, not the Soul, but "Nature." The essay on "Nature" was then made the text or basis for a discussion of Emerson's speculative philosophy, as the essay on "Fate" was made the text, further on, for the discussion of his ethics.

Nature, to Emerson, always speaks of spirit. It suggests the absolute. It is a perpetual effect. It is a great shadow always pointing to the sun behind us. It is "a remoter and inferior incarnation of God." The perfect parallelism between nature and the laws of thought, as maintained by Emerson, was discussed with considerable fulness, and it was shown how precisely herein is the key to the interpretation of nature. "Things are knowable," Emerson says, "because, being from one, things correspond. There is a scale; and the correspondence of heaven to earth, of matter to mind, of the part to the whole, is our guide." And as with the intellectual, so with the moral. "The moral sentiment speaks to every man the law after which the universe was made." Here, incidentally, the frequent notion that Idealism is unpractical, careless of fact, and even inimical to exact science, was discussed; and the Positivist's appeal to the Idealist to leave his Idealism to strengthen the ranks of reform was especially spoken of as irony's *ne plus ultra*. Appeal was made to history to show that the Idealists have ever been the great workers for the regeneration of society. The Transcendental movement in New England was spoken of. Never in New England, it seems, was such a turnout of men to regenerate society as in those two decades. Each man inoculated with the "new views" straightway appears with a recipe for the divine commonwealth in his pocket. The labor of those men and women for a new earth was as energetic as their faith in its coming was indefectible. But for them and their labor and their faith, we surely should not be here to-day, for one thing. On the whole, it would seem that, if our social reformers desiderate in the people a zeal according to knowledge, they had better pray for a new influx of Transcendentalism, rather than seek to minimize what we have.

The same answer which is given him who seeks to antagonize Idealism and philanthropy stands for him who seeks to show a conflict between speculation and science. The answer is Aristotle and Bacon, Descartes and Leibnitz, Kant, Goethe, and Emerson. The important relations of Kant and Goethe to the philosophy of evolution were spoken of, and a large part of the address was devoted to the discussion of the "Darwinism" in Emerson. The fact that the great pioneering and revolutionizing work in science and the study of nature has so commonly been done by those who have approached the problem of the universe on the thought-side is certainly interesting and significant, not at all a strange thing. If Idealism be a true philosophy, then it was but natural and regular that Emerson should see and say betimes what Darwin verified experimentally. If Darwinism be a true theory of the origin of species and the descent of man, then this insight and conclusion bear notable witness to the primary virtue and validity of Emerson's method.

The latter portion of the address was devoted to the discussion of the relation of the doctrine of evolution to ethics and the individual, with special reference to the question of the freedom of the will. The principle of freedom was maintained to be the very corner-stone of morality, and strictures were made upon recent writers who have almost seemed to identify freedom with caprice, and have even suggested the substitution of "lawlessness" for "freedom," as a more accurate term. The confusion, said the speaker, is a monstrous one, and the suggestion by the apostle of free religion is self-satire. Say "lawless religion" instead of "free religion"? It is what your enemies and mockers say. Is the lawless state the free state, or the state where law is perfect and supreme?

"Intellect annuls fate," says Emerson. "So far as a man thinks, he is free. And it is chiefly wholesome to man to look not at fate, but the other way: the practical way is the other." The application of the principle of freedom to methods of reform was touched upon as concerning both appetite and crime, and the speaker concluded as follows:—

I went to a temperance convention the other week, and the women had many essays on heredity,—so many that by and by the air grew very heavy, and I began to think myself a tried and convicted drunkard, helplessly predestined to dilirium tremens. And each had Emerson's word for it that, if you would have a sound man, you must begin with his grandfather. But one woman of insight rose and said, "This may all be very well, but I counsel to say very little of it to the drunkard. Say to him, You are to blame and must stop this." And straightway the windows were open and we breathed, and none but saw that this was the true voice of Emerson for then and there,—the voice of Emerson and the voice of the nature of things. I bethought me of that word of his: "It is wholesome to man to look not at fate, but the other way. . . . 'Tis weak and vicious people who cast the blame on fate." And that other: "The order or proceeding of nature is from the mind to the body; and, though a sound body cannot restore an unsound mind, a good soul can, by its virtue, render the body the best possible."

As God counts, it will be but to-morrow before the only thing, perhaps, by which this Association will be remembered will be the mention of it in Emerson's biography,—the fact that he loved it, that he spoke often from its platform, that he was, indeed, as Al-

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cott has well said, its father. Its platform was the place he chose to voice most explicitly his last and constant creed. "I am ready," he said here, "to give, as often before, the first simple foundations of my belief: that the Author of nature has not left himself without a witness in any sane mind; that the moral sentiment speaks to every man the law after which the universe was made; that we find parity, identity of design through nature, and benefit, to be the uniform aim; that there is a force always at work to make the best better and the worst good." The men who have led in this movement are men who, as has been said, were largely influenced by him and owed to him their main thought and purpose. Without his thought and influence, it is not too much to say, perhaps, that this Association had not been. Is it, then, too much to urge that it should never meet without commemorating him—not punctiliously, not needfully by naming him, but by its men and women letting some quick thought of theirs turn ever reverently to him as they come together? Not to be coerced by his great and beautiful authority,—it is he who has taught us to say, I also am a man, and to know that nature and the mind are fathomless and truth altogether infinite, perennially surprising us by its disclosure of a yet larger circle. Only let none forget, in the circumscription of any lesser circle, that sublime creed which he voiced from this platform fourteen years ago. Let none hang up his logic on psychology, nor choke intellect and freedom in mechanism, lawlessness, or fate.

CORRESPONDENCE.

MR. GEORGE AND POPULATION.

Editors of The Index:—

It is pleasant to see that bright journalist and entertaining writer, Mr. F. B. Perkins, neatly slip the linchpin out of Mr. George's cart, and then tell him to drive on, sure that he will get along much faster without his load! It is, if possible, still more cheerful to hear his exhortations to farmers and small householders to come up heroically to the mark, and vote to saddle themselves with the whole load of taxation, so that capital may be relieved and Mr. George's theory may have free course and be glorified.

I infer from this counsel, given with such grave and good-humored irony, that there is no further occasion to discuss seriously the scheme of "nationalization of land" (which two months ago looked so engaging), at least with the readers of *The Index*. But there is another point, of which Mr. George has not exaggerated the importance, and of which a good deal remains to be said. And of this I will beg the patience of your readers while I say a few words on the question of population.

I shall not trouble myself here to attack or defend the theory of Malthus. I do not care much about anybody's theories, except as convenient summaries of facts. I have, it is true, read his *Law of Population* in the original,—that is, in the first edition,—and have within easy reach a later one, which appears to defend the theory with a painstaking gathering of additional evidence. But Mr. George concedes all I want or care about when he says it is not *likely* (as he thinks) that in a given state of civilization population will outrun its means of subsistence. This means, if it means anything, that civilized man spontaneously accepts certain "preventive checks" to a too rapid increase, which, in Mr. George's judgment, are sufficient, and which may as well be Malthus's as any other. In fact, it would be strange if they were not included in Malthus's list, as he interprets it.

That these checks, whatever they may be, are accepted and in force, nobody doubts. I was speaking with a very intelligent man the other day, who told me that he regrets now that he did not some years ago allow himself five or six children instead of one, having had, it seems, an unreasonable fear of putting his father's household to inconvenience. Two years ago, I saw in Geneva a strong appeal, on moral or religious grounds, as to the assumed causes of a stationary population in France. Dr. Lord has made us all familiar with what he thinks a threatening decline of relative numbers in our native as compared with our foreign population. And so on.

Now, I am wholly on the side of those who deal with this matter hopefully and courageously, not in a pessimistic and despairing way. Moreover, I believe it to be true that, where population presses vigorously upon the "limits of subsistence" (if that is the correct phrase), there we find not only the strongest motive to progress, but along with it the maximum of intelligence and joy in living, all things considered. I do not see that I have a particle to quarrel about with Mr. George as to his principles or his facts. But I think that some of his arguments are weak and some of his inferences dangerous, as I shall try to explain.

I have spoken before of the fallacy which deals only with the food-supply, and omits various other things equally demanded by the higher civilization. I will, therefore, say no more of these. But I will say, in general, that Mr. George's reasonings seem to me often such as would apply only to a race of immortal beings living on ambrosial food, of which there should be a spontaneous, constant, and inexhaustible supply,—angels, in short. In other words, they seem to me ideal as distinct from practical.

As soon as we come to realize the fact that man is a perishable creature,—is in fact perishing, in round numbers, at the rate of about one hundred thousand a day,—we see it to be a necessary inference from that fact that population is not only continually pressing against the limits of subsistence, but is continually pressing beyond them. This is merely to say, in other words, that the weakest perish first; while all must perish sooner or later. There is nothing very shocking in this. If, indeed, I looked at the bare fact, and knew that I alone, of all men, must soon come to suffer old age, decrepitude, and death, the prospect would be very horrible. As it is, I look upon it with perfect equanimity, because it is the law of the condition in which I live. Now, it sometimes seems to me that sentimental reformers look at the bare fact, and cry out against it as some poets cry out against pain and death. I think Mr. George shows this amiable fallacy in his sentimental protest against the law of population.

Then, how does he attempt to meet it? In two ways, besides that which I have spoken of before.

First, he says, the more hands, the more profitably they can be employed, and tries to prove it by the wealth of crowded countries like England and Belgium. But, as he elsewhere urges, progress in wealth has always been accompanied by increase of poverty, which might suggest some inherent difficulty in the case beyond even his own theory about it. And then, if his assertion were true *without limit*, as he seems to imply, it would follow that, if you could only land a million men, women, and children in Massachusetts every day, and keep them there, nobody owning any of the soil, the prosperity and comfort of Massachusetts, and of the poorest people in it, would increase in like proportion. But not even Mr. George himself believes this. Accordingly, there must be a limit somewhere, as he will grant,—a limit varying with the increase or decrease of wealth and the conditions of civilization.

In the second place, he says two or three times over, as if there were great and precious novelty in it, that with every mouth there comes into the world a pair of hands. Hence, as he explicitly infers, supply may always be more than equal to the demand.

This is as if he had never heard of babies, or invalids, or idiots, or vicious people. And I will do him the justice of supposing that he never has,—dealing, as I said, with angels and not human beings. But that does not alter the fact, as he will find out by inquiring in the next street. A few years ago, a few doors from where I lived, a poor mechanic, a Canadian, living half the time on private charity, was "increased" (as Cicero expresses it) with a thirteenth child, having already lost eleven of the other twelve. I suppose Mr. George will say that he was richer by the birth of this poor thing, and better able to maintain his family, because it had "two hands and only one mouth." I suppose it had; but even with that advantage, if he will believe me, it was felt to be more of a burden than a help. There can be no question, I should think, that the astonishing ability the French peasantry have shown, to take up an almost unlimited amount of public debt, is a direct corollary —granting their actual capacity to produce and save —of their *stationary population*. What would have gone into children's food, clothes, and schooling, went actually into the public funds.

Now, the law (if we will consent for the present to call it so) of the pressure of population is disguised from us in two ways. These make that law graver for us to consider, instead of lighter; and, therefore, we ought to see them as distinctly as we can.

The first is that the "preventive check" of prudence, which I have already spoken of, is effective chiefly among the prudent, fairly well-to-do, middling class, who marry late, have few children, generally lay something by for a rainy day, and constitute the stock from which the wealthier class is constantly recruiting. If any class could afford to multiply rapidly, and if it is the interest of the public that any class in particular should multiply indefinitely, it would be these. But, as we have seen, from the nature of the case they do not.

The other is that, as the check of prudence is less felt among the very rich and very poor, we have at both ends of the scale the spectacle which impresses us with the keenest sense of injustice,—among the rich, children who suffer from indulgence, with the ailments and inefficiency created by luxury; and among the poor, those born only to poverty, struggle, and suffering, the criminal and vicious classes being lowest in the scale. This mass of misery, which so often wrings our heart by its apparent fatality and hopelessness, may be an *effect* of poverty, but is quite as apt to be its *cause*.

A glance shows us the danger, when we think of the future prospects of our prosperity or of our safety. In the middle of the scale,—the position of chief security, intelligence, and progress,—we find a population almost stationary, and, from the nature of the case, likely to continue so. At one end of the scale, we find a class, small in numbers, in command of great wealth, peculiarly liable from the nature of the case to be indolent, luxurious, and obstructive. At the other end, we find a large class, increasing perhaps the most rapidly of all,—at least in great cities, —and likely more and more to control the politics, possibly to threaten the stability and order, of the country. I am not in the least an alarmist. But the spectacle is quite too grave to let us spend the time disputing about our pet theories. I have no quarrel whatever with Mr. George in his desire to expose and remedy the evil. But I do not think that he or anybody else will mend the matter by putting us on impossible tracks, or by refusing to let us see things as they are.

I do not pretend to defend things as they exist and because they exist. I wish Mr. George all success in investigating the causes of misery and preventing the effect. But he is in a dangerous way, and he will be apt to lead his readers in a dangerous way, if he refuses to see when and where he is dealing with the necessary conditions of human life; and if, instead of the calm and scientific study of these conditions, he flies in the face of those who are trying to understand them, and contents himself with amusing us by Utopian dreams.

J. H. ALLEN.

ITHACA, N.Y., June 15, 1883.

A NOTE FROM CHARLES BRADLAUGH.

Editors of The Index:—

May I in mere fairness ask a word of reply to the extraordinary letter signed "George Jacob Holyoake," which appears in yours of June 7? The *National Reformer*, which I founded, was announced as "atheistic, Malthusian, and Republican," in its original prospectus in 1859. The pamphlet by Dr. Charles Knowlton, with which Mr. Holyoake reproaches me, was published by Mr. Holyoake for many years, and was only repudiated by him publicly when I was prosecuted for the publication. It is not true that Mr. Holyoake has in my case helped the affirmation. All his letters in 1880 were hostile. Mr. Holyoake is guilty of absolute inaccuracy in his reference to my constitutional struggle and the oath.

Yours respectfully, CHARLES BRADLAUGH.

LONDON, ENG., June 27, 1883.

LINES SUGGESTED BY A FUNERAL SERMON.

Editors of The Index:—

I have just read in *The Index* the account of the death of Mary Powell, and her request in regard to her burial. Her ideas of the last rites to the dead came so near to my own that I enclose to you some lines written several years ago. They were suggested by hearing and reading eulogistic remarks of ministers over some prominent members of their churches, whose only merit consisted in their membership in the church.

Her request expresses my own feelings on that subject. "Let those who knew me say a few words, if they will, and then leave me to my rest." How

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simple the request, and how appropriate! The very thought denotes the love and purity of the heart that expressed it.

When I am dead, let no false priest
Utter a prayer above my grave:
The God who gave me life will know
If aught there is in me to save.

But if on earth I have a friend,—
A dear loved friend who knew me well,—
Let him repeat of me the good,—
The bad my enemies will tell.

So let me pass from life away
In quiet rest as when I came;
And if on earth but one is left
Who loved and will revere my name,

That one dear friend is more to me
Than all on earth I've left beside,
Where sorrow, care, and treachery
Were sure to come, what else betide.

Though many years on earth I've lived,—
The sands of life have almost run,—
I cherish dear those little ones
Whose earthly days have just begun.

Then let me in the time to come,
Appointed here for me to stay,
Cherish the love of those who live,
As well as loved ones passed away.

The Almighty Power that rules o'er all,
Extending to the farthest star,
Who listens to the sparrow's fall,
Will watch o'er us, where'er we are.

C. A. H.

TAUNTON, June 7, 1883.

A WARNING.

Editors of The Index:—

I observe that a Mr. P. Lackersteen, a native of India, is advertised in your columns. If I am not mistaken, this is the same little rascal who has imposed on credulous and kindly people at the West for some years past, been in prison for bigamy, and a tramp mendicant, impostor, and scamp generally. I think it my duty to warn you against him.

Respectfully, CHARLES W. WENDTE.

NEWPORT, R.I., July 3, 1883.

BOOK NOTICES.

SACRED SCRIPTURES OF THE WORLD. Being Selections of the most Devotional and Ethical Portions of the Ancient Hebrew and Christian Scriptures, to which have been added Kindred Selections from Other Ancient Scriptures of the World. Compiled, edited, and in part retranslated by Rev. Martin K. Schermerhorn, M.A. New York: G. P. Putnam's Sons. 1883.

In a large and handsome volume of over four hundred pages, very clearly printed in double columns, and prepared "primarily for his own use as a preacher and pastor," Mr. Schemerhorn, who has had an active life on the radical side of Unitarianism, has made a carefully arranged selection of passages from the Books of our ordinary Bible, filling therewith pp. 1-282, and after this a like selection, pp. 283-406, of choice passages from other ancient scriptures,—Persian, Egyptian, Hindu, Buddhist, Chinese, Grecian, Roman, and Arabian. The compiler has intended to include from our common Bible "all that seems of practical value for purposes either of moral instruction or of devout inspiration,—the most devotional and ethical portions, the essence or essential parts included, and all else omitted." The selected passages have been taken in the order of their respective sources, with no attempt to bring together under topical heads texts of kindred meaning or interest, except as the Four Gospels are run into one, and a pair of Epistles is made one, and within the limits of any one section the parts are more or less rearranged for better effect. There are no notes to speak of, no citation of similar texts from modern authors, and no historical or critical dissertations beyond the dozen prefatory pages. Some correction of errors of translation has been attempted, and some changes from literal rendering have been made to get a better thought than this rendering naturally suggests. A part of the compiler's work is in his chapter headings, which constantly suggest radical meanings for what would otherwise be read in an orthodox sense. The Greek-English name "Jesus" is retained where it would have been useful to recover the real name, "Joshua." For "Lord," we have the correct term, "Master"; but another of the capital errors of all orthodox versions remains uncorrected, that of saying "master" for "teacher" in rendering the Greek word *didaskalos*, which no more means master than didactic means magisterial. There is not the smallest attempt to sift out everything critically doubtful, although there seems to be an assumption that this has been done. In the thirty pages, for example, from the Book of Acts, there is no more escape from legend and fiction and devised false gospel than in the book at large. The excision that has taken place has been mainly of parts that could be dropped out and yet leave a body of gospel, or history, or epistle. The Old Testament appears, indeed, in only ninety-three pages of selections, leaving the mass behind; but the New Testament largely stands, although a good deal is left out, and the Four Gospels are run into one. The freely uncritical way in which this one body of selections has been made up may be seen from the titles of its two last sections: "The Reappearance of Jesus after his Death; by Various Manifestations he reveals himself to Many of his Followers, and encourages them to spread abroad his Teachings." "Some Beautiful Accounts of the Reappearance of Jesus, not historically verified, that are given by One Biographer, but not confirmed or in any way referred to by the Others."

As the Fourth Gospel is not an authority at all, and the three Synoptics are fundamentally one, and are very doubtfully historical, there is no critical ground for admitting as historical "all that is reported by two out of the four New Testament Biographies or Gospels." But not even this limit has prevented Mr. Schermerhorn from ingeniously retaining an expurgated form of the story of Lazarus brought forth from the tomb four days after burial. It is given as a case of "resuscitating persons supposed to be dead." The story as given is that "he had been in the tomb four days already," and that when Joshua had had the stone taken away from the tomb's mouth, and had "cried with a loud voice, Lazarus, come forth! . . . he that was dead came forth, bound hand and foot with grave bands, and his face tied about with a cloth." Had there been such a case, every form of the story of Joshua must have given it, and the earliest form might have given it as Mr. Schermerhorn does. But, occurring in the book which even the article on "Gospels" in the new edition of the *Encyclopædia Britannica* pronounces a work not of history, but of dramatic representation, there cannot be the smallest doubt that the Lazarus story was written as we have always read it, and was meant boldly to picture Joshua raising the really dead, although there was no historical ground for the story.

A pretty thorough example of Mr. Schermerhorn's work is his reduction of the two Thessalonian Epistles to a couple of chapters which leave out about all that Paul wrote the Epistles for, and which yet retain matter tainted with the errors of Paul, or of no present rational value. In other selections from Epistles, Paul's individual and independent gospel—devised by himself out of imaginings and ignorance and Old Testament readings all his own—has as distinct a place as in the original Epistles. And in the Gospel selections there appears a great deal which is not pure teaching, and which one who thinks that Joshua of Nazareth attained to pure teaching must consider unhistorically ascribed to him.

The somewhat more than a quarter of the volume, nearly one-third in fact, which is given to selections from other scriptures will add much to the value of the work for all the uses to which it can be put. The compiler says of his use of the various ethnic sources: "But very few and very fragmentary selections have been gathered from these sources, for the reason that this volume was from the first designed to be *chiefly* a volume of selections from the Hebrew and Christian Scriptures."

This is one of many signs afforded by the whole work that Mr. Schermerhorn's plan, studies, and resources do not go beyond the introductory stage compared with what must one day be attained in the way of making a Book of Scripture. But the beginning is one which will greatly interest the common reader and the ordinary student, and will make him thankful that so much has been so well done.

THE BASIS OF THE ETHICAL MOVEMENT. Opening lecture before the Society for Ethical Culture of Chicago, April 1, 1883. By W. M. Salter.

WHY UNITARIANISM DOES NOT SATISFY US. A lecture before the Society for Ethical Culture of Chicago, May 20, 1883. By W. M. Salter.

These two discourses by Mr. Salter are worthy of careful perusal. They are the production of a mind that is scholarly, judicial, and imbued with the noblest moral enthusiasm. No words of ours can convey so fair an idea of Mr. Salter's thought and spirit as the extract from each which we here give:—

We do not propound new views of the universe. We wish rather a new sense of duty, we wish to throw ourselves into the stream of moral progress. We need not ask how it is there, we need not peer down along its course to catch a glimpse of the sea into which it flows: we want to throw ourselves into it and bathe in it, because we know it is good; because, when we have so much as touched our feet or hands to it, we have experienced its sweetness and felt the life and quickness of its waters,—we want to, because we are parched and dry, and there is only an arid waste around us. Yet all this is not religion in the ordinary sense; and we have no right to take advantage of the popularity which that word has with the community, to commend ourselves by the use of it. Yes, we should ignore the very cause of that future religion, which I at least have at heart, if we should confuse it with the religions which now exist, and which rest on other than moral foundations. If any one asks us, then, are we a religious society, we will say, No; not as you probably understand religion: we are an ethical society. If he sees no religious meanings or possibilities in this word "ethical," it will certainly be vain, in the present state of thought as to these matters, to point them out to him. . . .

Other churches will not allow the doubt that the Bible is the word of God or that Jesus is divine. Unitarianism does not regard these or many other doctrines as essential. It holds only to the simplest postulates of Christian faith; namely, that men have a Father in Heaven; that they will live again after they die; that Jesus, meantime, is our Guide and Master. But the time has come when even these postulates are under a shadow for some good and earnest men. Not any moral unfaithfulness, not any craving for novelties, but simply reflection, serious reflection, has led not a few to regard a personal Deity and individual immortality as problems rather than matters of faith, and to look on Jesus as too far removed from us, in his thought of the world and hope for humanity, to be our Guide and Master. This attitude of mind is growing. And yet, before it was distinctly taken, before there was any break with historic Christianity, and only a vague unwillingness to call Jesus by the title "Lord and Master," it was frowned upon, if not repudiated, by the Unitarians in their National Conference. The result was that those who manifested this unwillingness felt obliged to leave the Unitarian fellowship. The Free Religious Association which they formed aimed at a fellowship limited by no confession, Christian or other, a fellowship in the spirit. Since the time of that Conference, the professions which Unitarians sometimes make of allowing complete liberty of thought, and of ranking the deed above the creed, have an air of inconsequence.

There is a similar lack of seriousness in the Unitarian attitude to Jesus. As they pray without any deep belief in prayer, so they own Jesus as Master with scant sense of that supreme devotion, that passionate love, which has inspired earnest Christian men and women the world over. It is a venerable and beautiful form of words, "our Lord and Master"; and they seem to use it simply because they *can*, and not because they must. Often their claim has been to represent primitive Christianity; but, in simple truth it must be said, they have made little effort to understand primitive Christianity; they have generally looked at it from nineteenth century, and not from first century eyes: they have been anxious to see what interpretation the Gospels *would bear*, rather than what they really teach. And, at best, granting whatever formal resemblance there may be in Unitarianism to primitive Christianity, it is as much really like it as the framework of a building that is falling to pieces is like a similar framework around which a noble structure is going up. The framework may be the same; but, in the case of early Christianity, the house was building, and to-day it is falling in ruins. One cannot, I venture to say, be a genuine, whole-hearted Christian after the primitive type without becoming something more. Or if Unitarians do not own Jesus as Master, or claim to represent primitive Christianity, they incline to play fast and loose with the Christian name. There is little generous treatment of Christianity as a great historical movement, and only by an ungracious minimizing of its essentials can they call themselves Christians at all. Sometimes their Christian faith is at so low an ebb that they claim the Christian name only because they are of Christian descent or live under a Christian civilization.

THE *Art Amateur* for July comes duly to hand, and will undoubtedly be a welcome companion at many a watering-place where decorative work often fills up the vacant hours. There are many patterns and instructions for different styles in this number, especially for china-painting and carved wood-work, which we hope will take the place which needle-work has held too exclusively. We find a lively sketch called "Two Ateliers des Dames," how women study art in Parisian studios. It would be more satisfactory if it gave more information and were less flippant in its tone. The longest article is a very good

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essay on the "Theory and Practice of Pen-Drawing," well illustrated by sketches from various masters.

THE *Catholic World* for July opens with an article entitled "Dr. John Hall on the Failure of Protestantism," by Oswald Keatings, D.C.L. The other articles are "Psyche, or the Romance of Nature," "St. Irenæus and the Roman See," by Arthur H. Cullen; "A Descendant of the Puritans," by Maurice Francis Egan; "A Mediæval Culturkampf," by Mary H. Allies; "Drawing the Line," by A. F. Marshall; "Armine," chapters xii., xiii., xiv., by Christian Reid; and "Santa Fé in the Past," by Rev. James H. Defouri.

LIVE THOUGHTS.

GENIUS never grows old, young to-day, mature to-morrow, always immortal. It is peculiar to no sex or condition, and is the divine gift to woman no less than to man.—*Juan Lewis.*

A SOLID and substantial greatness of soul looks down with a generous neglect on the censures and applause of the multitude.—*Addison.*

VIRTUE and vice are heaven and hell.—*Hindu.*

GOD, when he makes the prophet, does not unmake the man.—*John Locke.*

THERE is always a spot in our sunshine: it is the shadow of ourselves.—*Thomas Carlyle.*

PERSONAL ITEMS.

CAPTAIN JOHN ERICSSON, still hale and hearty, is now eighty, looks about seventy, "and," says the New York *World*, "works like sixty."

PRINCE LEOPOLD is by far the most accomplished and highly educated of Queen Victoria's sons. He is an effective orator, and has made speeches which would have been highly creditable to any young man.

MR. JOHN B. GOUGH has been "counting up"; and, as the result of that process, he announces that he has made eight thousand five hundred speeches and travelled four hundred and sixty thousand miles since he entered the lecture field.

HUXLEY, Tyndall, and some four hundred and seventy members of the British Association for the Advanced Sciences will meet in Montreal in August of next year, the Canadian government having appropriated $30,000 for their entertainment. The American Society for the Advancement of Science is asked to hold its session at Philadelphia next year, so that the foreign contingent of wise men may be shipped there after the Montreal session.

PROF. JOHN STUART BLACKIE has enlisted with all his soul in behalf of the Highland Crofters. At a recent meeting in London, he said that he had resigned the Greek chair at Edinburgh, that he might do something better; and he had found something immeasurably better in aiding the Crofters. "Let Greek die," he cried; "let Hebrew die; let learning go to the dogs; but let human beings live, and let human brotherhood and charity live."

QUEEN VICTORIA has outlived nearly all the men who surrounded her throne when she was first placed upon it. Earl Grey is the only member of the Cabinet of 1837 who remains. Lord Palmerston, Lord John Russell, and Sir John Cam Hobhouse have long passed away. There are only three members of the present Parliament who were in the Parliament of 1837. These are Gladstone, Talbot, and Villiers Her Majesty has had eight Prime Ministers, and they are all gone but Mr. Gladstone. It is not surprising that the Queen sometimes speaks as though she found herself in a world she does not know.

THE ex-Empress Charlotte of Mexico, sister of the king of the Belgians, is in a much more tranquil state of mind than formerly. Her splendid black hair has whitened, but her health is good, and she has recovered from the attack of madness which followed her being told of the execution of Maximilian. She is very fond of music, spending many hours in playing duets with one of her ladies of honor, and also shows much interest in her garden. When the weather is fine, she walks a great deal in the park surrounding her Château de Bouchant, and plays with a dog which the queen of the Belgians one day rescued from some boys who were tormenting it, and gave to her sister-in-law.

MR HEALY'S election to Parliament from County Monaghan, in Ulster, Ireland, is the most significant indication of Irish sentiment that has occurred. This county has been the stronghold of Liberalism. Mr. Parnell took an active part in the canvass, and nothing else would have converted the sturdy Presbyterian Liberals of Monaghan into adherents of the Irish movement. There is no longer any doubt that Ireland, Protestants and Catholics alike, is united against English rule. Mr. Healy's success shows that Goldwin Smith wrote unadvisedly when he asserted in print that Ulster alone would put down an Irish outbreak without assistance from across St. George's Channel.

A HANDSOME monument of Aberdeen granite, to be placed over the grave of the late Mr. John Brown in the parish churchyard of Crathie, is being executed by Messrs. MacDonald, Field & Co., Aberdeen, by command of the Queen. It is of a chaste design, the chief ornamentation being the Scottish thistle on the cornice, which is carved in relief, and a border of oak and ivy. The inscription is as follows: "This stone is erected in affectionate and grateful remembrance of John Brown, the devoted and faithful personal attendant and beloved friend of Queen Victoria, in whose service he had been for thirty-four years. Born at Crathienaird, Dec. 8, 1826; died at Windsor Castle, March 27, 1883. 'That friend on whose fidelity you count, that friend given you by circumstances over which you have no control, was God's own gift.' 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.'"

A NEWPORT correspondent of the Boston *Transcript* writes: "George Bancroft always strikes me as a man at peace with all the world, sailing always on an unruffled sea. He is the most placid man on Bellevue Avenue, to all appearances. He bears the mark of the diplomate and the bookworm and the man of fashion. There is always a rose in his button-hole, and half the day at Newport there are roses in his thoughts and in his hands. He is as happy as a child in his rose garden. I have known him to fill the hands, yes, and even the over-dress, gathered up apron fashion, of a passing stranger who merely looked admiringly, possibly wistfully, upon his treasures. He will be eighty-three years old in October. He rides daily, he is passionately fond of music, he gives good dinners, and he is very gallant to ladies. He keeps several secretaries at Newport constantly at work. He is, indeed, as some one has said of him, the well-seasoned man of the world as well as scholar. He has more facts stored in his head than almost any man in America; yet he can at any moment give you the Latin names of his eighty varieties of roses."

WILLIAM SPOTTISWOODE, LL D., F.R.S., who died recently was born in London, Jan. 11, 1825, and educated at Eton and Harrow, where he gained the Lyons scholarship. He graduated at Balliol College, Oxford, as a first-class in mathematics, in 1845, gaining university mathematical scholarship in the two years following. A change in his circumstances after leaving college compelled him to adopt a business career, and he became the manager of the business of the Queen's printer. He pursued his studies unremittingly, however, making mathematics, philosophy, and Oriental and European languages his principal subjects. He took an active interest in educational matters as well as in all matters affecting the social state and improvement of the working classes. He was a fellow of the Astronomical, Royal, Geographical, Asiatic, and Ethnological Societies, and of the Society of Arts. He had been treasurer of the Royal Society since 1871, and a corresponding member of the Paris Academy of Sciences since 1876. He was elected president of the British Association at the Dublin meeting in 1878, at which time the degree of LL.D. was conferred upon him by the University of Dublin. He had previously received the same degree from the University of Edinburgh. Mr. Spottiswoode was public examiner in mathematics in Oxford, in 1857-8, and acted as an examiner under the civil service commission for the Society of Arts and the Middle-class schools. He was the author of *Meditations Analyticæ* (mathematical), of a volume of travels in Russia, and a work on *Polarization of Light*. He was also a contributor of papers to the philosophical transactions of the Astronomical Society, and to English, American, and European journals.

THE FREE RELIGIOUS ASSOCIATION

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

CONSTITUTION.

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

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

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary, an Assistant Secretary, a Treasurer, and twelve Directors. They shall be chosen by ballot at the annual meeting of the Association; and the President, Vice-Presidents, Secretaries, and Treasurer shall hold their offices for one year, or until their successors be chosen. The Directors shall be chosen for four years, and, at the expiration of that term, shall not be eligible for reëlection until after two years. One fourth of their number shall be chosen annually; but, at the annual meeting of 1882, the full number of twelve shall be chosen in sections of three respectively for one, two, three, and four years. The President, Secretaries, Treasurer, and Directors shall together constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. They shall have power to fill any vacancies that may occur in their number, or in the list of Vice-Presidents, between any two annual meetings. Six members of the Executive Committee shall constitute a quorum.

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

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

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

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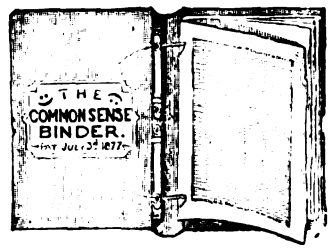
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THE INDEX

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REMOVAL.

The office of the Free Religious Association and of *The Index* has been removed to 44 Boylston Street, next door east of the Public Library, and in the same building with the Household Art Rooms. Correspondents will please take notice.

CURRENT TOPICS.

THE President of Chili, in his message to the Chilian Congress, boldly declares that the separation of Church and State offers the only possible solution of the difficulties which are continually arising between the civil and ecclesiastical powers.

ON the 27th of September, the enormous statue of Germania, opposite Bingen on the Rhine, is to be inaugurated in the presence of the Emperor and all the German sovereigns and princes. The inauguration will be followed by festivities on a large scale in the palace at Wiesbaden.

DURING a recent thunder-storm near Albany, N.Y., a young man sitting near a window reading his Bible was struck by lightning, which stripped the clothing from his back and tore his flesh badly. He was dead when raised from the floor. The Bible had been thrown across the room. If the young man had been reading an "infidel" work when the sad occurrence took place, there are many preachers for whom the event would have furnished a text for sermons.

THE late Henry Seybert left, among other bequests, $50,000 to endow a chair of moral and intellectual philosophy in the University of Pennsylvania, on condition that the university should investigate modern Spiritualism. The university which accepted the bequest has taken steps to carry out the wish of the testator. A commission has been appointed, composed of men of acknowledged ability and scientific attainments. Here is a chance for Slade and other mediums to have their claims subjected to careful scientific examination, from which they have nothing to lose, but much to gain, if their claims are true.

SAYS the London *Inquirer:* "A memorial to the President, Vice-President, Treasurer, and Members of Council of University College, London, is in circulation, signed by past and present students of the college, respecting the rejection of Mrs. Besant and Miss A. Bradlaugh from the botany class. The pith of the memorial is contained in the two opening sentences: 'That the fundamental principle of the establishment and existence of University College was and is the admission of students to its classes without regard to their opinions, creed, or belief. That no precedent exists in the history of the college for taking into consideration the opinion, creed, or belief of intending students on their applying for admission to the classes of the college.' But the whole question will have to be decided now, not by the council, but by the general meeting of proprietors."

THE Boston Sunday *Herald*, referring to the discussions that have taken place at the Institute of Instruction, which has been holding its annual meeting at the Fabyan House, in the White Mountains, where Prof. Seelye, Rev. A. A. Miner, and others affirmed the need of religious training in our schools, remarks that it "must be admitted that those who are defending the cause of secular public education are not receiving that support from the leading instructors in our schools that they have been led to expect. It may be that those to whom we have referred have not yet sufficiently realized the possibility of imparting moral training in the complete absence of dogmatic theology. We fancy that the addresses made at the Fabyan House will furnish material for those who are fighting to bring about a sectarian division of the public money devoted to the purposes of education."

SAYS Prof. Tait, in a lecture on thunder-storms: "I have said nothing of what is commonly called *summer lightning*, which is probably, at least in a great many cases, merely the faint effect of a distant thunder-storm, but which has also been observed when the sky appeared tolerably clear, and when it was certain that no thunder-storm of the ordinary kind had occurred within a hundred miles. In such cases, it is probable that we see the lightning of a storm which is taking place in the upper strata of the atmosphere, at such a height that the thunder is inaudible, partly on account of the distance, partly on account of the fact that it takes its origin in air of small density." The editor of *Nature*, who quotes the above, adds, "We know that Prof. Tait speaks from having himself seen what he here describes, which shows unquestionably that (*on some rare occasions*) its source is really above our heads, and not (as is the general rule) a thunder-storm of the ordinary kind several miles off."

A DR. BRATENBURG, of Bay City, Mich., told the mother of a sick child that she had been bewitched before the child's birth, that the spell had descended to the little one, and that he would remove it for seven dollars. After getting the money, he wrote the following on a sheet of paper, folded it triangularly, enclosed it in a bag and hung it to the child's neck: "William John Warner will regain his health in the name of the Lord, God Father, God Son, and God Holy Ghost. Amen. † † ‡ I. N. † N. I. † Beelzebub and all the bad spirits, I forbid you my bedstead in the name of God, my house and also my yard. I forbid you in name of the holy Timothy, my blood and flesh, my body and soul. I forbid you as many times as we have nail-holes in my house, as many times as drops in the water, as many times as leaves on the trees, as many times as stars in the heavens, until the last day of judgment arrives, and Mary, the Mother of God, gives birth to her second son. In the name of God Father, God Son, and God Holy Ghost. Amen. Thou arch fiend, thou hast taken hold of our William John. Go hence. I beseech you, for the sake of the five wounds of Jesus Christ, get out this very hour." The child died. Dr. Bratenburg is under arrest.

THE question arose recently in New York City, whether trusts made for saying masses for the repose of the souls of the dead are valid, and has just resulted in a judicial decision that they are not. A Catholic lady, eighty-five years old, put $2,300 into the hands of a friend, and directed that the money should be used after the death of herself and her husband to pay for expense of the funerals, the erection of a monument, and to have masses said for the repose of their souls. Judge Freedman of the New York Superior Court says, in his decision, that there is no objection to the trust on the ground that it is "superstitious," since the law recognizes complete equality among religious beliefs; but that in this case there is no person in existence for whose benefit the property is held, no person who "is capable of taking an interest in the property left behind." The comments of the *Nation* on this decision seem to us pertinent and just. It says: "Mrs. Gilman and pious Catholics generally think that the soul will be benefited by masses; but living Catholics have never seen one so benefited, and living Protestants have never seen the contrary. Protestants say that there is no purgatory, Catholics say that there is. If the Catholics are right, it is obvious that the souls of Mr. and Mrs. Gilman are now deprived of a substantial property right, and the decision can only be supported on the theory that the Catholic religion is a superstition and the Protestant religion true. This is exactly what the courts in this country have always refused to decide, on the ground that one religious belief (in the eye of the law) is no more irrational than another; that the law has no machinery for deciding between them; and that it cannot undertake such a task without establishing, as far as it goes, a State creed. The Gilman funeral expenses were, in Protestant eyes, just as ill calculated to benefit the Gilman souls as the masses. A judge who has made up his mind that it is part of the common law that a soul cannot be benefited in any way by the expenditure of money in religious rites is entering, we believe, on a new and, we may add, a not very safe field."

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HAVE WE RELIGIOUS FREEDOM IN THIS COUNTRY?

The questions are sometimes asked, What is the use of any further special effort in behalf of freedom of thought? What need of such an organization as the Free Religious Association? Is any body's conscience oppressed in religious matters in this country? Has not liberty of inquiry been achieved? Is not every American citizen perfectly free to adopt whatever religious belief he will or must? perfectly free to worship where and as he chooses, or, if his conscience so dictate, not to worship at all? perfectly free to speak or print, without hindrance or molestation, his opinions on religion, whatever they may be? Is there not absolute equality before the law in respect to religious privileges for all citizens?

And when, in reply to such questions, certain inequalities in the Sunday laws are pointed out, or certain unjust discriminations in favor of the special religious beliefs of a portion of the citizens are quoted from many of the State constitutions, or the laws of several States are brought forward whereby the testimony of witnesses in courts is not received unless they hold certain religious beliefs, or the exemption of churches from taxation is referred to as a legalized method by which all citizens are compelled to give financial support to churches whether they believe in them or not,—when these proofs are produced to show that equality before the law in respect to religious opinion and privilege is not yet a fact in this country, it is alleged that these are but legal survivals from a past age which are fast becoming obsolete, and which will soon vanish entirely; that the general progress will sweep them away without any special help; that the argument-battle for religious freedom and equality is really finished, and that all that is now wanted is a little reconstruction of statutes, which will come as a matter of course in time. And, in the mean time, it is claimed every one is free to utter and act upon his opinions, whether they be evangelical or atheistic. He may go to a Catholic church on Sunday or to hear an infidel lecture, as he chooses. Nobody interferes, for instance, with Col. Ingersoll's lectures, though, according to the laws of several States, they are forbidden and punishable as blasphemy. Only from little Delaware does there come even a threat of trying to silence him.

That there has been great progress toward liberty of thought and speech is not to be denied. People are not imprisoned in this country for heresy to-day. Some of the injustices named, however, are by no means yet obsolete, and by no means beyond the need of practical earnest work, in order to hasten their departure. But how far the country is from complete religious freedom is specially evidenced by such a discussion as that which has arisen over Judge Hoadly's religious views in connection with his candidacy for the governorship in Ohio. The need of the Free Religious Association was never made more manifest than by the fact that, since Judge Hoadly's nomination for Governor, a large number of persons and of influential newspapers have been seriously putting forth the argument that, because he is a vice-president of that Association, he is disqualified for the Ohio governorship. His eminent intellectual ability for the office, his high moral character, are conceded by all. No question has been raised of his fitness for the place in either of these respects. But, because he happens to be an officer of a society for the promotion of religious freedom, his political opponents have raised the cry that he is an unfit man to be the executive head of the State. And by this argument, appealing to the *odium theologicum*, they hope to catch the ears and votes of the evangelical religious people of Ohio. Nor would it be strange, so closely are the political parties divided in that State, if this outcry against Judge Hoadly because of his religious associations were to affect votes enough to turn the scale against his election. Those who have started this argument evidently believe in its strength. Though they have been compelled to withdraw their first reckless charges against the character of the Free Religious Association and *The Index*, they persist nevertheless in asserting that if a man belongs to a society which is so liberal as to fellowship all earnest seekers after truth whether Christian or non-Christian, and so radical as to put all religious beliefs and alleged revelations, Christian or non-Christian, to the test of impartial reason, he is thereby incapacitated for being governor of what they are pleased to call a Christian commonwealth.

As a matter of fact, the connection of Judge Hoadly with the Free Religious Association does not necessarily determine his special religious views. But with the question of his religious views the voters of Ohio have properly nothing to do. They are not asked to elect him to an office which requires any official religious duties. And religious freedom does not exist so long as any man, who is regarded in all other respects as a suitable candidate for a public office, cannot be elected to it until he has answered, to the satisfaction of the electors, a catechism concerning his religious beliefs. Equal freedom of conscience does not exist so long as the public offices are not equally open to all citizens who are qualified for them, irrespective of their ecclesiastical connections or their religious opinions. Yet there is a large section of citizens who will withhold their votes from candidates otherwise satisfactory, if they do not like their religious views. There is, indeed, a party in this country which advocates only the election of professed Christians to public office. This party would make the national and State constitutions theologically Christian documents, and thus render it impossible for any but professed Christians to declare their sincere allegiance to the governments founded on such constitutions. The audacious arrogance with which these narrow dogmatists would thus take away the equal rights and privileges of citizenship from a large class of their fellow-citizens would arouse not only indignant opposition, but even armed resistance, if it had any chance of success. But, fortunately, the party that would go to this extreme is small, and is not favored by all the Orthodox sects. There are many, however, who do not go with this party entirely who are more or less affected by its arguments. And all voters who not only inquire into the mental and moral fitness of the candidates for public office for whom they are solicited to vote, but also demand that they hold certain religious opinions, violate the equal rights of citizenship on which all genuine republican government is founded. In this class of voters, it is quietly assumed that the liberal thinkers in the party will vote without question for candidates who may hold orthodox creeds,—and as a usual thing they do, voting year after year for men who do not represent their religious views at all; but, when it comes to nominating a candidate of supposed or known liberal views, then the boot is on the other leg, and the pious dogmatists, in the interest of religion, bolt the nomination! No person who thus allows his adherence to religious dogma to interfere with his perception and practice of the political doctrine of the equality of civil rights can be a good republican citizen.

Many of the voters of this country need to revert to some of the lessons set by the fathers of the republic before they will learn the full breadth and meaning of the principle of religious freedom. Let them ponder that great text to which George Washington as President put his name in the treaty made with Tripoli: "The government of the United States is in no sense a Christian government"; that is, is a government for Jews and people of other religious beliefs as well as for Christians. Let them study Washington's letter to a Hebrew congregation, wherein he said: "It is now no more that toleration is spoken of, as if it was by the indulgence of one class of the people that another enjoyed the exercise of their inherent natural rights. For, happily, the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that those who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support." Let them consider the answers that were made to the objection to the national Constitution in the conventions of North Carolina and Massachusetts, that it would admit to public office and power Mohammedans, pagans, and even atheists, when in the convention of the former State it was said that "it would be happy for mankind if religion was permitted to take its own course and maintain itself by the excellency of its own doctrines," and when in the Massachusetts convention the reply was given by Theophilus Parsons, afterward Chief Justice, in these wise words: "No man can wish more ardently than I do that all our public offices may be filled by men who fear God and hate wickedness; but it must remain with the electors to give the government this security.... What security is it to a government that every public officer shall swear that he is a Christian? For what will then be called Christianity? The only evidence we can have of the sincerity and excellence of a man's religion is a good life, and I trust that such evidence will be required of every candidate by every elector."

Not until the broad philosophy and spirit of these old sentences, from the days when the foundations of our national government were being laid, shall have been so generally infused among the citizens of this country as to determine practically their relations to each other and to the government of which they are equal members, will perfect religious freedom be attained.

WM. J. POTTER.

PROVOKINGLY NON-COMMITTAL.

This is what *The Index* is called by "a diligent and earnest reader," who finds fault with the Free Religious Association thus: "What great questions have you settled the last sixteen years? What affirmations have you made in reference to Immortality, Inspiration, Prophecy, Miracle, Book-revelations, etc.?" Her complaints arise from such a state of mind as makes many of the conservative Unitarians wish they had a creed, and as keeps those churches which profess the *Thirty-nine Articles*, the *Westminster Confession*, and similar statements of faith, thronged with worshippers. It was in this spirit that Luther rebuked Erasmus for confessing his inclination to be sceptical whenever the Church permitted, and declared that, for his own part, he wished to be as certain as possible even about trifles. "The Christian naturally delights in assertions," said Luther. "Take away assertions and you have taken away Christianity." So thought those pious and patriotic Athenians who condemned Socrates to death, because he had tried to unsettle the prejudices and hasty conclusions he found prevalent. People wished then as now to be able to feel sure of the truth of opinions

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which they had taken up without examination, and held fast without reflection. Socrates thought that such mental habits were incompatible with true knowledge or high virtue. So he went to work trying to force the Athenians to think for themselves, and they killed him for it. His judges would probably have approved of Oliver Goldsmith when he said, "I go to a tailor for my clothes, and so I go to a priest for my religion." Most people still prefer to have religion manufactured for them in some popular church. Hegelianism owes its momentary ascendency in this country to its capacity for supplying opinions on all sorts of subjects to order, and telling people exactly what to believe in every direction. Only accept Hegel's fundamental definition of the Infinite, and you can go on logically, and find out precisely what to think about theology, politics, art, history, literature, chemistry, astronomy, optics, or anything else you choose. It is only the difficulty of making Hegel's machine work in any but very skilful hands that has prevented its becoming popular.

The same passion for certainty meets us in other fields. Scarcely had the Smithsonian Institute opened, when a letter came from a farmer who wanted to know what the weather in his county would be during the rest of the year. He was told that no one but a charlatan could answer such questions. Whereupon, he wrote to the Director of the Institute: "*Dear Sir*,—If you are not the charlatan for this county, please to tell me who the charlatan for this county is." Many minds keep this notice always hanging out in plain sight, "*Wanted, a Charlatan.*" Almost everybody was delighted to have Vennor promise to tell what the weather was to be on every day of the next year. Any one who will make predictions confidently is sure to find dupes. Astrologers and clairvoyants grow rich, even in Boston. The wisest physician cannot make money like the makers of patent medicines warranted to cure all diseases. *The Index* has been perfectly consistent in refusing to advertise such nostrums, for they appeal to the very habits of thought which stand most in the way of our success. What was the Reformation itself but a quarrel between quack doctors? The Pope said, "Pay for my ceremonies and they will save your souls." "No," said Luther; "take my creed as your only means of salvation, and heaven is secure." What has theology been since but a competition between people who get their living by urging the advantages of different creeds and rituals, each of which is warranted to save the believer without his having to trouble himself about morality.

But the children of this world are wiser than the children of light. A sensible man will not listen to people who profess to have infallible and supernatural knowledge about how he should take care of his health or his business. Here, he investigates for himself, thinks nothing certain except on the testimony of his experience, and satisfies himself in most cases with following the strongest probability, because he sees that well-founded certainty is out of reach. He knows, for instance, in regard to the weather, that the probabilities, calculated by men of science, are worth a great deal more than what the almanac-makers try to pass off as certainties. So in severe illness he trusts the cautious and experienced physician, who only promises to help him gradually, if possible, rather than the quack, who is perfectly sure he can cure him at once. Even the pillars of the churches keep on their guard against self-confident advisers in practical matters. The deacons and church-members would all be bankrupt if they were to listen to such presumptuous advice about their business as they follow complacently in regard to their religion. Men who would not invest a cent without the guidance of personal experience will let themselves be influenced in their social and literary tastes, and even their moral conduct, by an ignorant and arrogant youth whose opinions would not seem worthy of notice if uttered anywhere else than in their pulpit. They indulge themselves at church with a credulity which they dare not let themselves fall into outside of their pews. For six days of the week they have to act with manly independence, but on the seventh they let themselves sink back into the unreasoning submissiveness characteristic of children and savages. Thus the opportunities which this one day of rest offers for purifying and invigorating their minds, by familiarity with high culture and advanced thought, are sacrificed, and the reign of narrow and degrading prejudice is made firm and final. Thus the great teacher of the age and mighty leader of civilization, Science, finds but few pupils for her noblest and highest truth. Men who owed their daily bread to their fidelity to her elementary lessons about material things cannot take the freedom of thought she offers them, because they have not learned to think for themselves when not compelled to do so by the coarsest and lowest needs.

The Free Religious Association is not organized to settle great questions or to make affirmations for people to take on trust. Our work is helping people to think for themselves, and to form their opinions cautiously and independently. When we can make the average American as unwilling to listen to dictation or take assertions on trust in his religion and morality as he is in his business and his politics, when we can give the authority of science as much weight in the highest as in the lowest fields of thought, then our mission will be fulfilled. Affirmations about God and immortality were made more satisfactorily and successfully during the Dark Ages than they ever will be again. It was very easy then to feel settled about theology. The advance of knowledge has caused differences in opinion which every new utterance of dogmatic affirmations only makes wider and more bitter. The attempt to suppress these differences resulted three hundred years ago in massacre and civil war, so that it had to be given up. Unity of belief about theology can come only through going back into mediæval darkness. We shall, I think, ultimately all agree about God and immortality; but this will be when we are all convinced that these questions are insoluble, and that the only field where we can find truth is that within the limits of observation and experience. And as we learn to content ourselves with seeking there after what is really to be known, we shall gain ever clearer knowledge of morality and firmer faith in what is most certain of all things, the Law of Duty. Here is a subject on which our Free Religious Association has made many precious affirmations, and will doubtless make still richer and nobler ones as theology ceases to claim the attention of its members. The ideas which we are most urgently called on to assist in settling are those of justice, purity, and brotherly love.

F. M. HOLLAND.

GREEK AND LATIN.

Of course, a liberal or thorough education no longer means merely the more or less perfect acquisition of Greek and Latin and a restriction of the student to Greek and Latin authors and ideas. By the way, one would infer from the works of Shakspere that his stock of Latin and Greek both was very large; for his diction is, as much as Milton's, a learned diction, emphatically so. But we have the testimony of Ben Jonson that his mighty contemporary was not at all what is called a classical scholar. At last there is a distinctive modern world and a modern spirit; there is modern thought and modern science and an ever-widening modern literary realm, so extensive that the most diligent reader can only take a cursory survey of it. Meantime, modern thought, science, art, and literature are all movements of the mind on the line of old Greek thought, science, art, and literature,—in one word, are continuations of the latter. The Greek rationalists were, twenty-five and thirty centuries ago, on the right track,—were, in fact, moderns in the best sense of the word. So that the greatest scientists and thinkers of this century, such as Humboldt, Tyndall, Lange, and the rest of them, take old Greek thought and science for their points of departure. For reason is one and the same faculty in all ages. And the old Greeks were remarkable for their reasonableness above all other things or characteristics.

Thus, it has happened that the old Greek writers have never lost their currency and never will lose it. What narrative of travel, adventure, and war, for instance, is more modern to-day than Xenophon's *Anabasis* is?

Had it not been for a deluge of other-worldly religious fury, fanaticism, and monkery, to which the beautiful, strong-minded Greek woman, Hypatia, fell a victim, the Scientific School of Alexandria would have reached, fifteen centuries ago, the stand-point of Newton, the Herschels, Humboldt, Lyell, and Darwin. The Greek mind was thus a modern, rational mind from the start. It always detested barbarism and all that barbarism means. Thus, the more Greek we are, the more modern we are. Aristotle, according to the testimony of Humboldt, is still the high-water mark of reflective thought, still the foremost of those who know, to borrow Dante's style of characterizing him.

To-day, Greek is as much the language of science and reflective thought as it was in the days of Aristotle and the Alexandrian *savans*. It remains to this day the chief Aryan language of the West, with a flexibility, felicity, and subtlety of expression and verbal definition which no other language possesses. The astronomer, the geologist, the psychologist, botanist, chemist, mineralogist, etc., cannot get along without it. Curiously enough, it furnishes a vocabulary and technical phraseology for sciences and branches of investigation which were not even dreamed of by the old Greeks. *Moreover, it is not a dead language.* It was for ages the language of the Aryan civilization of the West; and as Aryan civilization still lives and thrives, more and more overshadowing the earth, its continuity having been restored at the Renaissance after a thousand years of superstitious barbarism, the Greek, merely as a large element of most of the chief current Aryan languages, still lives along with them. Furthermore, in Southeastern Europe or the Levant, it is still a live, oral speech in the old land of battle and of song, whose atmosphere was first musical with its accents.

The modern Greeks would doubtless be highly indignant, if they were told that they did not still possess the speech as well as the blood of their illustrious Hellenic predecessors on the soil of Hellas, about whom Prof. Mahaffy, of Dublin, exhibits such an intimate knowledge. But it is as philological studies and exercises chiefly that Greek and Latin are indispensable. Through them, the young student acquires a knowledge of the principles of grammar and rhetoric, and fits himself to master and understand his own and the other modern languages.

It is a fact that Greek and Latin, as languages, are still unrivalled, so that they exercise a sort of

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glamour over the young philological enthusiast by the subtle expressiveness, splendor, and resonance of their words, and by the unequalled diction of their best writers. It is no wonder that Virgil became a school-book in his own day, and has continued to be such to this time. The charm of his verses fascinates even the dullest student. As a mere word-study and style-study, he could not be supplanted by anybody but Homer. Were it not for the large infusion of Greek and Latin which the English language contains, the splendid literature, which is now the pride and glory of the English-speaking world, would never have existed. The Anglo-American-Teutonic-or-Saxon mind would have had no lingual organ fit for the production of such a literature. The homely and so largely monosyllabic Saxon would have failed the great poets, philosophers, divines, and orators, and been unable to voice the glowing effusions of their minds. Moreover, the canon of Greek and Latin is fixed and unalterable; and therefore they are peculiarly adapted to be the means of teaching the young student the science and principles of language in general. Moreover, while he is learning them, he is also learning English, French, Spanish, and Italian, and qualifying himself to learn languages of all kinds with facility.

All the languages of Western Aryan civilization are knit together by the bond of a common descent from the primitive speech of the mysterious Aryans of Central Asia. From the Indus and Oxus to the Missouri and Oregon, the primitive and mysterious Aryan language still lives, and makes all languages of Aryan descent, whether ancient or modern, living and akin. Scholars and cultivated persons abroad usually speak several modern languages, but they all began with Greek and Latin.

The Greek and Latin question or Humanism has been discussed abroad to threadbareness. Nothing new can be said upon it. As preliminary, philological, grammatical studies, as gates of entrance to the chief modern languages and a knowledge of the technical phraseology of current science and art, Greek and Latin cannot be dispensed with. Of course, it goes without saying that distinctive current thought and science and the vast world of current literature cannot be learned from Greek and Latin authors. Although it is not to be forgotten that at the time of the Renaissance it was Greek history, philosophy, oratory, poetry, and science which extricated the human mind from the slough of mediæval superstition and barbarism, and put it upon the high road of a rational and enlightened progress once more.

Let us not, therefore, be in haste to kick from under us the ladder by which the world has climbed to its present intellectual altitude, especially as the ladder still has its uses. As long as articulate speech shall be the vehicle of human thought, Greek and Latin will be studied, and held in honor. Persons who deliberately and ostentatiously decry all except bread-and-butter studies, as likely to be hindrances to success in life, are demagogues, and may fairly be accused of talking clap-trap for some selfish aim.

Henry Clay was a great statesman and orator, in spite of his ignorance of Greek and Latin and all other languages save his own, by virtue of extraordinary native mental vigor. But how much better would his speeches read to-day, if he had been a scholar like Burke! Doubtless, he winced somewhat, when the famous Congressional crank, John Randolph, after using a Latin quotation, proceeded to translate it into the vernacular, "for the benefit of the gentleman from Kentucky," as he invariably informed the House of Representatives, over which Clay was presiding at the time.

It cannot be denied that the American mind is altogether too practical and utilitarian, altogether too much imbued with the bread-and-butter spirit. Therefore it is that the study of the generous, virile, heroic, old Greek and Latin literatures, in which the mere petty spirit of bargaining, traffic, and gain, is always spoken of with contempt, is just the intellectual and moral antidote that our young men require.

B. W. BALL.

ON CALAMITIES.

When such as the recent appalling calamity at Sunderland, by which nearly two hundred little children met with sudden death, brings us face to face with our deeper nature, *our better nature*, it is as well to look within us a little and see our connection with that deeper nature when there are no appalling calamities about but the minor calamities of daily life.

When a nation has experienced a great calamity and all her people are in sorrow, it is significant how unanimous and sympathetic we become. There seems to be a mutual flowing to and fro of self-denial, brotherly love, and sympathy. The time is evidently too solemn to descend to party or individual differences. Parliament lends its aid, whether the town needing it be radical or tory; radical and tory become human, and not fanatic; the people meet the Parliament, and show no obstruction or opposition. Expediency is the object of all, and expediency with decency and sympathy is the result. Town councils can be unanimous and decorous, and lend their aid ungrudgingly to all who need it, when they are brought face to face with their deeper or better natures. They with one unanimous effort rise above their immediate surroundings, and take a broad view of the situation, and all pull together victoriously. Then burial boards, local boards, school boards, guardians, all can agree and work hand in hand. And finally, but most significantly, Jew and Gentile, Catholic or Protestant, Independent or Methodist, free thinker or no thinker, agree to sink dissent and bow beneath the rod. All are humbled to the dust in sorrow and sympathy, all feel that a heavy hand is laid upon some of them; and they cry out in their anguish that God may comfort and support, and show mercy and forgive. A time like this tries the fibre of the people, from Queen to peasant, and proves what they are made of; tries their faith, their infidelity, their humanity. And what are we, individual or nation, without a faith in a higher life, without humanity? And why do we neglect to exercise these attributes at all times? Why do we shut our eyes and ears to the minor calamities of individuals? Why do we trifle with divine laws, with what divinity there is within us? The history of the Ten Plagues is being repeated time after time, and yet some of us cannot see how the warning still applies. Our hearts are still hardened; the higher nature is day by day ignored; the good that is in us gives place to the ignoble; the paltry, the mean, the narrow spirit rules our being. But all this is arrested by a national or international shock: we pause, we allow breathing time for reflection, for recuperation,—a time which shows what by nature we readily are, but what by selfishness we have degenerated to. We see what we are, and find ourselves sadly wanting in daily deeds. Our hearts are softened. We start afresh. We have passed through the scourge. We are purified. All selfishness, all worldliness, all pride, all deceit, all that makes us unworthy of a higher life, we trample under our feet, and so endeavor to lead a life more worthy of our Leader and King. Alas, that it should last only for a season! We grow careless in well-doing. The whirlwind of social, political, religious, and business rivalry proves stronger than our repentance or higher nature, and we fall away into our old grooves: we harden our hearts; each—individually or collectively—stands aloof on the defensive toward his brother, each fearing the other and trusting none; not meeting as brethren of one inheritance, of one common lot, of one earth and one heaven, not bound together by the everlasting bond of faith, hope, and charity, but as aliens and estranged pilgrims on the earth that was made for us and we for it. We become children of darkness instead of children of light; and so the world wags in its race toward progress, and is impeded in its advance toward the higher life; and we, like the children of Israel (through disobedience to the divinity within us), wander about in the wilderness and do not gain the Canaan of Promise.

MARGARET E. TIREBACH.

LEEDS, ENG., June 19, 1883.

BLASPHEMY.

Blasphemy is a fictitious offence, an imaginary crime, for which many, including some of the bravest and best men, have been subjected to imprisonment, torture, and death. It is still punishable in the most enlightened Christian countries at both common law and statute law. In England and in the United States are laws unrepealed, but now generally obsolete, under which men have been tried, convicted, and sentenced for expressing disbelief in a God, in the divinity of Christ, and in the superhuman origin and character of the Bible.

But, with the increasing prevalence of disbelief in these doctrines among men of culture, reputation, and influence, there has been a disinclination in the secular courts to pronounce such disbelief blasphemy, and a disposition to make it consist instead thereof in speaking, writing, and publishing profane words, vilifying or ridiculing God, Jesus Christ, the Holy Ghost, the Old or New Testament, or the Christian religion in general, in a way to bring it into contempt. Mr. Justice Stephen, an able exponent of the criminal law, in his *History of the Criminal Law in England*, says that "the true legal doctrine upon the subject is that blasphemy consists in the character of the matter published, but not in the manner in which it is stated." According to this opinion, the law against blasphemy, if enforced, would require the punishment of many of the leading writers of England,—men like Spencer, Tyndall, and Matthew Arnold. But the Lord Chief Justice of England, in his address to the jury in the case of *Reg.* v. *Foote and others*, said:—

If the law, as I have laid it down to you, is correct,—and I believe it has always been so,—if the decencies of controversy are observed, even the fundamentals of religion may be attacked without a person being guilty of blasphemous libel. There are many great and grave writers who have attacked the foundations of Christianity. Mr. Mill undoubtedly did so: some great writers now alive have done so too; but no one can read their writings without seeing a difference between them and the incriminated publications, which, I am obliged to say, is a difference not of degree, but of kind. There is a grave, an earnest, a reverent, I am almost tempted to say, a religious tone in the very attacks on Christianity itself, which shows that what is aimed at is not insult to the opinions of the majority of Christians, but a real, quiet, honest pursuit of truth. If the truth at which these writers have arrived is not the truth we have been taught, and which, if we had not been taught it, we might have discovered, yet, because these conclusions differ from ours, they are not to be exposed to a criminal indictment. With regard to these persons, therefore, I should say they are within the protection of the law, as I understand it.

According to this, the latest judicial decision, no

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opinion, however antichristian or even atheistic, can any longer be regarded, from a legal point of view, as blasphemous. The blasphemy must consist in the *manner* in which the opinion is expressed, not in the character of the opinion. While this decision indicates progress, the law, as thus interpreted, is still open to grave objections. The cultivated and refined mind expresses its thoughts in language like that of Mill or Matthew Arnold; but there are many whose opposition to popular beliefs is far less effective, but just as sincere, whose language must necessarily be offensive to those whose views they antagonize. Even in the writings of some of the ablest English writers of to-day are passages which a jury, even with the above decision in mind, might regard as blasphemous libels. Take, for instance, the following from Herbert Spencer: "Here, we have theologians who believe that our national welfare will be endangered, if there is not, in all our churches, an enforced repetition of the dogmas that the Father, Son, and Holy Ghost are each of them almighty; that yet there are not three Almighties, but one Almighty; that one of the Almighties suffered on the cross and descended into hell to pacify another of them." So long as theology gravely teaches such absurdities as the Trinity, the Incarnation, etc., which make even a serious thinker like Spencer smile, it need not expect to escape being ridiculed and caricatured more or less, as people outgrow it. Its defenders must consider, as Conway says, "that there are more muscles to draw the mouth up than to draw it down, and that man's control of his risibles has its limits."

The early Christians ridiculed the faith of the pagans and kicked over their idols. Cartoons and caricatures were used freely by the Protestants against the Pope during the Reformation. Luther had little regard for the feelings of papists. True, we live in a better age, and coarseness in the advocacy of opinions is not in harmony with the best methods of to-day; but let not the *law* impose upon the discussion of Christianity restraints which are not equally imposed upon the discussion of other subjects. Science asks no protection from ridicule and caricature. None should be extended to Christianity. The religious feelings of the Christian are no more "sacred" than the convictions of the free thinker. Sarcasm and ridicule are legitimate weapons, and any system that fears them shows thereby that it has points of weakness.

The law in regard to blasphemy should be abolished altogether. An expression of belief should not be punished simply because it is offensive to the feelings of those whose views are assailed. Several years ago, when George Jacob Holyoake was lecturing in England on Emigration and the Poor Laws, a man rose and said: "The lecturer has been speaking of our duty to man. Has he nothing to tell us as to our duty to God?" Holyoake said in his reply: "I do not believe there is such a thing as a God.... I would have the Deity served as they served the subaltern,—place him on half pay." During the trial, Mr. Justice Erskine said to the jury, "If you are convinced that he uttered the words with levity for the purpose of treating with contempt the majesty of the Almighty God, he is guilty of the offence." Holyoake was convicted and sentenced to six months' imprisonment. For saying in a terse way that he would have the expense of worshipping God reduced one half—a very sensible proposition—he was punished, and could have been even under a decision like that of the Lord Chief Justice of England quoted above.

We have never seen the paper for publishing which Foote and others were convicted of "blasphemous libel"; but, judging from what we have read in English papers and from references in the letters of our English contributors, it contained pictorial representations of Jehovah and Jesus, which, although by no means obscene, must have been extremely offensive to pious Christians. They were no worse, however, than many of the caricatures of Romanism that have appeared in Protestant publications, or of Darwinism that have been printed and circulated by the very class who urged on this prosecution; no worse than those which appear in papers like *Punch* and *Puck*, designed to expose the absurdities of theories or the weaknesses of individuals. Far from approving the methods of Foote and his associates, we believe they are wholly indefensible on moral grounds, and, moreover, that they inflict injury upon the liberal movement. But the offences of these men belong to a class that may wisely be left to the condemnation of public opinion. To single these men out for punishment because theirs was an antichristian publication, when similar offences against good taste, in opposing other religious and scientific and political views, pass unnoticed by the law, is an act of injustice and intolerance. Our concern is for the principle of freedom, which in the imprisonment of these men, whatever be thought of them personally, is clearly violated.

B. F. UNDERWOOD.

EDITORIAL NOTES.

A FREE THINKERS' Convention is announced at Carthage, N.Y., for July 27, 28, and 29.

WE will at any time extend six months the term of a subscriber who sends us, with the money for one year, a name not already on our list; experience having shown that the circulation of the paper is increased less by solicitations through agents than by the private recommendation of its readers.

THE *Investigator* quotes Mr. Cudworth's reference to angels with their "seven distinct classes of occupation," and adds: "Mr. Cudworth is a very excitable preacher, and, his imagination being lively, he appears to have a thorough acquaintance with angels. He is the only Unitarian we ever heard who got warmed up and was addicted to soaring."

MR. HOLYOAKE, in reply to the question why he refused to sign the petition for the liberation of Mr. Foote, says: "I offered to sign a petition that Mr. Foote approved. All that I did was refuse to insult him by signing a petition which assumed that he was crying for 'mercy.' In that matter, I did only as I should wish to be done unto. I should look with shame on my signature had I attached it."

THE following is an extract from a letter received from a prominent member of the New York bar: "The disgusting attempt of my party to make a cheap sort of capital out of Hoadly's independence in theology has called my attention to your Free Religious Association, and convinced me that it is the duty of every friend of tolerance to support the same. If you deem me an eligible member, 'join' me. In any event, I enclose five dollars as my yearly subscription to the enterprise."

AN Exhibition of Hygienic Dress and Sanitary Appliances, intended to illustrate as far as possible the aims and objects of the National Health Society, was opened by the Lord Mayor on Saturday afternoon, in Humphreys Hall, Knightsbridge. The exhibition, which will continue for a fortnight, includes clothing, food, products, everything connected with the sanitation of the house and hygienic decoration, appliances for the sick-room, home nursing, and home education, industrial dwelling and cottage hygiene, heating, lighting, and cooking apparatus, fuel, etc. Perhaps, however, the greatest attention will be devoted to the stands of the Rational Dress Society, and another close to it, where are shown examples of ladies' dresses made on purely hygienic principles.—*Nature.*

THE semi-centennial celebration of the establishment of Oberlin College in 1833, amid the forests of Northern Ohio, on the basis of equal rights irrespective of sex or color, took place on the 4th inst. It was the most significant and noteworthy occasion of the century, educationally considered. Here was a "jubilee" indeed! Think of forty-seven separate class reunions, covering a whole half-century, their members gathered from every quarter of the globe to greet their *alma mater* and to renew their old associations! In some cases, men and women came thousands of miles to attend. In one case, ten thousand miles were travelled. Here were graduates from India, China, Jamaica, Japan, Africa, and the Sandwich Islands. In some cases, parents and children, all of them graduates, came to meet their respective contemporaries. The exercises occupied one entire week.—*Woman's Journal.*

MRS. EMMA SCHUMM, one of the editors of the *Radical Review*, in a well-written and sensible article in that paper on "An Aristocracy of Culture," says:—

No man of however superior education and refinement has a right to that feeling of proud superiority that is so liable to take possession of him in the presence of man in his crude or deformed mental condition. In ninety-nine cases out of a hundred, the superior advantages he has enjoyed, and not his own merit, have made him what he is. And even if he be a self-made man, who owes his attainments to his own superior qualities and perseverance, he need only be thankful that nature has endowed him more liberally than most of his fellow-men. But, on the other hand, is not every one entitled to a share in the achievements of civilization just as much as he is entitled to live? Let us but thoroughly comprehend this, and aristocracies of culture will cease to be necessities. It will then no longer be an act of self-sacrifice for men and women of culture to associate with the humble and ignorant laborer without making him feel that he is the recipient of an immense favor rather than a creditor receiving interest due on the debt which humanity owes him.

GOV. BUTLER, in a letter accepting an honorary membership in the Jefferson Democratic Association of New York, thus expresses himself in regard to Thomas Jefferson:—

To no man does this country owe so much as to Jefferson. But for him, our form of government would have descended into the government of the few, which is worse than an actual despotism, for in that the people have only to contend with the vice, ignorance, and extravagance of one tyrant. In a government of the few, the people have many tyrants to contend against, until they become an intolerant burden, only to be removed through such a tremendous upheaval as was the French revolution. From this, Jefferson's examples and teachings have thus far preserved us. If the country wanders much further away from Jefferson's doctrines, and the burdens of monopolies and special privileges increase much more, a despotism must be the relief, if the people are not obliged to appeal to other means. It seems to me that it is the part of true statesmanship to so change the present system of the conduct of affairs as to avoid these evils. Renewing my sensibilities at the honor conferred upon me, I am, very truly, friend and servant.

PRESIDENT ELIOT, of Harvard, thus expresses his substantial agreement with Charles Francis Adams, Jr., on the Greek question: "The practical measure proposed by Mr. Adams, namely, an option

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between Greek and modern languages in the examination for admission to college, seems to me a judicious one. Indeed, I proposed it ten years ago to the academic council of Harvard University; but it then obtained the votes of only one-fourth of all the professors, those of the scientific and medical schools included. Since 1873, I think there has been some change of opinion upon the subject, but there is still great fear lest Greek lapse into the condition of Hebrew, unless all boys who go to college are forced to study it. The unsubstantial character of the study of the modern languages, as commonly pursued in this country, is also a serious obstacle to the adoption of the proposed option; but in this respect Mr. Adams sets his standard very high. I believe that the measure would advance true scholarship in all departments of learning, and increase the influence of universities."

CAPTAIN HUNTER and Private McMullen, of the Salvation Army, were arrested last week at Bridgeport, Conn., and marched to the police station, the former charged with assault, the latter with a breach of the peace. By their side marched the damsel known as "Hallelujah Lass," who was not under arrest, although she demanded that she be allowed to share martyrdom with her brethren. When a policeman said he would be obliged to arrest them unless they desisted from disturbing the peace, Captain Hunter replied, "Well, you won't, you bold son of Belial. You serve your master well, but you can't terrify me. I am willing to be arrested, so is Private McMullen, so is Hallelujah Lass; so are we all, are we not?" turning to the pair. "We are," said they. "Oh, take us if you dare!" howled the captain. "Drag us off: we are willing to suffer for the Lord." The detachment of the Salvation Army at Syracuse, N.Y., says the Springfield *Republican*, "is fast breaking up from its own rottenness. The first sign of dissolution was a charge brought by Miss Houser against Mr. Mott of seduction under promise of marriage. Then it came to light that Major Moore, who was raising funds to build a barracks, had had the deed made out in his own name. A little later, Miss Capt. Hall, commander of the detachment, married contrary to rules, and left the service; and Miss Lieut. Richardson also left, rather than obey an order to return to New York, made in consequence of gossip about her. She, too, is going to be married; and, as her good looks made her the chief attraction at the meetings, the young men do not attend any more, and even for the street parade the army cannot muster more than half a dozen members."

POETRY.

For *The Index*.

SONNET TO M. M.

Two roads run parallel: the one
Along a valley, where the sun
Is torrid, and the winds all day
Are in thick-clouded dust at play;
The other creeps along the hills
With trees o'ershadowed, and the rills
Soft music make adown their bed,
While bees make honey overhead;
The birds build nests; their merry song
Sweet, spicy breezes bear the paths along.

Yon hillside road, dear friend, is thine;
The dustier way of travel mine.
Your sturdy step, your questioning eye,
Through clouds of dust I oft descry.
But why the valley road I choose
And why the shady hill refuse
I can't explain; but this I know,—
That some time yours must be the glow,
And some time mine shall be the shade.
As now, so then, let friendship be our aid.

E. P. POWELL.

The Index.

BOSTON, JULY 19, 1883.

THE INDEX is published every Thursday, at No. 44 Boylston Street, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

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For *The Index*.

REFLECTIONS ON THE SITUATION.

BY WILLIAM I. GILL.

V.

The conclusion to which we are driven by modern psychology will, to many minds, be very unwelcome. But, instead of wasting our strength in vain lamentation or in a passionate and credulous adherence to an old, exploded conceit, let us proceed to take a calm and thoughtful survey of the new situation, that we may discover how best to endure and judiciously improve the inevitable.

Individualism of all Evolution.

From the foregoing exposition, we see more clearly and correctly into the nature of evolution. We discover that, in making it co-extensive with the known universe, we only make it co-extensive with the changing modes of our own individuality. Hence, evolution is never the beginning and ending of successive individuals and races, each surpassing its predecessor in extent and variety and rank of faculty. It is always exclusively a change in the mode of the existence of the same one individual. The known evolving universe is the evolution of myself only. Its successive phases are myself in those forms and processes. Hence, the so-called known *past* is always the present. It is that which exists as known, and is known as thus existing; and it is always a mode of myself. Even the fossil and pre-fossil world, back to the primordial chaos (to speak accommodatingly), is known as only a present phenomenon or subjective state. It has been said that the present has no existence, being always coming and going, but never here. We reverse this proposition. It is the present, and the present only, that does exist or can. This is true logically as well as psychologically, for its converse is self-contradictory. The very notion of past and future existence is that of non-existence now, and nothing can more perfectly contradict itself than to say these only exist. The past and future, then, we never reach, never directly know. When we have overtaken what was future, it is future no more. When we recede to what we call the past, we have only imposed upon ourselves if we believe it to be the past. It can never be more than a symbol of the past. This is the avowed character of all monuments; but it is equally the character of all phenomena whatever, as all have their lexical antecedents, which, according to the proximate perfection of our knowledge of nature's laws, may be known from the known phenomena. This is the process of all branches of paleontology, and by this method we trace back the history of the universe to its most incipient condition; and, as the known and knowable universe is *ego*, we thus in that process trace back its own history and show the route of its upward development and its successive stages where the *ego* has remained for a period comparatively stationary between the greater changes before and after. Thus, some modes of myself are vita-scripts of my successive states and experience and action. From them, I infer that I myself once existed in a state below that of man or monkey or any animal or vegetable, and that I have risen by successive changes through all the forms of existence up to my present condition, and that, hence, all inferior things are preliminary men. Thus, nothing is ever wasted. Everything is utilized forever, instead of being destroyed or dissolved to start again, as the common evolution assumes; or instead of being created and then annihilated, as the common theism assumes concerning the lower animals. The very individuals of the lower orders of existence are always evolved into higher (with exceptional deterioration).

The pre-Animal World a Sentient World.

On the same principle, we are justified in inferring the sentient condition of the world, or *ego*, through all its changes and in all its forms and states of existence. The alleged pre-animal states of the cosmos are as really egoistic as any other of our experiences. As symbols of the past, therefore, none of them can represent the infra-conscious, or insentient, which is unimaginable and inconceivable, and hence cannot be represented at all by anything. Further, the inorganic cosmic forms of every order and class are admitted to be conscious forms or subjective states *now*; and they are also generally assumed to be just what they were before there was a human organism or any animal organism, and even before there was a vegetable organism. If, therefore, they are sentient states now, we must infer that they were sentient states then and always. They are not organic states now, and they never were; and they are supposed to have preceded and originated organic states. But, though not organic, they are egoistic; and thus the conscious *ego* existed in those states which constituted the inorganic universe before the origin of any of its fauna and flora. The nebulous gas which is an extra-organic subjective state of me now was a sensation or sentient mode of me then. And so, forward and upward, through all the cosmic changes till an animal organism is reached, and still forward through all the organic evolutions up to man, all the known are conscious modes of the *ego* and symbols of past sentient states. There was thus a pre-organic (and there will probably be a post-organic) consciousness. The *ego* is the universal power of which all cosmic phenomena are the conscious, or at least sentient, unfoldings. Thus, while protoplasm may be considered as the lowest and the symbol of the earliest or initial form of that action of the *ego* or energy which we call life, organic life, yet the *ego* and its sentient life were before the protoplasm, and were the source of it and of all that flows from it in all the subsequent successive stages of the evolutionary process. However ludicrous or absurd this may appear to some readers, it is but just that they should reflect that it is a logical necessity from the prevailing psychology, and direct their ridicule against the premise, and not against the legitimate conclusion from it.

It would not militate against my main thesis if any one, on the basis of inorganic phenomena, were disposed to infer an infra-conscious world, which for one while I held to; and, as such a world cannot be directly known, I could only suppose it to be symbolized by inorganic phenomena. But from this I was subsequently obliged to recede. There is no scientific ground on which to affirm this symbolism. Besides, if the assumption is made, it is a mental void; because the inconceivable cannot be symbolized, and such is the alleged infra-conscious world. Thus the assertion of the existence of this world is arbitrary, baseless, and meaningless. It has no purpose to serve, no office to fill, no function to perform. Finally, if this infra-conscious world is admitted, it is insusceptible of discrimination from the alleged great unknown, the agnostic source of all the known. To this final conclusion I do not here object, for reasons which will soon appear. But I object to such a method of proving anything,

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much more of proving the incogitable. Here, as everywhere, I prefer to steer along the coast and soundings of positivism, as some would call it, but which, in its profounder conception and bearing, I call philosophical realism.

This gives me occasion to withdraw a previous blind statement to the effect that the organism and all its characteristic phenomena do not originate from the external world. This was consistently made in logical deference to the prevailing physiological psychology, which makes the organism a perceptive power, equivalent to the *ego*, instead of accounting it to be, as it is, only a plexus of sensations. If the known external phenomena are affections of the organic *ego*, they cannot exist before the organism. It is usually allowed, in general terms, that all phenomena are modes of the *ego*, and then the *ego* is tacitly assumed to be limited to the organism, whence all external phenomena prior to the organism are logically though unwittingly precluded. They cannot exist before that of which they are the modes or forms and manifestations. But on the other hand, if we take the more common-sense view, which in this one case happens to be the more scientific, that the external inorganic world existed before our bodily organism, then it is clear that those external phenomena cannot be the creations or modes or affections of our organism; and, conversely, if both these classes of phenomena, the organic and extra-organic are egoistic; and if the inorganic existed long before the organic, then it follows that the *ego* is not confined to the organism, that it existed long before the organism, that it constitutes and is co-extensive with all the known worlds and agencies in the realms of space, and that thus and only thus the external and inorganic world can be the source whence the organism is by successive steps evolved. We thus see that the theory of objective evolution is here broken in two right in the middle, unless it be supplemented by our doctrine of subjective evolution; for the organic cannot be evolved from the extra-organic, unless the latter had a prior existence, which it could not have unless its subject, the conscious *ego*, had a prior existence in said extra-organic forms.

We cannot yet dismiss the question of the supposed infra-conscious condition of the pre-animal world. The shadow of pre-scientific notions here still stretches over us, as it always does with deepest density along the line where science and philosophy meet.

It will seem a needless truism to say that the infra-conscious condition is one which cannot be depicted or imagined, that this is possible only of the conscious. But just here all objective evolutionists have perpetually blundered, being blind to this very truism. They speak of what is affirmed to be an infra-conscious state, and describe it in detail as a familiar, sensible phenomenon, oblivious of the acknowledged truth that every phenomenon, external or internal, is always simply a fact of experience, a mode of the speaker's own consciousness. One writer, in words which have rung through the world, has spoken of the fire-mist or fiery-cloud as the potent source of all the forms and powers of consciousness, as the *unsentient* fountain of all sentience, assuming that it is itself non-egoistic (*ego* not yet being generated). It is thus made the natural cause of the *ego*, and the womb and generator of all human souls and all their powers. On the same erroneous assumption that all the cosmic universe is unsentient, other writers elaborately trace back the evolutionary history of things to the nebulæ, and these to a probable single primordial gas, whence all consciousness has ultimately evolved. I do not quarrel with the philosophy which traces all later life and thought and cosmic forms and motions back to the earliest and lowest known forms of existence. On the contrary, I fully accept that method and doctrine. I only complain that the analysis here is imperfect and erroneous. Whatever be otherwise the rank of these gases in the scale of existence, they are modes of my present self; therefore, they are not unsentient; and while their pre-organic existence is allowed, their pre-conscious existence cannot be allowed: whence it follows that, while they could be the source of my organic forms, they could not be the source of my conscious existence. Before consciousness there was no cosmos nor nebulæ nor gas, because all these are modes of consciousness. A dubious view of this pervades some of the writings of Mr. Spencer. At times he loses sight of it, and then again it dimly recurs to him, and he tries to explain it by saying that all phenomena are symbols of an unknown power or force. Whence it would seem that he thus relegates the effective agency and process of evolution to the region of the unknown, and leaves it to be supposed that the phenomenal forms and motions are only an ineffective play of unsubstantial images.

This Sentient Being or World is a Force.

Symbols of an unknown force these phenomena may be, but they are surely themselves forces, else they could not be symbols. This explanation is, therefore, very erroneous and irrelevant, if it is designed to insinuate that all phenomena are forceless and that all force is unknown. While an objective evolutionist may thus escape from the false position that the lower cosmic phenomena are unconscious and the generator of consciousness, this escape is no better than its alternative. It contradicts the theory of objective evolution, and goes against the general index of all modern science, which surely declares or indicates that the known pre-organic world is a force which evolves the organic forms of life. It also confounds all speech and action in the practical world. If all phenomena are forceless, and so evolve nothing, then it is but to repeat the same in more concrete form to say that there is no force in all the known action of gravitating bodies, in all the motions of winds and waters, fire, hail and frost, thunder and lightning, or in what is called electric energy; and all the science of modern dynamics is a nullity and misnomer. Surely there is no possible evasion of the fact that phenomena are themselves forces and not merely symbols of forces unknown. "Whatever is is force." It can prove its existence only by its action as force; so that not the forceful but the forceless it is that must be forever unknown. To say in reply that the known is the powerless effect of the unknown is to say that all the heavens and earth and sense and inner consciousness do nothing and suffer nothing. In that case, they cannot symbolize and represent the action of the unknown, for to do that is a vast and varied exercise of power. Further, if the known universe is powerless and so cannot do or suffer anything, what is it, and what is the use of it all? It is a wondrous panorama of nothing. Yet, being so wondrous, it certainly is a power to produce the feeling of wonder. But common sense and all science ascribe quality to all known things, and we classify and describe and designate them according to these alleged qualities; and the term quality is but another term for force.

This Sentient Being or World is One with the Alleged Great Unknown.

If we attempt a recession to a pre-sentient existence, we shall undertake a task which is much greater than we have imagined. That goal has heretofore been supposed to be reached as soon as we attain the pre-organic world. We have now seen that this was an error, that the said pre-organic world is only a complex mode of our conscious self, and that this must be so forever, however far back we go. The pre-sentient can never be known by experience. Whether it can be inferred from experience is the next question to be considered. This question must be answered in the negative. The world is known and conceivable only as phenomenal, and its lowest and supposed earliest known forms (as well as all later and higher forms) are sentient modes of the *ego*. Heretofore, no one has attempted the incogitable supposition that a world existed prior to all phenomena, before there was any gas or light or fire-mist. The proposition is without meaning, and only verbal because the term "world" is here empty of every thought or image. Were this supposition maintained, it would admit of no proof, because the proof must be phenomenal. In short, such a world is every way inconceivable, and there is neither logic nor common sense nor practical use to call for the assertion of its existence; and the assertion if made would be only verbal, a mental nullity.

In considering the existence of a known force whose extent we may not yet know, a force which may in future exist in infinitely different and nobler forms than in the past, we have a very different question before us. We are not supposed to necessarily know everything that exists, or the capability of everything which is more or less known. We are conscious of perpetual changes. Forms come and go in countless multitudes and endless variety. These changes are not examples of annihilation and creation, but of evolution, and imply a continuity of substance and force as common to all phenomena. This great common substance or force is that which has been called the unknown. In one aspect it is unknown, but in its correlate aspect it is well known. It is that which appears in the phenomena, and they are nothing else than it, and they are perfectly well known.. But then, perhaps no phenomena present it in its total capability. It has an unknown power of change. In this respect, and this only, is it unknown; but the unknown is identical in substance or force with the known or sentient.

And both the Known and Unknown of this Universe are One with the "Ego."

If next we inquire what these are in relation to the *ego*, the answer will be prompt and clear. All phenomena being one with the unknown and one with the *ego*, it follows that the *ego* is one with them. The *ego* and the unknown bear the same relation to phenomena. Their identity is therefore an obvious demonstration, an example of the axiom that things which are equal or identical with a third are equal or identical with each other. Hence, we need not go beyond the *ego* for any of the purposes of physical science. If there is an ether, it is *ego;* and all its vibrations are modes of the *ego*, conscious or unconscious. Egoistic are all the chemical forces, all the so-called correlated forces, as well as the uncorrelated force of gravitation, all forms, colors, and motions of chaos and cosmos, and also the great unknown whence they all are supposed to spring. Evolution is thus made complete and consistent by being made subjective. All phenomena and their intrinsic source are one; and, as the former are *ego*, so are the latter.

Sublime Representation of Man.

This exposition brings before us the nature of man in an aspect which is truly sublime. Man, in his essential being and quality, is not confined to a corner, like his organism; nor, like it, is he a thing of yesterday, but of all time and all space. Every man may say of himself: "I am not only descended from the worm, in the common meaning of descent, but once I was a worm. Yet I was never all worm. So, with less emphasis, I am a worm yet (known worms being modes of me); but I am also immeasurably more, just as each of my modes is me, but not all of me. So my organism is me, but not all of me. I am all that my senses can know, and all that the instruments and researches of science can reveal. Oceans, worlds, suns, and stars are rays and flashes of my individual force and fire. The pealing thunder and the vivid lightning are exhibitions of an energy of unknown extent stored up in the magazine of my being. All knowable space and time are of me, and are marks of my presence and action."

Relation of "Ego" to Organism and Environment.

We shall hence be led to modify certain prevalent notions concerning the relation of the *ego* to the organism and its environment. We allow that the organic world is evolved from the inorganic. But our organism is not all of the *ego*, not the sum total of man. It is only one complex form in a countless host, a very small fraction of the known *ego;* and what remains unknown we cannot, of course, define.

It should also be observed that every man who is in the possession of all the recognized human senses has at least two organisms and two brains and nervous systems, the visible and tangible. These are utterly unlike each other, and have no identity or connection except as they are both modes of a common subject A blind man has only one organism and brain, the visual brain being extinct or undeveloped.

Now, all objective evolutionists uniformly expound the relations of the organism to the environment on the assumption that they are thereby expounding the relations of the *ego* to the *non-ego*, strangely overlooking the fact that all the environment, whatever its place, form, or influence, is itself wholly *ego*, though not the whole of *ego*,—a great, grand combination of its conscious modes, a portion of the surface and crust of the egoistic world. The relations of the brain and the organism and environment to thought and to each other are but relations of some modes of the *ego* to other modes of the *ego*.

Hence, another obvious conclusion is that the *ego* is not evolved from the environment (though we allow

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that the organism is thus evolved), since the environment itself is *ego*. It is the evolution of one mode of the *ego* from other modes of the *ego*, not from the *non-ego*.

We are now prepared to see that we have no proof nor any reasonable ground for a conjecture that the *ego*, as such, is the product of evolution. As it includes all the knowable universe, there is nothing conceivable from which it could be evolved. If the *ego* had a beginning, that could not be by evolution. It must be created. Evolution is only the beginning of new modes in that which has existed previously in other modes. The *ego*, or universe, cannot, therefore, be evolved from anything whatever. It is eternal, indestructible, and self-sufficing, or it is the product and created pendant of a Higher Power.

All knowable evolution, then, is within the *ego*, a change in the modes thereof by the interaction of part on part; and it is the great office of science, in all its various departments, to observe the laws and conditions in accordance with which this evolution occurs, whether as between the organism and its environment or between the different parts and forms of either of them. The *ego*, as the individual man, is the great abiding and universal fact and factor, and the seat of all immediately known authority and power; and we have nothing but its modal changes to observe and chronicle, to deduce their laws and thence to learn how to make use of them. And, while doing this, an imitator of Pascal may find more evidence than even Pascal could ever before see of "the greatness and littleness of man."

Relation between Thought and Brain.

A little further reflection will hence teach us that we must modify some of our notions of the relation between thought and brain, and that we should learn to be less profuse and confident in our comparisons between thinking things and what we call unthinking things, which, so far as we know, are modes of our conscious selves. To say that we know of no thought or consciousness without a brain has now become unmeaning or false. Thought is everywhere, and everything is thought. Thought is the substance and force, the essence and form, of all the universe. We know nothing else, and nothing else can we conceive; because everything is mind in action, a mode of consciousness. Whenever known, brain is itself simply a mode of the conscious *ego* equally with every tree, rock, or star, or other sensible object. There was thought before there was brain, because there was a pre-organic world, or conscious *ego*. Brain, so far as we know, is always associated with an *organic* form of consciousness, but with no other; and that form is infinitesimal compared with all the rest. This annihilates the modern *a priori* argument against the existence of intelligence without a brain and nervous system. The contrary fact meets us everywhere in the inorganic world. To deny the existence of a personal Deity because he cannot be supposed to have any brains is an apparition of the old defunct mediæval apriorism in antagonism with the acknowledged *dicta* of modern psychology. This, of course, is no proof of Deity; but it is a rebuttal of an opposing and false assumption.

Relation between Organic and Extra-organic Phenomena.

The most difficult task which sensism has ever been called upon to perform is to explain the connection between organic and extra-organic phenomena. Here the old dualists enjoyed the comfort of a supposed obvious advantage over the old atomists. For years, it is said, Hobbs labored unsatisfactorily to answer the question, "What kind of motion can it be that produces the sensation and imagination of living things?" Modern evolutionists are here in little better condition, according to their own confession. Several of them, Spencer, Huxley, Tyndall, and John Fiske, have given utterance to the feeling of despair on the subject. They have said that no satisfactory explanation has been given, or seems as yet possible.

I hope I shall not be hastily and inconsiderately pronounced superficial if I say that, if the old atomism is abandoned, the case is altered so that even on their own theory they make this gulf artificially wide and raise an unscientific difficulty. I deserve the credit of candor for saying this, because I could easily make capital for my own theory out of their admission, if I thought it anything more than a misapprehension; for, on my theory, I can easily show the scientific unity of inner and outer phenomena, which they despair of showing on their objective theory. The subject should be contemplated simply and solely in the light of the great scientific law of phenomenal uniformities. Science does not recognize the legitimacy of any inquiry or answer concerning the mode or the "how" of the results of nature's operations, except so far as they refer for explanation or justification to the uniform connection of phenomenal antecedents and subsequents. When these are not traceable there is no scientific explanation. When they are traceable, then the explanation is scientific. I hold that such a connection is traceable between the extra-organic world of phenomena and the organic consciousness. We have no right to say that no molar or molecular motions in the external world in any condition can produce the forms of organic consciousness; and we have no evidence of the power of aught for the production of aught else, except from their uniform relation as antecedent and consequent or subsequent. Hence, we need not in any case to do more than show this connection (and in no case can we do more) in time and place as proof that the connection is one of cause and effect. On this ground, I see no more gulf between these two classes of phenomena, on the objective theory of evolution, than I see between different classes of external phenomena regularly connected. There can be no question that the organic and inorganic are as regularly connected with each other as are the phenomena of the external world with each other. So much in aid of a theory which I supersede or rather absorb, and which will be my most vigorous opponent.

This question, however, assumes quite a new aspect under the light of philosophical realism, which annihilates the gulf between things and feelings or thoughts, by making all things to be modes of consciousness, different species of feelings under one genus, as egoistic modes or subjective states; and so the change of chyle into muscle and nerve and brain and thought and volition is only the evolution of one set of experiences or subjective states into others. The transition is, therefore, not so great on this theory as on the other. There is no transmutation from unconscious thing to feeling, for all things are feelings. The change is only of inorganic and extra-organic feeling into organic feeling and super-organic feeling or thought and volition. The whole known universe being but one individual, which we call the subject or *ego*, there is throughout it very manifestly a perfect unity of efficient causation. The origination of organic life from pre-organic forces presents on this theory no *a priori* improbability, as it is only the progress of one individual from a lower to a higher condition, a process which in various forms and degrees is allowed by all, without any question.

CORRESPONDENCE.

A QUESTION AND A CRITICISM.

Editors of The Index:—

Was it a deliberate step in advance? Was the day of the late anniversary meeting of the Free Religious Association its "red-letter" day? Because more time was given to co-operation and more interest was apparently elicited by the discussions upon that topic than any other which came before the meeting, can it be justly inferred that the Association, as such, committed itself in favor of co-operative ideas and methods, or that it has expressed an opinion even regarding them? It would be a satisfaction to a not inconsiderable number of liberal minds to be able to feel that, by the fact of having admitted that discussion to its platform, the Association had committed itself, and meant thereby to commit itself to practical as contradistinguished from merely metaphysical and theological righteousness. Much, however, as I might desire it, I do not expect to see *The Index*, as a result of that discussion, taking that lead in religious journalism which it might easily obtain by championing co-operation and other kindred questions of social equity so sorely called for in the interests of public and private morality and the common welfare.

Perhaps there are those who think the adoption of the resolution of Mr. Towne's, calling for the appointment of a committee to report a plan of "restrictive taxation," commits the Association henceforth to actual measures of practical reform. But the meeting, I noticed, after adopting the resolution without dissent, adjourned for the supper-table without appointing the proposed committee. And besides, the measure proposed, that of restrictive taxation, is one whereby a citizen shall have his entire income above a sum fixed by statute taken by the State in the shape of taxes for the public use. This is one of the most radical and revolutionary measures of the social democrats, and has been denounced in all countries by the property-holding class as among the most intrusive and anarchical of all the schemes of those exacting agitators. Will not Herr Most, when he reads of this action of the Free Religious Association, feel that his ideas are winning converts by the wholesale, and that he can best serve his cause by doing nothing himself? Will he not be tempted to say to the Association, as Agrippa said to Paul, "Almost you persuade me to be" a Free Religionist? Will not Mr. Henry George also feel a laudable pride in the success of his book? For is not "restrictive taxation" one of his measures? If Mr. Towne's resolution was intelligently and deliberately adopted by the Association, the occasion was certainly a "red-letter day" for Herr Most and Mr. George, whether it was or was not for that body. Now, I do not by these remarks intend them as derogatory to the Free Religious Association on the one hand, nor derogatory or complimentary to Messrs. Most and George on the other; and in respect to restrictive taxation as a measure of negative action for the reformation of social oppression, I here make no objection. In all the foregoing queries and suggestions are implied reasons for doubting that the Association, at its last anniversary meeting, made any new departure, or that it either committed or intended to commit itself in any way to co-operation or any other measure of practical reform, and that it acted hastily, even impulsively, in adopting Mr. Towne's resolution.

I am sceptical as to the Free Religious Association having any purpose of entering into practical reform, even religious reform; much more as to its disposition to indorse and promote practical co-operation. The elements which compose it forbid that it should. The Free Religious Association is only a platform of incoherent, not even agglomerated thought, where men and women of a certain degree of culture and respectability may sow their opinions to the air; but whether or not these shall fall into a receptive and generous soil, germinate and fructify into beneficent institutions for the elevation of the people and their redemption from systems of organized temptation and compulsion to crime, vice, and general social wrong, has never been its purpose or business to say. I could wish that my desire and that of many others for a religious movement earnest enough to grapple with institutionalized injustice and iniquity might find an answer in the action of the Free Religious Association. I greatly fear such a wish cannot with reason be cherished. When I hear from its officers and members rejoicing over the increase in numbers of the rich and very reputable people who come up to their annual feast, rather than over the sturdy and earnest work it has done, in the cause of righteousness, for the poor and oppressed, I am made to feel that we are to look elsewhere for the religion which is to lift up the people, to save them and make them one in the Divine Humanity. JOHN ORVIS.

[This year is not the first time that the topic of "Co-operation" and kindred subjects have been discussed in meetings of the Free Religious Association. At its first anniversary, an essay was presented on "Philanthropy and Social Reform," and after it Wendell Phillips made an address of which the main thought was *co-operation* as the method of solving the social problem. "Religion as a Social and Philanthropic Force" was one of the subjects at the third anniversary, and "The Relation of Religion to Social Science" has been more than once discussed on the Association's platform. In its former lecture courses in Horticultural Hall, one series was almost wholly devoted to social topics. That these topics might profitably receive more attention is doubtless true. But the introduction of them is no new departure. *The Index* has always been open to their treatment, and we always welcome any wise and earnest words upon them.

As to Mr. Towne's resolution, our correspondent could not have heard it, or else he had forgotten its purport. It proposed no such special measure as "restrictive taxation," but simply requested the executive

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committee "to take steps to secure for publication the best possible essay or treatise on the legislation necessary to secure a just recognition of the right of labor to a fair share in the profits of labor"; and, as the resolution referred itself to the executive committee, no appointment of a special committee was called for.

In his last paragraph, Mr. Orvis not only shows a confusion of ideas in his own mind as to the province of the Association, but he uses words which amount nearly if not quite to a charge of insincerity against the Association. Surely, it is not possible that the men and women who have been at work all these years in that organization, and at their various posts of duty elsewhere, have been merely playing at reform; that they have had no earnest purpose in their work! And if they have not accomplished all that they themselves might have wished, it may be because the problem of human amelioration to which they have set themselves is vaster than those who labor at special reforms are apt to imagine.—ED.]

RELIGIOUS RATIONALISM, — "AMERICAN SPIRITUALIST ASSOCIATION."

Editors of The Index:—

In your issue of May 31 was a thoughtful article by Count D'Aviella on "Religious Rationalism in the United States," in which the Free Religious Association, Unitarianism, etc., were discussed as to their aims and tendencies. Spiritualism was but briefly alluded to, the author having no documents from which to give information. Any view of the tendencies of thought among us which leaves out a movement which influences millions of our people, more or less, must be imperfect. At a meeting in Sturgis, Mich., June 14–17, called by the committee of a national conference held at Detroit last October, the American Spiritualist Association was organized in response to the wishes of thoughtful persons from different parts of the country. A statement of objects and principles will give some idea of the tendencies and scope of Spiritualism:—

American Spiritualist Association.

OBJECTS AND AIMS.

The objects and aims of this Association are to study Spiritualism in its scientific, philosophical, and religious aspects and uses, and to teach its truths as we learn them; to maintain high and pure principles on all vital questions of practical life and duty; to seek for the best spiritual culture and the most harmonious character.

DECLARATION OF PRINCIPLES.

While no assent to a fixed creed or confession of faith is required, the following statements may be held as embracing leading ideas accepted and sacredly cherished by most of our members:—

IMMORTALITY.

Man is an indestructible, conscious entity. The change called death is but the separation of the spirit from the earthly body and its passage into a higher life, retaining an indestructible body of spiritual substance.

SPIRIT INTERCOURSE.

It is a demonstrated fact that arisen spirits, under favorable circumstances, can and do communicate with man to aid him, to give him consolation, heal his maladies, correct his errors, lead him to higher truth and happiness, manifesting their presence in various ways. All are susceptible to the influence of spirits, some in a much greater degree than others. This, like other faculties, can be cultivated; and, when well developed, some persons can be controlled by a spirit to speak and act for that spirit more or less perfectly. In ancient times, such persons were called seers or prophets, and are now usually called mediums. Seers, prophets, mediums, and spirits cannot be infinite and infallible; therefore, all revelations thus given should be judged as they may merit.

LAW.

Everything in the mundane and spiritual world is governed by immutable law.

DEITY.

A supreme Intelligence, a central and all-pervading Soul, rules all by universal law.

RIGHTEOUSNESS THE SAVIOUR.

Happiness is the result of the harmonious exercise of wisdom, virtue, love, and purity. While right belief is of consequence as an inspiration to right conduct, yet character is the supreme consideration,—not the belief so much as what we are.

PROGRESS.

Eternal progress is the normal condition of the human spirit,—evolution of mind and soul, as well as of rock and plant, to finer uses and larger powers.

RIGHT AND DUTY OF AMENDMENT.

As man is progressive, we hold to the right and duty of every organization to revise its declared principles as deemed best; therefore, these statements may be amended.

It is a noteworthy and peculiar feature of this declaration that its last clause makes its amendment a "right and duty," and thus puts progress in thought as a blessing, its promulgation as a "duty" instead of a heresy. Let all dogmatic creed-makers take note and take warning.

J. G. Jackson, of Hockessin, Del., is president of the association,—an excellent man of Quaker lineage.

A new study of the *inner life* of man, of his wondrous spiritual faculties and relations, of the *fact*—clear to soul and senses—of a life beyond and an open door between us and the people over there, and a perception of the positive control of mind over matter—from the microcosmic life and being of man to stars and suns—leading to the Supreme Intelligence in and over all things, may be briefly given as the tendencies of the spiritual movement. As we must reach that, or atheism and materialism, it certainly is worthy attention and thought. Truly yours,

G. B. STEBBINS.

DETROIT, MICH., July 2, 1883.

THE ORIGIN OF CHRISTIANITY.

Editors of The Index:—

In an article by Mr. Robert C. Adams, in *The Index* of March 8, entitled "The Bible a Human Book," we are told: "Draper, in *History of the Conflict between Religion and Science*, shows the Oriental origin and human development of Christianity. Greg's *Creed of Christendom* and Taylor's *Diegesis* do the same. All the Christian dogmas are found in previous creeds in Egypt, Persia, and in India, or in classic mythology." These statements, I take it, are too sweeping.

I fail to find where Draper and Greg show the Oriental origin of Christianity,—that is, outside of Judaism, which seems to be Mr. Adams' meaning, according to the context. Christianity did not originate in Paganism, but was, in its incipience, a purely Jewish development. Even the root, the foundation, of modern Orthodoxy is Judaistic. The central principle of Christianity is the Messiahship of Jesus, and this was an exclusively Jewish conception originally The doctrines taught by Jesus were essentially, not to say exclusively, Jewish, so far as his derivation of them was concerned. They are all found in previous and contemporary Jewish literature. Everything attributed to Jesus in the Synoptic Gospels parallel with the sayings of heathen writers is paralleled as well in the sayings and writings of his own countrymen, the Jews. Jesus evidently knew nothing of heathen literature or philosophy. It is well known that the first Christians (using the term afterward applied to them in the Gentile world), the twelve apostles and their converts, the original primitive Christians, were strict Jews, observers of the Mosaic ritual, and differed in no respect from other Jews, except in their acceptance of Jesus as the Messiah and their belief in his speedy reappearance on earth to establish his Messianic kingdom. To be sure, after the new *cultus* had been disseminated in Gentile lands, with its Pauline modifications, it gradually attracted to itself pagan accretions, culminating with the large absorption of heathen elements under the Roman Catholic hierarchy. But it is the accretions, the modifications of Christianity, which are pagan,—not its fundamental basis, which is purely Jewish.

Certainly, also, the strict monotheism of Christianity was not derived from paganism, but from Judaism. The communion service had its origin in an incident at Jesus' last supper in Jerusalem. Baptism was Jewish in origin. Preaching and sermonizing, a distinctively Christian practice, sprang from the synagogue services of Judea. Christian prayer is descended, in a direct line, from the use of prayer by Jesus and his Jewish contemporaries. The doctrine of the vicarious atonement of Jesus had its origin in the sacrificial system of the Jews. Paul, a Jew, laid the foundations of this dogma, basing it on the Jewish animal sacrifices; and the pseudo-Pauls in the spurious Pauline Epistles, with later leaders in the Church, expanded the nascent Pauline dogma, until it assumed its modern proportions. The doctrine of the existence and action of the Holy Ghost was Jewish in its origin. The millennium was a Jewish-Christian dogma, being found at length in the Book of Revelation, an intensely partisan work of an intolerant Jew Christian. The speedy end of the world, the resurrection, the judgment day, the reward of the righteous in heaven, and the punishment of the wicked in hell, were all derived by Christianity from Judaism, as was also the dogma of the existence of a personal devil. Some of these dogmas may have been derived by the Jews from the Persians, during the Babylonian captivity, such as those concerning the resurrection, Satan, heaven, hell, etc.; but this is by no means a settled fact as yet. Some of the best scholars hold that, although points of similarity exist between the Persian and Jewish conceptions on these points, the points of contrast are also so strong between them, and those of the Jews are so Hebraic in character, that the more rational conclusion is that they were the product of Jewish development from pre-existing germs, found in the earlier religious consciousness of the Hebrew race. Justification by faith is also of Jewish origin, Paul having been its most earnest promulgator, though it is possible a modified form thereof was also inculcated by the twelve apostles at Jerusalem. The terms "salvation," "grace," "redemption," "regeneration," "Son of God," "Son of man," "kingdom of heaven," "Father in heaven," etc., were household words in Talmudic Judaism in the first century. (See Deutsch's *Literary Remains*, essay on the Talmud.) The Deity of Christ, though never inculcated by Paul, yet had its roots in Paul's undue exaltation of Jesus to a pinnacle of glory but little inferior to God himself; while the pseudo-Pauline Epistles come very near to, if they do not really reach, the ascription of absolute divinity to Jesus. The Trinity, as essentially non-Jewish as it is, was merely the natural efflorescence of Jewish-Christian seedlings. The Father, the Son, and the Holy Ghost were all recognized in early Jewish Christianity,—the Son as a man chosen of the Father as the Messiah, and the Holy Ghost as an influence from the Father. By a natural process of theologic evolution, in due time these three became hypostatized into the triune personality of the Nicene creed.

Instead of being borrowed from pagan originals, as Mr. Adams' remarks would imply, nearly all the distinctive features of Christianity are Jewish in their origin. The Messiahship of Jesus, the ethics and theology of Jesus, the unity of God, vicarious atonement, baptism, the Lord's Supper, the resurrection, the judgment day, heaven, hell, Satan, prayer and preaching, faith, regeneration, salvation, the Holy Ghost, the millennium, these—the very essential basis of Christianity—all had their origin in Judaism; while even the Deity of Christ and the Trinity, non-Jewish as they are, had their roots in first-century Judaism. The statements quoted by Mr. Adams, that "every Christian dogma had its origin in a heathen rite.... Christian theology is only a *potpourri* of pagan mythologies," and that "nearly everything in Christianity is mere baggage brought from the pagan mysteries" (Renan) are misleading. Indeed, Mr. Adams' next sentence following this quotation from Renan, in which he states that Renan claims that the Jewish prophets, Isaiah especially, were the founders of Christianity, all that Jesus did being to repeat the ideas of those prophets, is a contradiction of his (Renan's) assertion that Christianity was borrowed from "pagan mysteries." Verily, the ethical injunctions of Isaiah, Micah, Hosea, etc., have little in common with the pagan mysteries. There is some truth in this latter idea of Renan; for the eighth-century prophets did largely anticipate the teachings of Jesus, and the general ethical import of the two has much in common. So much the more clearly, then, is Christianity not derived from paganism. Moreover, Renan (*Hibbert Lectures*, p. 16) says, "Christianity at its origin is no other than Judaism."

Mr. Adams quotes from Taylor, "Everything of Christianity is of Egyptian origin," and adds, "The fables of India and Persia were brought to Egypt and recast." Really, very little in Christianity is of Egyptian origin. It is often stated by superficial scholars and thinkers that Christianity was largely derived from the philosophy of Alexandria in Egypt, and that the Alexandrian philosophy was largely a product of Hindu genesis: *ergo*, Christianity is of Indian origin to a great degree. Now, it is probable that the Greco-Alexandrian philosophy very considerably influenced the development of Christian metaphysics in the early Christian centuries; but the Egyptian or Indian origin of these speculations is very problematical. Rather are they purely Grecian. Le Page Renouf, one of our leading Egyptologers, in his *Hibbert Lectures* on "The Religion of Ancient Egypt," pp. 256–259, remarks as follows: "The existence of Egyptian elements in Hellenic religion and philosophy has long since been disproved. The supposed travels of Pythagoras and other ancient

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philosophers to Eastern climes — Chaldea, Persia, India, and Egypt — are fabulous inventions. . . . The importance of Alexandria as a medium of exchange of ideas between the Eastern and Western worlds must also be considered as exploded. . . .

"The most accurate analysis of the Alexandrian philosophy has not succeeded in discovering a single element in it which requires to be referred to an Oriental source. All attempts to refer Alexandrian opinions to Eastern sources have proved abortive. And, long before the great work of Zeller on Greek philosophy had dealt with the problem in detail, M. Ampère had shown how extremely improbable the received hypothesis was. Alexandria was a commercial Greek town, inhabited by a population which cared not the least for Eastern ideas. The learned men in Alexandria were Greeks, who had the utmost contempt for barbarians and their opinions. Of the Egyptian language and literature they were profoundly ignorant. . . . And, if Alexandria was not the means of communicating Egyptian ideas to the Western world, still less was it the channel of learning from the farther East. It is an error to suppose that Alexandria was on the chief line of traffic between Europe and Asia. During the whole period which followed the foundation of Alexandria down to the Roman times, there was no direct communication between this city and the distant East. Indian traffic was in the hands of the sea-faring Arabs of the Persian Gulf, the Gulf of Oman, and the Gulf of Akaba. It came to the shores of the Mediterranean through Seleucia, Antioch, and Palmyra, or through Gaza and Petra, the chief town of the Nabatæans." There is no trace anywhere that India ever exerted any extensive influence on Egyptian thought, philosophy, or science. The nonsense on this subject that was formerly so prevalent has been disproved, and no competent scholar of to-day but knows its falsity. The Buddhistic origin of the Essenes, and through them of Christianity, is another exploded absurdity, though still upheld by "cranks," like Ernest de Bunsen. The Therapeutæ of Egypt, with whom the Essenes and Christians have been identified, are now known never to have had an objective existence, the account given of them in the *De Vita Contemplativa*, falsely attributed to Philo, being, in all probability, written by a Christian in the name of Philo, in the third or fourth century. (See Kuenen's *National Religions and Universal Religions*, pp. 214, 215.) No proof exists that Indian and Persian fables were recast in Egypt, and thus transferred to Christianity. Christianity is essentially Jewish, with Grecian and Roman additions and modifications. The influence of any other forms of religious or philosophic thought upon it in its earlier phases of development was but slight, except, perhaps, in the cases of certain ceremonial observances, etc., which may have been derived from Buddhism. This is still an open question among scholars. W. E. COLEMAN.

THE WORK OF BRUGSCH BEY.

Editors of The Index:—

I note in your last issue that a Parisian party are proposing to drag the Red Sea in search of the chariots of Pharaoh. Perhaps they would do well first to examine the recent work of Brugsch Bey, a learned German with an Egyptian title, who has been for many years a diligent and successful student of the antiquities of the land of Egypt. A very interesting sketch of this work was given by Mr. F. H. Underwood two or three years ago in the *Atlantic Monthly*, from which it appears that the researches of the Bey have led him to the assured conviction that the Israelites did not cross the Red Sea at all, but proceeded on this side of it along a sandy tract some twenty or thirty miles long,

> "'Twixt Damieta and Mount Casius old,
> Where armies whole have sunk,"

and bounded by the Mediterranean on the north and the Serbonian Bog on the south. They succeeded in crossing in safety; but Pharaoh's pursuing host, overtaken by a not very extraordinary high tide, shared the fate of those other "armies whole." And this conclusion the Bey asserts is not only proved by records and monuments, but is fully borne out by a true interpretation of the Hebrew Scriptures.

It is surprising that this portion in particular of the valuable work in question has not commanded more general attention. C. W. S.

BOOK NOTICES.

THE BOTTOM FACTS CONCERNING THE SCIENCE OF SPIRITUALISM. Derived from Careful Investigations covering a Period of Twenty-five Years. By John W. Truesdell. With many descriptive illustrations. New York: G. W. Carleton & Co. 1883. Pages 331. Price $1.50.

The author of this work claims to have devoted considerable time during the past twenty-five years to the careful investigation of the so-called manifestations of modern Spiritualism; and, in this volume, he presents to the public the results of his efforts to get at the "bottom facts" of the subject. How "spirits" communicate by means of the "ballot-test," how they do "slate-writing" by seven different methods, how they "materialize" and "dematerialize," how they conduct "the dark circle" exercises, how they exhibit their power through "the cotton bandage tie," how they construct paraffine moulds from materialized hands, how they cause the names of the dead to appear upon the naked human arm,—these, among other performances, are explained with illustrative figures which greatly help the reader to understand some of the processes by which deception is practised by mediums. The explanations given of the so-called phenomena described have the appearance of probability in their favor, although their validity depends largely upon the honesty and veracity of Mr. Truesdell.

He relates his experience with a number of noted mediums, and describes what he represents as different ways of practising their art. He gives a description of a sitting with the medium Foster, and the method by which he discovered his deception in the "ballot-test," and exposed his fraud: "In a moment, Foster was in a towering rage. He ordered me out of his house, swore that he would call the police, and demanded his pay for the sitting all in the same breath. I took it all very coolly; for I had met such mountebanks before, and knew that, as a rule, 'barking dogs seldom bite.' After his obstreperous wrath had somewhat subsided, I quietly said, 'Mr. Foster, is your malady owing to mental trouble, or are you suffering from the attack of a remorseless diakka?' He looked at me for a moment in amazement, when I smiled; and it was not long before we both broke into a hearty laugh. I told him that he was one of the best actors I had ever met; and he returned the compliment by telling me a fact which I had never before suspected, that I was a medium of no small calibre. Foster then explained to me many hitherto inexplicable mysteries. . . . He congratulated me upon my development in spiritual knowledge thus far, and declared that he could plainly foresee bright prospects before me as a medium in the near future. He cautioned me against confiding the secrets of the spirit world to any who are unable to bear them."

Afterward, Mr. Truesdell visited Slade, two sittings with whom enabled him to see through the fraud of his slate-writing feat, which he also exposed. "He seemed appalled. Had a thunder-bolt from heaven fallen at his feet, he could not have been more astounded." But Slade was soon "as mellow as a ripe apple," and, like Foster, imparted to him "the great secrets of our wonderful and delicate spirit manifestations," declared that from him there was nothing more to conceal, and added, "We cheerfully welcome you to our royal ranks as a true and absolute medium, through whom we hope to make many converts to our glorious cause." After this, Mr. Truesdell says that *he* began giving private circles, that crowds of people came pouring in upon him, that hundreds of Spiritualists from all quarters sent him hearty congratulations; and he adds, "So rapidly did I rise in the spiritual ranks, so astounding and miraculous were the reported phenomena occurring through my influences, that, within four months after my ordination by Slade and Foster, I even began myself to doubt my suddenly acquired gifts." He was especially proficient as a slate-writer. During these years, although many became convinced by his performances that they had received communications from spirit friends, Mr. Truesdell did not deny that he was a "medium" or that his tricks were the doings of spirits. So convincing were his "tests" to Mr. L. W. Chase, whom Mr. Truesdell describes as "an honest, earnest seeker after spiritual knowledge," that the former gentleman, in 1872, publicly called upon scientific men to investigate the proofs of spirit communication through Mr. Truesdell, who, he said, "seems willing to devote a good share of his time gratuitously to the development of this great truth." Imagine the chagrin and pain with which he must have read in this work, ten years later, that a few clever tricks like those of a juggler "are the bottom facts regarding that great séance which Mr. Chase admitted at the time was the most remarkable and convincing proof of immortality he had ever witnessed during an active experience in spiritual research for more than a quarter of a century"! In this matter, Mr. Truesdell does not appear morally in a very favorable light.

In regard to slate-writing, Mr. Truesdell says, on page 179, "I hold myself in readiness, at any moment within the next twelve months, to enter into a contract with any honorable and responsible party, to pay any slate-writing medium in the world the sum of five hundred dollars, if he will induce a spirit to write, in my presence, a message containing three or more intelligible words upon any slate without the aid of some external and physical force." The main conditions are that expenses of the experiment must be guaranteed, and he "must be the last person who is allowed to examine the slate after the circle is formed and before the writing is attempted."

Some of the alleged phenomena of Spiritualism no attempt is made to explain, nor are they referred to; but the author evidently believes that about all that passes under the name of spiritual phenomena is attributable to trickery and fraud of one kind or another. And this is not strange, since, according to his account, he has found trickery and fraud at the bottom of all the wonderful "manifestations" which he has closely examined. The last chapter, "To Spiritual Mediums only," concludes as follows: "If you would rank high as a professional medium, be very guarded and reticent in your intercourse with the whole of your professional brethren. Never, in any circumstances, be inveigled into an acknowledgment of any mediumistic powers which they claim, or the recognition of any spirit-control whatsoever apart from your own. By strictly adhering to this course, you will command the respect of the whole fraternity of mediums, many of whom will be inclined to believe that *you* may possibly be genuine, although they know themselves to be frauds. . . . Like a clairvoyant physician who pretends to interpret character and diagnose physical ailments by the aid of a lock of hair, you will thrive and fatten upon the credulity of the people; and, while one clear-headed person may penetrate your deliberate and almost transparent hypocrisy, half a score of new converts will rally to your support."

The work is written in an easy, entertaining style, through which runs a vein of sarcasm that leaves one in doubt, until he gets fairly into the book, in regard to the extent to which the writer rejects the claims of Spiritualism. All through the work, the author professes humorously to be under the control of a "diakka," who is described by Andrew Jackson Davis as "a spirit who takes insane delight in playing parts, in juggling tricks, in personating opposite characters," etc. The work may have the effect of causing some of the adherents of Spiritualism to re-examine the basis of their belief, while it will tend to make general readers more doubtful than heretofore in regard to the spiritual character of performances claiming to be such.

STARTLING FACTS IN MODERN SPIRITUALISM, with a Graphic Account of Witches, Wizards, Table-tipping, Spirit Rapping, Spirit Writing, Spirit Speaking, Spirit Telegraphing, and Spirit Materializations of Spirit Heads, Spirit Hands, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has occurred in Europe and America since the 31st of March, 1848, to the present time. By N. B. Wolfe, M.D. Revised, enlarged, and appropriately illustrated. Cincinnati: Startling Facts Publishing Company. 1883. Price $2.25. (For sale at *Banner of Light* office, 9 Montgomery Place, Boston.)

The first edition of this work appeared in 1873. It is a sketch of personal experiences the author has had in "investigating the facts of modern Spiritualism." And no new phenomena having appeared, as he claims, since the work was written, he thinks it may be considered a full and well-digested *résumé* of modern phenomenal Spiritualism from 1848 up to the present time. The writer claims to have had unusual opportunities to find out whether what is claimed for Spiritualism is true or false. He asks the reader to discriminate between what he records as facts and the opinions he has advanced. "Opinions," he says, "are tramps, vagabondizing through the empire of mind, subsisting on flattery or the charity

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of pampered ignorance. Truth attended with facts walks with majestic mien in the honored palaces of the soul, seeking no human applause at human shrines." When he was a boy, the author heard much about witches, and, in full sympathy with Sir Matthew Hale, "thought the man who did not believe in witchcraft an obdurate Sadducee, and should be made happy in his disbelief by a little roasting." "What wonder, then," says Mr. Wolfe, "if, in after life, when the subject of witches or witchcraft came under my notice, I pricked up my ears to hear everything that was said." He gives a graphic account of his first experience with witches, consisting in observations of strange occurrences, such as the movement of objects without physical agency many years ago; and then proceeds to give with much circumstantiality narratives of performance, such as table-tipping, spirit rapping, reading sealed letters, interviewing spirits, slate-writing, singing by spirits, communications from spirits in various languages, from Josephine, Ney, and others, touches by spirits; an orchestra floating in the air, mediums floating along the ceiling, materialization of Josephine who displays her pearls, and of Ney in regimentals; the materialization of flowers; the appearance of Buchanan and Douglas, also Napoleon, Cardinal Richelieu, Marie Antoinette, Charlotte Corday, Madame Lafayette materialized, and other "manifestations," with accounts of which the public are now quite familiar. There is, apart from these narratives and descriptions,—which get to be rather monotonous to one who has no faith in the spiritual character of the performances,—considerable philosophizing; and some of it is quite sensible. For one who can believe so much, it seems somewhat strange to see that he has little, if any, confidence in the "pretensions of trance-speakers." He says that L. Judd Pardee used to claim that he spoke under the influence of the Nazarene or John the Baptist, when his lectures had been written out and committed to memory. Mr. Wolfe says he assisted him in preparing some of these lectures. Of Miss Emma Hardinge, he says she is a woman of fine natural powers and education; and her "assumed staring entrancement" is "a sham, and ought to be abated." And he represents that Thomas Gates Forster practises deception in "shutting his eyes" and pretending a spirit is *speaking* through him. He says Forster is familiar with the classics and the Scriptures, and "why he will shut his eyes and chew tobacco when he quotes from the Bible is as much a mystery to me as the profligate assumption of the departed Pardee." He has no patience with Lizzie Doten's playing "bo-peep"; for, he says to her, "You can *write* as good sentiments as you can speak, and your own style and composition are not inferior in fervor or eloquence to those which are falsely ascribed to the lamented Poe." John M. Speer he denounces as a vile impostor, with "the craft and cunning of an Indian in his nature." "If he were not a trance medium, he would be an enigma to none." "He mystifies his movements for money-making by mincing mediumship." Of E. V. Wilson, whose tests were a wonder to his audiences, our author says, "Wilson's seership is a fraud, and his clear hearing is no better"; and "Spiritualism is brought into undeserved reproach by the conduct of such charlatans." The author of *Startling Facts* is evidently an honest writer, and desires to see what he regards as genuine spiritual phenomena judged by themselves, unencumbered by the dishonest claims made and the tricks performed in the name of Spiritualism. But his judgment and discrimination are not always so evident as his honesty.

THE *Popular Science Monthly* for August is an extremely brilliant and attractive number. The opening article, by Dr. Nathan Allen, on "Changes in New England Population," is full of statistics in regard to the native New England population, which are made the basis of most interesting reflections and suggestions. W. D. Le Sueur writes on "The Anarchy of Modern Politics." Dr. Oswald continues his valuable papers on "The Remedies of Nature." An article likely to cause some excitement among holders of telephone stock is "The Telephone, with a Sketch of its Inventor, Philipp Reis," by Dr. W. F. Channing. If the statements in the paper are true, the whole claim of the Bell Telephone Company, that the art of talking through a wire was first invented by Bell, is exploded, and the courts will have to reverse their decisions, and make the telephone free to the world. An interesting and suggestive paper is that by William T. Hornaday on "The Mental Capacity of the Elephant." There are several other articles of interest. The election of Herbert Spencer to membership in the French Academy is discussed in the Editors' Table.

PERSONAL ITEMS.

THE step-daughter of John Stuart Mill, Helen Taylor, has the honor of being the first woman elected to the presidency of a standing committee on the London school board.

SAYS the Boston *Herald*: "Judge Hoadly's appreciation of Emerson is adding to his trouble with the little churches and narrow creed men of Ohio. They don't know anything about Emerson, but believe him to be 'one o' them Boston infidels.'"

MR. CHARLES WATTS, editor of the *Secular Review*, writes us that he has decided to come to the United States again in September, and hopes to speak in Boston in October. He would like to make engagements to lecture week evenings in places near Boston. Applications can be addressed to him at this office.

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This book was published eight years ago, but is a live book still, and is a good answer to the question, What does "Free Religion" mean?

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THE Free Society of Dorchester was founded two years ago by Clara M. Bisbee, its present resident speaker; and, seeking greater facilities, also permanence as an institution, it now asks aid toward the erection of a small and simply constructed hall. Three thousand dollars will cover the entire expense, and friends of progress are respectfully invited by material gift practically to advance the cause at once of Woman's Ministry and of Free Religion. For further knowledge of the Society, address the President or Secretary of the Free Religious Association or Mrs. Clara M. Bisbee, Clark Street, Dorchester. Contributions sent to Mrs. Bisbee will be promptly acknowledged.

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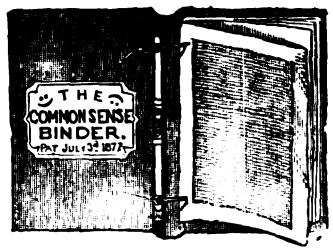
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THE INDEX

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REMOVAL.

The office of the Free Religious Association and of *The Index* has been removed to 44 Boylston Street, next door east of the Public Library, and in the same building with the Household Art Rooms. Correspondents will please take notice.

CURRENT TOPICS.

THE American Association for the Advancement of Science will hold its thirty-second annual meeting at Minneapolis, August 15.

M. LABOUCHERE has no belief in the validity of the claims of Spiritualists or of so-called "mind-readers." He offers a bank note of £1,000 to any man who, under conditions that will make fraud impossible, will, without seeing it in the usual manner, give the correct number of the note.

BABOO PROTAP CHUNDER MOZOOMDAR, leader of the Indian theistic church, now seeking converts in Great Britain, is an ardent advocate of teetotalism. He deplores the prevalent use of alcoholic liquors in India, and asserts that fifty per cent. of the educated natives of India die from over-indulgence in intoxicating drinks, having acquired the baneful habit from their intercourse with Europeans.

THE *Present Day* says that Prof. Tyndall, with a solicitude for the honor of free thought as great as his courage in expressing its results, attached to his signature words to the following effect: "Believing the 'punishment' to be 'excessive,' I sign this memorial. I would, however, remark that the ribaldry in which certain professed free thinkers of our day do not scruple to indulge, renders them, in my opinion, the enemies of true freedom."

SOUTHERN "gentlemen" can no longer claim that they alone are equal to the high demands of the "code of honor." Two colored men recently fought a duel with rifles at twenty paces. Each man shot the other, and both died in a few hours. The names of the heroes are not recorded. "This," observes an exchange, "is not an isolated instance of the resort to the code by colored men; and, among barbaric tribes and other animals than human, it is the usual test of personal supremacy."

THE "Harmonial Philosophy" does not always harmonize, judging from the following paragraph, which we take from that bold and honest spiritualistic organ, the *Religio-Philosophical Journal:* "A common belief in a life beyond the grave and that spirits return and communicate does not of itself make people congenial associates. The moment this common ground is left, the divergence between different classes grows rapidly wider; and they can never be brought together in this world. The sooner Spiritualists recognize this fact and cease to try to live under one roof, the better for all concerned."

SAID Mr. Chamberlain, Mr. Bright's colleague, in his recent Birmingham speech: "We want in the first place a suffrage from which no man, who is not disqualified by crime or the receipt of relief, who is expected to fulfil the obligations of a citizen, shall be excluded. We want equal electoral districts, in order that every vote may have an equal value. And we want, I think, payment of members, in order that every man who has the capacity to serve his country, who has honesty and intelligence, and who is selected for that purpose by his fellow-countrymen, shall not be excluded for want of means."

A GENTLEMAN lately inquired the way to Rev. John Jasper's church in Richmond, Va. He was told to take the car to Second Street, "and then follow the crowd." The same reply, with the name of the street changed, would indicate to an inquirer the place of Moody's preaching in any of the cities of the United States or of Great Britain. And yet, intellectually, Moody is not much superior to Jasper, and as an orator inferior to him. Both are on a level with the crowds they address and whom they reach through their emotions. Wide is the gate and broad is the way that leadeth to the preaching of foolishness, and many there be which go in thereat.

SAYS the Boston *Post:* "We want to see the Mormons rid themselves of it (polygamy) at the earliest possible day. But they can no more pass at once from polygamy to monogamy without injustice and injury than the country could pass from the evil of protection to free trade, by one grand economic revolution, without confusion and harm to the interests of the nation. In getting rid of what is bad, we desire to preserve what is good; and, in the work of eliminating polygamy, tendency is with us in the Mormon community. Let discretion accompany our zeal. Let the Mormons find that the Gentiles are disposed to befriend them and encourage what is good in them, and they will all the more readily surrender what is evil."

THE *Iron-Clad Age*, commenting on the use made by the late Archbishop Purcell of the money put in his hands for safe keeping, says: "More than three millions of dollars, the hard earnings and little savings of some four thousand of his dupes (called parishioners), were put into his hands for safe keeping, he being a holy man and a safer custodian than any bank. The most of this he deliberately spent in building Catholic churches, nunneries, and school-houses, and in promoting the interests of Catholicism. Some of it went to Rome. Finally, it was discovered that he hadn't a cent to restore to any one who had made him a custodian of his or her savings. This is high-handed, studied, deliberate robbery. The only saving plea was that the money went to build up 'Mother Church.'"

THE Boston *Herald* says that the Western Union Company has had steady and profitable increase in its business, has made hardly any concessions in rates, but by the gradual diminution of capable operators, who have been forced by reduced pay and longer hours of service out of the employ of the company, it has lowered the value and efficiency of its service, which is no longer what it was ten years ago. The *Herald* adds: "It must be obvious to any one who has watched the development of the Western Union Company that, as a result of its peculiar financial operations, some one must suffer. No corporation could go on adding millions upon millions of fictitious capital to the debit side of its account without injury to some one. Either the shareholders will not receive large dividends, or these will be obtained at the expense of the public or of those that the company has in its employ. In this particular instance, the company has paid a seven per cent. dividend upon its scores of millions of watered stock by squeezing both the public and its employés in every way that it could."

SAYS the Springfield *Republican:* "President W. H. Barnum, of the Housatonic Road, asks leave to continue the Sunday train which now runs up as far as Canaan, Conn., through to Pittsfield, from which point a milk-train is still run Sunday afternoon. The men and train for this purpose are sent up on Saturday evening, necessitating the working of two sets of train-hands all day Sunday, one to take a train to Canaan and one to bring another down to Pittsfield; whereas, if the Canaan train were allowed to run through, it would be necessary to employ only one set. Nevertheless, Councillor Smith, E. W. B. Canning, Rev. Dr. Field, and a large delegation of godly people protested against the running of the train as contrary to the Word of God and in violation of the peace of the community. Justin Dewey, who represented the railroad, showed that the Christian Sunday did not require the Jewish Sabbatarian observance, and retorted with severity on the clergymen for faring between pulpits on Sunday and on the councillor for conducting repairs in his paper-mills on Sunday. He declared that no laboring people appeared against the train."

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MORAL FREEDOM.

If the term *moral freedom*, instead of the term *free will*, had been used in the discussion of the question whether man is a free agent or not, it is possible that the world might have been spared much of the metaphysical fog which has inhered in this long-standing debate.

There have been two prime errors that have contributed greatly to the confusion of this question. Extremists on the one side have contended that the human will is an absolutely independent power, capable of initiating action capriciously and arbitrarily,—an original cause without relation to anything anterior. Extremists on the other side have maintained that the human will acts merely automatically, as part of a machine; that it can only act as it is acted upon, or impelled by motives, and that these motives, or impelling powers, cannot be within its own control. To the former of these assertions, it is a sufficient answer to point to the obvious fact that man himself is not an independent being; that he exists in vital relation to the world-forces around him and to the world-forces back of him, his very nature—physical and mental—growing out of and still dependent upon those forces; and that therefore it is an absurdity to suppose that his mind or any faculty of it, since it is itself a product, can act as a power absolutely unrelated to anything going before it. And, to the extreme assertion on the other side, it should be a sufficient answer to say that man is not an automatic machine such as his own brain can devise and his hands construct, but a *living organism*, such as he has never been able to construct; that, as a living organism, he has an inward assimilating faculty by which he can draw to him those things that are adapted to nourish his being and reject those that are harmful. All living organisms, vegetable and animal, have this power; and the higher the structure, the greater the power. In man, this power becomes intelligent, conscious, and, to large extent, voluntary, and is concerned with mental nutriment and preservatives more than with physical. Man understands not merely by instinct, but by reason and experience, what is good,—good not only for him as an individual, but for his race,—and perceives what it is right for him to do; and these things which he thus pronounces right and good he may choose, draw unto himself, and discard their opposites.

Thus, a truer philosophy of human nature will find the truth with regard to the human will with neither party of extremists as they ranged themselves in the old debate, but on the higher and firmer ground that all genuine freedom for mankind means not caprice nor mere license nor arbitrariness of power in acting, but the capacity of discrimination and choice among motives, so that action shall be determined by one motive as better than another. Moral freedom means conduct guided by consciously chosen motives of reason and beneficence. It is liberty, but liberty controlled by the laws of intelligence. Though it is to be conceded that man must always act from some motive,—even if it be but the whimsical one of just showing that he *can* act,—yet he has the faculty of selecting among motives that which he will follow. He can say of motives presented to him: "These are good: I will base my conduct upon them. Those are bad: I will shun them." And this is a power vastly higher and infinitely more fruitful in great results than would be that kind of freedom which should mean merely the faculty to go this way or that way without reference to any considerations of usefulness or reason or right. Morality has no interest in that phase of human freedom which means liberty to do as one may please, unless one pleases to do the true and the right. Its only interest is in that liberty which means choice of the true and the right as the highest end of human existence. Moral freedom, so far from being incompatible with obligation to heed certain principles of conduct, has no meaning without the recognition of such an obligation. Lawlessness of conduct is not human freedom. The man who attempts to act on the idea that it is soon finds himself brought to a halt by laws on the other side. Even in physical movements there is not always the most freedom where there seems least constraint. A locomotive leaps from the rails, and we say hastily that it has freed itself. But very quickly, with that kind of freedom, it is brought to a standstill. Only by keeping the track to which it is adapted by the law of its own structure is it free to follow and complete its career. And moral freedom is that condition of human life and activity whereby, through conforming to the principles of mental and moral growth, man attains to the stature of the completest manhood.

This illustration of the locomotive, however, suggests one of the sources of confusion on this subject. Moral causation has been confounded with physical causation. The pressure of moral obligation, or the inward sense of constraint to follow the better motive, has been regarded as if it were of the same nature with the physical force which binds a material effect to its efficient cause. If this were the case, man would indeed be a creature of necessity,—a machine. But, in fact, the special quality which differentiates man from other living creatures is not only that he is conscious of a gradation in motives, as bad, good, better, and best,—some of the higher brute creatures may have a degree of that consciousness,—but that he regards certain mental and moral motives as higher in the grade than physical ones, and has the power to subject the latter to the former in determining his conduct. In a sense, it may be correct to say that man always follows the *stronger* motive. But it should not be forgotten that the word "stronger" is derived from observation of physical forces, and that, strictly speaking, there can be no comparison between a moral motive and a physical motive, because, not being the same in kind, no common standard of measurement for them is possible. For instance, the physical sense of hunger may tempt one to theft, but the sentiment of honesty may keep one from theft in spite of the pangs of hunger; or the tortures of flame may be inflicted on a man's body to induce him to retract his convictions, but he may suffer his body to be burned to death rather than deny what he believes to be the truth. We say in such cases (though speaking somewhat loosely) that the moral and mental motives are stronger than the physical. But what do we mean by that? We mean that moral and mental convictions have not been subjected to nor enchained by the painful sensations of the body, nor even by the laws of physical well-being. We mean that the higher life of mind, the integrity of thought and sentiment, have been preserved intact in spite of the importunate, distracting demands of the tortured physical nature. And this is the essence of moral freedom; the supremacy, namely, of moral and intellectual principles in the conduct of life.

And that man has in himself the ability to put and hold these principles in their rightful supremacy is a fact that is at the bottom of all schemes of education, of all moral reform movements, of all efforts at propagating truth and planting right sentiments among mankind. All these enterprises proceed on the assumption that the mental and moral nature of human beings is malleable, plastic, free to be shaped by one set of influences and to be rendered sensitive to one class of motives rather than another. No one will deny that persons who have the requisite moral and intellectual force have the power thus to mould the character and conduct of other people. But have these persons a power over others' conduct which they have not over their own? The same principle must operate in self-education as in the education of one class of people by another. That is, all education, all progress, must depend on the human ability to choose a higher rather than a lower motive for the guidance of action. It is true that there are many people who appear to have no power of moral choice. There are human beings who, on account of some malformation of brain or inherited vicious propensities or evil surroundings amid which they have been born and bred, will in all probability never be awakened to moral activity until aroused by some external stimulus. But such beings not only are not free, but they are not moral beings: they are not moral beings just in proportion as their natures are enslaved, beyond their own extrication, to animal passions and propensities. It is possible that there are beings in the guise of humanity who only exist under the laws of brute organism. But such beings, if there are such, have not found the liberation from animalism which comes through mental and moral development. They can, indeed, hardly be called human. Let that development come which justly entitles them to the name of humanity, and with it must come in time the condition of free moral agency. Possibly, such a development would come to them in the course of time through the natural struggles in the evolution of their own career. But it may certainly be hastened by the helping action of those who have already achieved their moral freedom. That is, the social conditions for developing moral life in any human community may be voluntarily and designedly improved.

Mr. Grote, in speaking of moral accountability, has precisely reversed the terms which, in our view, would be properly applied to man in his normal condition of moral activity. He says: "The madman is exempted from punishment, his volition being presumed to be not capable of being acted upon by the deterring motive of legal sanction. The *free* agent, thus understood, is one who can neither feel himself accountable nor be rendered accountable to or by others. It is only the *necessary* agent (the person whose volitions are determined by motives, and, in case of conflict, by the strongest desire or the strongest apprehension) that can be held really accountable, or can feel himself to be so." This able writer has here fallen into the error above referred to of confounding that kind of causation which inheres in a moral motive with the causation that inheres in physical force. A madman is not free. His action is determined to a certain course by a physical disease of the brain. He is the "necessary agent." It is a physical cause that has made him "incapable of being acted upon by the deterring motive of legal sanction." He has neither moral nor mental freedom so long as that abnormal brain condition exists. To that, all his manhood is enslaved. Yet it is not true that he acts without motives. He acts from motives; but they are irrational ones, based on his false view of things. They, too, are enslaved to his dread disease. Not until that chain is broken and he recovers his sanity can he recover his ability to distinguish what are true and right motives and to determine his conduct by them; nor until he comes again into this condition of free moral agency does society hold him responsible.

WM. J. POTTER.

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"NATURAL RELIGION."

The little book with the above title, by the author of *Ecce Homo*, is a contribution to the discussion that has helped me more than any merely literary production I have met with. For catholicity of appreciation, acuteness of analysis, and brilliancy, it deserves all praise. I say "merely literary," not as slighting its depth and scope, but because it does not pretend to be a general philosophy or even psychology of the subject, though abounding in discriminations of such penetration and breadth as to entitle them to be called philosophic.

The recognition of religion as being an idealism —a construction of theory and sentiment adapted to ideal relations and conditions, and in that way affiliated with art and science, which are also idealisms—seems to me a profound and helpful generalization. But because those of art and science, like that of religion, ennoble and dignify character, and because they are all alike in being constructions of thought adapted to and derived immediately from ideal objects and relations, it does not follow, as the author claims, that devotion to art and science *is* religion, or that these devotions are fairly embraced in the term. That would be as though one should claim that, the chief office of clothing being to warm the body, a person in a warm room was clothed. Then, in popular discourse (the author quotes an expression from Goethe), we say of a musician, a poet, or a sculptor, of a chemist, naturalist, or astronomer, that his art or his science is his religion: we are never understood as defining the word, but as comparing or identifying a certain elevating absorption characteristic of all of those devotions.

Whether there can be a religion without a deity (the author thinks there can) will depend upon whether a scheme of life and sentiment capable of sustaining admiration and enthusiasm and regulating conduct by ideal standards can be formed without that hypothesis. In order to a discussion of that question, it is needful to refer to still more fundamental principles and definitions than Mr. Seeley has attempted.

It may be limitation and idiosyncrasy, but to me there is no really helpful treatment of this or any elementary matter except by the aid of a naturalistic theory of its genesis and history. The mental constitution and the religious sentiment as a constituent part of it are amenable to the same intellectual method that has illuminated the study of languages and political and social institutions. To consider mental qualities as "gifts" or "endowments" is simply to abandon all attempt at a philosophic treatment. It leaves all in the chaos of a divine caprice, without power or warrant in us to question or explain. But, if I may arrange the facts of mind and morals, or that part of us we call religious, if I may formulate its manifestations *as though* it were a growth, an orderly adjustment under the natural forces and within the mundane social environment, I have a working hypothesis under which, regarded even only as provisional, a rational order begins to show itself. To our animistic, anthropomorphic traditional mental moods and habits, that theory lacks dynamic and causative quality, being only dry formularies of the behaviors of things. It is stone dumb to the nursery question, "*Who* made it?" yet, for every purpose of a guiding philosophy, evolution has no competitor. Any hypothesis is easily overworked, as when we pervert history and distort facts to make them fit; but in no department, so far as my investigations have gone, do the facts fall more aptly and beautifully into the evolutionary order than here, the very home of supernaturalism and the transcendental method.

Religion, then, like art and science, being a construction with reference to ideal relations, its difference from them is to be found in the difference of their respective subject-matters. Art relates to the beauty of things, and is derived from, is abstracts and generalizations of, sensible objects; and its ideals and principles derive all their validity and justification from the reals that are their source. The subject-matter of science is truth. Its deductions and formularies are not less idealisms, and have their being only in reference to ideal objects and conditions, yet find their validity and justification by reference to reals. Religion is an idealism of duty as related to an ideal civil polity, to a controlling power and authority in the State. Rites, cults, moods, and sentiments, and the religious faculty itself, are all a product of governmental experience. They are derived from the facts of social control, find their origin, validity, and justification by reference to the aggregate of governmental facts, and their use and value in the amount of help they give in the actual conduct of life. The universal test of sanity in all ideal construction is, Can we by them better handle the actuals of existence, and do they conform to the facts of sensible experience?

When and where social authority derives from a sovereign person, then and there it will come to pass that a celestial sovereign, invested with ideal excellences conceived as appropriate to the office and expanded to the required dimensions, will be the central figure in the ideal state or kingdom,—the object challenging the "dearest action" of our moral sinews. At that stage of social progress, the best thought and morality have that form. But I am persuaded that is not the final stage. All along the line, the movement is away from imperialism. Nature is a commonwealth of interrelated, mutually dependent parts; and things do not exist for the glory of a great head centre. That notion is repugnant alike to our science, our philosophy, our governmental theory, and moral sense.

It follows, then, that the old-time inner life, ideal scheme of conduct and social polity, are largely survival, which, though justified by and adapted to the facts of past social conditions, are not valid for us, and, when attempted in earnest by a sincere person who is also observing and thoughtful, will bring a sense of unreality and sham. They do not nourish the best quality of thought and action now; and the burning question is, Can a "sustained admiration" exist? Can there be an ideal of conduct that will yield the precious flowering and fruitage of loyalty, humility, heroism, aspiration, and self sacrifice under the changed conditions? I believe there can. Nature is not bankrupted. It is the stupefaction of a conventional sanctity that blinds us to a finer quality of character and a nobler heroism around us in our own time than the world has ever yet seen. Within the modern movement names in goodly number could be given. The conventional worshipper will cry out for "something in the place of" the God you have taken away, and modern thought can give what seems to him only—nothing. His sacred temples torn down, his holy days, places, and Bibles all taken away, his rites and symbols and pious formularies even all gone, his God finds no resting place; and the grand idealism which, however haltingly, and in many respects confessedly unsatisfactory, does yet sustain for him a higher life, he fancies is all gone too. Say to him, Make your home and counting-room a sanctuary, the common offices of life sacred rites, all days Sabbaths, the daily meal and ablution sacraments, all literature that nourishes a Bible, and good men and women your divine examplers, your avocation worship, and spare your prostrations and genuflexions, standing erect, self-poised, with claim and grant of equal rights to all, and you will seem to him to vacate the world of all divinity, and drag life down to the slum of animalism. You are in that melancholy plight of being "without God in the world," are at least guilty of the blasphemy of making yourself equal with God.

No: with every natural normal decay of the old divinities, idealisms of conduct and social control conformable to approved theories of human government and the truer cosmic order will spring up adequate to all the high ends of our individual and aggregate life.

E. D. STARK.

DISCERNMENT OF HYPOCRISY.-THE FOUNDER OF "CHAMBERS' JOURNAL."

Amid maxims of Carlyle not to be disputed—as some of his sayings may be—is this: "We must all toil or steal (howsoever we name our stealing)." Now, I am for naming things according to my knowledge of them. I neither deride nor defame any one for not accepting a standard of truth which commends itself to me. Still, it is good or certainly useful that every one, in due season, should declare what he conceives the standard of truth or right to be. I may not be able to act up to it when I define my own; but I see no good in pretending that I have not done so, or disguising my shortcoming. I am content to be counted as an "agnostic," uncomfortable as that affected word is, rather than be connoted with those who represent themselves as so well informed concerning Deity as to be able to declare its existence. I would not like to be counted an "atheist," if the choice was given me, because the term means denial of a Deity and denial of morality also. Now, denial of a Deity implies the same confident knowledge of its non-existence as the theist claims to have as to its certainty. The late George Henry Lewes invented the term "Suspensive Atheist" to describe me; but it needs the term Suspensive Theist also, or some simple English term which means both, to meet my view.

Because I have publicly pointed out that it is not desirable that any free thinker who has not in him the faith implied by the Christian oath should take it, I do not therefore assume that he is much worse than the Unitarian, who takes it while he does not believe in an avenging Deity. Still, as I think a free thinker should have a higher morality than the Christian, he should be scrupulous and of perfectly good faith. If this excellence is pointed out, many will try to attain to it; but, if it is never insisted upon, it will be thought of no consequence.

Many years ago, Major Evans Bell, a writer of many works on Indian questions, which Mr. Bright has highly spoken of not only for their accurate diplomatic knowledge of India, but for their lofty sentiments of justice, published a work entitled *The Task of To-day*. Its wisdom and power of popular statement of principles and results of theological criticism and secular aims might be read with equal profit at the present time, though it was issued thirty-one years ago. The author did me the honor to inscribe the book to me, in words which I value no less than in the days when they were written. No one has a better right than he to call upon me to explain how I have or would apply my principle of consistency in affairs foreseeable and unavoidable. His letter appeared in the *Daily News*. Its nature and purport will be evident from my reply, which was as follows:—

Major Bell, whose opinions it is never in my mind to disregard, puts to me a question in your paper: "Did I, if married before 1837, perpetrate

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a piece of hypocrisy by twice invoking the Trinity?" at the time of that agreeable ceremony. There is an immoral maxim which says, "All is fair in love and war." Of this, I need not avail myself. I was among those who in 1839 took early advantage of the law which permitted civil marriage. Though this reply frees me from the question, it does not answer its purport, which is, Had the church service been obligatory, should I have complied with it, and how should I regard compliance in that case? A person bent on marriage is not usually in a mood to give effect to theoretical obstacles, and probably I should not. I do not pretend to be more virtuous than other men, but I do pretend to know "a piece of hypocrisy," when I see it; and if, under any compulsion, I "perpetrated it," it would never occur to me to say it was not "hypocrisy." "Invoking the Trinity" contrary to conviction might be a social necessity, or the lesser of two evils; but it would not therefore cease to be an evil. I should certainly dislike whoever forced me to say what I knew to be wrong, but he would not do his worst against me until he prevailed upon me to go about saying it was right. However, I should do my friend, Major Bell, great injustice, if I did not own that he is in his heart wholly for the truth, as all his life shows. He is for the substance (no mean thing, as times go). I am for the form also. He is for the spirit more than the letter. I am for both, and I regard all legislation as immoral which divorces them.

One need not recur to this subject further. If any of your readers care to understand what my views are upon this subject, they will be able to do it now. If they do not, the fault will not be theirs, but mine. When I have had a fair opportunity of explaining anything, I want to be understood. If it be not perfectly clear to others, I never complain of them, but of myself. Stupidity in the scholar is generally traceable to stupidity in the teacher.

We have lately lost a journalist of whom your readers may be willing to have some details as to his life and methods of success. The death of Dr. William Chambers, better known as the founder of *Chambers' Journal*, will be regretted among all "English-speaking people," to use Sir Charles Dilke's phrase. When the Senatus Academicus of Edinburgh University conferred upon him the honorary degree of LL.D., it was as though he was elevated to the House of Lords; for, under his title of "Dr. Chambers," the public, whom he had instructed and who honored his name, knew him not. Without disease or pain, merely by the exhaustion of the power of life, he died in his eighty-fourth year, in Edinburgh, not far from the great cathedral of St. Giles, which stands opposite his printing-offices, and which cathedral he has really restored to itself (it was divided into three churches) at a cost of from £40,000 to £50,000. The first church on the spot where the cathedral stands owes its erection to a propaganda of Anglo-Saxon times. Its patron saint, St. Giles, is said to have been imported by the ancient French Legue, St. Giles being identified with Languedoc. The first rude church was replaced by a stately building reared by Alexander I. In 1385, it was burnt at the English invasion of Richard II. The pillars of the choir are all that remain of the church of 1885. The subsequent incidents in the fortunes of this cathedral are worth reciting.

In 1466, James III. changed the parish church into a collegiate foundation, including sixteen prebendaries and chaplains for serving the thirty-six altars which stood under the one roof. They were all handsomely endowed; but the barons and lairds, at the Reformation, were so inspired with the holy fervor of reform that they appropriated all the endowments, and left the town to provide a modest stipend for the new ministers. It was Charles I. who first set up a bishopric at Edinburgh, and declared St. Giles' a cathedral church. It was here John Knox thundered twice on a Sunday and several times in the week; it was here Jenny Geddes flung her stool at the minister's head. After the Reformation, the Town Council met in the cathedral; the Justiciary Court held its sittings there; the Police Office was established in it; and it was as late as 1829 when these unholy bodies were removed, and an architect, madder and more ruthless than they, was let loose on the grand old church, and "destroyed the whole exterior." Two fine chapels on the south and two on the north were swept away. "Steep roof and graceful pinnacle and quaint gargoyle disappeared." Inside, pillars were hewed to pieces, doorways were cut open here, built up there, rich ceilings were plastered over, bare and ghastly divisions were erected. Galleries and pews of heavy and dismal construction were inserted. "As far as could be, the church was murdered." At last, the good secular saint, St. Chambers, came, who cleared the cathedral from end to end, abolished the galleries, peeled off the plaster, revived the old tombs, revealed the traceries of vaulted roofs, and made the whole place a gladness to heart of worshipper and citizen. Dr. Cameron Lees, the brilliant preacher in it, more so than any one, has done graceful justice to the memory of this heretical restorer; for Dr. Chambers was kept from the Lord Provostship of Edinburgh several years under the suspicion, not improbable or ill-attested, that he was the author of a famous book in its day, *The Vestiges of the Natural History of Creation*,—a work which was the precursor and popularizer of the doctrines of evolution, which the genius of Darwin has since demonstrated.

"Dr. Chambers"—as he ought to be called by posterity, since he valued the title which he justly considered he had earned, but which he never expected—had the merit of making popular a new kind of literature, prudent, politic, and unsensational. He kept on the margin of disputed questions, never stepping over it. At the same time, with politic discernment, he suggested that the writer knew there were disputed questions close by; and he said as much about them as satisfied those who cared for them that they were receiving some sort of recognition. But it was such recognition that, while it gratified the thinker, never committed the writer to agreement with him. Thus this famous *Journal* followed after new thought and discoveries of science, and often walked beside them, but never in their train, so as to be confounded with them or compromised by them. It is proof of the increased intelligence and morality of the age that the Chamberses made their *Journal* popular without pandering to sensation; and it was no mean merit in himself and his equally famous brother Robert (who had humor, and William business) that they knew how to make actual practical knowledge more interesting than other men made folly. The sagacious lines of Landor might be reversed in their case:—

> "Alas, how soon the hours are over
> Counted us out to play the lover!
> And how much narrower is the stage
> Allotted us to play the sage!
> But, when we play the fool, how wide
> The theatre expands! Beside,
> How long the audience sit before us!
> How many prompters! What a chorus!"

The theatre of public readers "widened" to witness the wisdom of the Brothers Chambers. Their audience has continued "to sit before them" to this day; and on Wednesday, when the cathedral was again opened in its pristine glory, the Queen —by the Earl of Aberdeen, in her name—joined in honoring "choruses" to the sage acting of the famous publisher.

GEORGE JACOB HOLYOAKE.

34 ALFRED PLACE, W.,
SOUTH KENSINGTON, LONDON, S.W., July 4, 1883.

PROGRESS AND POVERTY.

One may imagine the professor of the future as remarking to his class in sociology, "Mr. A., you may give your views concerning the relation of the popular impossible to the unpopular inevitable."

It is easy to be positive; it is easy to be mistaken. But let us see: value is utility, utility is righteousness, righteousness is perfect adaptation. But some things grow. Adaptation becomes evolution, evolution becomes a maze of dim lines that tangle into inscrutable futurities.

It is easy to write respectable mottoes upon our foreheads. It is common to carry a whirlpool of doubt and distrust and ignorance in our hearts. But who are they that have written between the lines of every chapter of history, "Choose now whether ye will dig in the sand or whether ye will hew among the rocks." The rocks will remain; but what a series of misshapen temples have we builded, to what a host of deified insanities! But gather together these insanities of this nineteenth century of Nazareth, and analyze their primary enthusiasms.

There are found the beginnings of a great philosophy, which is as yet a popular impossible, which develops toward an unpopular inevitable, which some coming day and some coming generation will love with all its sunshine and with its whole heart and life. That philosophy will be constituted of every principle and of every definition that is able to bear the light of the sun and of the eyes of honesty.

Let us consider the righteousness of these words of one whom the world just now delights to honor with impertinences: "Life without industry is barren, and industry without art is barbarism." Art, in the last analysis, is an attempt to express an appreciation of idealized types of emotion that takes us back to the primary enthusiasms of our deified insanities. *That which, under barbaric environment, grew into religion, is now developing, under cultivation, into the artistic temperament.* The deities fade. It is a revolution, begun but not accomplished as yet to the hundredth part. It is a new righteousness, growing out of a new adaptation,—an evolution which can neither be stayed by argument nor hastened by impatience. It is in the inner soul, beyond the reach alike of the reason and the animal nature. And the reason and the animal bend to it as the magnetized needle to its meridian.

Out of the necessity of advance has grown an appreciation of economy of expenditure in the matter of constituted energy. The word of a poet becomes a better defence than walls of stone. Wheels and levers and sciences answer better than slaves and servitudes. Liberty, knowledge, and kindliness become a trinity.

This is the inspiration of idealism. But the opponent is neither dead nor sleeping. It is difficult to measure these things. It is easy to be positive. It is easy to be mistaken. But even as the certainty of order and correlation in the world, so is the certainty that *the great dispute of the future will be between the trader and the poet.* The poet has prevailed over the soldier and over the priest, and has set the counsels of despotism at nought. But the trader is yet the master, either directly or indirectly, of every foot of soil and of every handful of food. The dispute is between two divergent standards of value: the essential elements of it are

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unmistakable. The protest of the poet is against trivialization, against the vain balancing of doles of food and hoards of trumpery, against lifetimes of waste and stolid weariness and renunciation. His position is for liberty, knowledge, and kindliness; for an honest-hearted joyance in the lives of men and women and children; for emancipation from tinselry and pretence; for helpfulness and hopefulness toward the bondmen of stupidities and destitutions. The position of the opponent is for clan and class and the exploitation of egoism: it necessitates the division of the race into servants and task-masters.

The counsel of the trader will come to nought. A new science has entered into the dispute. Political economy is one letter of an alphabet. Sociology will become a volume of revelation. *The power of the trader consists in the popular acceptance of trivialization.* The day will come: the poet of the future will clothe the new science with measure and music, with the inspiration of idealism, with the enthusiasm of a new heaven and a new earth. And a new social order will grow up, in which there shall be no place for the changer of money and no need for coercive institutions; in which it shall not be needful to shrink from the entire implication of such entire freedom as is limited solely by an exact renunciation of fraud and violence; in which entire honesty of purpose and competence of judgment shall turn the former elements of strife into a united endeavor toward that righteousness which is utility, which is symmetry of development, which is the elimination of poison.

As the power of the trader consists in the acceptance of trivialization, so does the centralization of destitution and of sin become the complement of the centralization of his enterprises. Upon the high housetops of the modern city is repeated the old temptation of the Christ: "All this power will I give thee, and the glory of it; for it is delivered unto me, and to whomsoever I will I give it." Down beneath are displayed the possessions of the trader,—his storehouses, his churches, his servants. The new Satan is proud in the life-long devotion of a great democracy; in the great mills of hireling production, in which the lives of men and women are consumed and swept away as cinders from under a furnace grate; in a system under which nobody labors for that which he expects to use, but for something which is exchangeable for the medals of the trader.

The basis of the industrial problem is unmistakable: *so long as the seed-beds of the earth are made subjects of merchandise, and so long as wages remain the measure of effort, poverty must remain the heritage of the masses, and an endless series of concomitants of dishonor must remain the price of luxury.*

The old order must pass away. Our political history, from despotism and ignorance to constitutional freedom and general education, is a portion of the answer to those who doubt the adequacy of the materials and of the forces involved.

WILLARD PENNINGTON.

THE STRIKE.

There ought not to be any antagonism between capital and labor. Each being dependent upon the other, the interests of both are so inseparably connected that whatever affects one must necessarily affect the other. Yet it is undeniable that between them there is what seems to be a sort of "irrepressible conflict." It has existed from "time whereof the memory of man runneth not to the contrary"; and, if we may judge from present indications, many generations will appear and pass away without seeing the end of the strife. At one time, we witness movements among capitalists for the curtailment of wages; at another, combinations among working-men to protect the interests of labor from the exactions and encroachments of capital. Both classes seem persistent and determined in the assertion of their "rights,"—the one to pay what it chooses for labor, and the other to demand what it pleases for its services. Each claims the right to declare how many hours shall constitute a working-day, and to settle all other questions in regard to the relations between capital and labor. We observe, as a natural consequence of this state of things, strikes, suspensions of business, and an interminable wrangle between employers and employés.

The present strike of the telegraph operators attracts general attention, because it extends all over the country, and immediately affects all classes of men and almost all kinds of business. The telegraph is an important and indispensable function of modern life; and its arrest or even disturbance, felt at once in the business and social world, becomes a matter of universal interest and of grave private and public concern.

Who is responsible for whatever inconvenience, discomfort, and business disarrangement and loss may result from this labor movement? The Boston *Advertiser* last week warned the telegraph operators that, in the event of their striking for an advance of pay, they would be obliged to "accept what society at large always gives to those who defy or rob it." The refusal of the operators to resume work was affirmed to be like "that of a nursery maid who demands higher wages on the ground that but for better pay she will expose her infant charge to disease or inclement weather."

The New York *Evening Post*, in view of the necessary disturbance of business resulting from the refusal of thousands of telegraph operators to work their instruments until satisfactory concessions shall be made to them, says: "Telegraphers, railroad men, post-office clerks, and policemen fill places in society very like that of soldiers. In fact, they together do for society what soldiers used to do."

This is one view of the subject; but there is another side on which, in our opinion, far more can justly be said. The operators claim that they have been overworked and underpaid, that during the past ten years their wages have been repeatedly reduced, that these reductions have not been rendered necessary by decrease of profits nor made in the interests of the public, but that a wealthy corporation has ungenerously and unjustly curtailed the compensation of its employés, in order to pay large dividends on extravagantly watered stock. The operators laid their grievances before the company, and respectfully petitioned it to give reasonable consideration to their needs and just dues. Every opportunity was offered the company for a mutual settlement of the issues raised. Only when the means of peaceful negotiation had been exhausted and fair notice of their intentions had been given, did the operators strike. Then, they exercised what seems to us both a moral and legal right in quitting work. They have been guilty of no violence, but have done what as freemen they had a right to do. Capitalists form combinations and act in concert to keep down wages and to increase rates and fares, often against the interests of the public, in order that they may secure large dividends. Certainly, working-men have an equal right to unite in asking for an advance of wages and declining to work until what is fair and just is conceded, refraining meanwhile, as the operators have, from any acts of violence or compulsory policy toward non-striking operators.

The Western Union Company has shown no conciliatory spirit toward the operators, and no disposition to submit the matter in dispute to arbitration. It is not strange, therefore, that the sympathy of the public is with the strikers, that even those who as a rule regard strikes as unwise are disposed to commend the course of the operators in this movement. Without attempting to decide whether the specific demands made by the operators are entirely just, they hold the Western Union Company, whose management under Gould has reduced the wages of the employés, and directed its vast influence to get the courts to confirm the validity of millions of stock on which not a cent was ever paid in, responsible for any disastrous consequences that may come from this strike.

It is sufficient to say in reply to the *Advertiser* that, if the public can endure dishonest stock watering, the tyranny of an unscrupulous monopoly, its frequent curtailment of the pay of men and women in order to carry out its stock operations, it certainly will not regard the strike of these men and women for more pay and fewer hours as defiers or robbers of society. Nor will the government under which the Western Union has made its enormous accumulation, and watered its stock to such an extent that large dividends amounting in the aggregate to millions of dollars every year have been distributed on capital never paid in, treat the employés of the corporation, who work for a few hundred dollars a year, as soldiers deserting their posts, in asking for an advance of wages, and refusing to work longer until their request shall be granted, or at least some concessions shall be made to them.

It is time, we may here add, for the public to consider with the utmost seriousness whether there is not something wrong in business methods by which one man can accumulate fifty or a hundred millions of property, when this enormous aggregation of wealth can be traced largely to the reduction of wages which were before hardly sufficient for the reasonable needs of the employés, when the employers pursue a course in defiance of every obligation of public policy, and when it is known that the money power is always aggressive, often soulless, and can, in the absence of public vigilance and an enlightened public sentiment, purchase voters, and elect and use in its interests legislators and judges, leaving the people, although millions in number, without means of redress and as helpless as children.

The only hope of putting an end permanently to the conflict between capital and labor and the consequent evils lies in the introduction of some plan which will more closely and plainly unite the interests of capitalists and working-men, and whoever shall help to accomplish this will help to solve the problem of the ages. B. F. UNDERWOOD.

EDITORIAL NOTES.

SAYS the Sydney (N.S.W.) *Liberal:* "A man named H. B. Freund, who has given trouble before, has been sent to prison for a month for holding forth outside St. Paul's Cathedral on the enormity of the ritualism going on inside. Things are clearly getting a little mixed on the subject of religious liberty in England when we have a ritualist, an anti-ritualist, and a blasphemer all in prison at once."

THE *Present Day* is the name of a new monthly edited by George Jacob Holyoake, the first number of which has been received at this office. Mr. Holyoake has had large experience in the field of journalism, his return to which will be welcomed by his many friends. An extract from the leading editorial, which will be found in another column, will give some idea of the aim and object of the

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new publication, which has our best wishes for its success.

THE British Parliament seems doomed to be foolish in its treatment of Mr. Bradlaugh. The sensible thing to do is to admit him to the seat to which he has been lawfully elected, and to which he is therefore entitled. The principle for which he and his constituents are contending must win in the end; and the sooner the House of Commons yields the point, the better. Mr. Bradlaugh is strong as the representative of that principle.—*Independent.*

AT the Fourth of July celebration in Hartford, all the Sabbath-schools were invited to unite in the exercises for the children. The leading Catholic priest required as a condition of the Catholic schools joining in the exercises that they should have the right of the line, and that the Garibaldi hymn and the prayer by a Methodist clergyman should be omitted. The condition was not agreed to, and the Catholic schools did not put in an appearance.

THE editors of *The Index* have received a kind invitation, which they regret circumstances compel them to decline, from the General Council of the International Federation of Free-thought Societies (founded at Brussels in 1880) to assist in the exercises of the fourth annual congress of the organization, at Amsterdam, Holland, August 31–September 2. Dr. H. C. Muller writes us, "Every free thinker and friend of your great nation will be cordially welcomed." A number of eminent European free thinkers will address the congress.

THE Concord philosophers commenced their exercises last week. Prof. Harris delivered a discourse on "Space and Time," which, according to a reporter of the Boston *Journal*, produced a transformation scene of a somewhat startling nature; for he writes that, as Prof. Harris "uttered his long considered thoughts, the walls of the little chapel stretched wider till they melted into a world which in turn changed to all space and all time. By the power of the speaker's imagination, from the knowledge of time and space the audience felt that they could predict *a priori* of a world, could tell of the laws of creation."

THE *Independent* relates the following: "Dr. D. P. S. Davis, editor of the *Messenger*, was invited to attend a dinner given by Geo. W. Childs to eight hundred Philadelphia newsboys; and his duty was to ask the blessing, for which just half a minute was allowed him. When the time came and the boys were seated, a signal on the drum was given for the boys to come to reverent attention while Dr. Davis should proceed with his duty. But the boys were too much for him, and took the drum as a signal to fall to with knife and fork, which they did with so much vigor and unanimity that the clergyman was 'all broke up.' He wants to see anybody else try it who thinks he could do better. We decline."

IN a report of a lecture by Mr. A. B. Camm, at Sydney, N.S.W., we find the following paragraph: "Prof. Haeckel had occasioned the anger of some one in comparing the reformation recently wrought by Charles Darwin in thought to that era introduced by Martin Luther three hundred and sixty years before; and that person had suggested that, if Martin Luther had heard himself thus classed among the infidels, Haeckel's head, like the devil's, would have received the impact of the fighting reformer's inkstand. Darwin, in trusting solely to the religion of nature, had had many inkstands thrown at his head; but the spatterings from them, instead of marring him, had turned into streams of light, and formed themselves into a halo round his beloved, venerable head."

A CORRESPONDENT of the *Commonwealth* writes: "Does Hoadly's position in the Free Religious Association compromise his Americanism? How, then, was it with Emerson, and is it with Curtis? Our weapons are double-edged. We find ourselves cut by their use at the very heart of our dearest beliefs. A Republican who condemns Hoadly now on the religious score writes out a disclaimer for the origin of his own party. The injustice done or threatened to be done to Hoadly should be stopped at the start. It is not justified by Americanism or by human good sense and comity. It may be a good political cudgel, and yet must be weak and poisoning in its ultimate effect. All is fair in war that is fair in honor: war nowise can make decency convertible. A party contest that cannot be won squarely never can be won in any other way."

MR. CHARLES FRANCIS ADAMS, JR., is not opposed to Greek and Latin in school and college, but chiefly desires the rescinding of the rule which makes Greek one of the requirements for entering Harvard. In a recently printed letter from him occurs the following: "I never suggested that Greek and Latin should be 'set aside for French and German in college and school.' I never suggested anything which could be construed into this; on the contrary, I should oppose it most earnestly. What I did venture to suggest was simply that Greek alone should no longer be a compulsory requirement for admission to college. I never proposed to set it aside. I particularly and carefully said that I would encourage its study by putting a heavy educational bounty on it; but I did ask that it should no longer be exacted from those who, like myself and all the members of my family, were unfortunately unable to acquire it."

ON the ninth anniversary of his first appearance in Boston, Mr. M. J. Savage spoke as follows in regard to the uniqueness of his own position: "And, in one sense at least, my doctrine has been new. So far as I know, I am the first minister in either America or Europe, not who has acknowledged the truth of evolution, but who has not only frankly and publicly accepted it, but has made it the basis of his regular pulpit teachings, and who has attempted something like a reconstruction of theology in consistency with it." These words provoked *Unity* to say, "We can readily give to Mr. Savage the names of at least a dozen ministers who, to our personal knowledge, labored to do just this thing, not only before Mr. Savage was heard in Boston, but while he was yet the favored and popular minister in the orthodox church." We do not question the statement of *Unity*, and quote it here only to ask our valued contemporary for the names of the "dozen ministers," if it has no objection to giving them.

THE *Catholic Review* is pleased with nothing that the French government does nowadays. "The sorry stipends of the State," it says, "have been 'docked' in the cases of a multitude of priests; and the salaries of the bishops, miserable as they already were, have been cut down, while at the presentation of each new budget come fiery petitions and fierce debates over the matter of allowing clergy any salary at all. Perhaps it were a blessing in disguise, were the government to put into act its visible wish, and cut off every penny of State money from the Church in France, leaving the Church to rest wholly on the faith and faithfulness of the Catholic people." A very sensible suggestion. The *Review* continues: "But the crowning infamy of this sneak-thief, lock-picking pack of antichristians — whom the folly of the Catholic politicians in France has allowed to steal the government—is the recent decree of the municipality of Paris closing the chapels attached to hospitals, and refusing admission to any priest unless he is specially called for by a patient."

POETRY.

For *The Index.*

JACK-IN-THE-PULPIT.

(*Arisæma triphyllum.*)

JACK *loquitur in lingua valde antiqua, hic quasi interpretata.*

TEXT:—
"And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

My text I take from the Druid old,
Whose words are better than silver or gold;
Whose genius peopled the ranges free,
Under the shade of the woodland-tree,
With lovely ladies and exiled men,
In the widespread forest of far Ardennes.

Under my tent of this greenwood-beech,
To the simple sylvan people I preach;
And long my sermons have said, or sung,
In the mystic tones of an antique tongue
The woodman only can read or speak,—
A language older than Hebrew or Greek.

Mysterious voices I hear from the green
And moss-grown boughs of the ancient treen,
Where, for the vanished, a dryad moans;
And I find a theme in the runic stones,
And sweeter hymns in the pebbly brooks
Than any found in the printed books.

In his hidden nook sits the quiet hare,
With all at peace, at his humble fare,
Like the innocent king so sorely shent,
And the crown that he wears is called Content.
The simple preacher, oh! do not scorn,
Though lowly he be, in the forest born.

The squirrel spreads on his mossy board
The picnic feast of his plenteous hoard,
And the wood-thrush pours through the forest mute
A solo sweet on his greenwood-flute,
Then feeds on a banquet, simple indeed,
He finds in the thicket of lichen and seed.

Down the rock comes the walking-fern;
There stands in the pool the listening hern;
And even the gaudy butterfly
Stops on her way, as she flaunteth by,
And a lesson to all unconsciously gives
Through the useless and frivolous life she lives.

At evening, down from the darkling hill
With spectral voice comes the whip-poor-will;
And there, in her robe of pearly white,
The ghost-flower* stands at the dead of night;
While the beetle in black, with his fire-fly torch,
Pauses in front of my sylvan Porch,
And listens awhile, with a stolid stare,—
An empty gaze in the empty air;
But little, I fear, he seizes aright
Of the thought I utter,—the simple wight!

And the burden this of the sermon I preach,—
That each should lend of his gift to each:
The dewberry offer her sweetest fruit,
And the thrush the music of forest-flute,
The chestnut the nuts from her burs that burst,
The brook a draught for the summer thirst,
The wilding her beauty and fragrance give
To all in these shadowy haunts that live.

From my pulpit, in bronze and green arrayed,
'Tis thus I preach in the forest-shade;
And he who comes to this temple grand,
Older than any that man hath planned,
By a magic spirit forever renewed
For the tribes whose haunt is the solemn wood,
And lists, with obedient mind and heart,
To the daily lessons I here impart,
Returns to the feverish cities of men
With soul refreshed for his work again.

HOWARD WORCESTER GILBERT.

PENNSYLVANIA, 1883.

* *Monotropa uniflora.*

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The Index.

BOSTON, JULY 26, 1883.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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For *The Index.*

THE RATIONALE OF INTELLIGENCE.

BY GEORGE STEARNS.

The beginning of ontology,—or the synthetic philosophy of being in the superlative sense of both these latter terms,—the beginning also of cosmology,—or the synthetic science of mundane existence,—is the conception that whatever IS, in any sense of the verb, is either of necessity or a product of causation; that all things of necessity are infinite and absolute,—that is, eternal, ubiquitous, and immutable: whereas, every product of causation is finite and relative,—that is, phenomenally transient, local, and mutable; that causation is of two species, natural and connatural, the one being identified with the operations of nature, so called, and the other with the works of art, the analogue of nature; that causation of either species cannot obtain without a causal agent, that of connatural causation being never other than a sentient being, and, in its higher modes, a person, yet a product of natural causation whose adequate agent is conceivably no other than absolute mind.

Knowledge is an attribute of mind; and *mind*, even in the common acceptation of the word, is the noblest product of evolution, as science has named the progressive course of nature, which is yet to be cognized as natural causation. But mind, as the present apparent ultimate of existing things, partakes of their general relativity. It is not an absolute entity, and is yet to be apprehended as the finite impress of the infinite mind, the nominally "Unknowable," who also is to be apprehended as the Author of all that is imputed to nature. As there can be but one infinitude of any given quiddity, so there is but one Infinite Mind, whereof every species of mentality or finite mind is a partial expression. For this reason there can be of the latter but one general system; this being idealized as a combination of the several constituents of sentiency, which are diversely exemplified by all the known developments thereof.

Anticipating a future opportunity to make good these assertions by rational explication, I respectfully request the readers of this paper to take them for granted, virtually, for sake of the argument which follows.

It is not to be logically inferred from what is said thus far that every (nor any) species of extant mentality purports a proper expression of the Infinite Mind, since mentality is a thing of development, and nature as yet has yielded no example of its maturity. But the process of its development and the gradations thereof are manifest to reason, and there is no mistaking the relative fitness of animals and persons to typify the supreme character. More than this is not to be accorded to the noblest of mankind, who in this respect excel the lowliest of brutes only by representing more plainly what mentality ekes to become.

Of the Infinite Mind, nothing is known or knowable but by inference from the patent works and offspring thereof, whose aggregate is nature, whose crown is personality,—not as phenomenally manifest, but as commended by the human ideal of its ultimate. This—the most cherishable want of human nature, the proper paragon of personal character—is the best attainable expression of the Infinite Mind. Yet the discrete truth here asserted is commonly missed by ardent students of overt nature, whose interests in the mere sight of her doings prevent an equal insight of the uses of things. This is the rationale of atheism and materialistic negations of evidence touching human destiny. Science concerns only phenomena. It begins with their discovery, and ends with their description and relation. The special physicist comprehends little more of nature than is thrust upon reason by the external organs of sense. He quite ignores, in effect, that unobtrusive world of realities which is revealed exclusively to the brain-organs of introspective observation. The fruits of sensible experience he regards as the sole elements of intelligence. Experience is, indeed, the mother of science, but not the only parent of a certain higher grade of intelligence, the very reality of which one must be something more than a scientist to apprehend. The justness of this discrimination is inceptively brought to light, or at least rendered credible, by reflecting:—

1. That reasoning is the complement of observation in every act of perception, the five senses, so called, being the mere implements of sense.

2. That the inception and process of thought are both instinctive; so that, in rational investigation, the subject only is elective, whereof the judgment (if logical) is compulsory and inevitable.

3. That all problems are solved and all propositions tested by discovering their relation to certain truisms or unwitting assumptions which qualify the organs of intelligence; these, having one and the same bent of intellective purpose and the same scheme of collocation, verifying the same conventional agency in every grade of mentality.

4. That the constituents of rational mentality are classifiable according to their specific functions and order of development as pertaining distinctively to three categories of consciousness, (1) that of Natural Want, (2) that of Natural Faith, and (3) that of Natural Right, otherwise distinguished as the affectional, the rational, and the moral sensibilities.

5. That natural faith is the pedestal of all finite intelligence.

6. That what validates natural faith is its preterrational genesis, it being an issue of natural causation whose supernatural agent is Absolute Mind, the Author of all finite cognoscibility.

7. That the substratum of science embraces a part—the primary elements only—of natural faith; other elements thereof, later in the order of their conscious entertainment, being fundamental to what is properly named philosophy.

That the basic elements of science are distinct from those of philosophy is ascertained by analysis and comparison of their respective characteristics. Scientists claim that nothing is knowable but by observation and induction from the facts of sensible experience. But experience itself becomes sensible, or its facts become cognizable, only through an instinctive belief and trust in:—

1. *The reality of existence* (distinctively as to selfhood and its environment).

2. *Reliability of the senses and its intellective faculties*, as avenues and agencies of perception, so that *whatever is perceived to be* IS *what and as it is perceived to be.*

So much is prerequisite to even the inceptive intelligence of brutes. To these must be added for the beginning of science:—

3. *The continuity of existence and the undeviating course of nature*, or sequence of virtual cause and effect, in the past, present, and future, as determined by the fixed character and correlation of its physical elements and forces; these being the embodiments of natural law, in effect of which *the lessons of experience at any time become practically useful for all time.*

No inductions of science are better established than these self-evident truths, which are so called because they do not admit of demonstration, yet are indisputable and indubitable. They are instinctive; and make what we will of instinct, or set at naught as we may in words the authenticity of natural faith, we are rationally assured that science is superstructed thereon, and, therefore, that, if these prime elements thereof are fallacious, science itself is imaginary and human intelligence merely simulative. It is in the light of this dilemma, or in view of its only possible disposal, that the validity of natural faith is apprehended; and this apprehension is the steppingstone from the plane of scientific to that of philosophic intelligence. For the basic elements of philosophy, as constituents of natural faith, must be co-ordinate in purpose and prestige with those of science, making the lessons of insight or introspective observation of the same validity as those of sight or extrospective observation. But these pertain exclusively to existence, as shown above: whereas, those savor of existence only with regard to its cause and use. They consist of the instinctive and therefore irresistible belief:—

1. That no entity can be either self-made or self-sustained.

2. That every entity is either of necessity or a product of causation.

3. That causation, the act (including the means and method) of causing something to be that was not, requires a causal agent.

4. That the products of causation are in all cases significant to the character of its agent.

From these truisms, it is within the province of reason to deduce an equivalent of the following propositions:—

1. That all agents of causation are voluntary.

2. That no agent of causation can act without a purpose.

3. That causation never occurs without a use germane to the character of its agent.

4. That the character of the Infinite Mind, the certified Agent of natural causation, is adumbrated by the human ideal of personal excellence.

5. That the extant process of mundane existence implies a use corresponding in grandeur to the conceived magnanimity of its supernal agent.

6. That the use of existence when attained must be sempiternal.

7. That the purpose of the Infinite Mind, to be wrought out in the process of existence, is the generation and education of immortal persons, the use of whose being shall culminate in HAPPINESS, such as must accrue from the progressive ability of each to commune with all and with the Author of all.

Here is a proffer of ultramundane information which science can never reach. Here is a method of solving the problem of existence which so far transcends the method of science that no mere scientist is competent to test its value. It is the method of philosophy proper, and none but proper philosophers are expected to appreciate and apply it. The problem of human destiny, involving as it does that of integral nature and somewhat even of its Author, is regarded by the great lights of science as an involution of mysteries, impenetrable, inscrutable. This complex mystery, as inspected by the sagely author of the unseen universe, is triune, embracing within each other "the mystery of matter, the mystery of life, and the mystery of God; and these three are one." But, besides this trinity, it were easy to demonstrate that each of its constituents—essentially, collaterally, and adjunctively—entails a multitude. Yet it is the policy of philosophy to treat all mysteries as problems, thus insinuating their possible solution. Still, Science, within her appropriate sphere, is confident—even to the extent of allowing her children to speculate negatively—as to matters of which nothing is knowable by experience.

There are notable exceptions to the license here adverted to, whereof Herbert Spencer is most conspicuous. According to his science, mysteries are knowable as such by experience. It is the nucleus of them all that he calls the Unknowable. His system of philosophy, so called, is the true exponent of science proper, whose logical consistency with itself and with experience is the final test of its sophical genesis. It represents what Spencer *knows;* and whatever is *known* is veritable, though all his critics ignore his

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ken of truth. Spencer is a model scientist, and few are his compeers.

Of a much lower grade are those special scientists who are always at variance with each other,—a fact imputable to no other virtual cause than defective intelligence. Is this science? It is the popular science of to-day. It is not science proper. "'Tis but a part we know, and not the whole," wrote the poet Pope, borrowing from Paul the least significant part of the latter's saying, apparently heedless of its context: "But when that which is perfect is come, that which is in part shall be done away." This is as pertinently said of the rationality of human nature as of anything. The truth is, it is impossible to know anything *per se*, or as well as it may and should be known, without a *quasi* knowledge of all things relative thereto or an apprehension of all essential truth as constituting a logical whole. This is the rationale of progress in science regarding its pith as well as bulk, whose inception and growth as a thing of sight (the perceptive grasp of truth) is to be complemented by insight, or the intellective assimilation of truth. The popular science of to day is fraught with crude notions and theories, as indicated by the variance of its votaries; and these are outgrown in the process of intellective development only in proportion as science becomes sophical.

In proof of these assertions, see the vogue of scientists regarding the gravity of matter as due to an inherent principle of "attraction," often calling it Newtonian, whereas Newton called it preposterous. No professor of physical science that I know of has as yet surmised that the medium of lumination is also the agent of gravitation. Ingersoll, the most noisy advocate of no mind (either relative or absolute) apart from matter, thinks the earth would fall into the sun, if it were not attracted in other directions by other suns, these being also attracted by still remoter suns, and so on to infinity; presuming that the mundane universe is boundless and eternal, thus ignoring the proximal truism, or truismic axiom, that an infinite number of finite things is impossible. So the German Prof. Haeckel, agreeing with Ingersoll as to the supremacy of matter as an absolute entity, declares that "all vital phenomena are based on mechanical processes which are themselves conditioned by the constitution of organic matter"; that the "phenomena of soul-life are also, in this respect, not different from other vital phenomena"; and that "reason is only a higher degree of development and combination of the elements" of matter. But what if "there is no matter," as Mr. John Fiske affirms, who is fully persuaded in his own mind that the table whereon he seems to be writing exists only in thought; that in fact, if there be any fact, what is called "cosmos" is nothing but "an orderly phantasmagoria"? Yet Mr. Fiske claims to be a physical scientist, and as such is the author of two bulky volumes concerning what he calls *Cosmic Philosophy*. The literary character here presented is a seeming puzzle, which a word from Dr. Alexander Bain, Professor of Logic in the University of Aberdeen, may help to explain. Mr. Bain is a profound student of *mind* and *body*, as his treatise on their relation in nature exemplifies. But what he means by the term "mind" is mentality. Of the Infinite Absolute Mind, he says nothing. Here, in brief, is the result of his lucubration: "The arguments for the two substances have, we believe, now entirely lost their validity: they are no longer compatible with ascertained science and clear thinking. The one substance with two sets of properties, the physical and the mental, *a double-faced unity*, would appear to comply with all the exigencies of the case." Does this settle the question? It is precisely what its advocate *believes*, not what he *knows*. And all scientists are in quest of knowledge.

All this dissension among scientists is the natural outcome of defective intelligence, as said above. Love of truth prompts inquiry, and science is progressive. Misconception is the offspring of abortive attempts at preconception. The wish to know is stronger than the will to wait and learn. There is no antidote to this predicament of rational beings but science proper, or that positive knowledge of things which certifies their reality. In proportion as this obtains, conventional intellection is uniform in all its subjective phases regarding any given object of perception or act of reason. Science proper is noumenal, whereas the asophical popular science is phenomenal; but this is inceptively that, or that becomes this by maturity. In like manner, philosophy is the *alma mater* of science, and every scientist is a sophomore; that is, a nascent philosopher. So cosmology is the prospective instauration of all the special sciences, being itself a graduate of ontology.

But has not Mansel told us that ontology is an unattainable desideratum, whose verisimilitude is phenomenology? Yes; and he has also told us that the normal sight of things is no evidence of their reality. Mansel is a metaphysician, and metaphysicians are generally addicted to fantastic ways of thinking. If there is any practical truth in metaphysics proper, there is no certainty in science, and there can be no science proper. But science is competent to nonplus metaphysics, as in fact Spencer has done already. Science is precocious and never to be abashed, but no truant nor fanatic. It must be admitted, however, that as yet, and it may be for long to come, the prestige of science is too imposing for the credit of philosophy; and the fact is imputable to their chronological relation. Phenomenal science is the proper antecedent of philosophy, from which it differs otherwise and variously.

1. *As to objective matter.* Science pertains to existence, philosophy to the cause and use of existence; the proceeds of philosophy being adjunctive to those of science.

2. *As to genesis.* Science is first in order of development, and without it philosophy would never obtain. This does not supersede that, but follows it as a broader view and profounder ken of nature. Thus, science does not support philosophy dialectically, but analogically; existence, the objective matter of science, being the fulcrum of ultramundane possibilities. In another and more obvious sense, philosophy confirms and elucidates science.

3. *As to basic principles.* These are categorically one for both science and philosophy, but not identical. Each is built upon truisms which, as distinct elements of natural faith, are equally authentic. Moreover, diverse truisms are the only possible timber of their distinctive constitution.

Apart from these three specifications of difference, science and philosophy resemble each other, the mode of intellection being one and the same for all grades of intelligence. This mode comprises three co-operative agencies, denoted by the terms perception, memory, and reasoning, the first and last being productive, while memory merely conserves the products of perception as data for reasoning. These three orders of the intellective faculties, or categories of consciousness, are simultaneously effective and concurrently productive, the sole issue thereof being *perception* under diverse aspects; perception, in the full sense of the word, being identical with cognition, of which knowledge is the product. The word "knowledge" is indifferently understood to signify something known or whatever is known, including the act of knowing. In the larger sense, its scope and aspect are symbolized by three concentric circles: the first or inmost circle representing the comparative limitation of vulgar intelligence; the second or middle circle, the more extended reach of phenomenal science; and the third or outmost circle, the superior scope of philosophy. Vulgar knowledge is first implicit, as with brutes and infants, then inceptively explicit, as with uninstructed human adults. Science is of two grades,—first, rudimental, the product of explicit yet asophical inquiry; next, explicit, the product of sophical investigation of phenomena,—the process relevant to the former being inductive, and that of the latter both inductive and deductive. Philosophy is integrally comprehensive of nature as including two spheres of existence as well as an inkling of Being ultra-natural; its range of inquiry or quest of truth being pantological, and its ken of truth noumenal. Philosophy is the natural outgrowth of science and the consummation of rational intelligence.

Science as well as philosophy is a product of reasoning; for, though the one is said to rest upon facts and the other upon principles, it is sagaciously perceived that principles themselves, or their concepts,—the proper constituents of science,—are intellectively composed of principles; and principles consist of truisms: there is no other stuff of thought. This truth is found by analysis of any intellective process. For instance, *cogito, ergo sum*, is no more self-evident than *sum atque cogito*. Why not *ergo cogito?* The answer is in the suppressed part of the argument, which is completed thus: "I think, therefore I am; for thought implies a thinker." But to interchange the predicate of inference with that of the minor premise is illogical and abortive, since thought is not predicable of *all* beings. This is the only reason that Descartes' proposition cannot be logically inverted, though "I am" and "I think" are equally self-evident items of consciousness, yet as truisms they are but proximately pristine. For of pristine truisms there is no consciousness prior to the intellective process of their special cognizance, inasmuch as they are identified with the intellects themselves, or with that which underlies consciousness and makes intellection possible. For to be conscious of a truth is to know it, which makes the scope of consciousness include that of general intelligence. It is not a faculty. All attempts to discriminate consciousness from either the acts of cognition or their issues have proved thus far, and must ever prove, abortive.

It has been said that consciousness consists not merely in knowing, but in knowing that we know. But this pleonasm rather flouts than explicates the subject. Is it not the immediate transformation of perceptions into what are called conceptions, whereby things known are committed to memory, that the apparent knowing that we know consists? However this may be, the word "truism," according to scientific usage, applies exclusively to the prime elements of consciousness, which itself is complex and progressively comprehensive, always embracing some differential aggregation of perceptions. These are never simple, but always as units they are more or less complex in consequence of the simultaneous excitation of the intellects of which each is a unanimous verdict. Nothing is known but objects of perception (extrospective or introspective), and whatever is known or perceived (the two words being equally expressive of certainty) is real; that is, indubitable and never to be ignored. In this sense, every component of knowledge is truismic, as self-evident as any truism proper. So long as a proposition is open to doubt, its truth is not perceived. When its truth is perceived, assent to it is inevitable. This is just what is meant by calling any proposition self-evident, as that two and two make four. This mathematical truth is not simple, neither is its perception a pristine element of consciousness. It is an excogitated truth, a product of intellective experience; yet it has the aspect and prestige of a simple truism.

So "I am" and "I think" are compositive issues of cognition. One cannot say "am" or "think" prior to the intellective birth of the subject "I"; and one cannot say "I," the symbol of selfhood, till one is conscious of self as discriminated from other entities, which must be thought of to make this possible. In a word, thinking must precede the consciousness of thinking. Consciousness, then, cannot be the agent of that whereof it is the product. The inception of consciousness must follow that of cognition, which initiates with the instinctive presentiment, or unconscious assumption, of selfhood as being endowed with potential attributes and related to environing realities. This assumption involves several formulative truisms which are aboriginal or pristine, though susceptible of excogitation by educated thinkers. Pristine truisms are thus identified with the simple elements of natural faith, the substratum of knowledge, whose fabric is of excogitated truisms. Again, knowledge is perception of truth; and the test of truthful perception is conviction,—an involuntary and indubitable sense of truth. Now, perception is of two aspects, phenomenal and rational; and that species of conviction which ratifies phenomenal perception is no more positive and persistent than that which authenticates a reasoning process. In fact, that which enforces an inference or consummates a judgment is itself a perception,—the perception that the minor premise is germane to the major. Besides, every act of perception is reasoning in disguise, and terminates in a masked inference. So conviction in all its attitudes tallies with some pristine truism, showing that the acme of intelligence, the ultimate test of knowledge, is natural faith. Does this discovery tend to invalidate knowledge or to validate truisms, the elements of natural faith? It must do one or the other, either this or that alternative is inevitable. Of logical necessity, either the substratum of consciousness is equivalent to absolute intelligence, or else conviction is no test of truth and knowledge is suppositious. But this equivocal postulate is wholly gratuitous. The apparent dilemma it entails is forced and repugnant to reason. Common sense, the vulgar appellation of natural faith, forestalls it. Every sentient being declares by actions—which proverbially speak

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louder than words—that knowledge is a reality; that the faculties of cognition, though relative and finite, are implicative of absolute efficiency within the scope of their normal exercise. This, too, coincidently with the consciousness that the verdicts of sense and reason are involuntary and altruistic to selfhood. Moreover, it is a fact of introspective observation that natural faith, to use a figure of speech, is the alphabet of knowledge; and, as words are composed of letters, so are perceptions composed of truisms, as shown above. And, furthermore, as a syntatic collocation of words constitutes a proposition, so a certain correlation of perceptions constitutes an axiom, a thesis, or a descriptive thought. It thus appears that knowledge is not only based upon natural faith, but is born out of it, and in a manner to consist of the elements thereof. So that intelligence, in the broad sense of the word, may be regarded as a multiplex synthesis of truisms.

Now, what is the goal of reasoning in this direction, if not this? that absolute knowledge is not an attribute of mentality, that the ability to know or discover truth is virtual, not actual, not anturgic; the intellect being made to operate, through manifest incentives, by an occult, exogenetic impulse. This is Natural Faith, and is imputable to no other agency than that of the Author of mentality, the Infinite Mind, of whom absolute knowledge is exclusively predicable. How can it be otherwise, the Author of existence being the Maker of all our susceptibilities and faculties? Are we not conscious of the passivity of our affectional nature? Are we not subject to supervening pleasure or pain according to sensible environments not always of choice? Are we not at times possessed of emotions and even desires which are irresistible? Is not consciousness thrust upon us in the unwelcome as well as welcome scenes of experience? Why should the rational department of mentality obtain by a different law of nature from that which determines the character of our appetites and aspirations? No wonder that we cannot *see* other than the objects of sight, or see to the best advantage without seeing things as they are; nor is there cause for wonder that the mental vision is as rigidly governed by law as the physical.

But how does this revelation affect our estimate of reason and the enthusiasm of would-be sages? In no wise adversely. The discovery that man in himself knows nothing in the Absolute does not warrant the inference that what he instinctively seems to know is of no account. It remains a certainty that knowledge is conviction of truth; and conviction is a word of intuition,—the provisional name for an occult tribunal of thought whose verdict is final. Intuition is otherwise designated as Instinct; and this word is less objectionable, as being devoid of fallacious implication. If the principle were understood, its appropriate name would express a special impress of Omniscience, due to a communion of MIND with *mentality* in all its phases, as well as with every species of living organisms. Instinct as thus conceived is characteristic of evolution in every stage of its process. It is the soul of existence,—the utilizer of Force in the physical and physiological operations of nature, so called, and the real agent of all involuntary achievements in the animate world. Instinct is infallible, *because* it represents MIND, whose living scripture it is, which we merely read and call our reading knowledge. Let it smother vanity. It is no disparagement of sense or reason: it exalts our estimate of both as attributes of human nature, to be mindful of the philosophic discovery that what we know, or only seem to know, is God's own word of truth.

For *The Index*.

REFLECTIONS BY THE WAY.

BY MONT E. COLLINS.

III.

True courage consists in dexterously avoiding dangers that are avoidable and calmly facing dangers that are inevitable.

Those who are capable of the grandest thoughts and deeds are also capable of the greatest follies. It requires the richest soil to produce the rankest growth of weeds.

In youth we should hope, in manhood labor, in old age rest, and at all times trust in that Infinite Power that folds us in its unseen arms.

Perhaps the reason why some of the streams of ancient thought were so pure and bright was because they flowed through such a barren and sterile country, there being very little loam along their banks to wash in and soil their waters. The richness of the lands through which modern thought-streams flow keeps them continually muddled.

True manhood is not lacking in that modesty and tenderness peculiar to woman; nor is a noble womanhood destitute of that courage and perseverance characteristic of man.

Personality implies conditions; and, as that which is conditioned is the servant of force and not the sum of all force itself, it follows, to some minds, that God, who is the Infinite and Unconditioned, cannot be a person, nor contained in the thought of a personal existence.

There is no pain like passion, no sorrow like remorse, no darkness like error, and no grief like that which results from a wasted and misspent life. Neither is there any joy like love, light like truth, blessedness like virtue, nor happiness like that which flows from our endeavors to be a man.

Weak minds only are given to scoffing. The truly great never mock at ignorance: they treat all subjects with becoming fairness, and never give their opinion as absolute truth. In the realm of the unknown, they never pronounce any phenomenon an impossibility. Knowing the limitations of knowledge more than others, they ever hold, even their deepest convictions, subject to the influence of evolving thought.

CORRESPONDENCE.

BUDDHISM.

Editors of The Index:—

I regret to observe in your issue of March 1, which a friend has just given me, an article, very well written, as they all are, and therefore the more capable of mischief if a false position be assumed. It is Mr. Oswald's, on the "Secret of the East." Permit me to state why I regard this paper as a squinting view of the Buddhist doctrine, of which my own notions have been formed mainly from the writings of Mr. Rhys Davids and of Edwin Arnold. Mr. Oswald fails sufficiently to recognize the sphere of ideas, faiths, modes of philosophic and religious thought, ceremonial and social conditions, so different from ours, in which arose the Buddhist doctrine as a modifying agent.

With regard to the confusing and degrading superstitions into which Brahminism had lapsed from the noble attitude of its Vedas, Buddha's eliminative and pacific method in exalting morality above fantastic creeds was more radical than Mohammed's monotheism and less costly to humanity. Mr. Oswald justly objects to the indifference of Buddhism toward the goods of this world, toward that sensuous and affectional culture which befits our terra-solar life, and which Goethe so happily justifies in his "Prometheus." But when this pessimism and asceticism are compared with the darker hues of that Brahminic insanity, with that furor of suicidal anti-naturism which its gentler spirit essayed to reclaim, it deserves from us a relative sympathy. Much farther west, and nourished by more liberal traditions, do we not find Christianity, as well as Buddhism, wearing the mendicant's garb? Did Jesus himself teach the organization of labor,—that watchword of our true salvation army?

Certainly, we miss in Buddha's teachings that emotional element which we recover in his biographical traditions; for his charity embraced not humanity only, but all animality. By his alienation from domestic ties, if he was inferior to Mohammed, he assimilates with Jesus. The vagueness of his moral precepts allows of manifold directions in their practical evolution. If they encouraged in the Orient a certain languid passiveness toward destiny, they cannot hurt us in the same way, and may act rather as a wholesome sedative over our suicidal ambitions and personal aggressiveness.

I like their manly indifference toward those problems of the future state which nature has shrouded in mystery, and I feel, in reading Arnold's statement of Buddha's precepts, much the same impression as from Longfellow's "Psalm of Life." Rectitude, with a charity of which suavity and dignity are the social tone and manner, gushes from the Buddhist fountain in a stream unmuddied by collateral affluents from the soil of selfish hopes and fears, rewards and punishments.

An old man who, after hard and persevering efforts to benefit his race, has little else than the memory of perfidies and of stolid irreceptiveness to reflect upon, drops into the Nirvana as into a philosophical easy-chair; but he does not recommend it as a substitute for the gymnasium or the workshop to enterprising youth. This tallies with Mr. Oswald's citations from the Sanskara and from Zimmermann; but, when Mr. Oswald reproaches Buddha with inculcating premature senility, and with emasculating manhood, he ignores the noble effort of the spirit to conquer that attitude of stoic self-control and beneficent influence which characterize march in the "four noble paths." Substitution of will for desire, and of the love of justice and of charity for self-indulgence, much rather than the apathy of satiety, seem to me the legitimate consequences of Buddha's teachings; and Arnold's poem has reminded me of that noble story of the old stoic soldier in the hospital of St. Louis, which Alibert has so admirably rendered. I find Mr. Oswald no less unjust toward Christianity—*i.e.*, the proper life and teaching of Jesus—than toward Buddhism. Both doctrines have, in their descent through time and space, experienced parallel perversions. Instead of reproaching them with this human misfortune, it should be the office of enlightened thought to reinstate them in their pristine dignity, and, condoning their errors, which we have outlived, to honor them for their truths, which have been stepping-stones to the actual attitude of the Church of Humanity.

Learned studies and fair views of the historical correlations between Buddhism and Christianity in its Roman phases, may be found in the London *Quarterly Review*, 1860, July, in the latter part of the article, "Stonehenge."

Respectfully, M. E. LAZARUS, M.D.

COLUMBUS, GA., June 18, 1883.

MISCELLANEOUS.

PROGRESS is brought to a standstill by the inertness of those who think but do not act, as it is ruined by the recklessness of those who act and do not think. There is no sense in life except in that use of the present which profits by the past and provides for the future. Many do not know that yesterday has gone by, and that the foolish day has passed when men could be shocked into the truth by sensation or kicked into it by outrage. There will long be persons, impatient to change the world at once, who sincerely believe in these dynamite methods. But it will prevent confusion in the public mind if they are kept distinct from Secularism (first advocated by the editor of this new journal in the *Reasoner*, from 1846 to 1872). That order of opinion teaches the improvement of this world by material means,—substitutes exposition for denunciation, contends that reason is a force in public affairs, and holds that intelligent, well-intended usefulness is piety, whose creed is service, and whose altar is everywhere. Unless a journal exists showing that the Secular is separate in its nature and utility, the efforts of the highest scientific thinkers will be confounded with mere anti-theology, and retard by distrust. The *Present Day* is addressed to all who hold the brave and cheersome faith that life, according to reason, is the best religion for the world that is, and the best qualification for the world that may be.—*George Jacob Holyoake, in the "Present Day."*

CAN THE ATHEIST BLASPHEME?—It is evident that, strictly speaking, blasphemy can only be committed by a person who believes in the existence and in the attributes of the Deity he impugns, either by ridicule or by reasoning. An atheist is wholly incapable of the crime. When he heaps epithets of abuse on the Creator or turns his attributes into ridicule, he is assailing or scoffing at an empty name, at a being whom he believes to have no existence. In like manner, if a deist—one who disbelieves in our Saviour being either the Son of God or sent by God as his prophet upon earth—shall argue against his miracles or ridicule his mission or his person, he commits no blasphemy; for he firmly believes that Christ was a man like himself, and that he derived no authority from the Deity. Both the atheist and the deist are free from all guilt of blasphemy; that is, of all guilt

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toward the Deity or toward Christ.—*Lord Brougham, in "Men of Letters in the Time of George III."*

SCIENCE AND PROVIDENCE.—Men are taught to believe in an overruling Providence. They look for evidence of it, and they find that, so far as human power extends over nature, there are traces of a moral government; but that it is such a government as man himself establishes for the protection of society, and nothing more. To what we call good and evil, nature, as such, is indifferent; and nature submits to man's control not as he is just or unjust, believing or sceptical, but as he fully understands the laws by which the operations of nature are directed. The piety of the captain does not save the ship from the reefs. He depends upon his knowledge of navigation. Prayer does not avert the pestilence, but an understanding of the conditions of health. The lightning strikes the church, but spares the gambling-house provided with a conducting-rod.— *Froude, in "Short Studies on Great Subjects."*

BOOK NOTICES.

UNSTERBLICHKEIT. Von Fritz Schütz. Zweite Auflage. Preis 35 cents. pp. 196. Carver, Minn.: Fritz Schürz. 1882.

Students of German will find much to interest them in this pamphlet on "Immortality,"—the work of a liberal thinker of high culture, who has been zealously preaching Free Religion for nearly twenty years in this country, as well as in Germany, where his sermons were interrupted, in 1866, by orthodox mobs. He opens by submitting the Biblical doctrine to a series of keen criticisms, such as that, if Jesus went up among the stars while his disciples were looking at him, he must have moved with such velocity as would have turned him into a fiery meteor. Then the lessons of reason are examined, and it is suggested that whatever genuine phenomena there are in Spiritualism may be due to the unconscious influence of minds still in the body. For instance, apparitions of the dying to distant relatives may be due to some force exerted just before death, but not afterwards, as is commonly supposed. To illustrate the transitoriness of personal identity, reference is made to the case of Christopher Sly in "The Taming of the Shrew," as well as to a similar story in German poetry. The last part treats of the emotional needs arising from the imperfections and evils of earth, from the injustice experienced in this life, from the difficulty of making one's self holy, and from the pain of separation from our friends. The author endeavors to show that nothing is gained in any of these respects by faith in immortality. The mother may wish to recognize in another world the baby she has lost, but her wish could not be realized unless the child should remain a child to all eternity. If there is growth, there cannot be recognitiou. If there is no growth in heaven, the imperfections of this life will not be removed in the next. But if we look at this life as the place where all abuses must be reformed, if at all, and all wrongs righted, then we shall have the strongest possible motives to philanthropy and high morality. Thus, as the author urges in conclusion, the deliverance of all the enslaved is brought rapidly nearer by the passing away of that faith in justice hereafter which has done so much to make men patient under injustice here.

TEN TIMES ONE IS TEN. The Possible Reformation. By Col. Frederic Ingham. Boston: Roberts Brothers. 1883. Price $1.00.

That another edition of this now well-known, uniquely told story is called for, thirteen years from the date of its first publication, is sufficient indication of its merits to those unacquainted with the Harry Wadsworth Clubs and their originator, Rev. E. E. Hale, who masquerades on the title-page as Col. Ingham. The story is a most graphic illustration of the ever-widening influence of generous actions and philanthropic work by even the humblest means.

THE AMERICAN CITIZEN'S MANUAL. Part I. The Functions of Governments (State and Federal). By Worthington C. Ford. New York: G. P. Putnam's Sons. 1883.

This is a plainly written, practical treatise on State and Federal government, apparently one of a series on the same or correlative subjects. It is divided into four leading parts, entitled "Protection of Life and Property," "The Federal Government," "Functions of the State Government," and "State Finances," these divisions having again appropriate subdivisions. The volume is well adapted to those interested in learning what all citizens should understand,—their personal and political rights under our national and State laws.

THE *Catholic World* for August sustains this periodical's deserved reputation for literary excellence as well as devotion to the Catholic Church. An Englishman, in the opening article, entitled "Some Remarks on Mr. Matthew Arnold," claims that, with faith as his basis, the writer "might have written for eternity, whereas his pen belongs to time, and, as in the case of worn-out human mortality, the earth will close over its tomb." The other articles are "Sir Charles Gavan Duffy and his Contemporaries," by Thomas P. Gill; "At Caughnawaga, P.Q.," by A. M. Pope; "Tale of a Haunted House," by C. M. O'Keefe; "Jacopo de Benedetti da Todi," by Jean M. Stone; "Hopeful Aspects of Scepticism," by Oswald Kealenge, D.C.L.; "Gomes and Portuguese Poetry," by H. P. McElrone; "A Day in Macao," by H. Yardley Eastlake; "Armine," chapters xv.-xvii., by Christian Reid; "Morality in the Public Schools," by Rev. Walker Elliott.

THE *Unitarian Review* for July is an unusually interesting number. It opens with a very appreciative and discriminating article on "Ralph Waldo Emerson," by Christopher P. Cranch, which is followed by a paper full of thought and written in the best spirit on "Speculative Theology," by J. H. Allen. An article on "Herbert Spencer's Theory of Morals," by V. D. Davis, an attempt to show that the *Data of Ethics* "misses the very essence of morality," will please those who lay stress on the usual theological and transcendental objections to Mr. Spencer's philosophical teachings. The other articles are "Cardinal Manning," by Julia R. Anagnos; "The God of Abraham, Isaac, and Jacob," by Rev. F. Frothingham; "The Religious Genius of the Races," by James T. Bixby; "Things at Home and Abroad," by Mrs. Martha P. Lowe; and "Review of Current Literature."

IN addition to an extra amount of lighter literature, the *Atlantic Monthly* for August has an excellent and interesting article on "The Trustworthiness of Early Tradition," from the pen of Brooke Herford; Henry James gives the second instalment of his travels "En Provence"; Herbert Tuttle treats of "Academic Socialism"; Ernest W. Longfellow contributes some charming "Reminiscences of Thomas Couture," the eminent French painter whose pupil he was; F. C. Baylor gives us one phase of life as it exists to-day "In the Old Dominion"; Olive Thorne Miller writes of the result of an eight months' "Study of a Catbird"; Charles Dudley Warner describes a trip made by him "Around the Spanish Coast"; and among the reviews there is a very appreciative one of Renan's *Reminiscences*.

IN the *North American Review* for August, the subject of "Moral Instruction in the Public Schools" is considered by Rev. Drs. R. Heber Newton and F. C. Patton; Mr. Henry D. Lloyd exposes the methods of the grain speculators of the West most effectually; Dr. William Hammond writes against "Women in Politics"; Francis A. Walker treats of "Henry George's Social Fallacies"; Simeon Sterne has a paper on "Crude Methods of Legislation"; Charles F. Wingate, one on "The Unsanitary Homes of the Rich"; and "Science and Prayer" is discussed with opposite views by President Galusha Anderson and Thaddeus B. Wakeman.

PERSONAL ITEMS.

BISHOP WILLIAMS, of Connecticut, is reported as saying that the Pilgrim Fathers first fell upon their knees, and then upon the aborigines.

MISS SUSAN B. ANTHONY will reach home from Europe next month, and will at once begin work on the third volume of her History of Woman Suffrage.

THERE is a movement on foot in Washington to erect a monument to Luther in that city, to be unveiled on the four hundredth anniversary of his birth, November 10.

A MONUMENT to the memory of the celebrated naturalist, Lorenz Oken, will be unveiled at Offenburg on the 1st of August. It will be in the shape of a fountain crowned with a marble bust of Oken.

SAYS the *Independent:* "Agassiz was the great foe of evolution, and his scarcely less distinguished son is one of its stoutest defenders. Prof. Park's nephew, after eleven years of very successful missionary work in India, comes back an adherent to the new theology."

MISS EMILY J. LEONARD, of Meriden, vice-president for Connecticut of the association that is to give the industrial exhibition in Boston in September, is succeeding in interesting her towns-women in the scheme; and there will probably be a creditable exhibit of the work of Meriden women.

MR. A. BRONSON ALCOTT is gaining health and strength at a wonderful pace, and is now fully as well as at any time since his first attack of illness. His appetite is good, he is gaining flesh, and he talks freely and fluently. Every pleasant day, he sits on the piazza, and spends much time in playing checkers.

ANNA DICKINSON'S tour will begin on September 17, at Wheeling, West Va., and will be continued through the Western sections of the country to San Francisco. Her repertory is "Hamlet," "Ruy Blas," "Richard III.," "Lady of Lyons," in the leading male characters, and "Anne Boleyn," her own play, in the title rôle.

IT is related that Senator Edmunds was once urged to join a Congregational church. He requested to see the articles. After several days' deliberation, he returned them, and agreed to become a member if ten out of twenty-seven clauses were omitted, six modified, and two new ones added. The result may be inferred from the fact that he is now a pew-holder at the Episcopal Church of the Epiphany in Washington.

THE Newport correspondent of the Boston *Transcript* writes: "There is given annually at the high school here a prize to the best male Greek scholar. It is a medal valued at $75. This year, a colored girl, the daughter of George Rice, the steward on the steamer "Pilgrim," passed the best examination, but, being a girl, could not be given the medal, which went to a young gentleman. A wealthy New Yorker, hearing of this, sent the girl, anonymously, $75 in gold money."

MR. JUSTICE MOULE sentenced a rural prisoner in England in the following words: "Prisoner at the bar, your counsel thinks you innocent, the counsel for the prosecution thinks you innocent, I think you innocent. But a jury of your own countrymen, in the exercise of such common sense as they possess, which does not seem to be much, have found you 'guilty'; and it remains that I should pass on you the sentence of the law. That is, that you be kept imprisoned one day; and, as that day was yesterday, you may go about your business."

IN an article on the late William Spottiswoode, *Nature* says: "It must not be forgotten that the presidency of the Royal Society is the highest honor which it is in the power of the Fellows of that society to bestow. How worthily and how well it was bestowed in the case of Spottiswoode is patent to all! A great responsibility, therefore, now rests upon them; for he upon whom their choice falls will not be merely the representative of English science in London, he will represent it on the Continent and in America. The choice must bear the criticism of scientific men in other lands."

REFERRING to the revelations of Dorsey, some of which unfortunately have the appearance of truth, while others are plainly incredible, the Boston *Gazette* observes: "History may in the end modify somewhat the verdict as regards the assassinated President; but he is safe with the people of this generation. The worst that will ever be said of him will be that he failed in strength of will and in administrative power, came sometimes under the influence of bad advisers, and made mistakes in matters of policy which a man of less talent but different mental organization would have avoided. But even of this view the public is impatient at the present time."

THE London correspondent of the Boston *Daily Advertiser* writes to that journal: "It is the fashion now

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to utilize prominent American visitors to London for various political purposes. Not only was Mr. Horace White thus made use of by the Cobden Club, but two ladies long connected with the women's suffrage movement on your side of the water have recently addressed a large audience in the new and beautiful Prince's Hall, in Piccadilly, on the great 'woman' question; namely, Mrs. Elizabeth Cady Stanton and Miss Susan B. Anthony. Mr. Jacob Bright presided, and introduced the ladies as the two chief leaders of the woman suffrage party in America. Both ladies were attentively listened to by a very sympathetic audience, and were pronounced to be very able speakers."

PHOTOGRAPHS.

Cabinet Photographs of the following named persons are for sale at THE INDEX office, and will be sent by mail upon receipt of price:—

Darwin, 75 cts.; Huxley, Tyndall, Spencer, Holyoake, and Abbot, 50 cts.; Emerson, Parker, Garrison, Sumner, Curtis (G. W.), Weiss, Adler, and Hinckley, 35 cts.; Card Photographs of Adler, 25 cts.; of Higginson, Abbot, and Frothingham, 15 cts.

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Teachers will do well to examine these lessons. A liberal deduction made for ten copies or more to one address.

Supplied at THE INDEX office, 44 Boylston Street, Boston.

Freedom and Fellowship in Religion.

This is a volume of Essays published by the Free Religious Association. It contains "The Nature of Religion," by D. A. WASSON; "The Unity and Universality of the Religious Ideas," by SAMUEL LONGFELLOW; "Freedom in Religion," by SAMUEL JOHNSON; "Religion and Science," by JOHN WEISS; "Christianity and its Definitions," by WM. J. POTTER; "The Genius of Christianity and Free Religion," by F. E. ABBOT; "The Soul of Protestantism," by O. B. FROTHINGHAM; "Liberty and the Church in America," by JOHN W. CHADWICK; "The Word Philanthropy," by THOMAS WENTWORTH HIGGINSON; "Religion as a Social Force," by EDNAH D. CHENEY. Also extracts from Addresses on the platform of the Free Religious Association, by Ralph Waldo Emerson, Lucretia Mott, Dr. Bartol, A. Bronson Alcott, Julia Ward Howe, Charles H. Malcom, Celia Burleigh, C. D. B. Mills, Horace Seaver, Isaac M. Wise, Robert Dale Owen, Wm. C. Gannett, Lucy Stone, F. B. Sanborn, Wendell Phillips, and others.

This book was published eight years ago, but is a live book still, and is a good answer to the question, What does "Free Religion" mean?

Price $1.50. Address "FREE RELIGIOUS ASSOCIATION," 44 Boylston Street, Boston.

BUILDING FUND.

THE Free Society of Dorchester was founded two years ago by Clara M. Bisbee. its present resident speaker; and, seeking greater facilities, also permanence as an institution, it now asks aid toward the erection of a small and simply constructed hall. Three thousand dollars will cover the entire expense, and friends of progress are respectfully invited by material gift practically to advance the cause at once of Woman's Ministry and of Free Religion. For further knowledge of the Society, address the President or Secretary of the Free Religious Association or Mrs. Clara M. Bisbee, Clark Street, Dorchester. Contributions sent to Mrs. Bisbee will be promptly acknowledged.

THE FREE RELIGIOUS ASSOCIATION

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

CONSTITUTION.

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

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

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary, an Assistant Secretary, a Treasurer, and twelve Directors. They shall be chosen by ballot at the annual meeting of the Association; and the President, Vice-Presidents, Secretaries, and Treasurer shall hold their offices for one year, or until their successors be chosen. The Directors shall be chosen for four years, and, at the expiration of that term, shall not be eligible for reëlection until after two years. One fourth of their number shall be chosen annually; but, at the annual meeting of 1882, the full number of twelve shall be chosen in sections of three respectively for one, two, three, and four years. The President, Secretaries, Treasurer, and Directors shall together constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. They shall have power to fill any vacancies that may occur in their number, or in the list of Vice-Presidents, between any two annual meetings. Six members of the Executive Committee shall constitute a quorum.

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

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

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The office of the Association is at 44 BOYLSTON ST., BOSTON (next door east of the Public Library), where is also the publication office of *The Index*.

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

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at PROVIDENCE, R.I.

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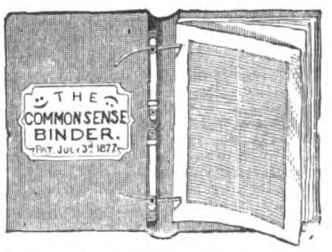
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REMOVAL.

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CURRENT TOPICS.

BY a rigorous enforcement of a law making education compulsory, crime has been reduced fifty-one per cent. in seven years in the Grand Duchy of Baden, and pauperism has been reduced in the same time twenty-five per cent.

ACCORDING to a Chicago paper, an Illinois woman has been so injuriously affected by her recent "conversion" that she has done no work; and the husband has sued the revivalist, who, he affirms, has been instrumental in destroying the household usefulness of his wife.

NOWHERE do religious ideas get more incongruously mixed than in the minds of a mining population. For instance, in Leadville, Col., there is said to be a gambling saloon the stained-glass windows of which are ornamented with Scriptural subjects, and in which is a large open Bible on a stand, while the case of the clock bears the injunction in large letters, "Please do not swear."

THE trustees of the University of Pennsylvania, with a view to instituting a formal investigation of modern Spiritualism, in accordance with the conditions of the late Henry M. Seybert's bequest, have appointed a commission, which contains the following names: Dr. William Pepper, provost of the university, Joseph Leidy, M.D., Rev. Robert E. Thompson, George A. Koenig, and George W. Fullerton.

SAYS the Springfield *Republican:* "The men who patronize Prof. Huxley's biology lectures at South Kensington, London, have every reason to view the aggressiveness of the opposite sex with fear and trembling. Last winter, a young woman applied for admission to the course. The men objected, but she gained her point. At the recent examination, she carried off the honors against two hundred and fifty male competitors.

WHEN such events occur as the devastation, last Sunday night, of the Island of Ischia, an island lying off the Bay of Naples, where, by the subsidence of the ground, Casamiccola was destroyed, other towns damaged, and four thousand persons killed, it is not strange that there are individuals who are agnostics, or who express doubts as to the government of the world by a personal Being who numbers the hairs of our heads and notes even the fall of a sparrow.

A LADY correspondent of the *Christian Union* sensibly protests against the wearing of "mourning" for the dead, on the ground that it is "heathenish" and unhealthy. "The goods worn," she says, "are hot and close and depressing, the veils are heavy, often poisonous, and when worn over the face the diagonal lines are ruinous to the eyes." There is already a tendency to reform in this respect among all classes, and we hope to see the day when this depressing and foolish custom will be as unfashionable as it is useless.

"IT seems," says the New York *Sun*, "that Caravaggio is running Lourdes hard as a popular shrine. An eye-witness declares that every day at noon a vision of the Virgin Mary rises from a dark recess behind a pillar in the chapel, when the shrieks and screams of those knocked down and trampled on by others desiring to see is appalling. Outside the holy fountain stand groups of devotees of every class and condition, who in due course are lifted by friends into the fountain. Ever since the Duke of Norfolk took his little blind boy to Lourdes, he has been pestered by letters begging him to take him to Caravaggio."

DR. HENRY MACAULAY, of Belfast, Ireland, suggests that Monchot's sun-engine should be used to pump cold air into dwellings, factories, etc., declaring that in this way the temperature can be reduced from 100° or more to 60°, guaranteeing fresh air and exemption from the plague of flies and insects during the day and rendering sleep possible at night. "The weak point about this arrangement," says *Nature*, "is that it requires ice. We think, however, that sooner or later, in America, where the heat in summer is more distressing than in any other part of the world, and ice is everywhere, this arrangement or one like it is certain to be adopted."

THE Central Labor Union, at their meeting in New York recently, refused to hear a harangue by the notorious Dennis Kearney, who was present with the expectation of addressing the Union. "It speaks very well for the workingmen that they repudiate Kearney," says the New York *World*. "He is the last man in the world to be intrusted with any leadership or authority, especially in a movement based on the inherent principles of equality and democracy. His only qualification is his impudence, which is quite equalled by his ignorance; and he attempts the high and noble rôle of a popular leader with the temper and spirit of a pirate and slave-trader. But the workingmen have interests and aspirations which demand the presence, if not of leaders, at least of competent and authorized spokesmen and representatives."

THE following statement from the New York *Sun* hardly admits of dispute: "For many years past, the torments of hell have not been talked about in orthodox pulpits, especially those occupied by educated men addressing the more intelligent congregations. By tacit consent, the disagreeable subject was avoided in polite religious society. Latterly, too, not a few evangelical ministers have even had the courage to denounce the doctrine of hell; and it is apparent that they express the opinions secretly held by a great part of the clergy and laity both. It may perhaps be said with truth that now the majority of intelligent Protestants have either given up their belief in eternal punishment or are very doubtful regarding it. Hell has no longer the terrors for them it had for their fathers. According to present appearances, the venerable doctrine will be pretty completely abandoned by Protestantism within a quarter of a century." And yet, when one alludes to the decay of the orthodox theology, his attention is directed to the strength and influence of the churches, just as though the decay of theology were not one of the conditions of the prosperity of the churches.

THE "Come-to-my-arms-my-boy" spirit of Washington's father is apparently not cultivated by the authorities over the Iowa State University, if a recent report is to be credited. We quote from the Boston *Herald:* "The trouble between the law class of the State University and the university authorities has been settled by excusing all the students but one, R. H. Hawkins of Maryville, Kan., who was asked these questions: 'Were you at the indignation meeting?' to which he replied, 'No'; 'Did you hiss in the Opera House?' to which he said, 'No'; 'Did you sympathize with those who did?' to which he said, 'Yes.' To the last remark he was afterward requested to say, 'No,' and for refusing to do this his degree was forfeited. He asked the privilege of making a statement, which was denied him; and he then refused to say 'No' to what he had said 'Yes.' The board stood three to three, the president casting the deciding vote. Mr. Hawkins is one of the finest students, of exceptionally good character; and the action of the regents has caused great indignation among the students who know all the facts." Teachers who by thus punishing a student for speaking the truth offer a premium upon dishonesty are the ones who should be expelled from the institution in place of the truth-telling student.

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A UNITARIAN GROVE MEETING.

Three years ago, we took a run, largely from curiosity, up to Weirs, N.H., to get a glimpse of the Unitarians in the novel enterprise of holding a camp-meeting. On returning, we gave our impressions in an article in *The Index*, headed "The Unitarians in Camp." That, if we remember aright, was the second year of the enterprise; and the movement had all that flush and promise of success which inhere in novelty. The attendance was large. There were numerous ministers present, and some of the best in the denomination. There was no lack of talk. The meeting even vied with the Methodists' in lasting for eight days, and had, like the Martha's Vineyard camp-meeting of that sect, its "big Sunday." Indeed, our judgment then was that there was too much zeal to last; that there was hardly enough of the natural article in the whole denomination throughout the country to keep up an eight days' camp-meeting, and that any artificial stimulation of zeal would soon exhaust itself.

The past week, we went up to the Weirs' meeting again,—this time by invitation, to read an essay. The meeting, we are bound to say, has always been conducted on a pretty broad basis. At the time of our former visit, being detected in the audience, we were called upon for remarks; and our plea for the largest fellowship (the subject under discussion admitting of that line of address) appeared to be well received. This year, being cordially invited by the Committee of Arrangements to take part in the meeting, we had no hesitation in accepting; and our essay found in its small evening audience in the hotel parlor a gracious response. Dr. Peabody had spoken in the same place in the afternoon, and so the conservative ballast was ample. But we could not help getting the impression that this missionary enterprise is nearing its end. The attendance this year has been small. Very few of the ministers have put in an appearance. Those who have come by invitation to do some special service have for the most part come only for that service, and have departed as soon as it was over. And the meetings have been cut down from eight days to four and a half.

These things certainly indicate a slackening of interest. The condition of things, however, was explained by those most interested as the result of several special causes. And, first and foremost among these causes, they put the fact that for the two previous seasons the weather during the week of the meeting had been excessively hot, and that people who had then come hoping for a week at a cool summer resort had been frightened from trying the experiment again. Unitarian zeal could not, certainly, be expected to keep pace with the zeal of a thermometer that goes up to one hundred. This year, it has been delightfully cool, and the lake and the mountains have been in their glory. Then, again, it was said that at the previous meetings too much was attempted. The meeting was held too many days, and too many sessions were put into a day, so that people were really wearied instead of refreshed.

And the persons who thus explain the diminished interest do not admit that the enterprise is going to die. They think that the reform inaugurated this year in the length of the session, and, to some extent, in the character of the meetings, will tend to put the enterprise on a more solid and permanent basis. They are disposed, too, to recognize the fact that Unitarians will not go to a camp-meeting, as the emotional pietists do, *to get* religion, or even to *enjoy* their religion as something apart from the rest of life, but only for the sake of a general enjoyment and refreshing in all the associations of the time and place. And, recognizing this fact, they are disposed to accommodate the arrangements of the meeting to it,—allowing time for pleasure excursions to the many points of interest in the natural scenery of the neighborhood, and for that social intercourse out of which many think they derive a large part of the benefit of the occasion.

With such changes, it is possible that the Grove Meeting may be continued. The meeting this year, in spite of the small attendance (except on Sunday when there were good audiences), has been an interesting one to those who have been present. And there seems to be no reason in the nature of things why people of liberal beliefs should not hold meetings out of doors as well as in halls or churches. It is not necessary to have emotional demonstrativeness in an out-door meeting more than in an indoor meeting, though it is necessary, perhaps, to have more living power than Unitarian ministers have usually been trained to use. And there is doubtless a temptation in such a meeting to use lung-power in the place of brain-power, a temptation to be strenuously guarded against. Assuming that proper precautions be taken against this and some other liabilities to error, it seems to us that, in the present tendency to long summer vacations from labor, a part of the time may well be given to a reasonable amount of such mental and moral stimulation as may be obtained from bringing people of various societies and communities together in a meeting like this at Weirs.

WM. J. POTTER.

"THE UNDISCOVERED COUNTRY."

While Cardinal Newman was yet in his Birmingham oratory, from which he was so reluctantly dragged to be a prince in his church, I visited about daybreak the chapel there in which he used to celebrate early mass. I wished to see if there were legible in that face any sign that could suggest a solution of the problem how it came that a great and learned man should abandon his age, turn from his scholarly circle, leave his friends, give up the fairest prospects, and devote his genius and culture to the work of muttering before wafers, bending before images, parading in tawdry vestments, and teaching young men to do the same. With the exception of our small party,—my wife, myself, and a lady who belongs to the English Church,—only one auditor had come at that early hour, an Irish servant girl. In a corner of the unlighted chapel, in that murky morning, with the assistance of two neophytes and one tallow candle, the famous Father Newman went through the mass. A strange face! At times, it seemed the ideal of a witless crone going through formularies of witchcraft. The sight of it became painful, and my eyes wandered to the only picture visible, St. Francis in ecstasy. When I looked back, Father Newman's head happened to be just this side the candle, which made a halo around it. The bold outlines of head and feature stood in relief: all that nature meant in that brain seemed shadowed out. Another moment, the glory was gone: there was visible in the corner only the tallow-candle and what all the promise of nature in that man had come to,—a face with light gone out, muttering forms whose light had gone out, and beneath their sad cry, as if to the painted saint in his genuine ecstasy, "Give us, Francis, of your oil!"

When the dismal affair was over, and the aged man had gathered up his books and with feeble step passed out through a blind way, we went out, and found the murky night fog cleared, the sun risen, the birds singing their Vedic hymns to the Dawn. I said to the lady with us, "How can such a phenomenon be explained?" She answered, "By the blinding splendor of man's least glimpse of the infinite." No doubt, it has been for what man believed his glimpse of the infinite that man has scorned his common sense and his transient world. Only for that pearl does man sell all he has. But, now that all trustworthy tests have proved it a mere Roman pearl at best, might one not suppose that human nature would adapt itself to fact and reality? And is this world then so poor, is there so little in glimpses of the infinitude shining in the eyes of children, in the loveliness of man and woman, in love and friendship, that one glimpse of some other world may rightly eclipse this? I cannot help believing that, in this respect, the man of to-day is generally the victim of a philter, a potion distilled out of the hells and heavens of ancient belief, and mastering his nerves after the infernal fires are extinguished, the celestial retorts shattered. I suppose that the stoutest free thinker, if shut up all night amid the tombs of Westminster Abbey, might become conscious of some drop of this supernatural philter in his system. It seems to require a special drill and training to keep the rein over the nerves in the hand of reason. There will probably be, in the coming college, a chair of common sense to train in people some principle by which they may be able to distinguish complete from incomplete inductions. At present, any will-o'-the-wisp appears to be a sufficient glimpse of the infinite, even to well-informed men.

Here is a bit of personal experience. Not long ago, I had a queer dream. In the night during whose small hours the Affirmation Bill was to be voted on in Parliament, I dreamed that the bill had been lost by "two or three votes," to use my words on awaking. An hour or so later, the news came to our suburb that the bill had been defeated by a majority against it of three. It was, no doubt, a notable coincidence, because no paper of either party had dreamed of any defeat except a majority for the government too small to go into committee with,—say ten or fifteen. My own prediction had been that we should win by thirty. Nevertheless, such was the dream and its near fulfilment. I casually mentioned it to a friend or two, and soon after was stopped on the street by several Spiritualists, who congratulated me on having received a convincing proof of the spiritual universe. I am hearing of this little dream on all sides, enlarged and improved, and am in daily fear of finding myself paraded as a converted sceptic. But, in all this, nobody has asked me to tell them the precise fact. I have been an inveterate dreamer through some eighteen thousand nights, and it is not preternatural that one single dream should come true. I have had a previous experience of the peril of even a suspense of judgment as to any alleged fact, so quickly do the superstitious catch at any straw that seems to suggest a supernatural universe. Mr. Irving Bishop, holding my hand in the presence of a company of scientific and literary men, discovered a small card which I had concealed in his absence. Dr. Carpenter's theory that this was done by unconscious muscular guidance by the "subject" did not strike me as a sufficient explanation in my own and one or two other experiments. I expressed that doubt in a note to a London paper, and soon found my hand cordially shaken by the children of eternal glimpses. It now appears to me certain that Mr. Irving Bishop's more important performances succeed by help of confederates. There is not the slightest doubt that it was by mere trickery that he read the number of a bank-note,

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for he refused one after another every person known in London, and succeeded only with an unknown individual from Manchester. Concerning the antecedents of this individual, inquiries have succeeded only in proving that he was one of Bishop's "subjects" in Manchester, and was sometimes seen with him in London.

This bank-note business has been fatal to Bishop's pretensions to the consideration of scientist. It has been proved that, when the "subject" is blindfold and cannot guide him to the object he has hidden, the object remains hidden. Unless guided by the subject, Bishop is not guided at all. It is now proved that he is willing to pretend that his tricks are scientific experiments. He now announces that he means shortly to discontinue his public performances, in order "to resume my investigations of the mysteries of the East." This may appear a mysterious remark of Mr. Bishop's, but I assure you it is of great significance. Spiritualism came here from the West. Its mediums, so far as they professed to work miracles, have been successively exposed in London, until not one remains to represent a glimpse of the infinite. There are eminent believers in Spiritualism still, but Crookes and Wallace have been compelled to witness the exposure of the impostors on whom they based their belief before the public. We now have no medium of note in London. I could not write here the name of any medium in England giving "physical manifestations." But the "glimpses" are not to be snuffed out that way. Suddenly, Spiritualism comes to us from the far East, comes with a chocolate complexion, professes to have got nothing from the West, calls itself "Theosophy," "Esoteric Buddhism," and to be about to give us by degrees the secret of the universe as preserved by an association of adepts in India through the lapse of ages. When Bishop speaks of resuming his studies of "the mysteries of the East," it must not be supposed that he will leave London. There is now a Theosophical Society in London which already numbers among its victims such fine brains as those of Edward Maitland and A. P. Sinnett, and it is to be feared that Henry Sidgwick and the Rev. Mr. Haweis are far on the same road. For whatever may be said of "the undiscovered country," Spiritualism is a bourne from which few travellers return. Last week, Sir Lewis and Lady Pelly gave out invitations for an afternoon company to hear Mr. Sinnett explain "Esoteric Buddhism." It turned out to be nothing but an exposition of the theosophisticism of Mr. Olcott and the spiritism of Madame Blavatsky masquerading in the growing prestige of the *Light of Asia*. Of this, Mr. Sinnett was no doubt unconscious; but, when I asked him in the presence of the company what connection there could be between the Theosophists and Buddhism, he gave me the unsatisfactory reply that Buddha was a distinguished "Adept." What has befallen the author of *The Pilgrim and the Shrine* may be discovered by reading *The Perfect Way*. The latter book is the joint production of Edward Maitland and Mrs. Dr. Anna Kingsford. I understand that these Hindu and Thibetan Adepts claim to have inspired Bulwer's *Zanoni*, and that, since the Maitland-Kingsford book appeared, they sent over a message that it contains potentially the secret they (the Adepts) have kept for thousands of years. They (Adepts) have, in a high episcopal way, appointed Maitland and Mrs. Kingsford (wife of an English clergyman) to head the English branch of the Theosophical Society, as the only condition on which they would impart the secret doctrine. The lady and gentleman consented, and were elected. They note that, by a coincidence, they were chosen on January 7, festival of "the Kings of the East." Some even note that the lady's maiden name, Anna Bonus, comes near being the "Acceptable Year"; and King's-ford signifies the path opened for the Kings of the East. But one would like to know more of these Oriental Magi. I asked Mr. Sinnett whether there would be a chance of my meeting one of the "Adepts," if I went to India. He said there was not the least. "You will be able to see Madame Blavatsky and Dr. Olcott, of New York." No doubt. But I would like to see a regular "Adept" whose complexion will wash. Especially as an Anglo-Indian barrister tells me that the Theosophists have a veiled oracle, named Rantoon (or something like that), residing in the centre of Thibet. The Theosophists converse with him from afar, but nobody has ever yet been able to get a realistic "glimpse" of this prophet. Perhaps Mr. Irving Bishop may discover him; but, at present, it looks much as if the making of Oriental mythology is not altogether a thing of the past. It seems a phenomenal thing that the overpowering other-worldliness of our ancestors should at last evolve a new church in London, based on belief in the inspiration of Hindu dervishes and the divine sanctity of a Veiled Prophet in Thibet and Seer of the Seven Heavens. Of course, that implies utter reversal of the idea of evolution. To find the climax of our race, as to knowledge and illumination, among Hindu or Syrian barbarians, living in a pre-scientific age, is, for the believer in any law of progression, to put darkness for light and light for darkness. It may be, however, that good will come out of it all. My friend, the Rev. Mr. Haweis, boldly includes the spiritual phenomena, or "transcendental physics," with the Biblical miracles. "Do you not," he lately asked his fashionable congregation, "call to mind the trances of David and Solomon, the voice heard by Samuel, the lights seen in the presence of the Shekinah, and the use of the crystal in connection with the Urim and Thummim?... Why, the Bible is full of witchcraft as well as of messages from the Lord!" This eminent clergyman admits that these things are similar to "the oracles of Delphi and the gifts of healing among the Egyptian priests." It may be that this is the beginning of the end. As little by little solid and sensible men of the world, dozing comfortably on their pew cushions, wake up to the fact that they are committed to a gigantic system of spiritism, that the traditions they thought so dignified are but Biblical versions of the performances of Eastern Irving Bishops, Slades, and Homes, it may be that they will become tired of spending their money for dust-cakes painted like bread. It may be, too,—which is more important,—that as the world becomes more cultured, the human mind more refined, these glimpses of the infinite will be felt as adding new terrors to death. Of all that profess to have revelations concerning things beyond the grave, who has told us, who now tells us, of anything there so sweet as love, friendship, and health in this world, or of anything so attractive as unconscious, dreamless rest after life's labors? It may be individual consciousness will survive death. If so, let us hope that it will not be under any such conditions or in any such region as those rumored to have visited the glimpses of the spiritualistic moon, whether eastern or western. MONCURE D. CONWAY.

HISTORY.

Geologists only know the crust of this planet. That is, only the skin, so to speak, of the globe is accessible to their observations, which are limited to the small distance of ten miles from the surface toward the centre, the total distance being some four thousand miles. In like manner, the historian's data confine him to a retrospect of some twenty-five or thirty centuries, when his backward glance finds itself involved in the twilight shadows of fable and prehistoric time. Hitherto, only a few countries, nations, and races have had a history or been historic. Barbarians are as unhistoric as plants or the lower animals. The vast empires of Asia furnish but little material for the historian. They at a very early period reached a certain low stage of development, and then were stricken with stationariness and immobility, so that one century of their past is as like another century as one pea is like another, to use the homely horticultural illustration. Asia has in fact never advanced beyond the theological stage of evolution.

Asiatic humanity has hitherto been a vast anonymous multitude, countless as the sands upon the seashore, without individuality, without citizenship, blindly obedient to force and unbending tradition and to arbitrary personal power. Like ants, bees, and beavers, the Asiatics have gone on from time immemorial repeating their industrial and artistic methods from age to age, without improvement or versatility. In fact, Tubal-Cain was the last inventive genius that Asia has produced. But the ten-thousand-yeared lethargy which has hitherto brooded over the vast regions and populations of the Orient is beginning to be disturbed. Europe, which was originally peopled from Asia, is beginning to arouse the mighty continent, which was the cradle of the leading races, from its dreams and mystical reveries. India and China are, erelong, to be the seats of a rational, modern civilization.

What is called ancient history means mainly the history of Greece and Rome, which were for ages the sole radiating points of light and civilization. In those two countries, man first became a citizen and legislator; that is, first exercised his regulative faculty, or reason, in the conduct of his social and political affairs. After the decay of pagan civilization, there was a social chaos, during which the history of the European nations, with the exception of the Spanish Saracens and Italian republics, may be summed up as "a mere battle of crows and kites." Might made right. Reason, or the regulative faculty, was in abeyance. Imagination overpowered it. Robber barons, with iron pots over their thick skulls, were the ruling class. But the human race, being of a tough, much-enduring fibre, finally emerged from that long, dismal twilight, and took a new and more hopeful departure. Suffice it to say that civilized man has at last reached the stage of a rational social and political evolution. But our higher reason tells us that society is not yet what it ought to be, but that by patient endeavor and persistence it may ultimately be made what it ought to be. Man is *human* only so far as he is reasonable and intellectual. The mind is the man, in the higher sense of the word. So far forth as the human being is the creature of capricious impulse and appetite, of mere inherited belief, usage, and custom, or of prejudice, superstition, and blind habit, he is only an animal. Old-fashioned governments of force and personal authority are badges of barbarism and animalism. If all men were thoroughly intelligent and rational, government would not be the complicated, expensive affair that it now is. The political system of this country proceeds upon the assumption that the masses are capable of self-government. And so they are, when they are disciplined and educated to it, but not otherwise. Meantime, the nations cannot expect to pass from under the yoke of strong personal governments to popular self-rule, except through many tribulations, temporary failures, and obstructions.

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Imported ignorance and superstition are already blocking the wheels and embarrassing the operations of our free American system of popular sovereignty; while the land and wealth of the country are being remorselessly and rapidly appropriated by gigantic monopolists, individual and incorporated. Just now, the outlook here is discouraging for the friends of social and political equality. We are already beginning to learn by sad experience that enormous populations, when they are not of the right sort, are, as Emerson says in one of his essays, like moving cheese,—the more, the worse they are for our purposes.

Mankind seems, indeed, to consist largely of what may truly be called "guano-races," who are so animalized that the franchises of a free citizenship are worse than thrown away upon them,—are literally pearls cast before swine. When called upon to engage in the deliberations of a political assembly, they are capable of nought but sound and fury, signifying nothing. When they exercise the right of suffrage, some vile demagogue is sure of their support. According to present appearances, our great Western republic is likely to be injected erelong—unless precautionary measures are adopted—with such an excess of human rubbish from beyond seas as to make universal suffrage a peril and a nuisance in connection with a free and easy system of naturalization.

The experiment of our good old Commonwealth in erecting huge barracks for the housing and support of alien paupers having resulted in her being cursed by the objects of her bounty, and stigmatized by a vile Yankee renegade and demagogue-other States are not likely to copy her example. Meantime, popular sovereignty and popular education, in spite of all temporary obstructions and discouragements, are yet to be the rule throughout the area of civilization. For the civilization of to-day is armed with irresistible powers, and its trend is in the direction of popular freedom. Society cannot fail finally to be reconstructed the world over according to the ideal of the higher reason, or supreme regulative faculty of the mind. It is needless to say that our American institutions were organized in accordance with that ideal, and sooner or later they are bound to be a perfect success.

B. W. BALL.

THE SECRET OF THE EAST;

OR,

The Origin of the Christian Religion and the Significance of its Rise and Decline.

CHAPTER VII.

Daybreak.

And many of them that sleep in the dust of the earth shall awake.—DANIEL xii., 2.

The revival of rationalism at the beginning of the sixteenth century forms the turning-point and the most interesting era in the history of the Middle Ages; for all the developments of our present civilization can be traced to germs which then first ventured into the light of day. But the researches of the few free-thinking historians of that period have been sedulously perverted by the hired pettifoggers of the Christian cliques. The insurrection against the authority of the Church has been ascribed to the national antipathies of the Latin and German races, to a revival of Latin literature and paganism, to the lessons of the Crusades, to the intrigues of the Spanish Jews, to the pantheism of Averroes and other Moorish philosophers. The most extravagant theories have been elaborated to avoid the confession of the simple truth,—that the excess of the evil itself produced a reaction which led to its abatement.

Like the idol of the Baal priests, insatiable devourers sooner or later swallow an explosive mixture; and the very triumphs of an intolerable tyranny have thus often led to its overthrow. The power of the Roman Empire was broken by the revolt of barbarians whose troops had been trained in the imperial armies. The Turks selected their janizaries from the stoutest young men of the vanquished Slavonians, and these very janizaries eventually compassed the ruin of the Ottoman Empire. During the first ten centuries of the Christian era, the power of the Church was balanced in the North by the untamed pride of the Teutonic princes, and in the South by the lingering influence of pagan philosophy. The fanaticism of her militant apostles prevailed against valor and common sense, but the plenitude of her triumph proved fatal to her supremacy. Europe had become an ecclesiastical allodium. Wealth, the treasures of literature, the control of the censorship, the institutes of learning, were almost entirely in the hands of the clergy. Legislators were their obedient tools. The civilization of the Moors had been annihilated. The high-schools of Toledo and Cordova had lost their protectors. The establishment of the Inquisition and the vigilance of her spies insured the punishment of non-conformists. In less than a century, the prodigious number of convents had more than doubled. In 1450, the Franciscans had sixteen thousand two hundred convents. In 1520, the subdivision of the order known as the "Observants" had thirty-four thousand monasteries of their own. In the fifteenth century, the Dominicans and Augustinians had spread all over Western Europe. In many parts of Spain there were six friars and two priests for every dozen workingmen. In Spain and Portugal, the Jews had shared the fate of the Moriscoes; and, in Germany, the Inquisitor Hogstraaten attempted the destruction of their entire literature, with the exception of the Old Testament. Free thinkers were not only unaided in the pursuit of truth, but effectually debarred from its dissemination. The Church controlled the whole machinery of education, and the votaries of knowledge had to become priests or monks. Among the many millions who entered the monasteries in search of peace or in quest of the refectory, a few hundred came with higher aims, and their unselfish love of truth drove them to a fierce rebellion against the power of her enemies. The Church that tried to digest this mixture of monachism and philosophy found that she had swallowed the prescription of Daniel. The font of her consecrated water had been vaunted as the fountain of truth. All other well-springs of knowledge had been stopped, and pilgrims whose thirst could not be stilled with sophisms had been admitted behind the scenes. The revelations that dispelled the shadows of the Middle Ages did not come from Cordova or Bagdad, but from the strongholds of the Christian hierarchy. Luther, Campanella, Eckardt, Charron, Roger Bacon, Lipsius, and Jordan Bruno were monks. Duns Scotus, Vanini, Abelard, and Woolston were theologians. Jean Meslier was a Catholic clergyman. These men, and hundreds of their contemporaries, had entered the Church without any special bias in favor of anti-naturalism. In Northern Germany, the word "*Pfaffe*" (a Romish priest) had never ceased to be a synonyme of everything unmanly and contemptible. In Southern Italy, the descendants of the old hero race still cherished the traditions of their forefathers, and hated the chains which they were unable to break.

In the hearts of such men, the study of ancient history, the echoes from the paradise of the past, and the knowledge of the true character of the moralists who had sacrificed that paradise to force their way to the throne of the world,—this knowledge, and the comparison of the past and present condition of their native lands, must have produced a degree of indignation which we can only conceive by imagining an analogy of our own country and age.

Suppose that the Californian Chinese manage to propagate a superstition which finally enables them to subvert the civilization of the North American continent. The new Celestial Empire is governed on the principle of Buddha, that all earthly possessions are vain, and that salvation can be obtained only by suppressing our natural instincts. By the alliance of Pagoda and State, the Buddhists secure the aid of the civil powers, and, in return, sanction the basest tyrannies of the secular rulers by inculcating the duty of passive submision to "the powers that be."* In the summit regions of the Rocky Mountains, a few Anglo-American tribes still maintain the independence of their Republican forefathers; but the farmers of the plains are captured, branded like sheep, and divided in chain-gangs to work for the monks of the Buddhistic convents that spring up like mushrooms in every town. Turner Halls, gymnasiums,† and public baths‡ are suppressed as "fleshly vanities," tending to divert the minds of men from things spiritual. Our public libraries are demolished;§ some of the larger volumes are packed off to the monasteries, not from an appreciation of their literary value, but for the sake of their flyleaves and blank margins, which are to be used for the record of Buddhistic ghost stories. The New England universities are closed by order of the Grand Mandarin.‖ Industrial progress is limited to the invention of improved machinery for the torture of heretics. The government bounty for timber plantations is discontinued. The forests are devastated, and the bonzes advise the proprietors to avert droughts by prayer-meetings. The Grand Lama instructs his provincials to suppress unbelief by the enforcement of an elaborate penal code. Thousands of scholars are burned alive for maintaining the difference between one and three. Mathematicians are treated as enemies of the human race.** The professors of the Washington Observatory receive forty bamboo stripes for demonstrating the annual motion of the earth, and twenty-five extra for maintaining her diurnal motion. Public festivals are enlivened by the wholesale burning of misbelievers. All cities, all schools, all places of public resort are infested with the spies of the Mongolian Inquisition. Clerical terrorism depopulates the land. Misery and famine follow in the wake of the Buddhistic propagandists. The industrial classes abandon their homes by thousands. Buddhistic monks fatten on the spoils of the exiles; but before the families of nonconformists are permitted to depart, their sons and daughters are dragged away to the slavery of the Mongolian convent. Would we not, like the Span-

* As long as their own necks were in danger, the clerics of the early Christian Church inveighed against tyranny and intolerance; but, as soon as that danger was past, the doctrine of passive submission to injustice bore its natural fruit, and the lot of the European peasantry became infinitely worse than that of the so-called slaves of the Roman Empire and the Grecian Republics, where their servitude was so often merely nominal, as many of them were employed as pedagogues and artists,—nay, as bankers, actors, and historians. Besides, the worst Roman despots enslaved only foreign prisoners of war, while the Christian princes, bishops, and abbots enslaved their own countrymen, and treated them with a degree of relentless and systematic inhumanity that produced an incomparably greater aggregate of misery than the occasional truculent caprices of the pagan tyrants.

† The Olympic festivals and the Capitoline games were suppressed by order of the Christian Emperor Theodosius, A.D. 394.

‡ The Spanish clergy abolished the public baths of the Moriscoes. Even baths in private houses were at last interdicted.

§ The Christian monks destroyed the Serapian Library of Alexandria and murdered the citizens who resisted the vandalism, A.D. 389.

‖ The University of Athens and the academies of Berytus and Thessalonica were suppressed by order of the Christian Emperor Justinian.

** Justinian and several of his successors issued edicts for the "suppression of mathematicians."

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ish Moors, tear our children limb from limb to preserve them from such a fate?

Yet all this is a mere outline of the change from the civilization of the nature-loving pagans to the barbarism of the Galilean pessimists: the realities of the Middle Ages supplied the details of the dreadful contrast. The very stones of the South-European convents still proclaimed the godlike forms of the men who celebrated life as a festival, and whose desecrated temples now housed a whining brood of nature-hating and nature-hated caricatures of the human shape.

The peasants of the North still cherished the battle-hymns and hunting-songs of their free forefathers, while their children were forced to chant the puling cant of the Christian litany. The traditions of the folk-lore still preserved the memory of a time when the arena of life awarded its wreaths to valor and manly strength, while now hypocrisy and servility were the beaten roads to advancement. Wasted fields, starving hamlets, and gloomy cloisters covered the face of the earth where sculptured ruins mourned the glory of bygone times; the temples and palaces of Italy, the academies of Greece, the sacred groves of Daphne, the shady mountain forests of Taurus and Lebanon, had been devastated to fatten the foul vampires of the Galilean Church.

Nor need we doubt that the clearer-sighted students of ancient literature had discerned the change which had come over the moral world. No educational bias could entirely blind them to the glaring contrast between the logic, the critical acumen, the manly eloquence, the noble self-reliance, the sublime poetry of the Pagan philosophers and old Hebrew prophets, and the idiotic rant and disgusting sophistry of the monastic writers. No great poet, no independent philosopher, had appeared for the last eleven centuries. The Muses had fled the desecrated land; the laurel withered in the soil of pessimism; Nature had revenged herself upon her enemies. The philosophers of the sixteenth century might fail to recognize the secret of pessimism, but they could not help seeing the result of its tendencies, the stultifying, soul-diseasing, unmanning, debasing, and earth-blighting influence of its dogmas. They saw that hypocrites and sycophants prospered, while thousands of free thinkers, many of whom they must have known as the truest of Nature's noblemen, had to rot behind prison walls, or could fertilize the seed of liberty only with their blood. What had the world gained by its conversion from Naturalism to Anti-naturalism? "Faith," blind faith, the supposed soul-saving merit of mental prostitution, as the only recompense for so many sacrifices. And now the foundations of that faith proved unsound, nay, utterly unsubstantial and untenable. The honest inquirers into the evidences of the saving faith awakened to a recognition of the fact that the supposed heavenly star which had lured the last forty generations to neglect and ruin their earth was the *ignis fatuus* of a bottomless swamp. In short, the fearful truth dawned upon them that the paradise of antiquity had been sacrificed in vain. They could no longer doubt that the chains which galled the noblest races of Europe were an unmixed curse, and the worst curse which had ever befallen the children of men. That this conviction begat a thirst for freedom which often overcame the fear of death is proved by the martyrdom of the twenty-six thousand Protestants, in the noblest sense of the word, who in the course of the sixteenth century bartered their lives for the luxury of breaking the silence which threatened to crush their hearts.* Those who declined the crown of martyrdom or hoped to see the dawn of a better day, and yet wished to promote its advent, adopted two indirect methods of attaining their object. They veiled their revelations in the language of allegory, like Eckardt, Silesius, and Campanella, or they published their views in the name of former free thinkers, and for the feigned purpose of refuting them. The latter plan was adopted by Reuchlin, Lipsius, and Woolston, and with eminent success by the precursor of Voltaire, Lucilio Vanini. Thomas Woolston's *Apology* is not weaker than his statement of the heresies he pretends to controvert. But Vanini's *Amphitheatre* anticipates the best arguments of Voltaire, Hume, and Thomas Paine. The masterly exposition of these arguments—in pretended quotations from the writings of obscure heretics—is followed by a not less masterly burlesque of the monkish method of controversy, clumsy dogmatism, personalities, and swaggering threats. Yet this scathing satire not only received the imprimatur of the government censor, but was published with the special recommendation of an ecclesiastical college, and did, probably, more to disseminate anti-clerical tenets than any work of the professed reformers. But no man can always wear a mask. In Toulouse, Vanini discovered himself to a better-masked bigot, who hastened to betray him to the Holy Inquisition. He was burned at the stake. Jordan Bruno, Savonarola, Leszynski, Arnold of Brescia, Stephen Dolet, Mathew Hamount, were tortured and burned. Campanella was racked and persecuted till a merciful death ended his misery; Roger Bacon was persecuted and exiled; Thomas Woolston died in prison; Eckardt, Abelard, and Lipsius were bullied into silence. Their works were burned, their disciples were suppressed; but their labor had not been in vain. Their fate had proved that only the success of an open rebellion could liberate the human race from the hell of Anti-naturalism; and only in this sense is it true that the fiendish intolerance of the Middle Ages has promoted the progress of European civilization.† The tyranny of the Church led to the Protestant Revolt, as the tyranny of the French autocrats led to the French Revolution. Christian intolerance has promoted science as the plague has promoted the quarantine.

FELIX L. OSWALD.

*Between 1500 and 1580, the Inquisition murdered two hundred and seventy thousand non-conformists. Nine-tenths of these were American pagans and Spanish Mohammedans and Jews; the rest were Caucasian sceptics.

†Every *ne plus ultra* is interesting, and the impudence of Jesuitical sophistry has never surpassed the following dictum of a Protestant Jesuit: "So large a thinker as Albert Réville has expressed his belief that the intolerance of Christianity indicated *a passionate love of truth*, which has *created modern science*. He says that, 'if Europe had not passed through those ages of intolerance, it is doubtful whether the science of our day would ever have arrived.'" —*North American Review*, May, 1883, p. 473. In justice to the honor of our age, I must quote another contemporary. "The persecutor," says W. H. Lecky, "can never be certain that he is not persecuting truth rather than error, but he may be quite certain that he is suppressing the spirit of truth. And, indeed, it is no exaggeration to say that the doctrines I have reviewed represent the most skilful and at the same time most successful conspiracy against that spirit that has ever existed among mankind. Until the seventeenth century, every mental disposition which philosophy pronounces to be essential to a legitimate research was almost uniformly branded as a sin; and a large proportion of the most deadly intellectual vices were deliberately inculcated as virtues.... In a word, there is scarcely a disposition that marks the love of abstract truth, and scarcely a rule which reason teaches as essential for its attainment that theologians did not for centuries stigmatize as offensive to the Almighty."—*Hist. Rat.*, vol. ii., p. 90.

"Every man loves liberty," says Ludwig Boerne; "but the unjust claims it for himself alone, the just for all." Between dogmatism and the "love of truth" there is just as much difference as between despotism and the love of freedom. A disposition to *take liberties* would be a queer claim to the merit of liberalism. In the last eight years of his reign, the Czar Nicholas sentenced forty-two thousand political prisoners to the Siberian mines or the worse misery of a Russian jail, and at his command eleven thousand Polish boys were torn from their parents and dragged away to the military barracks of Eastern Russia. These exploits of the Slavonic Pope the eulogist of Mons. Albert Réville would probably ascribe to a passionate love of liberty,—the liberty of tyrannizing his subjects. For more than eleven hundred years, the activity of Monsieur Réville's passionate friends obstructed the progress of all sciences, with two exceptions; for it cannot be denied that they successfully cultivated the science of forging miraculous biographies and the science of suppressing free inquiry.

EDITORIAL NOTES.

AN exchange observes that it "is an insult to the marble to make its polished surface bear a chiselled falsehood," and adds: "Of one whose life was notorious for crime, yet of whom it was said that he 'fell asleep in the Lord,' Carlyle asks indignantly: 'Asleep in the Lord? If such a mass of laziness and lust fell asleep in the Lord, *who*, fanciest thou, is it that falleth asleep elsewhere?'"

THE *Congregationalist* makes the following note: "A Romish priest of Newark, Ohio, says that he has celebrated fifty-six marriages of Roman Catholics with Protestants. In watching them subsequently, he has seen eight Romanists become Protestants, and only three Protestants become Romanists. Whoever studies a Roman Catholic neighborhood in the midst of Protestants for a few years will see ample evidence of the weakening of the hold of Romanism upon it."

THE Concord correspondent of the Springfield *Republican* (Frank B. Sanborn) writes to that journal, under date of July 28, that the day previous, "in the morning, Dr. Harris, by logical demonstration and a strict use of the insights and presuppositions of philosophy, proved the existence of the Christian Trinity in one substance and three persons." Remember this intellectual feat was performed in the morning, Friday, July 27, 1883, by Dr. Harris, at Concord, Mass.

OUTSIDE the story books, it is not always safe to place too great faith in the immediate good results of generous and kindly actions. A Peoria Sunday-school found this out, when it invited a number of roughs to attend one of its excursions, in hopes that their association with Sunday-school scholars would have a refining and reformatory influence upon them. But the result was that there were seven fist fights during the day. One of the pupils was among the whipped, and three of the sinners have gone to jail.

BARON HENRY DE WORMS of the House of Commons has received the following letter from Amsterdam, under date of July 4:—

Sir,—In my own name, and in the name of some German friends who read your speech of last Saturday, I wish to express to you our full approval of every word you spoke on this occasion. The anti-Semitic movement is a stigma upon German civilization. At the same time, we think you would do much better not to speak about such matters. You have voted for the expulsion of Mr. Bradlaugh from Parliament. You have certainly not the right to complain of persecution as long as you persecute others. I am, etc.,

G. DIETSCH.

A REMARKABLE instance of the fidelity and sagacity of the dog happened on Friday last at Milford Haven, and is recorded in the daily papers. Two men named Davies and Taylor were out in a boat which was swamped. The former of these was the owner of a dog; and, while the men were struggling in the water, the animal caught hold of Taylor with the object of supporting him. Finding, however, that it was not his master to whom he was rendering this assistance, he relinquished his grasp, and went to the aid of Davies, his master, supporting him until he was rescued by a passing steamer, the other man being drowned.—*Nature*.

W. BOURKE COCKRAN, in a Fourth of July speech in New York, said:—

Above all, let us on this day, when our political conduct is before us for inspection, resolve that free speech shall never be invaded in this land of liberty and of law. While we can discuss public measures and public men, we are all law-makers; for we are forming that public opinion which in a free country controls statesmen and shapes their policy and legis-

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lation. As an element of free speech, a free press must always be the object of zealous care in a well-ordered community. The importance of free newspaper discussion, forming as it does a channel for the interchange of ideas between men widely scattered in territory, but closely allied in interest, can never be overlooked. It is true that the liberty granted to the press may often be abused and frequently degenerate into license. Indeed, the exact bounds to which it should be confined have been the subject of much speculation. But, to my mind, the absolute liberty which it is permitted is the best guarantee against any gross abuse of its privilege.

THE Boston *Transcript*, mentioning Secretary Folger's desire that some female clerk in his department should be promoted without running the chances of the civil service examination, which led to the promulgation of the rule that heads of departments could promote from one grade to another by requiring the persons designated for promotion to pass, not a competitive examination, but the ordinary examination which has been customary in the departments, remarks: "Civil service reform can stand any amount of buffeting from its enemies, and has in fact won its way into the administration of the government in the face of the ridicule and resistance, more or less open, of nearly all the practical politicians. But it will not survive treachery among its friends. Weakness and pliability under the private purposes of persons in power on the part of the commissioners will quickly bring the whole thing into contempt.

REV. J. GILMOUR, an English missionary to India, states that the Buddhists of that country have a very easy and practical method of praying. Printed prayers are put into a wheel; and the person who wishes to pray them simply has to turn a handle attached to the wheel, and the prayers are considered to be duly offered. The Mongols have patent family praying-machines; and, oftentimes, the aged grandmother, who is unfit for any other work, is set to grinding out the prayers for the whole family. But a better device even than this is now commonly adopted. The praying-machine, filled with the requisite prayers, is connected with a windmill, which turns them safely and expeditiously, thus saving all hand labor. Clock-work has also recently been utilized to drive a cylinder filled with prayers covering all possible human needs. Dr. Cullis may find a serviceable hint in this Buddhist fashion, by which the number of his faith-cures can be increased.

A NEW religious society, on a very liberal and useful basis, has been organized in Boston, to be called the Appleton Street Chapel. Mr. William G. Babcock, lately the efficient minister of the Warren Street Chapel, is to be the minister of it. It puts forth the following statement:—

The Appleton Street Chapel originated with teachers, parents, and children who had long been associated with Mr. Babcock at the Warren Street Chapel. In order to continue together as pastor and people, they were obliged to form a new society. Their object is to do the best they can, by Sunday-school teaching, public worship and preaching, social gatherings and personal friendship, to make this a better and happier world; and they welcome to their number all who sympathize with the object. The Sunday-school and pastor's address to the young will be united in one service at 2 P.M., and the adult service will be held at 3 P.M. One evening each month will be successively for Sunday-school teachers, social recreation, literary studies, and public entertainment. The society has rented one of the halls in the Paine Memorial building on Appleton Street, and all who are interested are cordially invited to attend the opening meeting on the first Sunday in September.

THE contest between the telegraph companies and operators has led to a movement for a co-operative telegraph scheme, to which the New York *Herald* thus refers: "There is an abundance of the skilled labor necessary, and the good judgment and excellent organization displayed by the operators give promise of a business capacity that would also be essential. It is said that a very large sum of money has been collected to maintain the strikers. Why not use a part of this to build and equip the new lines, allotting to each operator such a number of shares as he can afford to take? Such a company would be based upon no 'water,' and each shareholder would be interested in the enterprise and in keeping down all unnecessary expenses. Going into the contest without the burden of paying dividends upon an enormous bogus capital, with every hand personally interested in the success of the company, and with the confidence of the public, which the operators well deserve, there would be little question as to the result of the fight."

AT the Lane Theological Seminary Commencement this year, one of the students in his oration suggested some amendments to the Presbyterian confession of faith. The *Herald* and *Presbyter* promptly denounced the young man for presuming, in his immature condition, to meddle with things so delicate and portentous, whereupon Prof. Evans of the seminary, in defence of the student's right to express his views, says: "And when, forsooth, is he to become competent? Where runneth that awful, mysterious line which he must cross to become competent? At what age can he begin to whisper with bated breath about 'such a subject' as the revision of the standards? As a matter of fact, every man in the Presbyterian Church has the right to discuss its standards. A layman can do so. A private member can do so. An elder can do so. A candidate can do so. A minister can do so. What is needed is more discussion rather than less. There would then be greater interest in the symbols. If they are what they are claimed to be, there would be deeper reverence and affection for them."

PROF. FLOWER, in a lecture "On Whales, Past and Present, and their Probable Origin," delivered at the Royal Institution and printed in *Nature*, brings forward conclusive evidence that whales were not originally aquatic in habit, but are derived from terrestrial mammals of fairly high organization, belonging to the placental division of the class,—animals in which a hairy covering was developed, and with sense organs, especially that of smell, adapted to living on land; animals, moreover, with four completely developed pairs of limbs, on the type of the higher vertebrata, and not that of fishes. This Prof. Flower considers certain; but he finds greater difficulty in determining the particular group of mammals from which the Cetacea arose. The seals are, obviously, modifications of the land Carnivora, the sea lions and sea bears being intermediate. Although many naturalists have held that the whales represent a still farther stage of the same modification, Prof. Flower thinks there are fatal objections to this view, and that the derivation of the Cetacea from the Ungulata is more probable. He indulges in the following speculation, "which," he says, "may or may not be confirmed by subsequent paleontological discovery":—

We may conclude by picturing to ourselves some primitive, generalized, marsh-haunting animals, with scanty covering of hair like the modern hippopotamus, but with broad, swimming tails and short limbs, omnivorous in their mode of feeding, probably combining water plants with mussels, worms, and fresh-water crustaceans, gradually becoming more and more adapted to fill the void place ready for them on the aquatic side of the borderland on which they dwelt, and so by degrees being modified into dolphin-like creatures inhabiting lakes and rivers, and ultimately finding their way into the ocean. Here, the disappearance of the huge Enaliosaurians, the *Ichthyosauri* and *Plesiosauri*, which formerly played the part the Cetacea do now, had left them ample scope. Favored by various conditions of temperature and climate, wealth of food supply, almost complete immunity from deadly enemies, and illimitable expanses in which to roam, they have undergone the various modifications to which the Cetacean type has now arrived, and gradually attained that colossal magnitude which we have seen was not always an attribute of the animals of this group.

POETRY.

For *The Index*.

THE PROBLEM.

With dear dead bird in dimpled hand, a child,
With wide eyes upturned to wider sky,
Met the weary problem of the Ages.
"I shall know," he sobbed, "just where and why,
When I'm a man."

"A little farther on, and I shall find
The answer." With fevered brow, the youth
Burned his midnight oil. "A little farther on,
And I shall pierce the mystic deeps of truth,—
A little farther on."

"A little farther on," the wild-eyed man
Scalded a still face with hopeless rain;
The lore of sages with their random books
Mocked and shouted in the dizzy brain,
"A little farther on."

With but an hour to live, the aged man cried:
"Farther on! I cannot, will not die."
Searching with wide, weird eyes the arching dome,
"I shall know and teach just where and why,"
He shrieked and died.

With threescore years of vain research, the sage
With conjectures of a thousand creeds
Knows not the great Wherefore more than the child
Who at his mother's knee, lisping, reads
His first baby prayer.

SARA WARD.

For *The Index*.

THE ETERNAL "YEA."

"Do not, my child, forget to pray."

Unfixed by gloss of olden things,—
The pride of priests, the boast of kings,—
Or by that mother-plea whose pain
Would lead you to the womb again,
From light of knowledge that unfolds
The fruitful riches nature holds,

I would not have you, child, forget
To follow wrong with swift regret;
For ne'er was word of duty said
By gods of heaven, or wisdom bled
From fount of human souls, to stand
In place of this sublime command.

Neglect to pray? What ill, if you
Have sunk the dream in wish to do?
Or what if you have turned your eyes,
Steadfast, to earth, from clouded skies,
To which no constant soul e'er rose
Who made not less our fellow-woes?

I charge you, spare the needless blow!
But, when the call is issued, go
Your way as men have done whose cares
Have wrought the crown your learning wears,
And from whose richest blood there came
The blush to vanquish every shame.

Oh! I could beg for you the will
To take your stand on highest hill;
For who does nearest meet the skies
Sees better of the goddess-eyes,
Though not the prayers your mother spake
Unasked the awful silence break.

HORACE L. TRAUBEL.

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The Index.

BOSTON, AUGUST 2, 1883.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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For *The Index.*

Viktor Rydberg, and Liberal Thought in Sweden.

Read before the Woman's Western Unitarian Conference, at Unity Church, Chicago, May 11, 1883.

BY MISS. A. A. WOODWARD (AUBER FORESTIER),
OF ASGARD, MADISON, WIS.

It was in Stockholm, Sweden, at one of the charming evening receptions held every week by Fredrika Bremer for strangers in the Swedish capital, that Mr. W. W. Thomas, then holding the office of United States Consul at Göteborg, and a guest of the occasion, became deeply impressed with the glowing description the hostess gave of a Swedish novel just issued, *The Last Athenian*, by Viktor Rydberg.

"It ought to be read in America," said the delightful little old lady, turning to Mr. Thomas. "Americans would appreciate it. Why cannot you translate it for your countrymen? Indeed, you must translate it," she added, noticing the smile her enthusiasm called forth. "I insist upon it."

It was not long before Mr. Thomas was as enthusiastic over the book as Miss Bremer herself, and personally acquainted with the author, whom he found the most accomplished gentleman and scholar he had ever met, and already acknowledged to be the foremost living prose writer of Scandinavia. When the consul was about to sail for his native land, in the autumn of 1865, he wrote to Miss Bremer that her command had been obeyed. Her note in reply served both as introduction to the translation and as Fredrika Bremer's farewell to the American public she had so dearly loved; for it contained the last words written by her for publication. After expressing her pleasure that her request had not been forgotten, she offered her congratulations that the American public was about to receive "the best, most genial historical novel ever written in the Swedish language." The English version of the book appeared in Philadelphia in 1869, and should be read by all who are interested in the progress of liberal thought, of rational, practical religion.

Viktor Rydberg was born in Jönköpfing, Sweden, Dec. 18, 1829. His rare intellectual gifts made themselves apparent in his early school days, and later enabled him to defray most of his expenses at the Vexio Gymnasium and the University of Lund through a multitude of literary and political contributions to the public journals. Thus, he entered a career whose significance for himself and his country has been so great, especially since early in the fifties he became connected with Göteborg's *Handels og Sjöfartstidning*, in the feuilleton of which appeared his first long historical romance, *The Free-booters of the Baltic*. This was followed by the still more characteristic work, *The Last Athenian*, which was dedicated to the editor of the Göteborg paper, S. A. Hedlund, whom the English translator calls "the Swedish Chrysanteus, a European republican, the true friend of America in her darkest hour, and a knight *sans peur et sans reproche*." Editor Hedlund evidently sat for the portrait of Chrysanteus, the hero of our romance.

The Last Athenian has taken an eminent place in the modern literature of the North; and it represents more completely than is often the case in any one work the author's intellectual and spiritual tendency, giving the clearest possible expression to Viktor Rydberg's liberal religious views. Moreover, in addition to the profound investigation displayed in important theological and ethical questions, we find in the romance a powerful and faithful portrayal of the history, manners, customs, and daily household life of the interesting period it describes, all clothed in language whose beauty and purity procured for Rydberg the rank of the foremost prose stylist of Sweden. The scenes of the romance are laid in and about Athens in the fourth century, when the Christian Church was divided into two principal sects, who were contending with the utmost bitterness one against the other, although, so far as names were concerned, separated only by a little "i." The Ho-moiousians, the so-called orthodox of the day, followers of Peter, Bishop of Athens, held that the Son was of *like*, but not of the *same*, essence as the Father; and the followers of Athanasius, Bishop of Alexandria,—the Ho-mo-ousians,—spoken of by one of the orthodox in the book as "those horrid heretics, who contend that the Son is of the same eternal, divine being as the Father."

Athens was the bulwark of heathendom. At Rome on the Tiber and Rome on the Bosphorus, in all the densely populated cities of the Great Empire, the Christians were already superior in numbers. The gift of a garment and twenty pieces of gold was the bait wherewith that fisher of men, Constantine, had drawn up souls from the depths of paganism, strengthening the power that fell into the hands of his successor, Constantius. Athens lay without the circle of the imperial court, and into its soil philosophy had struck its firmest roots. The cultivated Athenian, bound to the faith of his fathers by glorious historic recollections and the enchanting power of a sublime philosophy, found it hard to regard Socrates and Plato as the tools of evil spirits, and clung to the ancient belief with increased affection, because its existence was threatened. But the great masses hastened to exchange for the certainty of atonement for sin and eternal life a religion fitted only for great souls, for joyous, harmonious, or thoughtless mortals, and which offered little comfort to the down-trodden and oppressed, the poor, wretched, weary, guilty, and contrite in that hard, unhappy, chaotic period.

Chrysanteus, the champion of freedom, justice, morality,—Chrysanteus, the enlightened philosopher, whose whole being bore the stamp of a soul struggling toward the fountain of beauty and truth,—freely employed his wealth and his reason in his efforts to uplift and befriend humanity. He is represented as having purified from hatred and inspired with an exalted sense of morality the soul of young Julian (known as the Apostate), who had been embittered by his teachers in the Christian faith, among whom he found countless intriguers and hypocrites who made creeds at the church councils to suit their own ambitions, banishing freedom of conscience, and teaching that the power of rulers and the bondage of the people came from God. Thus, while the Christian Church was torn with internal dissensions, while cruel persecutions and wicked strife were carried on in the name of Christianity, Chrysanteus, the last Athenian, the earnest truth-seeker, was preparing the way for the spread of the true spirit of Christ. Every shaft aimed by Rydberg at the evils of the undue supremacy of the priesthood and of tyrannical dogmatic decrees unerringly strikes the evils of the union of Church and State of his own age and country. He shows how far from the teachings and spirit of Christ disputes and bitterness concerning doctrines about Christ always have led and always will lead. When Julian came into power, freedom of conscience was proclaimed for all; and, then, the faithful few, both of the old and the new religion, who had been striving to bring about the reign of reason, justice, purity, and peace, found more room than they had previously known, and heathen philosopher and *true* follower of Christ walked hand in hand toward a common goal.

The daughter of Chrysanteus, his joy and pride, the sharer of his labors, the comforter of his dark hours, the pure, noble Hermione, who had been ardently devoted to the faith of her fathers and was well versed in its grandest teachings, stricken down at last by crushing afflictions, became oppressed with gloomy doubts as to the "nature of that Power which rules the world and the fate of men, and felt that, if the problems of life were to receive a solution that would satisfy the heart, there was need of a firm faith in the all-loving Father in heaven." Theodorus, an honest-hearted Christian who had suffered much from the persecutions of the orthodox Ho-moi-ousians, and who denied the right of the priesthood to give fixed rules for the understanding of the Scriptures, had become the ally of Chrysanteus in all his charities. Although not attempting to make proselytes, this Theodorus had compelled respect for Christianity, had sown many seeds to spring up in the future, and had long endeavored to show Hermione that the step leading from her religion to his was but one from truth veiled to the unveiled living reality, and to convince her that all she had abhorred in the Christian Church proceeded from the dogmas of the priests, and had nothing in common with Christ. Her brother Clemens, who had been stolen in childhood by a Christian slave, and who was a fanatic adherent of Bishop Peter, told her that the views of Theodorus were false and heretical, worse than the doctrines of Athanasius or of heathenism itself. Still, she listened to Theodorus; for the Christ he preached was indeed different from anything she had seen manifested in the contentions about her. The words of this Christ she thought the simplest, most sublime, the lips of man had ever uttered; the tidings he proclaimed, the mission his death completed, the highest possible proof of divine wisdom and love. In the hour of her dire need, at last, the New Testament became to Hermione something "in comparison to which Plato and Porphyry were as night to day; and it made all the deeper impression on her because no conceptions of Christ had previously been beaten in to disturb its force." In Christ, the man who bore everything that can be heaped upon mortal in the way of poverty, contempt, care, and anguish, yet renounced neither courage, power, faith, nor gentleness and love toward those that persecuted him, she found the example in suffering she needed, and from his glorious life she learned how love may exist without a heart to respond to or comprehend it, and how, in fighting against a vain desire to live for one's own happiness, one may become strengthened and purified.

But Hermione would not have been so much helped by this contemplation of Christ, Rydberg reminds the reader, had he been to her God himself who, "conscious of the infallibility of his mission, had accomplished the work of redemption with a little time of voluntarily assumed suffering. What impressed and awed her was to see this being neither greater nor less than herself, for whom the book of the future was closed, as it was to her, for whom doubts might arise as to the fruits of his labors, for whom tests were real tests, temptations real temptations,—to see this mere mortal come out conqueror in the strife between the highest requirements of the good and the instigations of the world, and reveal, in his purity, the image of God, thereby becoming the example and redeemer of the human race, armed for this mission, not with supernatural powers, not with superhuman knowledge in divine things, not with power over the hosts of heaven, but with an unfaltering faith in a moral government of the world and a good Father in heaven." Still, she shrank from calling herself a Christian; nor could she in all things agree with Theodorus, who believed that Christ was the Word incarnated in a mysterious and to man not fully comprehensible sense. But Theodorus willingly admitted that salvation was not confined to the acceptance of certain doctrines, that the words of Jesus bore no trace of metaphysical problems proposed or

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solved, and begged her to acknowledge the Galilean as her master. Hermione dreaded the pain compliance might cause her father; and yet, as soon as she was sure of her position and knew that the myths she had loved to interpret were but pale images of the eternal truth Jesus had so clearly and so simply disclosed to the whole human race, she resolved no longer to deny him whom she wished to follow.

Chrysanteus was prepared for his daughter's conversion; for he, too, had learned that Christianity, like philosophy, bore the eternal truth in its bosom, and that the former could accomplish what the latter could not. "I have found," said he to Theodorus, "that there is a philosophy for the whole human race, and that the highest truths, the warmest love for the true and good, can be implanted in the most ignorant breast. If this be Christianity, which I doubt not, it stands in the ranks of the oppressed, by the side of those who fight for reason, freedom, and human worth."

The death of Julian brought a renewal of religious oppressions. The little band of true Christians that had gathered about Theodorus, and for whose weal both he and Chrysanteus had labored, were once more attacked. "Let us fight and die together," said Chrysanteus to Theodorus. "Our cause will find other and stronger champions, if not in these times, at least when ages shall have rolled over our graves." Chrysanteus fell in battle, Hermione became a victim to the persecutions of the so-called orthodox, Theodorus, who had striven in vain to obtain protection for her, escaped to Africa, and there lived, scattering blessings till old age. "He formed," says Rydberg, "one of the links in that chain of Protestants which runs through the time previous to the event called the Reformation,—the pickets of the congregation of Christ in its great strife with the priest-church."

"A new day has now come," says Rydberg, in conclusion. "Antiquity and Christianity pervade each other, their truths are wedded in one harmonious whole, and the cause for which the last Athenian fought the fight of despair, the cause of freedom in politics, science, and religion, still fights on, no longer in despair, but with the certainty of victory."

How far-seeing the prophetic vision of which these concluding words testify!

The Last Athenian, issued in the early part of the sixties, was followed by Rydberg's polemic treatise, *The Bible's Teaching about Christ* (*Bibelns lära om Kristus*), the object of which is to investigate how far the doctrines of the Lutheran State Church agree with those of the New Testament. In this work, Rydberg throws clear light on the foundation of the poetic utterances of his great romance; and he shows plainly the glaring inconsistency of first protesting against the tyrannical decrees of an Established Church and then building up a new set of dogmas as binding and as oppressive as the old ones. Luther's reformation, as Rydberg says, was but a beginning; and yet the march of progress inaugurated by it had long been interrupted, until a new reformation, a new protest, was needed to lead triumphantly onward to freedom, light, truth. In his learned and well-authenticated statements concerning the history of all the known early manuscripts of the New Testament, Rydberg proves beyond dispute that the doctrine of the Trinity is of later growth than the first Christian centuries. He points out the sentences known to be interpolations, even considered so by Luther himself, and explains fully the Messiah idea, as well as other beliefs and customs among the Hebrews before and after Christ. I have never read anything more crystal clear and convincing than these statements and the answers to the attacks made upon them by the organs of the State Church, which are included in the latest edition of the book. I am happy to say this valuable work has been translated into English by the Rev. Ephraim Turland, a prominent Unitarian minister in England, and will soon be accessible to an English-reading public. I know of no book the Unitarian society would find more useful for distribution.

The ideal church of Viktor Rydberg is one that unites with the bond of religious aspiration all who are striving to live aright, in the spirit of Jesus of Nazareth, no matter what their creed may be; and he would have the Bible subjected to the light of reason, just as any other book, believing that thus only it can be made useful. As lay delegate to the Swedish Church Conference in 1868, he had an opportunity to enter the lists in behalf of his cherished views regarding freedom of conscience; yet his attacks were made in so fair and liberal a spirit that he won the esteem of his most distinguished official opponents. The excitement thus made by Rydberg among his countrymen sent him in 1870 to the second chamber of the Swedish parliament, where he warmly advocated an ideal democracy and a liberal national education. The winter of 1873–74 was passed by him in Rome; and the result of his studies was his *Roman Days* and sundry essays on religious topics and on the history of art, all showing how far he soars above the ephemeral currents of the day. Among the brilliant triumphs of his literary skill may also be mentioned his translation into Swedish of Goethe's *Faust*, which is said to be the finest translation of this great poem ever made in any language. In recognition of his profound erudition, the University of Upsala bestowed upon him a doctor's title; and, as a mark of distinction for his creative genius, the Swedish Academy elected him to fill a vacancy in its charmed circle of eighteen.

How great his influence has been in Sweden, indeed throughout Scandinavia, it would be difficult to estimate. Certain it is that liberality and freedom of thought have gained a new impetus through him; and many grand, noble souls—among them the Scandinavian missionary of the American Unitarian Association, the poet-preacher Kristofer Janson—were first guided to Unitarianism by Viktor Rydberg.

One of the most delightful outgrowths of the vigorous struggle for religious freedom now going on in Sweden, a result of the sentiment fostered by Rydberg, is the Society of Truth-seekers. This is a body of earnest thinkers who, in their search for truth, have outstripped the barriers of the old established Orthodoxy, and have united "for their children's sake" to strengthen the influence of all who desire to promote the welfare of rational and practical Christianity. In our land of liberty, we can scarcely realize the position of those enlightened men and women, who must either submit to having their children become members of a church whose doctrines they (the parents) condemn as dwarfing and prejudicial to honest advancement, or else see these children cut off from their full privileges as citizens. Some restrictions have been removed of late, owing to agitations thus set afloat; but all who have not been confirmed in the State Church still suffer more or less from disadvantages. You must be confirmed and retain your church membership, no matter what rationalistic views you may cherish in private. What can be more hurtful to character than to make solemn vows which are understood to be merely assumed as a matter of conventional form? Against such evils, the Truth-seekers protest. A little band of them has been in the habit of assembling at Stockholm, and elsewhere, to confer together; but they first publicly organized in August, 1880, at Jönköpfing. Since then, branches have been established in other towns and cities, religious services held, lecture courses and libraries started, and various efforts made for mutual improvement. It is pleasant to note that, according to the charter of this society, women hold equal rights with men, have a voice in all the proceedings, and may be elected to office.

The creed adopted is very expressive of the prevailing spirit. Here it is:—

> We believe it to be our duty to investigate, earnestly and independently, everything we meet with in our walk through life. We hold in high esteem the words of the wise prophets of old. Still more highly do we honor the voice which speaks from the heart's depths, the hand which traces the writing of the stars on the canopy of heaven, the mind which guides our race to truth and light.
>
> We believe in one only God,—the eternal Author of the universe, the loving Father of all created beings, whose wisdom prescribes laws for the course of the planets and for the destinies of mankind. His blessed love watches over all his children, and will gather them together at last in the everlasting home of light.
>
> Him whom the world has for centuries worshipped as God we honor as the Father's noblest messenger to earth, the first-born among many brothers. His teachings, embraced in the precept "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and love thy neighbor as thyself," we would accept as the guide to our actions, taking his life as the model for ours. May his beloved image in its ideal beauty, penetrating the veil of darkness woven about his personality, ever stand clear and bright before our soul s eye.
>
> We believe that we are justified in calling ourselves, as his disciples, "Christians"; and, to those who would deny us this privilege because of our confession of faith, we can only reply that truth is worth more to us than all the names in the world.

A small monthly magazine, called the *Truth-Seeker*, now in its seventh year, is the organ of these representatives of a rational faith. It is edited at present by Viktor Pfeiff, who in 1866 published his Swedish translation of Theodore Parker's works. The names of Parker, Channing, Emerson, and other American thinkers, are often found in the *Truth-Seeker*, as well as frequent translations of articles in *The Index*, the *Unitarian Review*, the *Christian Register*, and the *Christian Life*. Were the Chicago *Unity* among the exchanges, that fearless little sheet would doubtless be represented. Among the names that thus reach Sweden, we find those of Mrs. Ednah D. Cheney and Dr. Bartol.

The Swedish Protestant Union, with which the Truth-seekers unite, endeavors also to promote every degree of ethical culture, and to place religion on an equal footing with scientific, political, and social progress. In spite of the youth and the modest dimensions of this Union, it has called forth many expressions of ill-will from the organs of the Established Church. Messages of sympathy have been received from Holland; and, last September, the Rev. Ephraim Turland visited Sweden as bearer of cordial greetings from the English Unitarians to the liberal Christians and Truth-seekers of Sweden, also of good wishes for the success of their noble efforts to reform and purify Christianity in their native land. At the Semi-centennial Celebration of the American Unitarian Association in Boston, Dr. C. von Bergen, President of the Union, represented the Free Religious thought of Sweden, which so well harmonizes with that of America; and he bore with him a letter from Viktor Rydberg, in which Channing was spoken of in the warmest terms of admiration and praise. Through a friend who was present, Mr. Turland had his attention turned to the liberal movement in Sweden; and he studied the Swedish language, in order to follow it. His translation of Viktor Rydberg's *Bible Teaching about Christ* and his visit to Sweden are among the results. He has also translated passages from the *Truth-Seeker* for the English *Christian Life*.

After his reception by the Protestant Union in Stockholm, Mr. Turland was welcomed at Göteborg by Viktor Rydberg, Editor Hedlund, and others. Göteborg is the head-quarters of the Truth-seekers; and there a meeting was called, which was addressed by Mr. Turland in most excellent Swedish. It is thought that the visit of this honored English gentleman will lead to the recognition of the Society of Truth-seekers by the State as a Unitarian church.

Thus, I have given you an outline of the life of Viktor Rydberg and some of its fruits. In Norway, his Titanic friend, Björnstjerne Björnson, is working in his way to hasten the reign of liberty and enlightenment. The day for a grand free republic of the North is drawing near, and to these two men is largely due the rapidity of its approach.

CORRESPONDENCE.

THE CAUSES OF VARIATION.

Editors of The Index:—

In Mr. Towne's "Study of Evolution" in *The Index* of July 12, much stress is laid on the failure of the doctrine of evolution to account for, or give the cause of, original variations.

Every one who has studied the theory of evolution has doubtless felt the insufficiency, or supposed insufficiency, of the theory at this point; or rather, I should say, has marked the hesitancy of the interpreters of evolution logically to apply the theory to the end. A theory, to be consistent, must be logical throughout, and not in part only.

The supposition of Darwin, recited also by Romanes in his *Scientific Evidences of Organic Evolution*, that all beings are the lineal descendants of some few beings, or of one, specially created, is illogical, and must in the end be rejected.

It is unnecessary, and as inconsistent with the whole theory of evolution to require the special creation of a single organic form, or a single cell, as it is of the special and separate creation of all the millions of forms that now exist. But, starting with organized matter, variations do occur, how? Mr. Towne would make electricity the principal cause.

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But how far electricity or magnetism or any other single force may operate to produce variations remains to be determined. But variations are more likely, I think, to be found the result of many causes combined than of any single cause. Indeed, to me it seems impossible that the offspring of any pre-existing being or form can be, or become, exactly like or precisely the same in every organ and cell as the parent form. To give to any germ exactly the same development and form of its prototype, every condition and every operating cause under which it is generated and developed from embryo must be exactly the same as existed, acted upon, and determined the development of the parent form. To suppose otherwise is to suppose that causes can operate without producing effects.

But it is impossible in the nature of things that any two germs, starting in different places and at different points of time, will be acted upon by precisely the same forces, and have always the same environments; and, with every variation in the environment, variations *must* take place in the being developed. And, hence, variations are the *natural* resultants of generation, growth, and development under necessarily varying conditions. Such variations are often inappreciable, it is true, and generally slight, but by accumulation they become important. It is at this point that natural selection comes in to preserve variations that are helpful, and to drop those that are not.

That Darwin did not live to work out more fully the many causes that operate to bring about variations does not detract from the mighty work he did accomplish, and because all the causes that operate on living forms to produce variations have not been yet pointed out takes nothing from the theory of evolution or the doctrine of natural selection as taught by Darwin. W.

PAULISM AND CHRISTIANITY.

Editors of The Index:—

Any extended criticism of "The Bible and Woman," as it appears in *The Index* of July 5, would be too long for a newspaper article; but I trust space will be accorded to a brief notice of one or two points in the article above alluded to.

The writer, B. W. Ball, says: "Let us pass now, in the discussion of 'the Bible and woman,' from the days of the pastoral barbarism of Israel, and from the Israel of Moses and the prophets, to the great Hebrew of that later Israel, . . . St. Paul, the Hellenized Jew, . . . who was the true founder of Christianity.'

This writer has done what he was obliged to do to sustain his position that the Bible is an enemy to woman,—passed clear over the record of the life and sayings of Jesus of Nazareth. He (I say "he," because I hope a woman did not write the article) does just what every defender of chattel slavery did, just what every oppressor of woman who calls himself a Christian does; for, as Mr. Ball says later, in an obscure portion of the article, "As for Christ, . . . the most beautiful of his characteristics was his chivalrous and deep-souled love and respect for woman."

What I most object to is the statement that "Paul was the founder of Christianity." That statement has been made many times, but I deny it. Christianity has struggled on, despite the load Paul piled upon it, and because of its inherent and eternal vitality survives and will survive, though it can never show its full power; and it must be to itself as a dwarf to a giant until the swaddling bands in which Paul wrapped it are cast off.

Where is the authority for the statement that Paul is the true founder of Christianity? Read carefully the first eight chapters of the Acts of the Apostles, and, while we find Saul—afterward Paul—"consenting unto the death of Stephen," and "breathing out threatening and slaughter against the disciples," we find them with over three thousand converts in one day, and a community of interests established among them.

To be sure, we read that "the disciples were called Christians first in Antioch," and that was after Paul's conversion. But "what's in a name?" The *fact* was established in the face of Paul's savage and determined resistance, and had grown to such proportions as to cause great excitement.

If Mr. Ball had said that Paul is preached and practised by Christians more than the Christ himself, I would not deny it. But better times are coming, thanks to some who dared be *called* infidels to Christianity rather than *be* infidels.

I would as soon think of calling any one of the early leaders of the Republican party the founder of Abolitionism as of calling Paul the founder of Christianity. Paul was a politician. He meant success. So did the Republican party. He was successful, after a fashion; and so were they, but not genuinely so. He succeeded in giving popularity to a spurious Christianity faster than the true could probably have attained it at that time. The Republicans tried to prevent the expansion of slavery. It burst and scattered, so now we have it all over the country instead of in the South alone. Yet that party boasts of freeing the slaves, and has elected Presidents on that issue (?) ever since.

There is as much difference between Paul and Christ as between a Republican and an Abolitionist, even though the former does boast of freeing the slaves; and I know of nothing that illustrates this difference in the spirit of the two better than their action regarding women. (Your pardon, if this *seems* irrelevant. I do not think it is.) When William Lloyd Garrison was sent to England as a delegate to an anti-slavery convention, he refused to take his seat, because the women (or a woman, I am not certain which) who went with him as delegates were not allowed to take part in the proceedings. Has the Republican party ever been known to refuse its seat anywhere, because a woman was not allowed to take hers? Oh, no; and, when it does, tell it to an admiring world.

It does not seem half so strange to me that "it is the female sex which keeps Christian churches in countenance" as it does that a great majority of women cling to the Republican party, because the spirit of the former would emancipate woman, while the spirit of the latter is oppressive to both men and women.

And there are men, not a few, inconsistent enough to denounce the Bible as an oppressor of women, and at the same time vote to keep a party in power which years ago could have enfranchised woman, if it had chosen to do so, and still keeps her the peer of idiots, aliens, criminals, etc. Let us hope Mr. Ball is not one of these. CELIA B. WHITEHEAD.

A WORK FOR COMPARATIVE RELIGIONISTS.

Editors of The Index:—

In the twenty-third chapter of Matthew, Jesus says to "his disciples and *the multitude*, . . . 'Ye have but one teacher, even Christ; and all ye are brethren.'"

According to this saying, the utterances of Paul or any other apostle, of even the magnificent Isaiah or any other prophet or hagiographer, are of no authority for Christians.

Mainly for not heeding this fact, Mr. Conway's *Religious Anthology*, nor any other book on comparative religion, is, as far as Christianity is concerned, worth one straw. For example, if every utterance of the Book of Proverbs, if every religious and theological utterance of every epistle of the New Testament, could be paralleled a million times over from every nation and tribe on earth, it would not go one step toward proving that the religion of Jesus Christ is not absolutely unique among the religions of the earth.

It is beginning to dawn upon men that the real religion of Jesus is stated with scientific precision, with an artistic finish and proportion that Demosthenes could not have equalled, and with a fulness of suggestion and inspiration entirely unrivalled elsewhere in the Sermon on the Mount.

Hence, as far as Christianity is concerned, every work on comparative religion will prove—as every such book thus far has proved—a poor failure, unless it can take the Sermon on the Mount, and, beginning with its first beatitude and ending with its magnificent peroration, give to the world the equivalent, from any or all other quarters, of each and every one of that sermon's teachings.

I respectfully request *The Index* to give us in its columns such equivalents as I have above suggested, simply adding that I know that the work I have here proposed is an impossibility. JOHN B. WILLARD.

STILL RIVER, WORCESTER CO., MASS.

A LOVING act does more good than a blazing exhortation. What the race needs is not more good talkers, but more good Samaritans.—*J. S. Breckenridge.*

MISCELLANEOUS.

SAYS the Boston *Transcript:* "Dr. Bartol, in his address at the Concord School, dismissed Darwinism apparently because it is unpleasant: 'Not our origin or history concerns us, but what we are. I should not care to find out when I was a fish.' On the other hand, the good doctor had just warned his hearers against the disliking of disagreeable things. 'Webster,' he said, 'was a recreant, but laid the foundation of good. Goethe was a wicked man, but he wrote one of the world's poems. Mirabeau lacked principle, but postponed civil storm. Some of you do not like the Governor. Is he not awaking you? No one is perfect. Let us beware of thorough-going disapprobation.' But who shall fathom the inscrutable teachings of the summer philosophy?"

MR. HOWELLS, in his *Wedding Journey*, gives this description of the frightful maelstrom in which Capt. Webb last week lost his life: "Here, within the compass of a mile, those inland seas of the north, Superior, Huron, Michigan, Erie, and the multitude of smaller lakes, all pour their floods, where they swirl in dreadful vortices, with resistless undercurrents boiling beneath the surface of that mighty eddy. Abruptly from this scene of secret power, so different from the thunderous splendors of the cataract itself, rise lofty cliffs on every side, to a height of two hundred feet, clothed from the water's edge almost to their crests with dark cedars. Noiselessly, so far as your senses perceive, the lakes steal out of the whirlpool, then, drunk and wild, with brawling rapids roar away to Ontario through the narrow channel of the river. Awful as the scene is, you stand so far above it that you do not know the half of its terribleness; for those waters that look so smooth are great ridges and rings forced by the impulse of the currents twelve feet higher in the centre than at the margin. Nothing can live there, and with what is caught in its hold the maelstrom plays for days, and whirls and tosses round and round in its toils with a sad, maniacal patience. The guides tell ghastly stories, which even their telling does not wholly rob of ghastliness, about the bodies of drowned men carried into the whirlpool and made to enact upon its dizzy surges a travesty of life, apparently floating there at their pleasure, diving and frolicking amid the waves, or frantically struggling to escape from the death that has long since befallen them."

CHARLES BRADLAUGH, in his "Appeal to the People," in which he charges the House of Commons with treason against the Constitution, says: "But, as a despairing effort to conceal the treason, it is said I am a bad man, and the House will not have me. Have I driven men to dishonor and suicide by gambling? No; yet men who have done this sat and voted against me. Have I been drunken within the House or even out of it? No; yet men parading their piety staggered tipsily through the lobby to record their votes against me. Have I used my influence and sold my title as a director of a foreign company? No; yet a noble lord who had done this was in the House to speak and vote against me. Have I prostituted my rank on a directorate whose transactions have been judicially condemned as fraudulent? No; yet at least one right honorable who voted against me has so done. What is my offence? It is said, You are a socialist. That is not true. Then, it is declared, You have written against marriage and family. That is without foundation. You are an atheist. So were George Grote, Sir William Molesworth, John Stuart Mill, and Ashton Dilke. It is true that many really good-meaning men think that their honest objection to the views which they think I hold, and to the manner in which they think I have made known such views, is sufficient justification. But it is needful to remind the nation that 'the most dangerous acts, and those least to be defended in principle, are very apt to proceed from that party which has the best intentions, and thinks that the end may sanctify the means.'. . . The most impudent and brazen-faced defence offered of the treason—and this by Conservative statesmen—is that the electors of Northampton, when they last elected me, knew the House of Commons would not receive me. The electors of Middlesex knew that the House would not receive John Wilkes; but they re-elected him, and the House of Commons at last ordered that its illegal resolutions excluding Mr. Wilkes should be expunged from its journals 'as being subversive of the rights of the whole body of the electors of this kingdom.'"

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BOOK NOTICES.

EVOLUTION: A Summary of Evidence. A Lecture delivered in Montreal, March, 1883. By R. C. Adams. New York: G. P. Putnam's Sons. 1883.

This pamphlet of forty-four pages is an excellent abstract of many books in explanation and defence of the theory of evolution. It treats briefly and comprehensively of "Natural Selection," "Sexual Selection," "The Unity of Animal Life," "The Unity of Plant Life," "The Unity of all Life," "Unity of Substance," "Embryology," "Metamorphosis," "Morphology," "Resemblances," "Mimicry," "Distribution," "The Fertilization of Flowers," "The Imperfection of the Record," "Man's Animal Origin," "Mind," "Speech," "Morals," "Spontaneous Generation," "History of Evolution," and "The First Cause." We do not remember to have seen before so good a general statement of evolution in the same space, or one so well adapted to those who wish to get some idea of the theory, but have not the leisure or disposition to read more extended works on the subject.

RELIGIONS BEFORE CHRISTIANITY. A Manual for Sunday-schools. By C. C. Everett, D.D. Boston: Unitarian Sunday School Society, 7 Tremont Place. 1883.

This is an excellent and valuable book, not only useful in teaching Sunday-school scholars something definite in regard to the religions which preceded Christianity, but as a handy statement of the rise and progress of religious ideas, which will be welcome to all students. We give the table of contents which shows the scope of this concise work: "The Earliest Religion," "Ancient Aryan Religion," "The Hindu Religion," "Buddhism," "The Religion of the Parsees," "The Roman and Greek Religions," "The Religion of Egypt," "The Religions of China," "Comparison of these Religions with One Another and with Christianity," to which is added a catalogue of "Books for Reference." This manual is in the form of question and answer, and is contained in a little over fifty pages.

THE DISEASES OF MEMORY. By Th. Ribot. Translated from the French by F. Fitzgerald, A.M. J. Fitzgerald, 20 Lafayette Place, New York. Price 15 cts.

This is a cheap edition (No. 46 of the Humboldt Library) of a monograph of the diseases of the memory by a distinguished author, who has made the memory a subject of profound study from its pathological side. The work is an essay in descriptive psychology; and it acquaints the reader with a mass of curious observations and numerous cases scattered through various compilations, and here for the first time collected in one volume. It is not only full of curious facts, but it is a philosophical study of memory as exhibited in sundry forms of mental disease, and offers a scientific explanation of many abnormal conditions of memory which, from time immemorial, have puzzled students of mental science. The book will be read with interest by all who believe "the proper study of mankind is man."

RECORDS OF JESUS REVIEWED, and Fifty Questions answered through Five Hundred Reverent Reasoners. By Benjamin F. Burnham. Boston: The Union Company. 1883. pp. 296. Price 50 cts.

This work contains, in a condensed form, the views of many thinkers and writers on historical, ethical, theological, and metaphysical subjects, presented with clearness, conciseness, and orderliness, making the matter available for immediate reference. Judge Burnham's experience as a digester of law reports has been of marked advantage to him in marshalling his witnesses and summarizing their testimonies. The author is, evidently, a Christian of the liberal wing, and about as unsectarian as it is possible for a Christian to be.

THE ABIDING MEMORY. Sermons. By Richard Metcalf, pastor of the Winchester Unitarian Society. From 1866 to 1881. With a brief memoir. Boston: Geo. H. Ellis, 141 Franklin Street. 1883.

This is a collection of sixteen sermons, all of them full of incentive toward higher and nobler living and thorough methods of thinking. The book takes its title from the first of these. The memoir which prefaces the volume bears testimony to Mr. Metcalf's personal worth and high moral character. Rev. Oliver Stearns says of him that "his breadth as a thinker and scholar gained the attention of all who were willing to give him a hearing." The book, however, will have value chiefly among his personal friends.

OUT OF THE STREETS. By Mrs. Herbert Martin. London: The Sunday School Association. 37 Norfolk Street, Strand. 1883.

This is a pleasantly told story of the development of hereditary genius in music, with a temperance lesson quietly inculcated, though in a somewhat romantic style. The book is handsomely bound and neatly printed.

THE *Art Amateur* for August has some pleasant notices of pictures by American women in the Paris Salon, although the writer is very severe in her strictures upon some of the artists. But there is less danger just now of hurting women by severe censure all than by excessive praise. What is needed most of is careful, impartial criticism, which distinguishes real merit from superficial attractiveness. "My Date Book" has, as usual, a good deal of entertaining gossip about men and pictures, of which the anecdotes of Oscar Wilde will probably be most eagerly read. The most important article is on "Japanese Art and Artists," with a biographical sketch of the celebrated reviver of Japanese art, Hokonsai. This is mainly drawn from Prof. Morse's article in the *American Art Review*. There are some very clever illustrations which preserve very well the *bizarre* vigor and quaintness of Japanese work. We are glad to see the article on "Wood Carving," and the simple but excellent models for work in horizontal lines of decoration. Among the patterns for embroidery is a pleasing design of large Japanese lilies for Kensington stitch.

THE *Modern Review* is a quarterly, published at London by James Clarke & Co., Fleet Street. It is a periodical of marked ability, the leading object of which is "to serve the cause of liberal theology, of impartial scholarship, and free inquiry in matters pertaining to religion." It deals with questions at issue in the religious, philosophical, and historical controversies of the day, and in a manner to command for its articles the attention of the most intelligent and thoughtful class of readers. This *Review* for July opens with a paper on "The Book of Judges," by Prof. J. Estlin Carpenter, M.A., and is followed by "The Talmud and the New Testament," by Dr. H. Oort; "Ernest Renan's Recollections," by R. Rodolph Suffield; "George Ripley," by William Henry Channing; "Science Teaching as Relief from the Overstrain in Education," by Wm. Lant Carpenter, B.A., B.S.C.; "Elementary Education in Social Economy," by Mrs. F. Fenwick Miller; "The Law relating to Heresy and Blasphemy," by W. Blake Odgers, LL.D.; "Note on Denominational Training Colleges," by R. A. Armstrong, B.A.; and "Notices of Books."

WE have received the first number of *Dio Lewis' Monthly*. It is breezy in tone, and intends to be truly hygienic in its teaching, although there will be questioning among some doubters as to the real tendency of Mr. Lewis' methods. It is nicely printed on heavy paper, and is to contain every month ninety-six pages of reading-matter. It is published by Clark Brothers, 68 and 69 Bible House, New York.

"THE CONTINENT" for July is received. Its leading feature is a graphically told story, "Judith, a Chronicle of Old Virginia," by Marion Harland. It is published by Our Continent Publishing Co., 36 Eleventh Street, Philadelphia, Penn., A. W. Tourgee, editor.

"THE PANSY" and *Babyland* for August are received from the publishers of *Wide Awake*, and are full as usual of bright and clever stories and pictures.

PERSONAL ITEMS.

B. F. UNDERWOOD will speak for the Free Religious Society of Dorchester next Sunday morning.

PROF. SIMON NEWCOMB has been elected Corresponding Member of the Berlin Academy of Sciences.

THE Munich Academy of Sciences has appointed Prof. Marsh of Yale a member of the Academy.

PRINCE KRAPOTKINE makes prison life endurable by instructing his fellow-convicts in cosmography, geometry, and algebra.

EX-REV. W. H. H. MURRAY has announced his intention to open a law office in New York and another in San Antonio, Texas.

THE widow of Lord Frederick Cavendish will be married again before the termination of the present year, with the approval, it is said, of her late husband's relatives.

JUDGE HOADLY is described as a bright little man with a boyish face and a complexion which almost approaches the color of a ripe banana. Upon the stump, he is not brilliant; but he speaks rapidly, and with nervous emphasis and self-reliance.

ZADKIEL, the London astrologist, is trying to frighten President Arthur out of his peace of mind. "The President of the United States," he says in his July predictions, "will be in personal danger at the latter part of this month, and should take precautions accordingly."

A RUSSIAN literary gentleman who has been travelling in America, in an account of the literary people he met here, printed in a Russian paper, says of Henry James, "At the time of my visit, James was not in America: he comes hither only for funerals and weddings."

MRS. EMMA HARDINGE-BRITTEN, says the *Religio-Philosophical Journal*, "announces as ready for publication her great new work, *The History of the Modern Spiritual Movement all over the Earth*. The author has aimed to make the book all that its title implies, and it will be a volume of from five hundred to seven hundred pages."

MR. M. D. CONWAY lately gave a reception to Mr. Howells. The distinguished American author, says a late correspondent, must have been greatly impressed with the singularly picturesque surroundings of Conway's English home at Bedford Park, where modern architects have realized, in fact, the ideal pictures of Caldecott and other delineators of "the olden days."

LOUISE MICHEL, the famous leader of the French Communists, was recently tried for "rioting and pillage," and was sentenced to six years' imprisonment and ten years' police supervision. As the woman is evidently an earnest fanatic who believes she has a "mission," much sympathy is expressed by many in her behalf on account of the severity of her sentence. There was much excitement in the court-room when the jury brought in its verdict of guilty, and the foreman has since received several menacing letters.

THE death of Montgomery Blair, at seventy, removes another of the notable men of the generation which was active in the discussions which preceded the late war and in the work of carrying on that struggle for Union and Constitution. Mr. Blair was an anti-slavery Democrat, and as such joined the Republican party when that was formed for the purpose of putting a constitutional check to the further spread of slavery. He was Mr. Lincoln's Postmaster-General, and was one of the ablest and most effective members of a Cabinet composed for the most part of men of uncommon ability. It is said that he has left a mass of valuable papers and correspondence, his father's and his own, which he never found time to arrange for publication.

THE *Unitarian Herald*, London, referring to Prof. Huxley's acceptance of the Presidency of the Royal Society, says: "There is no question about his being the leading scientific man of England. There is no English authority like unto his in this country; there is no English authority so well known abroad. Both as a scientific man and as a philosopher and metaphysician, he has taken a high place. Physicist, chemist, biologist, physiologist, botanist, comparative anatomist, expounder of Hume, and preacher of the newest gospel of science, he stands, at fifty-eight years of age, at the very head of the scientific schools. The boldest of speculators, he is perhaps the only man of his school who regularly attends church. On some of his predecessors, the presidency of the Royal Society has conferred distinction. He confers distinction on the presidency of the Royal Society."

IRVING BISHOP, who has been creating so much excitement in London, is well known to many older citizens of New York, from the circumstances of his birth and youthful troubles. His father was at one time a millionnaire. His mother was a relative of Washington Irving, for whom the son was named. About fifteen years ago, Mrs. Bishop became interested in Spiritualism, domestic trouble followed, and a separation and divorce ensued, shortly after which Mr. Bishop died, leaving his divorced wife and son,

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then about ten years old, in destitute circumstances. Henry J. Raymond and others interested themselves in Mrs. Bishop's behalf, but could not effect a reconciliation between husband and wife. Mrs. Bishop also became a Socialist, and continued a Spiritualist. In his efforts to cure his mother of her infatuation, young Bishop undertook his exposures of the tricks of mediums, which he does in the sight of people as readily as the Davenport Brothers or Mr. and Mrs. Herrmann do in the dark. He drifted to London, where he learned the latest trick of "mind-reading," and exhibited it to considerable profit. It is said that his mother, who was once active in many charities, is keeping a boarding-house in New York.

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THE Free Society of Dorchester was founded two years ago by Clara M. Bisbee. its present resident speaker; and, seeking greater facilities, also permanence as an institution, it now asks aid toward the erection of a small and simply constructed hall. Three thousand dollars will cover the entire expense, and friends of progress are respectfully invited by material gift practically to advance the cause at once of Woman's Ministry and of Free Religion. For further knowledge of the Society, address the President or Secretary of the Free Religious Association or Mrs. Clara M. Bisbee, Clark Street, Dorchester. Contributions sent to Mrs. Bisbee will be promptly acknowledged.

THE FREE RELIGIOUS ASSOCIATION

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

CONSTITUTION.

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

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

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary, an Assistant Secretary, a Treasurer, and twelve Directors. They shall be chosen by ballot at the annual meeting of the Association; and the President, Vice-Presidents, Secretaries, and Treasurer shall hold their offices for one year, or until their successors be chosen. The Directors shall be chosen for four years, and, at the expiration of that term, shall not be eligible for reëlection until after two years. One fourth of their number shall be chosen annually; but, at the annual meeting of 1882, the full number of twelve shall be chosen in sections of three respectively for one, two, three, and four years. The President, Secretaries, Treasurer, and Directors shall together constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. They shall have power to fill any vacancies that may occur in their number, or in the list of Vice-Presidents, between any two annual meetings. Six members of the Executive Committee shall constitute a quorum.

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

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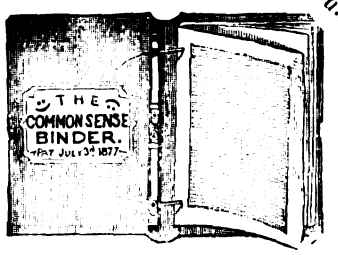
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THE INDEX

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VOL. IV., NEW SERIES.—NO. 6.

BOSTON, MASS., THURSDAY, AUGUST 9, 1888.

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CURRENT TOPICS.

THE Dismal Swamp in Virginia, immortalized by *Moore's* lugubrious song, and through its notoriety in *ante-bellum* days as a refuge for runaway slaves, is fast losing its old characteristics by reason of the practical science of to-day. It has been drained and improved until it now contains some of the best farming land in the State, and has a railroad running across it. Further improvements are projected in the near future.

LAST Monday, a great demonstration took place in Trafalgar Square, the object of which was to protest against the exclusion of Mr. Bradlaugh from the House of Commons. About thirty thousand persons were present. The meeting passed resolutions favoring Mr. Bradlaugh's resistance of the mandate of the House of Commons, copies of which were forwarded to the Queen, Mr. Gladstone, and to the Speaker of the House.

THE trial of the ten Jews at Nyireghyhaza, Hungary, who were charged with murdering a Christian girl in the synagogue at Tiza Essalar in order to obtain her blood to mix in the passover bread, resulted in a verdict of not guilty. The verdict, although entirely just, has caused great excitement; and, at Presburg, a mob of Christians became so hostile in their demonstrations against the Jews that the authorities were compelled to order out the military to disperse them.

HOW MUCH a matter of mere *form* the prevailing religion has come to be in these days is shown in no way more clearly than in the general desertion of their "flocks" by the Christian pastors who fancy themselves the Lord's shepherds during the hot months of the year. So general is this desertion that the Young Men's Christian Union of this city has issued a circular, begging the addresses of the few clergymen who stay in town during the vacation season, as a favor to those who may think they need their ministrations during the absence of their own pastors.

EASTERN revivalists who deplore the coldness and hardness of heart in unawakened sinners could get valuable hints as to the best methods of arousing religious interest by studying some unique Southern innovations. As, for instance, in a church in Arkansas recently, a party of men armed with Winchester rifles walked into a church in the middle of the sermon, ordered the preacher to interpolate into his discourse a paper threatening the lives of several church members present, after the reading of which they departed in an orderly manner. But think of the religious excitement sure to follow on such startling announcements.

ONE day last week, in St. Louis, two hundred and thirty-six warrants were sworn out against violators of the Browning Sunday law; the day previous, a large number of persons, including keepers of livery stables, newspaper men, from proprietors down, street railway and express companies, and the Union Depot Company, as well as barbers, hackmen, and others, who have been accustomed to follow their business on Sunday, having been reported by the police. The attempt to enforce the law has led to much bad feeling. A combination has been formed to resist it, and prominent lawyers have been retained to carry cases, if necessary, to the United States Supreme Court. Test cases will at once be advanced on the docket against the street car companies and newspapers.

THE Boston *Sunday Herald*, referring to reports in the same paper of a crowd of people assembled at Old Orchard, Me., to be cured of diseases through the instrumentality of Dr. Cullis, and of another crowd of invalids in Canada thronging to the Church of St. Anne de Beaupré to be cured by the intervention of some dead saint on duty, there, thus remarks: "Superstition is confined to no country or sect. We find it among the descendants of the Puritans as well as among the simple French Canadian Catholics. There is naturally a strong element of superstition in the human mind, which is sometimes honestly and sometimes dishonestly developed. Designing knaves can always count upon it, as well as mistaken zealots. It flourishes in the darkness of the human understanding concerning life, death, and immortality. It is at the base of much that is pitiable in human life, and also much that is noble and beautiful. Miraculous cures are reported both at Old Orchard and at Beaupré."

WE have received the constitution of the Fédération Internationale des Sociétés de Libres Penseurs (or International Federation of Societies of Free Thinkers), which was founded in Brussels, August 29, 1880, in order, "first, to facilitate the propagandism of rationalistic ideas by a mutual understanding between all who believe it necessary to free humanity from religious prejudices and ensure liberty of conscience; and, second, to create bonds of union between free thinkers." A congress is held by this body annually, under the direction of a general council, consisting of two representatives for each nation, these delegates to be elected before the first of January by the united action of the liberal societies in each country, or, where no such organizations exist, by individual free thinkers acting in concert. Each affiliated society is to contribute two cents per member, and have the right, should its membership amount to one hundred, of appointing a correspondent to hold communication with the general council.

NOW, AN orthodox minister is charged with violating the postal laws against sending obscene literature through the mails. We find the following in one of our exchanges: "The Rev. J. P. Lichtenberg has been hauled up before United States Commissioner Dennison, of Utica, charged with sending obscene matter through the mails. He is pastor of the German Lutheran Zion Church of Utica. His trial will take place in Buffalo, in September." The Liberal League leaders say that the real object of the law under which this arrest has been made was to suppress free-thought literature; but they will not have the hardihood, we think, to assert that the arrest of an orthodox minister for "sending obscene matter through the mails" is a blow aimed at free thought. They may yet see their error in regard to the object of Congress in enacting the law, for the repeal of which they have unavailingly and foolishly clamored, thereby making impossible—for a time, at least—that *reform* even of the law which is really needed, and which has been advocated by *The Index* and other liberal journals, and by Judge Hurlburt, Col. Ingersoll, and other prominent free thinkers, who are utterly opposed to the "repeal" policy of the Liberal League.

THE London *Inquirer*, commenting on the action of the majority of the proprietors of University College in supporting the decision of the Council in excluding Mrs. Besant and Miss Bradlaugh from the botany class, remarks: "With all possible respect, those arguments seem to us to have been dictated rather by the policy of expediency than by clear and high principle. With almost cynical frankness, it has been alleged, in the absence of better reasons, that these two ladies have been excluded on account of a 'prejudice' against them. We do not deny the existence of a very strong prejudice; we do not deny that in the case of one of these ladies the case is somewhat complicated by well-known proceedings in a court of law. But it is poor policy for a great institution like University College to go with the multitude in proscribing an accomplished woman whose motives are conscientious, however mistaken her judgment may have been. As for Miss Bradlaugh, she is avowedly excluded simply because she was the companion of Mrs. Besant, and unavowedly on account of the obnoxious name she bears. Is it not time to change our method of dealing with Atheists? For centuries past, our fathers have tried the policy of burning, excommunication, social obloquy, and exclusion. Suppose we try now a little Christian charity and forbearance, and try to win them in that way to the sweet reasonableness and light of pure religion."

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AN EDITORIAL OUTING.

The nearest way round from the Grove Meeting at Weirs to the coast of Maine was over Mt. Washington. To be so near the White Mountains was too great a temptation to visit them again to be easily resisted. So, after seeing the Unitarians safely through their meeting, we turned the editorial face (that is, the senior half of it) northward and mountainward. On counting back, we were surprised to find how long had been our abstinence from this mountain-trip. We could hardly believe the record when it said fifteen years; while, in the eight years previous, we made the journey three or four times. But it is one of the things that keeps its freshness in spite of the changes of fashion and the improved facilities of travelling.

One of the reasons, perhaps, of our long abstinence from the White Mountain region has been a feeling of revolt against the invasion of those wild precincts by railroads and other modern inventions and luxuries of journeying. To go through the Notch at Crawford's in a drawing-room car; to make the ascent of Mt. Washington by rail, instead of the good old way on foot by the bridle path; to sleep on its top in a comfortable bed and spacious room, instead of in the narrow berths where travellers were wont to be laid up for the night along the rocky sides of the old "Tip-Top House"; to dine up there in just such a dining-room and by just such an æsthetically designed bill of fare as may be found in thousands of hotels all through the country,—these were things of the nature of sacrilege to which we had almost made a vow we never would be made a party.

Yet some of these very things we have just done, and with no such shock to our sensibilities as we had anticipated. We did not, indeed, do the effeminate thing of going through the Notch in a drawing-room car; but we at once and forever forgave the railroad company for building its road there, when we walked four or five miles down its track from Crawford's, and got that magnificent view, which the road has opened, of the Saco Valley and its carpet of fir-trees stretched across at our feet for miles and miles away between the gigantic walls of Mts. Webster and Willey. Nor, when we were eating on top of Mt. Washington in a steam-heated dining-room a regular Boston dinner, did we have any very caustic regrets for the lost shiverings and aches of the night when once we sat on an unbacked bench for our chowder and tea, and then were laid up in one of the aforesaid berths to keep for the sunrise, which, by the way, never came, though, wrapped in our bed-blankets, we dutifully filed out into the frosty fog to look at the place where it ought to have been. On the whole, therefore, we are disposed to accept, if not with full cordiality, yet with serene resignation, the new travelling facilities of the mountain region. The greater comforts have certainly made the grandeur of the mountains accessible to many persons who could not otherwise penetrate so near their heart; and we hale fellows, who remember with pride our old pedestrian tours, and like to think, perhaps, that we could do the same thing now, ought to have philanthropy enough to allow the less robust the poor privilege of the palace car and the comfortable mattress,—especially since *we* still can, if we choose, shoulder our knapsacks and take our mountain-staffs and keep proudly to the old carriage-roads and foot-paths. And one thing in this mountain *outing* (it should rather be called an *inning*) leaves us a little pang of regret; and this is that we did not begin the tour just as we did our first one, twenty-three years ago, by walking up the Pemigewasset Valley, and thus getting those fine views of that mountain gateway, growing in wonder as one ascends, of which the new railroad to North Woodstock allows only meagre and unsatisfactory glimpses. It was a real joy to leave the cars for the top of the old-fashioned stage-coach the rest of the way into the Franconia Notch.

But one feature in the boasted improvements of the mountains as places of resort we cannot forgive; and we wish here and now, before we have left the solemn mountain shadows behind us, to enter the strongest possible protest against it. It is the artificialness of the life which so many of the tourists bring up here, right into the heart of nature, that has most excited our indignation. And the leading hotels are now made so attractive by their comfort and elegance within and by the tasteful laying out of their grounds immediately around that they help to foster this artificialness. They tempt people to linger in their spacious parlors and halls and on their broad and shady piazzas instead of getting out into the midst of the nature which is lavishing its treasures all around them. We saw people at all the great hotels—young persons, too, who should be active of limb and enthusiastic of heart—spending their forenoons at lawn-tennis, their afternoons in listening to the music of a city band, followed by lawn-tennis again, or bowling, or a stroll around the neighboring shady grounds, or the regulation excursion in the hotel carriages to some near points of interest, and their evenings in parlor dancing and flirtation and gossip and exhibitions of the latest fashions in both feminine and masculine dress. The lawn-tennis, which is to be seen at almost every house of any pretension, especially excited our ire. In the cities, where you have only a piece of ground big enough for a tennis-court, or in average country places where there are no wonders of nature to explore, lawn-tennis is a fine game to keep those who play it out of doors as well as for its own exhilaration. But why, pray, should you come up here to play lawn-tennis? Why bring a puny, artificial game of the city up here in sight of these great mountain ranges, where nature is inviting you to use the same physical energy in a mountain tramp or in a scramble after cascades or in a search for the secrets of her primeval forests? Every lawn-tennis court seemed to us an affront to the presiding genius of the mountains; and, while anywhere else we could have admired the agility and skill and costumes of the young men and maidens as displayed in the game, here, in the presence of nature's attractions, all these things only betokened a dearth of soul.

But in spite of all the new fashions and follies which the increased facilities of travel have brought to the mountains, and in spite of the passing away of many of the old customs and traditions that old travellers would like to keep, the mountains themselves remain in all their ancient stability and grandeur. The Old Man of the Mountain looked down from his cliff in the sky with the same stony countenance—wise with wonderful histories, yet telling no tales—with which he had thrice greeted us years ago. And there was the same beautiful lake at his feet, the same echo from the mountain on the other side, the same gems of ravines and glens, the same clear-cut outline of the peaks of Adams and Jefferson and Madison against the sky, the same hoydenish play of the summit of Washington with the fog; for even the fog in these mountains, though ceaselessly moving and shifting, is also emblem of eternity.

No, even the mountains change. Nature does not fail to assure us that even she has nothing that is fixed, nothing absolutely unchangeable, except her own ceaseless creative power. Only the other day, she showed that she has not yet even finished her mountains by exhibiting as still active one of the powerful forces by which she has shaped their huge sides. A rain, with a land slide of half an hour, has swept out the chasm of the Flume, and, while making its rocky precipices still more awful, has destroyed most of the picturesque beauty of shrub and moss and tree and fern and weather-stain, which it had taken centuries to create. And there above, amidst the dark green of the mountain-side, is the ugly gap where the destroying work began, visible miles away down the valley. So that even that clear-cut line of the mountain range against the sky is not precisely the same that our eyes looked upon fifteen years ago. Yet the power is only destructive of one form that it may create another. At once, it will set about to heal the wound on that mountain-side and to recreate the beauty in the overwhelmed chasm below. The forms change, the creative process is never finished, but the creative power abides. It may work slowly, and with seemingly infinite patience, or it may work rapidly; but it never ceases to work.

WILLIAM J. POTTER.

ENGLISH NOTES.

In my paper on the English blasphemy laws, I hinted that the monstrous sentence passed by Judge North on Foote and Ramsey for blasphemy in their journal called the *Freethinker* would probably lead to an agitation for the immediate repeal of those obnoxious laws. This has proved true. In May, a meeting was held in London, at which a society was formed for the purpose of securing a repeal of these laws. This meeting was synchronous with the annual conference of the British and Foreign Unitarian Association, and many prominent Unitarian ministers attended. Indeed, the movement has been mainly due to the active exertions of two Unitarian ministers, Mr. Sharman of Plymouth and Mr. Geldart of Croydon, the former of whom has resigned his pulpit in order to prosecute his labors in the direction of securing full and absolute equality in this land of inequality and injustice. It must be said that the Unitarians have done well in this important crisis; for, after a long and at times somewhat hot debate, their conference passed resolutions in favor of the repeal of the blasphemy laws, and in favor of the instant release from prison of Messrs. Foote and Ramsey. On Wednesday, July 11, this new association held a great mass meeting in St. James' Hall, London, to demand the repeal of the laws and the release of the prisoners. I have attended at various times a great number of London meetings, especially in that very hall; but I never find any meetings so large, so enthusiastic, so altogether impressive as those called either by Mr. Bradlaugh or under his auspices. It was so upon the present occasion. The night was warm; and the great hall was unpleasantly warm,—almost, indeed, like a hot vapor bath. Yet the vast audience of between five thousand and six thousand was quiet, patient, and attentive, and at the same time filled with enthusiasm and determination. There are some people who believe or, at any rate, affect to believe that the only persons anxious to see justice done to Mr. Bradlaugh and to his humbler coadjutors are the scum of the populace, —the "residuum," as they have been called. A glimpse of this great meeting was sufficient to dispel any such illusions. There were a few of the *profanum vulgus* in the top gallery, though even there I found, when I went up before the meeting began, perfect order and many intelligent faces; but the great bulk of the meeting was composed of respectable, well-dressed, middle-class peo-

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ple, or the best portion of the working classes. Those present were not vulgar, howling, unwashed masses; for it is these who rally to the cry of "church and throne." They were, on the contrary, thoughtful young men, respectable citizens, and, notably, great numbers of intelligent women. There may have been several Christian people present, but I should judge that the vast majority were secularists or heretics of some particular stripe; and, if this be so, I can only say that secularism and heresy in England are becoming highly respectable, not to say decidedly well-bred. The ovation given to Mr. Bradlaugh when he ascended the platform, and when again he rose to address the meeting, was of the kind he always receives whenever I see him at one of his meetings; that is to say, it was such an ovation as would probably not be accorded to any other man in England. I have witnessed the kind of reception given by vast gatherings of people to our two foremost public men, Gladstone and John Bright, and to such popular politicians as Lord Hartington, Mr. Fawcett, Sir Wilfrid Lawson, and Mr. Labouchere; but I have never seen such general and unbounded enthusiasm as when Mr. Bradlaugh addresses a great meeting of his countrymen. I say this all the more readily, because Mr. Bradlaugh's style and manner of speaking are not at all to my taste. Next to Mr. Bradlaugh, the applause was greatest for Mrs. Besant, who spoke with her wonted power. The ability and influence of this lady are remarkable. There is not a political leader in England who speaks with her power or logical force. Both she and Dr. E. B. Aveling, the young and able scientific recruit of the secularist party, imitate palpably, though doubtless unconsciously, the manner and even voice of Mr. Bradlaugh; but that they are two of the most forcible speakers in England no one who has heard them can doubt. Mr. Conway also spoke, and met with a very cordial reception; for he is quite a marked intellectual force in London.

The meeting was remarkable, in that a Unitarian minister occupied the chair, and that the resolution demanding the repeal of the blasphemy laws was spoken to by another Unitarian minister and by an Anglican clergyman. This latter gentleman —the Rev. Stewart D. Headlam—is in some respects an English copy of your own Dr. Heber Newton, although with far less power and originality, since he is a very earnest radical, strongly imbued with socialist tendencies, a great friend of all the prominent London heretics, and has undergone some social persecution on account of the line of conduct he has thought it right to follow. The speaking at the meeting was very good; the points aimed at being the radical injustice of the existing laws, the folly of attempting to employ force in the realm of opinion, the hypocrisy of those who are persecuting Bradlaugh in the persons of his relatives, friends, and co-workers, and the hardship endured by the two men now in prison. It was stated that these latter are confined for twenty-two out of twenty-four hours within the limits of a narrow cell; *i.e.*, they are treated as though they were a very bad species of criminals. Yet our so-called liberal Home Secretary, Sir William Harcourt, has declined to interfere in any way with this excessive and vindictive punishment, although a memorial was presented to him, asking him to exercise his power of clemency, signed by a great number of the leading thinkers and not a few of the leading religious teachers of this country. There can be little doubt that Messrs. Foote and Ramsey, when they come out of prison, will be regarded by many people as heroes and martyrs in the cause of free thought. I must candidly say that I think this a matter to be regretted; for I regard the *Freethinker*, and especially its incriminated Christmas number, as a vulgar and coarse production, and I could not join in the expression of feeling at the meeting that these two persons are to be ranked with Socrates and Bruno and the Christian martyrs. I fail to see any nobility of purpose or any high and worthy aim in the sort of work they were doing. But the apotheosis of people like Mr. Foote and Mr. Ramsey is the inevitable result of the action of bigots and hypocrites like those who have been engaged in the anti-Bradlaugh crusade during the last three years. Our nineteenth century martyrs are oftentimes very singular specimens of humanity. We must take them as they are, "with all their imperfections on their heads," and be thankful that there is sufficient passion for justice among the common people to raise even these victims of theological tyranny to the rank of sufferers in the cause of progress.

The slow but sure growth of liberal sentiment in matters pertaining to religion has recently been shown by the comments of the press on the death of Dr. Colenso. Only a few years ago, he was reviled throughout England on account of his proof of the unauthentic character of much of the Pentateuch. Now, he has passed away; and the papers have scarcely any words but those of praise for him. Two of the ablest organs of toryism, the *Saturday Review* and the *Standard*, were indeed exceptions to the general rule; for they made his death the occasion for some carping and ungracious criticism. But, generally, words of praise were reserved for the noble and fearless and honest man who, in his old age, came over to England for the sake of pleading the cause of the oppressed Zulus before the Colonial Office and at the bar of English public opinion. I wonder how many of the well-fed ecclesiastical pluralists and indolent colonial bishops (who spend most of their time in Pall Mall) who abused him so violently would have had the courage and nobility of nature to imitate him in his work for humanity.

WILLIAM CLARK.

MYTHOLOGY.

II.

Besides the myths of explanation of the type mentioned in a former article (*Index* of June 21), and which are almost innumerable, we have a considerable group which come from homonymy, as it is called, the same or a like name given to two quite different objects. An instance of this is found in the confounding of words somewhat like, but made through mispronunciation to appear the same. Thus, for example, I have often heard the word *engine* pronounced *injun;* and the idea so became easily expressed that this piece of mechanism was a person, from certain likeness in quality to be characterized as one of the aborigines. Asparagus is not seldom pronounced *sparrow-grass*, and a myth might easily arise about this. Sweetheart in our language seems of itself to tell its own tale in regard to the origin and proper meaning of the word; but, according to Prof. Max Müller, the second syllable is properly the same that we have in the term drunkard, blinkard, etc., the *ard* contracted from German *hart*, Gothic *hardu*, meaning *strong*. The exact sense, therefore, of *sweet-heart, sweet-ard*, is a very sweet person. But, in the form in which we have the word to-day, mythology might easily arise upon it: nay, the belief that the term literally is sweetheart is a little piece of actual though rather harmless mythology.

In this way have come some of the most significant and influential myths of ancient and of modern time. It was related among the Greeks that Lykaon, king of Arcadia, for a certain gross and monstrous insult that he once offered to Zeus, was transformed by that deity into a wolf; and an important religious rite observed yearly in Arcadia, sprang from this source. The belief originated in the confounding of the name *Lykos* and *Lykaios*, light and the bright one, with *Lykos*, wolf. And there are other myths of like purport arising from the same cause; as, for example, one in regard to Phoibos. He was called *Lykegenes, offspring of light;* but the term was interpreted as meaning *wolf-born*. So of *Autolykos*, literally *self-luminous*, the interpretation was *a very wolf*. And simply from this confusion, originating in misapprehension of a name, have sprung in large degree the doctrine of lycanthropy,—the turning of men into wolves,—and the excesses and horrid crimes of the Bersekir madness.

The Hindus speak of the seven bright stars in the constellation of the Great Bear as the seven Rishis or sages, for no other reason than that the same or nearly the same name was applied to the poet, *rishi* or *bright one*, as was employed to designate the stars. And so an ingenious myth has sprung up, explaining the transfer of these bards from earth to the heavens. Nay, it appears that, as applied to the stars, the name Bear itself, *Arktos* in Greek, has originated in the same way, the name of the constellation originally signifying the shiner; but, as the bear in the ancient tongue bore the same designation, this cluster of stars was called the Bear, and the imagination was active doubtless in conceiving some resemblance in the form to that animal. All arose from the confusion just named, and the survival of this bit of mythology comes down to our own time. The very term of the olden days continues in our words Arctic, Antarctic, etc.

Another example we find quaintly in connection with Sir Francis Drake's voyages. In the days of that navigator, the multitudes supposed the world to consist of two parallel planes, the one lying some distance away from the other. It was said in common parlance that Sir Francis had "shot the gulf," the meaning being that his ship had gone over the edge of the upper plane, and reached the seas of the plane below. "There is," says Mr. Davis Gilbert, "an old picture of Drake at Oxford, representing him holding a pistol in one hand, which, in former years, the man who acted as showman to strangers was wont to say (still improving upon the story) was the very pistol with which Sir Francis *shot* the gulf." This would seem to belong to a very simple and primitive mythology; but there are like examples that still survive, and act with marked power in Europe to-day.

The most interesting as well as the most fruitful source of mythology in all ages is *metaphor*. In other words, myth is perpetually springing up from misapprehension of the language of figure or symbolism. Anything may become the occasion of mythology, when the mind is in such frame as to take figurative expression in the letter. No language is safe from such wresting: even the most transparent metaphor may be so taken and abused

Odin, said the Norsemen, wandered over the earth in a blue cloak,—*i.e.*, the sky; but this meaning was very soon forgotten, and many tales were told of the one-eyed rider on his eight-footed horse, Sleipnir. And thus a story of the sun, first poetry, became an elaborate myth. Athene, the Greeks said, sprang full-grown from the forehead of Zeus, which had been cleft by Hephaistos. The dawn bursts from the forehead of the sky; and Hephaistos, a name for the young sun, cleaves every morning that forehead. But the Greeks lost the sense

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of their tale as early and fatally as the Norsemen did the meaning of theirs.

Or to take another from the Norse: Night and Day each are drivers, mounted on their car, with swift steed attached. Night drives first, her steed named Dew-hair; and the dew in the morning is the shining foam dropped from his bit as his journey is done. Day drives Shining-hair, and the light of his mane causes earth and sky to glisten. The same thing happened with regard to this, and with the same effect. Read as it was first conceived and written, it has a beauty of poetry; read as literal relation, it is illusion and snare.

So the story of the carrying off of Europe,—the wide-faced, the dawn,—borne away on the shoulders of a white bull to Crete, the western land; tale of Demeter and Persephone, the long search by the mother for her daughter; the voyage of the Argonauts for the recovery of the Golden Fleece; the achievements of Perseus, child of the golden shower, with the Gorgons, and his rescuing of the exposed maiden from the monster,—these and many more in the Greek and other mythologies have originally, as we find, a metaphorical meaning. Thus, rescued from the misapprehensions and perversions, the old mythologies are found a mine of wealth, full of thought and bright suggestiveness never before suspected.

The poems of the Iliad and Odyssey, the Nibelungen Lay, the Volsung Tale, etc., have a new and enhanced significance, as interpreted in the fresh light shed by comparative studies. "The war of Ilion," says Mr. Cox, "has been fought out in every Aryan land." Yes, we may add, its scenes have been witnessed and marked all over the globe, and told, if not sung, in the speech of every people. The conflict of light and darkness, of the bright or friendly and the sinister powers, the genial warmth of summer and the blight, the chilling cold of autumn and winter,—this has supplied the theme, the germ of the great epics of the world down to the "Hamlet" of Shakspere. Often, as in the case of Homer probably, of Shakspere certainly, the poet himself was not conscious of the fact, did not know what furnished the originating hint of his poem. And the mind has set these scenes in infinite kaleidoscopic variations. This strikes one especially in reading the Greek mythology.

As in every department of life, so here, the letter killeth. The finest conceptions, the most beautiful, picturesque, and stimulating representations have been bereft of their significance and strength, been transmuted to puerilities or absurdities, or in some cases to revolting horrors, by the crude and sensuous mind. The best may become the worst. The most monstrous, savage, and repulsive stories are told of gods and goddesses, originally personifications of the powers and operations of nature through this pragmatizing and individualizing tendency in man. Herakles is represented in some connections as the creature of boundless and indiscriminate lust. And yet the conception so expressed took its birth from some representation of a poet, who told in fine symbolism how

> "The sunlight clasps the earth,
> The moonbeams kiss the sea."

And the same will hold of other absurd or monstrous tales told of the gods, as Lykaon offering up a meal of human flesh to Zeus,—the sun in time of drought offering his own offspring, the withered fruits, plants, etc.

Indeed, the very thick of mythology is reached when the original appellative sense of the words that have been given as names is lost, and these names are conceived purely as personal designations. When the last faint consciousness of this description as imagery is gone, then come the riot of the fancy, and the fictions and illusions without end, of myth. Hence, the stories of Zeus and Olympos, of the gods and goddesses, their amours, jealousies, and quarrels, of Phoibos, Apollon, Meleagros, Oidipous, of Odin, Thor, Freya, the Valkyries, etc. All were borne on the same road, and the sense more and more removed from the relation in this disposition universal to pragmatize, personify, and historicize what man in thought saw in nature.

Historical elements intermingled. Not only was the god made man, but man was lifted to divinity, name and memory of some marked person blended with the deity; and so by an endless mixing and weaving together of fact and fiction, history and fable, inextricable confusion was brought throughout the mythology and religion. The mind was caught and enmeshed, held under a spell of incantation. Hence have come the idolatries, the obscurations, and paganisms with which all history is full.

Zeus and Olympus, the Pantheon, the Elysium, and the Tartaros are not dead: they are represented with us to-day. The old mythic beliefs have wonderful tenacity of life. They may change their form, their name; but they keep their nature. Zeus may succumb to Odin or Guodan (a word which Prof. John Fiske tells us has become our name God), Olympus be exchanged for another and somewhat remoter heaven, the Divs may be degraded to Devas, and new Divs be inaugurated in their stead; but the Devas will somehow be found present and dominant in the old place still.

What have been the adventures and the fortunes of the mythic conceptions and representations in the course of history, the transformations and the constant survivals, may be considered in subsequent papers. CHARLES D. B. MILLS.

THE DECLINE OF THE MINISTRY.

From many quarters arise complaints that the number of young men in preparation for the ministry is continually lessening. In England, it is said that the learning of Oxford and Cambridge diverts their graduates from the Church; and in America, we are told, the physics of the colleges indisposes students from the pursuit of metaphysics in theological seminaries. It appears that we are called to consider the prospect of an important decline in the supply of ministers, and it is therefore timely to reflect upon its causes and probable results.

Those who habitually sneer at the ministerial profession, and devote themselves to cataloguing and portraying its crimes, do injustice to a body of men who are unsurpassed in excellence of character, social virtue, and intellectual culture, and who in the past have been eminent in influences for good. What may seem to us at present injurious in their methods may have been beneficial in former conditions of the general knowledge and social habits of the people. They have been the trusted counsellors of the young, the consolers of the afflicted, the comforters of the aged, the promoters of all charitable effort, and their practical influence has usually been on the side of human advancement, except where the maintenance of dogma has in some cases interfered. But the fact remains that their number is becoming proportionally less.

The first and most immediate result of a scarcity of ministers will be the decline of sectarianism. This will proceed from two causes. First, Baptist, Methodist, and Congregational churches in small villages will be led by economical reasons to unite. Universalists and Unitarians will often, from the same motives, coalesce; and even Episcopalians may consent to embrace outsiders in their fold, though not likely to merge their organization in those of other sects. The second influence is the same that causes the scarcity of ministers,—the growth of knowledge that destroys belief in the dogmas of supernaturalism. This affects minister and people alike, leading to less insistence upon what are considered non-essentials, and creating a necessity for union upon the central truths vital to the existence of the Christian system, in order to resist the inroads of the hosts of rationalism. A continuation of this process, now perceptibly progressing, leads logically to a future existence of one Protestant Church united in a struggle for existence.

Some significant instances of this spread of modern ideas among theologians will be useful in illustration of the tendency of the Church toward liberal views that favor the union of sects. A free thinker yielded to the urgent desire of his friends that he should confer with an eminent doctor of divinity, thoroughly versed in science and philosophy, and competent to refute modern scepticism. With trepidation, he entered the doctor's house; but the genial theologian put him at ease, and, instead of criticising scepticism, proceeded to utter such sentiments as these: "When the Reformation came, a substitute was needed for the infallible Church of Rome as a rallying point and centre of faith; and the disconnected and fragmentary literature of the Hebrews was elevated into an infallible book. This Bibliolatry must be destroyed. Men need to learn that the Bible is not a book, and to judge of its contents as other writings are studied. Intolerance and bigotry are founded upon this false estimate of the authority of the Scriptures. I reject the supernatural entirely. I think something occurred which made the Bible writers think they saw what they described; but, if the events occurred, they were in harmony with natural law." The doctor went on to make light of the dogma of eternal punishment, and to deprecate the abuse which Christians shower upon unbelievers whose reasons they either lack courage or intelligence to examine. He said, "The Church is gradually coming to these views upon inspiration and Calvinistic dogma; and you should remain in the Church, and help those of us who are trying to bring her to a rational position, instead of attacking it from outside, where you have but little influence."

The free thinker said, "Do I understand that you have no criticism to make upon my doctrinal position, but only upon my attitude in leaving the Church and attacking its errors?"

"I do," the doctor replied. "You are substantially right, and the Church will some day stand where you do; but it will be a long time, and you do not want to associate with these infidels and low fellows, and throw away your influence."

"But," said the free thinker, "where are your honesty and consistency in remaining in an orthodox pulpit?"

"My Church has no creed," replied the doctor. "You could state your views to your pastor, and yet remain in association with the Church." He extolled the benefits of Christianity as a system, and pleaded for the necessity of its continuance as an organization with modified beliefs.

Another orthodox doctor of divinity was asked by a rationalist to give his views of the inspiration of the Bible. He replied as follows: "In the evolution of the human mind, the Greeks developed the greatest aptitude for art, the Romans for law, and the Hebrews for religion. As I accept a Greek statue and Roman law, so I take the religious writings of the Hebrews. The authority of

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these writings is not in their origin, but in their merits; and I adopt only what appeals to my own consciousness as truth." Some remarks excited a question as to the doctor's "soundness" upon the trinity and the deity of Christ, and he went on to say: "I gave up the doctrine of eternal punishment twenty years ago. I don't know that I am 'orthodox,' but such are my convictions. I do not state them in my pulpit, because the time has not yet come, and the people are not prepared for such utterances; but, if any one asks my opinions in private, I express them frankly."

Both these good men, upon prominent occasions, when they were reported widely by the press, made vehement denunciations of extreme rationalism, and said nothing against superstition. Thus, their status among the orthodox was preserved; and the heresy hunters, who already were on their tracks, were turned aside. Some may call them hypocrites, but they are not consciously insincere. They are most estimable men; but they have outgrown the system to which they are allied, and upon which their support and all that is to them pleasant in life depends. They are in advance of their people and their creeds; but they know they will be overtaken in time, and prudence suggests patience and accommodation to the changing age. Perhaps they also share somewhat in the considerate temper of another orthodox minister of high repute, who wrote to an unbelieving and critical correspondent: "I do without any concealment declare that I do not believe the whole Bible to be true; that there are human additions and interpolations; that, in fact, Robertson Smith is right in the view he takes. Must I say all I think to the weak and stupid public? for such it is. I never say anything I *don't* believe. I only act on Christ's own principle,—'I have many things to say unto you, but you cannot bear them now.' Yes, God is afraid of upsetting weak minds, if Christ echoed the divine view of things in that statement."

Men not in the ministry hesitate to enter a profession where such suppression of conviction is a necessary policy; but it is perhaps fortunate that many who are in it can conscientiously square opposed belief and profession, as they save themselves much distress, and may aid in the slow process by which nature usually acts in promoting the evolution of ideas. People may be led better by those a little ahead of them than by those far in advance. But, unless the host advances rapidly, near leaders will be scarce; for new men will not assume such equivocal positions.

The question then arises, How can we do without ministers? The chief offices of the ministry are in connection with marriages, funerals, visitations, sacraments, and church services. What substitutes can be employed? The civil magistrate can secure the marriage bond. The professional utterance at the side of the dead will either not be missed by the mourners, with whom each word at such times stirs up the fountains of grief, or it may be acceptably replaced by the simple tribute of a friend and comrade, who knew the departed as few ministers ever come to know their parishioners. Visitation of the sick can be more agreeably carried on by neighbors and friends, who now often deprive the invalid and themselves of the mutually beneficial expression of sympathy and acts of kindness, because that is considered the pastor's sphere. Sacraments, if continued, can be administered by laymen. Church attendance has too many social attractions to be given up; and, where a minister is lacking, the services might be conducted after this manner: A committee should be formed to control them, one of whom should in turn preside. The music could be indefinitely improved; and its sphere and character, as to words, tunes, and instruments, enlarged. Readings of scriptures from ancient and modern authors should be given by young people of both sexes who possess oratorical talent. If prayer is not outgrown, there will be always good brethren "gifted" in that respect, some of whom may even exercise the somnolent influence attending "the long prayer." But how can the sermon be replaced? By reading a printed discourse? By no means. Every congregation possesses thinking and cultured men with good utterance. Let these read original papers upon the themes they are most familiar with, the subject first being approved by the committee. Let there be one paper of half an hour's length at each service, and let a discussion follow for another half-hour in five-minute speeches. At the close, let the people linger for friendly greetings. Many advantages will be gained by this method. Each person's mind runs in certain directions and emphasizes particular truths, and one man's instructions must lack variety. How many churches have been bored by their minister's specialty! How many have got tired of the pre-millennial advent, election, free grace, eternal punishment, the sinfulness of the world, or praises of its progress, when one of these things has been lugged into every sermon for a year! Few men have the versatility to preach instructively to the same people continuously; or, at any rate, people are benefited by receiving truth from varied sources. What interest would be felt in each new speaker, and what attention would be given to the essay in anticipation of the discussion! The joys of church-going would still exist: the best clothes can be worn and seen; the invalid, the baby, the absent, can be inquired for; the new-comer can be observed; acquaintance can be made that otherwise would never be formed; differences healed by a shake of the hand in passing in the aisle or porch; and Augustus can exchange a word or glance with Mary Jane, which will make his step the lighter in the store and her carol the livelier in the house throughout the week. Perhaps, too, with the absence of the theologian, theology will disappear, and men will talk of what they *know* and of what concerns their present lives. Salary will be saved, and independent thought secured from men whose opinions are unbiassed by their pay.

If, then, the vicissitudes of time deprive us of ministers, we may still hope that beneficent nature will supply substitutes, and that progress and happiness will continue. We need not wait till the clerical race is extinct before these methods are tried. Any pastorless church might make the experiment, and, while saving the salary, leave one more available minister to supply the field. Some Liberals, in whom early habit has confirmed the church-going instinct, would be likely to resume church-going under such secular auspices.

ROBERT C. ADAMS.

THE CHURCH AND REFORM.

Of the Church, the *Christian Union* observes:—

She is losing her hold on the masses. Socialist and infidel writers and speakers are gaining a hearing where Christian teachers have practically no influence. To win the working classes, we must interest ourselves in the things which interest them. The frequent struggles against the tyranny of great corporations, the endeavor to retain manhood in a system which has so divided and sub-divided labor that it is hard for a man to be more than an animated machine, the aspiration to secure better homes and a fairer portion of the fruits of industry,—these things call for Christian counsel, Christian sympathy, and Christian co-operation. If the working classes have lost confidence in the churches, the first duty of the churches is by sincere words and works to seek a renewal of that confidence. Let us begin with the Saturday half-holiday. Champion it! Secure it for the people, and the reward shall be ours. It will help the people, and no less will it help the Sabbath and the churches. Leave this work to unbelievers; and then, though the people will still be gainers, the Sabbath and the churches will be no whit helped. We commend the subject to Christian teachers, Christian employers, and Christian workmen.

The chief concern here seems to be for "the Sabbath and the churches." "Socialist and infidel writers and speakers are gaining a hearing where Christian teachers have practically no influence," because the former have and the latter have not been with the people in their struggles against injustice and wrong. And now, since the Church "is losing her hold on the masses," something must be done to secure "a renewal of that confidence" which the Church has lost by her indifference to the people's interests. Very good; but, if the Church has divine truth in her possession, why has she fallen behind "socialist and infidel writers" in matters of vital interests, involving "the aspiration to secure better homes and a fairer portion of the fruits of industry"?

Similar complaint has been made by Christian writers in Europe. A few years ago, Gilfillan confessed that, "for a wise and moderate extension of the right of voting, or any other boons to the lower orders, she (the Church) never asked, and probably never will." "All this," he added, "shows the weakness of our present Christianity; its want of vital force; its incapacity to cope with the age; and the uncertainty of its prospects as to the future, if not favored by supernatural aid."

The same in effect, although different in spirit, is the testimony of Rev. J. W. Carter, who, in *Lloyd's Newspaper* a few years ago, said: "The republican and infidel walk hand in hand, sowing broadcast the seeds of their pernicious doctrine. . . . Some in high places openly advocate republican principles and sneer at the theory of constitutional monarchy in this liberal, enlightened nineteenth century as an anachronism. Privileged classes, they advise, should be abolished, and the power of the government delegated to the people."

This is true. The free thinkers of England and other European countries have been untiring in their efforts to extend the right of suffrage and to better the condition of the masses. Their reward has been not unfrequently imprisonment, fine, or exile. Some of them, happily, have lived to witness the partial triumph of the reform which they initiated, or for which they labored and suffered, and to hear the clergy claim it as an outgrowth of their faith. "It is not," as Higginson says, "that there were worse men inside the Church, but they were preoccupied with saving the souls of men by some doctrine or ritual, and so left it to unbelievers and secular men to look after the bodies."

"The first nation in Europe," to quote again the words of Higginson, "that abolished slavery in the colonies (France, in 1793), did in the same session abolish Christianity; and, when Christianity was restored, slavery came back also." Free thinkers were prominent in the anti-slavery movement in this country long before it became popular, and when the clergy and Bible believers were quoting Scripture in its favor. When no pulpit in Boston was open to the "infidel" Garrison for an anti-slavery lecture, Abner Kneeland,—who was imprisoned in this city two months for blasphemy,—opened his hall to the Abolitionist, and told him to occupy the desk. The cause of woman's rights was "cradled in infidelity." Frances Wright and Ernestine L. Rose, fearless pioneers of the movement, were, with a few others, pointing out the disadvantages and disabilities under which women labored when the clergy were everywhere quoting

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St. Paul to show that submission is woman's first duty, and that the measures advocated by the persons named were "infidel" in their character and degrading in their influence.

More than a quarter of a century ago, the New York *Independent* said:—

To the shame of the Church, it must be confessed that the foremost in all our philanthropic movements, in the interpretation of the spirit of the age, in the practical application of genuine Christianity, in the reformation of abuses in high places, in the vindication of the rights of man, and in practically redressing his wrongs in the intellectual and moral regeneration of the race, are the so-called infidels in our land. The Church has pusillanimously left not only the working oar, but the very reins of salutary reform in the hands of men she denounces as inimical to Christianity, and who are practically doing with all their might for humanity's sake what the Church ought to be doing for Christ's sake. And, if they succeed, as succeed they will, in abolishing slavery, banishing rum, restraining licentiousness, reforming abuses, and elevating the masses, then must the recoil on Christianity be disastrous. Woe, woe, woe to Christianity when infidels, by the force of nature or the tendency of the age, get ahead of the Church in morals and in the practical work of Christianity. In some instances, they are already far in advance. In the vindication of truth, righteousness, and liberty, they are the pioneers beckoning to a sluggish Church to follow in the rear.

During the past twenty-five years, the theology of the Church has become somewhat rationalized, and its more sagacious and advanced representatives have endeavored to bring the Church in harmony with the thought and spirit of the age; but it is still true that Liberals "are the pioneers beckoning to a sluggish Church to follow in the rear." The whole influence of the Church is, to-day, in favor of Puritanical Sunday laws. Every effort made to banish sectarianism from our public schools, the judicial oath from our courts, to make the churches bear their just proportion of taxation,—in short, to secularize our government by removing the remaining vestiges of the union of Church and State,—is stubbornly resisted by the Church. Her preachers prate of righteousness and purity, while opposing almost every reform necessary to their realization in this world. In England, in France, in Germany, in Russia, the Church is the foe of freedom and the main obstacle to the people's advancement. Is it strange that the Church "is losing her hold on the masses," that "socialist and infidel writers and speakers are gaining a hearing where Christian teachers have, practically, no influence"? B. F. UNDERWOOD.

EDITORIAL NOTES.

IT is a popular belief that the practice of reckoning time from the birth of Christ was instituted soon after his death. The fact is that the use of this epoch was introduced in Italy in the sixth century by a monk, Dionysius, the Little, and was not used in Gaul and England till about two centuries later.

THE number for July 15 of *Menschenthum* (or Humanity), a paper published in Gotha as the organ of the German Free-thinkers' League, contains an article entitled "Charles Bradlaugh's Battles with the English Parliament," and remarkably valuable, not only for precision and minuteness of information, but for comprehension of the grandeur of the struggle.

THE *Investigator* quotes our statement in regard to Mr. Labouchere's offer to Spiritualists and "mind-readers," and adds: "That reminds us of one of our correspondents, Dr. George A. Hammett, who, some thirty odd years ago, offered a reward of $3,000 to any medium who could tell him six words, without seeing them, which he had written on his chamber wall. This reward was published in the *Investigator* six months, but the doctor did not lose his money. The 'clairvoyants' said then that spirits did not work for money! Dr. Hammett was a scientific man, and he took this course to test the spirits."

DEATH takes on for us poor mortals new terrors under some of the revelations of Spiritualism, when, for instance, we are assured by a Spiritual paper that the poet Robert Burns, whose verse in life was irradiate with genius and common sense, comes back to us after nearly a century of spirit life, and perpetrates a half-dozen verses, of which we give one, and that not the worst:—

"Oh, I would live always,
I am willing to stay
Where sunshine and flowers
Enliven the way."

There is no more trace of the poet's mother-tongue in the other five verses than in the one we give. He has apparently devoted his weakened energies to learning to talk poor English since his advent into spirit life. For ourselves, we prefer the living poet, with all his faults, to this tiresome ghost.

HENRY WARD BEECHER'S latest attempt to define his position is a letter dated July 23 to Rev. J. S. Kennard, of Chicago, who had reviewed some of his recent utterances. In this letter, Mr. Beecher says:—

I do not agree, by any means, with all of Spencer—his agnosticism—nor all of Huxley, Tyndall, and their school. They are agnostic: I am not, emphatically; but I am an evolutionist. Evolution strikes at the root of all mediæval and orthodox modern theology,—the fall of man in Adam, and the inheritance by his posterity of his guilt, and, by consequence, any such view of atonement as has been constructed to meet the fabulous disaster. Men have not fallen as a race, men have come up. No great disaster met the race at the start: the creation decree of God was fulfilled. Any theory of atonement must be one which shall meet the fact that man was created at the lowest point, and, as I believe, is, as to his physical being, evolved from the animal race below him; but, as to his moral and spiritual nature, is a son of God, a new element having come up in the great movement of evolution at the point of man's appearance.

THE Hon. William W. Thompson, recently appointed United States minister to Sweden and Norway, in an oration at Portland, Me., on the Fourth of July, related an anecdote of personal experience to illustrate the fact that among far distant people there is profound interest in the success of our experiment of free government. "In the summer of 1865," said he, "the summer after the downfall of our great rebellion,—a company of Americans, sailing along the Arctic Ocean, landed on the wild coast of Norway, where the ice-clad fields overtop the sea, and where the sun sinks not, but shines full and clear throughout the night. A giant cliff towered from the beach half a mile in air. At its base, clustered around a fire of drift-wood, crouched a group of Lapp savages clad in the skins of the reindeer. As we approached, the chief of the party, an old man, decrepit and bent with years, advanced to meet us, inquiring in the Norwegian tongue whence we came. When we replied, 'From America,' the old man paused. Then, raising himself to his full height and stretching forth his hand, he asked with eager, trembling voice: 'Tell me, sirs, does freedom yet live in that far-off land?'"

THE New York Free-thinkers' Association will hold its convention this year at Rochester, commencing August 29. The speakers engaged are, with a few unimportant exceptions, persons especially identified the past three or four years with the National Liberal League, of which the Association, it will be remembered, was two years ago made an auxiliary by the strange tactics of a few individuals who "run" both organizations. The great majority of the men and women of the New York Free-thinkers' Association are worthy people; but they must themselves take charge of the Association, and rescue it from the baneful control of a few scheming, ambitious demagogues who make it subserve their own purposes, before it can fairly be regarded as a State association or command much attention from the better class of Liberals. For saying this, we expect, of course, to receive the usual amount of abuse from the League leaders and papers, and in their characteristic style; but to their abuse we have become accustomed, and are quite indifferent.

AT a meeting held at St. James' hall to demand the repeal of the Blasphemy Laws, the following resolution was adopted: "1st, That this meeting demands the repeal of the Blasphemy Laws, as contrary to the spirit of the age, and as endangering the freedom of speech, which is a condition of all progress. 2d, That this meeting earnestly requests the Home Secretary to advise the Crown to remit the remainder of the excessive sentences passed on G. W. Foote and W. J. Ramsey, under laws which have been treated as obsolete for many years." The first resolution was moved by Rev. E. M. Geldart, and seconded by Moncure D. Conway. The second was moved by Mr. Symes, and seconded by Dr. Aveling. The Pall Mall *Gazette*, in mentioning the meeting (in regard to which an interesting letter from our London correspondent, Mr. William Clark, will be found in another column,) says:—

It is surely high time that the law should be rescued from the imputation of harshness and partiality by the remission of the rest of the sentences upon Ramsay and Foote. Nor is it clear what reason can induce a Liberal Minister to hesitate in so plain a case, unless it be, as was suggested, that they dread the Tory outcry about the alliance of Liberalism and Atheism. That cry, whatever its value, is sure to be utilized to the utmost in any case. But, even if the Government could escape some odium by acquiescing in injustice, would not such a course be a direct contradiction of Mr. Gladstone's eloquent declaration in the similar case of the Affirmation Bill, that he was prepared to defy clamor, and risk the loss of popularity for the sake of fairness? The sentence was shameful and indefensible, and Sir William Harcourt no doubt feels this as strongly as anybody else. He will do an honest and courageous act, if he at once remits the rest of a scandalously excessive punishment.

POETRY.

For *The Index*.

REJECTED.

The lute that to Terra descended
From out of the heavens above
Had a soul well attempered with love,
In melodious cadences blended.
And it sought to enrich with its blessing;
But the sons of the earth could not hear,—
Their hearts were too sodden and sere,—
No music their spirit possessing!

And its tone only won their displeasure,
For it did not attune with their clang,
Nor agree with the songs which they sang
To their own inharmonious measure.
So they cursed it, and cried, "Crucify it!"
And out to the multitude bore,
Who injured and trampled it sore;
And they broke its sweet strings to decry it,

And crushed its dear heart with their scorning,
Though it plead but its scorners to bless,
And for injuries sought no redress.
And it sits in the dew of its morning,
And can only surcease its pained quiver,
As it lingers with wavering breath
To return through the portal of death,
When the last string is broken forever.

LITA BARNEY SAYLES.

SHELDON SPRINGS, VT., July, 1883.

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The Index.

BOSTON, AUGUST 9, 1883.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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For *The Index.*

MIND-EXPRESSION IN EVOLUTION.

BY J. H. FOWLER.

Principles.—"the Unknowable."

"A power of which the nature remains forever inconceivable," once admitted in our philosophy, becomes a "fourth dimension" of "the dark circle," here to materialize mind, there to dematerialize matter. Not content with the unknown, it invades the known, and threatens the whole realm of nature to the confines of consciousness. Thus are we afloat on this ever-changing sea of consciousness, whose shore and bottom are but shadows of "the unknowable,"—a name of power to conjure by, of strength to support a weak position, but, as an ally in philosophy, cowardly and treacherous. What cannot be known or conceived should not be relied upon.

In the Unknown

there is hope. In "the unknowable" there is, for us, nothing. That very much of reality is unknown, none can doubt; but that any reality is "unknowable" is an irrational affirmation. The attempt to conceive of an inconceivable cause for any known phenomena is the absurdity of modern philosophy. Science assumes that we know things by their behavior; that phenomena are verities known by observation; and that affirmations, tested by experiment and accepted by the competent, will maintain intellectual supremacy. In morals, the tree is known by its fruits: that which bears the test of past experience guides in the future. Thus, science and morality have but one method in proceeding from the known to the unknown. Why should philosophy distrust this common-sense method, and part company with science and morality in the advance of mankind?

Do we know Reality?

Consciousness seems to be the one fact unquestioned. Consciousness is a state of subjectivity, of self-*ego*. I am conscious. Of what? Sensation. I know sensation. But sensation is a state of myself. Can I go outside of self to find a limiting cause of my known sensation? Common sense says, Yes. Practically, this affirmation holds good against all negations of philosophy. Instantly and irresistibly, my eyelids close at the approach of a stick. So close the shells of a living oyster. Sensing pressure, the unhatched chick pecks and bursts the binding shell; then, in sense of want, guided by sight and smell, gathers nourishment, and fails not to interpret rightly sounds of friendly call or warning. Thus is reality environed and recognized by reality.

A Sense of Objective Reality

is clearly implied by the behavior of every organic being. Whether vegetable or animal, simple or complicated, every individual responds to heat and light. Each senses environment as objective reality, and therefrom selects material with which to build up its own structure, and secure internal economy and external harmony. This primary sense of objectivity is simpler than sensation proper, and precedes it. It is a pre-perception more direct and simple than perception proper, and antedates consciousness. It is the simplest mental element of life, and without it no life could maintain itself, no organic evolution be possible. But, simple as it is, it is knowing, a function of mind, a common sense of all organic beings, holding all by a chain of intelligence to mind reality and binding all to environment reality.

Sensation proper is a higher mental function, co-ordinate with more specialized structure,—organs of hearing, seeing, feeling, smelling, tasting, connected by nerves to ganglia and sensoria, whereby special groups of external phenomena are gathered up and presented with focalized intensity, enabling the mind to distinguish qualities and get a higher grip of nature. They are to the previously considered simple sense of objectivity as telephone, telescope, and spectroscope, to enlarge, intensify, and specialize the impression from external things. But, as simple, primitive impressibility is closely connected with and followed by a sense of the impressing object, so sensation proper—though in effect subjective, yet in cause objective—is therefore closely connected with

Perception Proper.

How does the mind pass from sensation proper to perception proper? We know the sense of hearing, seeing, smelling, tasting, and feeling. Do we know that external reality which causes these sensations? The answer is already given, in what has been said of pre-perception. By habitually sensing objective reality in a more primitive form, the mind has acquired a sort of pre-perception of objectivity as knowledge of fact, and, on coming into possession of sensation proper, applies this knowledge at once in the form of perception proper. In other words, it grasps nature through sensation proper in the light of a more primitive experience as intuitive knowledge. The recognition of a primitive, simple sense of objective reality common to all organic beings would have saved philosophy much perplexity at this point.

Whence and by What

are sensation and perception? The external forces, as heat, light, sound, gravitation, each in its peculiar vibratory character, is propagated along the nerves of sense to the sensorium, where its effect is cognized by the mind; and this *cognition* of the effect, not the effect itself, is sensation. There may be sensation where no effect on the sensorium exists. But, in that case, the mind supposes it cognizes the effect. On the other hand, there may be external phenomena propagated to the sensorium, but no sensation, because no cognition. Whenever cognition supposed or real exists, then the mind, as before shown, perceives or supposes objective reality as the cause of the sensation; and this is perception.

Consciousness

is necessary to proper sensation and perception, but not to the simpler impressible condition of mind or to simple pre-perception; for it is not essential mentality. It is a form of mental activity, but not the only form. The presence of mind is manifested unmistakably in connection with all the lower vital functions, in the conduct of the simpler animal and vegetable organisms, where we see the acts of choosing, refusing, appropriating, and rejecting, constructing and reproducing. All functional action is mental: call it automatic, reflex, or what we will, the element of *purpose* in it is essentially psychical. Consciousness appears as a subsequent endowment or acquirement of individuality. It is the power of self-recognition, a luminous condition in which the mind sees itself and its own action as distinct from that which is not self.

In States of Consciousness not as States of Consciousness,

I trace my being back step by step through successive stages of evolution to the time when there could have been no state of consciousness. But I do not yet reach the beginning, nor do I discover with the dawn of consciousness any break or leap. I go beyond this through many stages, organic and functional, to that simplest possible structure, the primordial cell, physically like the beginning of all other beings, psychically different from all. In this psychical element I find my identity, which has never been lost, and which to-day constitutes my personality.

Unconscious Mental Activity

is a well-known fact. Consciousness is not permanent. In natural sleep and in trance, the mind often works with wonderful capacity; and these experiences may or may not enter into conscious memory, yet they may influence subsequent conscious mental action. We know we have experienced certain things of which we are unable consciously to recall a single item. Consciousness never covers the whole mental area. From fields unconscious, thoughts come before us framed and clothed in language often surprising ourselves. Consciousness is the luminous ray of mental activity, smaller in proportion than light to the whole solar energy. Our best mental energies are held in reserve, and come to our help, when they will, as inspiration.

Mind

is known to us as other things are known, by what they do,—never in naked reality, but in character. That which knows, that which chooses, that which directs, we call mind. It may perform these acts in states which we call consciousness, personally or individually, or in other states that we know but little of. We cannot conceive of mind in space as matter, nor can we conceive of mind under the guise of dynamics. It is not a force, but a force cognizer and director. It is not matter or form, but a cognizer and director of these. Mind is the organizing reality, the architect of nature, that which gives function to energy and structure to matter. It sees in its own being, as it were, ideas, and expresses them in nature; and evolution is its method. It is that which becomes intelligible in nature and intelligent in man.

Matter, Force, Space, and Time

are cognized as external. Feeling and thought are in the mind as states or actions. Matter and force cannot be conceived as in the mind as states of consciousness or as phenomenal or real mind elements. The identity may be asserted, but cannot be conceived. We cannot think matter, force, space, and time being in the mind, nor can we think of their not being external to the mind. It is impossible for them not to be, out of mind. It is impossible for them to be, in mind. Externally, they are a necessity; internally, impossibility. Matter changes form and relations, but is indestructible. Energy assumes the forms of many co-ordinate forces, but the sum total is always conserved. Space cannot be abolished or conceived as absent. Time is necessary succession: we cannot conceive of its stopping; but my consciousness, every and all consciousness, may cease. Matter, force, space, time, continue. They may be symbolized in thought and feeling, but not identified with them.

Relations.

Nothing is sufficient unto itself. Subjective reality implies objective reality: the two are related by phenomena and knowing. Everything is conditioned by all things. Sensation must have object as well as subject, and we deny our perceptions of the outward realities at our peril. The distrust of our senses is mental insanity, and leads to physical distruction. Doubt of mind is negation of self. In evolution, mind is as essential as matter, and the evidences of its presence are as palpable. Evolution is a process of mind-expression, and the aim of science is rightly to interpret the language of nature. To know and obey are the chief functions of man.

Language as an Analogy.

Agassiz, referring to the changes produced in plants and animals under domestication as forcibly presented by Darwin, said, "All this is the work of mind, which is but the continued influence of that agency by which these beings come into existence." The earth itself, in his view, had passed through all its previous modifications preparatory for the abode of man, who appeared as the interpreting and co-working mind.

Evolution involves the preparation of the earth for man and the production of man upon the earth, also

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all the modifications and achievements brought about in connection with man as an allied agency. However limited and selfish in conscious endeavor man may have been, and however hostile and relentless the attitude of nature toward him, the two have wrought together as parent and child, achieving results which can be appreciated by comparing our highest civilization with the brute life of primitive man, as revealed with that of his extinct associates in the drift-filled caves of the glacial epoch.

When we consider the achievements of man,—co-operating with nature in modifying other organic beings of both kingdoms, in changing the face of the earth itself, in utilizing the physical forces in agriculture, in commerce, in the arts and sciences, producing all the civil, political, and other institutions of social life, and, above all, language itself,—we shall have to regard the human mind not merely as a co-modifying factor, but as co-creative being in evolution,—creative not in the absolute, but in the proper relative sense.

Evolution may be considered in two parts, according to the presence or absence of the human mind as a factor. Though the distinction both in product and mode of proceeding may be very clear, yet we shall find the analogy so striking that the presence of a factor closly akin to the human mind in other parts of universal evolution can hardly be doubted. If mind in animate beings, and even in ourselves, appears so obscurely outside of consciousness that even philosophers of high rank claim that all we know of mind is as stages of consciousness, denying its presence elsewhere, we cannot expect them to see its presence in inanimate nature.

To meet this view of mind as stages of consciousness, or as limited to conscious being, was the purpose of our previous number. Aware of the necessarily imperfect manner of a brief popular discussion and of at least partial failure, we shall proceed as if confident of success thus far, our primary object being to add to Mr. Wasson's admirable presentation of the "Analogy of Language in Evolution" some thoughts of thirty years' evolution.

In the non-human evolution as in the human evolution, there are two factors. One factor (existing nature) is common to both. In the human, the other factor is mind. In the non-human, the other factor is the "unknown."

What is this "unknown" factor, or how does it compare with the mind factor in human evolution?

We have a universal creation by the process of evolution. We have a part of the universal (the human creation) also by evolution. The two factors in the last are mind and objective nature. The two factors in the former are "the unknown" and the same objective nature as in the other. Two terms of a problem are here given to find a third. Its solution may be stated as follows: Let x represent "the unknown," m the known (or mind), on the factor objective nature, working both with mind in the special evolution, and with "the unknown" in the universal evolution. Then we have

$$m : on :: x : on$$

therefore

$$m = x$$

The unknown factor in universal evolution is mind. Of course, the correctness of this demonstration depends on the analogy in the two evolutions.

However, we must expect only analogy,—possibly, homology,—but not perfect identity; *e.g.*, the vegetable kingdom is analogous to, but not identical with, the animal kingdom. But the process of evolution in the one is even homologous with that in the other, and the two factors are the same in both. So language proper is not identical with architecture, but they are analogous, and the evolutionary processes are also analogous; while the two factors are essentially the same in both. Yet it seems to me the process of evolution in language proper differs as much from the process of evolution in architecture as it does from the process of evolution in the animal kingdom.

The entire human evolution is a part of the universal; and why should not evolution in any minor part of the human closely resemble evolution in any minor part of the universal?

"All are but Parts of one Stupendous Whole."

Is it possible that from two or any number of existing factors in nature there has been evolved another factor essentially differing from any previous being or existence, and that this new factor, as product of the previously existing system of nature, goes right on with it, but by a *new* and *essentially different* process evolves a special creation,—language,—differing essentially from all other creations of nature?

> "From nature's chain, whatever link you strike,
> Tenth or ten thousandth, breaks the chain alike."

We are not disposed to insist upon this argument *a priori*, as anything more than preparatory to the more scientific method of presenting the analogies; namely, the animal kingdom a special evolution, compared with language as another special evolution, both considered as parts of the universal evolution.

Here we see at a glance two serial evolutions, grading from lower to higher forms, in chronological order, in embryological development, and in geographical distribution.

Some Analogous Facts in these Two Series.

In the animal kingdom, we find the lowest or simplest existing organic structures, which are probably the representatives of the first in time, to be simple cells having no specialization of function or parts. In language, we have analogies in the first and primitive monosyllabic utterances expressive of simple sensations.

Below this simple cell organism, we find a homogeneous structural substance called protoplasm. The analogy in language is the monotonous cry expressive of simple diffused nervous emotion. Higher forms of animals are seen in cells modified by extension or contraction of certain parts, then by spontaneous subdivision and combination in various ways by repeating the primitive form more or less modified, tending to specialization of structure and function.

As a parallel in language, monosyllables are varied by inflection or doubled, to express further perception of qualities or relations, until we reach the expression of an idea. This brings us to the commencement of languages proper, a stage analogous to the commencement of the four great classes in the animal kingdom,—Radiata, Molluska, Articulata, and Vertebrata. In the lower and earlier forms of these several classes, we have typical structures but less specialized than in the higher and later forms. So we have great classes of languages commencing in lower typical root forms and less specialized elements of expression, but each class ascending in arboreal development like the classes in the animal kingdom to the higher and more specialized, forming peculiar groups or branches, which we call orders, families, genera, species, varieties, and individual peculiarities. Thus, to be more specific, we find existing a group of closely allied European languages which we may call a genus. Of this genus, the French, German, and English are species. These species we find to consist of smaller groups, distinguished by local, idiomatic, and other peculiarities, which we may call varieties, breeds, or races. Parallelisms in the animal kingdom are obvious. Groupings of languages according to more general types from genera, to families, orders, and classes, have been repeatedly pointed out by philologists, and need not here be mentioned.

In the animal kingdom, we find not only ascending chronological series and geographical groupings, but we find also embryological development corresponding to serial gradation and chronological evolution. Now, if we trace the embryological development of language either in the species—*e.g.*, in the English language as a whole—or in the growth of any individual mind, we shall find a beginning in the lowest and simplest forms of expression and a passing through higher and more specialized forms to the highest actual attainment, and that these several steps of development are analogous to the existing gradations and to the chronological order of evolution.

Darwin has shown how, by intercrossing, by local changes, by cultivation, and by various other external influences, breeds, races, varieties, and even species may originate. In modes parallel to this, we see species of language change into new varieties and new species. In the history of our English species of language, we all know the effects of the Anglo-Saxon cross and of the infusions of the Latin, French, German, and other elements, also how it has been improved by such great sires as Shakspere, Milton, Emerson, and others; how culture acts like domestication and high breeding.

Nature is orderly, and in all her special operations and productions presenting analogies and homologies, but never perfect identity except in essence of being and in law of action.

Individuals.

What are to be considered individuals in language compared with individuals in the animal kingdom, and to what extent are they analogous?

It may seem very evident to most people that they have a very clear idea of individuality among animals; but those who have made the subject a close study find it often quite difficult to determine what constitutes individuality among many of the lower orders of organic beings, while among the higher orders, as those of the vertebrata, we find individuality to involve not simply *one* structure or organ, but a combination of many, and such a combination as to express a complete idea.

We have considered the simple cell as an individual, and so the monosyllabic utterance. But, on ascending a little, we find a more complex individual built up by these simple cells, more or less modified and variously combined. Just so in language, as already implied, the higher individual is made up of modified and variously combined simpler elements. And so we trace among animals and in language the individual in the ascending scale, finding always more and more complexity of structure and specialization of function.

Hence, single words in language are to be considered individuals only when they express the whole of a sensation, perception, or thought. And that combination of words only which completes an expression of thought is to be regarded as an individual, analogous to individual in the animal kingdom.

Reproduction.

In individual reproduction there is a very striking analogy. The phenomena of the process of multiplication may be more obvious in the animal kingdom than in language; but there is a psychical or potential element in both, which may be even more readily seen in language. In language-reproduction, the activities of the mind are partly conscious and partly unconscious at the same time, and involve emotions, sensations, conjunctions, conceptions, thoughts, and expressions extending into the unconscious activities, which are not easily cognizable.

The mind gets impression by conjunction with objective nature through the general nervous system; then, it gets sensation through specialized arrangement of nerves; then, it becomes conscious of sensation in perception; perceptions combine, and there is new conception; then, by a sort of gestation or assimilation, thoughts develop; and, finally, language is delivered.

In the primitive or simplest individual forms, multiplication is mostly monœcious, resembling gemination of animals of one cell; *i.e.*, monosyllabic utterances repeat themselves, then two combine to form a third, and so on to the higher methods of reproduction. We see how, in the mind, through sensation, a new perception combines with an existing perception, when a new conception is followed by new thoughts. And we know how rapidly these processes may take place.

We often speak of a pregnant thought, of suggestive ideas. We listen to the utterances of a friend or read an interesting book, and our minds are filled with a brood of new thoughts. New language, begotten by individual contact with existing individuals, in our own minds urges deliverance. Who has not experienced this invigorating influence by contact of other thoughts with one's own thoughts, giving birth to new expression? Every thought comes of *conception*. Every expression is a *delivery*. "I am a midwife," said Socrates: "my business is to deliver minds of ideas." Swedenborg maintained that the celestial function of conjugal love is the conception and reproduction of offspring in thought, of which language is the outward symbol. Watch when the mind is in its twofold states of activity, unconsciously exciting memory, the unconscious with the conscious thoughts conjoining for new conceptions, ideas gestating perfect structures, forming and delivering language all at the same moment.

Agassiz said organic beings are expressions of thought. There are definite plans of structure in nature intelligible to man, and the animal kingdom is grouped and classified in nature by thought which we may know and interpret. Oken saw this so clearly as to exclaim, "I think thy thought after thee, O God!" What is the mind-factor in the special, but another or specialized form of the unknown in the universal evolution?

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CORRESPONDENCE.

ATHEISM AND MORALITY.

Editors of The Index:—

In last week's number of your paper appears the sentence from the pen of Mr. George Jacob Holyoake, "I would not like to be counted an 'atheist,' if the choice was given me, because the term means denial of a Deity *and denial of morality also*" (*sic*). Such a statement might have passed unchallenged, if it had emanated from that numerous class of writers whose strength lies in their cleverness of establishing a "logical" deduction by substituting two words of unlike meaning for one another. To such, "God and morality," "no God and no morality," are interchangeable terms. Let us grant them this license: it is the chief stronghold of their bigotry and slander. But what induces Mr. Holyoake to say that a man who denies a Deity denies morality also? Does his dislike of the term "atheist" carry him away so far as to blind him to the possibility of a man believing himself entitled, in logic even, to the term "atheist," and still claiming for himself a belief in morality? We would all shun a man who "denies morality." If the Christian shunned the atheist, we might excuse him on the ground that morality for him depended on a belief in God; though, even among the intelligent Christians, we shall now find few so bigoted as not to allow that a man may be blind to God and yet have an excellent conception of morality. Does Mr. Holyoake intend to feed the prejudices of the ignorant? Is the strength not sufficient which the bigots wield? Conceded, for the sake of argument, that "atheism" is a term absurd in logic, does that justify one in a statement like that of Mr. Holyoake? But, after all, what is there so terrible in the name "atheist"? Is it not a term assumed by those who see no evidence for the theory of the theist? And, if so, why so decry it? But no matter which explanation is given the term "atheist," to say that the atheist denies morality requires more than the mere assertion, even by Mr. Holyoake.

M. B.

MISCELLANEOUS.

GEORGE JACOB HOLYOAKE.—Mr. George Jacob Holyoake's high character and noble services have not prevented his receiving the past year much mean abuse on one pretext or another from certain professed Liberals in this country,—the same sort of Liberals and, in the main, the same individuals who, inspired by the same purpose and spirit, have denounced and misrepresented *The Index*. Only last week, the editor of a "liberal" paper, published in New York City, in a paragraph abusing *The Index*, says, "It contains an article quoted with compliments from *that apostate to liberty, George Jacob Holyoake.*" Even in the *Investigator*, whose editor is not ignorant of Mr. Holyoake's sterling qualities, have appeared lately articles assailing his motives in the most ungenerous manner. We are glad to observe that these have called out a reply from Col. Ingersoll, in which he vigorously defends Mr. Holyoake, declaring that "in these attacks there is not one word of truth," and paying a fine tribute to his character and services. He writes of him thus: "There is not in this world a nobler, braver man. In England, he has done as much for the great cause of intellectual liberty as any other man of this generation. He has done as much for the poor, for the children of toil, for the homeless and wretched, as any other living man. He has attacked all abuses, all tyranny, and all forms of hypocrisy. His weapons have been reason, logic, facts, kindness, and, above all, example. He has lived his creed. He has won the admiration and respect of his bitterest antagonists. He has the simplicity of childhood, the enthusiasm of youth, and the wisdom of age. He is not abusive, but he is clear and conclusive. He is intense without violence, firm without anger.... In one of the articles to which I have referred, it is charged that Mr. Holyoake refused to sign a petition for the pardon of persons convicted of blasphemy. If this is true, he undoubtedly had a reason satisfactory to himself. You will find that his action, or his refusal to act, rests upon a principle that he would not violate in his own behalf. ... Why should we suspect the motives of this man who has given his life for the good of others? I know of no one who is his mental or moral superior. He is the most disinterested of men. His name is a synonyme of candor. He is a natural logician, an intellectual marksman. Like an unerring arrow, his thought flies to the heart and centre. He is governed by principle, and makes no exception in his own favor.... I know something of his life,—something of what he has suffered, of what he has accomplished for his fellow-men. He has been maligned, imprisoned, and impoverished. 'He bore the heat and burden of the unregarded day,' and 'remembered the misery of the many.' For years, his only recompense was ingratitude. At last, he was understood. He was recognized as an earnest, honest, gifted, generous, sterling man, loving his country, sympathizing with the poor, honoring the useful, and holding in supreme abhorrence tyranny and falsehood in all their forms.... The idea that this man could, for a moment, be controlled by any selfish motive, by the hope of preferment, by the fear of losing a supposed annuity, is simply absurd. The authors of these attacks are not acquainted with Mr. Holyoake. Whoever dislikes him does not know him.... There is no man for whom I have greater respect, greater reverence, greater love, than George Jacob Holyoake."

HUXLEY.—The choice of Prof. Huxley by the Council of the Royal Society to succeed Mr. Spottiswoode as president was practically unanimous. It was the turn, as they say, of the natural sciences. Mathematics and physics had theirs in the last election; and, if the new man was to be a physiologist, Prof. Huxley was indicated by natural and almost necessary selection. There is no other living authority in his own branch of investigation who fills so large a part in public estimation.... The most complete senate of the English scientific world is beyond dispute the Royal Society, and the wisest among them are of the Council. What these twice-tried specialists think of Prof. Huxley their choice of him to reign over them sufficiently shows. The outsiders have declared their opinion with equal clearness by crowding to his lectures and reading his books, and those who know him personally by heartily admiring and liking the man. The remark most commonly made about him is that he would have won distinction in whatever profession he might have adopted, had not science claimed him for her own. A student and scientist of the widest general culture, of the most practical, hard-headed business talent, versed in affairs, a sound judge of men, liberal in the best sense, a man of the world in the best sense, with all which that wide title implies, the divorce between literature and science, which one has so often to lament, has been annulled in his person. He has the gift of letters and of speech,—a style, whether spoken or written, which never misses its mark and fails to charm. If these are the days when science is to extend its kingdom, stretching out its hand or its sceptre to the universe, Prof. Huxley is surely its appointed apostle in England. The scientific and non-scientific spheres alike have much to gain from an interpreter of this stamp, and reason to rejoice in the sanction now set on his authority.—*Nature*.

ENGLISH BISHOPS.—Mr. Smalley, the London correspondent of the New York *Tribune*, writes thus of the bishops in the House of Lords: "There sat some seventeen elderly persons in episcopal robes, their puffed lawn sleeves suggesting in a rather curious way that a feminine element, not youthful either, had somehow found its way into the house. Look at their faces. The stamp of their profession is on them. Nobody would say that these are men of the world or men of business or men of affairs. The pinched lips, the eyes mostly too near together, the skin drawn firmly over cheek and chin, the sloping corners of bitter mouths, the air of sanctimony, the air of always posing before the world as superior beings with a divine mission and a divine sanction for acts sometimes certainly not human,—all this and much more you may see,—the most casual observer may see,—as he glances at this phalanx of spiritual legislators. Good men, of pure lives in their vocation, and useful as ecclesiastical administrators, they all are, I freely grant. But their whole teachings, their studies, their lives of pastoral labor, have utterly unfitted them for the business of law-making; and it is this unfitness of which I read the signs in their faces and bearing. Intolerance is branded on almost every brow. A bishop could hardly be a bishop, if he were not intolerant. His vow binds him to recognize but one Church out of many; and, outside of the pale of his one Church, nobody has any rights that he, as a functionary of the Church, is bound to respect or permitted to respect. What sort of people are these to intrust with authority over the interests of a whole community, made up of members of many churches and of no church at all?"

ATHEISTS.—It may comfort some to know that there are among us many, whom the gladiators of the pulpit would call atheists and materialists, whose lives, nevertheless, as tested by any accessible standard of morality, would contrast more than favorably with the lives of those who seek to stamp them with this offensive brand. When I say offensive, I refer simply to the intention of those who use such terms, and not because atheism and materialism—when compared with many of the notions ventilated in the columns of religious newspapers—have any particular offensiveness to me. If I wished to find men who are scrupulous in their adherence to engagements, whose words are their bond, and to whom moral shiftlessness of any kind is subjectively unknown, if I wanted a loving father, a faithful husband, an honorable neighbor, and a just citizen, I would seek him in the band of atheists to which I refer. I have known some of the most pronounced among them not only in life, but in death; seen them approaching with open eyes the inexorable goal, with no dread of a hangman's whip, with no hope of a heavenly crown, and still as mindful of their duties, and as faithful in the discharge of them as if their eternal future depended upon their latest deeds.—*Prof. Tyndall.*

HONORARY DEGREE.—The *Nation* has some sensible words in regard to bestowing honorary degrees. It says: "Originally, they meant something positive and well defined. A master of arts was once a man who had pursued a certain course of study and passed certain examinations successfully. So was a doctor of divinity or a doctor of laws. At present, these three degrees have no definite meaning at all. They are bestowed lavishly by all the colleges for all sorts of reasons, some of them not altogether creditable,—because a college benefactor has asked for it; because the grantee is himself a college benefactor; because a man has written a book; because he has reached the age of sixty; because somebody else has to have it, and his feelings would be hurt if he did not get it, too; because he has himself teased the trustees for it; because he has a large congregation; because 'charges' have been made against him unsuccessfully, but have left him in low spirits. The result is that the country is swarming with masters of arts who have never mastered any arts, and doctors of law who do not know any law, and doctors of divinity with whom divinity has very little indeed to do. There is just now a good deal of talk about university reform and changes in the curriculum and in the status of both students and professors. It would seem, therefore, an eminently fit time to discuss the propriety of giving reality and definiteness to college degrees and stripping them of their mediæval drapery, or rather of the drapery which modern custom has hung round the mediæval idea."

NOT myself, but the truth that in life I have spoken,
Not myself, but the seed that in life I have sown,
Shall pass on to ages, all about me forgotten,
Save the truth I have spoken, the things I have done.

—*Bonar.*

MANKIND is altogether too previous. Lots of people are preparing themselves for the next who haven't begun to make themselves fit to live in the present world.—*Transcript.*

A MAN has to build his own monument: that erected after he is dead is not enduring.—*Dr. J. R. Monroe.*

BOOK NOTICES.

EARLY FACTORY LABOR IN NEW ENGLAND. From the Fourteenth Annual Report of the Massachusetts Bureau of Statistics of Labor. By Harriet H. Robinson. Boston: Wright & Potter, 18 Post-office Square.

It is not often that "bureaus of statistics" are able to offer in their reports such interesting reading as this pamphlet of Mrs. Robinson's affords. It is, she says, "a description of factory life in Lowell, Mass., from 1832 to 1848." And a very graphic and glowing description it is, which should be read to be appreciated. The mill girls of those days, though working longer hours, were better paid and less hard worked than the same class to-day, and were also more intellectual in their tastes and pursuits. "In 1843," Mrs.

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Robinson says, "eight books had been published, written by contributors to the *Lowell Offering;* and every contributor to that unique magazine was a *bona fide* worker in the mills. Among the best known of these to-day are Lucy Larcom, the poetess; Margaret Foley, the sculptor; and Mrs. Robinson herself, speaker, authoress, and equal rights agitator. The pamphlet closes with an earnest appeal that some effort be made to restore among the workers of to-day something like the old spirit of ambition and emulation of higher things which inspired those Lowell girls nearly half a century ago. "I do not despair," says the writer, "of any class of artisans or operatives. There is among them all some germ of mental vigor, some higher idea of living, waiting for a chance to grow. The same encouragement on the part of employers, the same desire to lift them to a higher level, would soon show of what the present class of operatives is capable."

DEEP BREATHING: As a Means of Promoting the Art of Song, and of Curing Weaknesses and Affections of the Throat and Lungs, especially Consumption. By Sophia Marquise A. Ciccolina. Translated from the German by Edgar S. Werner. New York: M. L. Holbrook & Co.

The editor and publisher of this short treatise says of the effect of its teachings: "In a leading sanitarium, a class for deep breathing was formed soon after reading one of the chapters of this book; and the inmates rose early, and practised it for an hour before breakfast. One young lady invalid increased the size of her chest in a few weeks three inches, and her health more than the size of her lungs. Others were also greatly benefited. That the same benefit will be extended to thousands there can be no doubt."

THE *Revue de Belgique* for August opens with a discussion of local plans for giving the suffrage to graduates of the public schools. Then comes an article indorsing the view of the original identity of Christianity and Judaism and their gradual separation, published by Renan in the *Revue Politique-littéraire* of June 2, 1853. The Book of Acts and other ancient documents are cited to prove that the Church of the first century observed the law of Moses with the utmost strictness. Not until about 135 A.D. did that aversion to Judaism show itself which was soon to find a voice in the Fourth Gospel. The essayist apparently gives his own views rather than Renan's, when he calls the Reformation a reaction toward Judaism; for that religion is so intensely ceremonial as to be much more like Romanism than Protestantism. Another article tells how serfdom was abolished in Russia, and gives all due praise to Alexander II., while not overlooking "the inability of the people to control the expenditure of money, the absence of any guarantee against injustice in State trials, the silence of the press, and the prohibition of all discussion of great public questions." Among the book notices is one of the French translation of *My Years of Slavery and Liberty*, by Frederick Douglass. This version, published in 1883 by Plon & Co., Paris, is here and there disfigured by notes expressing the religious bigotry of the anonymous translator, who otherwise seems to have done justice to the orator, "whose eloquence was as grand as his cause," and the book "which deserves to be read in every language where there are readers able to appreciate simple grandeur of character."

THE *Century* for August is an attractive number for midsummer reading, containing in addition to its more substantial articles an unusual number of poems and stories. There are over twenty poems, two completed short stories, one, "The Silk-dress Story," claiming to be written by James D. Hague, but bearing evident traces of the style of E. E. Hale. The new serial, by an anonymous author, "The Breadwinners," begins strongly, and seems to give evidence of a vigorous genius; Howells' "A Woman's Reason" deepens in interest; and Mr. Joel Chandler Harris' "Nights with Uncle Remus" is a wonderful reproduction of negro dialect. Threadbare as "Carlyle" seems worn as a subject of literary criticism, yet John Burroughs' article so entitled in this number is well worth reading. Henry James has a discriminating article on "Alphonse Daudet," the French novelist, accompanied by a fine portrait; and H. H. has an exceedingly interesting article on "The Present Condition of the Mission Indians in Southern California." The illustrations are, as usual, numerous and excellent.

"WIDE AWAKE" for August shows no sign of midsummer languor. It is as full of piquant stories, poems, and pictures as it could be even in the most bracing months of the year. "The Runaway Rings," a story by Sophia May, contains a moral which grown people will do well to apply to themselves, as does the ninth of Mrs. Diaz's John Spicer Lectures, on "Crying." The continued stories, Mr. Fred Ober's "Cacique John," "More than they Bargained For," and M. C. Catherwood's "On Indiana Roads," all seem to tend toward most interesting *denouements*. Rev. E. E. Hale resumes his delightful and instructive talks with the young readers of *Wide Awake* on topics of current interest, "The French Republic" being the subject for this number. John Ruskin's life and work are portrayed in "Pleasant Authors." The other manifold attractions of the number must be seen and read to be appreciated.

BESIDES the pretty rhymes, the amusing stories, and lovely engravings always to be found in *Our Little Ones*, there are also short articles full of interesting information for the young. The August number has two of these, one on "Beavers and their Houses," by Mrs. G. Hall, and "Queer Conveyances," by Lavinia S. Goodwin.

PERSONAL ITEMS.

MR. W. H. AND MRS. ANNA GARLIN SPENCER have gone West to spend a few weeks in Wisconsin.

IT is said that Peter Cooper left his autobiography all ready for publication, and it will appear soon.

MR. JAMES K. APPLEBEE will speak for the Free Religious Society of Dorchester (Mrs. Bisbee's society) next Sunday afternoon, at three o'clock.

THERE has just been brought out in Paris a Commonplace Book kept by Voltaire, which on his death passed into the hands of the Empress Catherine II.

MR. GEORGE MACDONALD, the Scotch novelist, with eight members of his family, is giving dramatic recitals in costume of "Polyeucte" and "Macbeth" in London.

MR. JOSIAH P. MENDUM, publisher and proprietor of the Boston *Investigator*, accompanied by one of his daughters, is spending a few weeks' vacation in the West. He is now in Denver, Colorado.

AN English paper, the *Echo*, states that the daughter of William Howitt has become a Roman Catholic, and only awaits the death of her mother, Mary Howitt, to enter a convent. The priests have thus revenged themselves on the author of the *History of Priestcraft*.

ONE of the old-time abolitionists, Zebina Eastman, died lately near Chicago. He was associated with the veteran Benjamin Lundy in the publication of the *Genius of Universal Emancipation*. In 1861, he was appointed consul to Bristol, England, by Mr. Lincoln. At the time of his death, he was engaged in writing his reminiscences of the early days of abolition.

MR. PARNELL is reported to have said recently, when asked how he was affected by the papal excommunication, "I don't know what it will do for me in the next world, but it has made my fortune in this." His testimonial fund is rapidly nearing the intended sum of $125,000, while before the Pope's circular was issued there was little prospect of it ever reaching $50,000.

THE *Sanitarian* says: "M. Louis Pasteur, the well-known French chemist, has offered to organize a mission with the object of investigating the nature and origin of the cholera in Egypt. The Hygiene Commission has indorsed the scheme; and M. Pasteur has applied to Lord Granville, the British Foreign Secretary, to furnish him with facilities for carrying out his mission."

THE remains of George Whitefield are beneath the pulpit of the old Presbyterian church in Newburyport, Mass. Probably none of Mr. Whitefield's relatives had ever visited the tomb until last week, when Mrs. Walsh of Savannah, Ga., a grand-niece of the distinguished divine, went to the church, handled reverently the Bible from which her ancestor preached, and visited the tomb where his remains lie.

JOHN BURROUGHS, in an article on Carlyle in the August *Century*, says: "Regarded simply as a man of ideas, the possessor of a multitude of clear and shapely thoughts, Carlyle ranks below Landor or Ruskin; as philosopher, he is not on a par with Mill or Spencer; certainly not with the latter, who is mainly a systematizer and organizer of ideas,—a sort of intellectual clearing-house on a scale befitting the nineteeth century."

MR. EDWIN ARNOLD has finished another Indian poem, which Messrs. Trübner will probably publish in October. It will contain five idyls from the Sanskrit of the "Mahabharata,"—"Savitri, or Love and Death," "Nala and Damayanti," "The Enchanted Lake," "The Saints' Temptation," and "The Birth of Death." At about the same time, an illustrated edition of Mr. Arnold's *Light of Asia* will also be published by Messrs. Trübner.

NO ENGLISH fortunes have ever been accumulated by individuals in England equal to those of Stewart and Vanderbilt. The largest personalty was that of Mr. Brassey, the great railroad contractor, $30,000,000. The next largest was that of Mr. Morrison, dry goods, $20,000,000, with real estate equal to some $2,500,000 more. The Duke of Westminster's realty can fall little short of $100,000,000, but his father only left $4,000,000 personalty, and this included a famous collection of pictures.

DR. HORATIUS BONAR, the well-know hymn-writer, in a recent address, as moderator of the General Assembly of the Free Church of Scotland, lamented the rapid decay of religion in the present age. The old beliefs are vanishing, the old hopes are fading, and Christianity is becoming nothing more than a name. Dr. Bonar sees in the present reconstruction of religious thought only the evidence of the coming triumph of unbelief. Robertson Smith and those who think with him come in for a large share of the blame for this state of affairs.

PROF. RUDOLPH VIRCHOW, the most eminent physician and surgeon in Germany, if not in the world, has withdrawn from the Society of German Physicians. The cause for this action he states to be that, during his illness last winter, he received a box of pills from an apothecary in Schaffhausen, which he took with good effect. He subsequently wrote a note to the apothecary, thanking him for his courtesy, which the latter printed without his knowledge. The physicians of the society charged him with violation of its rules, and he left in disgust.

PROF. FRANCIS W. NEWMAN, brother of the cardinal, has been elected an honorary Fellow of Trinity College, Oxford. It is remarkable that the two brothers, reared by a pious mother and educated in the same university, should both have departed from their early training, and gone in diametrically opposite directions. They took their tickets on the same Oxford platform, but one went north, the other south. That Oxford should, half a century after, recall them both by honorary fellowship, is a significant symptom of the intellectual tendencies of the age.

MRS. LOUISE REID ESTES, whose death has been announced, was born in 1844, and was married in 1867 to Mr. Dana Estes, of the firm of Estes & Lauriat. She possessed rare literary abilities, combined with excellent judgment; and several successful volumes of compilation are from her hand. Among her literary acquaintances and correspondents was the late George Eliot. Mrs. Estes was warmly beloved by a very wide circle of friends, who fully recognized her high intellectual and womanly qualities, and who sincerely mourn her loss. She leaves three children, the youngest a babe only eight months old.

MONSIGNOR CAPEL, the famous Roman Catholic revivalist, whom Disraeli embodied as a type of a modern churchman in *Lothair*, has arrived in this country in pursuance of a plan, contemplated for ten years, to study this country socially, educationally, and religiously. He will spend several months here, he says, and will examine more particularly into secular and Catholic education, and into the influence of our "independence and free air" upon Roman Catholic institutions. In the autumn, he may lecture upon the Puseyite movement, the probability of the disestablishment of the English Church, the reconversion of England to Catholicity, and kindred topics with which his career is closely identified.

OSCAR WILDE lately gave a lecture in London, which, in point of attendance, was not a success. Labouchere's *Truth* says: "Wit and beauty and nobility entirely declined to be bidden to the feast of unreason, and lo! before him was a sparse gathering of mere suburban vulgarians. Weary of platitudes, old jokes, and school-girl airs, sick of the painful spectacle of a clever gentleman deluded into mistak-

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ing a forgotten butterfly notoriety for permanent fame, and lancying that twice in the term of a lifetime a grown-up man can emerge from the herd by the cut of his trousers or the color of his pocket handkerchief, the attenuated audience grew restless and fidgety. The lecturer himself supplied the suggestion for what followed. Having retailed his experiences, he explained that, when American audiences do not care for a play or player, they do not hiss, but simply walk out of the room. That was quite enough for Oscar's audience. They required no further hint, but did ditto. The joke is played out; the soap bubble of prismatic hues blown from a clay pipe has burst. Exit Oscar!"

PHOTOGRAPHS.

Cabinet Photographs of the following named persons are for sale at THE INDEX office, and will be sent by mail upon receipt of price:—

Darwin, 75 cts.; Huxley, Tyndall, Spencer, Holyoake, and Abbot, 50 cts.; Emerson, Parker, Garrison, Sumner, Curtis (G. W.), Weiss, Adler, and Hinckley, 35 cts.; Card Photographs of Adler, 25 cts.; of Higginson, Abbot, and Frothingham, 15 cts.

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Freedom and Fellowship in Religion.

This is a volume of Essays published by the Free Religious Association. It contains "The Nature of Religion," by D. A. WASSON; "The Unity and Universality of the Religious Ideas," by SAMUEL LONGFELLOW; "Freedom in Religion," by SAMUEL JOHNSON; "Religion and Science," by JOHN WEISS; "Christianity and its Definitions," by WM. J. POTTER; "The Genius of Christianity and Free Religion," by F. E. ABBOT; "The Soul of Protestantism," by O. B. FROTHINGHAM; "Liberty and the Church in America," by JOHN W. CHADWICK; "The Word Philanthropy," by THOMAS WENTWORTH HIGGINSON; "Religion as a Social Force," by EDNAH D. CHENEY. Also extracts from Addresses on the platform of the Free Religious Association, by Ralph Waldo Emerson, Lucretia Mott, Dr. Bartol, A. Bronson Alcott, Julia Ward Howe, Charles H. Malcom, Celia Burleigh, C. D. B. Mills, Horace Seaver, Isaac M. Wise, Robert Dale Owen, Wm. C. Gannett, Lucy Stone, F. B. Sanborn, Wendell Phillips, and others.

This book was published eight years ago, but is a live book still, and is a good answer to the q estion, What does "Free Religion" mean?

Price $1.50. Address "FREE RELIGIOUS ASSOCIATION," 44 Boylston Street, Boston.

BUILDING FUND.

THE Free Society of Dorchester was founded two years ago by Clara M. Bisbee. its present resident speaker; and, seeking greater facilities, also permanence as an institution, it now asks aid toward the erection of a small and simply constructed hall. Three thousand dollars will cover the entire expense, and friends of progress are respectfully invited by material gift practically to advance the cause at once of Woman's Ministry and of Free Religion. For further knowledge of the Society, address the President or Secretary of the Free Religious Association or Mrs. Clara M. Bisbee, Clark Street, Dorchester. Contributions sent to Mrs. Bisbee will be promptly acknowledged.

THE FREE RELIGIOUS ASSOCIATION

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

CONSTITUTION.

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

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

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary, an Assistant Secretary, a Treasurer, and twelve Directors. They shall be chosen by ballot at the annual meeting of the Association; and the President, Vice-Presidents, Secretaries, and Treasurer shall hold their offices for one year, or until their successors be chosen. The Directors shall be chosen for four years, and, at the expiration of that term, shall not be eligible for reëlection until after two years. One fourth of their number shall be chosen annually; but, at the annual meeting of 1882, the full number of twelve shall be chosen in sections of three respectively for one, two, three, and four years. The President, Secretaries, Treasurer, and Directors shall together constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. They shall have power to fill any vacancies that may occur in their number, or in the list of Vice-Presidents, between any two annual meetings. Six members of the Executive Committee shall constitute a quorum.

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

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

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

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at PROVIDENCE, R.I.

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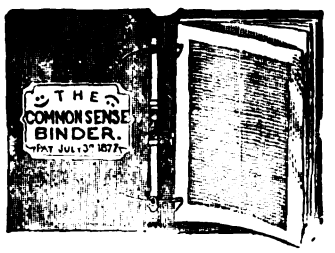
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CURRENT TOPICS.

AN English vicar, whose influence has been the means of keeping open on Sundays an annual exhibition of pictures over which he had control, so that the working men and women of the vicinity could have opportunity to view it, announced recently that a flower show on his grounds would remain open over a Sunday for the same purpose.

THE present Czar of Russia seems inherently unable to take more than half-way steps toward reform of any sort. On his coronation, he issued a decree granting liberty of worship to dissenters. This decree, however, only affects one million of so-called registered dissenters. There are fourteen million still unrelieved of their religious disabilities.

AN exchange says: "An Italian newspaper announces that, in consequence of the secularization of a convent, the effects will be sold at auction, and adds, with malice prepense, that the auctioneer values a weeping madonna, with boiler, spirit lamp, and tubing in working order, at $7, but would accept an offer of eighty cents for the bones of St. Peter, sixty cents for those of St. Anastasius, and forty cents for those of St. Clement."

THE average American citizen never fully appreciates the glorious privileges of his own free country until he reads some such arbitrary decision as the following, which we find in an exchange: "Mr. Berthold, of Breslau, Prussia, used his railroad director's pass to frank his wife's and daughter's baggage, and was condemned to a week's imprisonment for obtaining fraudulently $1.38 worth of accommodation. He appealed, but sentence was confirmed." Such rulings as that in a republican government like ours would be utterly repugnant to the sensitive feelings of thousands who in America feel privileged to "deadhead" their way through life.

THE *Christian Statesman* evidently does not believe that "cleanliness is next to godliness"; for, in its zeal against Sabbath desecration, it says: "There should be a ban placed upon Sunday bathing at the watering-places, inasmuch as it is plainly a desecration of the holy character of the day. In deference to a memorial presented by the Established, Free, and United Presbyterian congregations, the town council of Aberdeen have agreed to prohibit bathing on Sabbath in that part of the river Dee under their jurisdiction. The memorial described the practice 'as highly offensive and detrimental to good morals.' Can we not have similar action at Cape May, Long Branch, Saratoga, and the many other resorts?"

WHEN the veil is lifted here and there upon the despotism of Russia and we catch such glimpses of its cruelties as are shown by the letter of a correspondent of a French journal, we can no longer wonder at the desperation and determination of the Nihilists. He writes that on the 10th of June there arrived a transport at Tomsk from Tioumen, having on board 664 Siberian exiles. The prisoners were in a deplorable condition, the voyage having been delayed six days by ice. In addition to being half-starved, they were suffering from diphtheria, typhus, and small-pox. Two days after, another load of 538 arrived; and on the 21st of the same month came a third transport, containing 700 of these unhappy creatures,—1,902, a whole colony of exiles in less than two weeks.

THE woman's movement is making rapid strides in India, where the position of women has heretofore been deplorable. Among the more recent of the now constantly occurring instances of the new spirit awakened there, we cite the following: A Hindu widow of the Brahmin caste, about twenty-five years of age, has entered upon a public agitation against the custom of infant marriages, and in behalf of the education of her sex in her own country. She is said to be an eloquent speaker who attracts large audiences. The wife of the postmaster at Serampore, a Brahmin lady of good social position, has recently left home to enter a woman's medical college in this country, with a view to fit herself for aiding the elevation of her sex in her own land. Each of these women loses caste by her action, and becomes socially ostracized.

THE New York *Times* says: "The real ground of opposition to Bradlaugh's admission to the House of Commons is the opinion of a large majority of its members that Bradlaugh is what they would call a 'cad,' an eminently unclubable person who ought to be kept at all hazards out of 'the pleasantest club in London,' and whom the members owe it to the club to blackball whenever an occasion presents itself." But the *Times* adds: "The merits are all with Bradlaugh; and the thirty thousand people who met in Trafalgar Square were engaged in vindicating a right which never ought to have been questioned, and which never would have been questioned if the religious and social prejudices of the classes, which alone the House of Commons represents, were not far stronger than their logic or their sense of justice. A body which defines the right of representation to be the right of a constituency to elect anybody, subject to the chance that his colleagues may find him a cad, is not a body which has any real attachment to political freedom."

WE have heard much complaint recently from leading Catholics in regard to the evil results of "mixed marriages." The more pious and orthodox Jews are quite as much opposed to the removal of the "traditional restrictions" which forbid the intermarriage of their people with Christians. Thus the *Jewish Messenger:* "The Jew who marries a Christian — there are, of course, rare and fortunate exceptions—estranges himself gradually from the synagogue, and injures himself more than the general body. There was a time when a whole generation were condemned to die, and the race was the better and the stronger for the purification. The loss is individual rather than national, and yet it is a loss not to be overlooked. We do not favor harsh measures, which it is easy to proclaim, but impossible to execute. We do not approve of indignant invective and unrestrained rebuke: let rather the Jew reason kindly with his brother who contemplates such a step, and let our congregations refuse to permit their rabbis to remove the traditional restrictions in the way of such intermarriages, whose final harvest is generally discord and unhappiness."

THE opening lecture in the historical course for young people, to be given at the Old South Meeting-house, was delivered Wednesday afternoon last week by Mr. Edwin D. Mead. The subject was "Governor Bradford and Governor Winthrop." The attendance was good; and the lecture was instructive and entertaining, not only to the younger people present, but to the older people as well. This course of lectures is under the auspices of Mrs. Hemenway, who seems to be full of generous and noble impulses. For years, she has done much toward stimulating a love of American history, and awaking people to an adequate sense of political responsibility. She feels that our great hope for the future lies in strengthening a wise patriotism and intelligent conceptions of the cost and meaning of liberty in the rising generation. These lectures are to that end. They will all be of a very simple character, and will, we hope, suggest similar work all over the country. Mr. Mead is editing a little leaflet each week on some subject cognate to that of the lecture, for distribution among the young people. The lectures of the course yet to be given are as follows: "Plymouth," by Mrs. A. M. Diaz, August 15; "Concord," by Frank B. Sanborn, August 22; "The Town Meeting," by Prof. James K. Hosmer, August 29; "Franklin, the Boston Boy," by George M. Towle, September 5; "How to Study American History," by Prof. G. Stanley Hall, September 12; "The Year 1777," by John Fiske; "History in the Boston Street," by Edward Everett Hale, September 26. This enterprise is an important one, and it should be encouraged by the public.

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A LEAP FROM MT. WASHINGTON TO MT. DESERT.

It was on Friday we dined on the top of Mt. Washington. We had, this time, but three hours on the summit,—two hours of its cold, driving fog, and one of its glories. But we remembered one long and cloudless day there years ago, when we sat serenely among the rocks and looked far out on the shining sea,—remembered gratefully though sadly; for one who sat with us then has since passed on to the shining sea of life, beyond the line of mortal sight, and we now climb the heights or grope under the fogs alone. Yet, having seen the view from Mt. Washington under various aspects, we should prefer, could we see it but once again, to have cloud scenery mingled with its panorama of landscape rather than the cloudless day, which is there so rare. The lifting of the veil of fog from the heads of the giant mountains around, the rolling of the clouds across and down the valleys, with the changing intermixture of light and shadow thereby produced, are elements that add greatly to the interest of the picture.

A rapid drive down the mountain road,—which we were not sorry to find is now heroically rough,—and we were at the Glen. This place we decided once again to be the gem of all the mountain sites. The Profile is a little paradise; but it is too confined, and you see no way to get out of its gates. Crawford's has a grandeur peculiarly its own,—one could stay there many days and fill them with joy,—yet it also is too shut in. Bethlehem has its attractiveness, but, on the whole, is disappointing; and it has too many people, and just now, especially, too much lawn-tennis. Jefferson may be justly proud of its view of the Mt. Washington range, but it is at a distance. At the Glen House, you are right at the foot of the highest mountains, and can see them from base to summit. You are close to their great ravines, and yet you are in one of the loveliest of green valleys, through which you can see your way out into the rest of the world. We were down in this gem of a valley in ample time for a four miles' walk to the Crystal Cascade and Glen Ellis Falls. The recent rains had well filled their springs, so that there was no occasion to repeat the joke that the waterfalls at the White Mountains would be very fine but for one defect: they have no water. These falls had all the water that the painters put into their pictures of them, and beauties which no painter's art has ever caught, as we sat alone and gazed upon them that afternoon, with the shadows gathering around us and the sunlight still streaming across the mountain ranges above. Not the falls alone, but all the surroundings in which they are set, make the beauty of the natural scene. What art, for instance, can imitate, much less picture, that exquisite carpet of mosses interspersed with delicate vines, with which nature has covered the high, jutting rock on which one may stand (if of steady nerves), and gaze directly into the midst of Glen Ellis Fall?

The next morning, by a drive of fifteen miles in a mountain wagon of the old-fashioned sort, we went throught the Pinkham Notch and Glen Station, and thence by rail the short distance to North Conway. There, we halted the rest of the day to write last week's article for *The Index*, and to look up some of the old rambles of a former visit. North Conway, too, though injured from an artistic point of view by its two railroads (would not one suffice?) is one of the places where one could halt contentedly for a long time. We have, for our part, selected many such places among the mountains and by the sea-coast and in quiet country nooks for a permanent residence. The earth, in fact, is so full of these delightful spots that, when it comes to the point, it is impossible to choose one out of the many; and hence, as is well, people continue to live and work where they have to, while the ideal places remain, awaiting with their several enchantments the opportunity of some future choice; and happy is it for those into whose real place of every-day life and work there drops meantime some refreshing and comes some uplifting from the waiting ideal. At evening, even North Conway must be left: we must take the last look of Mt. Washington away up there under its hood of clouds, board the cars again, and turn seaward. In a little more than two hours, we were on the sea, and the next morning awoke to look out from our steamer upon the bold ridge of Mt. Desert. It was Sunday, and the god of the day was in all his glory. A brighter summer morning never dawned. Not a sliver of the proverbial Mt. Desert fog was to be seen over land or ocean. The steamer came to its landing just at the hour when pious people should have been wending their way to church; but we judged that the whole population of the place, guests and natives, were at the wharf to see the boat come in, and to greet or stare at the new-comers.

Our leap from Mt. Washington to Mt. Desert was, therefore, a quick one. One evening, we were gazing up the towering form of Mt. Washington until its top was lost in the clouds; the next morning, we were among the humbler ridges of Mt. Desert. The change was too sudden for the vision to adjust itself to common standards of measurement; and, for a time, the repute of Mt. Desert suffered in our eyes, which had been familiarizing themselves with greater grandeurs. The mountains seemed dwarfed, and they did not rise out of the sea with such frowning precipices as we had anticipated. It was our first visit; and we landed with an unhappy feeling of disappointment and a touch of homesickness,—especially as we could not easily find a room to shelter us. But this difficulty surmounted, and our vision having gradually returned to normal conditions, we are now ready with the foremost to praise Mt. Desert. Foot excursions and wagon journeys for several successive days, in the most glorious weather, with not a fog yet, have familiarized us with the beauty of the famed island; and we confess ourselves in love with it. And this, in spite of the fact that the primitive simplicity of the place, so far as the means of living are concerned, has mostly departed, and fashion and gayety have come in, and the incorrigible lawn-tennis meets you at every turn (somehow, it does not seem *quite* so much out of place here as at the White Mountains), and you may see barouches with drivers in livery, and English dog-carts with the liveried legs of footmen dangling out behind. In truth, the place, minus the bathing, is fast becoming a little Newport. In all natural advantages except a bathing-beach, it surpasses Newport. Several of its hotels are of palatial ambition in size, if still somewhat barn-like in architecture; and they manage to feed and lodge a great multitude of people, though their managers may not have all become the best experts in judging the quality of food or of mattresses. But more picturesque or more comfortable and elegant cottages cannot be found anywhere than here. They look like permanent homes rather than summer cottages. And the available places along the shore and on the cliffs with outlook to the sea are rapidly being occupied by them. It looks as if, in a few years, art and fashion will have so invaded nature throughout the island as to make it hardly enjoyable here for any except for those who have large wealth and live in an artificial style.

But one thing we would ask of this invading army of wealthy summer *migrants* from the cities, if our voice could reach them: build your houses along these shores and on these beautiful hillsides, if you have the money to do it, and lay out your lawns and arrange your drives and walks with all the taste you can command, but leave to the common people—your equals in citizenship, if not in riches—a generous breadth of soil and shade and rock, where they, too, may walk or sit or loiter in groups, to enjoy the same beauty that has attracted you. Be more sparing of your placards, "This is private property," "No crossing here." Leave the choicest spots wild and free, even though you hold a deed of them. Nature has made some places so beautiful that no man has a right, through the mere power of money, to make a corner in them, and cut off his fellows from their share in the enjoyment of them.

WM. J. POTTER.

CARDINAL MANNING ON AUTHORITY, OBEDIENCE, BROTHERHOOD.

"Without God no Commonwealth," is the caption of an article from the pen of Cardinal Manning in the July number of the *Contemporary Review*. Cardinals, by the way, went out of fashion in the English-speaking world in the days of Henry VIII., who could not endure them. Now, in this latter part of the nineteenth century, they seem to have come into vogue again in England and in this country even, although the mass of Englishmen and Americans can have no particular use for them, as such kind of outlandish officials are hardly in accord with Anglo-Saxon freedom and invincible personal independence, so far as opinion is concerned, and the free expression of opinion.

The official dress of a cardinal is that of the old Roman, pagan college of augurs, which was an Etruscan institution. It is therefore older than Christianity. Cardinal Manning is so far pagan in belief as well as costume as to have a kindness for Dea Roma, or for Rome personified and worshipped as a divinity; for as such the Eternal City was regarded in pagan times. He says that Dea Roma had a sanctuary surrounded by four hundred and twenty temples, and in every city of the empire Dea Roma had a shrine. In fact, any and every form of paganism and superstition is palatable to Cardinal Manning, in comparison with the modern free, secular state, and popular sovereignty. Paganism had temples and priesthoods and religious rites, and holy water in vases at the entrance of its temples. But modern Democracy and Liberalism prefers school-houses for the education of the masses, prefers popular well-being and intelligence to superstitious rites and gorgeous temples and expensive priesthoods in scarlet hats and cloaks.

For the French republican motto, *Liberty, Fraternity, Equality*, Cardinal Manning would substitute the priestly formula, *Authority, Obedience, Brotherhood.* By the word God, Cardinal Manning evidently means *Priests and Kings* writ large. The fundamental doctrine of the papacy to-day is that a community that undertakes to exist without priests and the sanction of the Pope is gravitating rapidly to anarchy and a state of social chaos. The indefinite word God is the vague and convenient background of popes, cardinals, archbishops, bishops, and priests, who are the *soi-disant* representatives of Deity by special commission. Hence, they constitute a supreme "authority," transcending and overriding all other mere civil authorities, whether they be kings or presidents. In this country, the *will of the people* has been the supreme authority hitherto. An old Latin proverb says that *the voice of the people is the voice of God*, which

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is equivalent to saying that the will of the people is the will of Deity. The creed of the famous positivist philosopher, Comte, alleges that the human race in its entirety, in all its generations, past, present, and to come, is God.

But, while such an aggregate constitutes a most sublime subject of contemplation, it is evidently not the infinite power which moulds and pervades the universe at every point of boundless space and at every moment of infinite time. By the word *authority*, Cardinal Manning does not mean the will of the people, but the will of the Roman Curia, which is quite a different affair. By the word *obedience*, he means that attitude of unquestioning credulity, faith, and acquiescence toward the princes of the Roman Church which Western Europe used to occupy toward that Church in the Dark Ages, or ages of faith; or, in other words, of ignorance, brutality, unreason, and popular squalor and poverty. Unfortunately for Cardinal Manning, the old God of orthodox tradition and orthodox priesthoods is now pretty generally, in all thinking quarters, regarded as a mere convenient ecclesiastical phantom and simulacrum in the heavens, in whose name in the past all sorts of despotisms, civil and religious, and all sorts of outrages on the naturally free spirit of man, have been maintained and perpetrated. Cardinal Manning's God is the old *opifex Deus*, who made the world once on a time out of nothing, and then went to sleep. He is the old ecclesiastical Deity who gave the reins of human society into the hands of priests and kings to rule *gratia Dei*, without any regard to the will of the people. Fortunately, that sort of God is pretty nearly dethroned. The God of the live nations and churches, and the live and thinking men and women of to-day, is an immanent, indwelling Deity, who makes himself known in the sphere of mind through the pure reason of man, who inspires all men and not merely a few priests and kings, who is found glowing in every ardent, unselfish, and noble impulse and generous thought and conviction of every human being, whose infinite might is felt pulsing through every atom of matter and every point of space in every instant of time. That is the Deity of to-day, the God of all nations, and the immanent might, which is constantly moulding, dissolving, and remoulding infinite nature. Under the reign of real Deity, all men are priests and kings, so far as they act in accordance with the dictates of pure reason or conscience, so long as they are obedient to those eternal, inner laws of truth, justice, and beauty, which constitute our higher nature. Man has at length reached, or is upon the point of reaching, the majority of reason. Ralph Waldo Emerson is the genuine high-priest of to-day, and not a Roman cardinal.

It is not mouldy parchment or a God of tradition, which rules to-day, but that sovereign reason which is God in us all, that sovereign reason which Kant proclaimed and vindicated as the fountain of truth and the final tribunal before which all historic institutions, whether civil or religious, must at length give an account of themselves, and, if they are found wanting, submit to abolition as out of date and no longer of the least use or relevancy. This is indeed the age of science and reason, when authority and precedent and tradition weigh not a feather, if they are found violating the dictates of reason.

It is the living, rational present, which is enthroned now, and not parchment. Less and less do men care for the past, as they come to understand its spirit more and more clearly. History and the historical school of thinkers are becoming of less and less weight. As Castelar truly says: "The historical school has consecrated and defended all secular iniquities, merely because they had in their favor the privilege of time. No notion could be falser than that right is found only in its development, in its movement, in its history. For is there not one fundamental idea of right superior to all modifications?"

"The organization of human society should not be perpetuated, when it contradicts the idea, the spirit of the time, of the century, because it may be merely the product of an historic fatality. Instinct, which confounds us with the brutes, cannot prevail over reason, which is the divine faculty, the faculty of the infinite. By this road, we should come to place secular tyranny—the pontificate, which has endured fifteen centuries, and monarchical power, which has endured twenty—over our *natural right*, which has virtually existed in us for a whole eternity." In contests between pure reason and the ideas and institutions of the past, "all the reactionists" (like Cardinal Manning) "cling" to "authority" and tradition as "to their safety-raft." "The king, who is born with the privilege of commanding slavish hordes; the priest, who aspires in the name of God to subject the free conscience to the yoke of dogma imposed by coercion and force; the feudal aristocracies, who watch as if it were a thunder-cloud the idea of right passing over the brow of their serfs,—all oppressors, in fact," affirm the omnipotence of instituted authority, orthodoxy, and tradition, and confidently invoke them, when they would "rivet anew the chains of the people, and gild the diadems of despots."

B. W. BALL.

SIDGWICK ON POLITICAL ECONOMY.*

It is fast becoming the fashion to disparage the claims of economics to the title of a science. A gradual spirit of discontent with its aims, its methods, and its conclusions, is manifesting itself; and an unmistakable distrust of some of its cardinal doctrines is slowly spreading. This sad condition has in a great measure been brought about by the exaggerated antagonism between the so-called orthodox and the German school,—between the disciples of Ricardo, as McCulloch, Fawcett, Cairnes, and, to a qualified extent, Mill, on the one hand, and the majority of modern German writers, De Laveleye in Belgium, Leroy-Beaulieu in France, Cossa in Italy, Leslie, Ludlow, and perhaps Rogers and Jevons in England, on the other. The difference is not so much between the deductive and historical methods, for the exclusive use of either leads to patent absurdities, producing, as the case may be, an utterly unreal science or a body of archæological facts. A judicious combination of both methods is the only permissible one, as is now almost universally admitted. The chief point of divergence lies rather in the general undercurrent, —in treating the science from an atomically individualistic, or from what may be termed the social, stand point. The one tends to develop a private rather than a political economy: the other looks upon the science as only a branch of the wider sociology whose far-reaching laws must be taken into account before reaching any positive conclusions. The one posits the "universal spirit of self-interest" as the sole factor in evolving the "immutable" laws of the science "which belongs to no nation, which is of no country"; the other lays stress on the multiplicity of motives which cannot be jumbled together in the phrase "desire for wealth," on the importance of legal systems and historical causes in moulding economic facts and economic tendencies, on the close connection between ethics and economics as sister moral sciences.

Although these different starting-points inevitably lead to some widely varying results, it is only the extremists on both sides who utterly ignore all claims of their opponents, and thus contribute not a little to the growing discredit of the general doctrines. Mr. Sidgwick is well known as the author of the admirable *Methods of Ethics*, whose cardinal value lies in the eminent fairness shown to opposing doctrines, and in the reconciliation of seemingly contradictory views. The same characteristics are plainly perceptible in the present work; and, although he still leans in some respects to the more orthodox school,—as in his theories of rent and profit,—he introduces many qualifications, and thus divests the theories of much of their hypothetical nature. The author's special aim is "to eliminate needless polemics by a guarded restatement of traditional doctrines, with due recognition of the advances made by recent writers." How necessary such guarded statements have become is shown by the practical use to which bald, unqualified, and therefore untrue theories have been put in late years, the scientific socialism of Marx and Lassalle being but the logical conclusion from the premise that labor is the cause of all value, while many of Mr. Henry George's wild fallacies are traceable to an almost superstitious acceptance of the Ricardian law of rent.*

Mr. Sidgwick divides his book into the science and the art of political economy,—the science treating of what is, the art of what ought to be. This division, it might be urged, involves a misconception of the nature of a science. It is perhaps true that some color has been lent to the above idea by the action of a few bigots, who repel all reforms of a general character by asserting that "political economy does not warrant such innovations," on the principle that whatever is, is good. A science has to investigate the principles not only of what is, but also of what may be. It explains the causes of existing facts, but is not in the least precluded from showing the probable workings of future combinations. Economics does not only treat of the nature of present phenomena, but necessarily discusses the possible variations from the existing plan, showing their relative inferiority or superiority. The problems of communism, co-operation, international trade, etc., must all be solved in this way: if one method works unsatisfactorily, it is the duty of the economist to show under what conditions and forms an improvement can be effected. The science thus becomes a progressive one, keeping pace with the demands of a higher civilization and a higher morality. The art of political economy, in the sense of the practical application of the scientific principles, is really politics: it is a portion of statecraft, the province of the legislator and administrator. But the art of political economy considered as a study of what ought to be is contained in the science itself, and nothing is gained in convenience or principle by drawing the sharp line of separation.

While there is not much of a novel character in the author's discussion of capital, wages, and profits, he is to a great extent free from the besetting vice of so many writers,—the unfortunate endeavor to ascribe simple causes to complex results. Such assertions as that price depends ultimately on the cost of production or of reproduction, as Carey puts it, that high wages are the result of the protective tariff, that profits rise as wages fall, and

**The Principles of Political Economy.* By Henry Sidgwick New York: Macmillan & Co. 1883.

*If Mr. George had ever lived in the country districts of Italy, South Germany, etc., he would soon have been cured of his physiocratic hallucination, that a tax on real estate alone should be the goal of governmental endeavor. The peasants and land-owners there are already so ground down by taxes and vexatious imposts that it is a marvel how they continue to exist at all. Their lot is far from being one that we would expect to find the "vampires of a nation's life blood," as the property owners have been called by a particularly wild communist; and the prospect of burdening them with the additional taxes which are now paid by the owners of personal property (in Germany amounting to a large percentage) would be frightful to contemplate.

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many others, are patently untrue, or at most only half-truths, because they give prominence to only one of the many factors in the problem. The author hence naturally opposes the wage-fund doctrine, formulated with so much care by Mill, but which was never adopted by the majority of continental economists, and which was itself finally discarded by Mill. He qualifies, to a considerable degree, Ricardo's law of rent, but still fails to see that it is only an explanation of the "how much," not of the "why" of rent. He lays great stress on the moral element in co-operation, and the need of some means of developing in the members of a modern industrial community a fuller consciousness of their industrial work as a social function.

But by far the most significant portion of Mr. Sidgwick's book is his discussion of the limits of governmental interference. It is this that most plainly shows the gradual revulsion of feeling which old England is undergoing. The school of Adam Smith and his immediate precursors, the physiocrats, were brought into being by a natural reaction against the "grandmotherly" doctrines of eighteenth century absolutism and merchantilistic influences. But the pendulum swung from one side to the other without attaining any equilibrium, and the doctrine of absolute *laissez-faire* was in turn triumphantly proclaimed and in part systematically followed. The plan could not, however, be prosecuted to any great extent. The excessive reaction proved to be as exaggerated as the former extreme, and the horrors of English industrial life in the first quarter of this century made it manifest even to the English government that something more was demanded than mere inaction. No *a priori* reasons can be laid down claiming the free play of individualism as an undoubted axiom of political science. It is of course true that an undue dependence on governmental aid tends to deaden the manly impulse of self-help, and that many of the petty methods of state interference in the seventeenth and eighteenth centuries were ill-advised and even injurious. But this only shows that a reasonable caution must be employed. The defenders of the absolute let-alone system confound possible ultimate necessities with present needs. A time may doubtless come when the social world will near perfection, when men's selfishness will be so naturally permeated with sympathy, when egoism and altruism will be so synonymous that the best possible results may be expected from the simple workings of individual action. That will be the realization of Bastiat's Harmonies Economiques. But the ideal vista is in the haze of far distant ages. We have only to look about us to perceive the scarcely concealed feuds, the internecine struggles of society,—the envy, fear, and hatred on one side, the pride, contempt, and indifference on the other. Almost every great revolution will be found to have its roots in economic reasons, from the contests that preceded Lycurgus, through the many agrarian struggles of Rome, during the fierce wars of mediæval society, to the upheavals of 1789 and 1848. The tension becomes greater with every stride of democracy: those who feel themselves wronged and outraged are gradually seizing the helm of state, and, finding their often just strictures on present conditions unanswered and unnoticed, naturally fall into the extravagances and vagaries of the extreme socialists and communists. The state has hitherto contented itself with enacting strict penal codes and administrative measures: it has verily acted as the "night watchman" of society. But it seems to have been almost entirely unnoticed that it also has a moral function to perform; that it has not only a right, but even a duty, to interfere in those cases where the system of free competition ends disastrously, where undue advantages are given to the increase of the ever-growing inequalities of wealth, where the powers of state themselves are threatened to be engulfed by corporate monopolies. Prof. Sidgwick has done some valuable work in taking a kindred stand-point, and his book may be earnestly recommended as conducive to a less biassed discussion of this important subject. E. R. A. S.

NINETEENTH CENTURY BARBARISM.

The hero of the day in Boston last week was a "slugger," Sullivan by name. He had just returned from a sparring match with another slugger from Australia, before fifteen thousand people in Madison Square Garden, New York. A daily journal says: "There were a choice collection of the higher elements in the boxes,—brokers, bankers, lawyers, speculators, curious men, a few women; but, in the main, it was a gathering of all that was evil in the great city,—thieves, roughs, gamblers, cut-throats,—there were fifteen thousand people, mainly rascals, left outside the garden when the door shut. And it is narrated that New York was quiet and secure everywhere that night, because the criminal classes were surging around the garden."

The next day there were columns in the newspapers about the contest. Here are a few sentences from the Boston *Herald's* despatch:—

When they broke, Sullivan struck Slade and knocked him around, . . . slugged him in the back of the neck, and with one tremendous blow knocked the half-breed right through between the upper and lower ropes to the floor beneath. Then, indeed, it seemed as if pandemonium had broken loose. The yelling was enough to raise the roof. . . . Sullivan struck his opponent on the side of the neck, and he went down in the middle of the stage. He was no sooner up than they clinched again, and again hammered each other short blows. Then, separating, Sullivan again floored the Maori. With a swinging, right-hand blow, he knocked him clean from his pins and laid him sprawling. . . . Then, as they broke, Sullivan hit Slade an awful blow square on the nose. The Maori wheeled about, and Sullivan plugged him twice in the neck. The half-breed attempted to put up his hands. He could not. Again, Sullivan struck him in the face; and the big man from Australia staggered clear across the stage, and then fell in a heap. . . . Slade tried to get up, and after an effort did; but he staggered against the ropes, and would have fallen again, had not Barney Aaron helped him to his chair. His nose was bleeding, and blood was on his white tights. That was the end of the fight, for fight it was from the start. Howls and yells that could be heard a mile greeted the victorious Sullivan.

Having attained to the very summit of earthly glory in knocking a weaker slugger "clean from his pins," "Boston's champion," as the *Herald* calls him, returned to his own city to receive the plaudits of the multitude. As the gladiators of old who had acquired distinction in gladiatorial combats often retired from the amphitheatre to keep wine shops, so this slugger comes back to Boston to be the presiding genius of a whiskey-saloon, in opening which he is glorified as the chiefest among ten thousand, the one altogether lovely, by throngs of bibulous Bostonians, who drink to his health, keeping his bar-tenders busy all day and late at night. The crowd in front of the saloon was so large that it obstructed the sidewalk. The services of eighty policemen, many of them mounted, were brought into requisition to protect life and property while the slugger was the object of these enthusiastic demonstrations. The papers which have given full accounts of the reception—one of the most disgraceful events that ever occurred in a civilized community—state that the receipts at the bar from Tuesday night until Thursday noon were over three thousand dollars. And the saloon is still crowded daily from early morn till midnight by men who are proud of the brutal achievements of a brutal fellow who is a representative of that nineteenth century barbarism which survives among us, and of which so much is thinly covered by a veneering of civilization in multitudes whom we are accustomed to regard as a portion of civilized and enlightened humanity. And yet there are people who doubt whether the early condition of man was one of barbarism. B. F. UNDERWOOD.

THE *Nation* has just been publishing several communications from college professors and others upon the manner in which the chairs of American colleges are still hedged about by theological tests. The discussion has made still more evident what there has often been occasion to charge in these columns, that positions, not only for teaching philosophy and history, but even for teaching geometry and Greek, are conditioned in many and perhaps a majority of the colleges of this country by virtual subscription to the thirty-nine Articles and the Westminster Confession. If there is dissent, there must be either falsehood or deadening diplomacy, or else exclusion. The first-rate scholar who does not sign the creed is pushed aside for the second-rate scholar who does. One of the writers in the *Nation*, a professor of thirteen years' standing in a Western college, referring to several typical cases of this sort which have come under his own eye, continues: "In another case, one of the most eminent young scientists of the country was dismissed from a college because he did not belong to a church. In another instance, where the majority of the professors in a State college happened to be Presbyterians, it was understood that, for a vacancy in the faculty, membership in that organization would be regarded as an insuperable objection to any aspirant, however high his qualifications might be. Other churches were clamoring for a representation. I do not exaggerate when I say that membership in some Trinitarian church is a *sine qua non* for obtaining a position in almost any Western college. Fitness for the position is a matter of secondary importance." There is no doubt whatever that this is a true statement of the case; and, wherever and just so long as this condition of things obtains, a premium is put upon mediocrity and obtuseness, and the grossest and most mischievous injustice is done. We do not say that the intellectual qualification is the only thing to be considered in the teacher. There is much besides that; and Liberals have no right, and we believe none has any disposition, to complain, if adherents of the popular religion are advanced in cases where their superior general influence is clearly probable. But this has very rarely been true in the cases where complaint is made; and the discrimination against scholarly and faithful men in our colleges solely on grounds of theological opinion is a thing so baneful and so common that every Liberal and every person who has at heart the interests of sound and respectable learning in America is bound to protest against it emphatically and persistently.

EDITORIAL NOTES.

THE Springfield *Republican* says of camp-meetings: "The Spiritualists and Radicals and Freethinkers are fast making this institution a powerful weapon in their favor. And, in this view of the case, together with the laxity in camp regulations too often prevalent among Methodists, these tent-meetings are no longer an unmixed good."

BOSTON gave birth to Emerson. The time is coming when Boston will be made a place of pilgrimage because of that fact. The thing for which, in future ages, Boston will be most renowned, will be the fact that it was, for Emerson,

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the "darling town" in which he first drew the breath of mortal life.... But—and here is the shame of it—the homage which Boston never paid to Emerson, the great thinker, Boston paid, on Wednesday last,—in a measure filled to the brim, pressed down, and running over,—to Sullivan, the great "slugger."—*Commonwealth.*

SAYS the Boston *Transcript:* "If our ministers could more accurately discern the signs of the times, if they could bring themselves to view with a larger sympathy the currents of thought among the most intelligent and active portion of the community, if they would endeavor to guide, without violently repressing, the generous hopes of souls that are burdened with the dark questions of the future, they would be acting far more wisely than if they insist on visiting with the stigma of ecclesiastical censure every departure from lines of thought traced in other days, under different conditions of life and thought."

SAYS the Springfield *Republican:* "It occurs to us that it rather settles the religious notion of special providences and divine judgments that the earthquake, or 'subsidence of the ground,' or whatever it was that visited Ischia the other day, should have chosen that theatre for its operations and destroyed several thousand mainly innocent and worthy peasants, when there were so soon to be twenty thousand of the worst possible population gathered in a convenient mass at New York, and nearly as many in Boston directly after, ripe and ready for a discriminating cataclysm. But, unfortunately, the divine Providence does not shift the volcanic forces to serve moral ends."

SAYS Mr. Holyoake, in his paper, the *Present Age:* "The important meeting at St. James' Hall, in favor of the liberation of the persons imprisoned for an unusual expression of opinion, will, we hope, be effectual. So late as St. Swithin's day, just past, Henry Goodwin, beadle of St. George's Borough, was convicted of assaulting, in the church, one Emma Mills, a pew-opener. He had knocked her down in the church, dragged her about, called her 'bad names,' and threatened to shoot her. Sentence upon him was only two months' hard labor. Since no one can assault opinion, drag about divinity, nor shoot the Thirty-Nine Articles, nine and twelve months' imprisonment for attempting it is, certainly, 'excessive,' to put it in the mildest form."

IN an exchange, we find the following: "A convert in a Methodist congregation had been a strictly honest man, but profane and a Sabbath-breaker. The *Christian Advocate*, in telling the story, says that he made a full confession in one of the meetings. He said that he had lived an ungodly life, and considered himself an amazing instance of God's mercy. The tide of religious feeling rose high on his positive testimony; and, as he took his seat, a brother started the hymn, "The dying thief rejoiced to see that fountain in his day." To the surprise of all, the new convert, in a towering rage, left the building. On being asked what the matter was, he said: "There is one thing I never did, —I never stole; and that they should immediately sing like that was a personal insult."

ON Wednesday, September 5, the third annual exhibition of the New England Manufacturers' and Mechanics' Institute will be opened in the Exhibition Building on Huntington Avenue in this city. Many improvements have been made in the building since the last exhibition, and it is intended to make this year's exhibition surpass in variety and quality the manufactures and products shown in previous years. The whole of the central part of the main floor will be occupied by exhibits from the Southern States. The west gallery, comprising over an acre of space, will be devoted to the products of Woman's Industry and Ingenuity. Reeve's Band of Providence has been engaged to furnish the music. On Monday, September 3, the Foreign Exhibition will open with imposing ceremonies in the building of the Massachusetts Charitable Mechanic Association. This will continue some months, and is intended to include some rare foreign manufactures, etc. Both exhibitions are in entire harmony with each other this year, their fields being entirely distinct. Such exhibitions as these not only furnish entertainment to the amusement-seeking masses, but are genuine schools of instruction for all, enriching the mind and broadening the view of those whom no other mode of instruction could reach.

MISS CLARA BARTON is one of the true heroines of modern times. For twenty years, Miss Barton has worked steadfastly for the cause of humanity in nearly every form and without compensation. From a sense of duty, she accepted Gov. Butler's invitation to become the superintendent of the Woman's Prison at Sherborn, and has more recently taken upon herself the additional duties of treasurer and steward of that institution, thereby saving the State over one thousand dollars per year. Yet she finds time, in spite of these varied duties, to take an interest in broader fields of benevolence. In view of the possibility of danger from yellow fever and Asiatic cholera, she is making active preparations to fight these epidemics by every preventive means. She is the president of the American National Association of the Red Cross, a humanitarian organization which is composed of over one thousand of the best men in the country. And it is this organization which she is now keeping on the alert in case of these dreaded diseases. Since May 1st, Miss Barton, as President of the Society, has received and disbursed over $30,000 in relief work. A higher ambition and a nobler record this, for a woman, than the honor of receiving any number of "brushes" or "pads" of some poor, defenceless, hunted fox, and saved from the rapacious maw of the hounds who shared the "glory" of the "hunt" with presumably intelligent beings.

MR. M. J. SAVAGE has, if we mistake not, shown considerable vacillation on the subject of Spiritualism,—a subject concerning which his words are not entitled to great weight. But his sincerity and honesty are beyond doubt; and the following extract from his letter in the *Christian Register*, commending Mr. Truesdell's recent work which a friend asks us to copy, shows Mr. Savage's present attitude toward Spiritualism, which cannot be very gratifying to those who hoped, after the publication of his experience with Slade, to see him a confirmed believer in and open advocate of Spiritualism:—

Mr. Truesdell has been a careful student of his subject for twenty-five years. In my study, one day in last March, he gave me a regular séance. It was in daylight. He produced the raps, read names on folded slips of paper, described departed friends in a trance, and produced the phenomenon of slate-writing. Had he gone away declaring himself a genuine medium, I should have been completely deceived. And I am not willing to confess myself easily duped either. For I have detected many fine tricks of legerdemain, and have made quite a study of all these things. But, when it was over, he sat down and explained it all. From beginning to end, it was pure and simple trickery. At the same time, he explained to me how many other things could be done. *The Bottom Facts* claims to be an exposition of how the principal things of all the great mediums are done. If any one chooses to say that the book does not cover all the ground, I can simply confess that I do not know. But one thing I do know; and that is, that so long as Mr. Truesdell can perform, as tricks, all the principal things that the great mediums claim as manifestations of spiritual presence and power, their claims must lie under suspicion until they submit themselves to such tests as will preclude all possibility of deception. I earnestly advise all your readers to get and read this book.

POETRY.

For *The Index.*

"WHAT WE SHALL BE."

The past, dear love, is past. Or good, or ill,
The work of yesterday for aye remains:
No tears can blot these fixéd spirit-stains,
These emptied fountains of the soul refill,
No prayers the echoes of my words can still.
And shall I wait to mourn the slighted gains,
Or garner what I have of golden grains,
And seek once more the summit of the hill?

Hold up my hands, the while I strive, to-day:
My path with tokens of thy love surround.
Thy tears shall smoothen all the rugged ground,
Thy smiles shall brighten all my upward way,
Thy prayers shall guide me, when I else would stray,
Thyself shalt make the years in good abound!

WALTER L. SAWYER.

For *The Index.*

THE SHADOW OF THE WINGS.

Dear aged friend, farewell: though nevermore
Thy presence visible may meet my gaze,
I see thee still beneath thy vine-clad door,
Touched with the glory of the sun's last rays.

Even as I saw thee last, I see thee now,—
A sweet face shaded by a trembling hand;
Soft, silvery hair above a placid brow;
O'er all, light shadows by the breezes fanned.

Fair buds of childhood prattled at thy feet,
Full-blossomed womanhood was by thy side,
Yet to my eyes more perfect and more sweet
Thy faded form than youth in all its pride.

For thou wert as the fully ripened ear,
Perfected by the sunshine and the rain,—
Sweet alchemist of life, that year by year
Transformed unsightly dross to golden grain.

And now draws on apace life's sunset hour,
Too soon, alas! for those who love thee well,
Who mourn the shades of night that soon must lower,
The voice that soon thy summons hence must tell.

Yet, while we watch the slowly gathering shades,
And wait in fear and trembling for the voice,
A happier thought the burdened soul pervades,
And while it sorrows bids it still rejoice,—

The thought that while we watch the waning powers,
The mental vision dimming day by day,
The loosened grasp on memory's fading flowers,
Whose scattered petals flock the downward way,

We yet may trust that still the living soul,
Whose radiance pure upon our pathway fell,
Is rounding ever to a perfect whole,
And doth but cast aside an outworn shell.

And as great Nature, in her lower moulds,
Foreshadows nobler things that are to be,
And hidden treasures that her casket holds
'Tis given oft to searching eyes to see,

So, as I gaze on the unsightly worm,
Ere from its prison-house the insect springs,
And mark, beneath its withered, death-like form,
The semblance shadowy of folded wings,

I read the secret of unfolding life,
And learn the lesson of unfaltering trust,
Here where all mortal form with death is rife,
Where with each heart-beat dust returns to dust.

I turn again in thought, sweet friend, to thee,
O'er whom the coming change its mantle flings;
And 'neath its folds, though dark as death they be,
I see the shadow of the folded wings.

S. E. C.

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The Index.

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WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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For The Index.

Thoughts Upon the Future of Religion.*

BY R. W. BOODLE.

As I rise to address you this afternoon upon the most momentous of all subjects, I am naturally reminded of a lecture delivered under the patronage of this society which I happened to hear a few weeks ago. The lecturer, who took for his subject the celebrated Tom Paine, concluded with an eloquent peroration describing the antagonist armies into which he divided mankind. They were marshalled under opposing banners that bore two significant watchwords. On the one side was the party of progress and enlightenment, and the standard under which they fought was inscribed with the noble motto, "Knowledge is Power." On the other might be seen a motley host, composed of bigots and obstructionists, gathering round another banner, and upon it might be read the ominous words, "Ignorance is the mother of Devotion." I wish to recall the antithesis thus tersely put by the able lecturer, because it gives you more clearly than any words of mine can the spirit which is most opposed to that in which I wish to address you this afternoon. Such a division of mankind as that suggested by the lecturer is unfair to many of the noblest spirits in the past and the present, untrue to history, and as supremely ridiculous as the old classification of men into sheep and goats. As I listened to the able lecturer, I could not help thinking of the advice given by the great free thinker of the last century, advice which is only to be paralleled by the worst casuistry of Jesuitism: "Mentez, mez amis. Il faut mentir comme un diable, non pas timidement, non pour un temps, mais hardiment et toujours. Le mensonge n'est un vice que quand il fait du mal." Though the patriarch of Ferney too frequently followed his own precept, I trust there is one ideal at least dearer to modern free thinkers than that of freedom, the ideal of truth. It is as a humble follower of this noble cause that I now address you.

The subject of my lecture is the future development of the mysterious element in our life that severs us more than anything else from the brute creation. This heightened sense of mystery, which we call religion, has constantly attended our progress through different stages of civilization. In barbarians of the lowest type, it is almost imperceptible. As civilization advanced, religion to an ever-increasing extent pervaded men's lives. Changed, dematerialized in many respects, it has ever attended us. Is this element, I ask, all important in the history of man's progress in the past, to sink into insignificance in the future development of our race?

In considering this question, we have great need to bear in mind the warning words of Coleridge: "We have imprisoned our conceptions by the lines which we have drawn, in order to exclude the conceptions of others." Because religion was found to be associated with cosmical and other notions which had long been out-worn, it was at one time almost felt that the sentiment itself was pernicious, that the feeling of mystery must be, if possible, eradicated from life. Listen to the words of Harriet Martineau, written years ago, but only lately published in her Autobiography: "I do feel sadly lonely," she wrote to Mr. Atkinson, "for this reason,—that I could not, if I tried, communicate to any one the *feeling* that I have that the theological belief of almost everybody in the civilized world is baseless." Again, she writes: "About this matter of the extinction of theology by a true science of human nature, I cannot but say that my expectation amounts to absolute assurance, and that I believe that the worst of the conflict is over. I am confident that a bright day is coming for future generations. Our race has been as Adam created at nightfall. The solid earth has been but dark or dimly visible, while the eye was inevitably drawn to the mysterious heavens above. There, the successive mythologies have arisen in the east, each a constellation of truths, each glorious, and fervently worshipped in its course; but *the last* and noblest, the Christian, *is now not only sinking to the horizon, but paling in the dawn of a brighter time.* The dawn is unmistakable, and the sun will not be long in coming up. The last of the mythologies is about to vanish before the flood of a bright light." In other words, man is to live by bread alone, his life and thoughts are to be regulated solely by the dogmas of science, the dark and mysterious is to disappear in the broad light of knowledge.

Upon no subject has a more clearly marked revolution of thought taken place within twenty years in the minds of the best thinkers. In his Belfast address, Prof. Tyndall cautioned his hearers against entertaining such wild notions as these. "There is that deep-set feeling which, since the earliest dawn of history and probably for ages prior to all history, incorporated itself in the religions of the world. You who have escaped from these religions into the high and dry light of the intellect may deride them; but, in so doing, you deride accidents of form merely, and fail to touch the immovable basis of the religious sentiment in the nature of man. To yield this sentiment reasonable satisfaction is the problem of problems at the present hour." To the same effect, George Eliot writes in *Theophrastus Such*, "We have been severely enough taught (if we were willing to learn) that our civilization, considered as a splendid material fabric, is helplessly in peril without the spiritual police of sentiments or ideal feelings. And it is this invisible police which we had need, as a community, strive to maintain in efficient force."

This is, I think, the most valuable lesson that J. S. Mill's Autobiography has to teach us. Here was a man virtuously brought up and taught from his earliest years to find the full satisfaction of life in the exercise of his intellectual powers. "This did very well for several years," he writes, "during which the general improvement going on in the world, and the idea of myself as engaged with others in struggling to promote it, seemed enough to fill up an interesting and animated existence. But the time came when I awakened from this as from a dream." The fault he found to lie in the predominance in his mind of analysis over sentiment. "My education, I thought, had failed to create these feelings in sufficient strength to resist the dissolving influence of analysis, while the whole course of my intellectual cultivation had made precocious and premature analysis the inveterate habit of my mind. I was thus, as I said to myself, left stranded at the commencement of my voyage with a well-equipped ship and a rudder, but no sail; without any real desire for the ends which I had been so carefully fitted out to work for; no delight in virtue or the general good, but also just as little in anything else." How his gloom was dispelled and a new light broke upon him he tells us: "I was reading, accidentally, Marmontel's *Memoires*, and came to the passage which relates his father's death, the distressed position of the family, and the sudden inspiration by which he, then a mere boy, felt and made them feel that he would be everything to them,—would supply the place of all that they had lost. A vivid conception of the scene and its feelings came over me, and I was moved to tears. From this moment, my burden grew lighter. The oppression of the thought that all feeling was dead within me was gone. I was no longer helpless: I was not a stock or a stone. I had still, it seemed, some of the material out of which all worth of character and all capacity for happiness are made." "Thus," he adds, "the cloud gradually drew off, and I again enjoyed life; and though I had several relapses, some of which lasted many months, I never again was as miserable as I had been." To the conclusions suggested by the crisis through which he had passed I wish to call your attention. "I had now learnt by experience that the passive susceptibilities needed to be cultivated as well as the active capacities, and required to be nourished and enriched as well as guided. . . . The imaginative emotion which an idea, when vividly conceived, excites in us, is not an illusion, but a fact, as real as any of the other qualities of objects, and, far from implying anything erroneous and delusive in our mental apprehensions of the object, is quite consistent with the most accurate knowledge and most perfect practical recognition of all its physical and intellectual laws and relations." Emerson sums up the whole position when he says that "the intellect is stimulated by the statement of truth in a trope, and the will by clothing the laws of life in illusions. But the unities of Truth and Right are not broken by the disguise."

The illustrations that I have given you will put in a sufficiently clear light the religious problem before all those who have cut loose from the old faith. A religion of some sort is a necessity with men; and this sentiment requires not only to be recognized, but allowed its due scope. Of course there are many among us with whom still linger the old feelings of love and reverence for a Supreme Being regarded as an almighty and all-good Father. It is not for these that the present paper is written. To such as these, it would be little less than an impertinence. I speak to those confronted by the bare facts of life, of a life in which there is much that is ignoble, that partakes of the animal from which it sprung, to whom this life here is the only thing about which they can feel certain, from whom the ennobling idea of a future life beyond the clouds has passed away like a dream. Most of us have felt the saddening effect of the first loss of the ideas in which we were reared. Listen to the passionate words of William Black's hero as he laments the work of the Time-Spirit in tearing away the fond vistas of the past:—

"Why have they taken away from us the old dreams? If one could only believe, as in the old time, that heaven was a fair and happy island lying far out in that western sea, how gladly would I go away in a boat and try to find my Coquette! Only to think that some day I might see the land before me, and Coquette coming down to the shore with her dark eyes full of joy and welcome, only to believe that—only to look forward to that—would be enough; and if in the night-time a storm came, and I was sunk in the darkness, what matter, if I had been hoping to the last that I should see my Coquette?"

Happily for us, the problem that I have suggested is not one for which we are bidden to invent a solution. Nature herself repairs her ravages. While the expansion of the intellect lies to a very great extent within our power, the growth of the religious sentiment is mainly an unconscious process. Founded as it is upon the sense of the mystery that envelops our life, we are still left face to face with infinities, with inscrutable issues, into which the light of science seems as far from penetrating now as it was centuries ago. But, though we have very little power over the development of religious sentiment, its changes can be chronicled and the phases may be indicated through which it passes, losing upon one side, while it gains upon another. The work constantly goes on within us and without, for the most part independently of us. Something, however, may be learned by comparing the lives and thoughts of two typical characters who, standing at an interval of two centuries from one another, serve to show the direction in which the tide has set.

The first character to whom I would call your attention is the celebrated Florentine artist, Benvenuto Cellini, who lived in the sixteenth century. The religious side of his nature is fully developed on the

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lines of the old faith. He sees salamanders, demons, and angels. He is blessed with visions of God, and enjoys personal interviews with God and Christ. He has a fervent belief in the efficacy of prayer, and constantly experiences its benefits. "God has promised to befriend such of his creatures as put their trust in him," and God befriends Cellini. "I do not write this narrative of my adventures from a motive of vanity, but merely to return thanks to God, who has extricated me out of so many trials and difficulties; who likewise delivers me from those that daily impend over me. Upon all occasions, I pay my devotions to him, call upon him as my defender, and recommend myself to his care. I always exert my utmost efforts to extricate myself; but when I am quite at a loss, and all my powers fail me, then the force of the Deity displays itself,—that formidable force which unexpectedly strikes those who wrong and oppress others, and neglect the great and honorable duty which God has enjoined them." What Cellini means by "exerting his utmost efforts to extricate himself," we learn from his life. When he quarrels with a man (if we may believe his own account), he generally murders him, apparently with as small feelings of compunction as he afterward showed when he wrote the story of his life. From his attempt to stab Guasconti, he barely escaped with his life, his victim's family closing round him; "but, as God sometimes mercifully interposes upon such occasions, it so happened that I neither received nor did any harm." Thus we see that, with all his faith in God, he barely has a notion of the sacredness of human life. Let us look at his life on another side. He requires a model for two figures of Victory. "For this purpose, I took into my house a poor girl about fifteen years of age. She was extremely well-shaped, lively, and of a complexion rather swarthy; and, as she was somewhat rustic, spoke little, walked fast, and had a sort of wildness in her eyes, I gave her the name of Scozzona; but her own name was Gianna. With her assistance, I completely finished my Fontainebleau and the two Victories intended for ornaments to the gate. By this Gianna, I had a daughter, on the 7th of June, at three in the afternoon, in the year 1544, when I was precisely in the forty-fourth year of my age." He then proceeds to give a short account of the baptism of Constantia, adding: "This was the first child that I ever had, to the best of my remembrance. I assigned the mother such a maintenance as satisfied an aunt of hers into whose hands I put her, and never had any acquaintance with her afterward. . . . Though I have spoken of the birth of my daughter as having happened in 1544, at the time now under consideration, the year 1543 was not quite elapsed. This was owing to my having occasion to speak of my daughter: however, to avoid interrupting the relation of affairs of greater importance, I shall drop the subject at present, and resume it in its proper place." In this, we have a fair picture of Cellini's domestic life and an indication of the importance that he attached to it.

From Cellini, in the sixteenth century, let us turn to Rousseau, in the eighteenth. The picture is a strange contrast to the career I have just reviewed; for, with Rousseau, the main importance attaches to a side of life that Cellini almost left out of consideration. Every act of meanness that Rousseau committed in his youth filled him years afterward with remorse. Instead of the entire freedom from introspection which characterizes the Italian of the sixteenth century, Rousseau is never tired of brooding over his actions, of reviewing his character, of striving to raise himself to what he conceives to be a higher standard of perfection. Cellini, with all his crimes, bears about within him a light heart and a contentment resting on the assurance of divine protection. Rousseau, though equally sure of his eventual justification in the eyes of his Maker, is constantly weighed down by the burden of sins committed during his wild and thoughtless youth. "It is not," he says in his *Confessions*, after narrating the account of a mean action committed in his boyhood,—"it is not when a base act is just done that it torments us: it is when long after it is recalled, for the memory of it cannot be extinguished."

By comparing the character and lives of these two men, we can, I think, estimate in some degree the difference between religion in the past and the present. With Cellini, sentiment goes for nothing: with Rousseau, it is everything. I will not say that the change is altogether for the better, yet what a change do we find! Cellini's religion was a purely external matter: with Rousseau, it is intimately concerned with his life and the feelings that attend upon his actions. There are some lines in *Wilhelm Meister*, put into the mouth of the old harper, in which Goethe adumbrates the sources through which the modern mind approaches to intimate knowledge of the divine in life:—

"Who never ate his bread in sorrow,
Who never spent the darksome hours
Weeping and watching for the morrow,
He knows ye not, ye gloomy Powers.

"To earth, this weary earth, ye bring us,
To guilt ye let us heedless go,
Then leave repentance fierce to wring us:
A moment's guilt, an age of woe!"

Yet, though the sense of the supernatural, of a Power guarding and watching over life, is more constantly present to Cellini than to Rousseau, the feeling of the degradation of guilt is ever present to the latter: it is entirely absent from the former. And Rousseau, in his mental attitude, in his exaltation of the subjective feelings, in the unwilling scepticism that underlies even his *Savoyard Vicar's Confession of Faith*, is the great forerunner of the modern attitude with regard to life and its mysteries.

The comparison of the lives of these two Bohemians should lead us to think. One of the most marked results of the course of modern thought has been the development in the world of what has been called an "intense self-consciousness," and this, too, when the position of man in the universe has lost ground in the way of external dignity. At one time, he believed himself to have been created in the image of God: now, he is regarded but as the consummate flower of a life—germ from which all animal nature is descended. Before Copernicus, the world was the centre of the universe, and man the highest creation thereon: now, our planet is but one of many that revolve round the sun, and the whole solar system is believed to be subordinated to a system vaster than its own. But what man has lost in extension, he has gained in intension. He scans his feelings and emotions more narrowly: what he has lost in spontaneity, in unconsciousness, he has gained in morality, in purity of heart. A strictness, once only expected of saints and devotees, is now theoretically due from each individual. The moral laws, the stability of society, which, in the ages of faith, were believed to be dependent upon a personal will outside ourselves, we now know to be determined by our aggregate action, and *this* by our individual conduct. While less compulsion is put upon man from without, louder are the voices that admonish him from within to purity of life, to doing what he can to better the condition of the social unit of which he is a part. No prayer from him, he believes, can now draw down intervention from a Higher Power to stay the legitimate results of his actions. Good or bad, they remain to work their will among his fellow-men. He who has lived an evil life has swelled, as far as in him lay, the aggregate of misery in the world, and must carry the consciousness about with him ever vivid. Macbeth reasoned:—

"If the assassination
Could trammel up the consequence, and catch,
With his surcease, success; that but this blow
Might be the be-all and the end-all here,
But here, upon this bank and shoal of time,—
We'd jump the life to come. But in these cases
We still have judgment here."

We, too, feel but in a fuller sense that *we still have judgment here*; though the careless liver needs no bravado courage in jumping the life to come. The even-handed justice of the laws that rule the world commends the ingredients of our poisoned chalice to our own lips. We cannot, if we would, pursue a separate path from the tide of life that surges about us. We are confronted with our actions in their results, we feel them ever pressing upon us in the throbs of our consciousness.

Thus, while the religious mystery that once enveloped our life from the side of the supernatural seems to have fallen away, it has grown stronger within us. This change merely betokens a shifting of the aspect of religion. Its power has not ceased, its direction only has changed. In the remarks that follow, I shall attempt to point out a few significant tokens of this change.

The first point of importance is the severance of religion and theology, at least the severance of religion from the traditional theology. Of the numerous people who live respectable lives in any great city, a fair proportion may be said practically to ignore the *forms* of religion, as far as regards attendance at churches. Of the majority who still go through the forms, no inconsiderable part do so from habit, out of deference to the feelings of parents or relatives, or for the sake of example, the traditional forms being still considered by a vast majority as a necessary training for the young. How long this will continue it would be vain to conjecture, but it is no testimony to the vitality of the theological side of religion. Meanwhile, the sentiments that Cellini lavished upon the God that inspired his works have taken a different direction. Instead of defining religion as "the practical recognition of a constraining bond between the inward life of a man and an unseen Person,"—the words are Dr. Liddon's,—a truer definition of religion as it now exists would be "the sense of beauty and awe in life and its relations." But, though the religion of the present is distinct from the theology of the past, with natural theology, the "true deduction of the laws that govern the universe," the "science of the relation of the universe to human ideals,"* its connection must ever be intimate. For religion is only distinct from the true theology as poetry is from science. Just as poetry is sensibly modified by the contemporary revelations of science, so religion changes as our scientific conceptions of life and its mysteries change. Thus, from a certain attitude of mind and sentiment toward an unseen Person, religion has been changed into an emotional attitude toward life and humanity. "A man's religion," writes Carlyle, "consists not of the many things he is in doubt of and tries to believe, but of the few he is assured of, and has no need of effort for believing. His religion, whatever it may be, is a discerned fact, and coherent system of discerned facts for him; he stands fronting the worlds and the eternities upon it; to *doubt* of it is not permissible at all!" The connection of religion with the theology of the past was due to the fact that such a theology contained the view of life then held. Our philosophy of life in the future may not be termed a theology, but that such a science of life is growing up among us we all know. And religion will be sensibly modified by it.

And as we should distinguish religion from theology, so must we keep it distinct in thought from morality. Herein lies the fallacy of such a definition of religion as "morality touched with emotion"; for not only morality, but also immorality, may spring from religion. There is a religion of the senses, a religion of the intellect, a religion of patriotism, and so on. The ideal religion, the religion of Humanity, is the combination of all these; but the natural outcome of any one element's being pushed to an extreme without regard to the others would result in immorality. To this fact, we have lately had appalling testimony in the murders to which an intense feeling of patriotism has goaded on the unhappy Irish.

Starting, then, with this point, that religion in the true sense is deep, emotional feeling in regard to life in its totality, we can find abundant scope for its exercise, even without the postulate of a Supreme Being. Instead of the conception of humanity fallen from a pristine state of purity and ever struggling upward to the attainment of superhuman virtue by means of supernatural aid, we have the picture of a race whose beginnings are wrapt in mystery, but of which we can say that its history, as far as it stands revealed to us, shows a veritable progress from a lower to a higher life. In the distant future, we have the vision, nobly portrayed for us by the genius of Tennyson, of

"The crowning race
Of those that eye to eye shall look
On knowledge; under whose command
Is Earth and Earth's, and in their hand
Is Nature like an open book;

No longer half akin to brute,
For all we thought and loved and did,
And hoped and suffer'd, is but seed
Of what in them is flower and fruit."

If James Mill had had presented to his mind this fresh conception of the evolutionist, would he have thought so meanly of human life as to call it "a poor thing at best, after the freshness of youth and of unsatisfied curiosity had gone by?"† Would he not rather have looked upon life with the eyes of George Eliot, to whose works, with their high but attainable

* Definitions by the author of *Natural Religion*.
† Mill's Autobiography.

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ideal of life, and the earnest feeling of its sacredness and the supreme importance that pervades it, I would point as containing an indication of the religion of the future?

The name of George Eliot is naturally associated with that organization which, starting in France with the great name of Auguste Comte, now enrolls among its disciples so many distinguished thinkers. It would, perhaps, be naturally expected that, in a paper which avowedly treats of the Religion of Humanity, its first great advocate should occupy a foremost place. I do not, however, intend to do more than glance, in passing, upon this part of my subject. Not are the details of the worship and doctrines of Positivism well known from the accounts of followers and critics, but the important element in the Religion of the Future will not be the details of Comte's legislation, the *ipsissima verba* of the master himself and of the high priests his successors, but the influence they have exercised upon other religious bodies. For the Religion of the Future will be found not in one body, but in all; and, to the common ideas that are beginning to pervade these, I wish to call attention now. It is but natural that the influence of Comtism should be more important than Comtism itself. All changes that have revolutionized the life and thought of the world—the change from Paganism to Christianity, from absolutism to democracy, from Catholicism to sectarianism, I may add, by anticipation, from landlordism to communism—were at first presented to society as an ideal, an ideal that strikes amazement into the minds of contemporaries' one that can never be carried out in detail. The attempt, however, to do so is always made, and always fails. Not only as an ideal is it found impracticable, but, in the mere process of attempted actualization, it influences the institutions by which it is surrounded. The best parts of the system are adopted everywhere, and the original ideal is lost sight of; but the reason is that it has passed from ideality into actuality. *That which thou sowest is not quickened except it die.* Thus, for the religion of the future, it would be vain to look to the church of Comte. The idea is there; but, to become a fact, it will have to compromise with its surroundings.

I will illustrate what I mean by a single doctrine,—the positivist doctrine of immortality. "We make the future life," writes Frederic Harrison, "in the truest sense, social, inasmuch as our future is simply an active existence prolonged in society; and our future life rests not in any vague yearning, of which we have as little evidence as we have definite conception: it rests on a perfectly certain truth, . . . that the actions, feelings, thoughts of each one of us, do marvellously influence and mould each other. . . . Can we conceive a more potent stimulus to rectitude, to daily and hourly striving after a true life, than this ever-present sense that we are indeed immortal,—not that we have an immortal something within us, but that in very truth we ourselves, our thinking, feeling, acting personalities, are immortal?" Such is the doctrine, as stated by the positivist; and it strikes the reactionary as impractical, he calls it "the superstition of Positivism."* But the cardinal doctrine of the religion of humanity is there: we are *moulded to the higher life not by a supernatural being, but by the influence of holy men whose example lives among us*,—a doctrine for which such poems as Shelley's "Adonais" and Tennyson's "In Memoriam" prepared the way. Let us next see how the doctrine influences other people who are not positivists. I will take my illustration from the pages of a Spiritualist journal,† not because I have any sympathy with the superstition of Spiritualism, but because the workings of the influence of evolutionary Positivism are most clearly to be seen in the writings of those outside the pale of the orthodox churches. The Spiritualist writes: "In place of despair in this world and uncertainty as to the next comes the bright faith that 'there is a remedy for every wrong and a satisfaction for every soul'; that everything is progressive and prospective, and man is to live hereafter; that this world is for his education only, and this life but a preparation for the real existence of which this is only the verge; also, that the real life on the other side of the grave is a refined continuation of our brief existence here; . . . that we can and indeed must continue to work out our higher future in obedience to the highest of God's laws; and, therefore, that there is something to live for, however dark our present surroundings, because compensation and development are certain hereafter." Here, we have the refined immortality of the Comtist materialized, clouded with what Matthew Arnold calls *Aberglaube;* but the central idea of progression is there, only it is compromised to suit the consciences of the weaker members. Among other indications of the persistence of the Comtist doctrine, I may point to the commemorations, now become very common, of the great men who in different ways have contributed to better the life of man on earth. Their names have not yet, it is true, found their way into the Catholic calendar, though, in the case of Columbus, canonization was proposed some years ago; but here, as elsewhere, Comte led the way in a path that will doubtless be followed in future years by people who now sympathize little enough with positivists.

The cardinal doctrines of the great religions of the past, such as the doctrines of Trust in God, of Atonement, of Personal Immortality, were not however, originally, theories thrown out by advanced thinkers. They were beliefs that forced themselves upon the consciences of mankind; and to doctrines different from these, though *each* of importance and similar origin, I would look as the essential elements of the Religion of the Future. Chief among these, I should rank the assertion of the dignity of man, of the importance of our present life, and our right to take joy therein, as also the sanctity of life and of the domestic affections. Upon these, I will speak a few words, beginning with a point to which Mr. Mallock has drawn special attention in his book upon the value of life, though he has attempted to turn it into an argument against Positivism. I refer to his chapter upon "Love as a Test of Goodness." He has succeeded to the full in showing its deep importance as part of the religion of life. "It is, as it were, the sun of sentiment,—the source of its lights and colors, and also of its shadows." But, while attempting to prove the necessary association of love with theology, he has ignored the historical facts of development. The picture of the pure loves of Hector and Andromache comes from a time when theology had not attempted to assert its influence over life as a whole; and marriage was a sacrament before it became one in the Catholic Church. Many ages after Homer, Christianity attempted the conquest of the world; and, true to its Catholic instincts, the Church sought to bring within its fold all influences tending to ennoble life. It fostered learning, it undertook the work of education, it championed the people against the nobles, the serf against his oppressor. The beginnings and the ends of life were rendered dignified by services, and marriage became a sacrament of the Church. But, even so, the marriage state only took an inferior position, the higher life being considered to be one of celibacy and asceticism. Its sacramental position in life at the present day is as much due to the heightened sense of the dignity of life on its secular side as to its casual association with the Catholicism of the Middle Ages. Like many other influences that go to make up the highest ideal of life, the marriage state was transformed by the revival of sentiment which started with the writings of Rousseau. In associating the sanctity of love exclusively with the doctrines of the Church, Mr. Mallock has ignored an important law in the development of thought; namely, that "ideas acquired long ago," to use George Eliot's words, "reappear as the sequence of an awakened interest, or as a line of inquiry which is really new to us."

I have referred to the great name of Rousseau. The influence he exerted in vindication of the dignity of man should not be forgotten. With him started the doctrine of Democracy, which, if on one side of purely political significance, on another finds its culmination in the apotheosis of man as man in the poems of Walt Whitman. The assertion of the sanctity of human life has had its bad sides as well as its good. It has led to the attempt to abolish capital punishment, and to the interposition of the State to prevent the lazy and useless from starving. Yet, if we reject such pernicious corollaries, we must not forget the cardinal doctrine to which these, as well as salutary measures of labor and prison reform, conclusively point. With the consciousness of the sanctity of life in its widest sense the Religion of the Future is bound up. Nor is this sanctity any longer associated with any one element of life. To a believer in the old faith, the soul alone is sacred, because alone immortal: the body is merely its vile tenement. Our life upon earth was to be one of few pleasures, an existence that courted pain and hailed asceticism as the means of perfecting the soul. But with the sanctity of life in its modern sense the joy of life is associated as a corollary. From this point of view, small things are important, as indicating the change in the tone of thought. The festival of Christmas once more lives in our midst,—no longer, as in the *Pickwick Papers* and the works of Lord Beaconsfield, a mere tradition of the good old times and the fine old English gentleman, but as the festival of the family, as the season during which the world does sacrifice to Jupiter Hospitalis. There is something even to be said for Christmas cards.

Thus, while the revival of festivals breaks the dull monotony of our life on earth, passed according to the Puritan ideal of preparation for another, the artistic movement has grown up in our midst as an attempt to increase the joy of life by surrounding it with forms of beauty. It is the fashion, I am aware, for many thinkers to dwell mainly on the ridiculous side of æstheticism, to make fun of its absurdities, and to ignore the work of reformation that it is rapidly effecting. Yet it cannot be denied that the revival of art is one of the many sides of the reaction against the other-worldliness of Puritanism. It is, in fact, a resolute protest against the spiritual pessimism that condemned our life here as mean and transient.

Before concluding these thoughts upon the Future of Religion, which I have had the honor to read before you, I must again draw your attention to an element in the discussion which I have merely touched upon in passing, but which is of the utmost importance in attempting to form a fair estimate of the subject before us. I have naturally dwelt at length upon the new and humanistic elements of the Religion of the Future, pointing out that its centre of gravity, so to speak, is changed from that of the religion of the past. I have attempted to show that, while Catholicism rested upon the supernatural and man was subordinated to it, the Religion of the Future takes humanity in its widest sense for its starting-point. But this is not all. Compromise is the leading factor of change, and conservatism lies at the root of religious thought. There are no gaps in nature. The Religion of the Future will not be the reversal of the religion of the past, but its corollary; and we must expect to see many elements lingering on within it, survivals of the Puritanism of the seventeenth century, of the Catholicism of the Middle Ages, of the paganism of the Greek, of the Jehovism of the Jew, of the nature worship of the primitive Aryan. Yet again, though humanism be the note of the religion of the future, the concrete idea wherein its essence lies, what definite extensions of *Aberglaube* will gradually gather round this central doctrine time only will reveal. Of this at least we may be sure: that mankind will not be content with life upon a merely scientific basis; that the sense of the mystery of life is one which science cannot, perhaps fortunately for us, extinguish; lastly, that the doctrine of the relativity of human knowledge is not merely a postulate of philosophy, but a rule of wide application to life as a whole.

* Mallock's *Is Life worth Living?* chap. vii.

† *Light*, Aug. 12, 1882, on "Spiritualism: What is the Good of it?"

CORRESPONDENCE.

A FAMILY IN A MINING-CAMP.

Editors of The Index:—

Once more, I hail *The Index* from a mining-camp. The name of the camp was "Knock-'em-stiff." A neighboring camp, five miles distant, is "Gouge-eye."

In approaching this mine, I have traversed what to the geologic eye is one of the most remarkable regions on the globe. There is still a place in geology for the school which held to the agency of paroxysmal forces in shaping the earth's face, and on a scale of grandeur not recorded in the history of our own age. The eastern slope of America was evolved, as the uniformitarian holds that all continents were evolved. As the western slope affords a refuge for the cave bear (under the name of "grizzly") and the sequoia, species elsewhere extinct, so it is the refuge of a well-nigh extinct species of geologist. Above the silver mines of Leadville is a fault which records a vertical slip of five thousand feet. In the Elk Mountains, we find evidence of a paroxysmal upward movement along a line of fracture eight thousand feet. The western wall of the Wasatch Mountains is the jagged face of a great earth rent. Utah slipped

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down at least six thousand feet, and left this rim of mountains above her. Accompanying such movements of the earth's crust was a vast outpouring of lava. In reaching this Montana mine, I traversed a lava plain of three hundred square miles. Such a stretch of desolation I had never seen. It was the blister of Milton's hell, the burning marl which held the soles of unblessed feet. From the crest of the Rocky Mountains to the Golden Gate, the earth trembled once on the verge of ruin, and two hundred thousand square miles were laid under a mantle of molten fire.

On one of the Tobacco Root Mountains—overlooking ribs and plains of basalt, poured out in the world's last great paroxysm—lives the family of our sketch. Here is the O-go-along Gold Mine. And here, in an earlier day, was the camp whose morals gave it the name of Knock-'em-stiff. Dutch Dave was here, and Texas Joe, and Billy the Kid, and Tangle-foot Tom, and Feather-legs Sam. But the glory of the camp has departed,—gone perchance to a newer camp twenty miles away, and known as Gloryville. One family remains to entertain me. Two women, four men, and an unscored number of woodchucks are the only souls or things of life I have seen within five miles of Knock-'em-stiff.

Where will a man not go for the love of gold? And where is the solitude of desert or mountain to which woman will not follow for the love of man? The man came first; and for six years he lived alone in a dug-out, a sort of artificial cave. By day, he pecked and pounded at the mountain; and, by night, he did what he saw his companion, the woodchuck, do,—he crept into his hole and slept.

The woman who lived eighteen years alone on the Island of St. Nicholas was a psychological study to the scholars who saw her after her rescue. The tragedy lived by the woman Margaret or by Selkirk was as nothing to the tragic loneliness I have found on the Rocky Mountains. I saw a miner who went alone into his tunnel on the first day of October. He had a little hut at the tunnel's mouth, and in the hut a supply of that on which miners feed. On the 20th of the following June, he was able to beat his way through the snow down to another human habitation. He had not quite lost the faculty of speech; and he cried out to the first man he met: "Hello! Can you tell me who was elected President last fall?"

I have just seen a man whose home is above the clouds, on the serrated crest of Treasury Mountain. He was not an entire man; for he had lost his teeth, one ear, and the sharp edge of his faculties. Treasury Mountain is fourteen thousand three hundred feet above the sea. On its sharp, serrated crest is the Eureka Silver Mine. On a shelving rock between two cliffs, the miners have built their cabin. To reach it, they must climb, holding on to a rope, a steep wall of granite two hundred and fifty feet. And here three men live, or stay, summer and winter. There were four; but, a few weeks ago, the wind dashed a fragment of rock against the superintendent, which knocked him off the crest of the mountain. His body lodged on a shard of granite three hundred feet below. The very day on which this man came down, a snow-slide just tipped another of his companions. Had his steps been delayed one-half minute, the avalanche would have hurled him down along a sheer cliff six hundred feet. Whether from eating frozen raw potatoes—all they had for two days when a snow-slide had buried their pile of fuel—or whether from degeneration of the tissues in the thin air, three of the four men had lost their teeth. The man who talked with me was on his way back to his perch, his rope, his vast solitude of snow. "What a piece of work is a man! . . . How noble in *reason!*"

I was saying that my host at Knock-'em-stiff attacked the mountain by day with pick and drill, and at night slept in his den at the mountain's base. He was as much alone as Margaret on St. Nicholas. It may be said that the world, to him, began with the Missouri River. Everything he wore or ate cost, at the nearest store,—distant twenty miles,—the ruling price east of the Missouri plus forty cents a pound for hauling over the plains, plus two hundred or three hundred per cent.,—the profit of the local dealer. Flour for a time was $1.50 a pound. You could buy two needles for twenty-five cents, and one *big* needle for the same. I saw the first cooking-stove ever brought into Knock-'em-stiff. It was of ancient pattern and very large. The freight bill from the Missouri River was $70.

So mine host toiled and slept, purchasing with his toil, now and then, a sack of flour, a side of bacon, and a pound of tobacco. Sugar, he told me, he could not afford. I could not see that solitude had made him introspective. His mind had scaled down to its conditions. I felt him as Touchstone felt the shepherd, Corin:—

"Hast any philosophy in thee?"

"No more but that I know . . . that the property of rain is to wet and fire to burn, that good pasture makes fat sheep, and that a great cause of the night is lack of the sun."

My host was a philosopher of the Corin type. I have found solitary men much given to a sort of philosophizing. One such man I have found who smoked to harden his bones. I have known another who refrained from eating butter, because butter would delay his ascent in the resurrection. I suggested that the property of butter is rather to *lubricate;* but his idea had come to be a dogma of his religion, and of course he gave no heed to the voice of science. And this solitary man of Knock-'em-stiff had his stock of myths and such philosophy as he shared with Corin. He had philosophized much about the manners of a woodchuck in relation to the weather. Of grand phenomena, he was not observant. I asked him about electric storms. He knew only that sometimes there was a great deal of electricity in the air. It was my fortune to witness such a storm on his own mountain. There was no wind, rain, snow, or lightning. The thin air seemed charged as a Leyden jar. The discharger was the highest point of your body. Electricity sang through your hair, and in a pulsation of shocks entered your brain. If you lifted your hand above your head, you received the shock in the hand. The effects on a jack were ludicrous. The long ears were lightning-rods. Electric sparks snapped at their tips. I was greatly amused at the experiments of the animal with the "fluid," the "essence," the "entity," the—well, perhaps the ass knew as well what it is as I knew. But he could not get his ears out of the way of it. If I was amused at the jack, I was equally amused at the owner, sole proprietor, of the O-go-along. The ass seemed to understand that no terminal member of the body should rise above the head, and his efforts were directed to keeping the ears down. His owner, less asinine, and consequently, in this case, less intelligent, raised his arm to strike, received a shock, and dropped the whip.

I am late in coming to my theme, for the family was late in coming to Knock-'em-stiff. The wife came, and a family was established.

One evening in June, while a winter storm was pelting the cabin, she told me the story of her coming. The world to these people no longer began with the Missouri River. By the Union Pacific Railroad, it had moved forward to Ogden. From Ogden, my hostess must travel by stage three hundred miles. When the stage had made about half the journey, it upset, and her arm was broken. The accident occurred about midnight. She was the only passenger, and she was one hundred miles from a surgeon. With a bruised head and broken arm, she walked with the driver five miles to the nearest shelter. It was a stable. She lay in one of the stalls, kept warm by hay and horse-blankets. The details are too painful to recount here.

O woman, woman!

"What a piece of" *supplementary* "work is a woman!" At her coming, Gouge-eye takes the name of Sheridan, Knock-'em-stiff becomes Ellaville, the hut gives place to the house, the bunk to a bed, the rough board to a table, the sleeve to a napkin, pewter to china, fingers to forks, and Horsford's baking powder to respectable yeast. But, to accomplish this transformation,

"Hic labor, hoc opus est."

Ten years of banishment from churches, halls, schools, art, science, society, the prattle of children, the song of birds, the fragrance of spring, the fruitage of autumn,—"hic labor, hoc opus est." The world to her was a recollection. I tried to recall to her a New England summer by a couplet from Lowell:—

"To lie in buttercups and clover bloom,
Tenants in common with the bees."

She remembered too well; but she had not seen a buttercup, a clover, or a bee for ten years. She lived on recollections.

On the train with me as I went to Ellaville was an accomplished woman with a beautiful little child. She was going to join her husband on a lonely ranch in Montana. At some trifling occurrence, the child broke out in a fit of crying. When her sobbing had ceased, I took her on my knee; and, for the ears of men and women in adjoining seats, I said what, for the eye of any woman who thinks she would like to transform another Knock-'em-stiff into another Ellaville, I will write here:—

"My little one, you cry too soon. It is not yet the time to cry. When you go to that ranch in Montana, and when you stand in the door and look over a desert of sage-brush, on cold and barren mountains; when you see no garden and no fruit; when you have no breakfast till your mother opens a tin can, and no dinner till she opens another can; when the daily paper does not come, and there is no neighbor to call; when, now and then, there loiters about the house a red Bannock Indian,—whether a man or a woman you do not know,—and it has nothing on its body but a long red blanket, and never a smile on its face nor a frown, and never a tear in its eye, and it speaks never any word but this, '*Ugh! me hungry,*'—then, my child, *then* you may cry." W. D. GUNNING.

A CRITICISM.

Editors of The Index:—

You say, in one of the editorial notes in *The Index* of this date,—and words of the same import have occurred not infrequently in former editorial notes,—"How much a matter of mere form the prevailing religion has come to be in these days is shown in no way more clearly than in the general desertion of their flocks by the Christian pastors—who fancy themselves the Lord's shepherds—during the hot months of the year."

I do not know what you intend by these words. I should like to know. Do you mean that "orthodox" ministers ought never to take a vacation, or that the only way to prove faithfulness and the possession of an honest gospel is by preaching fifty-two Sundays in the year? If that be the point, then I fear that the new faith might be impeached as a "mere form" with quite as good grace as the old. It would certainly be a venturesome man who would assert that ministers' neglect of their people during the heated season—if you choose to call rest neglect—is in inverse proportion to the amount of their "Liberalism." I think, this moment, of Mr. Hale on his Rhode Island farm, and the gates at Union Park locked quite as tightly, at least, as those of Park Street. I think of Mr. Savage and Mr. Hosmer in Europe. I think of Mr. Salter reading Aristotle in the Colorado Parks. I remember that Prof. Adler's yearly vacation of his platform is five months long. But I am very sure that these men would resent it, and I think very properly, if told that the length of their summer rest is the measure of their formalism and unfaithfulness; and I am very sure that the arrangements of the orthodox churches in Boston (and I doubt not elsewhere) for proper attention to the people during the summer vacations of their ministers are quite as careful and efficient, to say the least, as those of the liberal societies.

There are certainly points enough upon which the prevailing religion is open to impeachment. But it certainly cannot be said that its ministers are not, for the most part, among the most faithful and hard-working men in the community. And I, for one, tired out as I find myself so often over labors that cannot be half so wearing as theirs, should feel that I was hard pushed for matter of criticism, if I brought it against them that they take a summer rest, like other people. I should certainly count them very unfaithful if they did not do it. EDWIN D. MEAD.

BOSTON, Aug. 9, 1883.

[Mr. Mead expends his strength needlessly in defence of a point on the line against which no assault, not even a feint, has been made by *The Index*. He says that he does not know what we mean by the words he has quoted. Perhaps a little attention to the sentence following the one given above, which Mr. Mead omitted to quote from our editorial paragraph, will help him to understand what we "intend by these words." It is as follows: "So general is this desertion that the Young Men's Christian Union of this city has issued a circular, begging the addresses of the few clergymen who stay in town during the vacation season as a favor to those who may think they need their ministrations during the absence of their own pastors."

It is clear enough, it seems to us, from these two sentences that our intention was to indicate the general

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decline and decay of theological beliefs and notions, the form and phraseology of which only remain, and the inconsistency therewith of modern practice, as illustrated by the conformity of the clergy to the customs of the day. For instance, if the clergy were really regarded now as shepherds called or appointed by God to guard flocks of sheep intrusted to their care, the desertion of their flocks to escape the heat of summer, without at least having their places supplied with other shepherds, would excite universal condemnation. Or, if people generally believed multitudes to be rushing down to hell, to terrible and endless torment, and the devil, the enemy of souls, active and alert, full of resources, and entrapping age and youth alike, in hot weather as well as cold, they would not be content to see their ministers at pleasure resorts enjoying themselves, while their churches in the cities are "closed for the season," and the flocks are left without shepherds. Our esteemed friend will see at once that we have found no fault with the orthodox clergy because "they take a summer rest like other people," that we have made no reflection upon them as he imagined, and that his words in their defence as a reply to our note, although we cheerfully print them, are without point or relevance. We will add that we are glad to see the clergy take a vacation whenever they can, and act like people generally in other respects. We are also pleased with that spirit of perfect fairness in Mr. Mead, which makes him unwilling that even the slightest injustice shall be done to any class of men, however widely he may differ from them.—ED.]

WHAT DOES IT SIGNIFY?

Editors of The Index:—

The Rev. Dr. Withrow of your city occupied the pulpit of the First Presbyterian Church in this city yesterday, the 5th inst. In his evening discourse, he made a somewhat extended reference to Mr. O. B. Frothingham. He cited him as a conspicuous example of one who, having spent long and weary years in preaching in New York the gospel of denial, —fruitlessly, as he now himself sees and owns,—is returning to the faith of his fathers, and accepting, in degree at least, the truths of saving religion. Indeed, he affirms in a late article in the *North American Review* (which was specifically named and quoted from) the primal postulate upon which the evangelical structure rests, and from which all may be built up.

With evident satisfaction, the Rev. Doctor spoke of the change that had come to "this son," as he characterized him, "of Eunice, and grandson of Lois"; and he assured the congregation that he was "now drawing near to his knees." One is tempted to ask, What may this eulogy now of Mr. Frothingham, from intensely orthodox and conservative quarters, signify?

C. D. B. M.

SYRACUSE, N.Y., Aug. 6, 1883.

DAMON Y. KILGORE, President of the Susquehanna and Delaware River Railroad, writes: "Mrs. Kilgore, after a ten years' struggle, was admitted to practice as an attorney at law in Philadelphia, last June. Out of nearly ten thousand notices by the public press, I have not seen one in opposition. During her two years' course in the law department of the University of Pennsylvania, she never heard one disrespectful word. Professors and students treated her with marked courtesy and respect during the entire course. Several of the most prominent members of the Senior Class requested the privilege of using her name for president of the class, assuring her that she was the only member who could be elected without opposition. But, as she was the only lady in the class, and had two little girls at home, seldom intrusted to the care of servants, she declined to attend any meetings of her class not required by the University. The conduct of the students demonstrated one or both of two things: that there had been great progress made in the right direction in regard to woman's advancement within the last decade, or that law students are greatly superior to medical students in their gentlemanly deportment. After the summer vacation ends, Mrs. Kilgore will commence active practice in a profession in which very few of the two thousand members in this city, in her husband's judgment, are better qualified."

GET acquainted with what there is in to-day; take what it contains, and appropriate it to yourself.—*J. A. Garfield.*

BOOK NOTICES.

GENESIS: The Miracles and the Predictions according to Spiritism. By Allan Kardec, author of *The Spirit's Book*, *Book on Mediums*, and *Heaven and Hell*. Translated by the spirit-guides of W. J. Colville. Boston: Colby & Rich. 1883. Pages 488. Price $1.50.

The translator of this work, in his preface, pronounces it "Allan Kardec's masterpiece." Its object is to explain the facts and teachings of the Scriptures, after eliminating the improbable or unreasonable parts, in harmony with "the recently known laws which are revealed through the observation of Spiritual phenomena." The first chapter is devoted to a somewhat extended explanation of the character of Spiritism as a revelation, in which are presented views now current among Spiritualists regarding spirits, their powers, limitations, etc. "To demand counsel of spirits," says the author, "is not to address supernatural powers, but persons like ourselves, those to whom we would turn for counsel in their earthly life, as parents, friends, and individuals more enlightened than ourselves." Arguments with which we are all familiar are adduced to prove the being and providence of God. The old problem of good and evil receives attention, but no original thought is bestowed upon it. The discussion of the origin and nature of intuition and instinct would be more valuable, if it included the results of the study of psychology during the past twenty years, with which the author of this work seems to have had no acquaintance. Quite a number of astronomic and geological facts are presented, and theories stated and discussed in connection with the philosophy of Spiritualism. Spontaneous generation is accepted as probable. The bodies of men may have been derived from those of brutes. "In that there is nothing impossible, although, if it be so, the dignity of man will naturally suffer." But the spirit, the soul, the real man, appeared on earth by incarnation. "Bodies of monkeys may have served very well for the vestment of the first human spirits, necessarily undeveloped, who have been incarnated upon the earth; these garments being more appropriate to their needs and for the exercise of their faculties than the bodies of any other animal." Whether the human spirit took possession of the monkey's body before the monkey was dead, or while he was yet alive, having a tussle with him, and dispossessing him of his birthright by superior cunning or strength, Mr. Kardec does not say; and what he offers on this subject, justice to him requires us to mention, is offered only as an hypothesis. The author has some wild theories in regard to the "Adamic race" and "fallen angels," and makes Genesis appear "grand and majestic," interpreted in the light of Spiritism. The miracles of the New Testament are accepted as facts, and explained by suppositions based upon assumptions. Thus, the writer says of Jesus walking upon the water: "Jesus, although living, appeared upon the water under a tangible form while his body was elsewhere. This is the most probable hypothesis." Two chapters are given to the Bible prophecies, in regard to which the author makes free use of his imagination. The work is written in a serious and earnest spirit, but is of little value to those who would subject the Bible to the acknowledged canons of historical criticism and Spiritualism to the tests of science. Although the translator says he has but "the most meagre acquaintance with the French language," yet since a lady, "whose wide acquaintance with the French tongue renders her an authority on all matters of translation," has, he says, "given a vast amount of her valuable time to assisting" him in preparing the volume for the press, we feel under no necessity of believing that "spirit-guides" had anything whatever to do with translating the work. The work as translated contains many grammatical errors and badly constructed sentences, which from a literary point of view do injustice to the author.

FREE-THINKERS' MAGAZINE AND FREE-THOUGHT DIRECTORY FOR THE UNITED STATES AND CANADA. H. L. Green, editor and publisher. July (E. M.), 283. Salamanca, N.Y. A.D. 1883.

A man from a small settlement on the Union Pacific Railway, while that road was being built, in reply to the question, "What is the size of your town?" said, "About the size of New York, but it ain't built up yet." Mr. Green's magazine before us, which is the fifth number published, is not much of a directory at present, but is so named, probably in anticipation of what the editor designs to make it. It contains articles by the editor on "The New York Sunday Laws" and "The Bible," a few communications that are quite readable, several pages of notes, and a few hundred names and addresses the most of which have evidently been taken from Liberal and Spiritualistic papers. The editor says, "Those who desire their names and post-office address to remain in the list through the next volume, or until the number five thousand is reached, will please remit at once ten cents in postage-stamps." Price $1.50 per year.

THE frontispiece of the September *Century* will be a remarkable portrait of Robert Burns, after a daguerreotype in the possession of Mr. Edmund Clarence Stedman, which was taken from a miniature belonging to Burns's sister. In the same number will be printed "A Burns Pilgrimage," by H. H.

PERSONAL ITEMS.

THE Czar has forwarded, through the French Ambassador, $400 toward a monument at Langres to Diderot, to whom the Empress Catherine was a generous patroness and friend.

REV. EDWARD EVERETT HALE has accepted the invitation of the managers of the New England Manufacturers' and Mechanics' Institute to open their third annual exhibition, September 5, with appropriate religious services.

THE death is announced of Dr. Robert Moffat, the missionary of Southern Africa, and the friend and father-in-law of Livingstone. He had of late years resided in Scotland, in the enjoyment of well-earned comfort and repose.

"THE BREAD-WINNERS," the new serial begun in the *Century* for August, which is exciting so much attention, is said to be a posthumous work of the late Leonard Case of Cleveland, Ohio, the founder of the Case School of Applied Science.

MR. JAMES JACKSON JARVES, the distinguished art connoisseur, has arrived in Boston from Florence, Italy, and is a guest at Hotel Vendome. Mr. Jarves has shipped one hundred and fifty tons of art works for the foreign exhibition, which opens on September 3.

HARRIET BEECHER STOWE is described by one who has seen her very recently as bearing a singular likeness to her brother, Henry Ward Beecher,—"a deep-lined, large-featured face, less comely in a woman than in a man, but expressive of vigorous character. She was soberly dressed, without much regard for fashion."

PROF. WILLIAM DINDORF, one of the first classical scholars of his day and one of the most accomplished Hellenists of modern times, died last week in Germany, aged eighty-one. He was for five years professor of literature at the University of Leipzig. His editions are the standard text-books of the Greek tragedians.

W. S. KENNEDY, in an article in the *Critic* of August 11, entitled "Wordsworth and Longfellow," gives his reasons for a belief in "the strong probability" of "a common descent" of those two poets; the principal reason being that "careful researches into the history of the Wadsworths reveal the fact that the spellings 'Wadsworth' and 'Wordsworth' are used in the old records to designate not only persons in the same family, but the same individual." Longfellow, as his middle name indicates, was a direct descendant of the Wadsworth family.

MR. EDWIN D. MEAD has accepted an invitation to deliver an address upon Luther at Chicago, November 10,—the four hundredth anniversary of Luther's birth. Mr. Mead will spend the summer and autumn in and near Boston, his address being 48 Pinckney Street. He is preparing a course of lectures upon "The Pilgrim Fathers," for delivery next season,—six lectures, under the following heads: 1. "Robert Brown"; 2. "New England in England"; 3. "New England in Holland"; 4. "Plymouth"; 5. "Bradford's Journal"; 6. "John Robinson."

MONCURE D. CONWAY, who is now in this country, speaks as follows of his intended travels: "After visiting my family in Virginia, I go to California, where I have never been, and where I expect to enjoy myself exceedingly. I sail from there on August 25

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to Australia, where, at the request of many prominent citizens of Adelaide and Melbourne, I shall give a series of lectures, and expound, also, my religious views. From Australia, I shall sail to Ceylon, and thence visit the principal cities of India,—Bombay, Calcutta, Delhi, Agra, and so on,—and shall especially devote myself to examining into the present state of development of the various religions of that vast land. I shall visit their sacred cities and temples, and generally derive as much information on the subject as possible. If the cholera is kind enough to spare me, I shall return home by way of Egypt, and hope to reach London about March 1, thus making the circuit of the globe in about seven months."

PHOTOGRAPHS.

Cabinet Photographs of the following named persons are for sale at THE INDEX office, and will be sent by mail upon receipt of price:—

Darwin, 75 cts.; Huxley, Tyndall, Spencer, Holyoake, and Abbot, 50 cts.; Emerson, Parker, Garrison, Sumner, Curtis (G. W.), Weiss, Adler, and Hinckley, 35 cts.; Card Photographs of Adler, 25 cts.; of Higginson, Abbot, and Frothingham, 15 cts.

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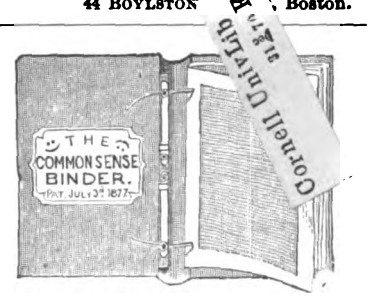
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IN the Grand Duchy of Finland, a new sect has arisen, the adherents of which call themselves the "Pure by Excellence." They claim and teach as a doctrine that woman is superior to man, and should be supreme over him and control the family. In every house where the new doctrines are practised, a woman, elected by her companions, is invested with a sort of directing power, which gives her the right to inflict penance and even rigorous chastisement. The new creed requires that all its disciples shall confess their sins to certain women at least once a week.

OF seven hundred and eighty young men under twenty-one years of age sent to the Eastern Pennsylvania Penitentiary during one year, seven hundred and fifty-five had no trades, though five hundred and seventy-two were graduates of schools. The Chicago *Tribune*, commenting on these statistics, says that they show that our public schools are turning out boys who are not prepared for any occupation or any form of useful manual labor, and that mere book education is no protection to society against crime. These boys, unfitted for any kind of manual work, naturally drift into the easiest occupations they can find; and there is nothing easier than drifting into no occupation, and thence into crime."

THE *Catholic Review* has an article on the legend of the Veronica handkerchief, in which the writer says very correctly that "it is not more absurd than a list of other miracles recorded in Scripture. Is it not more touching, more ennobling, more heart-subduing than the miracle of the demons and the swine? Protestants should be chary of making this charge, else they may find the whole scaffolding of Scripture miracles tumbling about their ears." This leads the *Christian Register* to remark, "There is certainly logic in this caution, though little in the legend." This comment, which implies equally the rejection of Scripture miracles and the Catholic legend, is as terse as it is true, and as sensible as the stories against which it is directed are absurd.

JOHN BRIGHT has expressed himself pretty distinctly on the oaths question. He says: "On the question of oaths, probably there is nothing in the New Testament more especially condemned and forbidden than oaths. To those who do not care about the New Testament, this fact will have no weight. The practice of swearing to the truth of anything makes two kinds of truth and truthfulness. If oaths are of any avail, by so much as they make truth more certain, by so much they lessen the value of any ordinary statement and diminish the probability of its truth. If ignorant persons are sworn, they think they may tell lies with impunity; and their lying is to a large extent blameless in their eyes. I think oaths and oath-taking have done more than any other thing to impair and destroy a regard for truth."

A CORRESPONDENT of the *Nation*, who declares that he speaks from "some years of experience and observation," says: "I know of many towns in which an incompetent superintendent of schools has been retained for years simply by religious or church influences, and of instances in which very able men have lost their places, or failed in getting them, for the reason that they were no-church members. Now, our public schools are removed as far as possible, in theory, from religious influence, being supported by general taxation. Yet, in most towns, you will find some one church strong enough to make its leanings felt and obeyed in selecting a superintendent. The case of Superintendent Kiddle, of New York, a few years ago, is in point. In fact, I believe that even our denominational colleges are freer from this fault than many of our towns and cities."

THE New York *World* does not understand how Mr. Beecher can consistently call himself a "Christian evolutionist." It says: "The rejection of the doctrine of the fall and of inherited guilt very naturally dispenses with any necessity for an atonement or for a divine Redeemer. If we reject the idea of vicarious atonement, the whole divine element in the mission of Christ disappears at once. Such a form of unbelief is easy to understand, but it is not easy to understand why one who thus unceremoniously rejects the divine mission of Christ should take the trouble of calling himself 'a Christian evolutionist.' There would be as much meaning in the words, if, under the same circumstances, he should call himself a Christian pagan. It would be more seemly if those who wholly repudiate the authority of Christ would also repudiate the name of Christian altogether."

THE Springfield *Republican* says: "The time-honored profession of fortune-telling has received a blow from so conservative a source as the British magistrate. Charlotte Elizabeth Priscilla Veazie, a woman of sixty-eight years, who, for forty years has lived upon the sixpences and shillings of credulous girls in a district in London telling their fortunes by the shuffling of cards, has been sentenced to twenty-one days' hard labor 'for obtaining her living by a mode of cheating.'" Regardless of the feelings of the hundreds of Spiritual mediums at Lake Pleasant, who are affording the people of Western Massachusetts opportunities to converse with their ancestors, the *Republican* heartlessly adds: "There is a person in this city, 'born with a veil,' etc., who offers the same cheatery to the ignorant; but, for that matter, in a community which maintains Spiritualist mediums, any sort of humbug must be tolerated."

THE Milwaukee *Daily Journal* says of the meeting in that city, concerning which an associated press despatch was sent over the country, that "about fifteen persons were present." It was a meeting of the Milwaukee Liberal League. One of the prominent members stated "that the coming congress had for its object, not only uniting the members of the League hitherto divided into two factions, but to include in their organization other societies, such as the Freie Gemeinde, Knights of Labor, Turners, and the anti-monopolists." How is the union to be effected? We have not quite forgotten the promises of conciliation and compromise made by the leaders of the League at Hornellsville, N.Y., three years ago, by which they secured the New York Freethinkers' Association as an auxiliary, nor the action of the League at Chicago at its very next annual meeting, unequivocally committing it to the policy of demanding and working for the total repeal of all postal laws against the transmission of obscene literature through the mails,—the action which drove Ingersoll from the organization when he had already remained in it too long. The only possible way to "unite the members of the League hitherto divided," and to gain the confidence and support of the liberal public, is for the National Liberal League at its next annual congress to rescind its Chicago resolution, turn out of office those who have been managing the League in support of their hobbies, and determine that henceforth its entire strength shall be devoted to the cause of State secularization, the work for which the League was formed. But it is not likely that this will be done.

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VACATION THEOLOGY.

A Sunday at Mt. Desert offered opportunities for various kinds of worship. To those inclined to church-going, four churches in the village of Bar Harbor opened their doors to welcome the native inhabitants and the summer guests alike. To those who preferred the natural temples of the woods, the doors were almost as near, and even more widely and invitingly open. And, if any wanted to ascend Green Mountain to be fifteen hundred feet nearer the sun, in order to give thanks for, if not to, that glorious creator of life, the way was provided. We concluded to do our "worshipping" both with nature and with man. One-half of the day we devoted to the sea, the woods, and the hills,—sitting on a grassy slope, whence to the right was an outlook oceanward without any objective bound; to the left, a view up the harbor and across its wooded islands to the Gouldsborough hills beyond; while behind us rose in near range the precipitous side of Newport Mountain, over which slanted the rays of the sinking sun. There was no more fitting temple in all the land for getting near to the heart of nature and to the great power there that is ceaselessly creating all this world of life and beauty. Compared with it, how puny seemed the house which man had built and called God's house, where we had spent a part of the morning!

Yet, after all, man at his best, with his creative power, is nature's masterpiece; and all the religions of mankind are expressions, however mistaken, of man's effort to know and to put himself into harmony with the mysterious forces of nature's life. We like, therefore, the chance to note the ways and thinking of different classes of religious people, and, when the chance offers, especially like to take note of what they are thinking and doing whose ways and opinions are farthest from our own. For this reason, among the four churches at Bar Harbor, we selected the one where Dr. McCosh, of Presbyterian Princeton, was to preach. We might have gone to the little Catholic church, whose simplicity of rustic architecture without and within we had admired the day before; but the Catholic service is the same thing the world over, and to me, not in sympathy with it, is a tedious formality. Or we might have heard a Broad Church Episcopalian at the more pretentious Episcopal church,—that is, if we had gone early enough to find a seat, for this fashionable temple was thronged. Or we might have heard the thoughtful and amiable Mr. Dole, of the Unitarian church of Jamaica Plain, who officiated at the Congregational Union Church, and who preached a sermon so appropriate to the compromise character of the pulpit in which he stood that an Episcopal hearer did not discover that he was a Unitarian. But all these attractions we put aside for Dr. McCosh.

The venerable doctor preached in the new Methodist chapel, in which he has shown a special interest; and this service was its dedication. The building was well filled with a not fashionable, but sunny and well-satisfied-looking people; and its bare plastered walls were made bright with a great abundance of flowers and ferns. The sermon was not a noteworthy one except for two features, and these were both in the direction of the liberal tendencies which are now so marked in Protestant Christendom. In its general structure, it was the ordinary orthodox plea for the acceptance of Christ, in order that one might become a new creature; but the dogma of the argument was softened and humanized by illustrations drawn from natural affections and sentiments throughout. The part, however, which most struck our attention was a concession made to the worthiness of man's natural affections and faculties. These were not to be sacrificed, not to be denied, not to be much transformed even when one should become "a new creature in Christ," but were simply to be lifted up and so regulated and spiritualized as to yield a greater satisfaction and delight. This was certainly quite a departure from the old Calvinistic view of human nature. The other noticeable point in the discourse was, evidently, an interpolation adapted to the occasion. The preacher, in referring to the dedicatory service, announced that he was not of the same denomination as that to which this particular church belonged, and then added with marked emphasis: "I believe in the holy Catholic Church, but I do not believe that any one denomination of Christians is entitled to that name. I believe that the true Church of Christ is to be found in all churches and among all good people that accept Christ as their Teacher and Saviour." This, of course, made no provision for the true and good people who are non-Christians; but it was liberal doctrine to come from a Presbyterian theologian. Dr. McCosh, by the way, is an unusually poor reader of hymns even for a minister. He must have been preaching nearly fifty years, and yet has not advanced beyond the schoolboy stage of reading a hymn.

On the day of leaving Mt. Desert, we took another lesson in theology. One of the occupations of the guests is *canoeing;* and so delightful a kind of journeying it seemed to be that we were not willing to depart without a trial of it. We were given the chance to paddle our own canoe, but preferred to lie dreamily on a deer-skin in the stern of the craft and trust that part of the occupation to a young Indian. He was of the Passamaquoddy tribe, was twenty years old, and had a strong, intelligent face and a fine athletic muscle. After he had paddled us around the bay for nearly an hour and we had gazed our fill up into the sky and to the wooded mountains and along the beautiful line of the island shores, and had sucked in through every pore the delicious air and sunshine, it occurred to us that we were not improving to the full our opportunity; that we ought to find out the religious belief of the young, tawny athlete to whom we had trusted our life. Accordingly, we then and there interviewed him. To our first question, "Is your tribe Christian?" he answered promptly and briskly, "Oh, yes, we are Christian." To the second question, "Are *you* a Christian?" the reply was also, but less promptly, "Yes." And then the interview continued as follows:—

"But don't you believe in the Great Spirit any longer?"

"Oh, yes: we believe in that," and he gave the Indian name for it.

"But you believe that Christ is God, don't you?" No reply in words, but a puzzled and somewhat incredulous kind of laugh.

"Do you believe that the Great Spirit came down to the earth in Christ, and went round among men and talked with them?" Answered by a kind of agnostic grunt, while he looked at his paddle and gave the canoe a turn.

"But what *do* you think about Christ? What kind of a being was he?"

"I don't know much about that," smilingly, but placidly.

"Do you believe that there will be any life after this?"

"Yes: I believe that."

"Do you believe that all the Indians of your tribe will have that life?"

"Yes, but not with so much assurance."

"Do you believe that all Indians will have a good time in the next life?"

"No: I guess not."

"Well, what have they got to do, in order to have a good time?" A puzzled look, but no coherent answer. Whether he was struggling with some idea of the atonement which had been taught him or did not quite comprehend the question was not clear.

"Some Indians get drunk, don't they?"

"Yes."

"Do you think that they will have just the same good time in the next life as those who keep sober?"

"No: I don't."

"Then you think, do you, that those Indians who do the right thing will have the good time, and those who are bad will have a bad time?"

"Yes: I believe that."

"What sort of a bad time will the bad Indians have? How will they be punished?" His countenance becomes agnostic again, and no reply comes.

"You have heard, probably, about there being a great fire to burn them forever. Do you believe that?"

"Yes: I do kind o' believe in some such thing as that."

The interview closed with some liberal instruction from the man on the deer-skin concerning the laws of natural reward and retribution, and with a confession of belief in Christ simply as a good and noble man, who was *one* of the Great Spirit's agents, upon which missionary effort we were fain to believe our athletic paddler beamed intelligent acceptance.

WM. J. POTTER.

THE STORY OF MY TRIAL.—MR. CONWAY'S OMISSIONS.

We have an insane society, which said it would set on foot an indictment against Tyndall, Huxley, Morley, and others, for blasphemy. It has been repeated by the press as though it were probable or possible. It was laid down by Mr. Justice Erskine, before whom I was tried, that serious arguments against Christianity were permissible, and were not indictable. He cited Strauss' *Life of Jesus* as an instance of what is allowable. Our Chief Justice Lord Coleridge, whom you will have shortly among you, has widened the liberty of criticism still more. On my trial in 1841, the Judge seemed to think that I had spoken (the words for which I was indicted) with levity. But, in this day, nobody is in any danger in England now, even for "levity." A writer in the *Secular Review* went last year beyond all the bounds of levity. He wrote of the Virgin Mary as "Moll of Bethlehem," and put songs into her mouth in that character. He was never prosecuted. Surely, that is liberty enough. I am not easily perturbed about language; but I left the *Review* on that account, because I thought Secularism was being dragged through the gutter by that sort of thing. It was an outrage on Catholic and Christian feeling, and had no elevation of thought in it. Now, Prof. Huxley, Prof. Tyndall, and John Morley are gentlemen. No one can find in their writings any of this coarse nature. They hold, like Dr. Darwin, by the facts of science, whether they comport with Christianity or not. But neither they nor Mr. Herbert Spencer always write otherwise than with perfect consideration for the views of others. It has been said here, as it has been said by one of your own contributors, that it is a sort of scandal that Prof. Huxley should receive honors while Mr. Foote, for instance, is made a scapegoat. He is no scapegoat for Mr. Huxley. There is no comparison between the persons imprisoned and the great self-regarding and fair-speaking professor,

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and it does not seem to me just to Prof. Huxley and his compeers to suggest that he treats Christianity with ridicule and pictorial caricature.

In earlier years, I was what was in Robert Owen's days called a "Social Missionary." Dr. Hollick, of New York, was a colleague of mine, more distinguished than I could be; for he had singular talent as an expositor of opinion. Another colleague of ours was one Mr. Lloyd Jones, a speaker of great ability. When trouble came through the Bishop of Exeter condemning us and obliging a townsman of mine—Mr. William Pare—who was an officer in the social party, to resign his situation as registrar of births and marriages in the town of Birmingham, social missionaries came to be attacked by local clergymen. As the socialist body was then called a "Society of Rational Religionists," our halls were licensed as places of worship for persons of that persuasion. The persons of this "persuasion" did not worship, but lectured. The bishop of the diocese who licensed them knew that, but he had no choice but to issue licenses to all who demanded them for the purpose of worship. At the same time, the law regarded us as Protestant ministers; and an enemy might have called upon us to take the oath as Protestant ministers. Two lecturers were called upon to do this. The one was Robert Buchanan, the father of the present poet of that name, and Mr. Lloyd Jones whom I have mentioned. Mr. Jones took the oath readily, and called it a "performance," and announced himself as the "Rev. Lloyd Jones." As we regarded him as the greatest offender among us, in the matter of anti-theological lecturing, many of us were scandalized by this avowal of an unaccustomed and oft refuted faith; for, by the terms of the oath, each person publicly and solemnly swore that he was a Protestant minister who took the Bible to be the word of God and made it the guide of his life and conduct. I took with a colleague—Mr. Charles Southwell, who himself came to be imprisoned—a public part in objecting to this oath-taking; and Mr. Jones has, I fear, never forgiven me for it.

He has lately represented that I had by my reply broken the law of the Central Board, under which I was engaged, though the tenets we had to enforce were themselves contrary to all received doctrines of Christianity; and Robert Owen had taught us, as an important thing to bear in mind, that "all the religions of the world were wrong." This had given us the idea that so small a religion as Christianity was not one we were called upon to profess. I have therefore had reason to explain the matter recently in our *Co-operative News;* and I judge from what I have seen lately in two anti-theological papers, published in America (one in Boston), that it would be useful to explain in your columns how my own imprisonment came about.

The phrase "broke the law" would give the reader the idea that there was a law to break, which there was not. What I violated was a policy of compliances. The facts were these: The Bishop of Exeter had menaced us, under the impression that neither our teachings nor our tenets were to be reconciled with the Thirty-nine Articles. Two of our missionaries, notorious for years for denouncing Christianity, made public oath that they were Protestant ministers, taking the word of God for their guide. In the town of Cheltenham, where I had been a short time a lecturer, a socialist poet had recanted, under intimidation; and we were becoming to be regarded as a shuffling party, since everybody knew that the "five fundamental facts and twenty laws of human nature," which each missionary had to teach, were not reconcilable with Christianity. We thought there was a higher religion, and we were legally registered as "Rational Religionists." It came to pass, I was one night speaking in the Mechanics' Institution, Cheltenham, on "Home Colonies." Like co-operation, colonization was a purely economical subject, and I kept to my subject. It never was pretended that I introduced any other subject. Mr. Justice Erskine, before whom I was tried, said there was no evidence that I had done so. It was because I had not done it that a question was put to me at the lecture regarding my personal opinion as to including churches in home colonies. To have refused an answer would have been derided as open cowardice; and to pretend to hold opinions the contrary to those I professed did not occur to me as a duty I owed to the Central Board. I replied boldly and honestly, which brought upon me seven months' imprisonment. But that I did not foresee, and therefore did not seek it. Neither did I shrink from it, when it came; and I spoke nine hours and fifteen minutes in my defence at the trial. I always detested the policy of seeking martyrdom. Imprisonment meant privation at home; and, in my home, it proved death. There was no hope of aid from those of my colleagues best able to cause it to be given, since my scruples about saying one thing while believing another was a reproach to some, which they never forgave. Yet, in other ways and at other times, they may have displayed more courage than I could. Though, in one respect, my course was different from theirs, that never prevented me honoring them for great qualities which they had. Still, when it is said that I "brought the punishment of the law upon me" by wanton or wilful, intentional or "reckless, attacks upon religion," I must say that the writer has got upon the wrong road,—a road as far from the truth as the most ingenious explorer could discover. In fact, he must be guiding himself by a map of a country in which the road to truth is not laid down.

Mr. M. D. Conway reports to you (p. 615, June 28) that "a petition signed by the most eminent in literature and science asked the government to release these men,—the only person who refused to sign, so far as I have heard, being George Jacob Holyoake." It is singular that Mr. Conway does not add that I never did refuse to sign a petition, but only refused to sign that particular petition, which he and others signed, because it asked for "mercy," which I thought a coward term; and, even then, I offered to sign it, if Mr. Foote and Mr. Ramsay themselves knew of and agreed to a petition being signed on their behalf, containing that craven word; which, so far as my knowledge goes, was never introduced into any free-thinking petition before. It has always been my custom to choose my own risks and to incur them on my own responsibility, and never to impose upon others directly or indirectly the consequences I choose myself to take. Therefore, though I should feel sorry to see the persons imprisoned brought so low or filled with so much terror as to sue for "mercy," I would sign a petition, if they wished it, even for that. How could any one caring for the pride of free thought fill the mouths of every persecutor in England with exultation that two persons who had announced themselves as champions were in a few days after sentence suing for "mercy"! Had this been done in my name when I was imprisoned, I should have felt like shooting them when I came out. The old free thinkers of my time, in whose school I was trained, never asked for abridgment of sentence. We thought the sentence the strong argument against Christian error.

It was, I suppose, well known to Mr. Conway that I had written a letter in the *Daily News* before Mr. Foote's trial against any sentence being passed upon him. All London read it; and Mr. Conway, I conclude, saw it. He had seen my letter to Dr. Aveling, editor of the *Freethinker*, saying I would gladly sign a petition which I suggested to him to have drawn up for abatement of the sentences. I sent to Mr. Conway the *Present Day* in which this appears. I do not understand why he omitted all mention of it, and merely said that which would give ordinary readers the impression that I was the only bigot among public men in England, "so far as he had heard." I have written to Sir William Vernon Harcourt, our Home Secretary, making very plain why I think the prisoners should be liberated without delay.

GEORGE JACOB HOLYOAKE.

LEARNING LANGUAGES.

More than thirty years ago, I began to study Latin; then came Greek, French, German, Italian, and Hebrew, all which I read with pleasure twenty years ago; and this summer I am teaching myself Dutch. Latin I learned in the usual way, first committing all the grammar to memory, even the most trivial exceptions to the rules, and then studying Cæsar, Virgil, and Cicero, as if they had been providentially designed to furnish exercises illustrating Andrews and Stoddard. The theory followed at the Boston Latin School seems to have been not that this grammar was a useful guide to Latin literature, but that Latin literature was useful only for elucidating the grammar. The hardest work of my life was in grappling with the difficulties created by this method of study, which I soon had to apply to Greek also. The Greek grammar and reader proved too much for my eyes; and I went to Europe, where I occupied myself in my lonely darkness with repeating the Latin grammar page after page, going half through the book at a stretch. When my eyes permitted, I took up French, also beginning with the grammar, but not digging at it laboriously, and soon knowing this language better than I ever have done Greek or Latin, thanks to my residing at Paris. Next, I went to Germany, where I learned to look at Greek and Latin as delightful literatures, and not merely as difficult grammars. German I never studied grammatically; but I soon gained such facility in reading, writing, and speaking it as convinced me that the years I gave to Latin and Greek grammar, and even the weeks I spent on French grammar, were almost wasted. Then, I entered Harvard, where I was able to learn Italian in what seems to me much the best way. I began by studying Dante with an English translation, and hearing Prof. Lowell explain the meaning, which, however, I was erelong able to make out for myself. Thus, I learned Italian without a grammar much more thoroughly than I did Hebrew with one. Recently, I took up Dutch, without either a teacher or a grammar, and soon taught myself by the use of translations to read easily with a dictionary. I give these facts, because they justify the attack just made by Charles Francis Adams, Jr., at Cambridge on the grammatical study of Greek and Latin. My own experience is that we can learn a language thoroughly without ever looking at its grammar, and that the best way to begin is by reading interesting books with literal translation. Children, of course, need teachers; and facility in speaking a language can scarcely be hoped for without residence where it is the mother-tongue. Some knowledge of grammatical principles ought to be given to all scholars; but if I had been taught English grammar, as I never was, I should have got on well enough without the study of any other grammar, Latin, Greek, French, or Hebrew. I believe that, if Greek and Latin were studied

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by the easy methods now applied to modern languages, either of these languages could be more thoroughly mastered in a single year than it is usually in six; for the best work is that which is done with delight.

The comparative value of these languages differs according to each student's aims and tastes. For finish of style and precision in expression, we must go back to Greek and Latin; and these languages have the peculiar advantage of introducing us to new fields of thought outside of Christianity. Modern thought began to dawn on mediæval darkness, when Greek and Latin literature were studied once more. But these great literatures can be better known through translations and histories than through the blind poring over grammars and lexicons still exacted in our schools and colleges. Those who cannot read Plato with ease in the original will get more inspiration from Jowett's translation or Grote's commentary than from the Greek grammar. The student of the New Testament needs Greek, but not more than German; and the latter is the language of philosophy, especially the transcendental school. The new and scientific philosophy, based on observation and experience, is best studied in English; but the German work is not to be overlooked. No classic author has any place in science; but Latin is used by some recent investigators, and is constantly furnishing new terms and names. So also, though to a less extent, is Greek. Neither language, however, has contributed so much as Anglo-Saxon to form English; and those who would study the origin of their language had better use special-books made for the purpose. There, they will find a direct and plain road; but that through grammars and readers is very crooked and dark. It is hard to say whether ancient and mediæval history is best to be studied in Latin, French, or German; but the last is undoubtedly our best guide in studying the general development of modern literature and culture. German authors seem to surpass all others, not only in richness of information, but in elevation of feeling, beauty of fancy, and originality of conception. For boldness of expression the preference must be given to French, which is peculiarly the speech of free thinkers. No other land can furnish a galaxy of liberal writers so bright as that formed by Rabelais, Montaigne, Diderot, Helvetius, Voltaire, Rousseau, George Sand, Comte, Renan, Taine, and Victor Hugo; and the general tone of French literature is more free than that of any other modern language from ecclesiastical trammels. Italian has always been the language of poets, and may yet become that of advanced thinkers. To the commercial value of Spanish I need only allude. On the whole, the language of most use to a student seems to me to be German; but French will probably give the most pleasure to the reader. I may add that translating from any language, ancient or modern, into English greatly increases our command of the latter tongue, but is not of much advantage otherwise. We do not really read a language until we have gone beyond translating it, and then we gain sight of new heavens and a new earth.

F. M. H.

"THE OUTERMOST RIM AND BEYOND."

This is the title of a little book prepared a year or two since by Charles Van Norden, a liberal orthodox minister in St. Albans, Vt., now of Springfield, Mass., who has a wide and growing reputation and influence among the progressive, thinking ones in the orthodox churches. On this account, and that I might know the utmost and best that can be said in favor of a supernatural knowledge as a basis for religion, I have perused the book with interest.

It is divided into three parts: The Outermost Rim; Voices from Beyond; and The Mystery of Godliness. The first part is a very good statement of the relative limits of knowledge, affirming that the outermost rim is not fixed, but is forever widening, expanding, and that there is a wide band of knowledge between the outermost rim of the savage and the mental scope of the philosopher. The author is evidently acquainted with the facts and present state of scientific inquiry, and wishes to treat them fairly. In the main, he is candid and fair as any theologian can be. Some of his delineations are concise, poetic, comprehensive,—artistic word-pictures.

In the second part, the topics are: "Hints of God in Physical Nature"; "Hints of God in the Moral Nature of Man"; "Teachings of the Religious Nature," and "God in History." Observing that in the world of matter and phenomena there are Thought, Unbroken Succession, Persistency of Law, and Progress of Thought,—in other words, indications of mind such as exists in the human body,—he assumes and argues that these are "Voices from Beyond" the "Outermost Rim" of natural knowledge; that they imply a supernatural Thinker, one beyond and apart from Nature. So, from the presence and action of conscience in man, which he affirms is fundamental, not derived, he argues a Moral Lawgiver and Judge beyond the "Outermost Rim." It will make no difference, he thinks, even if the Moral Sense should be shown to have originated, like Science and Art, from small beginnings. He affirms that in the Religious Nature of man there is a necessity of Consciousness, "a substructure of human intelligence," which necessitates the inference from Nature to Deity. Hence, he claims, "Atheism never makes lasting progress." "Atheism is a form of idiocy. The atheist is mentally lacking." He admits that "Natural Theology is not at all a region of exact knowledge, and we cannot expect clear outlines: it is the sphere of intuition, of aspiration and devotion." "To worship God is as much an instinct as to believe in God is an intuition. It is a religious soul-necessity." "It is simply a Spiritual Pressure within; and men yield to it in a thousand different degrees and with a thousand differing forms, according to the depth of their natures, their educations, and their surroundings."

In part third, the writer proceeds to consider whether we have not yet more than "hints, intuitions, instincts, and inferences"; "whether human genius ever becomes so far supernatural as to recognize by a divine insight, and declare by an authoritative revelation, truths from Beyond, unperceived of the ordinary eye and unprovided for in the common organization of human intelligence." This he answers, as of course he was bound to do, affirmatively; and he adduces the Hebrew prophets and Jesus Christ as proofs. Jesus was thoroughly unnatural, or supernatural, "unexpectedly alone, and, on the ground of ordinary conditions, impossible."

The remainder of the book is soundly orthodox, with slight modifications. He allows that "Theology is the most difficult of all sciences, and, as a mere science (without spiritual insight), is impossible." "A God-man, scientifically considered, is a monstrosity of conception. . . . Science here is out of place. Accept or reject, but do not dissect. The doctrine is either a sublime fable, or it is a supernatural fact, as high above the play of science as the stars above the mountains." "The word 'person' which occurs in our creeds is used in an extraordinary sense. The term is strained to bear its new and crushing load, as we have no knowledge whatever of any creature with more than one personality. The word covers a mystery." The moral theory of atonement, which just now is most popular among liberal orthodox believers, he pronounces a failure "equally with the others." "Christ died," he says, "if we are to believe his own words, to save the world from Sin and Hell."

He concludes, at last, that he has proved the existence of an Outermost Rim for all human thinking, and that there is a Beyond; that the Hebrew prophets and Jesus Christ were commissioned with "an authority which no mere genius can claim"; and the main doctrines of the orthodox creeds are true, though veiled in obscurity and mist. I do not discover any new argument for Orthodoxy. His hints of God in Nature, in Man, in History, are all on the *inside* of his "Outermost Rim"; are all *parts* of the great order of Nature, the divine wonder of infidels and atheists no less than of believers. I do not see that he has shown how to go beyond the outermost rim, or even that we do or can go. It is simply an assumption, a leap in the dark, a guess; and the guessing of one seems to be as satisfying as the guessing of another.

It is admitted, in fact, that there is no scientific basis for theology; that it depends on the insight or unnatural illumination of the believer. It is not rational knowledge; and its defenders do well to admit its mysterious character, and rest their claims for it on supernatural reasons. Why should liberal thinkers contend for the contrary? Why seek to bring a negation of knowledge under scientific rules as a basis of religion? Why not leave religion to itself, as the blind adoration of an imagined supernatural personality behind every phenomena, and go on to build up life and its institutions on the basis of what is known of the laws of growth and progress in whatsoever sphere will ennoble and perfect humanity?

A. N. ADAMS.

THE EVOLUTION OF MIND AND BODY.

Mr. Wallace—the naturalist, who, as is well known, is a believer in modern Spiritualism—some years ago, in yielding his assent to the theory that the physical structure of man has been evolved from the bodies of lower animals, expressed the opinion that the intellectual and moral difference between man and the brute indicates the intervention of some special intelligent agency in the evolutionary process at the time of man's appearance on the globe. The late Allen Kardec, a French spiritualistic writer of some distinction, thought that "the bodies of monkeys may have served very well for the vestments of the first human spirits, necessarily undeveloped, who have been incarnated upon the earth"; that, "instead of a special robe having been made for the spirit, it may have found one already made"; and that it "may then have been dressed in the skin of the monkey without ceasing to be a human spirit, as man is sometimes dressed in animal skins without losing his manhood"; that "ameliorated bodies, by procreating themselves, have reproduced themselves in improved conditions, like grafted trees," giving birth "to a new species which has been gradually removed from the primitive type, according as the spirit has progressed." Henry Ward Beecher, in a letter to a brother minister recently published, expresses the opinion that, physically, man has a genetic relationship with the brutes, but that "his moral and spiritual nature" is direct from God, instead of having been developed through lower forms of life. Mr. Beecher's own words are as follows: "Men have not fallen as a race, men have come up. No great disaster met the race at the start: the creation decree of God was fulfilled. Any theory of atonement must be one which shall

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meet the fact that man was created at the lowest point, and, as I believe, is, as to his physical being, evolved from the animal race below him, but, as to his moral and spiritual nature, is a son of God, a new element having come up in the great movement of evolution at the point of man's appearance."

Any attempt to explain the ultimate origin and cause of either the physical structure or the mental and moral nature of man must of course result in failure. No phenomenon can be so explained. The movement of a feather is just as inexplicable as the thought of man. Neither is spontaneous. Both depend upon antecedents in an order of phenomena, which is determined by the nature of eternal self-existent power, of which all we can say is that it is knowable only under the conditions of sense and understanding,—conditions which necessitate the co-operation of object and subject in every act of cognition, and which make knowledge of the pure object unmodified by the subject utterly impossible.

What we should look for is not the ultimate cause of anything, but for the links in the chain, for the facts in the sequent order of phenomena necessary to meet the requirements of that continuity which prevails, science teaches, throughout the phenomenal world, and which the theory of evolution affirms, in opposition to the theory of creative fiats and miraculous interventions, has marked the development of vegetable and animal life on this globe.

But if the process of evolution has been an unbroken continuous one, which implies that every form and condition has naturally grown out of or been produced by the modifications of pre-existing forms and conditions, how can the admission that the human body is derived from the bodies of the lower animals be made consistently with the denial that man's mind has been evolved from the minds of the lower animals? The bodies and minds of animals are correlated with one another and have advanced together, both being the products of the concomitant modifications of pre-existing animal structures and intelligences. Did they arrive at a certain point of development together; and then did the mind of the animal, corresponding with the structural organization with which it has been evolved, leave its body, to make room for a different kind of mind, one entirely unrelated to the former occupant of the body,—a mind that never before had enjoyed the luxury of a body, if, indeed, it had had experience of any kind whatever, or an ancestral history, or relationship with the phenomenal world. Was the spirit of the animal driven out of its body by the human spirit, or did the human spirit have the patience and courtesy to wait for the natural death or departure of the spirit of the brute before taking possession of its body, and which would of course imply a resurrection of the body of a lifeless animal, as well as its subsequent occupation and use for defence, support, and reproduction by a human spirit, when it had been adapted to and correlated with the appetites, passions, and powers of a brute,—a notion the statement of which renders any argument against it unnecessary.

But some such absurdity is necessarily involved in the position of those who say that man's body is the product of the modifications of animal structures, but that man's mind is due to some supernatural intervention by which a soul, ready made and fully formed, was introduced into a body previously occupied by and adapted to the spirit of an inferior creature. Even supposing that the spirit of the brute was not expelled from its body to make room for the human spirit, but that a "new element" was added to the spirit of the brute sufficient suddenly to transform the brute into a man, then the difficulty arising from the necessary lack of correlation between such a transformed intelligence and the body of a brute would present a difficulty greater than any now urged against evolution as maintained by Darwin, Huxley, and Spencer. According to all that science teaches us, any radical change in the intelligence of a race must be accompanied with as great a change in the bodily structure of that race. There is no more reason to believe that the introduction of a "new element" (an element not involved in the order of nature) was necessary to produce the mind than to produce the brain and nervous system of man. The supposition of Wallace that angels or spirits taught early man and helped elevate him to that mental and moral condition which gives him pre-eminence over the beast, although a mere fancy, involves no such absurdity as the notion that the intelligence and structure of man were produced independently of one another, as taught by Kardec and implied by Beecher's statement of his belief, which for some time has been the belief of many people.

There is as much to show that the intelligence of man is derived from that of the lower animals as that the physical structure of man is derived from the bodies of brutes. There is as much in the mind of man that points to his primitive savagery and to the brutal life of his ancestors as there is in his body. This we should expect on *a priori* grounds, accepting the theory of evolution, since there is correspondence between functions and faculties and structural parts; and this we find confirmed, when we study anatomical, physiological, and psychological science.

The law of change from the simple to the complex is equally the law of mental and physical development. The differentiation of mind is as unquestionable as that of physical organization. The implications of the facts of embryology, of rudimentary structures, or vestiges of ancestral life, are the same in regard to physical and mental and moral evolution. The facts of inheritance, of variation, of the survival of the fittest, or natural selection, are as true of mind as of body. If it be said that there are principles deeper or more ultimate than these facts, it must be admitted; but it is true in reference equally to the mental and physical part of man. To ignore one side of the meaning of these facts, because it is opposed to their theological education, and at the same time to acknowledge the other side of their meaning, is natural enough for those who can neither wholly emancipate themselves from their early theological teachings nor remain wholly blind to the cumulative proofs of the truth of evolution. But the facts, with their implications, will not change in accommodation to the prejudice or false sentiment of those who, in their transition from decaying systems to scientific truth, try at the same time to hold to theories which are plainly in conflict with one another. Yet this is the way truth advances among the people. Much of the error of old systems is still retained, while truths which are gradually undermining it are gaining ground among those who see not the incongruousness of their conceptions. But there is a small minority with whom clearness and consistency of thought are a necessity.

B. F. UNDERWOOD.

EDITORIAL NOTES.

LORD SHAFTESBURY, who is an authority upon matters orthodox, lately said that in London not so much as two per cent. of the working class attend church or chapel. With splendid temples and educated speakers, this ought not to be. Why not try a little science and secular sense, just as an alterative to monotonous dogma, and watch the effect for a few months?—*The Present Age.*

IT is related as an illustration of Emerson's candor that a friend went to him one day and asked him what he meant by a certain passage in one of his essays. The essay was one of his earlier efforts. Emerson took the book and looked at the passage in question, and after a moment replied, "Well, I must have known what I meant, and I must have meant something at the time it was written; but I am sure I don't know now."

THE *Catholic Review* attributes the popularity of Sullivan, the slugger, in Boston, to decline of belief in the supernatural, which leads the *Herald* of this city to remark: "If the *Review* writer had mingled in the crowd which blocked the streets when Sullivan's rum-shop was opened, it would have found that nine-tenths of those present had been cultivated in the 'supernatural' and 'the ideal of the angelic Christian virtues' in the Catholic Church, and that Boston's 'boasted culture' was not present at all."

AMONG the subjects that will be discussed at the fourth annual congress of the International Federation of Free Thinkers, to be held at Amsterdam, Holland, August 31–September 2, are the separation of Church and State, religious wars, the influence of Christianity on the world, and the persecution of the Jews in European countries. The Secretary of the Council of the Federation writes us that A. S. Morin of Paris, Dr. Ludwig Burchner of Darmstadt, Charles Bradlaugh of London, and other well-known free thinkers, will address the congress.

AND the strangest of it all is that, while any avowed atheist had been admitted on condition only that he took the oath prescribed, the one professed atheist who is persistently excluded is he who, while as ready as the rest of the members to have the oath administered, is frank enough to say that it has no binding effect upon him that he is aware of. Not that it is necessary to defend atheism, any more than it is to condemn it: it is only a matter of opinion at the best; and no one is to be accounted a blasphemer, much less to be punished, who simply affirms that it is impossible for him to believe what somebody else believes. To deal justly and love mercy, that is the essence of religion; and no one can blaspheme against that.—*Banner of Light.*

POETRY.

For *The Index.*

SEED AND FLOWER.

Out of trust there came deserving
As from earth the flowers came;
And the proof of truth unswerving
Never rose to us in shame.

Ever manhood comes of yearning;
For no mystery of the spheres
E'er was solved by useless spurning,
When was needed rain of tears.

Ah! my loved one, I do wander
All alone my shaded way;
But I know thy trust is yonder
At the close of every day.

Evil tongues have vexed unbidden;
And, from words that came in jest,
I have felt the sting there hidden,
Smiting with its strength my rest.

Dark is life to him whose doing
Never overtakes his dreams,
Darker still the soul whose suing
Meets with no returning streams.

Only trust can foster duty,
And the heart unanswered grieves.
Beauty e'er responds to beauty
Where there else were barren leaves.

HORACE L. TRAUBEL.

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The Index.

BOSTON, AUGUST 23, 1883.

THE INDEX is published every Thursday, at No. 44 Boylston Street, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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For *The Index*.

A Rational View of Inspiration.

A Discourse read in the Second Unitarian Church, Brooklyn, N.Y., Sunday Morning, June 3, 1883.

BY LEWIS G. JANES.

Introductory Remarks.

Dean Stanley, in his very interesting work on the *Origin of Christian Institutions*, remarks that, "in the first beginning of Christianity, there was no such institution as the clergy, and it is conceivable that there may be a time when they shall cease to be." In our pastor's occasional invitation to a layman to fill his pulpit, he has, therefore, merely reverted to what was an original custom in the earliest Christian communities. I only regret that, in the present instance, I cannot better justify his too generous confidence in inviting you to consider what may appear to be the somewhat crude thoughts of a layman upon the subject of Inspiration. And, in rendering him this slight service, I feel that I do but repay in some small and insufficient measure the constant obligation which we all share.

Discourse.

Our English word "inspiration," like its Latin original, means simply the act of breathing. Its application to the supposed supernatural promulgation of religious truth appears to have grown naturally out of the primitive conception of the nature of man, and the relation of the spirit or soul of man to his physical body. The earliest religion of mankind was ancestor-worship,—the reverence of the departed soul. This soul or spirit seems to have been conceived as identical with the *breath*, which left the body with the cessation of life. It was a superstitious custom of the Mayas, the inhabitants of ancient Mexico and Central America, to place a precious stone or some small object into the mouth of a dying person, to receive the departing soul; and these objects were afterward venerated as fetiches. Every variety of fetichism appears to have originated in similar animistic notions, which universally prevailed among primitive peoples.

In harmony with this conception, the second account of the creation in Genesis represents that "Yahweh-Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii., 7). This notion also appears in other passages in the Bible. Thus, we read in Job (xxxii., 8), according to the current translation, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Here, the same word* is translated "spirit" and also "inspiration," which in other passages is more literally rendered "breath." Gesenius, giving the word in both places the same rendering, translates: "There is a spirit in man, and the spirit of God giveth them understanding." The apocryphal book, "The Wisdom of Solomon," speaks of God having "inspired into man an active soul, and *breathed in* a living spirit"; the term used in the original being a Greek word,† which is literally rendered "having breathed in." In the familiar text of II. Timothy iii., 16, "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness," the phrase "inspiration of God" is translated from a Greek original,‡ which means literally "God-breathed." Tracing back the etymology of words signifying "breath" in the Aryan languages, we find their common origin in a Sanskrit radical which means "mouth," from which are derived numerous words indicating "being," or "existence."§ Thus, we discover a very curious and perfectly natural relationship between the primitive ideas of breathing, living, and inspiration. To the same source, the breath or spirit or inspiration of God, primitive man traced, not only his own existence as a conscious, thinking being, but also his capacity to perceive and comprehend divine truth. To breathe was to live: to live was to be inspired. Inspiration was not an exceptional, but a universal fact. The contact and communication between man and the gods was not originally conceived as limited to any priestly or mediatorial class. The thought in its earliest form was crude; the conception of inspiration was rude, mechanical, and sensuous; but the most elevated, rational, and intelligible views of the present day have scarcely done more than to spiritualize these primitive notions, retaining their original, universal application, as opposed to the idea of special interposition through a mediatorial class, which grew up in later times.

The conception as found in the Bible appears to be that the soul or life of man was literally a part of the breath of God, transmitted by the creative act; that, by means of this common nature with God, man received divine inspiration or enlightenment; that, after the fall of Adam and the subsequent inheritance of sin and imperfection, the communication which had been broken was restored by the renewing of this divine spirit,—the literal inhalation of the breath of God.

Growing out of these primitive animistic notions, and of the ancestor-worship common to the early races of men, we find the ideas of *obsession* and *possession* by evil spirits, involving the subjugation of the person by the spirits of the dead or demons from the under-world, and the actual entering of these spirits into the body of the man and the expulsion thereby of his own spirit. These notions grew up among the Hebrews after the Babylonian captivity, being probably of Persian origin, and were held not only by the more ignorant of the common people, but by the Pharisees generally, and even by Jesus and his disciples in their day.

Out of these purely physical conceptions of the nature of the soul, and of its relations to the body, grew naturally what we may term the mechanical theory of inspiration. This theory, as applied to the Bible, holds that not only the thoughts, but the very words, are directly communicated by the divine mind. It conceives that the inspired writers were wholly subjected and controlled by this influence, that they were simply instruments for the recording of the thoughts and instructions of God, as the pen is an instrument in recording our human thoughts. This view, which appears to us so irrational, is still held by some among us to-day. It has even been believed —and not so very long ago, either—that the actual letters, and even the vowel points, in the original Hebrew, were thus inspired; but this crude notion disappeared when it came to be generally known that these vowel points were no part of the original manuscripts, but were inserted by unknown copyists long subsequent to the Christian era.

This mechanical theory is now held by very few educated theological writers, the prevailing orthodox explanation of inspiration to-day being that presented in the so-called evangelical, or dynamical, theory. This holds that "inspiration, without impairing the free use of each writer's own natural powers, so moulded his views, and, when necessary, his language, as to secure the communication of that, and that only, which is truth, in perfect accordance with the divine will."* Prof. E. T. Smith, an orthodox scholar of recognized authority, says: "If you inquire in what sense the Bible was breathed forth from God, the true answer is, The whole book was prepared by his direction,—in subservience to a scheme of redemption through Christ, which had been planned in his eternal wisdom,—by men to whom he gave direct revelations or imparted necessary wisdom and knowledge to guide them in their writings; and that, consequently, the whole book has indorsed upon it his name and authority. While others are liable to err respecting truth and duty, this is infallible."

Prof. Torrey defines inspiration as "the guidance from above, whereby the sacred penmen, in committing this divine revelation to writing, were preserved from all such error as would interfere with the end which God, in giving this revelation to man, proposed." This dynamical, or evangelical, theory is now held by the great mass of orthodox Protestants. The Catholic Church does not accept it, however, to the extent of declaring the uninterpreted text of the Bible to be infallible. It affirms the *continuity* of inspiration and the necessity of inspired interpreters—the Pope and ecclesiastics of the Church—to unfold the true meaning of the Scriptures. In confirmation of their theory, Catholics point with unanswerable logic, as opposed to the usual Protestant argument, to the diverse sects into which Protestantism is split, each holding a different interpretation of the Bible, yet nearly all agreeing that it is infallible and divinely inspired.

A third theory of inspiration, the so-called "Broad Church," or liberal theory, has recently gained ground among scholars of the orthodox faith. This explanation holds that inspiration secures the infallible correctness of the Scriptures only in regard to their moral and religious teaching. It admits that the Bible contains many errors and untruths in science, history, chronology, archæology, and geography, but holds it to be perfect as an exponent of morality and religion. The late Dean Stanley, an eminent teacher of Broad Church doctrines, says, "It is now clear to all students that the first and second chapters of Genesis contain two narratives of the creation, side by side, differing from each other in almost every particular of time, place, and order."

Prof. Robertson Smith, late of Aberdeen University, although a Presbyterian in faith, evidently accepts this Broad Church theory of inspiration, as is manifest from the positions taken by him in his recent articles in the Encyclopædia Britannica. That sincere and honest scholar, Bishop Colenso, was also an advocate of this theory. In our own country, this view is sustained by able churchmen like Rev. Heber Newton, of New York; and Bishop Clark, of Rhode Island, one of the ablest and most scholarly of Episcopal divines, declared in a recent church convention that, if the Church hoped to live, it must "unload" its doctrine of plenary inspiration and its false and barbarous views of the divine character. Matthew Arnold, who stands with the representatives of the Broad Church, argues that the inspiration of the Scriptures, Hebrew and Christian, is apparent solely in their presentation of righteousness as the supreme law of life, and in their revelation of God, not as a person, but as "the Eternal Power, not ourselves, that makes for righteousness."† The world, he says, goes to the Hebrew writings for inspiration for right living. Jesus renewed this inspiration after it had become overlaid and obscured by priestly ritualism and Pharisaic formalism, substituting the new life of the heart for the bondage of the law, giving a new impe-

* Hebrew *nĕshâmâh*.

† *'εμπνεύσαντα*.

‡ *θεόπνευστος*.

§ From the Sanskrit *âs*, "the mouth,"—secondarily, "to breathe,"—come such words as the Greek *'είμι, 'είς, 'εστι*; the Latin *es, est*, and their derivations; the French *est, être*; and the English *is*. See *Principles of Greek Etymology*, by Dr. Georg Curtius, Leipzig. According to Renan, the Hebrew verb-substantive, *haja* or *hawa*, has the same signification.. See Renan *On the Origin of Language*, p. 120.

* Article "Inspiration," Smith's Bible Dictionary.

† *Literature and Dogma, and God and the Bible*, by Matthew Arnold.

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tus of consecrated emotion to those who were growing callous, dumb, and blind under its formal observances.

The Rev. Frederick W. Robertson, another eminent expounder of Broad Church doctrines, extends his liberality yet farther in the direction of rationalism, declaring that "an inspiration as true, as real, and as certain as that which ever prophet or apostle reached is yours, if you will."

In harmony with this liberal view of inspiration, in the main, are the conceptions held by the New England Transcendentalists and that most Christian of all the sects, the Friends, or Quakers. Both the intuitional philosophy and the doctrine of the "Inner Light" regard inspiration as a universal fact, the operation of a general law, as possible to all men, here and to-day, as to any of former times. They appear, however, to involve a certain anthropomorphic conception of the character of God which does not accord with the most profound and rational philosophy of the universe; nor are there any apparent means of harmonizing the belief in an immediate and infallible revelation of moral truth with the varying ethical conceptions of different ages and diverse races of men, to say nothing of such contemporary and radical disagreements upon doctrinal questions as those which separate the orthodox from the liberal, or Hicksite, Friends.

As believers in rational religion, none of these definitions of inspiration will prove wholly satisfactory to our minds. On the one hand, we cannot admit, with our Broad Church brethren, that even the moral inspiration of the Bible is consistent or infallible. The conception of God as "the one Eternal Power that makes for righteousness" was only attained by the Hebrew prophets and law-givers after a long struggle with nature-worship, fetichism, and polytheism. The brightest ethical examples of the earlier periods of Hebrew history present many characteristics which nineteenth-century morality cannot indorse. Nor is the moral character of the Deity, as conceived in this early period, a whit better than that of his "chosen people." The attempts to harmonize and explain away these facts, and other Scriptural discrepancies and contradictions, by various mystical and spiritual interpretations, appear to us to be neither rational, successful, nor frankly honest.

But, on the other hand, neither are we willing to limit our admiration and appreciation of the Bible to its ethical teachings, nor to accept the lofty conceptions of righteousness which finally resulted from the evolution of the Hebrew religion as the sole product of its inspiration. As a record of progress, of development out of fetichism, nature-worship, and idolatry, up to the conception of the divine Unity (of God, the spirit, the life of the whole universe), not "resting" after a single series of creative acts as declared in Genesis, but "working *hitherto*," as proclaimed by the finer intuition of Jesus; as a record of the religious progress of a race "with a genius for religion," exhibiting as it does the steady stream of Hebrew thought, augmented by the impulse received from the more venerable civilization and religion of Egypt, stimulated and enlarged by contact with Zoroastrian monotheism at the time of the Babylonian captivity, broadened and illuminated by the more genial civilization and culture of the Greeks after the conquest of Palestine by Alexander the Great, developing finally into the strong yet tender and humane religion of Jesus, so full of power and "sweetness and light,"—the Bible literature stands, in the conception of rationalists, for something more hopeful, more helpful, and more inspiring than can possibly be derived from it under the bondage of a less generous and reasonable interpretation.

As believers in rational religion, we do not therefore "discard the Bible," as accused by our orthodox friends. Rather do we make it of greater use and value, secure for it the possibility of a nobler service of mankind than it has ever rendered when worshipped as a fetich or revered as the custodian of infallible truth. Elevating the living reason above the dead letter, we honor man the more and God not less than those who remain in bondage to ecclesiastical traditions. We have no quarrel with those who cannot see through our eyes, and only desire that the highest truth and most generous views may ultimately prevail. We cheerfully concede to all the same right and freedom of judgment in religious matters that we claim for ourselves, accepting, with free interpretation, the admonition of Carlyle: "Neither shall ye tear out each other's eyes struggling over plenary inspiration, and such like. Try rather to get a little, even partial inspiration, each of you for himself."

We cannot admit that inspiration is confined to the Hebrew and Christian Scriptures, or that the Bible in every part can properly be termed an inspired book. We would read and judge of its inspiration as we would of any other volume. Rather than be understood as indorsing the special claims of its orthodox defenders, we would discard the word entirely from our vocabulary as "damaged phraseology." Inspiration did not cease or begin with the Bible canon. With Robertson, we say, "It is ours, if we will." The divine fountains have never yet run dry; nay, purified by time, with channels widened by advancing culture and civilization, they flow still into the minds and hearts of this generation, purer, deeper, and sweeter than ever in the ages that are past. We dare to search, not only the sacred Scriptures of our own Bible, and those also of Zoroaster, of Buddha, of Confucius,—all of ancient time,—but those also of to-day; and often we find these of the later times best suited to our needs. "Sometimes," says Dr. Bartol, "Isaiah is not worth a farthing, I have such inward wealth; and, if a thought come over me, I lay Shakspere or Dante down; for, frankly, I prefer my own inspiration to Job's or John's. . . . What ignorant Orthodoxy preached to me that grace and salvation must come from without ourselves, as one picks a huckleberry? This is bad religion, aggravated by poor philosophy." Certainly, it was not the religion of Him who said, "The kingdom of heaven is *within you*."

"*In all ages*," says a scripture called apocryphal, "Wisdom, entering into holy souls, maketh them friends of God and prophets." So we sing in our beautiful hymn:—

> "Never was to chosen race
> That unstinted tide confined:
> Thine are every time and place,
> Fountain sweet of heart and mind."

The question, however, may well be asked whether we are not hereby assuming too much. Do we not deceive ourselves with a pleasant-sounding phrase? Is there any actual human experience which we may rationally designate "inspiration"? Or must we regard the conception as wholly a product of the superstitious imagination? No longer believing in any special or supernatural communication between God and man,—the transcendental doctrine of interior illumination, the "Inner Light," as commonly understood, no longer commending itself to our reason or harmonizing with the facts of a rational biology and psychology,—remains there anything which accords with a scientific understanding of our human nature, to which the old name may be applied?

Surely, we must still admit that all men do not stand upon the same plane of moral and spiritual insight; that they are greatly unequal in their ability to awaken in others the aspiration for ethical completeness and wholeness of life. Whatever system of philosophical thought may command our allegiance, whether idealist, materialist, or agnostic, intuitionalist or experientialist, this fact remains self-evident. Nor shall we greatly err, if we continue to use the old language to describe *phenomena which remain the same*, however much our understanding of their *rationale* may have been modified by the variation of the intellectual stand-point from which we view them. Regarding *fulness of life*—the perfect use and complete development of every natural human function and faculty—as the end of all social and individual endeavor, may we not define inspiration as *the constant perception of this end, and the voluntary, steadfast, enthusiastic striving toward its attainment?*

Such a view of inspiration would appear at once to offer a consistent explanation of the known facts of human experience, and to exclude, as it ought, that dangerous conceit of infallibility which naturally results in a refined degree from the lofty idealism of the intuitional transcendentalist, as it does in a coarser and more obvious form from the theological assumption of fanatics of the Guiteau and Freeman variety. It recognizes the necessity of the guidance of an educated conscience as a motive for right action, and commends itself to the reason as the intelligent perception of a universal law, confined to no distant period of time or special school of priestly mediators between man and the supernatural world.

What, then, are the conditions on which this universal inspiration may be ours?

There are times, I suppose, when to all of us life seems full of disappointment and sterility and the commonplace. How to lift and elevate it toward the ideal, how to build up the kingdom of heaven on earth,—these are the questions that press upon us for solution.

The first, the basic condition of true inspiration is *physical health*,—the perfect action and control of every bodily faculty. If we would be highly inspired, we must kneel first at the altar of Hygeia: live purely; eat moderately of healthful food; breathe pure air and enough of it—be *physically* inspired; keep the muscles equally strong, and all the bodily functions active by regular exercise; labor faithfully, yet with careful husbanding of strength; obey, in short, all hygienic laws.

Next, by untrammeled thought and active reason, by careful culture of the mind, we must preserve that harmony of mental and physical powers which constitutes perfect sanity. Inspiration is not an external commodity, which pours itself into an empty or "passive" mind, as some of our modern "spirit mediums" would have us think. The wordy and ill-considered outcome of such conditions is but the veriest counterfeit and travesty of true inspiration. Nothing valuable is obtained without effort. Culture, earnest striving for the truth,—these are essential conditions of genuine inspiration. As is the man, so will be his influence. Men do not gather grapes of thorns or figs from thistles. "Every one knows," says Matthew Arnold, "how those who want to cultivate any sense or endowment in themselves must be habitually conversant with the works of people who have been eminent for that sense, must study them, catch inspiration from them. Only in this way, indeed, can progress be made."

And, again, the problems of life must be handled with a sympathetic touch. The inner impulse toward a higher life, nobler conduct, helpfulness toward others, must be pure and constant. No formal morality, or merely mechanical effort, will offer adequate preparation for genuine inspiration. We must *consecrate ourselves* to high thinking and noble living, would we hope to receive this coveted boon.

And, finally, out of this health, broad culture, and earnest consecration will grow an ideal, a conception of something higher and better than we are,—a lofty height toward which the pure inner impulse urges us to aspire.

"Unless above himself he can erect himself, how poor a thing is man!" It is this upward look of the soul, this constant aspiration toward the higher and better, that is the germ of all true inspiration. "Those who aspire after what is holy and pure," said Rabbi Gamaliel, "shall have assistance from above."

There is one danger which threatens the disciples of liberal thought to-day, even as a corresponding danger threatened and overtook the Jews after the time of Ezra, the scribe. With them, it took the shape of a formal worship of the written law, which was substituted for the freer and nobler inspiration of the prophets. With us, it springs out of the general and too dogmatic acceptance of the philosophy of evolution, which threatens to swamp our sense of personal responsibility as co-workers with the Power that makes for righteousness, and to generate in us a willingness to float idly on the tide of affairs, and trust to evolution to do the work for us. This sort of fatalism is the subtlest foe of progress and enlightenment. The idolatry of a dogma, whether theological or scientific, is the worst of all idolatry. Against this danger, we have need to invoke the aid of a present inspiration which shall make us conscious co-workers with the Infinite in the elevation and regeneration of humanity.

Against the philosophy of evolution rightly understood, we have no argument to offer. We accept it fully, as the clearest and most reasonable explanation of the growth of the physical universe, the origin of man, and the development of the social organism. But to make this philosophy an excuse for indifference in religious, social, or political affairs, is to give it only the most superficial interpretation.

In the physical universe, we see how the crust of the earth, hardening around its central fires, has sometimes confined them too closely. The result is the destructive shudder of the earthquake or the lava deluge of the volcano. This phenomenon of violence is not the *abdication* of the principle of evolution, but

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rather its natural outcome and fulfilment. He accepts this philosophy with but fatal superficiality of comprehension who does not recognize that revolution may be an essential phase of evolution, both in physical and social development.

Man is a self-conscious factor in the process of social evolution. If he retire into the shadow of his own selfishness, or sit in his study at his ease, wrapped in the mantle of conceit, saying: "It is not my business. I leave society to God and evolution," then, verily, God and evolution will do their work in the violent rupture of the crust of formalism and fatalism which thus hardens around society; and the self-satisfied waiter on fate will find himself buried in the ruins of a social Pompeii or Herculaneum.

The prophet and reformer are vital links in the chain of evolution. The law is ever constant; but, if the blood is not kept healthy by the stirrings of a life steadily striving toward the loftiest ideals, it will operate in the development of abnormal and diseased conditions instead of the production of a normal and healthy organism.

Those who possess this devotion to high ideals, this culture and consecration in the largest measure, are the heroes, the demi-gods, the inspired leaders of the world. What wonder that such men as Jesus of Nazareth have been deemed incarnate gods? Truly, the divine finds its best revelation to man in and through the nature of humanity. Inspired men have existed in all ages, and some are with us now. "No man was ever truly great," says Socrates, "without divine inspiration." Beethoven, Raphael, Spinoza,—"the God-intoxicated man,"—Carlyle, Emerson, Wendell Phillips, inspired by the spirit of the Declaration of Independence, Abraham Lincoln, in his speech at Gettysburg and his second inaugural address, George Eliot, Channing, and Theodore Parker,—these in their loftiest utterances have been as truly inspired as was ever Hebrew sage or prophet.

The inspired leader of the future,—what manner of man shall he be? No narrow mind, confined in the bondage of dogma or creed, can lead the world to-day,—no custom-bound worshipper of dead ideals. Listen to Emerson's prophetic description:—

> "Can rules or tutors educate
> The semi-god whom we await?
> He must be musical,
> Tremulous, impressional,
> Alive to gentle influence
> Of landscape or of sky;
> And tender to the spirit touch
> Of man's or maiden's eye.
> But, to his native centre fast,
> Shall into future fuse the past,
> And the world's flowing fates in his own mould recast."

If, then, you would seek and find inspiration, "to thine own self be true." Heed the inward impulse toward an ever diviner ideal. Put not on religion or morality or intellectual culture as a garment, but assimilate them into your very nature. Listen to the mandates of an enlightened conscience,—the product of education and inheritance of human experience, but not less "the voice of God within the soul." Grow, not by accretion like a rock, but by the impulse of an inner vitality, like a living organism. Be more and more manly, more and more womanly, according to the truest ideals of manhood and womanhood. Do not become a fossil. Keep the mind open to the living truth of to-day. Do something to help others to higher and holier possibilities of living. So living and so doing, you will be more and more the perfect channel through which the divinest inspirations pour; you will re-create yourself in the very image of your ideal,—of the God whom you worship. The law of true inspiration is universal; its sources are perennial: it is ours to seek and find it, if we will.

> "The Law which spheres the hugest sun
> That blazes in the depths of blue,
> And binds unnumbered worlds in one,
> So rounds the tiniest drop of dew.
>
> "The God who sowed the midnight gloom
> With stars that blossom evermore
> Still lights the lowliest lily-bloom
> That nestles by the cottage door.
>
> "An atom of the self-same fire
> That burned in Zoroaster's soul
> Kindles the humblest heart's desire,
> And beacons our eternal goal.
>
> "What Jesus felt, what Moses saw
> On Sinai, on Gennesaret,
> Love's boundless glow, the lightning law,
> *Our* hearts have known, *our* visions met.
>
> "For God in every nature folds
> The perfect future of its kind:
> The Eternal Love *thy* bosom holds,
> And thrills *thy* thought, the Eternal Mind.
>
> "Oh, not in over-weening pride,
> But calm in holy trust alone,
> Put every alien law aside,
> And walk serenely by thine own.
>
> "Cathayan clogs, Judean creeds,
> Deform and fetter limb and soul.
> Life only from within proceeds,
> Evolving one harmonious whole.
>
> "The heart self-centred, that alone
> Obeys what God within it bids,
> Holds firmly its inviolate throne,
> As Andes and the Pyramids."

CORRESPONDENCE.

BUILDING UP AND TEARING DOWN.

Editors of The Index:—

The accusation is frequently made against the Free Religionists and their radical papers that they indulge in sweeping tirades against Christianity, and devote their strongest efforts toward ridiculing and picking to pieces the faith of their Christian fellow-citizens, while they offer nothing in exchange for this faith that they would thus ruthlessly destroy. This accusation is, undoubtedly, true to a certain extent, and to a certain extent it is false. To be sure, we do see many and severe criticisms upon Christianity; and the reason for this lies, perhaps, partly in the fact that there is no believer so zealous as a new convert, and that many of these new converts to radicalism were trained in childhood to the observance of the strictest of Puritan Sabbaths and a belief in the most hellish of Calvinistic doctrines. Under these circumstances, it is most natural that, when one has at last been freed from these restrictions, he should turn against what has oppressed or repressed him so long. It is simply another phase of a child turning to kick the obstacle over which it has stumbled.

It is curious to note, however, that, if this same ridicule and criticism be directed against another religion, the Christian papers see no harm in it whatever. As an instance, I remember once listening to an address delivered by an eminent Hindu scholar and Brahmin, in which he was supposed to give his experience of Christianity and the means of his conversion from Brahminism. There was not one word of the peace and quiet and happiness that he found in the Christian belief, not one word of higher purposes in life, not one word of self-abnegation and humility, but tirade upon tirade against the old faith that he had abandoned, ridicule unbounded against the superstitions from which he had freed himself. The more absurd the superstition, with the greater gusto did he tell it; and the eloquent Ingersoll never excited more heartfelt laughter over the "Mistakes of Moses" before a sympathetic audience than this new convert before an audience composed almost entirely of Christian gentlemen and ministers excited against an old coat that his ancestors had worn for centuries, and in favor of the newer and more fashionable garment he had just assumed.

I am not complaining or criticising: I only say he simply followed the instincts of his nature. It was an impossibility to avoid it. If a child is bound down in his early years, and made to believe that to smile on the first day of the week is a sin, taken to church against his will, made to sit quiet during a long sermon of which he understands not a word, has his toys taken away at home, the piano is closed, the outer doors are barred against his exit, and he is left in a half-darkened room with a Bible and a goody-goody book to meditate on his sins and hell, while outside the flowers are blooming, the birds singing, and nature is in her gayest mood,—under these circumstances, I say, the boy does not meditate upon *his* sins and future torment, but every instinct in his nature rises up and protests against such treatment, his disposition is soured, and his meditations are upon his parents' sin in thus confining him, and in retaliation he resolves to "lick" some boyish enemy on the morrow. Is it any wonder that a child with such a training should grow up to hate the day of so many disagreeable associations, and that, as soon as his reason is unclouded and his tongue free, he should devote time and energy to decrying and ridiculing the dogmas whose advocates have so sorely oppressed and repressed his nature?

But the Free Religionists are accused of being mere iconoclasts without an idea of building up. Is this so? Is it probable that a society organized among educated people and having for its object the simple tearing down of a mere creed can thrive as this association has done? To me, it seems that their work is one of selection, natural selection, where the busy intellects of thinking men and women are prying into the philosophies of Socrates, Confucius, Zoroaster, Mohammed, and Christ, and are distilling the honey of truth from the sweetest blossoms of their thoughts. I do not remember ever hearing praise offered to degrading superstitions, whether they were emanations from a heathen or a Christian mind; and, though I have heard the moral flights of Zoroaster lauded, I never knew of criticisms against Christ's loftier and holier moods. "Love thy neighbor as thyself"; "Why perceivest thou the mote in thy brother's eye, and beholdest not the beam in thine own eye?" and the kindred doctrines in the Sermon on the Mount, are never ridiculed or derided. No, as I understand the object of this work, it is to raise the ideals of life, to build up a creed that shall be one grand mosaic composed of the corner-stones of truth that underlie every and all religions that have made any lasting impression upon the intellectual, moral, or social life of the world. GEORGE L. FOWLER.

EAST SAGINAW, MICH.

PRAYER AND ITS USES.

Editors of The Index:—

At a recent execution in a neighboring city, a man of extremely low organization, both intellectually and morally, "paid the penalty of his crimes." Did he? Of just that grade of intellect that made him appreciate notoriety even though connected with disgrace, he was waited on by public servants, fought for by lawyers, the county bore a heavy bill for him, although there was not a question of his guilt. Women petted him, reporters caught up every word he uttered, his daily bulletin was crowded into our public papers; and yet it was agreed that the world did not wish to keep him. But did he pay the penalty? Of course, it would not do to divest such a case of its religious values. The theory of the Church is plainly that Christ paid the penalty of every man's sins: and, if Ostrander can only be induced to accept of Christ, his sins, though as scarlet, will be white as snow. The inevitable clergyman is therefore on hand. It would be inhuman to let the poor wretch die without trying to save his soul. During his months of incarceration, he has had the services of a man deposed from the ministry. But, on the scaffold, a reverend in good standing waited upon him. "I don't want any prayer," he said. "They can take me out, and hang me up for a show as soon as they please. I'm ready, and I ain't afraid." How much more consoling it would have been, had he only "repented," and been duly prepared, and joined the "dying thief"! "I am going to hell," he cried. "I won't get on my knees again." But the clergyman was not to be balked. He was there to state this case to God, and he did it after this manner: "O God, thou art our Maker, Ruler, and Judge. Thou only art holy. We thank thee that thou hast not dealt with us according to our sins. We thank thee for the gift of a Saviour, even Christ our Lord. We thank thee for the promise of forgiveness of sins to those who repent and believe. Have mercy upon us this day. But thou hast said, 'Whoso sheddeth man's blood by man shall his blood be shed'"; and more of this sort, quoting as you see the old law of retaliation that all nations but Apaches and Sioux discard as a principle of action. Blood for blood! Life for life! Eye for eye! What did Jesus say? "Thou hast said." Did God "say" principles and rules that civilization has outgrown? The prayer then adds: "We do now pray for him whose life is to be taken, knowing that the Judge of all will do what is right. We do pray very earnestly now that, according to thy power in the Holy Spirit and the wishes of thy grace, thou wilt grant unto him preparation for death and to meet the judgment hour." Can any one tell what all this means? Has not God

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"one way of salvation" and "only one"? Whoso refuses Christ cannot be forgiven. But the murderer does to the last reject him. Does the minister have the least hopes of influencing him? And suppose he does. Suppose God forgives; suppose the man suddenly is transformed into a saint: will that minister stand by and see him slain? Shall God forgive, and not man? No prayer to the people to be merciful, but a petition to God to be merciful. "And prepare him for the judgment." That is, if I understand it, get him ready to pass muster into Paradise. Meanwhile, the man stands with clenched teeth and hands; and, when he gets his say, he curses judges, citizens, juries, and everybody else. What shall we say or think of this religious attachment of the scaffold? Generally, I am aware, the criminal is made easily "ready" and goes "joyfully," calling all men to "follow him to glory." But, in even such cases, is not the farce just as well kept behind the bars, and out of print?

E. P. POWELL.

THE STATUS OF WOMAN IN JUDEA AND IN EGYPT.

Editors of The Index:—

The article by Mr. B. W. Ball on "The Bible and Woman," which appeared in *The Index* of July 5, a reply to which I find in the issue of August 2, seems to me to demand a somewhat further criticism.

The author, in his assertion that "the only people existent in Bible days among whom women were the equals of men, socially, were that great division of the Greek race known as Dorians," has made a very careless and unreliable statement. Had he presented all the known facts, he would, in my opinion, have added great strength to his main point,—that Jewish laws and customs and Christian teachings tended to the degradation of woman.

If he had also said that the status of women in the Hebrew nation, among the chosen people of God, was actually lower than in any other nation of antiquity not barbaric, he would have stated only what is now becoming more and more evident by many recent discoveries in the fields of historical and archæological research. It is now known that among various ancient nations women held not only an honorable, but an exalted position,—one that was equal, if not superior, to that of men.

If I understand the expression "Bible days" aright, —which I conceive to be the period, say, from Abraham to Christ,—then I must also dissent from another statement, that "the mass of mankind who existed in the Bible period were slaves or savages, creatures of habit and instinct almost as much as are beasts."

In the early days of the Jewish patriarch, and for many subsequent centuries, there existed on the borders of the Nile the most wonderful civilization that perhaps the world has ever seen,—the birthplace of art, the cradle of science, the home of literature, where all that was greatest, grandest, noblest, best, was fostered and encouraged, a land where dwelt a people whose splendid monuments not even the hand of time has been able to obliterate, and some of whose marvellous achievements modern skill can only imitate, not equal.

In this land, among this people, woman was the friend and companion, the social and political equal of man. She could, and very often did, ascend the throne and administer the government. Daughters frequently succeeded their fathers, where they were the elder children. It is supposed that under the early empire there was some special law giving them the preference over sons. Many of the wisest and most prosperous of Egypt's rulers were women; and the reigns of some of them, among whom were Nitocris and Hatasee, were periods of unexampled greatness and splendor.

Polygamy was unknown. The wife was respected and reverenced. She could buy, sell, and trade, and had exclusive control over her own property, which, in case of divorce, was returned to her with large interest from the date of marriage.

She could even hold the highest sacerdotal positions; and, frequently, a wife was attached to the service of one temple, and the husband to another. Pedigrees were traced through the female line, and maternal descent gave the right to both property and the throne. As far as we can learn from the records, men and women appear to have enjoyed the same social and political rights. To this fact more than to any other may, I think, be attributed the marvellous development, prosperity, and perpetuity of the Egyptian Empire.

Reginald Stuart Poole, in an address before the Imperial Institute of France, said: "It is certain that Egyptian civilization, in which women held equal rights with men of property, of family life, and of free entrance into society, lasted some five thousand years; whereas Greek and Moslim systems, in which woman is entirely ignored as a factor in domestic and national life, passed swiftly to decay, or moved on to be irrevocably arrested and thrown back."

In Ethiopia, the ancient civilization closely resembled that of Egypt. Queens often governed the country, and it is supposed that at one period women only could ascend the throne.

The powerful kingdom of Yemen, or Punt,—called by the Greeks Sabæan,—in Southern Arabia, and of which Sheba was a province, wealthy, populous, and enjoying an advanced civilization, was for the period of at least a thousand years ruled exclusively by women.

In Northern Arabia there existed about seven hundred years before Christ the empire of Dumu, or Dumah. The government was invariably gynæocratic, men not being permitted to wear the crown. The queens at the same time exercised the pontifical power, and were the priestesses of the God Shems.

Another people among whom the rights of women were apparently fully recognized was the Massagetæ, by whose valiant queen, Tomyris, Herodotus says Cyrus the Great was vanquished and slain.

Among the Libyan nations, as well as the early Cushites, there undoubtedly existed, as in early Egyptian times, social or political regulations, whereby women were considered the legitimate rulers instead of men.

Even among nations where the position of woman was the lowest, where her liberty was bounded by the walls of the harem, and her condition that of either a slave or a toy, we find that now and then a princess ascended the throne, as in the case of the fabulous Semiramis — presumably the historic Sammuramat of Assyria — and the famous Nitocris of Babylon.

Many more instances might be given of the equality of the sexes in Bible times; but enough have been mentioned to show that, in the most highly civilized nations of antiquity, the rights and privileges of woman were the same as those of man, and the place she occupied in society was both honorable and independent.

It was the peculiar province of the Hebrew nation to degrade and enslave her. Among the Jews, she was but the property, the chattel, of her lord. She could be bought and sold; and when her master tired of his slave, though she were the mother of his children, he could send her adrift, homeless and helpless, into the desert world, as the noble patriarch Abraham scrupled not to dispose of the troublesome Hagar.

In no instance that I can recall, save perhaps that of Deborah, was woman in Israel regarded as other than a slave; nor did her social or political status ever approximate that of man.

GEORGIE L. LEONARD.

HOLYOAKE'S REPLY TO BRADLAUGH.

Editors of The Index:—

I see in *The Index* of July 12 Mr. Bradlaugh sends you a note in reference to part of my letter in *The Index* of June 7. All I need say is that the words "atheistic," "Malthusian," and "republican" were not, so far as I have noticed, kept standing in the paper as they have for some time past, and that the words "Secular Advocate," which stood as the sub-title for several years, did not connote the same ideas. I never repudiated Dr. Knowlton's book otherwise than by saying it was not desirable that a free-thinking publisher should make the party answerable for its taste or its doctrines. And Mr. Bradlaugh has withdrawn it exactly as I advised. He knows I never selected it for publication, that it came to my house from Mr. Watson, and that I always discouraged its sale there. He confuses hostility to the oath with hostility to affirmation. I am the only person in England who has published "a plea" in favor of it, and have been foremost in petitioning Parliament for it. Had he worked for it and defended it as I have done, he would have a seat in Parliament now, and the great honor of representing the great question of affirmation.

GEORGE JACOB HOLYOAKE.

MR. GREEN, in a note to us, states that nearly all the names of persons in his *Directory* were put there "on their own application, or that of some friend who made the application for them, with a remittance of twenty-five cents for the insertion of each name." We stated our impression without intending to do injustice to any one, and now cheerfully print the above correction.

For *The Index*.

FREE THOUGHT RHYMES.*

In days gone by, the people thought
That only what the clergy taught
  Was worthy of belief;
They held the keys of heaven's gate,
And knew the mysteries of fate,—
  Eternal joy or grief.

Now, men have learned that all may pry,
With open ear and eager eye,
  Throughout all nature's realm.
There's no monopoly of light,
And he is safe who does the right;
  For Law controls the helm.

'Twas said that God from naught made earth,
And gave to varied life its birth
  Within six solar days;
He made things all at once, complete,
All very good to his conceit,
  So marvellous were his ways.

But Science says, throughout the past
The world has grown, in ages vast,
  By nature's forward plan;
The whirling star dust formed the world,
And life by slow degrees unfurled
  From Moneron to Man.

'Twas said that erring man eat fruit,
When tempted by a talking brute;
  God's curse upon him fell!
But mercy kept a chosen few,
For whom Christ's death should sin undo,
  And save their souls from hell.

But now we learn that man arose
From savage natures, and his foes
  By knowledge will be slain.
His path is ever up and on,
And conquests, by his study won,
  Redeem from ill and pain.

The railroad, telegraph, and press
Work mightily to render less
  Impunity of crime.
Extension of the reign of law
From evil deeds will men withdraw,
  And haste the Golden Time.

Man need not fear eternal wrath,
Nor vengeance lurking in his path,
  Should he presume to think.
But Nature gives her richest prize
To him who dares in search to rise
  And at her fountains drink.

Her works new revelations give,
A Bible that will ever live
  And shed increasing light;
Beyond the writings of the pews
Her precepts blessedness diffuse,
  And teach the true and right.

Ye earnest men, no longer shrink
From speaking what you truly think;
  Proclaim the truth you find!
And let free search, free speech, free thought,
By blood of ancient worthies bought,
  Advance the human mind.

R. C. A.

*Although written for *The Index* and in type weeks ago, the delay in the appearance of these rhymes led the author to believe they were rejected by us, and last week they were printed in another paper to which they had been sent.—ED.

MISCELLANEOUS.

THE PROTESTANT CHURCH OF GENEVA.—Under the heading, "An Anti-Christian Church," the *Spectator* has the following remarks: "Among the minor events that have recently come to pass on the Continent, none, perhaps, is more significant than the election, a few Sundays ago, of a new Consistory of the Protestant Church of Geneva. Two sets of candidates were in the field, the Conservative, or mildly orthodox, and the Liberal-Radical, or wisely heterodox. The election was by universal suffrage,—every Swiss citizen who chooses to inscribe himself as a Protestant, though he may never have entered a church in

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his life, having the right to vote; and it resulted in the return of every one of the so-called Liberal candidates, to whom was accorded all the support that the Government were able to command. But the Genevan Consistory, the successors of the Venerable Company of Pastors, who in olden times were almost supreme in Church and State, is now little more than an ornamental body; and the importance of the election consists in the fact that it marks another stage in the decadence of Swiss Protestantism, and confirms the conclusion, which has long been patent to local observers, that the Protestant Rome has become the most free thinking of European cities, and the Church founded by Calvin the least Christian of churches. Since 1874, three consistories have been chosen: in the first, as in the last, the free thinkers were successful; and, having regard to the *drift* of public opinion, it is probable that their triumph is final. M. Carteret's reorganization of the Protestant Establishment has borne more fruit than his disendowment of the Catholic Church. By a law adopted in 1874, creeds, tests, and the right of ordination were abolished; and the sole qualification required for the office of pastor was declared to be the possession of a degree granted by the University of Geneva, or recognized by that body. The Consistory was deprived of all disciplinary functions; and the ordering of the services left to the discretion of the pastors, each of whom, in the words of the law, "is responsible for his preaching and teaching to himself alone." When the enactment containing those provisions was discussed in the Great Council, M. Carteret and his colleagues avowed that their object was the suppression of Orthodoxy and the triumph of free thought; and, as the law was subsequently sanctioned by the popular vote, there is no reason to suppose that they misrepresented the views of their fellow-citizens. The older ministers still preserve some remnants of Orthodoxy; but nearly every minister, elected since 1874, is either an avowed agnostic or a declared opponent of Christianity. The Church is a chaos of doctrines: there are as many opinions as parishes; the old and new pastors have nothing in common, not even a belief in God. The presence of a few orthodox ministers, instead of leavening the mass, serves only to intensify the evil. The city churches are supplied by a succession of ministers, some of whom preach a diluted gospel, while others denounce all religion as superstition. That which one man builds up another pulls down. The consequence is that the people are sinking into a condition of cynical indifferentism. They not only believe that there is no truth in religion: they doubt if there be truth in anything, look upon belief as the mark of an inferior understanding, and regard "religious manifestations" with as much horror as that with which their Puritan ancestors regarded the sacrifice of the Mass."

EVOLUTION AND THE FALL.—The *Christian Union* is not blind to the conflict between the teachings of the Bible and the theory of evolution, and it seems to be in doubt which to reject. Commenting on Mr. Beecher's recently published letter defining his position, this journal asks: "If there was no fall, what is the true interpretation of the second and third chapters of Genesis and the fifth chapter of Romans? If there was no fall, there can be no restoration. Why, then, did Christ come, and suffer, and die? If there is no race separation from God, is there, can there be, any race reconciliation to God? We do not state these as unanswerable questions. But they are clearly questions that ought to be considered. Mr. Beecher declares that 'evolution strikes at the root of any such view of atonement as has been constructed to meet the fabulous disaster' of a fall. What view of atonement has the Christian evolutionist to offer in its place? Christians will not abandon their faith in a divine salvation of the race from sin, at the demand of any scientific hypothesis. We do not say that Christian evolutionism asks them to do so; but, since it does ask them to abandon the view of atonement to which they are accustomed as a restoration of an historically fallen race, they are not unreasonable in asking, before they do so, that some other and better view be given to them. Mr. Beecher has propounded a view of sin in consonance with evolutionism: he restates it in this letter. He will do more for Christian evolutionism than any one has yet done, if he will formulate and state a view of redemption which shall at once agree with evolutionism as a scientific hypothesis and with the forgiveness of sins as a divine revelation and a profound human experience. We are far from saying that this cannot be done; but it certainly has not been done as yet."

BOOK NOTICES.

THE CHILDHOOD OF RELIGIONS. By Edward Clodd, F.R.A.S. No. 47 of the "Library of Science." New York: J. Fitzgerald, 20 Lafayette Place. Price 15 cents.

Edward Clodd is well known by his admirable little work, *The Childhood of the World*. In this second work, the author treats of the origin and development of religious ideas among the principal civilized nations of ancient times, as developed by the researches of men of science. The work exhibits the perfection of literary style, combined with profound scholarship. In thirteen chapters, it details the legends of the past about the creation, the history of creation as told by science, the legends of the past about mankind, the story of the early races of man, the Aryan or Indo-European nations of Hindu religions, the religion of Zoroaster, of Buddha, of the Chinese, of the Semitic nations, Mohammedanism, etc.

VIX. By George E. Waring, Jr., formerly Colonel Fourth Missouri Cavalry, U.S.V. Boston: James R. Osgood & Co. Price 10 cents.

This pretty little pamphlet will delight the hearts of all who admire a good horse, and would do excellent service as a tract in the interests of Henry Bergh's pet society. It is taken from a larger work by the author entitled *Whip and Spur*, and is written in a strong, vigorous, and interesting style.

THE *Popular Science Monthly* for September has for its first article "The Germ-theory of Disease," by Dr. H. Gradle, who explains the theory and sums up the evidence on which it rests. Dr. Felix L. Oswald continues his pungent prescriptions and recommendations of "The Remedies of Nature" with a paper on "Asthma" and its treatment. In "Fire-proof Building Construction," Mr. William E. Ward describes and recommends a system of building with iron and *béton* without wood. "Insanity," by one who has been insane, offers suggestions, derived from the author's own experience, as to points in which the treatment of the insane and the management of asylums should be improved. Mr. E. T. Merrick presents a different view of "Our Marriage and Divorce Laws" from that which was given by Mr. Stewart in the June number of the *Monthly*, especially as relates to conditions in the Southern States. In "How the Earth was Peopled," by the Marquis de Saporta, the eminent French botanist and paleontologist, attempts to show in what way and by what means the human race became scattered at the earliest stages of its existence. In "Insects and Disease," Prof. A. F. A. King charges mosquitoes with being the most active and efficient agents in the dissemination of malarial poison. Several other articles are of practical or special interest. The editor vigorously sustains Mr. Adams in his attack on "The Dead Language Superstition."

THE *Atlantic Monthly* for September contains the following articles: "En Province," the third of Henry James' series of articles on French country scenery, this time treating of Bourges, Le Mans, Angers, and Nantes; "King's Chapel" is a poem by Holmes, which will be read with interest by old Bostonians; George Walton Green has a political article, "Our Nominating Machines"; Harriet C. W. Stanton writes a criticism of some articles by Phil. Robinson on "Poets and Birds"; one of H. H.'s most interesting "bits of travel" is given in this number, entitled "Glints in Auld Reekie"; Edith Thomas describes in her own delightful style the shores of Lake Erie, under the title "Along an Inland Beach"; "Merimée in his Letters" is the subject of a paper by Marie Louise Henry; Bradford Torrey, in "Character in Feathers," gives one of his pleasant open-air studies. The chief book reviews are of Comte de Paris' *History of the Civil War in America*, Mark Twain's *Life on the Mississippi*, Marvin Vincent's *Shadow of the Pyrenees*, Parke Godwin's biography of the poet Bryant, and Weed's autobiography; Crawford's serial, "A Roman Singer," and George P. Lathrop's "Newport," grow in interest; there is a short story by W. O. Stoddard, entitled "Annexed by the Tzar"; Mrs. Annie Field has a poem, "Chrysalides." The Contributors' Club discusses various interesting topics.

THE *Unitarian Review* for August is an interesting number. Rev. James T. Bixby concludes his study of "The Religious Genius of the Races." To those interested in the troublesome Indian question, Rev. Henry F. Bond's article on "The Ute Indians of Colorado" will afford useful information. The near approach of the two hundred and fiftieth anniversary of the permanent settlement of the Jesuits in this country has inspired Rev. G. H. Hosmer to give some account of "The Company of Jesus, its Founder and Associates." Rev. F. B. Hornbrooke writes on "Preaching." The "Editors' Note-Book" and Mrs. Lowe's department, "Things at Home and Abroad," touch on many of the problems and topics of the day.

MACMILLAN'S MAGAZINE for August gives the twenty-ninth and thirtieth chapters of Mrs. Oliphant's serial, "The Wizard's Son." The finished articles in this number are "The Pulse of English Art in 1883," "Irish Local Government," "Ranch Life in the Far West," "Two Turkish Islands of To-day,—namely, Chios and Samos." There are an interesting sketch of the life and achievements of "Francis Garnier, the Eminent French Explorer," a criticism "On some Recent Theatrical Criticisms," and two chapters of Julian Hawthorne's romance, "Fortune's Fool." Current matters are noted and commented on in the "Review of the Month."

PERSONAL ITEMS.

REV. ROBERT LAIRD COLLIER, D.D., formerly of Boston, has accepted a call to the Free Christian Church in Kentish-town, England.

ERNEST INGERSOLL will contribute to the September *Century* an interesting description of Prof. Alexander Agassiz's laboratory at Newport, R.I., which is thought to be a model of its kind. A portrait of the Professor will accompany the article.

MRS. HENRY WARD BEECHER is described as an aged, fleshy woman, with a kind and benevolent face, who carries her years with lightness. She appears in excellent health, and dresses as a sensible old lady should, comfortably and plainly. She is an exceedingly industrious lady, and writes interestingly and usefully upon household affairs.

JEREMIAH S. BLACK, who died last Sunday at Brockie, his residence near York, Penn., at the age of seventy-three, was an able lawyer, a brilliant advocate, and a courageous defender of his honest convictions. In politics, he was a Jeffersonian Democrat; in religion, a Christian of the Campbellite denomination. He was not a man of great breadth of mind, but he was without doubt thoroughly conscientious.

HARTMANN, the most popular and most interesting of living philosophers, was originally an officer in the Prussian army. Illness, compelling him to abandon his profession, led him to the study of metaphysics, just as Zeno, the founder of Stoicism, a Cypriote merchant of Phœnician origin, was converted into a philosopher by the ruin of his fortunes. It must be good news to all earnest students that Messrs. Trübner are about to publish an English translation of Hartmann's principal work, the *Philosophie des Unbewussten*.

A LADY correspondent of one of our city dailies tells in a recent letter the following pleasant incident of Herbert Spencer: "Coming from Charing Cross the other day, I got into a carriage, in one corner of which sat a slender old gentleman. His face looked familiar, but yet I could not 'place' him. The smoke from the tunnel gave me a slight irritation of the throat, and I coughed. I had thought the slender old gentleman asleep, but he had heard my smoky cough. He started up, and, diving into an inner pocket, drew forth a little round box, and, leaning over toward me, said, 'You have a cold, try one of these lozenges.' I was surprised into a stammering 'Thank you,' and with much difficulty drew a piece of lozenge from the many other kinds of pill that floated around in that box. The slender old gentleman opened the door for me, smiled grimly, and then I saw who it was,—Herbert Spencer."

GEN. ROSECRANS, of California, was in Boston last week to encourage the formation of a State Jefferson Association which shall co-operate with similar associations in other States in the work of building a great monument to the illustrious author of the

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Declaration of Independence, at the national capital. Gen. Rosecrans is urging upon Massachusetts Democrats that reverence to the memory of the founder of their party demands that Jefferson be fitly honored by a grand monument which shall perpetually impress upon the young men of the country the lesson of his political life. Gen. Rosecrans says he has no doubt that there are among Massachusetts Republicans very many who revere the memory of Jefferson, and who are at heart Jeffersonian Democrats. The *Herald* informs Gen. Rosecrans that both ex-Gov. Talbot and ex-Gov. Long are ardent admirers of the great Democrat, and are therefore eligible to membership in the proposed Jeffersonian Association.

PHOTOGRAPHS.

Cabinet Photographs of the following named persons are for sale at THE INDEX office, and will be sent by mail upon receipt of price:—

Darwin, 75 cts.; Huxley, Tyndall, Spencer, Holyoake, and Abbot, 50 cts.; Emerson, Parker, Garrison, Sumner, Curtis (G. W.), Weiss, Adler, and Hinckley, 35 cts.; Card Photographs of Adler, 25 cts.; of Higginson, Abbot, and Frothingham, 15 cts.

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Freedom and Fellowship in Religion.

This is a volume of Essays published by the Free Religious Association. It contains "The Nature of Religion," by D. A. WASSON; "The Unity and Universality of the Religious Ideas," by SAMUEL LONGFELLOW; "Freedom in Religion," by SAMUEL JOHNSON; "Religion and Science," by JOHN WEISS; "Christianity and its Definitions," by WM. J. POTTER; "The Genius of Christianity and Free Religion," by F. E. ABBOT; "The Soul of Protestantism," by O. B. FROTHINGHAM; "Liberty and the Church in America," by JOHN W. CHADWICK; "The Word Philanthropy," by THOMAS WENTWORTH HIGGINSON; "Religion as a Social Force," by EDNAH D. CHENEY. Also extracts from Addresses on the platform of the Free Religious Association, by Ralph Waldo Emerson, Lucretia Mott, Dr. Bartol, A. Bronson Alcott, Julia Ward Howe, Charles H. Malcom, Celia Burleigh, C. D. B. Mills, Horace Seaver, Isaac M. Wise, Robert Dale Owen, Wm. C. Gannett, Lucy Stone, F. B. Sanborn, Wendell Phillips, and others.

This book was published eight years ago, but is a live book still, and is a good answer to the question, What does "Free Religion" mean?

Price $1.50. Address "FREE RELIGIOUS ASSOCIATION," 4 Boylston Street, Boston.

BUILDING FUND.

THE Free Society of Dorchester was founded two years ago by Clara M. Bisbee, its present resident speaker; and, seeking greater facilities, also permanence as an institution, it now asks aid toward the erection of a small and simply constructed hall. Three thousand dollars will cover the entire expense, and friends of progress are respectfully invited by material gift practically to advance the cause at once of Woman's Ministry and of Free Religion. For further knowledge of the Society, address the President or Secretary of the Free Religious Association or Mrs. Clara M. Bisbee, Clark Street, Dorchester. Contributions sent to Mrs. Bisbee will be promptly acknowledged.

THE FREE RELIGIOUS ASSOCIATION

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

CONSTITUTION.

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

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

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary, an Assistant Secretary, a Treasurer, and twelve Directors. They shall be chosen by ballot at the annual meeting of the Association; and the President, Vice-Presidents, Secretaries, and Treasurer shall hold their offices for one year, or until their successors be chosen. The Directors shall be chosen for four years, and, at the expiration of that term, shall not be eligible for reëlection until after two years. One fourth of their number shall be chosen annually; but, at the annual meeting of 1882, the full number of twelve shall be chosen in sections of three respectively for one, two, three, and four years. The President, Secretaries, Treasurer, and Directors shall together constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. They shall have power to fill any vacancies that may occur in their number, or in the list of Vice-Presidents, between any two annual meetings. Six members of the Executive Committee shall constitute a quorum.

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

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

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

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at PROVIDENCE, R.I.

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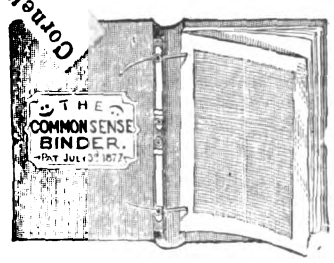
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CURRENT TOPICS.

IN the case of the horse-car companies of St. Louis, the court has decided that, since they are obliged under their charter to run their cars every day, being public carriers and a public necessity, they are exempt from the provisions of the Sunday law which requires the suspension of business on that day.

A RECENT traveller in Abyssinia, named Winstanley, found a man trying to whip a devil out of his insane sister, and tried to make him understand that she was not possessed, but only diseased. The unanswerable reply was: "If you believe the Bible, you must believe in possession by devils. If you do not believe in the possession by devils, you cannot be a Christian."

THE attempt to stop recreation on Sunday in Pennsylania has produced much bad feeling, and is met by a threat to enforce rigidly the Sunday law which was passed nearly a century ago, and which, although for a long time unregarded, has, on account of the divergent views of legislators, remained unrevised. It forbids travel for any other than a religious or necessitous purpose, and almost everything else except going to church on Sunday.

LAST week, the "extinct" volcano Vesuvius showed renewed indications of activity. The earth trembled so that buildings and the railway running up the mountain were injured. This fact is of great interest, considering that Vesuvius forms one extremity of a chain of volcanoes whose other extremity is in Ischia, and that, before the great eruption of Vesuvius which destroyed Herculaneum and Pompeii, Ischia was a scene of volcanic activity.

THE Dutch correspondent of the *Evangile et Liberté* complains that Rationalism is in a fair way of killing the national Church of Holland by turning many young men from entering the ministry. He says there are two hundred and sixty-six parishes without pastors; and the ministers who remain in the Church are split into three factions designated as Orthodox, Moderate, and Liberals, or Moderns. The latter are in reality Rationalists, and comprise more than a quarter of the recognized preachers.

THE telegraph has made another step in advance in China. It has had the honor of being mentioned in a memorial to the throne. Li Hung Chang recently mentioned in a report to the Emperor that he received certain information by telegraph. And, more wonderful still, that mysterious and awe-inspiring document, an imperial decree, written with the vermilion pencil, has actually been despatched by telegraph; for the Viceroy of Canton reports recently in a memorial that a decree had been conveyed to him in this way.

PROF. G. B. WILCOX in the Chicago *Advance* thus represents the evangelical status of Germany: "The Lutheran Established Church has no power over the people to compare with the Established Church of England. It drags itself along like a paralytic. Ministers preach on Sunday mornings and play cards or go out to drive or sail in the afternoon. One Dresden pastor, while receiving a salary as a Trinitarian, is an undisguised Unitarian. Prayer-meetings in which laymen take part are altogether unknown. A pastor would be as much shocked to hear a layman as some good Chicago brethren to hear a woman. A professor, in opening his lecture, would as soon think of invoking Vishnu as of lifting a prayer for wisdom to the Father of Light."

YEARLY visitations of locusts and grasshoppers are expected by the Russian peasant farmers; and the general method of defence from these mischievous pests, which were believed to be sent by God as the messengers of his ever-ready wrath against man, was by means of prayer and supplication to the supposed avenging deity. Images of saints were placed in the path of the crop-destroying insects; and, if these failed—as they generally did—to stop the destructive raiders, it was considered that God's wrath could not be appeased. But, this year, the infliction was so terrible that piety ceased to be a virtue; and men, women, and children have turned to with a will to exterminate the plague. If this had been resorted to previous to praying, the pests would perhaps have been done away with long ago.

A WRITER in the Newport Casino *Bulletin* suggests a plan to render the fox-hunt quite harmless, except to those taking an active part in it. He says: "Let the Hunt lease a piece of land in the outskirts of the town, diversified as much as possible by hill and dale, and build thereon a number of stone walls, rail fences, and other obstructions. A brook with real water might be persuaded to meander slowly through this spot favored by nature and art; and in a corner should be placed a cast iron fox, with detachable brush, pads, etc., which would be awarded to the most skilful riders and returned to the field on the next day. The fox, of course, would be of comparatively little importance, and might be dispensed with entirely In this way, all the unpleasant features of the present method are obviated. The exercise remains, and the whole thing would be no more ridiculous than at present."

ACCORDING to a Catholic missionary publication of Lyons, which gives some interesting statistics of the distribution of the population of the world among the different religions, there are 212,000,000 Catholics, 208,000,000 Protestants, 200,000,000 Mohammedans, 423,000,000 Buddhists, 163,000,000 of the Brahministic faith, and of heathens, pure and simple, 230,000,000. This is a larger estimate of the entire population of the world than is currently accepted. Quite interesting is the comment made on these figures: that the faiths are bounded by geographical lines; that in three hundred years no nation has changed its religion, no country has gone from one faith to another; that Mohammedanism has spread in Africa, Buddhism in China, but none of the old changes are renewed; that the great changes in history and society, in politics, geography, faith, and social condition, have all been made, the world was changed once by the philosophy of a few thousand Greeks, later by the conversion of a few thousand Jews and Romans to Christianity, later still by Mohammed, lastly by Luther. All these movements have spent their force: now, religions grow not by conversion, but by inheritance. Certainly, these statistics do not afford ground for the expecting that the non-Christian two-thirds of the world will ever become Christian.

A CORRESPONDENT of the Springfield *Republican*, writing in regard to the Spiritualists' Camp Meeting at Lake Pleasant, says: "For years, outsiders have commented on the amount of driftwood which gathers about this camp every year, and the more conservative of the managers have realized that there must be a cleaning out of the place; and whether the weeding-out process is now to be vigorously prosecuted seems to be the real question of the whole fight. About the camp, the two opposing parties are known as the 'Bundyites,' after Col. Bundy of Philadelphia [Chicago], and the 'Free-lovers,' though many who are thus classed under the latter banner do not belong to that class in the ordinary idea of the name. . . . As usual, there is a legion of mediums, the hot-bed of which is down through Montague Street, where you find every variety, from the one who claims to be governed by the spirit of Jesus Christ direct to the one who is under the control of 'me big Injun.' It is high time for those in authority to say that much of the chicanery and clap-trappery should go for good. Aside from this quarrel which has been precipitated among the leaders of the association, the camping season has been a very successful one, more people than ever having stopped on the grounds through the season, and many more expect to put up permanent buildings another season; but many will remain some weeks longer, and the hotel will be kept open." In the contest referred to above, the party "known as the Bundyites" was overwhelmingly triumphant, as shown in the election of officers last week.

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ON BRITISH SOIL.

The objective point of the editorial "outing" had, from the beginning, been Campobello. But the attractions of the White Mountains and of Mt. Desert led to an unexpected loitering on the way. The objective point, however, was reached at last, and has not lost its share of the "outing." We remembered that our schoolmasters used to solve the question of tardiness by making delinquents stay an equal time after school, and we could think of no better way to meet the fact of our editorial truancy than to stay after the time appointed for returning Bostonward just as many days as we had played truant. Consequently, what had been intended for three weeks was lengthened out to four. And Campobello has proved itself every way worthy of the added week. It has most satisfactorily completed the trinity of delights we had resolved to bring into this editorial journeying. The White Mountain region is grand, with inimitable pictures of beauty interspersed. At Mt. Desert, grandeur and beauty are combined in rare and exquisite proportions. Campobello gives you beauty predominant,—that which you would like to live near and with always,—though it has also spots of wildness and boldness which one wants to visit rather than to look upon continuously. The three places present three different types of natural scenery, each so distinct that it is difficult to compare them, and each so entirely good of its kind that it is hard to choose among them. Yet the three are one,—an illustration which we may expect to see adopted for the theological Trinity by some orthodox preacher, who will quote it, perhaps, as the concession of a free thinker.

We had seen Campobello twice before from Eastport and from the St. John steamer, and knew how beautiful it is for situation and how attractive across the waters are its green pastures and wooded hills; but we had never set foot on its soil. Our geography, too, had failed; so that we were not sure, until a map was consulted, whether it were the jumping-off place of the United States or the jumping-on place of British America. Of course, the map decided in favor of the latter alternative, and we had to admit that this lovely island belongs to Queen Victoria's dominions. These fishermen and farmers, the permanent inhabitants of the island, whom we have been meeting for the last eight days, are a part of the people whom the Queen, in her speech just now proroguing Parliament, calls "my subjects." The question naturally occurred to us whether these "subjects" would like to be "emancipated," and become *citizens* of the United States; and also whether they would have any more actual freedom than they now have, if the Queen were an elected president-ess, and should speak of them as her fellow-citizens instead of using the quaint phrase "my subjects," and were to say "the British army" where she now says, with a queer survival of antique language from which the meaning has gone, "my army." But we have not put to any of her "subjects" at Campobello either of these treasonable questions. We remember, however, several years ago getting into conversation with a Nova Scotia lumberman, when, somehow, such treason did get into the talk; and the lumberman freely confessed his desire for annexation to the United States, and added that this was a common feeling among his neighbors.

But whatever may be the feeling, latent or expressed, on this question of annexation to the United States among the Queen's six hundred Campobellian "subjects," there can be no question to a traveller from the States that the island gives abundant evidence of existing loyalty to England. Such a traveller cannot be many hours on the soil without being reminded in more ways than one that he is in a foreign land. It is only a ten minutes' ferriage from the American shore,—less even than that if one crosses at Lubeck Narrows; —yet, as soon as he leaves the boat, he will perceive that he has gone abroad. The flags that are flying are British; and they seem a trifle too numerous to satisfy the normal demands of the resident population. It looks as if they were intended to give notice to the invading summer guests that not only is the island now a part of the Queen's dominions, but that it will not easily be made otherwise. Even the roads are no longer roads, but the Queen's highways. And carriages on them, when meeting, turn to the left in the good old English fashion, instead of following the rebellious Yankee way of going to the right. The simple and inexpensive edifice of the Episcopal church of St. Anne is the established church, with rector and rectory; while the Baptist house of worship, though quite as large, is only a dissenting chapel. And possibly an inquisitive Yankee might be disposed to ask whether the less thrifty appearance of the native population, as compared with the smart-looking towns of Eastport and Lubeck on the Maine shore opposite, is not the result of the difference in political conditions on the two sides of the bay.

But, to the people who come to Campobello to enjoy its beauty and salubrity, we apprehend it makes not a particle of difference whether the island belongs to Old England or New. Perhaps to many of them, coming from the United States, it is an added attraction that they can so easily "go abroad." They may miss, possibly, some of the virtues of their own country, and yet may gladly escape for a time from some of its evils. It has been curious to note, in our own case, how the inability to get any daily newspapers from the States until the day after their publication, and somewhat irregularly at that, has begotten the indisposition to read them much after they did come. It has been good to forget for a while politics, catastrophes, crimes, panics, failures, the Andover creed, General Butler, and all other evils and misfortunes of the time. Campobello is a place for rest as well as for refreshment and exhilaration, a place where one could settle down for a long summer and find every day a joy. Not eight days nor eight weeks could exhaust its possibilities for giving healthful delight to body and mind. The drives and walks over the island, the water-excursions from it by sail or oars or steam, are numerous and varied, and reveal new beauty at every turn. To whatever country the soil may be subject, it is a piece of nature's loveliness, and as such may be enjoyed and possessed by the people of all countries. There is impressed on our own mind a sunset picture, seen from the hotel piazza on the evening of our arrival, of which we cannot lose the ownership. It is hung in the gallery of memory near to one once seen from Lake Maggiore, which has ever since been our ideal sunset. We say nothing of the proverbial fog of Campobello; for our eight days had but one of fog, and that did not prevent a pleasant ramble in the woods. The hotels, too, which are exceptionally good, make their guests very comfortable, even in a fog,—expecting them, however, to be willing to pay for the comfort.

There are, as we hear, interesting Indian traditions and stories connected with the island; but we have had no opportunity to search them out. Mr. Charles G. Leland, who has been spending the summer here, is devoting himself specially to them, and will give them, doubtless, in some form to the public. Some of the Passamaquoddy Indians are on the island, as at Mt. Desert, plying their vocation of selling fancy baskets and other wares to the summer guests. A portion, at least, of these Indians (we could not learn how many) have been converted to the Catholic faith. Perhaps the young athlete who paddled the canoe for us at Mt. Desert was of that church, and so may have been more familiar with the forms than the doctrines of his faith. But how all-pervasive has been the power of the Roman Church was strikingly illustrated by what was related to us by a Philadelphia lady, one of the guests at the Tyn-y-coed Hotel. She was fond of visiting and talking with the Indians; and, on the previous Sunday, one of the Indian women had sung for her with great correctness and with a weird pathos of voice a Catholic hymn in the Latin language, which some convent sisters had taught her. We who hold liberal beliefs like to think that the new thought—the doctrine of evolution, the scientific philosophy of the universe—is spreading very rapidly; and in some ways it is. But how long will it take it, even at its present pace, to reach so far as has the old thought? Has it as yet found so strong a motive for propagating itself? How long before it will overtake and rationally interpret that Latin hymn which the Catholic devotees have impressed on the Indian woman's brain?

WM. J. POTTER.

SPENCER'S PHILOSOPHY.

The June number of the *Revue de Belgique* contained an essay on this subject by Count Goblet d'Alviella, whose words are always welcome to the readers of *The Index*. Among the introductory sentences are these:—

"The name of Spencer is to-day as famous among Englishmen as any other in literature or politics. His system has conquered with a high hand the scientific world of England, revived those fountains of lofty speculation which were deemed exhausted, and taken possession of the theology of those sects which endeavor to move with the age. From its native country, it has sent out rays beyond the seas. In the United States, where Spencer received a few months ago the triumphal ovation reserved by Americans for the great examples presented by the Old World, it has given birth to a new form of worship, the religion of evolution. In Germany, it has begun to divide with pessimism the inheritance of Hegelianism. In France, it is making a breach in the ancient tradition of Cousin's eclecticism, and forming more and more completely the basis of all polemic philosophy. Wherever the new doctrine has planted itself, it seems to have transformed old controversies entirely, and driven out of public favor the materialism and spiritualism to one or the other of which views thinkers have hitherto adhered, and even to have taken away from the disciples of Comte the positions of which they had gained possession in the disorderly condition of the antiquated systems of metaphysics. Outside of orthodox theology, there is nothing but the schools of philosophy derived from Kant which has been able to hold out against the invasion; and, even if the fortress of the categorical imperative has furnished a base of operations which may be called impregnable, it must be confessed that the outworks, hastily constructed by the successors of the sage of Konigsberg, have not been defended so successfully. Nor is philosophy the only branch of human activity where Spencer's system has made its influence felt. In politics, it has furnished principles for all sorts of make-shifts, substituted the idea of evolution for the weapons of revolution, shown how the upward movement of democracy is limited according

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to capacity, and by contesting all theories of abstract justice taken away from the aspirations of socialism that ideal prestige which gave them their power over former generations. In art and literature, it has given birth to the impressionist school, by propagating the conviction that we see things not as they really are, but as they are presented to us in our impressions. Perhaps it is about to call forth a more powerful and fruitful movement, by reviving that pantheistic sentiment of nature which gave so much glory to pagan Greece. And finally, by demonstrating the limitations of our knowledge, it has rescued the abstract sciences from their devotion to the absolute, at the same time that it has made the reconciliation between reason and religion easier, by admitting the existence of a supreme reality which is neither mind nor matter, but superior to both."

D'Alviella's statement of the fundamental principles of the New Philosophy is masterly, but is too long for insertion in this journal, where they have been already often set forth. It is good news to hear that he will soon give some account "of the many important works of that school of philosophers and theologians, in England and America, who are striving with increasing popularity to bring to light the resources which the religious sentiment, freed from the old dogmatic superstitions and brought back to its true office of moral and philanthropic stimulant, may find in Spencer's philosophy." In this connection, the recent letter of the great evolutionist to Rev. M. J. Savage is quoted, and the *Religion of Evolution* is mentioned as a remarkable work. Next, we are told how Spencer's philosophy differs from positivism in that:

1. Spencer rejects the classification of the sciences, and also the law of the three stages of thought proposed by Comte.

2. Spencer regards the philosophy of the mind as the foundation of all knowledge, whereas Comte makes psychology a result of the general teaching of all the other sciences.

3. Spencer rests on a theory of transformation which lacks experimental basis and has never been established by direct observation, but no positivist expects that the mystery of the origin of life will ever be solved.

4. Not only the origin, but the purpose of the world is beyond the limits of knowledge recognized by positivism, which maintains that experience gives no data for laying down the ultimate law of the universe.

5. And these limits of knowledge are further transgressed by Spencer, when he attributes positive existence to the unknowable, and still more when he asserts its unity, its omnipresence, its endless duration, and finally its relation to all phenomena as the cause of these effects, and substance underlying these manifestations.

6. In morality, both schools admit individual interest as the motive for our actions, and social utility as the test of their value. But, according to Herbert Spencer, we promote the general welfare by seeking individual happiness: according to the positivists, on the contrary, it is the happiness of our race which we must follow in order to secure that of the individual. Spencer, moreover, in order to insure moral progress, counts on the revelations given by science of the true laws of social life and the advantage of keeping them. But the positivists insist on the weakness of all such reasoning, whenever selfishness or blind desire makes us seek our happiness in some immediate personal gain, incompatible with the general interest. Hence, they deem it necessary to appeal to the sentiment of duty and the spirit of self-sacrifice, which have little place in Spencer's system, but which the followers of Comte accept as the principal springs of all progress, whether social or individual, and the great permanent motors of humanity.

To this list of the defects of evolutionism in the eyes of positivists is added a corresponding one, of still greater length, made from the stand-point of transcendentalism. The article on Evolution, in the eighth volume of the new edition of the Encyclopædia Britannica, by Huxley and Sully, is also cited at great length, to prove that Spencer's system is not considered perfect, even by its advocates. The Count d'Alviella admits that "no such criticisms can deprive the founder of evolutionism of the glory of having formulated one of the most grand as well as best established syntheses to be found in the history of science and philosophy."

He does not, however, consider this system so fully worked out that it should be substituted for those now taught in colleges. A better plan in his opinion would be to teach the history of philosophy so fully and impartially as to make each student competent to decide for himself between the various systems now in vogue. The practice, still almost universal in American schools of philosophy and universities, of presenting some one system of metaphysics, as if it constituted the sum total of truth, is simply a survival of mediæval intolerance, a relic of barbarism.

F. M. HOLLAND.

THE SECRET OF THE EAST;

OR,

The Origin of the Christian Religion and the Significance of its Rise and Decline.

CHAPTER VIII.

The Protestant Revolt.

Tyranny begins her arguments by fettering free speech. Begin your reply by breaking your fetters.—*Mirabeau.*

The analogies of body and mind are most strikingly exhibited in the development of physical and moral *poison-habits*. At first, every poison is repulsive. Children abhor the very smell of alcohol. The first effect of tobacco is that of a nauseating drug. The disgusting taste of opium prevails through every disguise. Nature protests against the incipience of an insidious "second nature," and this protective instinct often saves where neither law nor science yield their aid. In the slum-alleys of our great cities, and beset by daily temptations, the children of poverty and ignorance often preserve their physical purity by an innate repugnance to vice; and even in Northern China there *is* a "Vigilance Society," whose members, in defiance of law, pledge themselves to antagonize the abettors of the opium traffic and use all possible means to restrict an evil which they cannot suppress. Gross vices do not achieve an easy conquest: the protests of a faithful conscience warn us again and again; but, if that protest is persistently disregarded, nature at last adapts herself to the abnormal condition, and the instinctive repugnance gives way to a morbid craving for the unnatural stimulus. Healthy food grows insipid. The toper becomes a slave to his drug; and, by educational influences, the baneful habit may develop into a hereditary or even national vice.

In a similar way, such moral poisons as hypocrisy, the miracle-mania, and pessimism have to overcome the resistance of every healthier instinct before they can enslave the mind of a whole nation. In Southern Europe, the doctrines of the Gallean Church have achieved this victory. Among the Caucasian races of the Mediterranean peninsula, millions of our fellow-men have lost the normal instincts of their species, and have come to enjoy the poison of anti-naturalism. The Greek and Roman monks vied in self-abasement, self-mutilation, and the voluntary sacrifice of their reason, as their forefathers vied in science and heroic games. Patriotism has withered under the influence of anti-natural dogmas. Unmanliness has ceased to be a reproach. Manly self-reliance and athletic sports have lost their charm. The prescriptions of the Jesuitical poison-mongers have made simple truth insipid: their victims have contracted a morbid craving for supernaturalism, and love cant for its own sake. The Celtic races, whose forefathers had become inured to the vicissitudes of anarchy and despotism, have accepted the yoke of the cross and reserved their protestantism for the struggles of the political arena. Their priests have maintained their influence by catering to their national prejudices.

But the Germanic races of Northern Europe have never been really converted. Their forefathers were compelled to submit to the logic of superior force; but their acquiescence was that of the North-China Vigilance Society—a latent protest. Their conqueror had to baptize them in their own blood, and they yielded only after all their able-bodied men had literally been cut into pieces. In the winter of 772, the apostle of Northern Germany crossed the Weser with an army of sixty thousand men, and founded the bishoprics of Halberstadt, Minden, and Paderborn; while the natives disputed every inch of the ground, and only retreated after the devastation of their villages had deprived them of the means of subsistence. Two years after, they rallied their forces, expelled their priests, and chased them across the Rhine, when the return of Charlemagne compelled them once more to yield their homes to the spoiler and take refuge in the wilds of the far North-east. Here, they were attacked in 776, and repelled the invaders with such slaughter that the royal propagandist thought it wiser to confine his efforts to the Westphalian lowlands. New bishoprics were founded; and the remaining inhabitants shared the fate of the peasantry in the priest-ridden Frankish crown-lands, and were treated worse than brute beasts, till the menaces of the Spanish Moors called their oppressor across the Pyrenees. As soon as he was gone, all Saxony rose in a fierce insurrection. The hero Wittekind united the scattered tribes, and advanced as far as Osnabrück, but was soon confronted by all the forces of the Frankish Empire; and, during the next seven years, a war of extermination turned his native land into a desert. When the insurgents had been driven into the furthest recesses of the Hartz Mountains, the priests returned; and the "converted" Saxons tilled their land as duly baptized bondsmen till 792, when the intolerable despotism of their oppressor goaded them into a fresh rebellion. But the dire tactics of the iron-clad Franks prevailed again, and the war now became a remorseless man-hunt. The natives were waylaid at the ruins of their homesteads and at the river-fords. Thousands of women and children were dragged off into exile, and the male captives were slain like wolves. In Quedlinburg alone, *four thousand* prisoners were beheaded in one day.

There was no gainsaying such arguments, and the next twenty generations of the Saxon yeomen acted on the principle that "Christian submission to the powers that be" may sometimes be the safest plan. But no other slaves have so loathed the chains they could not break. When famine and defeat began to thin the ranks of Prince Wittekind, the Franks erected large crosses, as rallying-places for "converts"; *i.e.*, deserters, who wished to accept baptism and the bread of bondage. *Zu Kreuze kriechen* (crawling to cross) has ever since been the most contemptuous term in the German language. *Pfaffenthum* and *pfäffisch* (from *Pfaffe*,

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a Romish priest) have become the synonymes of obscurantism and Jesuitical intrigues. The heroes of the national ballads were not the whining saints of the Romish Church, but men like Robin Hood or Ritter Siegfried and Tannhäuser. The favorite political leaders were free thinkers, like Otto I., Frederic Barbarossa (as afterward Frederic the Great), or Goetz von Berlichingen, Ulric Hutten, and George Frundsberg, who openly adopted the motto, "Gottes Freund, der Pfaffen Feind."

The descendants of the manful old Odin-worshippers still prayed to a hero-protecting, bounteous All-father rather than to a joy-hating, cant-loving "head-of-the-clerical-interest." Long after the litanies and groaning procession hymns of Southern Europe had silenced the lyre of Anacreon, and even in Southern Germany passion-plays had superseded the lays of the minnesingers, the songs of the North still breathed a fervid love of nature.* Throughout Northern Europe, and long before Luther, independence and protestantism were as invariable concomitants as faith and slavery. The German nobles paid neither spiritual nor material tithes. A few of them kept private chaplains, in order to complete the *clientèle* of a liberal household, or for educational purposes (as their successors still employ candidates of theology); but their practical habits were the very antithesis of monkish humility, and that anti-natural renunciation of earthly happiness which the Church represented as the highest type of human virtue, "Self-help" was their motto. They redressed their own wrongs, and maintained their rights even against their sovereign. In their castle halls, the rule of free speech recognized no higher law whatever. They did not devote their holidays to the self-afflictions of nature-hating fanatics, but to the recreations of their free ancestors,—to the chase, to songs, and athletic sports. At a time when the Spanish cavaliers competed for the honor of marching in procession with the pageant of an auto-da-fé, Francis von Sickingen risked his head rather than surrender the free thinker Hutten, and Martin Luther found a protector in every German nobleman.† As soon as the cities of the Hanseatic League became strong enough to resist the tyranny of the Church, they exhibited the same spirit of defiance; and several of the North-German free towns renounced the advantage of a papal recognition rather than comply with the demands of the Inquisitor-general.

The priests, in the mean time, had not been idle. Their recognized efficiency as the allies of despotism secured them the connivance of every despotic ruler; they controlled the educational institutions; they influenced legislation; they founded convents and seminaries. But, in spite of all that, their Church remained an exotic plant, and had constantly to be fertilized by papal subsidies. Like the North-China Temperance League, the nations of Northern Europe were forced to connive at a pernicious poison-traffic, but never ceased to detest the poison. The temptations of the anti-naturalists had failed to corrupt their healthier instincts. Hence, the apparent parodox that the latest converts were the first to revolt; while those who had suffered most under the yoke of the Church were unable or unwilling to break their chains. For those chains were the fetters of an inveterate poison-vice. "Hear me first a few words," said a young man, whom Dr. Mussey had admonished about his intemperate propensities, "and then you may proceed. I am sensible that an indulgence in this habit will lead to loss of property, the loss of reputation, the loss of domestic happiness, to premature death, and to the irretrievable loss of my immortal soul; and now, with all this conviction resting firmly on my mind and flashing over my conscience like lightning, if I still continue to drink, do you suppose anything you can say will deter me from the practice?"

In similar words, Cardinal Retz might have answered the arguments of Erasmus. For the nations of the Latin races, the chance of salvation had come too late. The brain—their enlightened men—clearly saw the coming tophet of degeneration and national bankruptcy; but the body of the people were intoxicated with the fumes of the Moloch fire, and pursued the road to ruin like blindfolded victims. The poison of anti-naturalism had fastened upon their souls. They had lost not only their liberty, but their desire for liberation. The systematic murder of all avowed free thinkers had emasculated the national mind. They were contentedly ignorant. They had ceased to despise mental prostitution. They had come to enjoy the ceremonies and wretched mummeries of their Church. Spain and Portugal have sunk to the level of the East-Buddhistic nations. Ireland, Southern Germany, and Southern France still sleep; and Greece will awake no more. In Italy, however, the reaction of the Protestant propaganda has led to a quasi compromise,—the intellectual emancipation of the educated classes. By a system of mutual concessions, the lower orders have been abandoned to the wiles of their clerical obscurantists; while scholars indulge in a scepticism that transcends all that Southern Europe witnessed in the days of Lucretius and Diagoras. The writings of Leopardi, Mundt, and Taine throw a curious light on this anomaly of social life, even in Rome itself.*

In Switzerland, Hungary, and other countries of mixed races, a part of the populace had actually to be bribed to achieve their own salvation. Others merely exchanged creeds, and often adopted a gloomier though more consistent form of the old superstition, or yielded only to the eloquence of an inspired apostle.

But, in the North, such arguments could be dispensed with. The nations of Northern Europe waited not for a reformer, but for a liberator; and, when the intellectual support of a few prominent scholars and the political support of an influential prince had given Luther's enterprise the least chance of success, the moral support of the people took the form of a jubilant uprising, and the Protestant Revolt broke out like the torrent of a long-obstructed river. The common people took little interest in the theological subtleties of the dogmatic controversy: they had no cause to hope that the doctrine of the New Testament could in any degree be reconciled with human reason; but, with the broad instinct of self-preservation, they seized upon the main fact that the success of the insurrection meant liberation from the thraldom of an intolerable yoke. Their clear-seeing men foresaw that the wedge which now divided the power of the Church would soon split it into smaller and lighter pieces: they felt sure that, in the course of time, the antiseptic of free inquiry and the tonic of secular pursuits would eradicate the taint of anti-naturalism; and, in the mean time, they accepted the dogmas of Luther as a man accepts the cow-pox,—as a protection from the danger of a more horrible disease.

Martin Luther was not the first sect-founder who builded more wisely than he knew. Pythagoras, who intended to introduce the superstition of the Hindu Gnostics, succeeded only in reforming the hygienic habits of his countrymen. Mohammed, the Unitarian revivalist, was inspired by a purely religious zeal. He recommended neither physical education nor the culture of the intellectual faculties, but he was wise enough at least not to depreciate them. They recommended themselves as means to his ends; and, a hundred years after his death, the civilization of Islam rivalled the culture of Greece and Rome. Luther's chief purpose was to propagate his dogma of salvation by faith, etc., and to restore the theocracy of the early Christian churches; but, before he could plant, he had to uproot, and this weeding of the soil revived the suppressed germs of Naturalism and Philosophy. And though, like Moses, he called himself a humble servant of God, it is certain that neither the diatribes of Martial and Demosthenes, nor the philippics of Danton, Mirabeau, and Lord Brougham, have ever equalled the tremendous emphasis of his invectives; and to this negative preaching he owed his wonderful popularity.

"Freedom awakened in every breast";* the mere rumor of the first success gained over whole cities and provinces; the nations of the North flew to arms, like the old Saxons at the return of their heroic chieftain; Northern Germany became the arena of an international war; and after a struggle, in which the very earth seemed to rise in defence of her children, the enemies of nature were over-

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*In the *Streitfragen* (Minden, Wilhelm Köhler) for January, 1881, Prof. Kepler quotes the following "Alte Jäger-Lied" (Old Hunter's Song):—

"Nun steig' ich nimmer wieder ins graue Dorf hinab.
Im Walde will ich wohnen; im Wald grabt mir mein Grab:
Wo mir des Pfarrer's Kühe nicht drauf zur Weide gehn;
Das Wild soll drüber springen, kein Kreuz im Wege stehn!"

Literally:—

"Now, nevermore shall I return to the gray old village.
In the woods let me live; in the woods dig me my grave:
Where the cows of the priest cannot batten upon its grass;
Above it let the wild deer play, no Christian cross stand in the way."

†At a time when a man had to choose between slavery and lawless independence, the chivalry of Northern Europe often maintained that independence at the expense of their fellow-men; but, in better times, they have produced many of those truest friends of liberty who demand freedom for others as well as for themselves,—*e.g.*, Coligny, Volney, Hutten, Holbach, Philip of Hessen, Stein, Humboldt, De Ligne, Mansfield, Bollingbroke, Byron, Halifax, Queensbury, Egmont, Barneveldt, Kossuth, Bathyani.

*In the fifteenth century, the revival of classical studies led to a somewhat similar result. The Colonnas and Medicis protected several avowed free thinkers, and the Dictionary of the French Encyclopædists has preserved the following anecdote: "Prince Pico de Mirandola once met Pope Alexander VI. at the house of the courtesan Emilia, while Lucretia, the holy Father's daughter, was confined in child-birth, and the people of Rome were discussing whether the child belonged to the pope, to his son Cesar, or to Lucretia's husband, Alphonso of Aragon, who was considered ——. The conversation immediately became animated and gay. Cardinal Bembo relates a part of it: 'My little Pico,' says the pope, 'whom do you think the father of my grandson?' 'I think your son-in-law,' replied Pico. 'What! how can you possibly believe such nonsense?' 'I believe it by faith.' 'But, surely, you know that an —— cannot be a father.' 'Faith,' replied Pico, 'consists in believing things because they are impossible. You require me to believe more incomprehensible mysteries. Am I not bound to believe that —— had no earthly father at all; that a serpent spoke; that from that time all mankind were damned; that the ass of Balaam also spoke with great eloquence; and that the walls of Jericho fell down at the sound of trumpets?' Pico thus proceeded with a long list of all the prodigious things in which he believed. Alexander absolutely fell back upon his sofa with laughing. 'I had better believe all that as well as you,' says he; 'for I well know that I can be saved only by faith, as I can certainly never be so by works.' 'Ah, holy father,' says Pico, 'you need neither works nor faith: they are well enough for such poor profane creatures as we are; but you, who are absolutely a vice-god, you may believe and do just whatever you please. You have the keys of heaven, and St. Peter will certainly never shut the door in *your* face. But as for myself, who am nothing but a poor prince, I freely confess that I should have found some very powerful protection necessary, if I had employed the stiletto and nightshade as often as your holiness.' Alexander VI. understood raillery. 'Let us speak seriously,' says he to the prince. 'Tell me what merit there can be in a man's saying to God that he is persuaded of things of which, in fact, he cannot be persuaded? What pleasure can this afford to God? Between ourselves, a man who says that he believes what is impossible to be believed is a humbug.' Pico de Mirandola at this crossed himself in great agitation. 'Mi Dio!' says he, 'I beg your Holiness' pardon, but you are not a Christian.' 'Upon my faith,' says the Pope, 'I am not.' 'That's what I suspected,' says Pico de Mirandola."

*Es gereicht den alten Deutschen zum Ruhm,
Dass sie gehasst das Christenthum,
Bis Kaiser Karolus leidigem Degen
Die edlen Sachsen unterlegen;
Auch haben sie lange genug gerungen,
Bis endlich die Pfaffen sie bezwungen
Und sie sich unter's Joch geduckt:
Auch haben sie immer einmal gemuckt.
Auch lagen sie nur in halbem Schlaf
Als Luther die Bibel verdeutscht so brav;
St. Paulus, als ein Ritter derb
Erschien den Rittern minder herb:
Freiheit erwacht in jeder Brust;
Wir protestiren alle mit Lust.—*Wolfgang Goethe.*

(Recommended to the translators of the Goethe-worshipping Concord School of Christian Philosophy.)

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powered: the demon of the Buddhistic pest had found its victor.

The leaders of the Reformation intended a Christian-Patristic revival, but the soul of its success was a *protest*. FELIX L. OSWALD.

GARIBALDI.

When I was last in America, Dr. Hollick took me to Staten Island to visit Garibaldi's host of earlier and adventurous days. I gathered in the gardens flowers to send to Menotti Garibaldi, whose act of personal friendship when he was in London I can never forget. We have lately celebrated the first anniversary of Garibaldi's death, which was marked by honoring celebrations in Rome and London. The Italians in the metropolis have had a large marble medallion executed, which, by permission of the Duke of Sutherland, has been put over the door of the room through which Garibaldi passed on his entrance as the guest of the Duke, in 1864. Not only the General, but crowds of us who were his personal friends were admitted for days; and many fêted by the splendid hospitality of the Duke and Duchess in what Mr. Gladstone well described as their "palatial residence." The likeness of "The General" is very good. His Grecian profile, his soldier's face, and imaginative head are all in the basso-relievo portrait. Signor Cesare de Tivoli introduced the assembly of his countrymen to the Duke. Prof. Leoni Levi read a well-expressed address to the Duke and Duchess, her Grace having first withdrawn the flag. It was a flag, and not the mere cloth with which sculptors usually hide their unveiled works. In reply, the Duke of Sutherland spoke in a bold voice, and said graceful and regarding words of his personal knowledge of the General as his guest at land and sea, and when Garibaldi was his host at Caprera. Then, Mr. Gladstone spoke. He stood as he stood in the Birmingham Town Hall when addresses, some time ago, were made to him, but not with that peculiar, incredulous expression which he wears when he hears praises which he deems beyond his merit, though none others before him have misgivings thereupon. On that day, his gleaming eyes, which have lost none of their fire (which, even where he is unknown, arrest the attention of all who meet their glance), read every face around him as he listened to the words spoken. Though he had come in from the fatigue of a Cabinet Council, he expressed himself with a force and fervor which were the wonder of the hour. At one point, he said he would relate "an anecdote." "No," he added instantly, "a conversation." This was the only word he changed, or that was changeable, in his speech. In one report of his speech, where speaking of those now departed who were the friends of Garibaldi when all England first knew him, he is made to say that "they had not departed without leaving behind them the tenderest fancy and the most ineffaceable recollections." The reporter had lost a word, and it is difficult for another to find an equivalent for one Mr. Gladstone has used. Of course, the dead cannot leave their "tender fancy" behind them. What Mr. Gladstone said was, "They left behind them the tenderest, fondest, and most ineffaceable recollection." Mr. Gladstone, who excels all other speakers in his perfect knowledge of what he speaks upon, delineated more completely than any one else has done the main characteristics of Garibaldi,—his noble simplicity of manner and the utter absence of fear or cruelty in his nature. Those who knew Garibaldi when he had no English friend to whom he would appeal, save Mr. Cowen, M.P., could not divine more truly the nature of the hero of forlorn hopes than Mr. Gladstone did. Mrs. Gladstone, for whom Garibaldi had always words of honor to speak, was present at the proceedings at Stafford House. The Duke gave refreshments to his visitors. The strawberries, and especially the grapes, were of surpassing flavor, which Italy itself could not excel. One could not help thinking how glad Garibaldi would have been to have plucked one dark, delicious cluster for the poor, brave Anita in the last feverish flight, which was fatal to her. If the dead still linger about the earth, her faithful and happy shade must have been near the Duchess of Sutherland on that day.

GEORGE JACOB HOLYOAKE.

"SHALLOW" AND "MIXED."

The *Christian Register*, which, it is but just to say, is *usually* fair and courteous to all classes of thinkers, contained last week the following editorial paragraph:—

> When a stalwart and trained intellect like that of the late Judge Jere. Black is able to look both life and death in the face with an unfaltering faith in God's existence, God's work, and God's goodness, the shallow sceptics whose unbelief is rooted in an egotistic estimate of their own mental abilities may well be a little modest in pluming themselves upon their superiority to the mass of Christians. The greatest minds in the world have been the most reverent believers,—not in dogmas, but in God.

Raising no question here as to the reasonableness or unreasonableness of "an unfaltering faith in God's existence, God's work, and God's goodness," we may observe that an intellect can be too much "trained" in a certain way and in one direction to be able to deal fairly and impartially with questions requiring calm, unimpassioned, unprejudiced, independent thought. Of the truth of this statement, Judge Black's article in the *North American Review*, in reply to Col. Ingersoll, was sufficient proof and illustration.

"Unbelief," or the agnostic state of mind in regard to the existence of an intelligent Being who presides over and directs the operations of nature, is not confined to "shallow sceptics whose unbelief is rooted in an egotistic estimate of their own mental abilities." It is shared by many of the profoundest and broadest and, at the same time, most modest thinkers, who belong to an order of minds far above that of Judge Black,—thinkers who, like Humboldt, Darwin, Mill, Spencer, Huxley, Tyndall, Lewes, and George Eliot, cannot justly be charged with "shallow" scepticism nor with "an egotistic estimate of their own mental abilities," nor a lack of modesty in presenting their thought to the world. There are thousands of intelligent, honest, honorable, and truth-loving men and women who cannot conscientiously, and therefore *will not*, under any circumstances, say that they believe in God, as that word is commonly understood. They cannot accept theism for the reason that the arguments for theism do not convince their understanding.

Furthermore, agnostics, so far as we are able to judge from a somewhat extensive acquaintance with them, no more "plume themselves upon their superiority to the mass of Christians" than do Unitarians "plume themselves upon their superiority" to the orthodox people, whose theology they reject, criticise, and often ridicule. Some of the "greatest minds of the world" have been believers in God, and some have not. Many of them adhere to doctrines, as Judge Black did, which it is a part of the work, and we think the very useful work, of the *Register* to combat. On the other hand, not a few of "the greatest minds of the world" are unable to believe so much even as is taught or implied by Unitarianism, some of them questioning what the writer of the paragraph quoted above seems to think must be self-evident to all except "shallow" minds. It is doubtless true that there are "shallow sceptics." But, among the millions who have no difficulty in believing as Judge Black did, and as the *Christian Register* does, in regard to the existence of God, are there *none* whose minds are "shallow"? Is not the proportion of "shallow" minds among the adherents of Christianity and other systems of theology very large? If this fact be no argument against theism, the petulant reference to "shallow sceptics" is without logical force, irrelevant, impertinent, and unworthy so fair and liberal a paper as the *Christian Register*.

In keeping with the tone and spirit of the above paragraph are the comments of Christian and many secular papers on an extract which has been widely published, said to be from M. André Berthet's *Lay Catechism*. The extract is as follows: "What is God? I don't know. Who created the world? I don't know. Whence comes humanity, and whither does it go? I don't know. When and how did man come on the earth? I don't know. What will become of us after death? I don't know. Are you not ashamed of your ignorance? There can be no shame in being ignorant of what no one could know." They who get enraged on reading these old questions and the sensible answers thereto either lack the courage to say they "don't know," when *they actually do not know*, or the clearness of thought to distinguish between what they know and what they merely believe and wish to be true. One may believe a great deal and at the same time know but very little.

But Christian papers are not the only ones liable to do injustice to opponents, or to fall into inconsistencies of thought and to exhibit a narrow and illiberal spirit in defending their own or combating opposite views, as the following from the Sydney (New South Wales) *Liberal*, an antichristian and Spiritualistic journal, sufficiently indicates:—

> The curiosities of the human mind are past understanding. Perhaps no writer has more eloquently shown the crude and unworthy ideas of God and religion contained in the current creeds and their sacred writings than Frederic Harrison, the Positivist. And yet in a lecture on blasphemy, on a recent Sunday, he said that he reads the Bible to his children as a source of instruction and comfort. We are really getting so mixed on these subjects that we shall soon be unable to distinguish Ingersoll from the Archbishop of Canterbury.

What inconsistency or impropriety is there in a Positivist's reading "the Bible to his children as a source of instruction and comfort"? Are there not many chapters in the Bible full of wisdom, and well suited to instruct the youthful mind and to give it moral stimulus? Is there any more inconsistency in Mr. Harrison's reading certain portions of the Bible to his children than there is in his reading to them selections from Hindu or Persian literature? Because a man "has shown the crude and unworthy ideas of God and religion contained in the current creed and their sacred writings," does it follow that he must keep his children in ignorance of the history and traditions, the proverbs, the lessons and examples of wisdom,—indeed, the entire literature of a people whose writings have profoundly and widely influenced the minds of men through more than twenty centuries? We have as little belief in the superhuman origin of the Bible as has our New South Wales Spiritualistic contemporary; but we do not see how any man can justly escape the charge of narrowness and bigotry, be he Christian, agnostic, or atheist, who finds fault with a Liberal because he reads selections from the Bible to his children. It evidently is the editor of the *Liberal* who is "getting

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so mixed on these subjects." The same paper, some weeks ago, intimated that there was no really liberal journal in the United States, and declared that the Nine Demands of Liberalism implied illiberality. Evidently, our far-off contemporary is in need of some lessons in liberal thought.

B. F. UNDERWOOD.

EDITORIAL NOTES.

SAYS the *Banner of Light*: "A greater number of people have attended the various Spiritualistic camp meetings in this country the present season than ever before. The secular press, for a wonder, admits this fact; but the denominational press is as silent as death upon the subject."

A NEW free chapel, for old and young, will be opened next Sunday afternoon on Appleton Street, in the Paine Memorial Building, under the care of Mr. Babcock and teachers, late of the Warren Street Chapel. There will be a children's meeting at two o'clock, followed by an adult meeting at three o'clock. Subject of discourse, "Our Platform."

IN the September number of the *Century* is a letter from the Episcopal Bishop of New Mexico and Arizona, who says: "I think I understand the case, when I say that in the great cities of the West not one in ten of the nominally Protestant population are in the habit of attending any place of worship. Farther west, and in thinly settled districts, the evil is still greater. In the Western States and Territories, you may travel hundreds of miles, and not meet with a place where any regular service is held."

THE "Daisy Millers" and other American girls, as portrayed in the novels of James and other pseudo-Americans, are reaping the legitimate harvest of such misrepresentations of American character in the publicly avowed dictum of the Princess de Sagan, a leader in French society, that no "American misses" shall be allowed in her set, unless they are regularly vouched for by "two ladies of undoubted rank." The American girl who would stoop to solicit or accept "characters" from "two ladies of undoubted rank" would show herself shamefully devoid of either character or self-respect.

THE *Critic* publishes the following story, which it says Bret Harte used to tell of himself: "He was at a reception in New York one evening, soon after his Eastern pilgrimage, and was, as a matter of course, the lion of the occasion. One of the ladies to whom he was introduced took him by the hand and said, in her most impressive tones, so that the whole room heard and appreciated: 'Mr. Harte, this is the proudest moment of my life. You are my hero among writers. I admire your verse as that of no other man; but, while I think that all your poems are perfect, there is one that I like immeasurably better than all the rest, and that is "Little Breeches"!'"

A CYCLONE is a rotary storm two or three hundred miles and sometimes as much as a thousand miles in diameter, which originates in the tropics and moves diagonally over the surface of the earth northward or southward. The centre of a cyclone is a region of calm. A tornado is a whirling windstorm, generally only a few hundred yards in diameter, the centre of which is occupied by the characteristic cone-shaped or funnel-shaped cloud, whose destructive power is terrific. All of the storms which have wrought so much destruction of property and loss of life in the West this year were tornadoes, though the name "cyclone" has often been improperly applied to them.—*New York Sun.*

THE Boston *Herald* says: "Julian Hawthorne's remark concerning the agnostics, that, 'if the Bible turn out true, their disappointment will be an agreeable one; if not, they will not be disappointed at all,' is a poor paraphrase of Mr. Howells' observation in *The Undiscovered Country*: 'If we [the dead] wake, we shall know; if we do not wake, we shall not even know that we have not wakened.'" Julian Hawthorne's remark is no paraphrase of Howells'. The truth of Howells' observation is self-evident, that of Julian Hawthorne's is questionable. Orthodox people do not think that, "if the Bible turn out true," the agnostic's "disappointment will be an agreeable one." Nor are liberals generally satisfied of the truth of the proposition.

IN *Nature* a letter is published, showing the attachment of a cat to a chicken: "The old cat was lying down, the kitten asleep, and the little chick nestling with the cat, who would lift up her fore leg whenever the chick came near to allow the chick to nestle under its arm, when it would close its arm around it in a most amusing and affectionate way, and seemed to be much more anxious about it than her own kitten." Commenting on the statement, Henry Cecil says: "It is to be noted that these aberrations from inherited habit, to which we have given the convenient name of instinct, occur almost invariably under the strong solvent of the maternal στοργή; but that they should occur at all points strongly toward the essential oneness and common origin of all life, however widely it may have deviated later along its ancestral lines of descent.

WHEN he was in Europe in 1789, and "some distant symptoms painfully suggested the idea that the principles of the revolution were expiring on the soil that produced them," Thomas Paine wrote a letter to an American lady in which he indulged in the following pensive soliloquy:—

A thousand years hence, for I must indulge a few thoughts, perhaps in less, America may be what Europe now is. The innocence of her character, that won the hearts of all nations in her favor, may sound like a romance, and her inimitable virtue as if it had never been. The ruins of that liberty for which thousands have bled may just furnish materials for a village tale, or extort a sigh from rustic sensibility; whilst the fashionable of that day, enveloped in dissipation, shall deride the principles and deny the fact. When we contemplate the fall of empires and the extinction of the nations of the ancient world, we see but little more to excite our regret than the mouldering ruins of pompous palaces, magnificent monuments, lofty pyramids, and walls and towers of the most costly workmanship; but, when the empire of America shall fall, the subject for contemplative sorrow will be infinitely greater than crumbling brass or marble can inspire. It will not then be said, here stood a temple of vast antiquity, here rose a Babel of invisible height, or there a palace of sumptuous extravagance; but here—ah, painful thought!—the noblest work of human wisdom, the grandest scenes of human glory, the fair cause of freedom, rose and ell.

COL. HIGGINSON, in the *Woman's Journal*, remarks: "Even in Newport, the 'polo' and fox-hunting itself are a stimulus to athletic exercise among the very class which needs it most; and those who regard either as an effeminate pursuit will soon find themselves corrected, if they try it." No doubt. We have never heard either called an "effeminate pursuit"; but fox-hunting, as usually conducted, is a very *mean* one. The Springfield *Republican*, referring to Monsignor Capel's sermon at Newport and his presence at the fox-hunt the day following, says: "He saw the 'golden lads and lasses'—there were two of the latter, enough to save the plural—start across country to follow imported English hounds, enticed along a trail of manufactured scents, until at a certain stone wall a poor little fox pup, trapped for the occasion, was turned out of a bag, dazed and stupid, and without a notion of what he ought to do. A little aimless run here, a stop, another little run, and then all the halloo and bellow from biped and quadruped brutes burst upon him. The pitiable little creature had no familiar cover to flee to, the country and the chase were not in his education; and, when he realized that the world was all against him, a hound's teeth were on his throat, and, with one desperate yelp, his inglorious career was over. What a scene for a moralist! And was this the service of Mammon, or of a lower divinity still? 'Why gratify your desires by being indifferent to those who are suffering about you? How shall we delight to think our lives have been passed, when we come to the brink of eternity?' asked Monsignor Capel. Is it too small an application of his questions to a fox-hunt, and a sham fox-hunt at that? A poet shall answer:—

'He prayeth well who loveth well
Both man and bird and beast.'"

THE President of the National Liberal League, in the latest issue of his organ, in referring to our recent notice of the Free-thinkers' Convention which is now being held at Rochester, ascribes our word of criticism and suggestion to "spleen and disappointment," because of the exclusion of *The Index* from "liberal conventions and congresses." This is the first time we ever read an intimation of the exclusion of *The Index* from any liberal convention or congress; and, in the statement, we know there is not one word of truth. But perhaps the President of the National Liberal League means that the editors of *The Index* are excluded. But this is not true; for they receive invitations to attend and address nearly all the liberal conventions, including even those of the New York Free-thinkers' Association. Indeed, the junior editor of *The Index* has during the past few weeks received a number of letters from the Secretary of the New York Free-thinkers' Association, urging him to address the Rochester Convention this month, once at least, offering him a choice of sessions, and requesting him to reply to a Christian minister who had consented to speak at the Convention in defence of his faith, and who, it is now announced, is to be answered by the President of the National Liberal League, who charges us with "spleen and disappointment." Our objection to the New York Free-thinkers' Association, as we before stated, is that it permitted itself by the sharp practice and adroit management of a few individuals to become an auxiliary of an organization which has "excluded" from membership good men like Judge Hurlburt, George William Curtis, F. E. Abbot, R. G. Ingersoll, and R. G. Spencer, by subordinating needed work for State secularization in which all Liberals believe, to a clamor for the repeal of all postal laws against obscenity, in the wisdom of which the majority of Liberals do not and never will concur.

POETRY.

CARLYLE AND EMERSON.

A bale-fire kindled in the night,
By night a blaze, by day a cloud,
With flame and smoke all England woke,
It climbed so high, it roared so loud.

While over Massachusetts pines
Uprose a white and steadfast star;
And many a night it hung unwatched,
It shone so still, it seemed so far.

But light is fire and fire is light;
And mariners are glad for these,
The torch that flares along the coast,
The star that beams above the seas.

MONTGOMERY SCHUYLER.

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The Index.

BOSTON, AUGUST 30, 1883.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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INTRODUCTORY ADDRESS

Delivered in 1882, at the Opening of the London Hospital Medical College.

BY JONATHAN HUTCHINSON, F.R.S.,

SENIOR SURGEON TO THE HOSPITAL.

There is one topic which comes into the mind almost naturally when teachers and students meet again after a holiday; and that is, to ask how the vacation has been spent. I do not, however, propose, gentlemen, in any inquisitorial manner to ask what holiday tasks have been performed, or how far the good intentions of July find themselves fulfilled in October,—whether or not you have really read the books which you had determined to read. If for no other reason, I am conclusively deterred from venturing in this direction by the character of my audience; for we have the pleasure of the company of many who are not students of medicine. I propose, therefore, on this account, to discard professional topics, and, making my own guesses as to the literary pursuits of the past two months, shall try if I can find in connection with them the material for half an hour's comments.

I will guess, then, that we have most of us recently been brought into more or less sympathy with Mr. Paul Bultitude under the painful circumstances of his transformation as told us in *Vice Versa*, and that we have almost all of us read with a kind of pleasure —of which, I hope, we felt a little ashamed—the clever but exaggerated caricature which has appeared under the title of *Democracy*. Concerning neither of these books shall I have another word to say. My real topic will be one of no such ephemeral interest, but one which will hold its place among our literary treasures for many a year to come. We are, I doubt not, most of us fresh from the perusal of the Life of Thomas Carlyle. About a year ago there appeared—immediately after the death of one who was perhaps, take him for all in all, the greatest man of the present generation—two volumes of *Reminiscences*. In these, we found among much that we valued much also that needed excuse, and some things that it was hard to forgive. Those, however, who were most pained by certain passages in that work will, I cannot but think, have been greatly relieved by the reading of the two volumes of biography which Mr. Froude has just given us. In these latter, we have, full and complete, the story of Carlyle's life, his struggle and his victory; and the hero now again claims, if I mistake not, that lofty position in our estimation from which he had been almost threatened with dethronement. Here, we are permitted to see in full disclosure the sources alike of his weakness and his strength; and our marvel at the work which he did, and at the uses to which he put his troubled life, rises higher than ever. The unconquerable independence, the industry, the faith in the future,—unclouded in the main by the deep-rooted melancholy of his nature,—the sense of duty in his work, are features in which the character of Carlyle attains sublimity. His letters to his wife and to his mother, and, perhaps above all, those to his brother John, claim our admiration in the very highest degree. Especially to all young men, and to all young medical men,—for they were addressed to a struggling young physician,—I would commend his letters to his brother. His letters to his mother make constant appeal to the difficulty under which he feels himself in using expressions which she will understand, and which will not give her pain. She had remained a Scotch Puritan of the most austere creed; and, to her, no expressions on religious subjects were acceptable, scarcely indeed intelligible, which did not clothe themselves in the phraseology of the Hebrew Scriptures. To her son, many of those expressions had seemed to have lost their fulness of meaning, and to need new translation in accordance with the wider scope of modern thought. Over and over again, he has to assure his poor mother that she and he, although they phrase it differently, really mean the same thing, and have their hearts set on the same objects,—an explanation and assurance which in the present day many thousand sons find themselves, I fear, constantly compelled to make.

In truth, it was not an inconsiderable demand upon a middle-aged matron of strict opinions to expect that she should believe that *Sartor Resartus* really meant nothing more than what she had been taught in her early life. The book is itself a protest against the enslaving nature of dogma, and an enforcement of the duty of thinking, and, above all, of feeling for one's self. It abounds in strange and out-of-the-way expressions; and that not because its writer loved singularity, but because his main mission was to try to break the bonds of formula and make the reader see that there was a substance behind which current and well-worn phrases often tended rather to conceal than to show. As its name imports, it was an attempt to reclothe human opinions in fresh and more vivid modes of expression. As the man is more than the garments which he wears, so, it asserted, is the very thought itself more than the phrase in which it is customary to array it. Let us put the thought into a new dress. Let us, if need be, strip it naked, and see then how it looks. But this process, however useful, however necessary, to a large majority is not only a difficult one, but is also attended with pain. An old and well-known friend seems changed, and changed too often for the worse, by being made to wear a new-fashioned dress. For Carlyle's purpose, the method he adopted was absolutely necessary; and, what is more, it attained its end. Many before him had recognized the exceeding importance of precision in language, and had seen clearly enough the truth which Hooker so well expressed when he said that "the mixture of those things by speech which by nature are divided is the mother of all error." It was something more than this which Carlyle saw. It was that in all forms of language, and especially in all phrases, there is danger,—a risk that the thought which should be living and free may become, as it were, imprisoned, and no longer capable of expansive growth. Is it too much to say that with the publication of *Sartor Resartus* there came in a new order of literature, and one vastly superior to that which it superseded? Critics, essayists, biographers, and historians, one and all, began from that time to see things in a new light, to try to discriminate better between the husk and the kernel, to place a far higher value upon fact, and to spare no pains to make their words convey with vividness their meaning. In this way, the book itself has been half superseded; for all the leading writers of the day have caught some share of its lessons. I am old enough myself to remember the day when this book was at the height of its popularity, and when village ladies and young gentlemen formed themselves into classes for its study with the design of reading a few pages every day, and the not unnecessary pledge that there should be no going forward until what had been read was well understood.

I have wandered, I fear, rather far from my special topic, which was, I believe, to explain to you how it came to pass that Carlyle's mother, herself the wife of an Annandale mason, found some difficulty in understanding the writings of her eldest son, and was anxious and suspicious as to their strict Orthodoxy. Perhaps, after all, it was hardly necessary to explain it.

Over and over again, in his letters to his brother, and in his entries in his own diary, Carlyle enforces the paramount duty of keeping clear of the "gig-man" spirit. In one of his most pathetic letters to his wife, when their prospects were at the lowest, and he is endeavoring to incite her fortitude to further effort, he reminds her with pride that her soul was never that of a "gig-maness." To many present, it is, I know, not necessary that these terms should be explained; but it may be that there are some to whom elucidation is desirable. Especially, perhaps, is it possible that some of the young ladies before me may not feel quite sure as to in what consist the sin and shame of being a gig-maness. Since it would be a great pity that any one should run the risk of becoming a gig-maness unwittingly, or should be incapable of understanding the compliment if told that she is not one, I shall venture to offer a few words of explanation. The words in question are designed to denote merit and respectability as indicated by externals alone, and without regard to the inner character of the man. It is said that, at a celebrated criminal trial, a witness deposed that he had always considered Mr. Thurtell a very respectable man, and, when asked why he had thought so, replied, "Well, he kept a gig." I have heard other forms of the same anecdote, all turning upon the point that the keeping of a gig—in the times when gigs were more in use than now—was an accepted sign of a certain social position. Hence, to be a gig-man, in Carlyle's meaning of the word, is to trust to externals as our credentials to the respect whether of ourselves or of others. To be above the gig-man spirit is to be capable of maintaining our proper position in the forum of our own feelings, irrespective of success in life, and to be in the habit of according such position to others quite irrespective of theirs. It is to take measure of the soul rather than of the body's trappings. In proportion as I permit to myself no sentiment of inward satisfaction, excepting in regard to things pertaining to the soul's growth, do I keep clear of the gig-man standard. If I find my happiness, on the contrary, in increase of wealth or the acquisition of titles, then I am a gig-man. The social laws which draw abrupt lines of distinction between first-class and second-class passengers, between members of professions and those who follow trades, are laws of the gig-man order. If a young lady, in her preference of one admirer to another, allows herself to be influenced by the consideration that one is a doctor and the other only a draper, knowing all the time that the draper has the warmer feelings and the sounder taste, then I much fear that she is a gig-maness.

There is yet another word frequently occurring in these letters which it may be necessary to explain. It is the German word *entsagen*. Carlyle repeatedly congratulates his brother on having learned the meaning of this word; and in one place he writes, "My main comfort about you is to see the grand practical lesson of *entsagen* impressing itself in ineffaceable devoutness on your heart." He regards *entsagen*, he says, as the first lesson in all true life. With Mr. Froude's help, we may interpret his meaning to be that we should in the first place learn the doctrine of renunciation of worldly gains, and become able to say firmly that we can do without any and all of the various pleasant things with which the world usually rewards those who render services to it. It is in fact to learn, as we find it expressed in *Sartor Resartus*, "to do without happiness, and to find in its stead blessedness." Without doubt, a most important attainment. Respecting, however, both this doctrine of *entsagen* and that of gig-manism, I feel inclined, on behalf of the weakness of human nature, to protest against their being pushed too far. They are, if so pushed, the virtues of the stoic, and fit only for the few. The world would lose much useful work, if ready-money wages in current coin should cease to be paid or should lose their present value. We are all of us gig-men more or less, and there are times when we all find it helpful to look forward to early and commonplace forms of reward. The donkey that was enticed onward by a bunch of carrots fixed on the end of the cart-shaft at any rate accomplished his journey, and probably got the car-

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rots at last; and, however humiliating it may be to say so, he is in truth but an illustration of the mode in which much of the labor of the world is exacted from those of us who have to toil long after the zest for work is exhausted. *Entsagen*, for the most part, is, let me further say, a doctrine for the grown-up man, and should not be enforced either on the young or on those who have the care of them. Many, too, beyond the age of childhood find it needful to cultivate the amenities and delights of life, lest too great austerity should land them in insanity.

Were we to attempt to sum up in brief the secret of Carlyle's strength, I think we should have to say that it consisted in his perception of the reality of things. This was a feeling which was ever present with him. Men were real to him,—spirit-possessing beings, never wholly without the capability of affection, never even in the degraded condition of partridge-shooters or gig-men losing all share in the divine element of life. Their differences, too, were real, and must be taken carefully into account. The world was real, the universe real. The past had really been, and the future would most certainly come. In truth, this sort of perception is the secret of strength in us all, and its absence is the cause of all weakness. It is the very basis of all motive and of all effort. It measures our devotion to truth and our belief in its value: upon it is rooted the distrust of all shams, the hatred of all forms of lying.

The gospel of duty, self-restraint, and devotion to work, was one which Carlyle had well learned, perhaps no man ever better. But there was a great failing in his attainments, one which marred the happiness of his life, and which not only robbed him of the reward which was his due, but considerably diminished the usefulness of his teaching. He had not learned what we may, I think, without irreverence style the Religion of Patience. By patience, I mean not the mere passive virtue of endurance, which, indeed, is not unfrequently no virtue: I mean rather the ability, when we have done our best under all possible circumstances, to rest undespairingly and trustfully for the result. Dare I venture, for one moment, to assume the prophet's mantle myself, I would foretell that the worship of patience in this exalted sense is one upon which the present age is about to enter. If we glance back over the great mythologies of the past and note their hidden meanings, we shall observe the worship, under various types, of various forms of power, of beauty, and of virtue. In the earliest ages, the gods were symbols of force: they did, and not always beneficently, the great deeds which controlled the destinies of men. Next, as in such types as that of Hercules, we see force combined with human-heartedness, but still force, gross and almost purely physical in its efforts. Side by side with this sprang up the worship of beauty, especially in human and female forms; and the shrines of Juno, Minerva, and Venus, under various names in different climes, claimed their countless votaries. As the moral sense grew and human sympathy expanded, the unsatisfying nature of these religions of the external became *felt*; and the world witnessed events such as the self-renunciation of Buddha and the advent of what has been well termed the Worship of Sorrow. In these sublimely loving creeds there were, however, elements of weakness and of unfitness for the every-day work of the world; and the pendulum of human sentiment, as it was sure to do, swung back again toward an exaggerated estimate of physical force and natural beauty. In truth, the worship of these was far too deeply rooted in our very being for it to have ever been put aside. The other had been added, but these had not been dethroned. Nor will the introduction of a new goddess effect the displacement of any one of her predecessors. We may pay vows at the altar of patience without ceasing, also render due homage to courage, energy, and physical vigor, and without bating one jot of our admiration for the charms of external beauty or of our reverence for that glory of soul which can place the happiness of life in pouring blessings on others. I am aware that, in offering these suggestions, I am giving but the barest outline of a subject full of detail and complexity. But we may probably still find that it is not very far from the truth, and that in all ages men have given their reverence—if we put aside their fears—first to manifestations of power, next, to those of beauty, and lastly to self-abnegation. In the temple which encloses these three shrines, we must all still worship. If we cease to revere strength, we shall reap as our reward weakness. If we shut our eyes to beauty, we shall lose the joyousness and brightness of life. If we fail to feel the divine attractiveness of self-abnegation, we shall soon find that the priceless capability of sympathy and love has faded from out our hearts. We may thankfully recognize that there is at present no sign that the world is likely to fail in its allegiance to any one of these three; and the sooner that the shrine of patience is admitted as a fourth, the better will it be for us all. I have let slip an expression, in suggesting that patience should be typified as a goddess, which I ought perhaps to recall or qualify; for it may be doubted whether the symbol of a female god would be quite appropriate. What is meant by the patience which the world is now in need of learning, and respecting which Carlyle so definitely failed, is the power on all subjects to receive all facts without prejudice; to accept the work, imperfect though it may appear, which is done by others; to be hopeful and trustful under all circumstances; to bear our lot in life, when unalterable, without resistance and without complaint. Other things being equal, patience gives to the character which possesses it an enormous advantage; for it shields the mind from a thousand sources of turmoil and discouragement. Here let me say that, if Carlyle failed in the exercise of this virtue, he did not do so in his appreciation of it. The German motto, "Ohne Hast ohne Rast" (without hurry and without sloth), was constantly on his tongue; and many and forcible were his exhortations to his brother to take courage, and vigorous were his expressions of faith in a future world. But, in spite of this, his patience often broke down; and he formed harsh judgments of others—both of their actions and opinions—simply because he could not compel his mind to examine them with candor.

Part of his impatience was creditable, being due to the greatness of his nature in other directions; his keen appreciation of the true making him correspondingly intolerant of what seemed to him false.

This topic of life-patience is one which concerns us as medical men, perhaps, more directly than some of the others which I have mentioned. To a large extent, impatience of life in its various forms—acute, chronic, and paroxysmal—is undoubtedly a result of inherited organization or of derangement of health. Its cure, if cure there can be, must be sought from physical means, and not from any new development of opinion or fresh insight into the order of the universe. That, however, the influence of opinion and of creed upon the mental health is often very great, no one knows better than the medical observer. This evening, I propose to eschew all purely medical matters; and I shall therefore now confine myself to a few remarks upon the bearing of different modes of belief upon cheerfulness in life. It is needless to remark upon the absurdity of exhorting a man to be cheerful or to be patient. You might just as reasonably exhort him to be six feet when he is really only five feet ten. The problem is to make him cheerful, and it cannot be done by preaching to him concerning the duty. Now, in studying the genesis of patience, I think it may, in the first place, be admitted that patience is in the main based upon hope. "We live by hope, we breathe the glad air of a bright futurity; and so we live, or else we have no life."

Next, let me assert that it is not so much the greatness of the things we hope for as the certainty that they will come which makes us feel able to wait. We are not by nature gamblers, loving to stake our all upon a throw; and the prospect of small but certain profits has a far more attractive power over most minds. I have said that Carlyle was impatient, and that he formed, under the influence of prejudice, very unjust opinions on some topics. Among others, he spoke of the doctrines of Darwin as too contemptible to be worth a moment's consideration. In putting them thus scornfully aside, I think he missed a main source of comfort in life. The truth is that what Carlyle himself was proclaiming in the language of the mystic Charles Darwin was explaining in the language of science. Carlyle was asserting that there is a spiritual power in nature; was bidding us reverence that power as supernatural, and as working through rough and mysterious ways toward certain and definite good. Darwin, looking at the same facts from a biologist's stand-point, explained how this result did indeed come about; and that, too, through the simplest and most unmysterious ways. It has been thought by many—by believers as well as sceptics—that Darwin's explanations are melancholy ones, and that they would in short land us again in regions of mere brute force. I cannot think that this view is correct. Darwin did not impose any new "law": he simply interpreted the facts of nature; and nature, whether his explanations be true or false, will go on in the future as it has done in the past. We may then expect confidently in the future the same kind, perhaps the same rate, of progress which there has been in the past. This consideration should certainly forestall despair. And there remains another which may, I think, reasonably give us a lively hope. When we use such phrases as "survival of the fittest," "the battle of life," "the struggle for existence," and the like, we by no means have regard to brute force only. Friendship is also a force, affection and love are forces of incalculable power; and it is with these which we have to reckon in estimating the prospects of the battle. That victory will, in the long run, be found on the side on which they are ranged, is certain, if we reflect for a moment on their nature. Love and friendship, as well as hatred and selfishness, will make use of material means and brute force in order to success. These means will be common to both; and since love leads to union, and hatred to isolation, love must of necessity in the end prove the stronger. Surely, a mind familiar with such thoughts gains much in the solid foundation of its hopes.

There is nothing here erratic or uncertain. Under the laws which the Creator has given to life, simple as possible in themselves, there must be progress in earthly happiness. Nor do the facts of history belie this speculative conclusion. Did time permit, it would be easy from various other departments of natural science to produce arguments of a similar nature, and show how much knowledge in these directions tends to produce patient hopefulness as to the destinies of mankind.

I hope that I shall not hurt the feelings of any by using the term prophet as applicable to Carlyle. In truth, there is none other suitable. Not one of the great Hebrew seers was more impressed with the importance of his message, or more resolute to deliver it faithfully than he. None ever more profoundly reverenced the Unseen Power, or sought more earnestly to live always as under his Master's eye. We must make allowance for changes in the age of the world, and for differences thus brought about in modes of expression; and, these being made, we shall find in Carlyle by far the closest resemblance to such men as Jeremiah, Isaiah, and Ezekiel that the present age has produced. He foretold, not the fall of this or that city or kingdom, but the general prospects of his race; and he denounced, with a fervency at least equal to that of those whom I have named, the penalties which must come from want of truthfulness, want of honesty, or, in a word, from ceasing to fear God. Nor were his modes of expression and of publication so very different from those of old, and what differences there were he could not well have avoided. At one place, we find him declaring, "Had I but two bread-loaves in the world and one true idea, I should hold it my duty to part with one loaf to buy pen and paper, and live upon the other till I got it written." At another, he expressly states that the great Hebrew writers were those with whom he most closely sympathized, finding in them an earnestness akin to his own. Like them, he had to bewail that his message found no hearing. "One's heart," he wrote, "is for hours and days overcast with the sad feeling,—'There is none, then, not one, that will believe in me!' Great in this life is the communion of man with man. Meanwhile, continue, then, to believe in *thyself*. Let the chattering of innumerable gig-men pass by thee as what it is. Wait, then, on the bounties of thy unseen Taskmaster, on the hests of thy inward *Demon*. Sow the seed-field of time. What if thou seest no fruit of it, another will. Be not weak. One way or other, thy message will and shall be uttered. Write it down on paper, anyway; speak it from thee,—so shall thy painful, destitute existence not have been in vain. Oh, in vain! Hadst thou, even thou, a message from the Eternal, and thou grudgest the travail of thy embassy! O thou of little faith!" With many such expressions do we find him in his private diary striving to sustain and strengthen his sense of responsibility in his work. The message which he believed that he had chiefly to deliver was that the natural is also the supernatural. He sought not to degrade the supernatural by bringing it down to the natural,

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but rather to elevate the natural. In this there is doubtless a great meaning, but at the same time somewhat of the jargon of words. To say that the natural and the supernatural are really all one, and both the work of one and the same Maker, is probably to most of us the simplest and clearest mode of expression.

Many ages have had their prophets and their seers,—those who in the uttermost earnest have set themselves to deliver the messages with which they had been intrusted. If I am not mistaken, however, no age and no country has been more favored in this respect than our own. I will name to you four, not that they are the only ones, but rather that they stand foremost, and because, also, I think they may be fitly held to represent the four divisions of social religion to which I have referred. To Carlyle, of course, we give the chief place; and to him we assign the priesthood of the worship of strength. To him it was permitted to see that all power—physical, intellectual, and moral—is alike God-given, and must be used for the Maker's ends. This was his message: "Be strong, and to that end be truthful; be honest, for in falsehood and dishonesty there cannot possibly be other than weakness. Reverence your strength." Of him I have already said all that time will allow.

There cannot be the slightest doubt as to whom I ought to name as our seer of the beautiful. Note first how the domain of the beautiful has of recent years been enlarged. No longer are our conceptions of it almost solely associated with human or, at any rate, animal forms: we now find delight in a thousand aspects of inanimate nature to which our forefathers were well-nigh blind. Let us note, also, that only within the present century have we shaken ourselves clear of the trammels of an outworn Puritanism, which forbade us to seek pleasure from beauty of any kind. We do not owe our emancipation in this respect wholly to one man. There is, however, one author who, by his own intense purity of taste and almost unexampled power in the use of language, has done more to develop the perception of beauty in the minds of Englishmen than the rest of his generation taken together. Not only has he proclaimed "the duty of delight," but he has taught us *how* to practise it. What Carlyle has done for the worship of strength, his pupil, John Ruskin, has done for that of beauty.

To Wordsworth must, I think, be assigned the office of latter-day priest at the shrine of self-renunciation and human sympathy. This early-orphaned son of a country attorney devoted himself almost from boyhood to the task of reproving the pride of wealth and power, and of showing us the lovable side of lowly life. Having first, as all prophets must, trained his own heart by observation, and cultivated his own feelings until he could trust them, he then, with a calm carelessness of criticism, and without hoping for applause, set himself to his task. He had known from his youth the details of the lives of the peasants of the dales; next in Cambridge, then in London, and lastly in Paris and France, he brought himself into close contact with other phases of human life. His was not thoughtless feeling: he desired to know how best his sympathies should be directed. In his "Prelude," he has told us, in simple and pathetic language, what his feelings were while mixing with the poor of London and of France. Making allowance for difference in time and country, I do not think that even Buddha himself, when he left his father's palace for the desert, manifested a more calmly self-renouncing spirit than did Wordsworth at this epoch of his life. He would live on the smallest pittance, in the least possible cottage; and there he would do his share in the world's regeneration. The age of hermits and devotees was happily passed away: had it not been so, he would have become one. As it was, he married a wife, brought up a family, did his best to provide things honest in the sight of all men, and through a long life worked on with a most noble singleness of aim. Wealth and honors never tempted him, and probably not in any subject that he selected, not in a single line that he ever wrote, was he influenced in the least by the desire of praise. He did not preach, he was not didactic: his power was far higher. Instead of telling us what we ought to be, he finds us the means of becoming: he does not instruct us, he cultivates our hearts. The "Prelude" and the "Excursion," although studiously calm and self-repressed, are full of narratives which it is impossible to read without emotion or to dwell on without profit to the soul. His "Happy Warrior" and "Ode to Duty" ought to be fresh in the memory of every young man.

His nature was, however, not strong on all sides. He was ignorant in science, especially in biology and political economy, and very distrustful of them. His sympathy with the exercise of natural strength was but limited; and I do not think I should be wrong in even saying the same of his perception of external beauty, unless it could be linked with some human lesson. He was spiritual, not sensuous. Like Carlyle, he was subject to periods of depression; but, in the main, he was full of hope and of faith in an invisible Power under which all things worked together for good, a sentiment which he has well expressed in the lines which have been called Wordsworth's Creed:—

> "For me, consulting what I feel within,
> At times when most existence with itself
> Is satisfied, I cannot but believe
> That, far as kindly nature hath free course,
> And reason's sway predominates, country,
> Society, and time itself that saps the individual's
> Bodily frame and lays the generations low in dust,
> Do by the Almighty Ruler's grace partake
> Of one maternal spirit, bringing forth
> And cherishing with unbending love
> That tires not nor betrays."

If we go to Wordsworth to learn sympathy, we must, I think, turn to another poet for initiation into the cultus of life-patience. In this noble worship, if I mistake not, Robert Browning stands as chief priest. The *Ring and the Book* is an eloquent apology for human motives, a vehement and very successful attempt to make us feel how easy it is for men, under various phases of impulse, to entertain most different opinions as to the right or wrong of the same sentiments and actions. Intellectual perception of the possible good in all men, almost in all actions, is a lesson to be found more or less distinctly in all his writings. When once we perceive this, the spirit of anger and denunciation dies in us, and we become able to see things calmly, to reason and be patient. Of the fallibility of all human judgments Browning never ceases to remind us. He is forever pronouncing blessings on the eyes that can see, and has suggested, somewhat rudely, that it is possible that our ears may be "stopped and stuffed despite their length." He has, however, far nobler lessons than these. He teaches the continuity of time and absolute permanence of all moral force. He insists that evil is merely a negation, and foretells the triumph of the good. In his hands, death loses its terrors; for we are made to see that it can but change the body, and cannot possibly conquer life. The gain of earth, we are told, must of necessity be heaven's gain too; in other words, the gain of time must be also the gain of eternity. In speaking of Carlyle's contempt for Darwinism, I tried to show you that really these two were saying the same thing; and I am now desirous to extend that assertion both to Wordsworth and to Browning. They both, looking at the subjects from the spiritual side, and using poetical language, assert precisely the same conclusions as those of Darwin. What is the following but the doctrine of "survival of the fittest" applied to morals?—

> "To trace love's faint beginnings in mankind,
> To know even hate is but a mask of love's,
> To see a good in evil, and a hope
> In ill success; to sympathize, be proud
> Of their half reasons, faint aspirings, dim
> Struggles for truth, their poorest fallacies,
> Their prejudice and fears and cares and doubts,
> Which all touch upon nobleness, despite
> Their error, all tend upwardly though weak."

Or again,—

> "The evil is null, is naught, is silence implying sound;
> What is good shall be good, with, for evil, so much good more."

I could easily produce hundreds of other quotations to prove that Browning is in a most emphatic manner an apostle of hope and teacher of patience in its highest sense. I should do myself an injustice if I were to allow you to believe that this is the only lesson which I have got from his noble poetry; but it is the chief one, and for it I owe him a lifelong obligation. The same kinds of consolation and sources of hope are also often alluded to with most delicate force by Mrs. Browning. It is, I think, in *Aurora Leigh* that she expresses her longing wish

> "That no truth henceforth seem indifferent,
> No way to truth laborious, and no life,
> Not even this life I live, intolerable."

At another place in the same poem, she says, beautifully:—

> "There are nettles everywhere,
> But smooth green grasses are more common still.
> The blue of heaven is larger than the cloud.
> I would be bold, and dare to look into the swarthiest face of things,
> For God's sake, who has made them."

I have named the four authors to whom, chiefly, I have been myself indebted. It may easily be the case that others have found the same lessons as clearly brought home to them by other writers. To those who wish to find the teaching of them all combined in one man, I would commend the writings of Emerson; but they must be prepared for a considerable reduction in vigor. With still further dilution, but with much sweetness and grace, the same may be found in the prose and poetry of Longfellow.

While of the four whom I have named it is true that each one has his own particular message, so that I have been able to assign to each his special vocation, it is also true that they have much in common. One and all are eager to face the facts of man's existence, and the conditions which surround it,—to see and to feel the reality of all that concerns alike his physical and spiritual life.

> "Let good men feel the force of nature,
> And see things as they are,"

is the prayer of them all. Each one in turn has for himself faced these facts, and arrived at a sure basis of hope. All of them are zealous for man's effort and confident of man's reward.

One general remark as to these our prophet-poets, and I have done. They are of no use to those who will not believe them: it is only upon those who have ears to hear that their blessings rest.

Now, gentlemen, students of our College, in conclusion I can but hope that none of you will consider that I have unduly neglected an opportunity of speaking to you on subjects directly pertaining to your education. I hope to have other opportunities for doing that. It has seemed best this evening to address you on topics which concern us all as men. I might have devoted the hour to eulogy of the profession which you have chosen, but surely it needs no praise. So, also, I might have praised the school which you have selected, and paid compliments which would have been very sincere, however blunt, to those at present concerned in its management. But here, again, facts speak for themselves, and you are familiar with them. I have preferred to try to find you motives for work, and to give you strength and confidence in study. If now I were to sum up in one sentence what I have been enforcing, it would be this: The secret of all noble life lies in belief, and the characteristic of all noble minds is the vigor with which they believe that which is true. Try to attain belief in the reality of all things: so shall you never want for motives, so shall you be able to live and work without hurry and without sloth. Finally, permit me to commend to you this formula: Prize strength, love beauty, practise self-denial, and be patient.—*London Medical Times and Gazette.*

CORRESPONDENCE.

"THE CLAIMS OF RELIGION."

Editors of The Index :—

Mr. A. N. Adams' paper under this head, which has just fallen under my eye, pleases by its moderate tone and its evident reserve of force in thought. I take issue with none of its positions; but I think it does not claim enough for that positive religion of science and humanity, which inscribes no name upon its banner, of which morality is but a constituent principle. Its revelations, *continuous* for disciplined research and experiment in physics, are no less so in physiology, whether of the animal or in the social body for intelligent and energetic explorers. Achievements such as the telephone or the electric light, which by our ancestors would have been accounted miracles, are paralleled in the moral and industrial sphere by Rochdale, by the Leclaire and Robert Company, or by Godin's Familistère at Guise.

The term "religion" is conventionally applicable to any tie which a certain number of men acknowledge, and which regulates or tends to regulate their conduct toward each other. In this sense, drawn from the root of the word, "religo" (I bind together), Free

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Masonry is as much a religion as those which parade the furniture of supernaturalism; but, while the ancient forms of pledge, however good, better, or best at their origin, have, by "broad spreading, increased to nought" as moral influences, the facts which appear to me basic in religion are seldom thought of, when that word is mentioned. Yet these facts are as patent to the uneducated farmer as to the most learned scientist, who, in tracing them among the stars and the atoms, often loses sight of their practical obligations over human conduct. The natural definition of *religion* is the *faithful performance of functions by the organs constituent of an organism.* A religious stomach digests well. A religious brain thinks well. A religious man or woman fulfils, with least friction, duties conducive to the welfare of family, friends, and the State. *Health* for the individual body, *harmony* for the social body, are the objects of religion. As the earth is an organ of the solar system, the religion of her races, nations, and individuals, has an essentially terra-solar character. *Agriculture is the body of religion.* All other industries are to be approved or condemned according as they harmonize with agriculture, as do useful manufactures and commerce, or are incoherent with it, like speculation, gambling, and war.

Doctrines and ceremonials may reinforce the natural religion of man as intelligent chief organ of the terra-solar organism. The difficulty has been that doctrines and ceremonies of a local expediency, at best but accessory and subordinate to the great industrial and social religion, have usurped an importance quite fictitious and fantastic. The phenomenon has apparently absorbed the substance, really concealed and misinterpreted it. The accredited exponents of these pseudo-religions have been really and generally, though not always, heretics and charlatans, whose impiety appears from their evasion of productive and distributive functions. That cerebral introsusception which would substitute verbiage or sentimental abstractions for worship with the plough and spade must be either insane or dishonest. Thus, it subordinates morality to ceremonial pietism, while taking care not to defraud its "Saviours" of their appointed function in vicarious atonement by the omission of any appetizing sin. If all those spiritual self-abuses that parade under the banner of religion were abolished and forgotten, religion would persist unshaken in the necessary and fundamental relations of the earth with her individual organs, man being their chief. Proprietorship in the soil is the foundation of morality, as it is accessory to the fulfilment of religious functions; and the most religious nation is that whose legislation and customs enable the greatest number of mankind to live healthily and happily by their labor. Labor itself has its diseases, as when, forfeiting propriety in its products, it is enslaved to idle and fantastic luxury. The atheism of atheisms is abstraction. Once losing sight of our terra-solar parents,—who, whether primary or secondary and mediatorial, are to us the real sources of all vital and consequently of all spiritual influx, and pretending to worship an hypothesis,—what can be expected but all sorts of charlatanry and swindling in its theocratic ministers? The disastrous result of this fiction is the decadence of agriculture. Under the stimulation of commerce, the fertility of most countries, and especially of our own, is being rapidly exhausted; while China—which, with all its vices and absurdities, has preserved the traditions of agricultural religion—bids fair to remain a garden when America shall have become a desert. M. E. LAZARUS, M.D.

GIVE US MORE LIGHT.

Editors of The Index:—

About the time when Joseph Cook began what he calls the Monday Lectureship, or a little earlier, I asked him this question, Why is Jesus *now* called Christ?

He gave no answer.

I repeated the question.

Instead of answering it, he began to talk of something else.

I respectfully requested an answer to my inquiry, but he gave none.

It seemed to me that a public champion of Christianity should have had ready for immediate use an answer to such a question. Still, if he had desired time to formulate it in seventeen or twenty-three concatenated propositions, I would have made no objection; but he took refuge in persistent silence. The impression he made upon me was that he knew no satisfactory answer, and was ashamed to acknowledge his inability.

The question is not an easy one for an orthodox man who is determined to adhere to his Orthodoxy. I mention it here for the purpose of saying that the elements of a correct reply are more clearly given in a book recently published by George H. Ellis of Boston than in any other within my knowledge. This book is entitled *Jesus, his Opinions and Character: the New Testament Studies of a Layman.* The author deals with his subject in a manner thoroughly independent, yet reverent. He seems free from bias, both theological and anti-theological, and shows minute and accurate acquaintance with Scripture, as well as a habit of candidly weighing evidence and forming conclusions. The work received critical notice in *The Index* some weeks ago, and in the *Christian Register* of earlier date. To me, it seems decidedly the best of the modern biographies of Jesus. C. K. W.

[We entirely concur in C. K. W.'s estimate of the book mentioned in the above communication.—ED.]

THE AUTHORITATIVE CHRISTIAN GOSPELS.

Editors of The Index:—

While I look upon *The Index* as a most able and conscientious religious paper, and far more valuable,—because it stimulates thought and study that are worth something,—far more valuable than any other religious paper now published, except the truly free (Quaker) journal published in Philadelphia, you personally know that I am bitterly and unrelentingly hostile to your paper's antichristian position. Knowing this feeling of mine, I was struck with the magnanimity and courage that led you to publish my letter entitled "A Work for Comparative Religionists"; for the letter called attention to a fact that disturbs Free Religion's chosen position most seriously. There is certainly no other paper of note in Boston, religious or secular, that would have shown the same high qualities in this matter as did *The Index.*

I wish to call your attention now to another fact as to the Christian canon. It is also a fact that will seriously disarrange every present point of view taken in relation to Christianity; but it is a fact that will soon be beyond ignoring. Hence, it will be wise as well as magnanimous and brave to give it audience.

Jesus' sayings in Matthew xxiii., 1–8, cut off every teaching of every apostle as of the slightest authority over Christians. Hence, they strike from the New Testament canon every book, beginning with the Acts and ending with Revelations. And it is all waste work, to one who plants himself on the true Christian foundation, to try to bother him with the innumerable tomfooleries with which those books abound. But Jesus reduces the New Testament canon still farther and most seriously.

In the fifteenth chapter of John, verse 27, we find Jesus saying to his twelve apostles, and to them alone, "And ye shall also bear witness [of me], because ye have been with me from the beginning." This was authorizing the twelve to "bear witness" of him for a reason based on the soundest common sense,—"because they had been *with him from* the beginning." Thus, the twelve had heard what Jesus had to teach so often and so fully, with such abundance of explanation, that his exact words they could not mistake. And, undoubtedly, in this intercourse, they wrote down the Master's words, so that the inestimable instructions should not be lost or misstated. Any other supposition than this last is idiotically doing violence to human nature. Now, Matthew and John were two of these authorized witnesses. But Mark and Luke were not so authorized. Hence, on the authority of the Master himself, the Gospels of Mark and Luke are to be stricken from the New Testament canon. And well should they be so; for, if any new Starkie or Greenleaf or Phillips should wish to show, by example, the worthlessness of hearsay as contrasted with original or direct evidence, he could find nothing more apposite than reports by Luke compared with those by Matthew. For example, Luke makes Jesus say, "If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple." A most infernal teaching, and which has in our day afforded a most powerful weapon against Christianity. Turning to Matthew, the authorized witness, I find the real saying, out of which hearsay evolved the villanous travesty of Luke. Jesus' real words were these: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. . . . He that findeth his life [Daniel Webster on the anti-slavery issue] shall lose it; and he that loseth his life for my sake [John Andrew in the anti-slavery contest] shall find it." Let me illustrate, also, the first of the above verses. If my father bids me take revenge when the Master bids me forgive, and I obey the former, I love my father the better, and am not worthy of the other.

The first beatitude, as given by Luke, properly translated, reads thus: "Blessed are ye beggars; for yours is the kingdom of God." A most ruinous premium offered for mendicancy. This was a hearsay report of the opening of the Sermon on the Mount. Turning to Matthew's authorized report of the first beatitude, we find it to read, when rightly translated,* "Blessed are the beggars in spirit [undoubtedly meaning, Blessed are the beggars for light or information], for theirs is the kingdom of heaven."† This is of the highest, noblest, grandest.

By comparing the whole Gospel of Luke with the Gospel of Matthew, any one may find an abundance of illustrations of the point to which I am calling attention. Mark commits few such gross and fatal errors as Luke; but he is guilty of enough to vindicate the supreme common sense of Jesus in intrusting the transmission of his teachings to prepared and competent witnesses, and to such alone.

But the New Testament canon must be reduced still farther. There are portions of the Gospels of Matthew and John that merely convey to us the opinions of those two apostles. Such is the celebrated proem to John's Gospel. Except as a pleasing study in ecclesiastical and dogmatic development, this proem has no importance for Christians, not a letter of it is of the slightest authority over the Christian conscience or the Christian faith. The same is true of the first two chapters of Matthew, even if they be genuine. JOHN B. WILLARD.

STILL RIVER, WORCESTER CO., MASS.

WORKING FOR OTHERS.

Editors of The Index:—

What is it better than downright dishonesty in many Protestant ministers to argue and quote "to prove" to their hearers that a life of self-sacrifice brings some form of *reward* to such as so labor for others, when the notorious fact is that all sorts of persecution and distress of body and mind usually result to any one, who, having a single object in view,—that of helping others,—continually carries it out in his life? And the choice really seems to be either to accept all this personal evil for the chances of so giving good to others, or to allow the wide principle of the "survival of the fittest" to apply to mankind as it does in the rest of the living world.

Surely, at least, it can be safely said that it is not a noble, manly position to advise others to do anything for a price or reward, here or somewhere else, real or purely imaginary. It is more nearly sordid and worldly. Better would it be to tell the real state of affairs, or let the matter be unsaid wholly.

Frequently have honest inquirers tried to urge this on men who seem to be quite enthusiastic preachers of the system of reward for well doing, but all with no avail generally; individual experience and verified history even failing to demonstrate this mischievous doctrine in its true light.

The more one does for others, the less one does for one's self, as far as worldly comforts go; and the nobility of self-sacrifice is in the full understanding of just this fact, not in hoping that some return will be made for kindness given. JOHN DIXWELL, M.D.

BOSTON, Aug. 9, 1883.

INGERSOLL ON HOLYOAKE.—We gave two weeks ago an extract from a letter from Col. Ingersoll, printed in the *Investigator*, in reply to articles which had appeared in that paper "attacking the motives of George Jacob Holyoake." From the same letter, we give the following: "He has for forty years been preaching and practising industry, economy, self-reliance, and kindness. He has done all within his power to give the working-man a better home, better food, better

*For my philology, I refer to the Septuagint version of I. Samuel ii., 8.

†I would refer the doubter of my exegesis to Isaiah xxix., 24.

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wages, and better opportunities for the education of his children. He has demonstrated the success of co-operation, of intelligent combination for the common good. As a rule, his methods have been perfectly legal. In some instances, he has knowingly violated the law, and did so with the intention to take the consequences. He would neither ask nor accept a pardon, because to receive a pardon carries with it the implied promise to keep the law, and an admission that you were in the wrong. He would not agree to desist from doing what he believed ought to be done, neither would he stain his past to brighten his future, nor imprison his soul to free his body. He has that happy mingling of gentleness and firmness found only in the highest type of moral heroes. He is an absolutely just man, and will never do an act that he would condemn in another. He admits that the most bigoted churchman has a perfect right to express his opinions not only, but that he must be met with argument couched in kind and candid terms. Mr. Holyoake is not only the enemy of a theological hierarchy, but he is also opposed to mental mobs. He will not use the bludgeon of epithet. Perfect fairness is regarded by many as weakness. Some people have altogether more confidence in their beliefs than in their own arguments. They resort to assertion. If what they assert be denied, the 'debate' becomes a question of veracity. On both sides of most questions there are plenty of persons who imagine that logic dwells only in adjectives, and that to speak kindly of an opponent is a virtual surrender. Mr. Holyoake attacks the Church because it has been, is, and ever will be the enemy of mental freedom; but he does not wish to deprive the Church even of its freedom to express its opinion against freedom. He is true to his own creed, knowing that, when we have freedom, we can take care of all its enemies. . . . Read his *Trial of Theism*, his history of *Co-operation in England*, if you wish to know his heart, to discover the motives of his life, the depth and tenderness of his sympathy, the nobleness of his nature, the subtlety of his thought, the beauty of his spirit, the force and volume of his brain, the extent of his information, his candor, his kindness, his genius, and the perfect integrity of his stainless soul."

BOOK NOTICES.

DAS HEIL DER VOELKER. Theil I., Judenthum und Katholizismus. Theil II., Protestantismus. KRITIKEN UND DEBATTEN. Abhandlungen und Gedichte. Three pamphlets, 150–200 pp. 35 cents each. Carver, Minn.: Fritz Schütz.

The first volume of the *Heil der Völker*, or Salvation of the Nations, compares the moral and political influence of Judaism with that of ancient and mediæval Christianity. The contrast between the encouragement of business enterprise and industrial activity by the Old Testament, and the discouragement exerted by the New, is brought forward with great power, as is the agency of the traders and artisans during the Middle Ages in developing, not only such material prosperity, but such civil and religious liberty as was not desired by the Church. Among the instances given of the power of the priests, one of the most curious is that Spain in 1787 had 142,830 clergymen and church officials, besides monks and nuns, but only 34,030 merchants and shopkeepers, and 39,073 laborers in factories. As a specimen of the philosophic spirit of the author may be quoted his remark, pp. 126, 127, that the present decay of religious institutions is not likely to produce such sad corruption as was seen at the fall of paganism or at the Renaissance, because "Protestantism, which to-day is perishing, has taken up a great deal of modern science, and builds up its morality, no longer merely on revelation and superstition, but also partly on knowledge and culture of the emotions; and, therefore, she will only in part sink to ruins as the Bible falls." The second and more interesting part of the work opens with a remarkably good account of the Peasants' War, and of the sanction which Luther was compelled to give to slavery and tyranny by his loyalty, not only to the letter, but to the spirit of the New Testament. In no other history of the period is the latter point brought out so clearly and powerfully. Then, we have a minute narrative of the confiscation by different governments of the property of the Church, with the result of building up many institutions of learning, though a large part of the spoils, especially in Great Britain, fell into the hands of the nobility, who have thus been aided to monopolize the land. Thus, two-thirds of Scotland is owned by 330 individuals, 21 of whom possess one-third of the kingdom, the Duke of Sutherland alone being lord of 2,000 square miles. Estates of tens and hundreds of thousands of acres are common there and in England also. The necessary result of this great power of the aristocracy over the soil is that the people who till it are sunk in such poverty and vice as is almost indescribable, many rural villages being more corrupt than the worst streets of London. Of the condition of Ireland, nothing can be said which is new to American readers; but they will be surprised to learn how much suffering falls upon poor people in Germany. The bright side of Protestantism, the tendency of its individualistic spirit to produce republicanism, is exhibited in detail, and with full knowledge of all the laws involved in this development of political liberty. The concluding chapter shows how strongly Protestantism favors commercial prosperity, but also how little is thus done for the benefit of the poorest people in the great emporium, London. The general aim of the writer is to show that Protestantism, though more conducive to national welfare than Catholicism, fails to give all the light we need for progress, so that we have still to look for some more beneficial system of thought. What this must be will be described in the third part, which is to appear during the coming winter. Then, we hope that the author will find, as he wishes, a kindred spirit to translate this interesting and instructive work into English, and give it a place by the side of the great histories of Lecky, Buckle, and Draper. A curious appendix to these volumes is given in that called *Kritiken und Debatten*, consisting of various criticisms made from the standpoints of orthodox Protestantism, Swedenborgianism, Socialism, and independent Theism, with the answers of Mr. Schütz, who fortifies himself in his advanced position by quoting some thirty spirited poems by various authors, thus forming a collection fully worth the thirty-five cents charged for this pamphlet. Even without such excellent aid, however, our friend shows that he is able to defend himself securely, and give his readers firm ground to stand upon.

THE *North American Review* for September opens with an article on "State Regulation of Corporate Profits," by Chief Justice T. M. Cooley, of Michigan, showing how far, by wise legislation and by applying in the spirit of enlightened jurisprudence the principles of the common law, the harrowing exactions of corporate companies and monopolies in general may be restrained, and the interests of the people effectually conserved. John A. Kasson, M.C., writes on "Municipal Reform," and offers suggestions for the abatement of the evils of misgovernment in our great municipalities. Richard Grant White treats of "Class Distinctions in the United States," a subject that is destined to occupy more and more the attention of the American people, as great fortunes increase. "Shooting at Sight" is the subject of some pertinent reflections by James Jackson, Chief Justice of the State of Georgia. In "Facts about the Caucus and the Primary," George Walter Green unveils the tricks practised by political managers in large cities. W. H. Mallock contributes "Conversations with a Solitary," in which he sets forth with much ingenuity the arguments adverse to popular government. The Rev. Dr. D. S. Phelan contributes an article on the "Limitations of Free-thinking." Finally, Grant Allen, one of the most charming of living writers on natural history, discourses on "An American Wild Flower."

PERSONAL ITEMS.

COUNT DE CHAMBORD died at Frosdorf last Friday.

B. F. UNDERWOOD will speak from the platform of the Cosmian Society of Florence, Mass., next Sunday afternoon.

LORD CHIEF JUSTICE COLERIDGE, of England, arrived in New York last week. He is the highest public functionary who has ever left England to visit this country.

M. BARTHELEMY SAINT-HILAIRE has just finished the printing of his translation of the *Natural History of Animals*, by Aristotle, which will be published in a very few days. It consists of four large octavo volumes.

MR. JOHN MORLEY retires from the editorship of the *Pall Mall Gazette*, desiring to free himself from continuous literary labors, and devote more attention to politics. He is making a good impression in Parliament.

AMONG those who called at *The Index* office last week was Andrew Jackson Davis, who is spending a few days in Boston and vicinity, and is at present the guest of his friend, Mr. A. E. Giles, of Hyde Park. Mr. Davis appears to be in health, and his belief in "another world" does not seem to abate his interest in the affairs of this world.

ANNIE LAVINIA JANE CAROLINE CLEGG DE CHARMINENT was fined at Brighton, in England, for having (in addition to bearing such a name) kept her husband awake all night by refusing to close one of many open windows, throwing off all the bed-clothes, and letting on the full power of gas; and, when summoned, she cooked the writ in batter, serving it up for dinner, and making him eat it.

CARLYLE'S old house in Cheyne Row, Chelsea, is advertised for sale. A correspondent of the London *Times* asks: "Are there not sufficient friends of Carlyle to start a subscription and buy the house? A library of the author's books, foreign translations, pictures relating to Carlyle, manuscripts, etc., might be placed in it, and the Carlyle Society could certainly find no place more suitable for their meetings."

EDWARD EVERETT HALE writes thus of the President of France in the *Independent*: "M. Grévy though a silent is a very wise man. Most Frenchmen in public life seem to be always *posing*, as if to gain the admiration of men. M. Grévy, on the other hand, always keeps himself in the background; but, when the right thing has to be done, it is done, and you find that this unpretending man has done it. On the other hand, Leo XIII. does not make himself very agreeable to the people who are around him. He certainly knows how to keep his secrets. If a heretic may venture to say so, he is not a popular pope. But he also is a man of sense. He is no such fool as to tie himself or the Catholic Church to the tail of the Count de Chambord's kite. Nor does he mean to kiss and be friends with Prince Napoleon. He knows that all through history the Roman Church has fared very well in its dealings with republics, and he does not mean to stake his power in France on the issue of any one of a dozen possible revolutions against the present constitution."

DENNIS MURPHY, the official reporter of the debates of the United States Senate, who is not only one of the finest short-hand writers in the world, but a thoroughly read lawyer and excellent classical scholar, and who has been in the Senate over thirty years, has been giving some reminiscences. Mr. Murphy was in the Senate during the last winter of Daniel Webster's service. He said Webster was gloomy, almost morose, in his manner during the day. He would pay no sort of attention to the regular business of the Senate, unless there was a chance for a speech: he was very reserved, and could only be approached with the greatest formality. Yet at a night session, when Webster was waked up and excited, he would be almost constantly on his feet. Mr. Murphy is of the opinion that Matt Carpenter was fully the equal of Webster as a lawyer, and that at times he could be even more eloquent. He believes Thurman to be also the equal of Webster in point of intellect. Henry Clay owed much of his success as a speaker to the charm of his manners and the general personal magnetism of his address. Yet Mr. Murphy thinks that Clay has had his equals in the Senate since. Blaine has something of Clay's manner, but he is not so good a speaker. Ingalls is as able a speaker as Clay, but is more inclined to be caustic. Edmunds, who has the reputation of being a clear speaker, is very involved, according to Mr. Murphy. Mr. Edmunds is inclined to put in long parentheses whenever opportunity will permit. He never revises his speeches, because he has perfect confidence in Mr. Murphy. Beck and Morgan are the two hardest Senators to report. Beck talks right along, over two hundred words to the minute, and does not articulate with any distinctness. Morgan appears to talk slowly, but his easy swing is very deceptive. He's in the neighborhood of two hundred words a minute all the time, and can go on for hours without a break. Beck makes a few long speeches, but Morgan is always at it.

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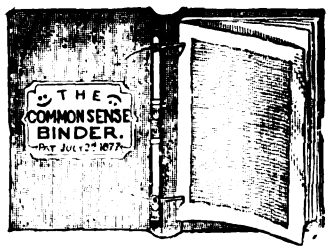
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CURRENT TOPICS.

THE meetings of the New York Free-thinkers' Association at Rochester, which closed last Sunday evening, were largely attended.

THE *Independent* suggests the use of chloroform in the case of rum maniacs. Its advice is to "put them in the doctor's hands, and chloroform them to keep them out of mischief." A sensible idea.

AUSTRALIA has caught the prevailing rage for higher culture; and, at Melbourne, a "Browning Society" has been established for the purpose of studying the works of the poet, Robert Browning. It is thought that, when this society shall have mastered the meaning of all his poetry, it will be fitted to give the poet himself some information.

IT is estimated that thirty thousand persons have perished this season from cholera in India and Egypt, and that the destruction of life by the volcanic eruptions in Java, which commenced August 25, is not less than seventy-five thousand,—a loss of life greater than has occurred from any previous convulsion of nature of which history gives an account.

MARGERY DEANE, in a letter from Block Island to the *Transcript*, writes: "Many of the natives have never been off the island. One of these sent the other day for a physician to attend her sick son. 'You must cure him, doctor; for I tell you he's got a heap to live for. That boy of mine's got two yoke of steer and a fishin' smack. He's got a heap to live for: he hain't got no call to die.'"

SAYS the Boston *Herald*, "In order that Gabriel might make no mistake, it was inscribed on the coffin plate of Count de Chambord that he was, "by grace of God, King of France and Navarre." Better fustian on coffin plates than on tombstones: it will at least be out of sight.

THE following is from that very orthodox paper, the *Presbyterian*: "It is said that Dr. Cullis, of Boston, who professes to cure diseases through prayer and the faith of the patient, proposes to put his own faith to another test. He will build a $25,000 church, expecting the money to come entirely in answer to prayer. But is not the announcement of what he is doing an intimation that he is in need of help, and a hint that it would be acceptable?"

"MARGERY DEANE," writing from Newport to the *Transcript*, says, on the authority of a clerical friend, that "a circular has been sent to very many clergymen, by a New York wine firm, setting forth the merits of its liquors and wines, with prices by the case, etc. At the end of the circular, it reads: 'N.B. To avoid suspicion, every case sent you will be plainly marked "Canned Peaches."'" After this revelation, some will not dare to purchase genuine canned peaches openly.

A WRITER in the London *Enquirer*, describing the state of religious opinion in India, says: "The prevalence of bigotry in this country (England) has kept the general public in considerable ignorance about conversions of the heathen. Few writers have ventured to brave the anger which plain truth-telling would be certain to excite. Most members of the various churches have imagined that their missionaries have succeeded in Christianizing Hindus, Mohammedans, Polynesians, Negroes, etc., in a manner conformable to the home pattern; but, whenever a critical inquiry is made, it is found that what has been done is to mix some of the elements of Orthodox English Christianity with the superstitions belonging to the locality and the race of the converts. In like manner, the Romish Church converts in China or Madras live in a mixture of a certain quantity of popery with their own native heathenism."

A WRITER in *Nature* relates a circumstance illustrative of the sagacity of the horse, and for the truthfulness of which he says he can vouch. An old blind horse, turned out to graze, wound its way through lanes to the blacksmith's, where he had often been before. The entrance to the forge is difficult of access on account of the ditches on either side; but the animal reached it safely, took its stand by the forge, and then neighed. The blacksmith, being at work in his garden, and hearing a horse neigh, looked for it, and not seeing it returned to his gardening operations. In a short time, he heard it again, but could not see a horse anywhere, until he went into his shop, when he found it standing very quietly by the forge, as if waiting to be shod. Thinking some one must have brought it there, the blacksmith looked at its feet, and found one with the shoe pressing into the frog, causing great pain. He then put on another shoe, and sent the horse back to its owner.

THERE is a religious organization in Schuyler County, Ill., the character of which has just been disclosed in a case in court in which several members of the band were prosecuting witnesses. The organization was started a year ago at Rushville, Ill., by an ex-Methodist preacher named Caleb A. Obenshain, who is said to be a man of handsome appearance and great eloquence. He, with other leaders, claims the power of curing disease by the touch of the hand combined with faith and prayer. These fanatics call themselves the Pilgrim Band, and number over one hundred and fifty members. The spiritual wife dogma is accepted publicly by the Pilgrims; and one of the members has left the body because, he says, it is given over wholly to free-love practices. Obenshain has for a spiritual wife a woman who had been his wife's servant, and for whom he discarded his legal wife. He announced recently that it had been revealed to him in a vision that he was to become the father of a prophet who would "dictate to the world." A few evenings later, one of the sisters whose husband was present announced that she was to be the mother of the coming prophet. Her husband interposed no objection, and "the statement was received with delight by the community." A temple is being erected, and is nearly completed at Erwin, at a cost of $5,000. It is adapted to the wants of a community of four hundred people, and has, in addition to rooms for worship and secret meetings, a kitchen, bed-rooms, etc. The band includes among its numbers several wealthy men, and it is said to be growing rapidly in Schuyler and the adjoining counties.

MR. GEORGE JACOB HOLYOAKE has published a letter to Sir William V. Harcourt, respecting the recent sentences for blasphemy, and declaring that the sentences of Foote and Ramsay should be terminated as a matter of justice. He adds: "Blasphemy is the sin of all sects, but only punished in the weakest. There is, however, one thing more repulsive than blasphemy, and that is outrage. Outrage, as they who commit it know full well, is when any one imputes to others a conscious infamy of belief which they do not hold, and intends to shock or irritate them, regardless whether it insults and pains them or not. This is outrage, and in the interests of society and good feeling should be discouraged,—equally whether committed by the few against the many or by the many against the few. Yet this outrage is constantly committed by Christian preachers and writers against free thinkers, and the law never steps in to protect them. Since, therefore, the law does not deem it its duty to defend the few against the many, it is not needful nor seemly that it should be employed to defend the many against the few. Outrage may be committed in excitement or under provocation, and is then an error rather than a crime; while outrage as a method of argument, whether employed by the few or the many, is a polecat policy, which induces every self-regarding person to keep clear of the 'cause' which adopts it, whether it be free thought or Christianity. Therefore, in a civilized community, intellectual outrage may be left to its own consequences, and needs not that the law should decrease them by sentences which, by exciting public sympathy, obscure the intrinsic hatefulness of the offence."

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AN AUGUST SUNDAY IN BOSTON.

The last of the summer Sundays, reckoning by the calendar, was as fair a day in Boston as ever need to be made for any latitude. Its sky was cheerfully clear, and its temperature warm enough to entice people to excursions whether on sea or land, and yet not so warm as to discourage church-going, if any were inclined to keep up or to resume that habit. We had the day mainly free for any use; and, looking over the church notices, we deliberately resolved, for one thing, to hear the noted evangelist, Rev. A. B. Earle, at Tremont Temple. In the absence of the pastor, Mr. Earle has been occupying the pulpit of the Temple society during the vacation weeks, and doing his best to keep the congregation in a revived condition. The meetings have been held in the smaller hall of the Temple, the Meionaon, which on this Sunday was well filled.

We had heard Mr. Earle a number of years ago, when he was conducting a protracted revival meeting. He then resorted to all those methods and devices which seem to us the most objectionable features of such meetings,—especially for exciting the feelings of young people. Our indignation, we remember, was much aroused by the way in which even children's hearts were wrought up to a pitch of excitement by ingenious appeals to their natural tenderness, until they were forced into an unnatural expression of penitence, sobbingly confessing sins which they hardly knew by name and had never even been tempted to commit. We foresaw for those children, if they should retain the religion which they were told they had then and there obtained, a growing up into a narrow and melancholy type of piety, opposed not only to the highest happiness, but to the highest human development; or, if they should happily lose faith in that kind of religion, then probably a dreary and tempestuous passage through the seas of a real scepticism before finding the solid ground of a satisfying and working belief. We were curious to see whether Mr. Earle, after nearly twenty years of added experience, and at this time of more general liberality of thought, would still adhere to the same methods.

Of course, we cannot say what this zealous apostle of revivalism might say and do at a regular revival meeting; but, though the old revival spirit and aim were evident through the whole service, we are glad to admit that on this Sunday he was quite free from those things which had most offended and shocked us at the previous hearing. Perhaps he had only given to his peculiar methods a vacation. Or perhaps, as we would rather believe, he, too, has become wiser and broader, as has Orthodoxy generally, in these last eventful years for the progress of thought. It seemed to us, at least, that he had softened with age; and, while there was an evident undercurrent of the old theology beneath all his utterances, that he was inclined to keep uppermost the tender and humane side of his beliefs. If we recall correctly, when we heard him before, he drew a fearful picture of an angry and avenging Deity dealing with a reprobate soul; but now he even made it appear that it is the very humaneness of God that causes him mercifully (!) to allow the incorrigibly wicked soul to go into hell. For such a soul, he ingeniously argued, being prepared only for the society and conditions of the infernal regions, could only suffer worse tortures, if forced to stay alive in the utterly uncongenial and unbreathable atmosphere of heaven. He forgot, of course, that it would be one of the natural vocations of a humane Deity and a humane heaven to try even to redeem such a soul and render it capable of pure enjoyments: yet it was evidence of some progress to find that the conception of a wrathful Deity was gone, and that even hell was grounded on a sentiment of pity; for having *humanity*, or the aim of moral benefit, as the predominant quality in the supreme Power of the universe, it may be trusted in the course of the ages to abolish or reclaim all the hells.

It was pleasant, too, to note in the general atmosphere of the Temple congregation the elements of social fellowship, of caring for one another, of natural enjoyment in the friendly shaking of hands, and of something more than a merely ecclesiastical interest in welcoming strangers. In some of these respects there were lessons set which many liberal societies, so called, would do well to copy. In short, we came away from the Tremont Temple meeting with the impression strengthened that, despite the errors of theology still taught in such churches, there is a large class of people who derive benefit from their services, and that they are gradually culling out the good and leaving the error behind. It was, perhaps, the impressive congregational singing, and especially the singing of one tune, "Watching and Waiting," that helped to put us into this amiable mood. (Why will not some one of our liberal poets write a hymn for that tune?) There was not, it is true, much excitation to robustness of thought,—we have to go back to the old Calvinism and not to the new Orthodoxy for that,—but there was a very humanizing sentiment running all through the service, and that was enough for an August Sunday.

Yet we were glad that this same Sunday had other hours, and that not all of them need to be devoted to church-going. In the afternoon, we joined the much larger congregation that listened to the music of the band on the Common. This, too, was a popular audience; yet we suppose that very few of the Tremont Temple audience were there. To the great majority of them, the music there on Sunday seems a sacrilege; and hence, though the Tremont Temple folk may be doing good in their way, we rejoice that their way no longer rules Boston. Nor should we judge that this congregation to which the band preached on the Common that afternoon was made up of people who are ordinarily found in any churches. For the most part, we should say, they were non-church-goers,—notwithstanding the presence of a good number of Irish Catholics who may have attended morning mass. The German face was largely represented. The majority were evidently people of small means, —working people; shopmen and shopwomen, mechanics, day-laborers and their families, who had put on their Sunday clothes and come out for this refreshment. Even the habitual idlers and roughs of the Common, who have no Sunday clothes, had crawled within hearing distance and stretched themselves on the grass,—the cleanlier and better clad people leaving them ample room. Some of these looked as if they had not yet gotten over their Saturday night's dissipation. Yet, perhaps, even into their wretched lives there fell some little drop of purer pleasure. It was, on the whole, a very orderly assembly; and we venture to say that there was no meeting that day in Boston where better work was done for human benefit.

On our way down Tremont Street from the Common there passed us a strangely laden wagon which brought another incident into the day. It was a rough, jobbing wagon, which evidently was put to no fastidious uses during the week. It was drawn by a horse built for work rather than speed or beauty, and not accustomed to the best stocked of stables. The occupants were a man, two women, and eight or ten children, boys and girls. None of them was tidily dressed, yet very likely they had on their best. The children were mostly without hats or bonnets, and all had the pinched and care-worn look of extreme poverty. They might, from appearance, have been denizens of that rickety, rag-pickers' tenement block on Lincoln Street, near the United States Hotel, which we never pass without thoughts of small-pox and typhoid fever, nor without a prayer that the elegant business edifices which are spreading that way may hasten on with their purifying mission. It is a shame for Boston that that old, foul block still stands. But, wherever this family came from, they had been having their "outing" into the country, and had broken the arid routine of their lives with one day of joy. The stakes of their wagon were decked with green branches from the woods, and some of the uncombed heads of the children were garlanded with wreaths of oak leaves. As the equipage passed on by the doors of Tremont Temple, we wondered whether any of the pious church-goers whom we had seen there in the morning could have the hardihood to cause the arrest of this family for their evident violation of the Sunday laws. And we also wondered whether, if such arrest should be made, Massachusetts judges would not now be found to interpret a Sunday excursion into the country for that family as a journey both of "necessity" and "charity." Still, it would be better to amend and humanize the law.

WILLIAM J. POTTER.

SWEDENBORG.

There are many who think that Swedenborg's day is yet to come.—*Frothingham.*

I notice an increased interest in Swedenborg. The New York *Sun* recently took the Rev. Howard Crosby to task for a somewhat unfair criticism in the *Observer*, and wound up by saying, "It is like passing from a world of cloud into a world of light to pass from the theology of Calvin to the theology of Swedenborg."

Let one who has made the transit make answer.

Swedenborg proceeds everywhere upon the assumption of the plenary inspiration of the Scriptures, omitting certain Books of the Old Testament and all but the Gospels and Revelation of the New. This is the very foundation-stone of his system; and this doctrine he carries to a degree unknown in orthodox circles, affirming divine inspiration as to every word and syllable, and alleging that not a single expression nor a single iota in the original language can be omitted without an interruption of the internal sense which he claims was specially revealed to him, and which forms the basis of his theology. He alleges that something divine pertains even to the little dots and twirls of the Hebrew letters. "The style," he says, "of the Word is such that there is holiness in every sentence and in every word,—yea, in some instances, in the very letters." And also, "Therefore, by the divine providence of the Lord, it hath been effected that the Word hath been preserved, especially the Word of the Old Testament, as to every iota and apex, from the time in which it was written." For this last statement, he had no better authority than the common opinion of the learned men of his time that the text had been preserved through the labors of the Masorites, as nothing conclusive was known in Christendom respecting the state of the Hebrew text till within a short period of his decease. Swedenborg, therefore, was utterly ignorant of historical and textual criticism; and his *dictum* of course is absurd and untenable, unless it can be proved that the Masorah exists in an uncorrupted state and that the Masorites were infallible. In that event, we shall have not only an infallible Bible, but also infallible Jews.

As to the genuineness and authenticity of the

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books of the canon which he adopted, not a doubt or suspicion seems ever to have crossed his mind. "It is," he says, "universally confessed that the Word is from God, is divinely inspired, and therefore holy." It is evident that in Swedenborg's day there were no troublesome critics, no Strauss, Baur, or Renan without the fold, nor Colenso, Davidson, or Smith within to disturb his serenity, or he might have felt compelled to establish more firmly his premises and render impregnable the foundation before building up his magnificent structure; and, if he had done so, what a priceless boon it would have been to the world, especially if he had been "illuminated" in that direction also! Swedenborg, with all his vast learning and keenness of intellect, was wholly unsuspecting and ignorant of all that has been accomplished by modern textual and sceptical criticism. He surely illuminated the attic, but left the ground floor dark as ever. Has there yet appeared in New Church literature, or elsewhere, any complete and convincing reply to the assaults of the critics? Has any new light been shed upon the darkness by any disciple of Swedenborg? Is it not a fact that Protestantism is permeated through and through with scepticism, and that the conclusions of the critics are tacitly accepted by learned and scholarly divines? Until, then, some new light arises in the Swedenborgian fold, no one with any pretence to critical learning can accept for a moment Swedenborg's dogma as to the written Word; and it will continue to form an insuperable barrier to the progress of the New Church, although many may be enchanted with his peerless philosophy and in full sympathy with much of his theology. Until modern criticism is answered, until it can be shown that "the Word" exists somewhere in all its integrity, and that the records are genuine, there can be no certainty as to what "the Word" actually is. Swedenborg's *dictum* does not satisfy us. Biblical criticism was unknown in his day. It was sinful. Moreover, we find him quoting as genuine certain spurious texts. Can a chain be stronger than its weakest link? If Swedenborg's divine guidance and illumination could not detect a spurious text, how much and how far can his readers depend and rely upon it? What guarantee have we that many other texts on which he comments are not also spurious, and even whole books, as the critics well-nigh prove? If, as he says, "the Word is holy in every sentence, word, and letter" (*Vera Religio Christiana*, 191); if "all and every part of its contents, even to the most minute, not excepting the smallest jot and letter, signify and involve spiritual and celestial things" (*Arcana Coelestia*, 2),—if all this be true as to the written Word, and yet there be so many various readings in it, the question at once arises, What and where is that Word? "In heaven," says Swedenborg. "A copy of the Word [*i.e.*, his canon], written by angels inspired by the Lord, is kept with every larger society in its sacred place, lest as to any jot it should be changed elsewhere." Would to God a similar policy had been pursued in this world, and the history of the Pauline Church might not then have been two-thirds criminal!

It was well said by Theodore Parker, "There are many nuts in Swedenborg which a wise man may crack to advantage, but whoever swallows him whole will find he will lie very hard on the stomach." And this salient criticism will not lose its sting until some new light arises in the New Church, who shall find ammunition in Swedenborg's canon with which to silence the Krupp gun of modern criticism; who shall prove the Mosaic authorship of the Pentateuch and the Davidic authorship of the Psalms; and also that the Gospels of Matthew, Mark, and Luke, have any right to the names they bear; that the manuscripts were preserved intact, and that every scribe who ever made a transcript was miraculously guarded from error; and also that the manuscripts we now possess (or say Westcott's and Hort's recension) are exact counterparts of the originals, word for word, precluding the necessity of another Revised New Testament. If, also, he can assure us that John, the beloved disciple,—and not an Alexandrian mystic,—did in truth write the Fourth Gospel, around which the battle is now raging fiercest and hottest; that the hand that wrote the Gospel also wrote the Apocalypse, that the long discourses in the former were recorded many years after, exactly as they were uttered by the Master, word for word; and also if he shall solve the numerous other difficulties which convince able scholars and critics that this book was not written by John at all,—he will do much to strengthen the bulwarks of Swedenborg's foundation. As for Paul, well, he may leave Paul alone,—in hell,—where Swedenborg puts both him and David.

Let him first prove Swedenborg's premises that the written Word in all its integrity actually exists, and also that the earlier part of his canon is not a "priestly forgery," and the later not "an unapostolic digest of the second century," and we shall then be better prepared to accept the teachdings of Swedenborg entire, the philosophic part being in many respects, without doubt, the most intelligible, coherent, and satisfactory ever offered to man.

If, however, no such new light arises, if these and all the other difficulties, intricacies, and disagreements pertaining to the books of the Old and New Testaments are always to be subjects of doubt, debate, and dispute, it is safe to say that neither the *dictum*, *ipse dixit*, nor revelations of Swedenborg will ever have much weight with men. If we must have authority without reason, let us go at once to that which is most ancient and despotic,—Rome.

For the present, therefore, sound judgment must reject the canon of Swedenborg as well as that of the Paulists, for the plain and simple reason that would cause both to be thrown out as evidence in any court in the world; namely, there is no known copy in existence that is properly attested, none that is exemplified, none that bears a signature and seal.

"The two indispensable conditions of a nobler and truer theology for the time to come are, first, a thoroughly honest use of learning,—a determination never to ignore or evade whatever criticism, history, or science demonstrate to be *fact*, however it may upset our preconceived notions or unsettle our traditional beliefs."—*John James Tayler.*

J. F. M.

WAS CHRISTIANITY, THEN, ALL A CALAMITY AND A BLUNDER?

So Dr. Oswald seems to think, and so he has urged upon the readers of *The Index* in a very long, very learned, and very eloquent invective. The thing he especially attacks is the bigotry, the persecution, the obscurantism, and in general what he calls the "Galilean pessimism," which the name Christianity signifies to him; and, as to all that, I have nothing in particular to say. It would be easy enough to find facts, in the history of eighteen centuries, to prove all the counts of his indictment—against somebody; and it would be a perfectly futile controversy to set up a counter-plea to cover so wide a field. I have not the least intention to invite or enter into such a controversy. But two or three points have occurred to me, in surveying his numerous columns of attack, which, it seems to me, should be set in a different, at least in a clearer, light.

At the outset, I do not care one pin about his theory, which, if I understand it, is that Christianity is an offshoot of Oriental Buddhism. I do not know, indeed, of any historical ground for such a theory, and do not suppose there is any, except the very vaguest. We do know, indeed, that there was a fashionable craze for certain Eastern superstitions in Rome, very much dreaded by the magistrates; but that was nearly two hundred years B.C., and of course had nothing to do with what we call Christianity. Dr. Oswald will doubtless recall the story, which is, I think, in the thirty-eighth book of Livy. As to the hypothetical ground, it must rest, I should suppose, on the striking likenesses in detail between certain Buddhistic and Christian religious orders. But this would apply, at any rate, only to the Monastics, not to the Christians at large; and, even there, must be pure inference or guess-work. I have had occasion to study, more or less, most of the early authorities on this subject,—such as Philo, Athanasius, Basil, and the Gregories,—and nothing is plainer than the absolute lack of any *consciousness* of such an origin, or than the simplicity and confidence with which the Old or New Testament is taken as the ultimate authority. In the New Testament itself, again, the historical consciousness which derives the whole thing from Hebrew sources is positive and explicit, and is, moreover, sufficient to account for the facts. On the whole, we may dismiss the Buddhistic theory—in itself perfectly irrelevant and harmless—to the limbo of pure speculation or historical metaphysics,—at least till there is something like objective proof.

Let us come, then, to the terms of the indictment itself. And, here, we are reminded of Burke's phrase about the hazard of "drawing up an indictment against a whole people." Here, the case is much stronger; for it is against a whole era and order of civilization, against fifteen centuries in the lump, against all the intellectual leaders (with few exceptions) of the modern world. Such a charge as this may well give us pause, and make "the boldest hold his breath for a time." The charge, to be consistent, ought to go at least as far back as the Asiatic conquests of Alexander, which would seem to have induced this particular calamity. Nay, we ought, logically, to include the glacial epoch, if not the nebular condition of our globe itself. The obliquity alleged is, as we may say, due to the obliquity of the ecliptic. It puts us in mind of the man whom Sydney Smith "heard speak disrespectfully of the equator." For, in a strictly scientific interpretation of history, nothing is clearer than that the course of civilization must find its way, like a river, "along the line of least resistance." The fault charged by Dr. Oswald against Christianity is seen at once to be a fault inherent in human nature and the constitution of our globe, if not of the universe itself. So that we have in his indictment, all over again, something like the old Calvinistic dogma of original sin. Thus, extremes meet.

This, I admit, is rather running logic into the ground. It is easier, as well as fairer, to keep to facts. Is Christianity, in fact, a system of "pessimism," in any sense we can fairly give to that term?

In fact, as Horace Greeley once said that "the American people are not a fool," so we may say that "the human race are not a fool." In other words, any great historical movement, still more any great typical form of civilization, we may be sure has in it something that not only makes it inevitable, but makes it, for the time being, right. Fifty years ago, it would have been a strange heresy to hint that Mohammed was anything but an impostor, or at best a fanatic. Now, it is a commonplace of history to call him a reformer, and his

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system, in its way, a much needed reform. I have myself, perhaps, as little sympathy as Dr. Oswald with Buddhism; but what slight notion I have of it makes me think that in its day it was without doubt a timely, helpful, and comforting belief, and that even now it is doing more good than harm where it belongs. But I do not at all see in it the likeness to Christianity that he does. And I cannot help thinking that, if he looks again, he will be struck with two things in the career of Jesus himself (where he finds this imaginary likeness), which seem to have escaped his attention. The first is that the contempt of the world he speaks of in the Sermon on the Mount is in the spirit, not at all of "pessimism," but of the serenest optimism; and the second is that, in the later (or Messianic) phase of his career, Jesus struck as emphatically and objectively as Dr. Oswald himself against the mischiefs of the system about him, and with as little allowance for anything estimable in its origin or pardonable in it then. We may say (if we will) that he did not do the scribes and Pharisees justice; but, then, he was speaking not as an historical philosopher, but as a prophet or impassioned declaimer; and, surely, this is the last thing that Dr. Oswald ought to object against.

Again, the distinctive thing in early Christianity —as I am sure Dr. Oswald will recognize upon reflection—is not at all its "pessimism," but its dominant and even exaggerated sentiment of *right and wrong*. This consciousness, as one may say, had very nearly perished outright in the old pagan civilization, until it was roused by this astonishing revival. Compare the representative men of the two systems,—Horace with Paul, for instance, or Pliny the younger with Ambrose. Certainly, Horace and Pliny make a more amiable pair than the other; and I am not sure that we should not have liked them better. But that is as we might like a polite gentleman or a professor of *belles-lettres* better than we should like a hardy navigator or a stalwart fighter,—Sir John Franklin or Capt. John Smith. But the world's work is done by the latter sort. Or compare the best picture we have of the later pagan society—by Plutarch, who, as an essayist, may rank about fairly with Sir Arthur Helps—with the resolute temper and ethical ideal shown in the way Augustine met the controversies of his time, and we shall quickly find, I think, that the term "pessimism" has got, this time, quite on the wrong side of the line in Dr. Oswald's eloquent diatribe.

I am afraid that it did not occur to Dr. Oswald, in this connection, to look at the earliest existing authentic Christian document, so as to see what its temper really was in this regard. If he had, he could not fail to have been struck with two things in it: first, a certain courage and cheerfulness expressed in such phrases as "Rejoice evermore," "In every thing give thanks,"—contrasting very strongly with the "pessimism" of Nero's court just then; and, secondly, a definite promise or expectation of some great good for mankind, just about to be effected by some sort of revolution,—a hope as ardent as that of the eager optimists of the first French Revolution, even if we should say as much mistaken. To take the testimony of this document, —worth more, by way of evidence, than forty Oriental guesses,—"pessimism" would seem the last term in the world to apply to the temper of Christianity, certainly in its origin.

And besides, if it had not been so understood, it would be impossible to account, on any rational principle, for the eager way in which Christianity was evidently received, and its complete triumph over classical Paganism in the course of three hundred years. I have not the least interest to defend any of the theories or dogmas on which its power was supposed to rest by any of its early believers. Their theology—that is to say, their philosophy—depended, of course, on the intellectual conditions of their time, which it would be impossible to reproduce in our time. But, as to the point in question, it is perfectly clear that Christianity was regarded, by those who received it then, as a deliverance from something very abominable and oppressive, which they found in the condition of things about them, political as well as religious. As a convenient illustration of this point—which I have no wish to argue—I will refer to what may be easily found in Justin, as cited (if the reader prefers) by Neander. The broad movement of Christianity in his time (that is, in the time of Marcus Aurelius) is wholly distinct from those forms of Eastern asceticism which began to be clearly visible, as a sort of side-issue, about a century later.

I have no disposition to measure swords with Dr. Oswald in the *champ clos* of classical learning. I will take for granted that his erudition is as great as his confidence of assertion, which is certainly much greater than mine. But my feebler recollection does not accord with his, and there are a good many sayings of his which I hope he will rise to explain. He appears—here I may have mistaken him—to suppose, seriously, that the classic Paganism of the third or fourth century of our era had the Arcadian simplicity and *naïveté* which we ascribe to the Homeric poems, if not to the Vedic hymns. In fact, they were as far apart as Dante's *Vita Nuova* and Voltaire's *Pucelle;* as different as a baby and a corpse. I should not think it worth while to argue the point, but Dr. Oswald's assertions puzzle me. He must remember how Plautus, two hundred and twenty years before Paul, riots in his travesty of the Olympian divinities. Certainly, he must know something of Horace and Martial, not to say Petronius and Lucian. A very little attention to the last serious attempt at a pagan revival, as shown in the correspondence of Julian and Libanius, would show any one, I should think, that the spirit of it was antiquarian, spasmodic, and lifeless. And, so far from Paganism at that date being a cheerful symbolism and a childlike joy in nature, the glimpses of it we do get are rather such as we find in the bloody horror of the *taurobolium* and the mesmeric "ecstasies" of the Neo-Platonists. I have a great respect for a good many pagans of the early Christian centuries, and think much better of them than of many eminent Christians of their day. But I am very much perplexed to know where Dr. Oswald got his impression of the comparative innocence and simplicity of Paganism at that date.

I should have a similar set of questions to ask as to the Moorish, or Moslem, civilization of Granada. I say nothing of the quality of the austere Catholic bigotry that suppressed it, which I abhor; but the thing itself presents itself to me as a gaudy material civilization, a state of society meretricious, luxurious, and despotic, resting on slavery and the degradation of women, sure to perish in its own vices, if not crushed by a more vigorous and even more cruel adversary. Also, as to the true relations of feudalism and the Church as factors of mediæval civilization, which I understand very differently from what Dr. Oswald appears to do. Here, too, I need light.

As to the horrors of Charlemagne's conquests, of which he makes so much, they affect me neither more nor less than the horrors of Sadow or of Frederick's Silesian wars. The historian gets well wonted—not to say, blunted—to such horrors, all the way down from the awful catastrophe of Xerxes, or Marius' extermination of the Teutons. The only question that really interests him is whether a given conquest, taken broadly, is in the interest of civilization and humanity, or the reverse. In the eighth century, the Christian empire of Charles meant civilization as against barbarism; and the horrible thing which barbarism then meant we see in Jornandes, Paulus Diaconus, and Gregory of Tours. The compulsory canonism of the Saxons was exactly equivalent to the compulsory allegiance and military service exacted of Alsace and Lorraine to-day. Charles himself was a jolly, homely, energetic, and good-humored German, the farthest possible from the religious bigot which Dr. Oswald makes him. On the whole,—with some misgiving, —I side with Charlomagne and with the Emperor William as against the barbarians and Dr. Oswald.

I do not think it at all necessary to defend, or extenuate, those things in Christianity which he attacks. But I think it a thorough misconception to judge, as he does, of a great historical era in the lump. Ecclesiastical Christianity, carrying with it some remnants of primitive Christianity, won the field by fair fight, in a pitched battle of some five hundred years. Good and bad were extensively mixed up in it; but it prevailed, on the whole (as I think fairly evidenced by the fact), in virtue of what was good in it more than of what was bad. The view I should take of it in the main is this: that it worked in the general direction of human advancement till about the middle of what we call "The Middle Age,"—that is (if we can draw so sharp a line in so large a thing), till about the date 1150. Most of its great service to humanity was rendered before this date; most of its horrors and oppressions will be found to have come later. I cannot, of course, give here the reasons for this general judgment, which I have set forth in detail elsewhere. But I throw it out thus summarily, because I think it may possibly hint a way to reconcile the large amount of truth in Dr. Oswald's argument with the rejection of much in it which seems to me purely illusory and conjectural.

J. H. ALLEN.

NANTUCKET, Aug. 26, 1883.

"THE REVOLUTION."

The human race is even now, for the most part, in a state of barbarism. Even in countries which are called enlightened, the masses of the people are unintellectual and incapable of thinking correctly. The ordinary pursuits of life are unfavorable to the habit of mind which is needed for the acquisition of truth and knowledge. Bread is a necessity, a *sine qua non*. Truth and knowledge are not in the same measure. Life may go on without them. The activity of the greater portion of mankind, even in enlightened communities, has reference almost solely to getting a living, or, in the language of Goethe's famous Venetian epigram, getting victuals and children. All the stir and movement in town and country, and by sea and land, have reference to this fundamental object mainly:—

"For most men in a brazen prison live,
Where, in the sun's hot eye,
With heads bent o'er their toil, they languidly
Their lives to some unmeaning task-work give,
Dreaming of nought beyond their prison wall.
. . . . . .
And, while they try to stem
The waves of mournful thought by which they are prest,
Death in their prison reaches them,
Unfreed, having seen nothing, still unblest."

The acquisition of wealth is the great, the universal passion in all free communities, where the race for riches and office is open to all. The necessities of the body are primary, and must be ministered to; and, these being taken care of, the spirit of luxury and ostentation puts in its claim, and makes the mind obtuse and indifferent to

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truth. Mental hunger for truth is as yet felt only by the few. With the masses of people, the appetite for it is not pressing, and is satisfied with the husks of some established orthodoxy.

Thus, it is not singular that, under the almost exclusive influence of the bodily passions and appetites and of the lower mental faculties, as human nature has hitherto been, and as it still is for the most part, Truth and Reason should have been slow in emerging to a control in human affairs, while credulity, arrogant authority, imposture, and selfishness have easily borne sway. Continuous, reflective thought is difficult even for men of uncommon mental vigor; and reflective thought pursued to a certain point finds itself involved in contradictions and absurdities, which make a mock of its efforts, and which have made philosophy and metaphysics by-words, and the conflicting systems and schools of thought numberless, so that the final conclusion has been that we are intellectual impotents and imbeciles so far as ultimate truth is concerned, and that our only resource is action instead of thought, and an acquiescence in usage and the prevailing and customary belief, whatever it is, and however primitive, childlike, and absurd it may be in its demands on our faith.

Meantime, in the absence of a knowledge of the nature of things,—that is, in the absence of science,—the religious sentiment, common to all men, even to the lowest barbarians, was always imperious for satisfaction. Everywhere and always there have been, in the absence of positive, exact knowledge, crude theories of nature and theological cosmogonies or dogmatic, *a priori* accounts of the origin and government of the world, and of the origin of man and his final destiny, all savoring of gross ignorance and superstition and priestly arrogance, and redolent of the different environments and racial peculiarities among which they arose. These fanciful, crude theories of man and nature were quickly formulated into creeds and orthodoxies, to be believed under pains and penalties of persecution and social ostracism. Powerful priesthoods took charge of these orthodoxies, speaking in the name of an ecclesiastical God. Magnificent temples were built in honor of imaginary supernatural personalities, of "colossal men in the heavens." Thus, religion and hierarchies arose, and became the fundamental institutions of society. Up to the present century of the vulgar era, which is itself a theological institution and purely conventional, having no foundation in scientific knowledge, the above description is a correct sketch of the state of things in all countries and latitudes. Creeds and orthodoxies, priesthoods and Bibles, were omnipotent, and commanded reverence everywhere. Up to the present century, civil governments were for the most part personal and in the hands of hereditary rulers, who ruled by the grace of the ecclesiastical and traditional God of the prevalent superstitions.

As yet the will of the people was of little or no account,—a slighted, unrecognized, and undeveloped factor and force. The people under the old social and political order were mere footstools and drudges, without intelligence or property, with no rights which priesthoods, kings, and nobilities were bound to regard,—at the foot of the social ladder, undeveloped, more animal than human, grossly ignorant, and therefore brutal, sensual, fickle, irrational, and superstitious to the last degree, a mere herd. Whenever and wherever they undertook to rise against the privileged classes in society, their insurrections were ruffianly. Jack Cade outbreaks, devoted to plunder, massacre, and beastly excesses, and destructive of all law and order, so that they had to be in all cases suppressed, or human society would have collapsed and become anarchic. Thus were the privileged classes enabled to take advantage of their own wrong, and to say that the common people were not only not fit for self-government, but that it was necessary that they should be kept down by force.

Thus, the king, the priest, and the noble, and their tool the soldier, up to the advent of the nineteenth century, now rapidly waning, had been the masters of the world in all latitudes and in nearly all nations. The people up to the close of the eighteenth century were of no social account, weight, or influence. At that time, the monarchy, priesthood, and nobility in Europe had become so rotten, corrupt, and oppressive, and the misery and wretchedness of the overtaxed people had become so extreme, that a *ne plus ultra* had been reached in human degradation and sufferance. Then, it was that sundry men of genius, with big hearts and big brains, became indignant at the old social, political, and ecclesiastical order, with the immemorial reign of social inequality, force, and absolute monarchies, priesthoods, and aristocracies.

These powerful thinkers and large-hearted men began to investigate the old theories of civil government and the articles of religious faith,—or, in other words, the bases of the Church and State system, then all-powerful,—and to subject to criticism the alleged inspired documents handed down from a semi-barbarous past, which were the credentials of the said system. In other words, long insulted human reason, in spite of bastiles and inquisitions, began to summon infallible popes and inspired bibles and kings and nobilities to its bar to give an account of themselves, and to show cause why they should longer domineer to the degradation of human nature. With this menacing attitude of human reason toward the old civil and ecclesiastical order began what is called "The Revolution," a phrase which rightly designates the radical, irrepressible uprising and revolt of the human mind against authority. That is the significance of the phrase "The Revolution." There had been an imperfect revolution in England in the seventeenth century, in the direction of popular rights; but it had not removed the old-fashioned Church and State, but had left king, priesthood, and aristocracy standing in England.

In the spiritual and ecclesiastical order, the revolution means the reduction of the Bible to the rank of other books, as a product of the human mind, like them to be criticised with perfect freedom and assigned its proper position as an historical and ethical document. Of course, its supernaturalisms and miraculisms are summarily disposed of, as the eccentricities of writers having little or no genuine knowledge of nature and the world in which they lived. Of course, the reduction of the Bible to its proper position as one of many other literary documents handed down from the far past included, also, the reduction of the Pope to the ordinary level of humanity as the mere official head of a denomination of religionists, remarkable, as a body, for their ignorance and credulity. Wherever the revolution is triumphant, and as fast as it is triumphant, the supremacy of the Bible and the Pope is at an end, and tolerance and free speech and free thought and free popular government and, above all, popular schools and popular intelligence become established facts and institutions.

Meantime, science is at last giving to the mass of readers a taste of and respect for truth. As fast as the people are leavened with the spirit of truth and a knowledge of the methods of nature, with a knowledge of the true system of nature and their own inner mental constitution, of which the moral sense or moral law is as essential a feature as gravitation, or the law of gravitation is of matter, so fast they cease to be credulous and superstitious. In the light of current scientific knowledge, it is seen that orthodoxies and creeds are the puerilities of childish, imperfect, and primitive civilizations, but a single step from barbarism, suited to man as an animal rather than an intelligent being aware of his natural prerogatives and birthright to be his own priest and king. The revolution means that man, elevated to the plane of reason and full self-consciousness, cannot be the proper subject of arbitrary rule and dictation in matters of belief and conduct; that each intelligent, fully developed human being has a sovereign tribunal within in the voice of conscience and reason, and that despotisms of all kinds are insults to and outrages on that sovereign reason.

B. W. BALL.

EDITORIAL NOTES.

"LARRIKIN" is the Australasian term for the genus "hoodlum" or "gamin."

IN this number of *The Index* appears the first of a series of articles entitled "A Hundred Days Abroad," from the pen of Mr. George Jacob Holyoake, in which this distinguished reformer and author will give our readers the results of his observations and experience during his travels in this country and in Canada last year.

A CONSERVATIVE English paper publishes a letter from a correspondent whose faith seems to have suffered but little, if any, from the scepticism of the age. We give an extract:—

In these days of scepticism and rank infidelity, when men scoff at the truthfulness of the word of God; yea, there are those among us even professing Christianity, who doubt the authenticity of the Pentateuch. Many there are also who disbelieve in the Old Testament altogether, and look upon it as an obsolete book. In these days, therefore, it is refreshing to hear from what may be considered a reliable source that Noah's Ark has been discovered.

THE following is from an article in the May number of the *Princeton Review*, by President Eliot, of Harvard:—

Two practices which greatly discredit the ministry in the eyes of laymen ought to be stopped: I mean, first, the practice of subsidizing boys in academies and colleges from the funds of sectarian societies, on the understanding that the beneficiaries will subsequently go into the ministry; and, secondly, the practice of supporting in theological seminaries, and ultimately imposing upon parishes, young men of small mental capacity and flaccid physical or moral fibre. The belief prevalent among laymen that boys are tempted to pledge themselves to the clerical profession by the attractive offer of a liberal education, and that incompetent and unworthy persons are drawn into the seminaries by the standing offer of gratuitous board, lodging, and instruction, works incalculable injury to the Protestant ministry.

WE shall use no arts to win readers save those of boldness of thought, or rather relevance of thought to principle, which is boldness in these days of digression. We shall rely on explicitness of speech and fairness to others, by which we mean fairness to friends as well as to adversaries. These arts are not popular, because fairness is not sensational. Indeed, the very attempt to be fair is almost universally regarded as tameness; but it does good in the long run, though it does not usually pay. We never said the *Present Day* would supply a "felt want," for we did not think anybody felt any want for it; but we believed that, if we could make it useful, the public would tolerate it. The editor, therefore, is as much surprised as he is gratified (for reasons he does not state) at proofs of interest not foreseen.—*George Jacob Holyoake, in his Present Day.*

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EXTREME men—of course I mean extreme men in the right direction—do this useful work: they keep advanced places occupied, and keep those places warm and soft until such time as timider people shall think it politic and safe to walk up to those places, sit down in them, and enjoy the warmth and softness they did not themselves create. There's no respectable, safe, moderate thinker of to-day, either in the theological or political world, who does not occupy a place which has been won for him, not by his own sweat at all, but by the toil and the sweat, the agony and the shame, of some extreme thinker of the past. I know hardly anything so contemptible and so cowardly as this fashionable denunciation of "extreme men" and "extreme views" in which some good people indulge. Those who indulge in this fashionable denunciation are indebted to the extreme men they denounce for almost everything that makes their own lives great and beautiful and free.—*James K. Applebee.*

IN a recent discourse before his society at East Saginaw, Mich., printed in the *Express* of that city, Rowland Connor said:—

Philosophers are currently supposed to be a race of beings by themselves, and the perusal of their works a task of immense difficulty. Without doubt, philosophy is seldom studied by the ordinary man or woman. We have all heard of Socrates and Plato and Kant and Hume and Hamilton, but very few persons know anything about them. The difficulty of philosophic study, however, has been greatly exaggerated; and any one at all familiar with modern knowledge should aim at a comprehension of modern philosophy. Lewes' *History of Philosophy* contains all that any one but a special student cares to learn about past philosophy, and there is only one living philosopher who is worth reading. This is Mr. Herbert Spencer, and it must be admitted that Mr. Spencer is not easy to read. But, when the peculiarities of his style have been conquered, he will well repay all the time and study that can be given to him. If you wish to study Herbert Spencer, begin with the volume entitled *Illustrations of Progress*. Read next the volume called *Essays, Moral, Political, and Æsthetic*. Then, you may undertake his *First Principles*; and, if you succeed in conquering this, you can study his *Biology*, *Psychology*, *Data of Ethics*, and *Sociology*, in the order here given. The task may be a severe one; but, if you succeed, you will have gained infinitely more than all the riches of the world could possibly give you.

THE *Investigator* says that "religion means a belief in the being and perfections of God, in the revelation of his will to man, in man's obligations to obey his commands, in a state of future reward and punishment in another life, and in man's accountableness to God. . . . The gentlemen referred to,—Messrs. Applebee and Potter,—if they accept religion as we have defined it (and we think our definition is correct), are religious, but otherwise they are irreligious, though no doubt they are excellent teachers." There seems to be considerable difference of opinion as to what constitutes religion. For instance, how widely different from the above view must be that of the Boston *Sunday Herald*, whose religious editor thus refers in complimentary terms to our neighbor!—

One would almost think, from reading the religious newspapers last week, that Christianity had become a department of social or political science, and that the Christian Church had closed its doors for good. . . . The *Investigator* is the only religious weekly that has not very largely given up strictly religious matters for the asides of the season.

According to the article from which this extract from the *Herald* is taken, *The Index* is not entitled to rank religiously with the *Investigator*, which is mentioned as the pre-eminently "religious weekly."

ONE of the most thrilling, graphic, yet realistic descriptions we have yet read of a tornado is that given by the Norwegian poet-preacher, Kristofer Janson, in a letter to *Unity* of Chicago, from which we extract the following pen picture of the beginning of the storm which wrecked his church and home:—

A cloud, black as the raven's wing, appeared in the west. Suddenly it split; and between the two black trains expanded the most fearful, dismal sky I ever saw. The color was green-gray-yellow, and it darkened the sun so it became as dim as twilight. Suddenly, the cleft widened between the two black cloud-wings; and the upper one came with a terrible speed hurrying back toward us. . . . In a moment, we were surrounded by a white cloud; and the wind and rain lashed the house, which groaned and shivered all through. It was not rain: it was furious torrents of water mixed with heavy hail, which poured down from heaven. The storm tried to burst open the door, but five men pressed against it with all their might. The wall seemed to give way, and stood in a bow: the building shook as in convulsions. I felt like a tightening of my heart every time the house seemed to be lifted from the ground and dropped down again. Twice we had these terrible shocks: then, in a moment, house, men, furniture, were hurled through the air one hundred feet away. I do not remember anything before I found myself on the ground crawling among the debris of my new home.

A subscription has been started among Unitarians to aid Mr. Janson in rebuilding both his church and his home.

REV. JAMES GILMOUR, of the London Mission at Peking, who has spent more than twelve years as a missionary in China and Mongolia, who is one of the few missionaries who have made themselves masters of the Mongolian language and who has labored incessantly since 1870 to extend a knowledge of Christianity among the people of the great plain north of China, says in his book, *Among the Mongols*, "I have as yet seen no converts from among the Mongols." He declares that "the seeming interest and apparent friendliness with which many of them have listened to the gospel message has, under God, been mainly owing to the fact that I tried to heal their diseases while I said that the kingdom of God had come nigh unto them." They sought bodily cures rather than spiritual light and comfort. The Mongols want to know in regard to the fate of the millions who have died without hearing of Christ. They ask hard questions about an eternal hell, and dispute the claims made for the Bible. "How do we know," they ask, "that all our Bible tells us of a future state is true? Has any one among us died, gone to the world to come, seen these things, and come back to life to report them?" There seem to be substantial barriers to the progress of Christianity in that part of Asia. "For a Mongol to profess Christianity," he tells us, "would be to face ruin. It is very doubtful if a consistent native Christian could subsist on the plain among his Buddhist countrymen. So great is the power of the lamas, and so intense seems to be the spirit of bigotry that pervades the whole community, that any one who refused to conform to the requirements of Buddhism would perhaps find it impossible to remain in his native country." Some idea of the intellectual and moral obstacles which arise in the minds of the Mongolian Buddhist may be inferred from the following extract, which is an example of the Mongol's reasoning: "Admitting for argument's sake the Christian doctrine that we can recognize and expect to meet such of our friends as go to heaven, he asks, How about those whom we do not meet there, and who are gone to the place of torment? Knowing that they are suffering, can we be happy? And if God knows everything, and knows before he has created them, that such and such men will be sinners, and not be saved, but go to hell, why, knowing all this, does he, who is goodness and love, make such men at all? And why did God, who made the world and rules it, and knows all and can do all,—why did not he not prevent the serpent from deceiving our first parents, and keep sin from entering the world at all?"

LIVE THOUGHTS.

ONE ungrateful man does an injury to all who stand in need of aid.—*Publius Syrus.*

DON'T waste life in doubts and fears: spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it.—*Emerson.*

THE discovery of Copernicus was the destruction of all existing systems of theology.—*Emerson.*

'TIS the fine souls who serve us, and not what is called fine society. Fine society is only a self-protection against the vulgarities of the street and the tavern.—*Emerson.*

OPINION is twilight; science is daylight; ignorance is night.—*Anon.*

BEING less annoyed at the defects of others is one of the best proofs that we are approaching freedom from defects ourselves.—*Indian Witness.*

WE should do everything we can for others, if only to dissipate the thought of what they omit to do for us.—*Mme. Swetchine.*

NO MAN or woman that fills a large place in public view can please each person individually; no philanthropist give to every one, even though he possesses as many generous impulses per minute as the fabled Briareus had hands.—*Transcript.*

BE just in all thy actions; and, if joined
With those that are not, never change thy mind.
If aught obstruct thy course, yet stand not still,
But wind about, till thou hast topped the hill.
—*Sir J. Denham.*

IF there is any great and good thing in store for you, it will not come at the first or the second call. "Steep and craggy," said Porphyry, "is the path of the gods."—*Emerson.*

MODESTY never sells for its value in the open market.—*Dr. J. R. Monroe.*

NEVER a joy do we cause but we for that joy are the gladder.
Never a heart do we grieve but we for the grieving are sadder.
Never a slander so vile as the lips of the willing rehearser;
And curses, though long, loud, and deep, come home to abide with the curser.
He who doth give of his best, of that best is the certainest user;
And he who withholds finds himself of his gaining the pitiful loser.
The flowers that are strewn for the dead bloom first in the heart of the living;
And this is the truest of truths,—that the best of a gift is the giving. —*Carlotta Perry.*

ENDEAVOR to be always patient of the faults and imperfections of others; for thou hast many imperfections of thy own that require a reciprocation of forbearance. If thou art not able to make thyself that which thou wishest to be, how canst thou expect to mould another in conformity to thy will?—*Kempis.*

TO SOLICIT and persuade one another are privileges which belong to us all, and the wiser or better man is bound to advise the less wise and good; but he is not allowed, generally speaking, to coerce him.—*Gladstone.*

HE who here
Hath run his bright career,
And served men nobly, and acceptance found,
And borne to light and right his witness high,
What can he better crave than to die,
And wait the issue sleeping under ground?
Why should he pray to range
Down the long age of truth that ripens slow,
And break his heart with all the baffling change,
And all the tedious tossing to and fro?
—*Matthew Arnold.*

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The Index.

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

WILLIAM J. POTTER,
BENJAMIN F. UNDERWOOD, } *Editors.*

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For *The Index*.

WAS JESUS A FREE THINKER?

BY F. M. HOLLAND.

No one should speak positively about the opinions of Jesus, for the records of his words are uncertain as well as unreliable. The Greek of the New Testament is only at best a translation from the language he really spoke, and there are strong reasons for believing that none of the Gospels were written until long after his death. In fact, we have no right to be confident that any particular saying is really his, especially as we often find contradictory and inconsistent assertions put into his mouth. Still, there are some general opinions which occur so often and are expressed so earnestly that they have been generally and reverently accepted as his, and have done much to determine his place in history.

There can be little doubt that Jesus showed a noble freedom from prevailing superstitions and formalisms as well as a daring courage in disobeying despotic mandates. In predicting that the temple would be destroyed, he ran much greater risk than any one would now in declaring that Christianity will pass away. Calling himself greater than the temple was claiming to stand above the national religion; and such phrases in the first three Gospels agree with his prophecy in the fourth, that worship would soon cease to be held at Jerusalem. All the narratives agree that he drove by force from the temple the sellers of the birds and animals used in sacrifice; and it has been inferred from the statement that he "would not suffer that any man should carry any vessel through the temple," as well as from his desire to have the building called "the house of prayer," that he wished to put down the whole system of burnt-offerings supposed to have been ordained by Jehovah through Moses. Perhaps he was only trying to put down unseemly noises in a place used mainly for devotion, but even this was rebellion against the priests. The charge that he threatened to destroy the temple shows that he was not considered friendly to the national worship. We never read of his making any offering there; but we find him bidding those who would do so put it off, in order to do their duty toward their brethren. Evidently, he thought that love to God and man was holier than the whole Jewish ritual. Two ceremonies which he found already in use, baptism and the paschal supper, he seems to have regarded with some favor; but the former rite was never administered by him, and the passage to the effect that he declared it necessary to salvation is spurious. That he meant to turn the Jewish passover into the Christian communion is particularly unlikely from the fact that he invited no one but the twelve apostles, not even his own mother, to participate. His wish was evidently to found religion on morality rather than ceremony; and thus he worked directly, though unconsciously, in favor of free thought. Ceremonial religion means subjection to priests. Put morality above ceremony, and you make conscience free.

Among the precepts of Moses most hostile to individual liberty were the command to keep the Sabbath and the prohibition to eat certain kinds of food. But Jesus declared that no man can be defiled by what he eats. Still plainer was his assertion of his right to heal the sick on the Sabbath as well as of his disciples to gather grain in the fields. That he wished to have Sunday observed instead of Saturday is merely an unauthorized fancy. His words and acts show plainly that he did not wish to have observance of the Sabbath enforced. The same disregard of the authority of Moses was shown in the declaration of a new law about divorce. And, in commanding non-resistance, Jesus condemned not only Moses, but Joshua, Samuel, David, and Elijah. Indeed, he passed a daring censure on the conduct which had most been praised in the past, and which the men around him were most eager to imitate, as the nation soon did, to its destruction. What he said against fasting, swearing, and washing of hands, is less important, but not to be overlooked. Here, he did not come so directly in conflict with Moses as with the scribes and Pharisees; and the severity with which he denounced these religious rulers is rather to be wondered at than imitated: for Paul, who had been brought up among them, never speaks of them with praise. Jesus called them whited sepulchres and vipers, and in the same spirit sent a defiance to his sovereign beginning with, "Go and tell that fox." Similar independence appears in his behavior when on trial by Herod, the high priest, and Pontius Pilate. It seems to be the come-outers, iconoclasts, and non-conformists who imitate Jesus best.

There is, however, reason to believe that some of the passages just referred to express not so much the sentiments of Jesus as those of the Church of the second century, which had then separated much more widely from Judaism than was attempted. Paul, the most independent of the apostles, is shown by Acts xxi., 24, as well as by his own Epistles (I. Cor. vii., 18), to have kept the law himself and to have directed all Jews to continue to do so, in spite of their becoming Christians. His view that Judaism was about to give place to Christianity, and was not obligatory on heathens who became Christians, met with so much opposition from the eleven apostles that they can scarcely be supposed to have heard such ideas from Jesus. The Revelation, undoubtedly a Christian utterance of the first century, is full of reverence for the temple and the law; and this feeling reigned in the early Church according to Acts. Other ancient documents might also be cited to justify the opinion that nearly a century elapsed before Christianity reached the position to which it would have been elevated at once, if Jesus had really treated the temple, the Sabbath, and the law as he is said to have done. It is probable that Judaism had much the same hold on him as Catholicism had in the fourteenth century on Tauler and other mystics, who honored its creeds and its ceremonies, but only as helps to morality, and with full knowledge that duty has an intrinsic importance, in comparison with which forms and dogmas are worthless. What Jesus was historically is of little importance compared with the fact that the Four Gospels represent him as a rebel against the religion in which he was brought up, and thus give the strongest encouragement they can to heretics, come-outers, and free thinkers.

But it must be remembered that Jesus justified his independence, not by declaring the right of all men to follow reason and conscience, but by claiming that he had a supernatural authority, greater than ever had been given to any other man, or ever would be. Nothing less was involved in his calling himself Christ or Messiah, and it was for making this claim that he was condemned to death. Again and again, he asserts his right to be called Lord and Master, to forgive sins, to rule the winds and waves, and to command angels and evil spirits. All who have taught before him are thieves and robbers, but his words are never to pass away. He is the bread of life, the true vine, the way, the truth, and the life. No free thinker ever spoke of himself thus. I would not insist on single phrases, but all that is said of his relations with his fellow-men shows his desire for unreasoning agreement and unhesitating obedience. Those who would enter his kingdom must become like little children. Those whom he called to follow him must forsake business and property, father, mother, children, brother, sister, and wife. Even waiting to bury a dead father was not allowable. Keeping all the moral law blameless was not sufficient for him who would not give up all his property and devote himself to propagandism. The work of the disciples after his death, unto the end of the world, among all nations, was to be "teaching them to observe all things whatsoever I have commanded you." Denial of his inspiration was the only sin which could never be forgiven; and refusal to listen to him or the apostles or any of the seventy disciples was a greater guilt than that of Sodom. Here, the foundation was laid for that exaltation of theology above morality which has since done so much harm. To the same effect are such sayings as, "He that believeth not shall be damned"; "He that believeth not shall not see life, but the wrath of God abideth on him"; "He that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation"; "No man cometh unto the Father but by me." Perhaps none of these speeches were spoken literally by Jesus; but they are all closely connected with him, as are the passages about becoming child-like, committing the unpardonable sin, and incurring greater guilt than that of Sodom. Thus, Jesus has been continually appealed to as an authority for such reliance on faith as has greatly hindered the growth not only of morality, but of her best proctector, liberty. Especially unfortunate for the progress of freedom have been these two sayings: "Blessed are they that have not seen, and yet have believed," and "Compel them to come in, that my house may be filled." The fundamental law of liberty is that no one should be constrained to enter even the house of God, or urged to believe anything to which he is not led by his own experience. How far Jesus is to be held responsible for the despotism exerted in his name by the Christian Church, it is hard to say. We hear of his promising the apostles thrones, giving them the keys of heaven and hell, with power to settle what should be considered right and wrong, and declaring that he who will not obey the Church shall be considered outside of it, like the heathen. But, on the other hand, we often find him check the bigotry of his disciples; and it may be judged from some passages in Matthew, as well as in Acts, that he wished to have all the brethren take part in church government. Whether his personal preferences would have been for Episcopalianism or Congregationalism can never be known. What is certain is that he did not wish to have individuals think and act for themselves. He cannot be charged with striving to check liberty of thought, for he probably did not know what it was. What independence he showed was as a mystic, not a rationalist; and the great work of his life was in laying the foundation for a religion which gave a much higher place to ceremony than he would himself have wished, but which has not shown any more regard for faith and belief than was fully warranted by his words and acts.

For *The Index*.

A HUNDRED DAYS ABROAD.

BY GEORGE JACOB HOLYOAKE.

CHAPTER I.

In the United States and Canada.

Were titles put up to auction, I should be a bidder for any lot containing one better to my mind than that I have chosen. Unfortunately, all the striking titles have been snapped up long ago. There is that famous one, "How I struck America, and How America struck me." There was a difficulty about using that, as people invariably put upon words their most obvious signification. For myself, I did not strike America at all. To use an expression of theirs, I "did not feel like it." And, had I struck America, it would not have mattered. The great, extended creature would not have been conscious of it, and certainly

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would not have condescended to strike me again. If it had, I should not be left in a condition to tell the story. My business in the countries named was to obtain authentic information for the guidance of settlers. "Adventures in Search of a Settler's Guide-book" would describe the nature of my travels, but so many other incidents occurred that such a title would not cover them. In America, the press spoke of my "mission," to which I was never reconciled. There is but one "mission,"—one common to every traveller; and that is to keep his eyes open, and tell the truth (if he can make it out) with regard to whatever comes under his notice likely to be of public interest and use. So I have chosen a title of "A Hundred Days Abroad," as the indication of time is the best test of the opportunity of judging and verifying the facts recorded. Most things take twice seeing, and a long time looking at to make them out.

It is not of moment to any, save those who may profit by travel, to remark the effect of a sea voyage on health. When I went to America in 1879, the effects of the disabling illness of 1874 were not extinguished. The prospect of a journey or the sight of the sea, as I met it in coach or train, caused eagerness and gladness formerly. After 1874, all this had ceased; and life itself was uninteresting, except when I was working. On my voyage out in 1879, I felt no change. While travelling in America, I felt no exaltation. On my return, I was not conscious of being better or worse. Yet, all the while, I was entirely changed. The sense of intermittent weariness had gone out of my mind, and no more returned. In 1882, I longed to be again on the Atlantic, not doubting that I should rejoice in sight of the shoreless sea; and it all came to pass even as I had imagined. The second Sunday at sea, on the voyage out, ended with the wildest night I had seen. However, I had enjoyment in watching it, and counted that a gain.

There is no dust at sea. That is one of the first satisfactions which comes to a writer in London, whose books and papers are daily covered with the nimble particles. It again seems to me that a pleasant and useful book might be written on sea things and sea ways. The discomfort of sickness on the ocean, which comes to so many, is as much imaginary as mechanical. It is pretty much with sailing as with swimming: those who have the most confidence swim the best. New voyagers fare better, who keep their eyes from observing anything whose motion they can measure. Had I time and sufficient means, I should like much to make voyages in the chief vessels of the best-known lines, to describe their peculiarities and special advantages. There is no doubt that, if a ship-builder had instructions or permission to use his best judgment, he might, as captains have told me, greatly improve the arrangements for the convenience and comfort of steerage passengers. There are difficulties in introducing improvements; as the first vessel having them would be popular, and passengers would crowd to it, and, if full, wait for it to arrive in port again, instead of going by other vessels. Railway companies are reluctant to introduce improvements in carriages, as it disqualifies other rolling stock. In this way, improvements are delayed long after steamship and passenger companies are quite convinced that they should and ought to be introduced. Since passenger vessels multiply every year and will multiply more in the future, and an increasing number of people have to spend no mean portion of their lives at sea, it is surprising that obvious conveniences—such, at least, as are inexpensive—are not supplied.

There are the rooms of captain, doctor, purser, and other officers, bearing designation on the outside, generally written on plates so indistinctly that new passengers pass them scores of times without observing where they are, or knowing where to go to if they require to communicate with the official occupants. Besides, the names on the doors are placed so low down that only midgets of the Tom Thumb stature can possibly read them without stooping very low; and that action, in a lurching ship, is often attended with inconvenience. Why I recur to this is that a ship is sometimes called a "floating hotel"; but ships are so large now that they are floating towns, and have their High Streets, public buildings, squares, suburbs, professional and lower class quarters. The corridors are virtually streets, where scores of people live whom you come to know during a voyage. Why should not the corridors have names like streets? Numbers are now the sole designations of the state-room, or residences, which are unintelligible to persons unfamiliar with the ship, and difficult to find without inquiry. The chief parts of a ship should have names put up, so that passengers would be able to describe them, and know where they have been, and where appointments could be made. Officers of the ship and the few passengers able at all times to walk about the ship at pleasure, and who are therefore familiar with every inch of the ship, have little need of these facilities, which to them would seem absurd. But the greater number of passengers never make this acquaintance with the vessel during the whole time they are on it. With a little thought and taste, a ship might be made much more interesting and intelligible than it now is. Passengers are left to find out everything for themselves, and commonly never do it. Some day, these attractions will be added to passenger vessels.

In every stage of human life, most people are at some time or other discontented with their condition, and some have good reason to be so; but, excepting the very worst, there is often consolation to be had by reflecting that things are not so bad as they might be, nor is the comfort of comparison denied to those who spend their days at sea. It is good for saloon passengers to think of steerage inmates, and for steerage passengers to think of those in open boats, with no cooks or stewards with them.

In some warm parts of America there are races of accomplished mosquitoes as well informed as though they had attended Prof. Huxley's lectures on natural history at the School of Mines. These educated and fog-horn throated insects select English subjects, for operations, as being more full-blooded than the persons permanently on hand. The same intelligent quality is observable in the sea-gulls that visited the ship at Queenstown. They first appear at breakfast-time, when remains of meals find their way into the waters. Having obtained all they can, they retire, and do not return until luncheon-time. They know about the hour the repast bells ring as well as the passengers do. The dolphins and porpoises, farther out at sea, seem to understand when the steam hotel comes by, and follow it. One Sunday morning, a fine shoal leaped out of the water in the bright sunshine, and kept up with us for two hours. Gradually, the fatter kind fell behind; but two fine lean racers kept ahead for a time like two champions at a race, who, having more pluck and speed than their fellows, arrive at the winning-post at the same time. Their behavior appeared to more experienced travellers than myself quite like a human contest. In fact, an old colonel standing by me cheered the foremost fish.

On the last Sunday of our voyage, we had the pleasure of hearing the Rev. G. C. Lorimer, of Chicago, preach. On previous voyages, Church of England clergymen were selected, who were less competent and less distinguished than several American ministers on board. This time, I suggested that, if the authorities of the ship had difficulty in making the selection, all the reverend gentlemen on board should cast lots, and he who drew the prize should preach. It was unseemly, where so many passengers were American and many preachers of their own country were present, that they should not have at least an equal chance of conducting the ministerial office. Capt. Murphy assured me that he merely stipulated that the prayers read should be those of the Church of England. He did not say, but his choice implied that they were, in his opinion, the most efficacious. So it came to pass that I heard, for the first time on board ship, an American divine. Dr. Lorimer, of Chicago, is a perfect type of United States energy, and looks it. He has an impetuous voice, rushing on without pause or break, ever advancing with an iron alacrity. His discourse proceeded along like the engines of the "Scythia." Of course, any logical discourse should proceed from premise to sequence; but this hurried along, it incessantly advanced. It was not spoken: it was impelled. In a musical box, the dropping of a bar marks the succession of a new tune. The preacher had no bars between his service. Song and sermon and prayer were all on one reel, and constituted one piece of vocality,—which is an error in art and in reverence. Nevertheless, there was vigor of argument in it, and abounding, apt, and revelant illustration. As for words, the commissariat of the ship was not richer in edibles than the Doctor's treasury of terms. They flowed like the Gulf Stream, in fervid, caloric torrents. His exhortations were to the self-sacrifice and self-control of the Christian life, of which he assured the capacity, and, what is more, made clear the possibility. He drew similitudes from sailors and the sea,—a difficult thing to do with art in the presence of experts of the ocean; but the preacher did it. I tendered to Dr. Lorimer my thanks for his wholesome discourse, saying that, though I could not answer for his principles, I wholly agreed with his conclusions. On the following night, the reverend gentleman made a speech in the saloon on behalf of the Seaman's Orphan Fund, in which there were humor, naturalness, and modulation, which means spaces between the tones; and a subscription from his hearers of over £20 was made or rather collected.

To end matters pertaining to the sea, it only remains to remark that the voyage home was not less interesting than the voyage out.

The attractions in New York delayed our return until the hurricane month of December. For a fortnight before, the sea had been in a cyclonic uproar. "A cyclonic fit," I said formerly, "a fit with unmistakable convulsions, since the ocean shook and foamed at the mouth," but the printer put it "hooks and foamed." For a time, no one could guess how the word "hooks" was created. At length, I saw that the printer had put the s at the end of the k, instead of before the h, and so transformed "shook" into "hooks." I never saw so curious a misprint before. I have kept clear of "shook" this time. No doubt, the s had dropped out in lifting the forms, and got dropped in again at the wrong end of the word. The news of wrecks was served with our breakfast every morning. The "Catalonia," in which we had elected to sail, had been more than two days late in reaching New York, owing to storms and to her stopping on the way rescuing wrecks. That was a consoling consideration, since a ship which could ride the gale to save others might be depended upon to know her way about in turbulent seas. As neither pain nor pleasure lasts forever, it was fair to presume that neither tornadoes nor calm would endure, and, since they must take their turns, the turbulent sea, after a fortnight's commotion, might be pretty well tired of leaping up night and day, and about the beginning of December the billows might be found disposed to behave well. They did.

When we came to embark, New York was being as rapidly buried in snow as Pompeii by the ashes of Vesuvius. The ship appeared one vast bowlder of snow; and, as she had lain a week in the dock without steam, she was as cold as a well. No sooner were we out of Sandy Hook than the snow itself gave in, and we had four days of the best-conducted sea I have ever seen. The captain, however, who was a prophet of experience, had told us at New York that he thought the Atlantic would prove ill-tempered sooner or later, and that our prospect of bad weather was good. No sooner had we left behind us the sharks of the Newfoundland coast than the most excellent ocean turned rough. A vigorous north-west wind sent forth all its strength, blew the stout ship on her side, and mostly kept her there.

"Inconstant as the winds" is a proverb; but passengers find that the winds have virtues which have been overlooked. We found the wind could be constant when it pleased. The "Catalonia," being a freight ship, and what sailors call "broad in the beam," had good manners. When she rolled, she went down until her edge seemed in the sea,—but, then, she went down so deliberately that any one might have made his will on the road,—and, when she came back, it was in such a self-respecting way that you felt there was nothing mean about the "Catalonia." Day by day, I watched the mighty contest between the assaulting wind and the resenting waters. The sea was indignant at being attacked. Often driven below by bruises, as I found my strength insufficient to hold well by the ropes, I retreated to the saloon, not wanting to be washed away and leave no address. Still, I saw enough of this conflict to understand the exclamation of Henry IV. at the wild blasts:—

> "Which rocked the brains
> In cradle of the rude imperious surge,
> And in the visitation of the winds,
> Who took the ruffian billows by the top,
> Curling their monstrous heads, and hanging them
> With deaf'ning clamors in the slippery clouds."

These are vigorous proceedings, with which only good seamanship and stout ships can successfully compete.

It was clear to me that Shakspere had never been on board the "Catalonia," nor any other ship afford-

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ing equal facility for studying a storm, or he would never have described the billows as "ruffian." He would have said instead "ruffian winds." The mischief came from them. The billows were decorous enough until the "ruffian" winds assailed them. Poets can sometimes be as unobservant as those critics who regard a controversy as a quarrel, never caring to discern between assailant and defendant. It is not always a fight when one person knocks another down, if he who has found his way to the floor began with outrage and provoked the blow. The waves are not the aggressors in a tempest. Of course, neither poets nor critics are prone to act as magistrates, and ascertain facts; but facts are worth attention, when they come in our way.

Mr. John Pender, M.P., was one of the passengers on the "Scythia" on the outward voyage. He said that a settler's guide book, of the kind I was going out to procure, would be of great service to him, if it existed, in the object he had in view in the interest of some of his constituents in visiting the United States. On our return in the "Catalonia," amid the passengers was Dr. Phene, who had just completed years of travel in the study of the Mound-builders. Capt. Gill, on my solicitation, agreed to his delivering a lecture to us, illustrated by many remarkable drawings. Dr. Phene succeeded in elucidating the ancient serpent worship by past races more completely than, in my opinion, it has ever been done before. On the part of the passengers, I moved a vote of thanks to Dr. Phene, and afterward drew up a certificate of the proceedings on the part of the ship's company, which Dr. Phene wished to preserve.

For *The Index*.

EUROPE—AMERICA.

Preem.

Eur pe, no more art thou personified
By maiden of the Grecian myth, whom o'er
The waves with fluttering vesture Jupiter
Bore tauriform: thou art a matron now,
With ripened and imperial loveliness,
But lines of thought and care are furrowed in
Thy queenly face. Though full of historied years,
And many-era'd, grand experiences,
Thou still refusest to be old, to lower
Thy haughty glance, proud with the consciousness
Of domination wide as earth, in sign whereof
Thy brow upbears a towery diadem,
Such as the ancient Mountain Mother wore,
When lion-drawn she through the nations rode,
Largess of roses on her car receiving
From roofs and pinnacles idolatrous;
And not alone thine eye imperiousness
Of martial sway rays forth, but of a rule
More high, august,—reason's supremacy,
Prerogative of thine Aryan colonists.

A bright auroral beam begins to touch
Thy forehead with purpureal light, the glow
Of freedom, which thy daughter o'er the sea
Hath from her cradle known,—thy daughter soon
To be thy peer. Palladian beauty marks
Her even now, the port of empire large,
As she confronts thee with unquailing glance.
Her head is filleted with coronal
Of maize-ears, scarlet foliage; she stands
Upon a mountain's brow, with sky above
Unfathomably deep of breezy blue,
And gazes dreamily o'er landscape vast,
Autumnal, iridescent,—forests, streams,
And lakes, and yellowing harvest-fields and blue
Sierras in the distance gleaming dim,
A landscape half-reclaimed from sylvan shade,
Where natures wild and tame jostle each other,
But lifting heavenward many a dome and spire
Of nascent city, young metropolis,
With many-nationed, many-languaged throngs.

What though an ocean rolls and roars
Between Europe, America? That hinders not
An intercontinental colloquy.

But America is not Europe's child
Purely: there is a native wildness in
Her blood proper to sylvan hemisphere.
The youngest of the mighty Aryan brood
Of nations, she is the lithest, loveliest,
With clearest eye, most hopeful, radiant.

Colloquy.

Europa.

O crowned with tasselled maize and hidden long
'Neath melancholy boughs, o'er waves unknown,
The ministers of memory—History, Song—
Your blank, inglorious centuries disown.

America.

Better my uneventful years than thine,
Gloom-fraught with deeds and superstitions dire;
Sweeter the whispers of my desert pine
Than groans from dungeon, rack, and penal fire.

Europa.

Thou speak'st of ugly things of long ago
Now mouldering to dust, disused, outgrown:
My forehead, too, with freedom's roseate glow
At last begins to glimmer like thine own.

America.

I but flung back thy taunt: alas! I, too,
My hateful memories had, even before
Thy dark Iberian bigots came and threw
The gleam of torture-flames upon my shore.

Europa.

Thy later children throng with eager eyes
My storied, battle-stricken soil; where'er
My gorgeous minsters, palaces, arise,
With long, admiring gaze, they linger near.

America.

Ah, yes, my later children,—those who sprung
Remotely from thy loins,—at times they feel,
For the old lands by many a minstrel sung,
A longing and homesickness o'er them steal!

Europa.

Not e'en the splendor of thy blue, blue heaven,
The golden plenty of thy prairies vast,
Nor perfect freedom, can my lingering leaven
From out your new-world bosoms wholly cast.

America.

If memory's magic draws my sons to thee,
Thine own are swarming hither,—those to whom
Thou hast a harsh step-mother been,—they flee
Westward, escaping a plebeian doom.

Europa.

My bounds are straitened, and I cast them forth
Strong-armed and simple-hearted to thine aid:
Thine untilled acres, east and west and north,
Are by their toil in cereal gold arrayed.

America.

Alas! thine outcasts hither to me bring
The hates and bigotries of thy dark years;
In my free air, to creeds they fiercely cling,
Which drenched of old thy soil with blood and tears.

Europa.

A truce to taunts, O sister, young, serene,
With Hesper glittering on thy cloudless brow,
Who wear'st of hope the joyous, dauntless mien,
While me dark memories and sorrows bow.

America.

Since science has our ocean-sundered shores
Made touch and thrill, thy sorrows now are mine;
Errors and wrongs of eld my heart deplores;
Fate will henceforth our lots together twine.
E'en now thy daughter France, whose lilies long
Their gorgeous beauty spread o'er land and sea,
Has doffed the crown and, renovated, strong,
At Freedom's board sits clothed and sane with me.

Europa.

If I with cares and wrinkles premature
Thy youthful brow, perchance, have furrowed o'er,
My myriad martyrs did for thee endure
Fierce struggle, wrong and death, in days of yore.

America.

I was a care-free, sylvan maiden then,
Listening the pine-tree's whispers in the wild;
Roaming o'er prairie, lake, and reedy fen,
While gleamed the hunter's moon with lustre mild.
The lavish splendors of my autumn skies,
My woods and streams, not wholly wasted were:
Beneath my mystic mounds now moulder eyes
And hearts which they to poesy could stir.

Europa.

For thee far back I battled, thought, and sung,—
To make thee mistress of a birthright grand
In thy green wilderness, my trumpets rung
At Marathon, the breeze my banners fanned.

America.

O mother, more than sister,—sister great!
Thy martyrs, heroes, taught to me the lore
Of liberty,—for thee shall ne'er abate
My love, my sons ne'er cease to hail thy shore.

Europa.

No diadem thy radiant forehead wears,
All else of power's insignia are thine;
The rods of empire Fate before thee bears
Where'er the sun's descending splendors shine.

America.

Though sad, reluctant, I, indeed, can wield
The pitiless sword with strong and mailed hand;
But not for conquest grasp I falchion shield,
With amplest bounds, wherein to breathe, expand.
Nor helmet plumed, nor trump's defiant peal
E'er me delighted; never at my feet
Longed I to see the nations vanquished kneel,
But rather knit to me in concord sweet

My starry 'scutcheon in his taloned grasp
The eagle proudly bears o'er land and sea;
For I was reared in conflict,—despot's clasp
But for my sword had never left me free.

Therefore I used it; but I ever yearned
My warlike panoply to cast aside,
And where the husbandman his furrows turned
Olives of peace to foster far and wide.

Europa.

The conqueror's banner on its staff droops low,
Me glory's glamor can allure no more;
But still in strife the nations' blood must flow,
And still be heard the deep-mouthed cannon's roar,

Till force barbaric shall to reason yield,
And Truth her sunbright gonfalon upraise
From morn to sunset,—then the embattled field
With fires of carnage will no longer blaze.

America.

Though still unfallen palace, minster stand,
Their gray walls are but relics of the past;
Some spasm of freedom their proportions grand
Will soon or late in ruins o'er thee cast.

Europa.

It matters not; for thought's ideals new
Upon my breast will fairer fabrics rear,—
The o'ermastering soul, from which their builders drew
Their plans and art, forever hovers near.

New forms of beauty still it gives to earth,
Leaving its shrines outworn to dull decay;
From ruin's wreck evolves a fairer birth,
And with fresh vesture doth each age array.

Where are the temples of the Hellene old,
Which on my bosom proudly once I bore?
Their beauty vanished as the centuries rolled
Or, crushed and fallen, charms the eye no more;

And sun-smit cross, like Dorian column lone,
Will yet in dust an outworn emblem lie
Through all the lands where ages long it shone,—
Faith's radiant hieroglyph in middle sky.

B. W. BALL.

CORRESPONDENCE.

A HEART RESPONSE.

Editors of The Index:—

In *The Index* of August 16, I find words that meet so full a response in my own feelings that I cannot refrain from expressing my pleasure at seeing them. In the "Leap from Mt. Washington to Mt. Desert," you say, "People continue to live and work where they have to, while the ideal places remain, awaiting with their several enchantments the opportunity of some future choice; and happy is it for those into whose real place of every-day life and work there drops, meantime, *some refreshing* and *comes some uplifting* from the waiting ideal."

Ah! we who toil and wait are thankful to read those brave words. And, again, we who are poor, and watch wealthy people laying the hands of iconoclasts on nature's beauties, are glad to read your exhortations to "leave to the common people a generous breadth of soil and shade and rock." We believe with you that "nature has made some places so beautiful that no man has a right, through the mere power of money, to make a corner in them, and cut off his fellows from their share in the enjoyment of them."

I shall not sign my name to this, for fear my motive in writing may be misconstrued; but be assured it comes from one who keenly appreciates your efforts for the COMMON PEOPLE.

MISCELLANEOUS.

DARWIN.—There is no need to go back now over the melancholy story of the slanderous attacks which were made on the greatest interpreter of the "order of [organic] nature" who has ever stood between its author and man; but they ought to be remembered as a lesson to the theologians of the future. No one has *now* ventured to throw a stone at Darwin's grave, since were any to do so it would bring upon him general condemnation. The revolution in the public feeling of this country, which has been silently and almost insensibly going on, but of which his departure from among us has brought out the manifestation, has been

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a surprise no less to his friends than it must have been to his former opponents. The highest eulogies have been pronounced upon him from pulpits in which he was once reviled; and his life no less than his work has been held up as a model for imitation where his character as a man was formerly included in the depreciation of his achievements as a philosopher. . . . Those who knew Charles Darwin most intimately are unanimous in their appreciation of the unsurpassed nobility and beauty of his *whole* character. In him there was no "other side." Not only was he the philosopher who has wrought a greater revolution in human thought within a quarter of a century than any man of our time,—or perhaps of *any* time,—and has given what is proving the death-blow to theological systems,—which had been clinging yet more tenaciously to men's shoulders because of the efforts made to throw them off,—but as a man he exemplified in his own life that true *religion* which is deeper, wider, loftier than any theology. For this not only inspired him with the devotion to truth which was the master passion of his great nature, but made him the most admirable husband, brother, and father, the kindest friend, neighbor, and master, the genuine lover not only of his fellow-man, but of every creature.—*Dr. W. B. Carpenter, in Modern Review.*

To the Editors of the "Critic,"—You may not think the accompanying letter sufficiently interesting for publication; but, such as it is, I send it to you, and leave the matter to your own judgment. It interested me, because of the perfect calmness with which she alludes to her rapidly approaching death. We hear so much of the perfect fortitude of the religious that this testimony to the calmness of an atheist is, to say the least, interesting. The letter was written to Mr. Parker Pillsbury, of the anti-slavery movement, who gave it to me. A. W. R.

"AMBLESIDE, May 24, 1855.

"*My dear Friend,*—I am glad to hear from you, having requested Mr. Webb to tell you (for I did not know where to find you) that you will be most welcome here if you wish, as Mrs. Carpenter tells me you do, to look in on me on your return from the continent. You are well aware of the doubt of my being still here; and I am at present so ill that I feel the doubt very strongly. But, if I remain that long, I shall be glad to see you. Whether I can offer you a bed must depend on circumstances; but there is room at my table and by the side of my sofa. My love to your daughter, and best wishes for many happy years. I think you had better get the *Playfellow* for her. Twelve is not too old for that book, I think. I might have advised (for the sake of the cause) *The Hour and the Man*, but I fear it is out of print. I cannot write more to-day. I tried a drive yesterday; and it seems to have done me harm, I am so unusually ill and had an alarming attack last night. Mrs. Chapman's visit was a glorious treat. My autobiography is nearly finished, all the *most important* part being done. I don't lose my grasp on the *Daily News*, the editor of which tells me your pro-slavery people are the grief of his life. He knows more than most Englishmen about the whole business, and is stanch. Thank you heartily, my friend, for your affectionate letters. The Payres are in the South. Rev. Mr. Cotes is going to be married, *well*. My kind regards to Mr. Bishop. Does *he* come this way? I should like to shake hands with him.

Yours most truly, H. MARTINEAU."

—*The Critic.*

WALT WHITMAN.—The *Spectator* does not think very highly of Walt Whitman as a poet. In a review of his *Specimen Days and Collect*, it says: "According to the accepted canons of criticism and taste,—canons to which the best minds of the best epochs of civilization have successively added, or from which they have subtracted,—we should have expected that the greater part of Whitman's 'poems' would be set down as mere egotistical mouthing of sentiments either trite or untrue, sometimes deliberately nasty, and exhibiting very few traces of the inner qualities or external characteristics of true poetry." The *Spectator* says that "the examination of this volume has confirmed us in our conviction of the absence of any real and permanent significance in Whitman's writings." Again: "We will content ourselves with describing his characteristic as animalism,—the emphatic expression of the simply animal side of human nature. His works simply raise again, with greater vehemence perhaps, but with the same shallow views, the once famous cry, 'Retournons à la nature!' If to sit naked on a gate in the sunshine, rubbing one's self scarlet with a flesh-brush,—a process of which this volume contains a detailed account,—were in any way symbolic of human life, then Whitman would be our proper teacher. But as far as this '*al fresco* physiology' is from being such a symbol, so far is Walt Whitman from holding such a position. . . . These 'war memoranda' suggest one rather unpleasant question: he seems to have done good service in visiting the hospitals and purveying small comforts to the wounded; but, when we read his enthusiastic account of the young Union soldiers who faced death so simply and bravely, and bore their fearful sufferings and neglect without a word of complaint, it gives us rather a shock to find him saying immediately afterward: 'During the war, I possessed the perfection of physical health'; and, 'There has lately been much suffering here from heat. I go around with an umbrella and a fan.' We cannot help asking what would have become of the Union, if many men in the perfection of physical health had contented themselves with an umbrella and a fan and 'diary-jottings' instead of shouldering a musket and giving their lives in silence?"

BOOK NOTICES.

THE LIFE AND MISSION OF EMANUEL SWEDENBORG. By Benjamin Worcester. Boston: Roberts Brothers. pp. 473. Price $2.

This handsome volume, which is adorned with the best engraved portrait of Swedenborg, contains a very full account of the illustrious Swede, his parentage and early life, his education, his scientific labors and achievements, his travels, his connection with the government, his persecution by the clergy, his religious experiences, and his philosophic and religious views. It is probably the best biography of Swedenborg that has appeared in this country. The author had access to valuable documents, photo-lithographed a few years ago by Rev. R. S. Tafel, of London; and he gives considerable information about Swedenborg not contained in other biographies. The volume has a chronological catalogue of his works, amounting in all to a hundred and fifty, many of them, however, being quite small,—mere pamphlets. Swedenborg was certainly a remarkable man. He lived when Sweden was in the first rank of nations in the affairs of Europe. He was born 1688, nineteen years earlier than Linnæus and eighteen years earlier than our own Franklin; and he died in 1772. In him were combined the investigator of nature and the mystic; and he will ever be a unique figure in the history of science, philosophy, and religion. The volume here noticed is by a disciple of the "Swedish seer," and much that he writes only a Swedenborgian can accept; but the information which is given regarding a remarkable character is presented in a pleasant manner, and is of interest to all readers.

THE *Catholic World* for September is at hand. The leading article is a criticism of "Bancroft's History of the United States," by R. H. Clarke, the writer taking exception especially to the historian's treatment of the alleged discovery of this continent by the Northmen. "Thought is Free" is the title of a short essay by Rev. J. de Concilio. Alfred M. Williams writes a description of an Irish farmer's "Wedding at Connevoe." A. E. Marshall describes the present state of "Sundayism in England" from the Catholic point of view. "Socially, the English Sunday," he declares, "has become so deteriorated into a mere lounging day . . . that not even the Salvation Army can do more than tickle the humor of the thousands of strollers who won't be bored by religion." The article on "John Calvin," by E. Raymond Barker, is an interesting summary of Calvin's treatment of Servetus. We give part of its concluding paragraph: "And what is now the state of Calvin's own town? Geneva, which burnt Servetus for rationalism, has in our days expressly and officially repudiated all confession of faith whatever; and, where it was penal to be absent from sermon, a score or two surround the pulpit from which Calvin preached." Rev. E. M. Sweeny's "En Route to the Yosemite" is an interesting description; Bryan J. Clinche writes of the monastery at "Skellig Michel"; N. T. Thompson has an article on "The Church and Prohibition"; and Prof. Kavanagh pays a tribute to the memory of the lately deceased Father Burke, the Irish orator.

THERE is a new story by the favorite author, Mrs. A. D. T. Whitney, begun in the *Wide Awake* for September. Its title is "Buttered Crusts." The picture serial "Through Spain on Donkey-back" has a more than usually interesting instalment. Mrs. Diaz's "John Spicer Lecture" is on "Sneaks." Percy Bysshe Shelley's poem "To a Skylark" is given and beautifully illustrated. "Charlotte Brontë and Others" is the author of whom Amanda B. Harris gives a brief biography. Dr. Felix L. Oswald, Benjamin Vaughn Abbott, Mary Treat, Marion Harland, and Fred A. Ober are among the other writers for this number.

"OUR LITTLE ONES AND THE NURSERY" for September is, as usual with this magazine, brimming with instruction and amusement combined. In this number, "A Peep at the Menagerie," by Culmer Barnes, "The Long Sleep of Some Creatures," by Mrs. G. Hall, and "Cocoanut Island," by "Aunt Ria," all illustrated, are among the most instructive.

"OUR CONTINENT" of August 22 has a charmingly illustrated description of "Chautauqua, its History and its Mission." J. Ritner tells of "What it is, and Where," Obed Edson writes of "Its Name and Early History," and C. M. Nichols describes "The Assembly."

PERSONAL ITEMS.

REV. WILLIAM M. BAKER, the author of *His Majesty Myself*, *The New Timothy*, and other works, died at his home in South Boston, last week, aged fifty-eight.

SIR CLAUDE DE CRESPIGNY, in company with Mr. Simmons, has made a successful balloon voyage from Maldon in Essex across the North Sea to Flushing. The start was made at 11 A.M., and Flushing was reached about 8 P.M. The highest altitude reached was seventeen thousand feet.

PROF. STUART PHELPS, of Smith College, Northampton, son of Prof. Austin Phelps and brother of Elizabeth Stuart Phelps, accidentally shot himself dead, while on a hunting expedition in Maine, on Wednesday of last week. He was a contributor to the *Princeton Review* and other periodicals. His age was thirty-six.

MARTIN FARQUHAR TUPPER, whose "Proverbial Philosophy" and other poems were quite the rage with the young people of a generation ago, is still living in England, and in circumstances so reduced that a movement has been started to secure a testimonial fund for his benefit, to which his admirers in America are asked to contribute.

MISS MINNIE F. HOYT, of Connecticut, twenty-four years old, a Vassar graduate, is being celebrated as the first person appointed to a clerkship in the treasury department under the new civil-service rules. She is now a clerk in the census bureau. Her standing was 88.96: an Indiana woman was marked 85.75, a Virginia woman 74.75, and a Louisiana girl 73 75.

THE *Investigator* says it will not attach "Reverend" to the name of the senior editor of *The Index* any more. That is a sensible determination. Our neighbor frequently condemns the use of the title by those who believe in it, and when given to those who claim it; but far more objectionable is its use, when the person to whose name it is prefixed does *not* claim it and does not desire it, and when, too, he who forces it upon such a person regards the title as an extremely foolish one. This is the junior's view of the subject.

RICHARD HUMPHREY, of Brockton, Mass., died last week, aged sixty-nine. He was one of Garrison's friends and supporters in the anti-slavery agitation, and had been an earnest and radical free thinker many years. He was an unusually intelligent and well-informed man, and his character commanded the respect of all who knew him. The junior editor of this paper delivered a funeral address before the body was removed to another town, where a Christian burial service was held in accordance with the belief, not of the deceased, but of some of his surviving relatives.

PAUL BERT, recently Minister of Public Education in France, publishes an article in defence of vivisection. He says that savants do not resort to painful

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experiments upon the bodies of living animals except with heavy hearts. They do it unwillingly, and are often forced to control their own sufferings while so engaged. They are also bitterly opposed to all perversion and abuse of such experimentation by heartless or incompetent persons. Science, however, he says, cannot dispense with vivisection. It is for the benefit of humanity and essential to the progress and development of human knowledge, and all efforts to prevent its perversion or abuse by legal restraints and regulations must prove useless and futile. In regard to the futility of attempts to subject such experimentation to legal control, M. Bert differs from many scientists equally distinguished with himself.

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THE Free Society of Dorchester was founded two years ago by Clara M. Bisbee, its present resident speaker; and, seeking greater facilities, also permanence as an institution, it now asks aid toward the erection of a small and simply constructed hall. Three thousand dollars will cover the entire expense, and friends of progress are respectfully invited by material gift practically to advance the cause at once of Woman's Ministry and of Free Religion. For further knowledge of the Society, address the President or Secretary of the Free Religious Association or Mrs. Clara M. Bisbee, Clark Street, Dorchester. Contributions sent to Mrs. Bisbee will be promptly acknowledged.

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

CONSTITUTION.

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

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

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary, an Assistant Secretary, a Treasurer, and twelve Directors. They shall be chosen by ballot at the annual meeting of the Association; and the President, Vice-Presidents, Secretaries, and Treasurer shall hold their offices for one year, or until their successors be chosen. The Directors shall be chosen for four years, and, at the expiration of that term, shall not be eligible for reëlection until after two years. One fourth of their number shall be chosen annually; but, at the annual meeting of 1882, the full number of twelve shall be chosen in sections of three respectively for one, two, three, and four years. The President, Secretaries, Treasurer, and Directors shall together constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. They shall have power to fill any vacancies that may occur in their number, or in the list of Vice-Presidents, between any two annual meetings. Six members of the Executive Committee shall constitute a quorum.

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

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CURRENT TOPICS.

THE ceremonies of completing the Northern Pacific Railroad occurred last Saturday afternoon in the presence of a large crowd. The golden spike was driven "amid the cannon's roar and floods of eloquence."

THERE is a manufacturing company in Willimantic, Conn., that is evidently determined to reduce the percentage of illiteracy in that State. About a year ago, it notified its employés that, after the expiration of twelve months, those of them only who could read and write would be retained. Evening schools were established. The few who neglected to avail themselves of the schools or to learn to read and write have been discharged.

IN reply to the inquiry of a postmaster who wrote, "I desire to know whether, in case a suspected horse thief, whose mail is accumulating in this office, shall write to me to forward it to him at another office, I will be justified in disclosing his address," Judge Freeman, Assistant Attorney-General for the Post-office Department, says substantially that even in such a case as this the postmaster is not at liberty to disclose any private information received by him in an official capacity from patrons of his office.

THE Boston *Courier*, commenting on the unparalleled disaster in Java, well observes: "The lesson of mortal insignificance is certainly not one of which humanity seemed in especial need in this pessimistic age, but from it may still be deduced a sense of the ties of common weakness which should bind mankind together in a brotherhood of sympathy and helpfulness. It is always difficult to realize that the awful may become the actual; and such an event as this goes far toward engendering in man a realizing sense, to borrow a theological term, of his veritable place in the world and in the universe."

SAYS the New York *Sun*: "The Germans of Iowa are starting a movement to oppose the woman's suffrage agitation. They say that, if women obtained the right to vote, they would be under the influence of the clergy, and would take an extreme position in relation to beer and wine drinking and the observance of Sunday. It would be impossible to reason with them in favor of moderate and reasonable temperance and Sunday laws, and their votes would establish total prohibition and blue laws as bad as those formerly enforced in Connecticut. Various German journals affect to regard this threatened evil as of a serious and imminent character, and call upon the Germans as a body to take a pronounced position in opposition to it."

DR. SEXTON, in an illustrated circular of information distributed by the United States Bureau of Education, says that imperfect hearing "causes, among other things, defects in pronunciation through children not knowing the correct sound, and failure and ill temper among teachers who may be unaware of their pupils' defects or their own." He urges that the hearing of all pupils should be examined each session, and no one accepted as teacher who has not passed an aural test. He strongly recommends dental inspection of pupils, as from diseased teeth especially arise deficiencies of hearing, from which follow, first, the appearance of stupidity, and eventually the reality. Among the practical precautions recommended, abstinence from bathing seems a very costly one; but few pamphlets could show so clearly the interaction of physical and mental education.

C. ACTON IVES, of Newport, R.I., last Friday, at the annual session of the American Social Science Association, held at Saratoga, read a paper on "Reformation of Criminals." He advocated the plan that a prisoner should be paid the market price for his labor as far as possible, should work at his own occupation, earn all that he can, out of his earnings pay a fair price for board and lodging, and live in a style commensurate with his means; that the State should use every possible means for the reformation of criminals. He said that interest in honest labor makes men labor honestly. Few prisoners have fairly chosen between a life of honesty and a life of crime. They have never had a fair opportunity of making an honest start in life. They should be allowed to improve their condition and to save money. He asked for the plan the careful consideration of the Association. From those who derive profit from, or are in any way committed to, the present systems, opposition was to be expected.

SAYS the *Nation*: "A more curious and genuine 'shindy' than has been in constant operation since Judge Hoadly's nomination has never been seen in any State. It has been the evident purpose of a large section of his party to secure his defeat, not because he is not a desirable man for Governor, but because he is a reformer, and wants to make his party better. They are afraid that, if he is elected Governor, he will be nominated for President next year; and they do not want a reformer for President. They want a man who, as Judge Thurman said not long ago, 'will take the boys in by the fire and warm their toes.' If they can't have their toes warmed, what is the use in having a Democratic victory? Rather than run the risk of any reform nonsense next year, they will 'kill off' Hoadly this year. Republican confidence under these circumstances is not unjustifiable." There is a large element in the Republican party, we are sorry to say, quite as much opposed to "any reform nonsense" as the Democratic opponents of Judge Hoadly possibly can be.

A DESPATCH says that the propulsion of tram-cars by electricity was tested by the French Electrical Power Company in Paris last Thursday, with satisfactory results. The vehicle used was an ordinary three-horse tram-car, and it was propelled through the important thoroughfares for a distance of thirty miles. The trial lasted six hours, and it is said was not attended by any accident or the frightening of horses. The driver seems to have had no difficulty in bringing the car to a standstill within a second whenever he desired. The vehicle was turned off from one set of tracks to another, across several yards of trackless ground, with admirable ease. The locomotion is effected by Faure-Sellon-Volckmar accumulators. The speed was nine and one-third miles an hour on level ground, and five and one-half miles on an ascent. This experiment — the first ever made over a long distance—is regarded as proving the practicability of electric tram-cars. The estimated cost is one-half that of horse-trams. M. Ferdinand de Lesseps and several engineers and journalists witnessed the trial.

IN a little paper called the *Communist*, published at Glen Allen, Mo., we find a letter written to the editor by Prof. Richard Owen, of New Harmony, Ind., who evidently holds socialistic views much like those of his father, Robert Owen, the distinguished philanthropist. Prof. Owen writes: "It is very gratifying to learn by the last number of the *Communist* that your energy and perseverance had at length been the means of inaugurating another experiment in socialism. That it may be eminently successful is my sincere wish and prayer. I have not a doubt that some time in the future, if not now, the community system will be found the remedy for a host of the evils encountered in densely populated countries. As yet, perhaps, here we have not felt the pressure; but, at the present ratio of increase in population, another century would bring us face to face with all the evils encountered in most of the densely populated countries of Europe. Societies, therefore, showing in advance the great advantages of the community system in mitigating those evils, and offering a life free from most of the turmoils and passions of the world, would be most important to the human family."

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MORAL FREEDOM AGAIN.

In the department of correspondents will be found, this week, two communications criticising our article on "Moral Freedom" in *The Index* of July 26. The gist of our California critic's objection appears to be that, in defining human freedom, we did not allow sufficient force to "the inner impellings of the actor." He also thinks the term "free agent" which we incidentally used, but did not press, is "self contradictory" and a "misnomer." The gist of Mr. Sutton's criticism, if we understand it, is that the human mind has not that choice among motives which our article affirmed and endeavored to prove, and that there is a prior question, which he thinks we overlooked; namely, "What governs the choice of motives?" Since one of these correspondents thus seems to think that we concede too much to the necessarian doctrine of the power of environment to determine human action, and the other that we claim too much ability in the human mind for liberation from the power of environment, perhaps we could not do better, having made our own statement, than now simply to turn the debate over to these two earnest contestants. Their communications, however, suggest two or three remarks supplementary to our previous statement.

And, in the first place, the fact that, while these writers criticise our position from opposite points of view, we yet find ourselves, if we understand the force of words, agreeing with the substance of the conclusion to which each of them comes, strengthens the conviction from which our article was written,—that many of the combatants on this theme, though they seem wide apart, are really aiming to say the same thing. The subject, in fact, has been wrapped in so much metaphysical fog that the very statement of the question appears to throw a glamour over the minds of the majority of writers who touch it, so that language is distorted from its ordinary meanings and the debaters fight as antagonists over words, when they really mean to convey the same idea. We do not claim to be entirely clear of the fog ourselves, yet had hoped to do something in our previous article toward dissipating it; and, perhaps for some minds (judging from responses of a different tenor from a few other persons), this was to some extent done.

In the second place, we have no desire to stick pertinaciously to words and phrases on this subject, if only the essential idea is reached and provided that words are used with tolerable nearness to their customary meanings. But we are unable to see the force of "W. H. G.'s" objection to the term "free agent." The generic definition of "agent" is simply "actor"; and this is doubtless its meaning, when used by writers generally on this theme. And even in its specific sense, when it denotes an actor for some other party as principal, it by no means signifies that action must be confined to a prescribed course in which there is no freedom of choice. Surely, there are plenty of men called "agents" in business and deemed such in the eye of the law—the executive officers of great corporations, for instance—who, within a certain general line of duties, are allowed wide latitude of judgment in action, and who are appointed to their places because of their supposed ability to make a wise choice among the different courses of action that may, under different circumstances, be presented to them. We see, therefore, nothing "self-contradictory" in the use of the term "free agent," as applied similarly to moral conduct.

Nor can we see the logical validity of the argument by which Mr. Sutton denies our position that man has "the capacity of choice among motives," while he himself speaks of man as having "a power of self-control," and concedes without hesitancy that, through this power of self-control, he has also "the power to delay action until all the motives of which he is capable have been brought before his mind." How, it may be pertinently asked, is a man to control himself to delay action without exercising a choice between different motives already presented to the mind? Grant this amount of self-control, this power to delay acting until all presentable motives can be considered, and we care little for any nice distinction that may afterward be drawn between *delaying* action and *initiating* action. The essence of moral freedom is in the former as well as in the latter function, for there is discrimination and choice among motives; and a being who has got so far in self-mastery as deliberately to "stop action until all his motives have been surveyed" will soon be equal to initiating action by taking the course which such survey shows to be wisest and best. As to our "overlooking the fact that the gist of the question is what governs the choice of motives," or, in other words, forgetting that not all men are capable of seeing, much less of following, what is really "wisest and best," even after surveying all their motives, it seems to us that a more careful reading will find this point amply covered in our article. But to reargue the point might lead to a side-issue on ethical theories, wherein Mr. Sutton would probably not agree with us; and, hence, we let it pass.

To all that Mr. Sutton says on the necessity of informing the intellect and enlightening the conscience, in order to put man into a condition for making right moral decisions, of course we fully assent. All this bears directly on the question of responsibility. It is another way of saying that man is responsible for the conditions of mind in which his motives arise. This question contains really the kernel of the whole matter. And, since we agree with both our correspondents in the conclusion to which they appear to come on this point, —Mr. Sutton no less than "W. H. G." holding man accountable for his conduct,—we will not stop to dispute over their ways of reaching this end. This principle of man's responsibility for his conduct is to us the sheet-anchor of moral order and progress. Our chief interest in maintaining the thesis that man is a free moral agent is that it seems to us the logical premise on which rests the truth of his moral responsibility. The two are indeed, in our view, nearly equivalent propositions. But, if any think they reach and hold the latter without the former, we are not so much disposed to quarrel about the way as to welcome the end.

Yet we do not, by any means, claim that all men are equally free agents, nor deny that there may be individual men who have not yet achieved moral freedom. What we maintain is that there is the natural capacity for moral freedom in the human race, and the increasing achievement of moral freedom in the race as a whole, and in individuals of it as humanity advances. In our opinion, the question in a nutshell is this: Is man wholly subject to his environment, or does he have inward power to control and adapt, to some extent, his environment to the bettering of his condition? We say the latter, as does our California correspondent. We agree with him, that man may act from an impulse within himself independent of his environment. That is the special human prerogative. Man is not a machine, but a machine-tender; not merely a blind organism, but a conscious, purposing organizer.

WILLIAM J. POTTER.

THE COURSE OF THINGS AND EVENTS.

The poet laureate of England exclaims, "O earth, what changes thou hast seen," and then proceeds to say that where now the ocean is rolling there were once growing the forest and the verdure of the meadow, and where now is heard the din of the long city street there was once the stillness of the central sea. In far geological and historic perspective, men and things and even the great globe itself wear a very different aspect from that which they now wear. The men, things, beliefs, and institutions of any given historic period are now known and felt to have been simply provisional, mere steps and stages of an unceasing process of social, moral, mental, and political development or evolution. All things are being borne along on a stream of tendency: all things are in process of becoming riper and maturer, of being evolved into higher moods, states, shapes, and manifestations. The *Zeitgeist*, or time-spirit, "halts never in one shape," but is forever assuming new forms and aspects, is undergoing an eternal metamorphosis. There is no pause nor rest in the process of evolution. The fashion of this world indeed passeth away. Thus, the pictures of the long dead and vanished look ghastly, desolate, and dread in the glare of the daylight; and their moth-eaten costumes, when too long preserved, excite a feeling of sadness and almost loathing in the observer. Like the fashions of their costumes, the mental and ideal moods or beliefs of mankind are changing also, so that imperceptibly in the lapse of time an almost entirely new belief will be found to have supplanted an old one, as night is silently succeeded by the morning twilight, and that by the full day. When the seven noble youths of Ephesus, to borrow an illustration from a famous ecclesiastical legend, went to sleep in the cave where they had taken refuge from their pursuers, the Roman world was pagan. When they woke up a century or so later, that world was Christian, and a cross surmounted the gate of the old pagan metropolis and temple city of their nativity.

If we could go back far enough, we should find the human race, which now in the best specimens of the men and women of the foremost nations is so remarkable for "the might, the majesty of its loveliness," and comeliness of person,—we should find our race, I say, latent in a hideous, anthropoid creature, more bestial than human, dwelling in caves or bivouacking on the floor of forests or under the open sky, hairy, prognathous, low-browed, with fangs or tusks for teeth, and dissonant shrieks and yells for speech, devouring its food, both animal and vegetable, in a raw, crude, uncooked state. Yet, in such a creature and its almost equally repulsive feminine mate, we were all of us, millions of years ago, latent. Such a creature was the remote ancestor and progenitor of Helen and Antinous and Cleopatra, and of the finest existing man's "imperial shape," and of the finest existing woman's "Ionic form." Furthermore, the brain of Plato, Verulam, Shakspere, Newton, and Humboldt was also latent in the hideous, primitive man of the evolutionist and geologist. Thus, bearing in mind the fact that history is the account of a continuous process of social and political development and amelioration, is a record of continual social changes and movements onward and upward, we can read it with some degree of patience, feeling that whatever things have been historic and have had a place in the historic development of the human race had a sufficient reason for being when and where they were, or they would not have been then and there.

We are meantime at liberty to say of this or that institution or belief that, as a finality, it

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would be altogether wrong and bad, and that it has had its day, and should give place to something more in accordance with the spirit of the time. When we feel in the mood of severely criticising and finding fault with the devious course of the world and of human society in the past, we should remember that the world

"Was shapen long ago:
The Maker shaped it, and thought it were best, even so."

As we advance in enlightenment and civilization and the means of civilization, our ideal faculty, or "love of the best," becomes more imperious, exacting, and intolerant, so that we finally turn away from the past with its hateful, bloody records of oppression and persecution, and unspeakable stupidity and wrong-headedness, in disgust, to the future, which, we believe, is to realize all our brightest dreams and imaginations of social and individual excellence. Meantime, in dealing with the obsolescent historic institutions, ideas, and beliefs of the past, which still linger in the world of to-day, to obstruct progress, we have to denounce them occasionally, as if they had never been other than obstructions and nuisances, in order to hasten their disappearance. Slavery, as it existed a few years ago, in this free, enlightened republic or in the unenlightened, semi-barbaric Southern part of this republic, was a hideous anachronism, anomaly, and survival, the sum of all evils and villanies.

But, if we go back a few centuries, it was the normal condition of the laborer, and excited no indignation, even in minds of a high order. If we go back twenty or twenty-five centuries, we find such writers, moralists, and profound thinkers as Aristotle, Socrates, and Cicero taking it for granted that servitude was the natural and normal condition of the toiler, of the drudge. So low down, almost on a bestial plane, were the masses of *mankind* at that remote period. They were, in fact, rather anthropoid than fully human. In them, reason scarcely glimmered at all. They seemed to exist not for themselves, but for the behoof and convenience of the superior, rational, and fully *human* fraction of mankind, to be the hewers of wood and drawers of water, and hands and feet of the aristocratic few, who had reached the full stature, physical, moral, and intellectual, of genuine human beings. The glorious anthropomorphic paganism of Greece was an immense stride forward in the history of the religious development of man from primitive fetichism, tree-worship, serpent worship, and other low stages of the religious sentiment, or propensity to worship, adoration, and propitiation of the mysterious forces of nature, which seemed so personal to the primitive man. The gods of Greece were at least *human*, and were bodied forth to the eye in shapes of matchless ideal beauty and majesty. Thus there was a time when Greek polytheism indicated the high-water mark of primitive civilization, when it was a normal manifestation of the *Zeitgeist*, the fairest and highest efflorescence of man's ideal nature. But at length it was superseded by the worship of sorrow, by a religion of personal purity, self-abnegation, and humility, which was a later, riper, and higher manifestation of the Time-spirit.

There is of course, and must naturally be, a tendency in all ideas and moods of the Time-spirit, which have power to get themselves formulated and crystallized into institutions and established usages or orthodoxies,—a tendency, I say, to exhibit a certain unyielding tenacity, or to outlast their usefulness and currency; and there is also a disposition in their upholders to insist that they are finalities, and that it is in the nature of sacrilege to attempt their overthrow. Ecclesiastical Christianity and feudalism were once current institutions, full of sap and vigor (normal stages in the development of the races and nations of Western Europe). Through them, ultimately a higher social and political stand-point was to be attained. But, at this time of day, both of them have come to be mere obstructions, hindrances, and nuisances. They are not at all in keeping with the spirit of the time. Both of them are predicated upon a low social, mental, and moral condition of the masses of mankind; and both of them have a tendency to keep the masses in that low state. The eighteenth century was the culminating era of European royalty. In the Europe of to-day, the king is no longer the state, as he was in the Europe of Louis XIV. and Frederick the Great, of Prussia. The king and priest are becoming spectral and out of date, phantoms of the past; while the people, or aggregate mankind, are coming more and more to the front. Thus,—

"The old order changeth, yielding place to new;
And God fulfils himself in many ways,
Lest one good custom should corrupt the world."

In other words, all things, men and institutions, are good in their day and generation; but, when they are found outlasting their day and generation, they are out of place and time both, and, if they persist too long, they are liable to be suppressed by force, *vi et armis*.

B. W. BALL.

THE SECRET OF THE EAST:

OR,

The Origin of the Christian Religion and the Significance of its Rise and Decline.

CHAPTER IX.

Regenesis.

The night ends with storms; yet rejoice: They herald the Morning.—*Jean Paul.*

The history of Protestantism is the history of a progressive reform. When the congress of Westphalia accepted the terms of the Protestant princes, the power of anti-naturalism received its death-sentence; for, with the interests of the Christian religion, the right of free inquiry is as incompatible as sunlight with the interests of an owl-association. The spectres of the Middle Ages are fleeing from the morning air; dogma after dogma has silently evanished before the advance of that reform of which the Augsburg Confession was not the consummation, but the beginning. It is probable that few of the reformers could foresee the consequences of the movement they were setting forward, but the instinct of the people could not be deceived: they felt the true import of the great regenesis, and expressed their appreciation of its chief fact by the popular name of the cause of *Protestantism*. That protest has been repeated till we can no longer doubt that its causative principle is a *revival of naturalism*. The abolition of witchcraft laws, of religious disabilities and ecclesiastic privileges, the divorce of Church and State, secular education, civil marriages, our newspaper oracles, lecture-bureaus and cyclopædias, our republics, our railways, telegraphs, telescopes and electric lights, our life insurances and lightning conductors, mechanics' institutes and gymnasiums, our zoölogical gardens, Sunday excursions and festivals of the Turner-bund, are strange comments on the theory of the sages who ascribe our superior civilization to the restoration of the patristic dogmas. Anti-naturalism was not only the consequence, but the cause and essence of those dogmas.

The ministers of pessimism still disregard the signs of dawn, or mistake them for the reflection of their mystic light; but they cannot help perceiving that the demand for consecrated candles has alarmingly decreased. Their didactic functions have been intrusted to the exponents of secular science; their judicial and statistical functions to the municipal authorities; their tribunal of public censure has been surrendered to the public press; and the very foundation of their spiritual authority has been undermined by the agencies of that ominous phase in the decadence of a creed which drives its ablest champions into the camp of the opposition. Two hundred years ago, a considerable plurality of our educated clergymen would have been burned as heretics; and the veil of external forms can hardly disguise the fact that the doctrine now preached in the city churches of the progressive nations is neither Romanism nor Calvinism, but *eclectic casuistry*. The signs of a progressing change are, indeed, getting distinct enough to be visible even through the painted windows of the Roman cathedrals. The tenure of the infallible Church is in litigation; her drafts on heaven are sadly below par; her Hades has changed its climate, as well as its name. The plan of pressing science into the service of dogmatism has only hastened the progress of disintegration. Nature cannot be fought with her own weapons; by just as much as her enemies increase the knowledge of their disciples, they decrease their orthodoxy; the ministers of darkness try in vain to utilize the electric lights of civilization.

Yet the church of natural religion is still a militant church. Pessimism is fighting its last battle with bitter obstinacy. The aggressive agencies of the Galilean Church have become obstructive elements. The roars of the *bestia trionfante* have been silenced; the open war against truth has ceased, but her enemies still maintain a defensive warfare; such plain duties toward our fellow-men as the exposure of superstition and hypocrisy are still denounced as crimes against the majesty of our God. Monks and Puritans have ceased to enforce the worship of sorrow, but their influence still prevents the worship of joy; the poison of asceticism still blights our festivals; the love of earth is still a stigma. The Stylites have descended from their columns; self-mutilation and self-torture have ceased their work of degeneration; but the regenerating influence of physical education has not yet been recognized; even in America, we have a hundred mythology schools for one gymnasium. Like the deities of the Roman Empire, the gods of pessimism have lost their thunder; their butcher-priests have been disarmed, but their temples still cumber the land; the embers of their altar-fires still cloud the sky with their murky fumes.

Yet the rising sun will soon dissipate those clouds. Our pilgrimage to the land of regeneration is not yet finished; but the light of the new day has at least brought to view the goal of our journey, and will help us to avoid the obstacles of our path. The night-spectres flee. The morning sun begins to reveal the true form of the vampire whose loathsome embrace has sapped the life-blood of the last hundred generations. The demon of pessimism will not long hide his ghastly face under the guise of a heavenly messenger. One by one, his masks have dropped; and the hour of deliverance is near, when the hand of science shall lift the veil of the *Perversion-fallacy*,—the last sophism that still enables the Galilean Church to deprecate the odium of their crimes against the happiness of the human race. The outrages against the friends of science and freedom, they say, were the consequences of a perverted creed, while the founders of that creed inveighed only against earthly desires, against unbelief, against the love of wealth, of sensual enjoyments, and worldly honors. "I did not destroy the flowers and fruits of the tree," says

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the fatuous gardener: "I merely aimed my blows at the base roots."

The dupes of the perversion-fallacy see the contrast between the lowly beginning and the outrageous consequences of anti-naturalism, but they fail to trace the inevitable sequence of cause and effect. They fail to see that the withering of the earthly roots of human life will equally blight the highest flowers of the spirit. They fail to see that decrepitude begets cowardice, meanness, and duplicity; that destitution is a worse tempter than affluence; that non-resistance leads to slavery; that blind faith opens the door to imposture; that the neglect of terrestrial affairs leads to moral and intellectual as well as material bankruptcy; that the spirit sickens with the body. They fail to see that a noble mind is a flower of which physical health is the stem and the root.

The New Testament, in fact, contains all the seeds of the insane dogmas that turned the world of the Middle Ages into a mad-house. Not the outcome only, but the very source of the Galilean creed is an earth-blighting superstition. And, wherever the tendencies of our so-called *Christian* civilization have led to health and happiness, it proves that we have left the age of St. Augustine very far behind. It proves that the doctrine of pessimism has become untenable, that our earth has awakened from the fever-dream of the Middle Ages, that the healing powers of nature have at last prevailed against the most terrible disease of the human race.

For a large number of our contemporaries, the day of deliverance has already arrived; but no one deserves his liberty who does not contribute his share to the emancipation of his fellow-men. The bigotry of a besotted fanatic is hardly more contemptible than the cautious selfishness of the man who silently enjoys the sweet air of freedom while thousands of his brethren sicken in the dungeon of anti-naturalism. The agnostic and apathic creed of science must become a positive religion. The energy which we owe to the fear of disease should be inspired by the love of health. Before the end of this century, the protest against the enemies of nature should consummate its triumph in a gospel of earthly happiness. Religion must cease to be a synonyme of hypocrisy.

The Religion of the Future will dispense with stakes and torture-chambers. It will employ no weapons but logic, no inquisition but the inquiry after truth. It will appeal to no higher canon than the progressive revelation of science. All the thinkers, discoverers, and reformers who were the enemies of religion will become its missionaries. Its work of redemption will not be achieved by the suppression, but by the encouragement of free inquiry; not by the renunciation, but by the promotion of temporal happiness; not by ghost-stories and self-torture, but by natural science, Olympic festivals, outdoor life, social and educational reforms, desert-redeeming forest culture, gymnastics, and health-schools. The path of its victory will not lead over the trampled flowers of this earth. The religion of nature will dispense with miracles. It will heal the sick by teaching them to avoid the causes of disease. It will help the poor by increasing their means of self-help: it will still their hunger after happiness with better fare than litanies and consecrated wafers.

We may keep our altars; but the priests of the future will not require the sacrifice of our reason, of our freedom and our natural affections, and will not reject an honest votary, though he should decline to hate his father and mother,—yea, and his own life. We shall worship our God in the temple of nature; and, if Paradise can be regained, we shall try to enjoy it on this side of the grave.

FELIX L. OSWALD.

THE JUDICIAL PERSECUTION OF THE JEWS IN HUNGARY.

The best account I have yet seen of this outrage is given substantially as follows in the *Revue de Belgique* for August, under the title of "L'Affaire de Tisza Eslar." Such is the name of the village in which the young servant-girl, Esther Solymossy, disappeared suddenly, during the passover in 1882. While engaged in the search, her mother met a servant of the synagogue, Joseph Scharf, who on hearing her story exclaimed, "May it never come to pass that the misfortune of your daughter should be used as a weapon against us Hebrews!" These words fell like a spark of fire into the mother's soul, which was thenceforth full of the fancy that Esther had been murdered by the Jews. Her first charges were rejected by the justice of the peace; but she kept repeating them through the village, and declaring that God himself had revealed to her the crime. Soon, the matter came to the notice of some of those servants of despotism who have been provoked, by the devotion of the German and Russian Jews to the cause of political liberty, to carry on a concerted persecution. Scharf and all his family were arrested. The eldest son, Maurice, aged fourteen, who had at first protested that his father was innocent, was finally led by the mal-treatment, threats, and promises of a clerk named Peczely, who had been convicted of murder, to repeat the well-known story of Esther's butchery in the synagogue, shortly after the Sabbath service. On this, the synagogue as well as the house of Scharf were sacked by a mob, with the connivance of the local authorities, who arrested more than seventy Jews, and subjected them to various tortures. One brave Hebrew obstinately refused to confess, though threatened with a beating and finally struck in the face till the blood came. He was forced to drink large quantities of water, first fresh and then salt; but he kept saying, "It is false." Two men on each side pulled at his long locks of hair, until they plucked them out; but he exclaimed, "You may tear out all my hair, but you will not tear a falsehood from me." Other tortures followed; but he and many others of his race held out during fourteen months of painful imprisonment and cruel tortures, which did force some of the weaker brethren to corroborate not only the story of the murder, but a later fiction invented to disprove the identity of Esther's body. This had been found meantime, without a wound, in the river, where she had probably drowned herself; but the intolerant officials took care to strip her of her well-known garments before showing her either to her mother or to her mistress, who, in their blind hate of the Jews, failed to recognize her. All this time, the Hungarian liberals generally remained in what one of them, Pulsky, denounced as a cowardly silence; while those friends of despotism who call themselves anti-Semitics clamored loudly for Hebrew blood. The same passion fired the spectators during the trial, which began on the 18th of June last. Such was the rage of the populace that the Hebrews had to be strongly guarded against them. When Joseph Scharf said to his child, who was trying to bring him to the scaffold, "My son, do you know the commandment, Thou shalt honor thy father and thy mother?" Maurice answered, "No," and declared that he had renounced his family as well as his religion. Two lawyers, of high ability and dauntless courage, named Eotvoes and Funtack, appeared in the defence. They forced the leading prosecutor, Peczely, to acknowledge in open court that he had himself been convicted of murder. They proved that Maurice and other witnesses could not possibly have seen or heard what they alleged. They established the identity of Esther's body by the testimony of a surgeon who swore to a peculiar conformation of her teeth and to a remarkable scar on her leg. They brought on the witness-stand a young Christian, who deposed, with many blushes, that one of the accused had been in her company at the very moment of the supposed murder. They were equally successful in proving an *alibi* for other culprits. In short, they made so strong a plea that the judge, on August 3, declared all the accused completely innocent. Thus did legal skill triumph over the union of blind bigotry with crafty servility to despotism.

F. M. H.

"CHANGES IN NEW ENGLAND POPULATION."

Dr. Nathan Allen had an article with the above caption in the August number of the *Popular Science Monthly*, containing interesting facts and figures indicating some of the changes taking place in the population of New England. According to this article, it appears from the United States Census, which gives every ten years the birthplace of the inhabitants of all the States, that in 1850 there were of persons born in New England 454,626 living in other States; in 1860, the number was 562,997; in 1870, 615,747; in 1880, 566,848. Of the 566,848 natives of New England living in other States and Territories, according to the census of 1880, 175,349 were from Massachusetts, 117,590 from Vermont, 108,797 from Connecticut, 93,256 from Maine, 49,397 from New Hampshire, and 42,459 from Rhode Island. These New Englanders were so distributed that New York had 133,272; Illinois, 53,128; California, 46,908; Michigan, 37,865; Wisconsin, 37,615; Minnesota, 34,636; Ohio, 32,819; Pennsylvania, 26,787; Kansas, 19,338; New Jersey, 18,148; and other States, less than 10,000.

To know how many native New Englanders have emigrated to other States during the time covered by these dates, it would be necessary to know what has been the amount of mortality, and that of course cannot be ascertained. Dr. Allen thinks it "may have been a quarter of a million, and possibly half a million." It is certain that the drain of people on New England has been uninterrupted and very large.

Dr. Allen calls attention to the fact "that those young men and women leaving their homes possessed as a general thing more physical energy and mental stamina than those remaining behind. Such a loss of physical vigor and character must have had a decided effect upon business interests as well as the present state of society." The loss of physical and mental vigor from a steady and large emigration of energetic and enterprising people must involve permanent deterioration.

Dr. Allen points out that there has, during the past forty or fifty years, been an exchange on a large scale of country life for the city, and a relative decline in the number employed in agriculture in every State in New England. "All experience," he says, "proves that an exclusive city population tends gradually to degenerate physically, and that the stock cannot be kept good from generation to generation." Degeneracy in cities can be prevented only by replenishing the population from the country. The birth-rate in New England, Dr. Allen says, has been for years on the decrease. Two facts, he thinks, are well established: "1. That the birth-rate of the foreign class is more than twice as large as the strictly American; and, 2. That in the country districts of New England, settled mainly by the Americans, it is questionable whether the birth-rate exceeds the death-rate,—that

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is, there is no addition to the population by *natural* increase." The birth-rate of New England is declared to be less than that of any large nation of Europe, except France.

Of the population of New England, reported 4,027,439 by the census of 1880, 793,000 are foreign born; and Dr. Allen thinks that there are about half as many natives of foreign descent as there are of foreign birth, and that at the present time the "foreign element" numbers over 1,200,000 persons in New England. Among the alleged evils resulting from the introduction of this foreign element is a change in the physical organization of the New Englander. Work demanding physical strength has passed mainly into the hands of foreign help. The exchange of hard out-door work for lighter employment in-doors is calculated to reduce the vital forces of the system. "That a course of physical degeneracy to some extent has thus been going on with New England men must now, upon thorough examination, be generally admitted." A still more marked change has been going on in the female organization. "The ill health of New England women is proverbial. . . . A careful examination will show that its history and extent run almost parallel with the high pressure in education and the neglect of housework. The nerves and the brain have been cultivated at the expense of the muscles and physical stamina." Half the women cannot nurse their offspring, and the maternal instinct is "fading away." The family is breaking up. The primary cause of the evil is in the physical organization. Dr. Allen concludes his essay with the following sentence: "Judging from a physiological standpoint, the introduction of this foreign element into New England, instead of proving a blessing, may result in one of the greatest misfortunes that ever befell any race or people."

The figures given by Dr. Allen may be accepted as approximately correct; and his entire article is interesting and suggestive, although some of his statements are questionable, and his treatment of the subject is not very profound. It is certain that a large amount of energy and enterprise has by emigration been transferred from New England to the Middle and Western States, to the growth and prosperity of which it has been an important contribution. There was not room enough in New England for all her sons and daughters; and they wisely sought a larger field for their activity in those great States in which to-day they or their children are among the leaders in thought and business. This emigration was necessary to their own development, and to the incorporation of their mental and moral qualities into the life of the West. The native stock left behind is not, by any means, as degenerate as Dr. Allen with his figures attempts to show. It is in business and in education the controlling element. Its birth-rate is small; but, as Spencer says, the highest constitution of the family is reached when "the mortality between birth and the reproductive age falls to a minimum, while the lives of adults have their subordination to the rearing of children reduced to the smallest degree. The diminution of this subordination takes place in three ways: first, by elongation of that period which precedes reproduction; second, by decrease in the number of offspring born and reared, as well as by increase of the pleasure taken in the care of them; and, third, by lengthening of the life that follows cessation of reproduction." Dr. Allen utterly ignores among other things the small juvenile mortality among native New Englanders, compared with that among the foreign-born population. The tendency of a high civilization is toward fewer births, and, at the same time, a smaller proportion of deaths in infancy. This can be scientifically demonstrated.

It is not to be denied that, owing to changes which have been going on in New England and the rapidity with which they have occurred, some abnormal conditions have arisen in portions, especially in the manufacturing towns of New England. Nor can we doubt that the introduction of a very large, and for the most part a very low, ignorant, and superstitious foreign element in New England, far inferior to that of the West, has had a tendency to increase illiteracy, pauperism, and crime, and to give us such municipal governments as the one we have in Boston to-day. But the improvement of this foreign element, although it involves some demoralization and deterioration of the higher stock with which it comes in contact, is certain, and in any fair consideration of this subject must be taken into account. Our fathers established this nation with its free institutions, and invited the oppressed of all nations to come here and enjoy equal rights; and, while the good results of this great enterprise are everywhere visible, a certain amount of incidental evil is unavoidable.

B. F. UNDERWOOD.

EDITORIAL NOTES.

IN a reprint from *The Index* of August 23 of a portion of Mr. F. M. Holland's article on "Learning Languages," the Springfield *Republican* does not simply omit the name of the writer of the article and of this journal in which it appeared, but strangely enough credits it to the *Christian Register*.

WHAT is "the highest and truest exposition of Boston thought and culture in the general sense"? The *Catholic Review* tells us it is *The Index*, the organ of the Free Religionists. How can that be, when only some three weeks ago the *Catholic Review* held up the noisy crowd which required a hundred policemen to keep them in order before Sullivan's bar-room as the typical Bostonian?—*Independent*.

THE new postal notes which came in use last week will be found much more convenient than postal money orders for transmitting money by mail. No written application is made for the notes. They are bought at the window like postage stamps, and the person to whom they are payable is not required to identify himself. They satisfy the "long felt want" for a safe and convenient method of sending money by mail.

IN a postscript to a business letter, Miss Emily J. Leonard, who has given much attention to economic questions, writes as follows: "Speaking of Mr. George, let me say that not one of his critics, so far as I know, has called attention to the fundamental error of his book as an argument; namely, his tacit assumption that labor is the cause of value. Like so many others, he *confounds the creation of a thing with the creation of its value.* His book unquestionably has its merits, but not the particular merit he claims for it,—that of being a sound argument."

THE New England Anti-Death League announces that it will hold its sixth annual meeting in Hampshire Hall, this city, September 23 and 24, morning, afternoon, and evening. This organization will find, in its attempt to put an end to death, that it has a large-sized job on hand. Death is an indubitable and irreversible fact; at least, we have always so thought. The invitation to be present and address the meetings we must decline. We believe in death as a part of the natural order. And it just occurs to us that without death there would be no end to the race of cranks in the world.

THE following paragraph we find in the *Congregationalist*:—

A writer in *The Index* says he once asked Joseph Cook, "Why is Jesus *now* called Christ?" and got no answer from him. His explanation is that Mr. Cook "knew no satisfactory answer, and was ashamed to acknowledge his inability." We cannot speak for Mr. Cook, but another explanation occurs to us as even more probable. It is that having seasonably bethought himself of the direction given in Proverbs xxvi., 4, Mr. Cook concluded to follow it.

The *Congregationalist's* explanation is no doubt eminently pious, Scriptural, and orthodox, but none the less insulting to an intelligent, honest inquirer and to a philanthropic reformer who was opposing slavery when orthodox believers generally were quoting "the direction" given in the Bible to defend it.

REV. WASHINGTON GLADDEN has been travelling in West Virginia. From an article contributed by him to the *Independent*, entitled "On the Gandy," we copy the following paragraph:—

My study of the divorce question in its relations to social morality had made me curious as to the morals of this region, and I made careful inquiry on this point of intelligent natives. Their testimony was not encouraging. With much regret, they bore witness that the morals of the mountains are bad. Social vice prevails in these remote communities to a lamentable extent. If there are more divorces on the Western Reserve of Ohio than among these mountains, it is not because the morals of the former locality are worse than those of the latter. The base arts by which homes are destroyed and lives blasted prosper in these solitudes. And this low state of morals, be it noted, is not connected with any new departure in theology, nor with any German rationalism or liberalism. These people have not so much as heard that there is any new departure. They are as orthodox as they ever were. They hear, whenever they go to church, the good old doctrine about the lake that burneth with fire and brimstone. The eschatology with which they are familiar, and which no one of them thinks of doubting, is all that our conservative brethren could desire. Yet, somehow, it does not seem to restrain them from walking in evil ways.

IN his speech at the opening exercises of the New England Manufacturers' and Mechanics' Institute in this city, last week, Francis A. Walker said:—

There is great virtue in the inherited industrial aptitudes and instincts of a population, and those aptitudes and instincts may be wonderfully special and minute. You can no more make a first-class dyer or a first-class machinist in one generation than you can in one generation make a Cossack horseman or a Tartar herdsman, in the highest industrial sense. Artisans are born, not made. The problem is not so much to train as to breed. Aside from transmitted aptitudes and instincts, there is also great virtue in the inherited traditions and prescriptions which pertain to the body of workmen, where any occupation making large demands for nicety of perception and nicety of manipulation has been long pursued. Writers have been driven to explain the unapproachable excellence of the steel blades which have for centuries been made in the city of Toledo, by assuming some mysterious property in the water with which swords are tempered. It is not the baptism of the blade, but the baptism of the artisan, which works the miracle of peerless edge and perfect elasticity. It is the temper of the mind of the worker to which, in the first instance, is due the temper of the weapon he forges.

A LETTER has been sent to the Massachusetts Republican and Democratic State Central Committee, signed by Lucy Stone, Julia Ward Howe, Mary C. Ames, Mary A. Livermore, Mary F. Eastman, Louisa May Alcott, Ednah D. Cheney, Mary C. Shannon, Mary Shannon, Susan E. B. Channing, asking that no one be nominated for Gov-

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ernor of this State who is opposed to woman suffrage. These ladies write :—

We send this to you *now*, in the hope that it will save us from the necessity of opposing a candidate who would oppose the equal rights of women. We have political preferences, and would far rather use the influence we have in the interest of the party to which we should belong, if we were not deprived of our political rights; provided always that its candidate is a friend of woman suffrage and a person who commands our respect. We hold that the enfranchisement of women *ought* to be the main question in politics. It would be considered the first question if, it were men and not women who are disfranchised; and men have no stake nor interest in the government which women have not. We hold that to tax and govern law-abiding women without their consent is the greatest injustice. In our judgment, therefore, it is the duty of political leaders to put forward the enfranchisement of women in their platforms as a question of the highest importance, alike as it affects the honor of men, the rights of women, and the welfare of the State. We feel that good government in the interest of high morality and the general welfare of humanity is of the first importance, and that the participation of women in all political power is of essential necessity to this end. We appeal to you, therefore: 1. for the sake of the public welfare; 2. to save women from the stigma which attaches to a disfranchised class; 3. to save Massachusetts from the historic discredit of holding its loyal women to the rank of Jefferson Davis.

POETRY.

For *The Index*.

THE SUN.

BY "OLD BIRCH."

Shout now for joy, and hail the rising sun,
Great King of day, from whom all life begun!
Give thanks, with bird and beast and living things,
And join the choral praise all nature sings!
See, glowing there, the one all-seeing eye,
With look that will not coldly pass you by.
No man so poor, but round his form we see
The sunshine fall with life's elixir free.
From that round, smiling face all blessings flow:
E'en rocks expand beneath that genial glow.
Each living germ will turn within its cell,
And reach with tiny arm where sunbeams dwell.
In splendor there, the great, white throne of power
In heaven's high dome will rule the noontide hour.
Prepotent force unknown is centred there,
Preparing earth to bring the harvest fair.
Search through the universe in each degree,
And heaven's high orb out-glories all we see;
Fit emblem of creative power divine,
Evolving life by laws of deep design.
When earth was new, and man, by instinct taught,
In reverence bowed, a sacrifice he brought,
On altars laid, where burned the sacred fire,
To light the hearth or burn the funeral pyre.
There grew the mystic lore, and yet it lives;
For yet we sunwise turn for luck it gives.
Deep in the secret chambers of my brain
The hopes and fears of ancient faith remain.
Through protoplasmic cells, from sire to son,
Has passed a reverence for the shining sun.
Let man revere the gift from nature's store
That first will meet the eye, and never more
Let telescopic eye profane the throne
From which there flows all blessings ever known.

CRAFTSBURY, VT.

THE SCEPTIC'S PRAYER.

O God, whatever, if ever, thou be,
Unknown, if not unknowing, to thee,
Creator, if not the creature of me,
My Father, or offspring, whatever thou be,
If thou hast approach and can'st listen to me,
I come to request, if thou answer'st a plea,
That what thou would'st have me to think or to do,
Thou'lt give me the proof to see that it's true,
And give me the will to carry it through,
Or give me the right to see for myself,
With power sufficient to do what is best;
Or, failing in this, to pardon me through,
Whatever I think, whatever I do.

—*Austin Bierbower, in Independent.*

The Index.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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ALL communications intended for the paper and all business letters should be addressed to B. F. UNDERWOOD, the Business Manager, 44 Boylston Street, Boston, to whose order all checks and drafts for THE INDEX should be made payable. Letters for Mr. POTTER should be addressed to him, at New Bedford, Mass.

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For *The Index*.

THE REAL QUESTION.

A Paper read before a Private Circle in Fair Haven, Vt., June 6, 1875.

BY A. N. ADAMS.

The Rev. Edward Everett Hale, speaking at the recent Unitarian Festival in Boston, quoted the substance of a speech made some years since by Rev. Horatio Stebbins. There had been a discussion on Unitarian literature, history, and doctrine, and their value, in which Mr. Stebbins said: "Show your men. That is the real test of preaching. That is the real test of theology. That is the real test of religion."

Mr. Hale indorses the remark, and claims that Unitarianism has its men. In answer to a friend trained in the orthodox faith whom he met in a distant city, and who, having read the recent memoir of Dr. Gannett, written by his son, inquired of him if the men reared in his faith were really worthier, better men than those reared under Orthodoxy or other systems, Mr. Hale answered, "If you will go to Boston, where they know the Unitarians of New England; if you will go into any wholesale store or any jobbing store, and ask them what is the credit that they would give to a man of whom the only thing they knew was that he had been a steadfast, faithful, manly supporter of a Unitarian church for half a century, you will get your answer."

Now, whatever we may say of the Unitarian claim in particular (and I happen to know from personal knowledge that there is much truth in it), we must allow that the kind or quality of men that any particular system, or course of policy and instruction, is calculated to produce, and actually does produce, is the question, the real, important question, for our attention and interest. Bring on your men! Show us the test of your religion!

That such things as are not theology or religion may be so put into the pulpit *for* theology and religion, *as* theology and religion, that men's characters are improved and their lives elevated, I am well aware; and it is for this reason that the Unitarian literature and thought and preaching have resulted in practical, beneficent effects. Unitarians have laid great stress on right living, good deeds, and noble, manly principles. For this, they have been accused—and perhaps with some justice—of slighting theology and religion, and preaching morality. They have said nothing of any "scheme of salvation," of rescue from "divine wrath" beyond the grave; have laid no stress on punctilious observances of prescribed rites, ecclesiastical days and rituals; have not publicly broken into the sacred abode of the heart's inner experience, and made a profession or a creed a *sine qua non*, but have simply said: Keep a clean conscience. Do the thing that is right. Be a man. Think, learn, grow in knowledge and virtue. And, thus, neither energies nor opportunities have been lost, wasted in useless, imaginary quest; but childhood and youth and middle age have all been given to useful and beneficent toil. Their method has laid slight stress on either the theological or religious means which the great Catholic Church and the evangelical churches have urged as supremely necessary. And it has come to be a question among large numbers of thinking men and women of high moral character whether the churches, as they popularly teach, are really necessary to the good morals and peace of society; whether there is, as has so long been believed and taught, any necessary, vital connection between religion and morals. Certainly, it must be admitted that a man may be very devout in the Church, very pious and profuse in his Sunday professions and gifts, and yet be a very mean man,—hard, sensual, and untrustworthy in his doings and dealings during the week; while another man who makes no profession of pious observances may be a man of the most thoroughly upright, noble character and principle,—a man who, knowing no fear or compulsion, may be trusted always to do that which is good and true,—a most valuable factor in the social body. It cannot be disputed that many professors of religion, holding their profession as a kind of policy of insurance, content their conscience, or sense of moral obligation, by simply keeping within the bounds of statutory law and public opinion.

That there are persons in all churches who value a good life, and strive sincerely and earnestly for its attainment, cannot be denied. That the churches teach morality, and that many persons find pleasant and helpful associations in them, is, of course, admitted. But morality is taught, and pleasant, helpful associations are found, outside the churches as well. And, if equally good characters are formed and found outside, it proves the exclusive claim of the churches to be false. Moreover, men are everywhere coming to see and say that the chief concern of life here is practical and moral, independent of, and often inconsistent with, theological and religious considerations. Theology is the *doctrine* of a God, or gods, and may be wholly speculative. Religion is the worship of a God, or gods, and hence may be confined to devout observances or ceremonies. Morality is right living and acting, and is coming to be called practical religion; but it may be the religion of the Mohammedan or the Buddhist no less than of the Unitarian or evangelical Christian.

Good men and true, men of high, pure, and generous motives and spirit, are far from being peculiar to any exclusive system of theology or religion. It is not a little singular how, through the force of long-continued dogmatism, men of learning, doctors of divinity, can delude themselves with their own assertions on this subject. I have recently read a discourse, by an eminent college president before a theological school, wherein he urges the positive need of faith in a supernatural Christ, in the godhead of the man Jesus. "What we need," he says, "is belief in a person who moves us."

Now, it is undoubtedly true that faith in any person, historic or ideal, is a powerful natural agency to inspire ambition and incite to effort. We are creatures of sympathy and imitation. And I desire to observe just here that the discourse I am considering concedes, indirectly, the point I am making, and, unintentionally, in striking inconsistency with its fundamental assumption, concedes also the determining force of natural causes. It allows that the good life is the real end and desideratum, but complains that there are men, like Matthew Arnold, who dream that the study of morals will enable man to overcome the world,—that the study of manhood is enough. "They would substitute," he says, "the study of goodness for faith in God, and the idealization of Christian virtue for trust in the living Christ. . . . We have seen," he says, "that what the culture and science of to-day are longing for is manhood." That manhood is what is needed to make society better

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and life more desirable will not, I presume, be doubted. But why insist that the old way, which the Church has been trying for ages with the most indifferent success, is the only way to get manhood? The Unitarians, it will be allowed, have in a large measure discarded the old way,—certainly, in so far as faith in Trinity, atonement, eternal punishment, and a miraculous God is concerned; and they insist on a larger degree of liberty and thought in religious concerns, the same as the fathers of the nation did in regard to affairs civil and political.

It is not unnatural or wonderful that belief in a supernatural Christ has been thought a great blessing and help. Intelligent and good men have believed just as strongly in witchcraft. Hundreds of thousands of people believe in the miraculous character of Buddha; but it would be difficult to show that such belief has a greater and better moral influence than an intelligent understanding of their own natural moral relations and duties would have. Have we not right among us every day as good, pure, true, and perfect men and women who have no faith in a supernatural Christ, as are any who hold such a faith? Suppose we were to begin to enumerate the saints of the heretical calendar, dead and living, where could we stop? Where, then, and wherein, is the vaunted superior goodness of your personal faith, or faith in a person? It is no evidence of goodness that a man wears a long face; that he goes to church regularly three times on every Sunday; thinks it a sin to play at innocent games or dance; and regards every person a sinner who does not read a chapter in the Bible every morning. Some of us believe in manhood, simple, independent, and free, not hampered by the yokes of bondage, which the free man never has been able to bear; and we appeal to the example of Jesus, who did not hesitate or fear to act from his sense of what was true and right in itself, independently of antiquated and domineering custom, as illustrating our ideal of what constitutes manhood.

The vital point is, Are men honest, true, regardful of all that is just, kind, helpful, and loving, contributing by example and act to make the world better? Or are they selfish, exclusive, narrow, untrustworthy, mere barnacles on human happiness and progress?

Is it said that without faith in the miraculous Christ one cannot have peace of mind and hope beyond the grave, cannot be saved from hell, and assured of heaven hereafter? I answer that men have had perfect peace, and have died calmly as they have lived, without the orthodox faith; and, therefore, I claim that all such preaching is false. Children may believe what the priest says, because he is a priest; but not so he who observes, thinks, and reasons. Facts are more than theory; and, whatever theoretic faith any one of us may cherish, it cannot truly be said that our particular faith is the sole requisite for life, any and every life. The Spiritualist has as much comfort and joy in his particular faith as the eminent doctor of divinity whom I have quoted can possibly have; but this does not prove the truth of Spiritualism. Yet the Rev. Dr. Porter, president of Yale College, would have us accept it as proof of the truth of his creed, that it gives him joy and peace. Surely, if the argument is sound in Dr. Porter's case, it must be equally so in the case of the Hindu or Buddhist, who derives equal joy and satisfaction from the faith which he holds, and who may be much more punctilious in his devotions.

My conviction is that the preaching of any particular theology or creed, as absolute, supernatural, essential, is hurtful, not only withdrawing time and attention from better things, but dividing society into unnecessary and unfriendly sects, each dogmatic and exclusive, not promoting love and good-will, because theology is necessarily speculative, conjectural, imaginary, not practical nor needful. I would say, Let each person have what theology he likes, or none; but let it be treated as it is, as his relative, speculative opinion, no more; and let the pulpit and the church devote itself to the improvement and perfecting of character and life, to the promotion of good offices and kindness between man and man, and to the best means and ways of educating children into manhood and womanhood. This is positive, tangible, intelligible, practical. All can unite in this work, as we did in the work of the Sanitary Commission during the civil war. This would unite, not divide society; and, instead of six to eight small, weak, sickly churches in every considerable New England town —all professing to be more Christian than any other, yet scarcely admitting one another to their exclusive communion boards,—instead of so many churches and so much expense of time and money, we might have one or two, well supported, at much less cost, on the whole, and doing vastly more good.

It is saddening to contemplate the dogmatism, exclusiveness, and intolerance of churches and sects, where there should be unity, co-operation, and the noblest endeavor to edify and build up the whole humanity. The theological method has palpably failed; and it now remains to try the moral or humanitarian method of love and good-will. I believe that this will ultimately prevail, and society will then come more under the guidance of sound knowledge and reason. Men will be judged by their good works, and not by any orthodoxy of opinion or belief, or miraculous grace. Until then, we must be content to labor and to wait.

For *The Index*.

A HUNDRED DAYS ABROAD.

BY GEORGE JACOB HOLYOAKE.

CHAPTER II.

Misgivings of Second Visit.—Manhattan Shores.

It was said to me, very naturally and reasonably, that I must not expect to be received a second time in America as I was the first. Why should I? Why should a people be expected to occupy themselves all their days with showing courtesy to one person? That would give no chance for others. It would often happen that some one else might be entitled to regard in his turn. It, therefore, did not occur to me to expect notice on a second visit. I had had my turn, and an abounding and ungrudging turn it was; yet a second came to me, greater than the first, in variety and vivacity, and, so far as I could judge, with equal cordiality. Not only in new places, but in the same places this occurred. This was, no doubt, owing to interest in the business I had on hand, and in the subjects on which it was supposed I could give information.

Indeed, on leaving England a second time, I ought to name the banquet at Brooklands Hotel, near Manchester. Though the proceedings of that night are not likely to pass from my memory, I pass them over because I cannot assume them to have interest to others.* Dr. John Watts, whose friendship has remained unchanged since we first met when we were both eighteen years of age, made one of his admirable speeches on labor and co-operation. What I said in reply to the eloquent and generous speech of Dr. Pankhurst in reference to myself was this:—

It seems to me that sometimes it is of the nature of a merit to continue to live, since thereby you come to know and to hear many pleasant things utterly inconceivable in earlier life. Not long since, I was assailed at once by darkness and by death, from which I was rescued and restored to light and to life by the kindness and generosity of many present now, and of others absent—whom I shall never forget. I cannot but be gratified that so many persons, eminent in their professions and mostly of views quite divergent from mine, should assemble, in some cases from a great distance, to show not only their tolerance, but their friendliness to me. All along, I have labored under the disadvantage of not being able to agree with everybody, as a man of prudent and well-regulated convictions should. This used to distress me very much, until I observed other persons took the liberty of not being of my opinion. Seeing, therefore, that they thought it right to maintain their view of things, it seemed equally reasonable that I should maintain mine. I wish to be thought neither opinionated nor obstinate, but I do not object to its being understood that I continue in my own way of thinking. The longer I live, the more clearly I see that the individual is more than is usually imagined. Truth is not the work of committees, but of solitary thinkers. Discoveries are not made by societies on platforms, but oftener by single, patient, secluded watchers of the ways of human nature. It does not escape me that I am under an engagement to read a paper to the Literary Club of this city, on the "Cultivation of Wild Ideas." My friend Morgan Brierley may excel me in the cultivation of birds, Mr. Axon in the cultivation of books, Mr. Russell and Mr. Nodal in the cultivation of politicians; but, in rearing and cultivating wild ideas, I have the greater experience. It may be objected to me that this is an unnecessary pursuit. There are, I may be told, a good many wild ideas about which are not very lovely. That is because they are not cultivated. There are persons who think you attack free speech, if you propose to put down foul speech. If you object to assassination, they accuse you of "limiting freedom of action." These persons are the victims of wild ideas. This only occurs to persons who are in that state when, having two distinct things before them, they know not which is which, and, in attaining their ends, they do not know that one means is not as good as another. There seems to me no good in having an order of advocates who shall be known as the ruffians of progress. In a representative country, I am for using force to maintain law and reason for changing it. He who would not maintain law by force, if it was threatened by force, is a coward, who would abandon men to carnage and society to tyranny. For conciliation I would substitute justice, for denunciation exposition, and for the doctrine of the usefulness of piety I would substitute the practice of the piety of usefulness. In public affairs, if I have any merit, it has been in acting upon these principles. I wish the ingenious country to which I am going, which has given us so many useful machines, had invented one by which a speaker under the greatest obligation to his hearers might be able to express his thanks adequately to them. Were such a machine perfected, I should have brought it down to this dinner, as without some such aid it is not in my power to make the acknowledgments in my mind to my own satisfaction. A famous friend of mine, who trusted me in matters when confidence was of the first importance to him,—Walter Savage Landor,—said at the close of his career:—

"I strove with none, for none were worth my strife.
Nature I loved, and, next to nature, art.
I've warmed both hands against the fire of life:
It sinks, and I am ready to depart."

When that time comes, I shall count this night among the satisfactions of life.

The journey outward was made pleasant to myself and those with me by the courtesies of the Cunard Company. On arriving at New York, more interviewers came on board than I had previously met at one time. Mr. Pender, M.P., who had received a collection of telegrams concerning the events of Europe since we had left it, had news of our navy before Alexandria, concerning which we were all interested. But the interviewers only permitted me to give scant attention to them, and entirely prevented me expressing the acknowledgments I felt to a deputation consisting of Gen. Crooks, Dr. Winterburn, Dr. Broughton, and others, who had done me the honor to come on board to welcome us (my daughter, Miss Emilie Ashurst Holyoake, and Mrs. Ethel Leach, member of the great Yarmouth School Board, who accompanied her to America) on behalf of my valued friend, Mrs. Elizabeth Thompson. The *Sun*, of New York, also sent me word that a reception would be tendered me at Pittsburg by the Knights of Labor. But for the aid of my friend, Mr. George S. M'Watters, it would have been a long time before I should have been able to land. The New York *Tribune* had, with its constant generosity to me, given information of the objects which had again brought me to the American shores.

At length, when greetings on the "Scythia" were over, we set foot on New York soil; and, after visiting Mr. M'Watters' family, and giving my companions a view of the bright Broadway and its railways through the air, we set out a few miles over the ever pleasant sea to Coney Island, where, at Manhattan Hotel, we found ourselves in a wilderness of gayety, and a welcome brighter than all from Mrs. Elizabeth Thompson, whose guests we were to be during many happy days. Interviewers did me the honor to come down by the trains; and on the pleasantest terraces in the world, with the cool sea breezes about us, I conversed, and they wrote columns which the opulent and hospitable press diffused over the land. "Far from the madding crowd," as the capable and accomplished interviewer of the Brooklyn *Sunday Eagle* termed it, we held interlocutory dialogues. With leaders and narratives, that journal devoted to me as much space as would have made an entire number of the *Times* in its earlier years. On the Sunday morning, I went down to the news-station of the hotel, and bought what copies were to be had of the aforesaid Brooklyn *Eagle*. Finding myself

*Dr. Pankhurst presided, and letters were received from John Bright, M.P., Arthur Arnold, M.P., Thomas Burt, M.P., John Slagg, M.P., Sir Thomas Bazley, Alderman Heywood, Prof. Roscoe. H. Rawson, Sam Timmins, J.P., Thomas Hughes, Q.C., Rev. W. Mitchell, Rev. S. Farrington, and the Rev. F. E. Millson. Among those present were Dr. John Watts, Alexander Ireland, Morgan Brierley, Edward R. Russell, editor of the Liverpool *Daily Post*, J. H. Nodal, editor of the Manchester *City News*, John Mackenzie, of Glasgow, Baillie Campbell, of Helensburgh, John Fraser, of Liverpool, and many others, including leaders in the co-operative movement, whose names I would repeat if they could all be inserted in one brief note. W. E. A. Axon was secretary.

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charged double price for the paper, I asked why that was. "Because it is Sunday," was the answer. "Is that the penalty of the country for reading newspapers on the Sabbath?" I inquired. The reply was, "Wal, I guess it is." As it is my habit to comply with the customs of every country I visit, I answered, "There is your money; but I observe that your scruples as to seventh day reverence do not prevent you making double profit. However, I will not trouble you to get me more copies now, but to-morrow let me have six more." On Monday, I went down again to collect them, and again the stall-keeper charged me double price. "How is this?" I asked. "Monday is not Sunday." "No, sir," he said; "but you *ordered* them on Sunday." This was so sharp and clever, and showed such a fine capacity for making reverence profitable, the adroitness was so worthy of the country, that I paid the charges cheerfully, as a well-earned tribute to one who understood things.

The object I had in view—of procuring a Settler's Guide Book for America—being approved by Mrs. Thompson, she invited Senator Henry W. Blair, of New Hampshire, to meet me at Manhattan. Mr. Blair was a gentleman of good presence, of sincere manners, and of ready intelligence; a clear-headed, wholesome-minded man, shrewd without affectation. He was an advocate of temperance, without intemperateness either in mind, in sentiment, or in speech, so far as I observed. He understood at one statement what I sought, and defined it himself with so much accuracy and vividness that, when I made my report to our government, on my return home, I found no terms more forcible or fitting than those he employed. He saw at once that the information wanted by the intending settler lay everywhere about the country,—in departmental reports, in official publications, in congress speeches, in railway documents, in land agents' statements, in newspaper leaders, in books of travel, in encyclopædias, and even in advertisements; only requiring to be collected by responsible persons and published by government authority. Such a book would have to be approved by the Committee of Education, and Senator Blair is chairman of that committee. Therefore, his knowledge of the kind of work required in Europe, and his approval of it, was a matter of advantage and importance. He had travelled from the White Mountains to come down to Manhattan to discuss the subject.

The general conversation of visitors at the hotel indicated an increase of temperance sentiment in the short period since my former visit. It was seldom that you observed any guest having any indications of beer in his countenance. From observations incidentally made in my hearing, I learned that a bibulous expression of face had come to be considered "low." There were odd features about the Manhattan Hotel that may be observable elsewhere, but I first noticed them at that place. In the great dining halls, so many and so vast, a considerable army of waiters is engaged; and certain groups are under the direction of a superintendent to whom all difficulties experienced by a visitor, or inquiries he has to make, are referred. All the waiters are clean shaved, having a moustache only; but, whenever I had occasion to ask for a superintendent, there always appeared a gentleman without any moustache, but wearing a pair of what we call in England "mutton-chop" whiskers. So, whenever I wanted a special table for a chop, I looked out for a gentleman with chops on his cheeks, and he proved invariably to be the person able to make the arrangement I needed. This device of so shaving the face as to leave a portion of hair to serve as a natural badge saves the expense of ribbon rosettes or medals of office, and also saves the pride of the chief waiters, who might object to wearing them. This combination of consideration and economy is highly creditable to American ingenuity. Another mode of expediting business is to induce all the waiters to have their hair cut so close to the scalp that the head seems to be merely painted. This gives a picturesque appearance to them, and, besides, prevents them wasting time in combing their hair; for there is nothing to comb. Hotel-keepers in the New World are masters of saving devices. Afterward, I observed that "politicians" and "bosses" also wore their hair cut short in this way. As their wits are so constantly in exercise, the removal of the hair may be necessary, as admitting better and easier action of the brains. The idea of cutting off the hair arose, I believe, in the days before the Atchison, Topeka, & Santa Fé Railway ran its great civilizing and peace-making line through the "Kansas Desert" and New Mexico. In the old times of wagon travelling, the Indians always had a good pull at the long-haired travellers. Upon this hint, oft and unpleasantly repeated, our sharp New York "prospectors" took to going down without hair. Great was the disgust of the Indian at finding himself outwitted. He could scalp no longer. There was nothing to lay hold of. And the Indian gave up scalping. His nature did not change, but he could no longer carry on business for want of material. Many fashions have originated in this world that have not had so sensible and prudent an origin. In truth, the practice of cutting the hair short has extended itself among men of wit and mark in the States. But they have adopted it from a sentiment of gallantry to women. The hair being counted from time immemorial the glory of the human head, they have generously resigned this glory to women, who alone in America have the distinction of gladdening your eyes with golden or raven locks.

CORRESPONDENCE.

EVOLUTION AND THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

Editors of The Index :—

Being in attendance upon the annual meeting of the Association for the Advancement of Science, held in Minneapolis, August 16–22, I took interested note of whatever transpired bearing in any manner upon the advancement, or otherwise, of free thought.

The influence of the sciences upon modern thought regarding the views taken concerning the material universe has been of such great value in the establishment of a positive element in rational, progressive thought that perhaps many are led to expect, as I did, of the Association for the Advancement of Science, a far more general recognition of radical ideas than actually exists. I certainly found, as I expected to do, eminent expositors of the various departments of scientific knowledge, and workers in special sciences who are serving the world by their investigations, both by adding to the store of general knowledge and by the application of the results of their research to the practical affairs of life.

It was remarked by different persons during the week that at no former meeting had there been so many subjects presented bearing upon matters of public interest and the public welfare. Essays upon food, agriculture, sewerage, ventilation, cable-cars, insectivorous pests, anæsthetics, utilization of the sun's rays for heating dwellings, and similar topics, received attention, much to the relief of the unscientific listeners who are so often, at such meetings, doomed to listen to strictly technical papers, interesting alone to the student of the specialty under consideration.

To me, the pleasure in listening to these practical suggestions upon subjects immediately associated with the well-being of humanity was increased by the significance of a scientific body taking a broader and more consistent attitude than ever before toward the question of "physical morality"; for this is what it means, although not ostensibly acknowledged.

The consideration of these topics by the great men among scientists, and who are competent to instruct, points, it seems to me, to the greatest work which this Association may accomplish, and redeems it from the rubbish of bigotry with which it is now encumbered.

And not alone in these practical papers was the spirit of rationalism found stirring up the fossils that abound in stratas of scientific specialties. It was evident some of the livelier sort had got "evolution on the brain," and it seemed likely to become an epidemic during this recent meeting. Evolution occupied the lion's share of attention. President Dawson, of McGill College, in his retiring address, at the opening session gave the first kick to the hypothetical ball, which was sent back and forth throughout the session. The eminent doctor took to task the biologist who has written up evolution in the new edition of the Encyclopædia Britannica, and also the publication itself, which he "was sorry to say, instead of its proper rôle as a repertory of facts, has become a strong partisan, stating extreme and unproved speculations as if they were conclusions of science." "Perhaps," he also said, "the term evolution would serve as well as any other, were it not that common sense teaches that nothing can be spontaneously evolved out of that which did not previously exist."

At the opening session, Mr. William Folwell, in behalf of the local committee of reception, addressed the Association, and spoke of evolution in these words: "I feel bound to admit that the evolution doctrine, in one form or another, has quietly taken possession of the modern mind. Why may we not gladly accept it as a most useful working hypothesis of the mode of creation? I say of the mode of creation, for that mystery of creation itself will forever mock the powers of man. Only this we know: that, unless human consciousness is a juggle, and human language a mockery, there can never be to man a creation without a creator, nor an evolution without an evolver."

These last words turned out to be a fortunate text for the straight evolutionists. They were also bandied about by the newspaper writers who spun out fine-worded editorials upon evolution, without saying anything which the advocates of either side of the question could construe into any approach to a committal.

There were numerous interviews with the scientists also published. Editors buttonholed them, and made them talk "evolution." One of the D.D.'s was reported as saying that "his profession was less scared than formerly by this doctrine, for it had been shown that it could be held by a Christian as a method of creation"; while another member said that "in the National Academy of Sciences, which is much more philosophical, profound, and abstract in its discussions than the present body, there is not a member who is not an evolutionist. And in fact there is hardly a practical working scientist in the country who does not adhere to the theory."

Sermons were in order both in Minneapolis and St. Paul, taking "evolution with an evolver" for their text.

On the Sunday which intervened in Association week, a paragraph appeared in the Minneapolis *Tribune* entitled "Evolution and Christianity," which thus alluded to the matter that was evidently disturbing the public mind: "As yet there has been but little said concerning the alleged conflict between religion and science. Neither evolution nor Christianity has thus far received any particular attention. There will be, however, this afternoon, a prayer-meeting in Westminster Church, under the auspices of the religious members of the Association; and to-morrow morning, before the general session, Prof. E. Cope, who is one of the most ardent supporters of evolution, will defend his doctrine. These two influences may precipitate a lively discussion before the week is over."

The prayer-meeting was well advertised in all the Sunday papers, but I cannot say how well it was attended. I do not know either if the prayers of these "religious scientists" at Westminster were offered up for the conversion of all believers in evolution, or that the hypothesis itself might be overtaken by a cyclone of overwhelming Christian conviction; for I had not curiosity enough to attend a *scientific prayer-meeting* to offset the repugnance I felt toward what seemed an inconsistency bordering upon the ridiculous.

I was biassed enough, however,—bigoted maybe the orthodox advocates of an evolver would call it,—to attend the Monday morning lecture of Prof. Cope, and listen to his defence of evolution without an evolver. It was a splendid effort. It presented an array of facts that were indisputable, in a manner that was the perfection of public platform instruction. Clear, concise, and convincing was the essay or talk; for it was delivered off-hand, rapidly but impressively, with the earnestness of an enthusiast. The lecture occupied the largest space of time devoted to one topic through the session. The interest taken in it may be inferred from the fact that, upon the solicitation of the citizens of Minneapolis, Prof. Cope repeated the lecture on a subsequent evening, elaborating it more fully.

It is safe to conclude this will not be the last of the subject of evolution among the members of the Association for the Advancement of Science. The fact of

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the important part it played during the recent meeting possesses a significance which rationalists cannot misinterpret.

It was a pleasure to me to note the large number of ladies who wore the red ribbon,—the badge of membership,—and that the attendance was made up equally of men and women. Papers of interest were read by ladies, though few were technical. They were of the class which might have been included in the section of sociology, but no such section existed that I could discover.

The hospitalities extended to the Association were as usual of the most genial and generous character. Seven thousand dollars voluntarily and cheerfully spent upon the social entertainment of scientific guests evinces a remarkable interest in science for a city not much over a quarter of a century old, and which is flushed with the excitement of a rapid development, and almost hilarious in the heyday of prosperity. The marvellous growth of Minneapolis was the pivot on which the public speeches turned during the junketings, which are a distinguishing feature of the annual meetings of the various large and learned associations of our country. B.

MORAL FREEDOM.

Editors of The Index:—

An able writing by Mr. Potter upon the question of "moral freedom" is found in your issue of July 26. I think, however, it fails to give the solution of the question. The term "free agent," used by all writers upon the question, is a misnomer. An agent acts under positive instructions from his principal, and his agency ceases the moment he passes the prescribed limits. The responsibility rests with the principal in all cases where the relation of agent can be rightfully assumed. In all cases of wrong-doing, the parties are held as conspirators equally criminal and amenable. As applied to moral conduct, the term is self-contradictory, tending to that confusion worse confounded in which this question of freedom has been involved since the days of St. Augustine down through Jonathan Edwards. There has always been a confounding of questions which should be considered and treated as separate and distinct. A free action is one which has as its motive force the inner impellings of the actor. An act not free has its impellings outside the actor. When this is said, all that legitimately can be has been said upon the question of freedom. The moment you pass beyond this, you enter that maze of metaphysical inanity in which the learned theologian delights to flounder. Next comes the question of responsibility. All forms in nature, including man, have an inner impelling force exciting and directing their activity, —a freedom the same in *kind*, differing in degree. With the lower forms, its manifestation is through "growth," "instinct," or by whatever term designated. Upon the plane of human activity, it is termed "moral freedom," for the reason that its manifestation is through a higher order of intelligence, cognizing moral relations and distinctions. And, upon all planes of activity, the same responsibility, *in kind*, adheres. The solidarity of nature, under all her forms, makes us individually and collectively responsible, under form of suffering, for all disorderly wrong-doing incidental to transitional periods of evolution. And not alone man, but all lower forms, in their degree and upon their plane of activity, are held to the same responsibility; for "all nature groaneth awaiting deliverance." If this is admitted, "why then punish for criminal wrong-doing?" The answer is that the law of societary evolution demands of each advancing social state to take all necessary measures for its own protection until its uses are fulfilled, for it is only by so doing that it can secure and transmit the resultant uses of its activity to the succeeding social state. All that is found standing in the way of individual right and social progress must be removed, by a restriction of its freedom, if that be deemed sufficient, or by its entire removal from the plane of its present activity, if that be found necessary. Society is not only justified, but would be chargeable with criminal negligence, if there is a failure to adjust all reasonable methods to this end. The first mediate and final end of all creative and redemptive energy is the perfect man, individual and collective,—a perfect state, *universal and absolute*, from mineral to man. With this end in view, the law of evolution, which is but the unfolding of providential purpose, regards our moralities and immoralities only as they are made subsidiary to this final end. The higher forces which take form and act through nature are inexorable, relentless in their demands, totally regardless of the expenses incident to the processes involved in the attainment of this destined perfect state. The moral life, with its good and its evil, its wisdom and its folly, its heavens and its hells, is but a transitional state of unfolding; and all its antagonisms are made conjointly subservient to the destined final universal harmony. This we will see and know "when the books are opened."

These suggestions are submitted in hope of a further hearing from Mr. Potter upon this question of moral freedom. W. H. G.

San Jose, Cal., August, 1883.

MORAL FREEDOM AND THE PROBLEM OF DEITY.

Editors of The Index:—

Mr. Potter brings up the old metaphysical question of free agency, under a new name,—moral freedom, as he terms it, making it appear that man has the power to "choose his motives"; and, although admitting that motives govern all sane actions, yet implying that choosing a motive is not a mental action.

But Mr. Potter overlooks the fact that the gist of the question is what governs the choice of motives. It must be admitted on all sides that man has the power to delay action, until all the motives of which he is capable have been brought before his mind; some individuals being able to call up many motives, which others cannot do, owing to defective education or deficient organization. Yet, after taking a survey of these individual motives, there must be a choice made; and it will be found that the choice is always determined by that motive, or aggregate of motives, which is strongest at the time of action. This power of self-control, this power of stopping action until all his motives have been surveyed, is indeed most important, especially in connection with a conscience, or the instinctive desire to do what he thinks is right. But it is not true that every man has "moral freedom" to do what is really right: he has only power to control action until his own motives are called up; and if he has, unfortunately, no high motives, owing to defective education, etc., he may delay or control action ever so long; yet at last, when his choice is made, his decision will not be just nor benevolent, simply because those higher sentiments have never been developed. All his self-control will only amount to a deliberate survey of how best to gain his own selfish ends. Mr. Grote says truly that we can always depend upon a sane man being governed by sane motives; but a mad man is free from all such motives, and his actions cannot be calculated on.

Having a conscience, or the instinctive desire to do what we think is right, and having also the power to delay action until all our motives have been called up, it is evident we only need the full development of conscientiousness, benevolence, ideality, and veneration, etc., to furnish the right motives. In the good time coming, when the intelleet will show that it is the part of enlightened self-interest to regard the rights of others, that the general welfare and individual welfare are so intimately connected that the one ultimately depends on the other; when all the higher sentiments are fully developed,—there will be no hesitation in choosing which motive to follow. Conduct will now take the direction indicated by such higher motives, and the result will be universal happiness and contentment. The flow of such sentiment and higher ideas will become habitual, such nerve channels will be always open, and, "motion always following the line of least resistance," organic change of the brain will follow, so that posterity will inherit such superior development until universal perfection is finally reached.

That there is a constant flow of ideas, sentiment, and feeling, independently of the will, along the line of least resistance, or along those nerve channels which have become fully open by long continued habit, is abundantly proved by I. Luys in his late work on the brain and its functions, also by J. H. Huxley, Dr. Carpenter, and others. At present, the selfish faculties being more fully developed, the nerve channels for such being always open, motion follows their line of least resistance, and selfish conduct is the result. It is only gradually that the repeated evil results of such selfish action is forced upon the attention, and it is seen that the rights of others must be regarded.

To say that man has "moral freedom" and has power to choose the really right motive is not true, and is misleading, even if his "choice" were really free. Because he could even then only choose what he believed was right, his opinion of right depending always upon his education and organization. It would lead us to condemn the sinner without considering the true cause of his wrong "choice of motives." The moral sense, or conscience, needs to be educated as much as any other faculty, all history showing what terrible wrongs have been done by the dictates of unenlightened conscience or a blind moral sense of duty. Religious persecutions, the wars of the crusades, and cruel fanaticisms on every side have been the inevitable result of obeying the authority of such "moral sense" or uneducated conscience. No doubt the paramount authority of conscience, or the moral sense, may be attributed to the crude idea that it was the "voice of God" and must be obeyed, no matter whither it led. Hence the close connection of this problem with that oldest of all questions, the existence of God,—a question most intensely interesting, never answered, yet always recurring in every age, and never losing its practical importance in its bearing on the philosophy of life. How many lives have been wasted in fanatical superstitions, in hermetical isolation, in present self-torture, to gain future happiness! How much time and energy have been devoted to gaining the favor of such a being,—prayers without number, sacrifices of friends, property, and life itself, for the sake of gaining divine favor or appeasing his anger or atoning for some misdeed! All originating from a misconception or misunderstanding of this problem of deity.

What light do the sciences throw upon this old yet always interesting discussion? Psychology, or the science of mind, helps us perhaps more than any others, showing that the Power behind phenomena cannot be known to our minds in their present condition, yet demonstrating that such a power must exist. The evolution philosophy, however, built as it is upon the facts furnished by the sciences, demonstrates very clearly that the laws of nature are never interfered with by such Power, are always uniform, always reliable. The more we get acquainted with such laws, the nearer we get to a glimpse of this Power. As we "eye all nature through," a gradual progression from a lower to a higher stage is manifested in the physical, animal, and mental kingdoms. Instead of man being created perfect at first, endowed with mental faculties that would infallibly lead him aright if obeyed, we find that he has been very gradually developed from a lower animal, the earth also having become gradually adapted for vegetable, animal, and human life.

If this gradual evolution is demonstrated throughout the cosmos, a gradual ascension from a lower to a higher stage, surely it is not going to end in annihilation! What is it all for, if dissolution is the final result, and all fall back into original elements?

But this Power,—in what sense can we call it "all-sustaining"? We know that law rules the universe, and is never interfered with. We must be content to say we don't know its character, yet with unbounded confidence we can rely upon the laws of nature which we can and do know, feeling that they are, in some mysterious way, connected with this unknowable Power. We also can and do know that we are factors in working out this evolution of our race,—mind coming in contact with mind, thoughts exchanged, ideas called out, sentiments aroused,—all powerful aids to social and mental evolution. This Unknown Power only reaches us through these laws, and that religion must be true which binds us to such laws as fast as they are made known to us.

J. E. Sutton.

A BIT OF HISTORY.

We are reminded by the presence of Lord Chief-Justice Coleridge in this country that he it was who twenty-five years ago acted as prosecutor in the famous Pooley case, referred to by Mill in his work on *Liberty*, published in 1858, in the following passage: "Penalties for opinion, or at least for its expression, still exist by law; and their enforcement is not,

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even in these times, so unexampled as to make it incredible that they may some day be revived in full force. In the year 1857, at the summer assizes of the county of Cornwall, an unfortunate man, said to be of unexceptional conduct in all relations of life, was sentenced to twenty-one months' imprisonment for uttering and writing on a gate some offensive words against Christianity."

Thomas Pooley was a common laborer in Liskeard, Cornwall, where he had lived many years, and was known as a sober, industrious, and honest man. At the same time, he was eccentric, and generally regarded as of somewhat unsound mind in consequence of an accident from which he had suffered. This poor, harmless fellow wrote upon a gate a few foolish words expressing his views as to the potato rot and the Bible, and indicating his aversion to Christianity. For this, he was committed to jail by a magistrate, who was a clergyman, and upon information lodged against him by another clergyman of the neighborhood. At the next assizes, he was brought before Judge Sir John Coleridge, when the son of the Judge, the present Lord Chief-Justice of England now in this country, acted as counsel for the prosecution. The poor, simple laborer had no counsel to defend him. He was found guilty, and sentenced to imprisonment for a year and nine months.

Thomas Henry Buckle, who made the circumstances of this case a subject of investigation, wrote in regard to it as follows :—

"The father and son performed their parts with zeal, and were perfectly successful. Under their auspices, Pooley was found guilty. He was brought up for judgment. When addressed by the judge, his restless manner, his disordered countenance and glaring eye, betokened too surely the disease of his mind. But neither this, nor the fact that he was ignorant, poor, and friendless, produced any effect upon that stony-hearted man who now held him in his gripe. He was sentenced to be imprisoned for a year and nine months. *The interests of religion were vindicated*, Christianity was protected, and her triumph assured by dragging a poor, harmless, and demented creature from the bosom of his family, throwing him into jail, and leaving his wife and children without provision, either to starve or beg. Before he had been many days in prison, the insanity which was obvious at the time of his trial ceased to lurk, and broke out into acts of violence. He grew worse, and within a fortnight after the sentence had been pronounced he went mad, and it was found necessary to remove him from the jail to the county lunatic asylum. While he was lying there, his misfortune attracted the attention of a few high-minded and benevolent men, who exerted themselves to procure his pardon : so that, if he recovered, he might be restored to his family. *This petition was refused.* It was necessary to support the judge ; and the petitioners were informed that, if the miserable lunatic should regain his reason, he would *be sent back to prison to undergo the rest of his sentence.* This in all probability would have caused a relapse. But little was thought of that; and it was hoped that, as he was an obscure and humble man, the efforts made on his behalf would soon subside. Those, however, who had once interested themselves in such a case, were not likely to slacken their zeal. The cry grew hotter, and preparations were made for bringing the whole question before the country. Then it was that the authorities gave way. Happily for mankind, one vice is often balanced by another; and *cruelty is corrected by cowardice.* The authors and abettors of this prodigious iniquity trembled at the risk they would run, if the public feeling of this great country were roused. The result was that the proceedings of the judge were rescinded as far as possible by a pardon being granted to Pooley less than five months after the sentence was pronounced."

"By this means, general exposure was avoided; and, perhaps, that handful of noble-minded men who obtained the liberation of Pooley were right in letting the matter fall into oblivion after they had carried their point. Most of them were engaged in political or other practical affairs; and they were, therefore, obliged to consider expediency as well as justice. *But such is not the case with the historian of this sad event.* No writer on important subjects has reason to expect that he can work real good, or that his words shall live, if he allows himself to be so trammelled by expediency as to postpone to it considerations of right, justice, and of truth. *A great crime has been committed*, and the names of the criminals ought to be known. They should be in every one's mouth. They should be blazoned abroad, in order that the world may see that in a free country such things cannot be done with impunity. To discourage a repetition of the offence, the offenders must be punished. And, surely, no punishment can be more severe than to preserve their names."

Of the two clergymen, the informer and the magistrate, Mr. Buckle wrote:—

"Of the first two, little need be said. It is to be hoped that their names will live, and that they will enjoy that sort of fame which they have amply earned. Perhaps, after all, we should rather blame *the state of society which concedes power to such men* than wonder that having such power they should abuse it. *But with Mr. Justice Coleridge we have a different account to settle*, and to him other language must be applied. That our judges should have great authority is unavoidable. To them, a wide and discretionary latitude is necessarily intrusted. Great confidence being reposed in them, they are bound, by every possible principle which can actuate an honest man, to respect that confidence. They are bound to avoid not only injustice, but, so far as they can, the very appearance of injustice. . . . Above all, do we expect that they shall *not ferret out some obsolete law* for the purpose of oppressing the poor, *when they know right well* that the antichristian sentiments which that law was to punish are *quite as common among the upper classes* as among the lower, and are participated in by many persons who enjoy the confidence of the country, and to whom the highest offices are intrusted. That this was the case was known in the year 1857 to Mr. Justice Coleridge, just as it was then known, and is now known, to every one who mixes in the world. The charge, therefore, which I bring against this unjust and unrighteous judge is that he passed a sentence of extreme severity upon a poor and friendless man in a remote part of the kingdom, where he might reasonably expect that his sentence would escape public animadversion ; that he did this by virtue of a law which had fallen into disuse, and was contrary to the spirit of the age; and that he would *not have dared* to commit such an act in the face of a London audience and in the full light of the London press. Neither could he, nor those who supported him, have treated in such a manner a person belonging to the upper classes. No: they select the most inaccessible county in England, where the press is least active and the people are most illiterate; and there they pounce upon a defenceless man and make him a scapegoat. He is to be the victim whose vicarious sufferings may atone for the offences of more powerful unbelievers. Hardly a year goes by without some writer of influence and ability attacking Christianity, and every such attack is punishable by law. Why did not Mr. Justice Coleridge and those who think like him put the law into force against those writers? Why do they not do it now? Why do they not have the learned and the eminent indicted and thrown into prison? Simply because they dare not. I defy them to do it. They are afraid of the odium; they tremble at the hostility they would incur, and at the scorn which would be heaped upon them, both of their contemporaries and by posterity. Happily for mankind, literature is a real power, and tyranny quakes at it. But, to me, it appears that men of letters perform the least part of their duty when they defend each other. It is their proper function, and it ought to be their glory, *to defend the weak against the strong*, and *uphold the poor against the rich.* This should be their pride and their honor. I would it were known in every cottage that the intellectual classes sympathize not with the upper ranks, but with the lower. I would that we made *the freedom of the people our first consideration.* Then, indeed, would literature be the religion of liberty; and we, priests of the altar, ministering her sacred rites, might feel that we act in the present spirit of our creed when we denounce tyranny in high places, when we chastise the insolence of office, and when we vindicate the cause of Thomas Pooley against Justice Coleridge."

OUR venerable and esteemed neighbor, the *Investigator*, seems to be deeply interested in the thought and work of the seniore ditor of *The Index*. In order to elicft information in regard to his views and methods, it shrewdly attributes to him almost anything that comes in mind which it particularly dislikes. The latest charge against him is that he "preaches" and "gives an aspiration," as will be seen from the following interesting note from the *Investigator:* "R. N. inquires, 'Is Mr. W. J. Potter a preacher? and, if so, does he pray?'—[We understand that he preaches in New Bedford, but whether he prays or not we are unable to say. It is said by a friend of his who knows that he sometimes gives an 'aspiration,' whatever that is in a religious sense. Here, the Free Religious minister prays at length and with unction.]" Our esteemed contemporary's dislike of the title of "reverend" is equalled only by its aversion to the words "preaching" and "praying." Having promised not to "reverend" our senior any more, it was to be expected that some such query and reply as the above would soon appear in the columns of our esteemed contemporary; for *something* must be done to convey the impression that *The Index* is a semi-theological sheet, and not truly liberal like the *Investigator.* "We understand that he preaches." And hear, O heavens, hear! He "sometimes gives an 'aspiration.'" Now, we would like to learn from our esteemed contemporary whether the editor of the *Investigator* does not preach? He speaks nearly every Sunday at Paine Hall; and, if his talk is not preaching and that at New Bedford is, what is the difference between his talk and the other, which makes one preaching and the other not? By "here" is meant, we presume, Paine Hall, where there has been considerable preaching of one sort and another the past year or two, much of it decidedly superficial and sensational, and, if not in thought, at least in spirit and manner rather Methodistical. But we are glad to know that the quality of the speaking has improved at Paine Hall of late; and that, in addition to the Liberal Club meetings which have been held successfully through the summer, the meetings under the direction of Mr. Babcock, which are now being held there, are well attended and interesting.—Since the foregoing was put in type, our esteemed contemporary complains that the senior editor of *The Index* has not publicly disclaimed the title of "Reverend," and that, until he shall do so, it "may have to suspend judgment, unless the junior should certify that he is the duly authorized spokesman *of* the senior, in which case the testimony of the subaltern will be considered tantamount to that of the general." Our esteemed contemporary is evidently nettled, but needlessly so; for we desire only to set it aright. The senior "publicly" informed our neighbor some two years ago that he neither claimed nor desired the title. Our esteemed contemporary, we will add, is not now corrected by "a subaltern." The military rule does not govern in this office, the editors being of equal rank and equal authority and of equal indifference to titles, such as "Reverend" and "General."

TO HELP the young soul, add energy, inspire hope, and blow the coals into a useful flame; to redeem defeat by new thought, by firm action,—that is not easy, that is the work of divine men.—*Emerson.*

BOOK NOTICES.

KEY AND SEQUEL TO "BOSTON INSIDE OUT." Catholic Church in Politics; For Sale or To Let. Confessions of Twelve Apostles of Guilt. By Rev. Henry Morgan. Boston: Shawmut Publishing Co., 81 Shawmut Avenue. 1883. Price $1.50.

The highly sensational style indicated by the title of Mr. Morgan's new book is kept up throughout the more than four hundred pages it contains. Its animadversions are directed chiefly against the Roman Catholic Church and priesthood. The author strengthens his accusations by numerous indubitable statistics gleaned from public documents, and by extracts from leading Catholic organs. It is quite evident to the most prejudiced reader that the author is in downright earnest in his attack on the Catholic priesthood, and his effort to counteract Catholic influence in American politics. In the first chapter, he says of himself that, "though failing in health for the past few years, I have accomplished more for morality, humanity, and the cause of religion than in all my life before. Reform the priesthood of the Catholic Church, and you reform Christendom; American institutions are safe; doubtful Christianity is redeemed." This reform he evidently thinks it his own peculiar mission to accomplish. His methods can be best understood by reference to the book itself.

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PERSONAL ITEMS.

THE Vatican will take a hand in the Luther celebration by publishing two volumes of documents concerning the career of the reformer, discovered among the archives of the Vatican by the principal librarian.

THE Victoria University of Coburg, Can., has just conferred the degree of M.D. upon Miss Augusta Stowe, of Toronto. She is the first woman who has taken a medical degree in Canada, and had received her instruction in a mixed class of both sexes.

FRANK JAMES, the pious bandit, with whose denunciations of infidelity the public are familiar, has been tried in the orthodox town, Gallatin, Mo., and, as was anticipated by his numerous admirers, among whom are many ladies, has been vindicated by "a jury of twelve honest men." Of his guilt, of course, there is no doubt; but that is a small matter, when he has been "vindicated" by a "jury of his peers."

A DESPATCH received from Paris last week announced the death of the distinguished Russian writer and novelist, Ivan Turgenef, whose works did so much toward abolishing serfdom in his native country. The late Czar admitted that it was the reading of one of Turgenef's works which opened his eyes to the demoralizing influence of serfdom, and so made possible the emancipation of the lower classes in Russia. Turgenef was born Nov. 9, 1818.

A LETTER from Oliver Johnson contains the following personal paragraph, which is gratifying to the junior editor of the journal to whom the letter was written: "I do not know that I have ever seen you, but I have read your contributions to *The Index* with great satisfaction; not that I agree with you in all respects, but that you always treat your opponents with generous fairness. If religious controversy were always characterized by the spirit you invariably manifest, the progress of truth would be more rapid than it is. Making my own definition of the word, I reckon myself a Christian; but I am not blind to the superstitious prejudices and fallacies that are current in the name of Christianity, nor unwilling to see them exposed."

THE Russian minister is spending the summer in Pittsfield, Mass., where he occupies the old Pomeroy mansion. According to the Boston *Journal*, he has shocked the good people of that region by sitting with friends on his vine-covered piazza, and playing cards on Sunday afternoons. "We have all seen him do it," says the *Journal's* informant; "for, as soon as his arrival was announced in the local papers, we all took pious Sabbath walks past the place where the Russians were domiciled." But the card-playing is not the worst of it; for somebody has seen the little De Struves running a Punch and Judy show under the trees on the lawn, also on Sunday. And the little fellow who manipulated the figures did it in such a worldly way that his younger brother actually "keeled over" on the grass, and kicked and screamed with delight. It is admitted, however, that the Minister and his family seem to be living very happily, and that "so far as they have made acquaintances everybody likes them."

THE Massachusetts branch of the National Woman's Suffrage Association held its first "field day" on Wednesday, the 5th inst. About fifty members of the Association met on the grounds of Mrs. H. H. Robinson in Malden; and, after an afternoon's rambling in the Middlesex Fells, reassembled in the evening at Mrs. Robinson's residence, where a bountiful collation awaited them, after partaking of which various appropriate toasts supplemented with witty and original verse were given by Mrs. H. R. Shattuck, the president of the Association, and responded to by members in the following order: Mrs. S. A. Underwood of Boston, Dr. Salome Merritt of Boston, Mrs. Harriet H. Robinson of Malden, Dr. Julia C. Smith of Boston, Miss Sophia Hale of South Boston, Miss N. W. Covell of Cambridge, and Dr. E. A. Brown of Chelsea. A fine original poem was recited by Mrs. A. M. Gannett of Malden, and another excellent one read by Mrs. A. G. Bill at the close of her thoughtful address. Short addresses were made by several others; and Miss Caroline Rosch, the talented young elocutionist of Malden, gave an excellent recitation from Whittier. The occasion was a very enjoyable one.

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THE FREE RELIGIOUS ASSOCIATION

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

CONSTITUTION.

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

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

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary, an Assistant Secretary, a Treasurer, and twelve Directors. They shall be chosen by ballot at the annual meeting of the Association; and the President, Vice-Presidents, Secretaries, and Treasurer shall hold their offices for one year, or until their successors be chosen. The Directors shall be chosen for four years, and, at the expiration of that term, shall not be eligible for reëlection until after two years. One fourth of their number shall be chosen annually; but, at the annual meeting of 1882, the full number of twelve shall be chosen in sections of three respectively for one, two, three, and four years. The President, Secretaries, Treasurer, and Directors shall together constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. They shall have power to fill any vacancies that may occur in their number, or in the list of Vice-Presidents, between any two annual meetings. Six members of the Executive Committee shall constitute a quorum.

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

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

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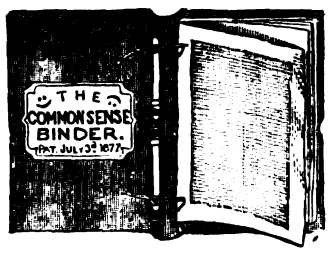
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CURRENT TOPICS.

It is said that in St. Petersburg, when it is rumored that the Czar is to attend the theatre, the consequence is a remarkably thin house, as the citizens are so fearful of an attempt on his life as to keep them at home for fear of risking their own lives.

SEPTEMBER 12 was the two hundredth anniversary of the day on which John Sobieski, the King of Poland, defeated the Turks who were besieging Vienna, and averted thereby numerous calamities which must have befallen Europe, had not the march of the Turks been arrested.

A SINGULAR confession of the lack of journalistic enterprise in Russia was made by the newspapers of that nation on the occasion of the czar's coronation. Instead of giving original reports of the ceremonies, most of the leading Russian newspapers copied the reports contained in the English and other European journals.

LOUISE LATEAU, the "Stigmatica of Bois d'Haine," whose singular case attracted for so long the attention of devout Catholics, psychologists, and medical men, died in France a few days ago. She was a religious enthusiast, and had, it is alleged, abstained from all food since March, 1871, and professed to bear on her person the marks of Christ's wounds.

TOM HUGHES said to the New York brokers last week that America was the best country in the world in which to make money, but England was the best in which to spend it; that he had a number of relatives in this country who would probably retire to England by and by; and that eventually everybody on the other side would come here to make money, and everybody here would go over there to spend it.

THE Russian thief, who was last week arrested in New York for stealing 12,000 roubles from his employer in Moscow, with which he escaped to this country, is one of the many people who cannot be made to understand the difference between liberty and license. Understanding that this was said to be "a land of freedom," he put his own interpretation on the phrase, and took no pains to conceal himself or his crime, and was immeasurably disgusted when he found that he could be arrested.

CONNECTICUT furnishes the latest superstitious "miracle," this time a Jewish one. In the manufacturing village of Oakdale, a few weeks ago, a Russian Jew committed suicide; and the suicide was followed by a terrific thunder-storm. These events so worked upon the minds of the other Jews in the place that they told the overseer of the mill in which they worked that Moses had appeared to certain of them during the storm and commanded them to leave the place, which they did in a body.

"GEN." BOOTH, in a recent report of the present condition of the Salvation Army, said that in Great Britain and Ireland there were 493 corps and 241 outposts men. Saving work was done in villages, stables, cellars, and the back parlors of pawn-shops. There are 1,461 commissioned officers. Abroad there are 70 corps and 174 officers. In England alone, in addition to buildings already owned, there are in course of erection fifteen new halls, affording room for 25,200 people and costing more than £20,000.

CHROMOS, as inducements to newsboys and other children of the street to attend Sunday-school, are at a discount in Chicago; and more practical presents are held forth as a bait to attract them. Four hundred newsboys, who had attended ten consecutive Sundays at a rink Sunday-school, were rewarded with new suits of clothes of good material; and each boy who keeps up his Sunday-school connection is promised an overcoat for a Christmas present. Another illustration of the grand scale in which the West does all things.

A LONDON despatch to the Boston *Herald* says: 'Canon Wilberforce has made a vigorous attack, upon the holding by the Established Church of its immense properties in public houses, a number of the most prosperous gin palaces being maintained under its direct administration. The Church in London has long since admitted its inability to deal with the spiritual needs of the poor; but a recent report of the committee, which inquired into its public house property, shows that it has no scruple or difficulty in maintaining the liquor traffic. Strenuous efforts have kept this scandal quiet, and prevented the impairment of the church revenues which the application of a remedy would entail."

SAYS the Springfield *Republican:* "When the first intimation was given that the pope was about to open the Vatican library to students of history, we did not give it entire credence, but suggested that it might be opened only to the pupils of the Church in Rome. And this indeed proves to be the case. Leo XII. proposes to offer the privileges of the papal library to writers who will devote themselves to vindicate all the popes from whatever evil repute may have attached to them in the inexorable course of history. This is the extent and purpose of his offer. The Vatican library is not open for untrammeled research after truth, but for a great whitewashing scheme,—that is the long and short of it."

PENNSYLVANIA has a case of witchcraft for one of its law courts to settle. The infant daughter of Mrs. Sarah Kockert, of Reading, fell ill, and soon died. The disease was probably marasmus; but the witch doctor summoned to attend the child said she was bewitched, and accused Mrs. Snyder, a neighbor, of being the witch. Mrs. Snyder instituted legal proceedings against Mrs. Kockert for slander. During the trial, the following bit of interesting testimony as to the prescriptions of witch doctors was given: "The doctor," said Mrs. Kockert, "gave me a strip of paper to place around the child's breast to drive the witches away, telling me I must be careful to tie a knot in the paper. I fed some of the molasses with the papers in it to the child, but it could not eat it all. Next, the doctor told me, as the child was restless, to take a briar stick and whip the cradle in which the child lay until I was so tired that I could not strike any more. Before striking the cradle, I was to take a leaf off the briar whip, and dry it on the stove." Much more testimony was given of other curious methods adopted to drive off the witch and cure the child. The justice, after hearing it, decided to send the case to a higher court.

GOV. BUTLER, in a letter to the Insurance Commissioner of this State, after stating that by insurance the people endeavor to "provide for the calamities of life and those left dependent by death, and their reliance upon insurance companies must not be a 'broken reed,'" says: "Your report discloses the fact of a large number of violations of the law, to many of which penalties are attached and to others condign punishment. Your report also mentions cases of perjury in making sworn false statements of the condition of insurance companies, on which only the public can rely in their judgment on where they ought to insure. If your investigations, as your reports would seem to show, have disclosed or shall disclose any such instances of crime, you are hereby directed to report the evidence at once to the attorney-general, that they may be prosecuted to the full extent of the law, so that offenders may be taught what your report shows they do not seem to know now, that the required reports and examinations by the laws of the Commonwealth to verify the condition of the insurance companies are not, as one agent of a company, a gentleman of large experience, told you he deemed them to be, 'matters of form.' Let the man who perjures himself in making such statements, let any man who reinsures in violation of law one of our citizens in companies that are not permitted to do business in this State because they are not fully up to our standard, be prosecuted with a vigor that will teach all such rascals that frauds by assurers and insurance companies are very dangerous in the Commonwealth of Massachusetts while you are the examiner and under the present executive."

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ARE MAN AND NATURE ALL?

Elsewhere in this issue, we print a discourse on "Man's Relation to Nature." The subject and the treatment suggest some added words, which may serve as a background, under the above caption. In a large sense, yet in a strictly scientific sense, nature includes man. To the eye of science, the advent of man in creation was only the continuance of nature's ceaseless energy and processes. Science sees not two worlds, but one. But, in a popular sense, there is between man and nature a broad and obvious distinction. And science also recognizes this distinction. In this sense, nature means the material world; and man denotes the highest race of animals that exist in immediate connection with it. When man and nature are thus defined, there are very intimate and even vital connections between them; and these connections appear all the more close and important, when man and nature are viewed in the relation to each other which science discloses. It is these connections and what is involved in them that the discourse referred to discusses,—using, as popularly understood, the terms "nature" and "man" as covering the two sides of the universe which are known to man.

But that last clause, "which are *known to man*," is a most important proviso. The terms "nature" and "man" do not necessarily cover all possible modes of being in an infinite universe. There are, it is true, persons who appear to think that material nature and human nature exhaust the possibilities of all existence, and who use the word "nature" in its large sense, as if it meant every thing that everywhere exists or can exist. And, to some of these persons, nature is the equivalent of the word "Deity," standing for the actual and potential energy of the whole universe, unless they hold with Auguste Comte that man, as the culminating development of nature, is the more fittingly entitled to that name. But, in this case, nature is either extended into an unknown realm, beyond all proper usage of the word, or else it remains too limited a term to express all that should be denoted by the supreme word of all. Wiser is it to say, with the wise as also devout Spinoza, that, of all the attributes of Absolute, Infinite Being,—which to him was another term for Deity,—only two are known to man, *Thought* and *Extension;* in other words, mind and matter, or the world of material nature and the world of humanity. There may, however, as he affirmed, be an infinite number and variety of other forms of being, conscious and unconscious, which constitute or belong as modes to universal existence, but of which neither the senses nor the understanding of human beings permit them to know anything.

Why, indeed, should there not be conscious beings somewhere in existence of an order entirely different from mankind, and from every other form of animal existence known to man,—different, too, from that celestial type of mankind imagined to exist under the name of angels? The fact that man cannot conceive how such beings can possibly exist or of what form they may be does not preclude, certainly, the possibility of their existence. Astronomers may assure us that certain of the heavenly bodies cannot be inhabited by beings like man, because they have no atmospheres for such beings to breathe. So let it be. Thus much may be susceptible of proof. But that does not prevent that they should be inhabited by beings unlike man, or unlike any kind of being that is dependent on such an atmosphere as envelops the earth. Surely, it is not rational to suppose that the omnipotent energy of the whole universe is shut up to the necessity of producing only a class of creatures that live by lungs and are adapted to no other conditions of animate existence than such as obtain on this comparatively insignificant globe which we inhabit. The time has long passed by when science could, it is rapidly passing when any phase of theology can, assert the old doctrine that the little earth is the centre of the whole universe, that the stars and firmaments, sun and planets, were made solely for it, and that the whole creative plan and arrangement of things, from and for all eternity, were adapted to a little colony of beings on this small planet, situated on a mere by-way of only one of an infinite number of solar systems of worlds. Nor is it less irrational to assume that there may not be other kinds of inanimate existence than that which we call "matter," although it be utterly beyond human power even to guess as to what they may be; for how were it possible that any finite creatures, however effective for their own work, who have been produced in this obscure corner of the universe and whom it has taken unknown ages to climb even to their small modicum of knowledge, should be able to understand all the possible ways in which absolute and universal being may exist?

It behooves mankind, therefore, to be very modest in the expression of opinions on this and kindred themes. But it is quite as important not to dogmatize in negations as in affirmations. Nay, it is more important. For science is competent to make positive declarations of its truths just so far as the actual facts of things and their mutual relations have been accurately traced. But, beyond the line of discovered facts and proved laws, it can assert nothing, and therefore can there deny nothing. It can there only conjecture and infer. Hence there is a vast realm of possible existence open to the imagination, open to research, open to the future even of man's attainment, concerning which science cannot now profess, if true to its own principles, to assert or deny anything. Least of all, can it deny the reality of such a possible realm.

And, in such realm of possible being, only the most irrational dogmatism can deny the existence of a Power, however dimly comprehended, that may be called divine,—a Power anterior to and greater than humanity, anterior to and greater than the material nature which man's senses reveal to him. Man may not be able to put his idea of the supreme, sustaining energy of the whole infinity of the universe into any defining words, and yet he may logically allow that such vitalizing and sustaining Power there must somehow be. And his conception, moreover, must be nearest to truth, when it is not limited by what may *appear to him* as the whole universe. Though material nature and human nature may seem to his senses to include all that there is, yet, as he can conceive of the possibility of other forms of existence, so he can conceive of a Power that is the law and life of them all,—the unifying force within all their manifoldness, the absolute Being of which they and humanity and material nature are only attributes or, perhaps, passing manifestations.

The averments, therefore, of materialistic philosophy, that nature is all the Deity which the universe needs, and of Comtism, that the supremest Being is humanity itself in its progressive development, are assertions of a narrow dogmatism. The Comtist assertion, indeed, though it is capable of being devoutly conceived and expressed (as in the prayerful rhapsody which may be read in another column), gives a Deity that is even smaller than the actual universe of human knowledge and infinitely smaller than the possible universe of human conjecture. It is a religious conception which is adapted, in our view, to gain little headway against even the erroneous metaphysical theologies it was meant to oppose; for they, to what ever irrational absurdities and mythological littleness they may have been carried, have yet served to keep the heavens open above man's head, and have connected him, though an inhabitant of this small planet, with the grand scheme and destiny of the whole universe. If this has made him a creature of dreams, it has also made him a creature of sublime aspirations and daring hopes. If it has led to the error of anticipating another and better world instead of rectifying the wrongs of this, it has also greatly helped to nourish and keep alive the ideal of a better world as a model for the work of rectification. On the other hand, the error of positivism in all its forms, with its philosophy of mere phenomena, is that it shuts man up in material nature as in a box. It scans the heavens, but only as the cover of the box which shuts down over him. It clips the wings of imagination, it tends to dry up the sources of poetry, it cuts the chords which have, from the earliest stirrings of thought in the human brain, bound man's life not merely to the nether earth and its hard facts, but to the upper universe of the sky and all its possibilities.

Nevertheless, it is necessary to admit and important to urge that the pressing practical problems of human life are involved in man's relation to the earth which he inhabits and to his fellowmen upon it: only, it does not follow that the thought-side of human life, or the philosophy which probes human life to its profoundest relations, should be closed by the same wall. Working with and upon nature's forces, man may make of this earth some day a little paradise, and create, in the generations to come, a happy and virtuous race of beings to dwell in it. But he need not therefore forget that, as neither this earth nor man upon it would ever have existed without a power imparted from yonder sun, ninety-six millions of miles away, so, probably, some more vital and omnipresent power is behind and within sun and planet and all the solar systems, visible and invisible, working with and through both matter and man and all things else that can possibly be. And this thought, whereby man perceives that the earth and himself are not alone, but form a part of the whole universe of things and forces on whose life he subsists and whose higher harmony he is helping to work out,—possibly, this thought may help him to a truer and more stimulating view of what he may do to fulfil his part of the great plan well, and nerve him to more resolute effort to right the wrongs which now deface the earth and to make it and its people fit company for the most angelic heavens of which the purest dreamer ever dreamed.

WM. J. POTTER.

THE DEGENERACY OF THE MODERN NOVEL.

Time was when novel-reading, if not classed among the unpardonable sins, was yet considered an impious waste of time and an immorality to avoid or repent of. That day is past, as the shelves of the Sunday-school libraries of to-day abundantly testify. In the catalogue of these libraries, fiction bears supreme sway. In public libraries, books in the department devoted to current fiction have to be renewed oftener than those of any other department. The novel has become an acknowledged power in literature. The prosiest nature grows weary of the constant succession of great expectations followed by chilling disappointment, which real life involves, and seeks solace in the skilful novelist's power to reward virtue and punish vice at will. This, at least, was the secret of the

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attraction felt toward the earlier romancers. Of late, a degenerating change has taken place. This degeneracy is felt in the lack of strength and vivifying power in the *too* artistic novel of to-day.

Novels were once, and always should be, our teachers, our inspirations, our moral tonics. They should be permeated by a possible and sensible morality, which is not capable of "straining at gnats" while "swallowing camels." The earlier novelists who were "born, not made," even when coarse-grained,—like Fielding, Smollett, and others,—treated their subjects massively and grouped them effectively.

How is it with the novelist of to-day? The readers of the fiction of to-day, the living, genuine men and women, with thinking brains, feeling hearts, and sensitive nerves, who, in the intervals of their often tragic lives, turn for a brief space from the consideration of the burdens they are bearing and helping others to bear, to lose themselves in the realm where the novelist's imagination can order events to suit, are now surprised and pained to find themselves in a world of which they know, and care to know, nothing; a world of superficiality and tonelessness where they are asked to become interested in the analyzation of a characterless society belle's idle whims, or a society man's heartless egotism and transparent shams.

The novelists of to-day seem to avoid dealing with the real world or the people who are in earnest in doing the real world's work, and seem only bent upon drawing skilful portraitures of the butterflies of surface society. They give us reproductions of their æsthetic idealization of real things, but not reproductions of the things themselves. They aim to give us pen photographs of scenes, events, and persons, not in the manner they are viewed by the ordinary mind and vision, but as they are refracted in rare moods through certain exceptional temperaments, and therefore distorted. We are invited for our entertainment into mental dissecting rooms, where we are treated to a careful analysis of some thoroughly commonplace, frivolous, and insignificant character, toward which analysis all sciences are levied upon for a contribution of descriptive terms.

These character dissections are well enough in their way, and have their appropriate place, though a subordinate one, in fiction; but it is time to enter protest against these microscopic delineations being mistaken for the highest type, the attained ideal of the literature of romance. It strikes the commonplace reader as strange to find these portraitures of flimsy natures accepted by would-be critics as wonderful in their minute knowledge of character, when he or she, as the case may be, is personally acquainted with people in the daily walks of life whose individualities are much more subtle and their mental idiosyncrasies of finer type and stronger tone than those portrayed in the weak fiction of to-day. Our novel-writers seem much more intent on exhibiting their own personal facility of expression and cultivated art in word-fencing than on writing a novel which shall reproduce the tragical combinations of real life, with the possible moral triumph which may give hint of help to needy and puzzled souls. There is great parade of superficial acquaintance with scientific terms, without any corresponding enlightenment of the unscientific mind, which real science is always eager to give. The wit and humor of the novel of to-day, though doubtless more refined than formerly, are refined to such attenuation that they no longer scintillate across the tired brain or awaken the dulled intellect, but rather jar on such as being senseless, and convey to even bright people a sense of vapidness and inanity.

The highest aim of the fiction writers of to-day, even the most popular, like Howells and James, seems to be toward attenuation, "to gild refined gold, and to paint the lily"; but the ultra-refinement upon which they pride themselves is gained at the cost of strength and force in their delineations. It is as true now as when Young first wrote that—

> "Pygmies on Alps are pygmies still,
> And pyramids are pyramids in vales,"

and the carefully delineated heroes and heroines of our new novelists are most unmistakable pygmies in their characters, as portrayed by their creators.

Another mistake of the novelists of to-day, as also of the majority of their critics, is the affectation exhibited by them of a fine scorn of the hardier, more robust virtues, a sneering, complacent patronizing of common honesty and virtue, which does much toward undermining in young, pliant, and unfixed minds any natural leaning toward a higher ideal of life and character. It has come to be held as the stamp of genuine critical acumen in many literary circles to sneer at the practical virtues which do not need analyzation, the unrefined integrity which refuses for a moment to entertain a thought of financial dishonesty, the uncompromising virtue which never dallies with temptation, and so has no need to call to its aid a series of sophistical reasonings, *pro* and *con*, before it can conquer such temptation. Such critics reserve their sympathies for the heroes and heroines whose tendencies lead them perilously near that dividing line where the feet of heartily honest men and women never stray.

The more heartless the deliberations, *pro* and *con*, of the hero or heroine who longs yet scarcely dares to pass this dividing line, are, the more these critics see to admire in the *finesse* of the author who, after leading his creations so dangerously far in the wrong direction, can yet lead them—though by crooked and devious paths — back to safety and respectability. But these critics, in their applause of the author's skill, do not take into consideration the many readers who may be, through weakness or misfortune, as near in reality to the danger line as these fictitious heroes and heroines; and who, with no guardian novelist to work out impossible combinations of circumstance to insure safety, struck by the sophisms so ingenuously woven from the author's brain to bewilder his hero, may well be forgiven if he feels that, under *his* circumstances, he is not called upon to exhibit the rare virtues of a hero of romance, and so, thanks to our novelist, does not hesitate to cross to the wrong side of the line. This is the sort of lesson which will most likely be the result of such books as Mrs. Burnett's *Through One Administration*, Howells' *Modern Instance*, and James' *Portrait of a Lady*.

It is not only the American writers who are deficient in moral tone and inspiration, but also the authors of other lands. We detect this moral miasma in the works of even Auerbach,—in *On the Heights*,—in Björnstjerne Björnson's *Magnhild*, in the works of Charles Reade, Miss Braddon, Zola, Ouida, and even in the Russian Turgenief's *Smoke*, as well as in Julian Hawthorne's *Garth*, Crawford's *Mr. Isaacs*, Mrs. Burnett's *Through One Administration*, and other American writers' books. The novelist is a powerful teacher, and should ever give us an impetus upward and forward instead of downward and backward; and every one who has the gift of imaginative genius should hold himself or herself morally responsible for the right use of that gift, so that no reader shall arise from the perusal of their works with his moral convictions unsettled because of the glamour of their brilliant sophisms on moral points. Even our very latest writers fail in this respect.

What possible lesson is taught or what inspiration gained from such books as Lathrop's *Newport*, the anonymous *A Newport Aquarelle*, Mrs. Dahlgren's new book, or even *Cape Cod Folks*, which created such a breeze of excitement on its first appearance, in spite of its crudeness of style? The charm of this and many other stories, which have had as brief a day, is in their unhackneyed subjects. The novel-reading public is weary of sameness of plot and treatment, and, longing for a new sensation, is willing to accept anything new that gives promise of strength and originality.

There are not lacking novelists even to-day, however, whose work gives satisfaction in its moral aspect; but these are so few, and among the miasmatic writers are so many of decided ability and genius, that it seems a pity they do not give us of their best. The stories of George W. Cable, the Southern novelist, are of a high, pure tone, their moral inspiration is unmistakable, their originality charming. Mrs. Burnett's *That Lass o' Lowrie's* gave promise of higher work than her later stories have shown. Judge Tourgee's *A Fool's Errand*, the stories of Edward Everett Hale, "H. H.," and many others, have a definite moral or educational purpose in view. What we need to-day in our novels is the highest knowledge and morality, wedded to genuine imaginative genius, which shall strengthen, encourage, and inspire the present generation of readers, instead of as now obfuscating the moral sense and depreciating the value of true knowledge. SARA A. UNDERWOOD.

LIBERAL CONVICTIONS.

Some say there is no excuse for the utterance of liberal views, as they merely destroy faith and give nothing in the place of it. They remove certain restraints and give license to the passions. The atrocities of the French Revolution are the favorite illustration of this argument. Addison says, *Spectator*, No. 186: "A believer may be excused by the most hardened atheist for endeavoring to make him a convert, because he does it with an eye to both their interests. The atheist is inexcusable who tries to gain over a believer, because he does not propose the doing himself, or believe any good by such a conversion. Why will any man be so impertinently officious as to tell me all this (the prospect of a future state) is only fancy and delusion? If it is a dream, let me enjoy it, since it makes me both the happier and better man."

These reasons have opposed all progress in the past. If a building is unsafe, it may be torn down before the plans of the new edifice are wholly completed. If a beacon is false, let it be removed, even before the true light-house can be built. If a belief that God wrote the Bible is untrue, and is moreover debasing to the intellect, let it be overthrown. If it is false that God of his own free will has elected some to everlasting life, and left the vast multitude of his creatures to suffer endless torment in hell, and if these ideas are injurious to both mind and heart, destroy them! The sooner, the better. The abolition of slavery was opposed by good and wise men, because freedom would lead to license. Did this idea stop the anti-slavery party? The event proved the truth of the objection. The ignorant negro became the prey of the politicians who wanted his vote; and, trusting in their promise that the government would give to each man forty acres of land and a mule, he abandoned himself to the license of laziness, which he considered the essence of "freedery," until the inexorable logic of hunger and suffering

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taught him that true freedom was liberty to work and do right. He soon learned the lesson; and the double production of the South and its good order now prove that freedom is not a curse.

The liberal does propose doing good to the believer. He claims that all error is hurtful, and had better be abandoned. He believes that truth always works for good in the end, and can be safely left to take care of itself. He has not got to build a track for truth to run on. The men, who now are restrained from evil only by servile fear, may "have their fling" when these bonds are removed; but, in the school of experience, they would soon learn the utility of goodness, and be better men when they have learned to do well for higher motives than the dread of hell. If the motive is only the present good of themselves and others, it is a far better one. Goldsmith, in the *Vicar of Wakefield*, says "that virtue which requires to be ever guarded is scarcely worth the sentinel."

But the advanced "higher life Christian," with whom the fear of future punishment is not an influence, but who from love to God delights to do his will, even he need fear no loss in motives: his devotion to *good* may continue, and his life be inspired by the same high enthusiasm. The name of his object of adoration will be only altered by the addition of one letter; and, while retaining all that is desirable in his conception of the first, he will add to it utility and the impossibility of critical detraction. Whoever promotes the *good* blesses the human race: whoever praises *God* flatters an imagined existence, whose receipt of benefit can never be proved.

We, therefore, do not shrink from endeavoring to destroy faith in the dogmas of Christian theology, because we are convinced that belief in the Bible story of creation, which hindered the ideas of Copernicus and Galileo, and has opposed all progress of "earth knowledge" in the past, still prevents the intellectual growth of man, and the improvement of his circumstances by the discovery of the laws regulating the forces of nature. The works of Darwin, Wallace, Tyndall, Huxley, and others, are called "the miserable speculations of infidel scientists," their books will not be read; and, when one is urged to read the writings of the greatest men of our age, it is answered, "Moses and Paul are very great men." The devout and intense Christian pietists of to-day do not dare to read scientific books, lest their faith should be shaken, and these should prove more than a match for the writings of the Holy Ghost. They say: "There is nothing positive about the so-called discoveries of science. Sir John Lubbock now has contradicted Richard Proctor's theory that the earth will grow cold. We will wait until science comes back to Moses, as it is sure to do." Those who remove this barrier to the advance of knowledge are doing *good* service, though accused of not doing God service.

We are convinced that a belief that all the atrocious cruelties of the Hebrew wars, which those barbarous Israelites endeavored to excuse themselves for, by attributing them to the command of God, were really sanctioned and ordered by a being of infinite perfection, is injurious to morals, and has been the warrant for untold butcheries committed during wars waged in the name of God. No one need hesitate to destroy that dogma through fear that the world will grow worse, if its "restraint" is removed.

We are convinced that a belief in all the wonder tales of the Bible, which are paralleled or improved upon in every literature, keeps the mind in a childish condition; and that it is necessary to mental growth that the Hebrew fables and fairy tales should be placed where the myths of all other nations have already been put by intelligent men. Credulity has been slow in dying, but that is all the more reason why the loosening of its puerile "restraint" should be hastened. How can mankind be hurt by believing that Samson and Joshua and Jonah are brethren of Hercules and Agamemnon and Arion?

We are convinced that the sublime or raving utterances of Hebrew prophets are not God's vehicle of communicating the events of the future to this generation, and the belief that it is so leads to a vast waste of intellectual effort in sophistical reasoning and crazy imagination. It has been a curse to the human mind, giving men a low standard of the mind and nature of a God who was anxious to reveal something to them, and could find no better way of doing it than through disgusting symbols and unintelligible rhapsodies. This "restraint" can well be spared, and the reaction from mysticism to light will not make men stumble.

We are convinced that the assertion that the books of the New Testament are the genuine authentic writings of men inspired by the Holy Ghost, and therefore incapable of error, is not only false, but positively injurious; for the evidences are mainly drawn from the obscure, doubtful, garbled, and contradictory writings of fallible and often ignorant and credulous men, called Christian Fathers. The investigation of these evidences is impossible except to a few scholars; and it has made the great body of Christians the intellectual slaves of a hierarchy, who in the past have taken advantage of their power to impose all manner of dogmas and miracles upon the belief of their followers, in the name of the Christian Fathers. God will reveal himself to *me*, when he wants me to know something, and not imperil my reception of "the pure truth" by letting it roll around the cells and garrets of superstition, until prescribed to me by a learned doctor as the real and only genuine remedy; and I must swallow it on his authority, or die eternally. Men will only truly think for themselves when they learn that the evidences of "God's truth" are all around them, not in musty manuscripts, copied, altered, erased, defaced, and "restored," but in the glorious book of nature which admits of no forgery, no erasure, no lie. This "restraint" it is safe to the intellect to remove.

We are convinced that the story of the life of Jesus is largely composed of the traditions of a credulous age; that his resurrection and ascension are mere myths; that the historical evidence of his existence is very meagre, and is entirely opposed to the prominence given to him in the New Testament. The passages chiefly relied upon in the works of contemporary historians to prove his life are now admitted to be forgeries, notably the passage in Josephus. The various Epistles may be genuine or not: the evidence is so conflicting, except for a few of Paul's Epistles, that no one should be asked to let his eternal salvation rest upon them. The writers were fallible men, and their unsupported testimony is not sufficient to prove the miraculous against the experience of the world. It is easier to believe they were mistaken. All that is good for restraint still remains to us, and needs no authority of "inspiration" to enforce it.

We are convinced that it is contrary to all moral ideas to teach that the guilty may be pardoned, because the innocent have suffered. The idea of the sacrifice of life, whether of brute or man, for "the salvation of souls," is a wicked and hurtful notion. It has led to countless atrocities, and still works evil, leading the Pocasset Christian to strike his knife to the heart of his little girl, and probably influencing the assassin of the President in his wicked deed. Jesus was put to death by the Jews on the charge of sedition and blasphemy. He tried to avoid it, but was betrayed by Judas. How this can be made an offering by God of his son for the sins of the world is past comprehension. We have no fear that men will be worse, if they lose the restraint of the idea that God, in all ages, has demanded the blood of the innocent as the condition of forgiveness of the guilty.

We are convinced that the doctrine of hell is an atrocious slander upon the character of God, and is not generally believed by thinking men in its connection with people that they know. An eminent orthodox minister, the head of a theological seminary, lately said to a circle of friends, "I do not believe the doctrine of eternal punishment, and I do not know a man who does." And yet it stands in the creeds, and men profess to believe it! A degraded idea of God is degrading to man, for 'like master, like man." Though it has had some restraining influence in the past, the dread of hell exercises but little restraint now upon thinking men; and, where it acts, it is an unworthy motive, and produces servility. It has been the warrant for torture and massacre all through the ages; for may not men do just a little of what God does a good deal? If the Bible does not teach it, then God's word has misled his people for eighteen centuries; and the Holy Ghost has been "leading into all error," and it is not a safe guide, for the next generation may prove it spoke falsely to us about something else.

We are convinced that the Bible teaching, as to the present and future condition of the world, is utterly subversive of progress, and that all improvement is made in spite of it. Christians do not generally believe it now, because it is so repugnant to modern intelligence; but there it is in the Bible. All Christians used to believe it, and some do still. Things are to wax worse and worse, so that Jesus asks, "When the Son of Man cometh, shall he find faith on the earth?" The world, and all that is therein, shall be burned up. The early Christians, therefore, sought "a city that had foundations," and taught the despising and forsaking of this world. When this restraint is removed, men will become better citizens; and, feeling that they are not working merely to feed the flames of judgment, they will show more enthusiasm about improving the world.

We are convinced that all belief in the miraculous is a drag upon men's efforts, and enfeebling to their minds. Instead of trusting to prayer and ignoring the glorious faculties men possess, this restraint disappearing, each will strive "to do his level best," and feel there is no region into which his mind may not probe, and, proving all things, hold fast only that which he sees for himself is good.

Jesus promised that the Holy Spirit should lead his disciples into all truth, but his followers have differed and quarrelled ever since. He promised that prayer in his name should be answered, but the failures have at least equalled the fulfilments. He led his followers to expect his return to earth during their lifetime, but the hope proved fruitless. This disproves his infallibility.

These are points upon which all readers of the Bible can judge for themselves. We find that many scholars regard these stories as legendary: we may not be learned enough to weigh the evidence of this for ourselves, but, as their conclusion agrees with the internal evidences above mentioned, it appears the most plausible. While a respectable number of learned men on scholarly grounds deny the authenticity and genuineness of the Gospels, we are warranted in rejecting any of the doctrines taught therein which our reason disapproves.

In renouncing the errors of theology, do we give up anything that is valuable in Christianity, or

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that the moral sense of the world pronounces good? A thousand times no. We throw overboard the pagan rubbish and barbarous superstition that have incrusted the truth, that men have discovered in ages of experience of joy and sorrow, or, in other words, of good and evil. The truth remains to all. Christianity has never had a monopoly of it, and theologians do not control it now. We lose no hold of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance"; but we elevate them from the sphere of bondage to that of liberty. ROBERT C. ADAMS.

THE SYSTEM OF AUGUSTE COMTE.

A paper entitled "Anarchy in Modern Politics," in a recent number of the *Popular Science Monthly*, serves to call attention anew to the system of Auguste Comte and to its claims to be a regenerator of society, politically and socially. The writer indulges in the usual Comtean exaggeration of the shortcomings of representative governments, and talks largely of the application of science to politics, but carefully avoids all mention of the manner in which he would apply science so as to cure the state of anarchy which he sees so clearly. M. Comte himself is not so reticent. He does not hesitate to apply his science to every department of social and political life. With the Frenchman's love of symmetry, he regulates everything,—from the kind of prayers to be said at night in order to have good dreams to the highest affairs of State. Representative government in any form was his special detestation. He clapped his hands when Louis Napoleon overturned the Republic, and commenced on the ruins of it his eighteen years of rotten despotism. He proposed to intrust all the temporal powers of the State to two bankers who were to name their successors. The only restraint on their mal-administration of affairs was the advice or remonstrance of the spiritual power,—a body of priests with a Pope at the head of it, for whom ample provision, in power at least, was made. Among other functions, this hierarchy was to have the sole charge of education, to prescribe the subjects to be studied by men of science, and those to be discouraged. Like its prototype, the Romish hierarchy, it was to have charge of the faith and morals of the community. Nominally, it was to have no power to execute its decrees; but, in extreme cases, it was to have the privilege of excommunicating offenders,—a process the terrors and horrors of which were well known to the ancient Church. Everything in social and political life was "systematized" by Comte. There was to be no room for any spontaneous individual action: the thoughts, emotions, and religious feelings of each individual citizen were prescribed for him; and, in order that he might have ample time to attend to social and religious ceremonies, he was relieved from all participation in the affairs of government. All this rigid despotism was in the name of science applied to politics.

Science *is* applied to politics, when all men are held to have equal rights, so long as they respect the rights of one another; when every citizen has a right to a voice in the making of the laws which he is to obey and in the levying and expenditure of the taxes he is called upon to pay. Experience in all ages has shown that irresponsible power is accompanied by injustice and tyranny, and that the only form of government that will do justice to all classes is that in which all classes are represented. In England,—where representative institutions have been in existence longest,—since the extension of the franchise to the mass of the people, the most important reforms have taken place. Some of the worst cases of class privileges and monopolies have been swept away.

The despotic tendency of Comtism is clearly shown in its estimate of Protestantism and in its tone of tenderness and sympathy toward the Roman Catholic Church. The greatest readiness is exhibited to acknowledge the fictitious claims of that Church to have been a benefactor to the race in times past. Protestantism is denounced because of its principle of the right of private judgment and its rebellion against authority. The right of private judgment on any subject was, in 'Comte's' mind, "anarchy,"—a favorite word of his.

The love of power is a strong passion in human nature. The bondage in which the Romish priesthood holds the laity is a subject of envy to those who thirst for domination over their fellow-men. M. Comte was one of those Frenchmen of whom it is said that, "whatever may be the theory in practice, the Frenchman's idea of liberty is the liberty of being master of all the rest." We do not wonder that he should have taken the Roman Catholic Church for his model, or that he predicted the early downfall of representative institutions in England and elsewhere; but it is astonishing that any one on this side of the Atlantic and at this period of the nineteenth century should gravely propose to replace the free representative governments which have radiated from England as from a centre, by an irresponsible bureaucracy, backed by the excommunications of an equally irresponsible priesthood, and that, too, in the name of science. J. G. WHYTE.

A SIGNIFICANT SENTENCE.

The *Banner of Light* last week quoted from a popular expounder of Spiritualism a rather significant sentence, and favored its readers with some quite as significant comments thereon. We reproduce both the quotation and the comments:—

"My position is that *the spirit world sees where mortals do not*, and that, as we must in some measure bow to something, wisdom says, Yield rather to those intelligences whom you know and love, and who have always guided you well, than to men no doubt well disposed, but necessarily ignorant of what the higher powers wish and see how to accomplish.—*W. J. Colville.*"

"Mr. Colville recently put on record before the English spiritualistic public the above trenchant summing-up of the true nature of the feeling which ought to be cherished, in justice to the spirit world and its unseen workers, by those who yet in material life seek to forward the work of the spirit world on the mortal plane. Mr. Colville never gave expression in speaking or in writing to a sentence which was replete with a deeper significance than this. Truly says the [London] *Herald of Progress*, "These are wise and weighty words"; and we would add they have a lesson which can be profitably pondered upon, wherever Spiritualism finds mention among men."

Without inquiring here whether communications are ever received from a spirit world, or whether even a spirit world has any other than an imaginary existence, we desire only to call attention to the fact that there is manifested already a disposition among some of the leading Spiritualists to invest with authoritative importance alleged revelations from the "spirit world and its unseen workers." Unless we misapprehend the import and implications of the words above quoted, they afford a logical basis and a possible beginning of a spiritual hierarchy, alike inimical to freedom of thought and independence of character, and opposed to the scientific spirit and method which pre-eminently distinguish this age. The belief that there are invisible intelligences to whose superior wisdom we should in doubtful matters yield our judgments is a belief similar to, and indeed a part of, those superstitions from which have grown ecclesiastical systems and spiritual despotisms that have cursed the world "from the time whereof the memory of man runneth not to the contrary," and from which the most enlightened nations are not yet wholly emancipated. If intelligences superior to those of earth see "where mortals do not," and it is our duty to "bow" and "yield" to their judgment, there is no logical limit to the rightful authority of the invisibles to communicate, or of our duty to receive from them, anything they choose to give us in regard to what the "higher powers wish and see how to accomplish." What though they communicate to us many things which do not accord with our unenlightened and feeble reason, and which admit not of scientific verification, since "the spirit world sees where mortals do not," and since we must "bow to something," "wisdom says yield" to the superior intelligence and judgment of the spirit world,—"yield to those intelligences whom you know and love, and who have always guided you well."

The mass of mankind are ignorant and undiscriminating, swayed by prejudice and passion, credulous, easily imposed upon and awed by authority: they are trembling slaves before the phantoms conjured up by the imagination, and ready to "bow" before invisible beings and "yield" to any plausible words that come to them from the mysterious darkness they cannot penetrate. They may be told to-day, when no hierarchy has yet been organized, that they may exercise their own judgment as to the character of the invisible intelligence that speaks; but, if they decide it is friendly, they must bow and yield to its authority in whatever is declared to pertain to the interests of the spirit world, which logically includes all human affairs.

Who does not see that from such mischievous teachings, with the general ignorance, credulity, and superstition which abound, on the one hand, and the desire for power and that strange psychological mixture of ambition, dishonesty, and religious hallucination which exist, on the other hand, that there must inevitably come into existence a class of teachers—spiritual priests—whose business will be to interpret the words of the spirits, to decide as to their character, to make known their wishes, to be the "mediums" whereby the spirit, can confer upon common mortals who seek their counsel and influence the inestimable blessings their wisdom enables them to bestow, such as the curing of diseases, communicating information regarding the future or pertaining to what are regarded as the most important affairs of life,—lost treasures, love, marriage, the condition of friends in the spirit world, etc.? A few sample advertisements from our neighbor the *Banner of Light*, from which the sentence and comments given above are copied, are sufficient to show that what on *a priori* grounds we should expect would come from these teachings, even now, constitute no unimportant part of the claims of Spiritualism:—

ASTONISHING OFFER.—Send two three-cent stamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by independent slate-writing. Address Dr. ——.

EXAMINATIONS BY MRS. ——'S MEDICAL BAND AS FORMERLY.—For medical diagnosis by letter, enclose lock of hair and one dollar. Give the age and sex. Terms for magnetized remedies will be sent with the diagnosis. Address ——.

——, MAGNETIC HEALER, —— will forward his powerful Spirit Magnetized Paper to all suffering from nervous exhaustion and loss of vital power. Terms, two packages for one dollar.

MRS. —— gives a correct diagnosis of disease. Send lock of patient's hair, age, sex, and twenty-five cents. Six questions answered on business affairs, fifty cents.

MRS. ——, test, clairvoyant, business, and healing me-

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dium. Six questions by mail, fifty cents and stamp. Whole life-reading, one dollar and two stamps.

——'s powerful Spirit Magnetized Paper performs wonderful cures. Two packages sent by mail on receipt of one dollar.

CONSULT PROF.——, if you are in trouble, if you are diseased, if you wish to marry, if you are living in unhappy married relations, if you wish to consult your spirit friends upon any subject pertaining to practical life. Send lock of hair or handwriting and one dollar. Address ——.

We have no reason to doubt that our spiritualistic contemporary regards the claims of these advertisers as genuine, honest, and valid, even though, in our own opinion, they are all among the most fraudulent or foolish representations ever made by dishonest or ignorant men and women. Some of these and other similar advertisers in spiritualistic papers are leading Spiritualists; and their alleged feats or performances of one kind and another are from time to time referred to as proofs of the existence of spirits and their extraordinary influence among mortals.

Claims like these are the stuff out of which, among ignorant people, are formed dogmas and upon which is founded priestcraft; and belief in them is, in the course of time, liable to develop into the most frightful and debasing superstitions. They belong not simply to what Comte called the theological stage of thought, but to the primary or initial period of the theological stage.

What iniquity or folly has not been perpetrated, and is not now daily perpetrated, by designing or credulous men and women on the alleged authority of spirits? And wherein have spirits—supposing they exist—shown greater knowledge or wisdom than mortals that intelligent people in this world should, against their own reason and judgment, "yield" to them in anything, even in the methods of investigating their claims, when through the "mediums" they control they object to conditions that preclude the possibility of fraud or make the value of the "test" depend wholly upon the veracity of the medium?

When the authority of the gods and ghosts of antiquity is, with the advance of science and the progress of knowledge, fast fading from the minds of men, let not this authority be transferred to "the spirit world and its unseen workers," who communicate through tipping tables and tin horns, and through ignorant mediums claim to be Parkers, Websters, Jeffersons, Paines, Bacons, Newtons, and Socrateses, but give us little else than twaddle.

We do not deny that in Spiritualism is more than we have been able to accept; but, were we a Spiritualist, we should still protest, as many Spiritualists now do, against the tendency observed in some quarters to attach authoritative importance to alleged revelation from a world accessible to the great mass of mankind only through those favored individuals called "mediums."

B. F. UNDERWOOD.

EDITORIAL NOTES.

ALL associations or individuals desiring to arrange for lectures by B. F. Underwood the coming winter are requested to address him at an early date, the earlier the better, to enable him to plan his route systematically.

SEVEN hundred Mormon converts landed in New York one day of last week. Proselytism at the rate this fact indicates will soon make this sect a powerful factor in the history of this country.

DR. OSWALD'S brilliant articles in this journal are attracting wide attention. One of them, we learn from the Dunedin *Echo*, was read Sunday, August 5, before the Free-thought Association of Canterbury, New Zealand.

SAYS the New South Wales *Liberal*: "Certainly, the deification of individuals by some of the 'Free-thought' papers is very nauseating; but we have at all events tried to keep the *Liberal* free from anything of the kind, and we believe with success. Deification of individuals we regard with as great an aversion as deification of gods."

THE meetings of the Appleton Street Chapel, which are held in Paine Hall Sunday afternoons, under the direction of Rev. W. G. Babcock, are well attended; and the exercises are of an interesting character. We noticed in attendance last Sunday a large number of young people, whom Mr. Babcock is peculiarly qualified to entertain and instruct.

"GOOD morning, John," said one of the leading pastors in Scranton to a young friend whom he met on the street the first warm day of the season: "how does your father stand the heat?" The young man made no reply, but went away with a clouded brow. And, when the good pastor learned that the young man's father had died only a week before, he understood why his cordial greeting was met so coldly.—*Exchange.*

A PARODY of the doctrine of evolution, which appeared in the papers some years ago, is printed in the Boston *Herald* of last Monday, as part of a special despatch from Baltimore, and prefaced with the words which precede the "sceptic's prayer," as it is called, as follows:—

Austin Bierbower, a German impostor of this city, constructed parts of a ritual for unbelievers and sceptics which the Free Religious Association and the agnostic congregation of this city might adopt as a satisfactory service. The sceptic's prayer is as follows: "I believe in the chaotic nebula, self-existent evolver of heaven and earth, and in the differentiation of its original homogeneous mass, its first begotten product, which was self-formed into separate worlds, divided into land and water, self-organized into plants and animals, reproduced in like species, further developed into higher orders, and finally refined, rationalized, and perfected in man. He descended from the monkey, ascended to the philosopher, and sitteth down in rites and customs of civilization under the laws of a developing sociology. From thence, he shall come again, by the disintegration of the culminated heterogeneousness, back to the original homogeneousness of chaos. I believe in the wholly unknowable absolute, the wholly uncatholic church, the disunion of the saints, the survival of the fittest, the persistence of force, the dispersion of the body, and in death everlasting."

IN his speech at the banquet given him in this city, Lord Chief Justice Coleridge said:—

You know—forgive my vanity if I say that I know, too—that you bred Benjamin Franklin and Daniel Webster, and Joseph Story and Theodore Parker,—Daniel Webster, whose hand I was privileged as a boy at Eton to press when he was in England as your representative, and whose eloquence I have humbly studied ever since; Story, a household word with every English lawyer; Parker, perhaps, one of your highest and greatest souls. Hawthorne, if you will forgive the expression of a foreigner, is perhaps, taken altogether, almost your foremost man of letters. Longfellow, the delight and darling of two hemispheres; Holmes, the Autocrat of the Breakfast Table, the autocrat, if he chose, of every dinner table, too; but there I am told he is content to play the part of a constitutional sovereign. Emerson, as broad and as strong as one of your long rivers and as pure; Lowell, I am proud to say my own honest friend, your representative at this moment in my own country. Like Garrick in Joseph Reynolds's picture, he excels either in tragedy or comedy, and is delightful whether as Hosea Biglow or as James Russell Lowell, skilled with equal genius to move the hearts of his readers whether to smiles or tears. And Howells, the last of your American invaders who have taken England by storm. These are your glories, these are the men who make your history. These are the men, forgive me for saying, of whom you ought to be proud, if you are not heartily proud.

IN an exchange, we find an amusing story of the baptism of a colored woman who, although a Methodist, became so interested in the immersion of a company of Baptist converts that she ventured close to the water's edge, and in the excitement was seized by the officiating minister, who, it is presumed, thinking she was one of the candidates, soused her into the water before she had time to explain or object. "She came up too much out of breath to speak, and under she went again. After the second dip, she emerged, clawing the air wildly and shouting: 'G'way from here! Don't you chuck me under ag'in, you nigger!' But the clergyman was inexorable, and sent her to the bottom a third time. When finally she had escaped from his clutches and stood dripping on the shore, she shook her fist and exclaimed: 'Oh! I'll fix you! I'll bust the head offen you, you or'nary trash! sousin' me and nearly drownin' me, when you know'd well enough all de time dat I'se a Methodist and been christened by dem dat's your betters, and knows mo' 'bout 'ligion den all de Baptists dat ebber shouted, you mis'able black scum! And me got de rheumatiz enough to set me crazy! I'll see what de law kin do for you! I'll have you 'rested this very day, or my name's not Joanna Johnson, you woolly-headed herrin'! You hear me?' Then Joanna went home to change her clothes, and the ceremony proceeded."

FROM the Milwaukee *Sentinel*, we learn that in that city, on the 14th, about twenty-five persons met to hear the report of a committee to consider arrangements for the annual meeting of the National Liberal League in Milwaukee, September 20, 21, 22. "Theodore Fritz, chairman of the committee, stated that, so far as the feeling of the liberals in the city had been ascertained, it showed lack of confidence in the National Liberal League, and hence a disinclination to recognize or co-operate with it." Mr. R. C. Spencer introduced the following resolutions, the first of which was adopted:—

WHEREAS the National Liberal League, which is about to meet in Milwaukee, has at previous meetings, by its action on that subject, committed itself unqualifiedly to the repeal of the laws of Congress, excluding from the mails obscene publications and merchandise, and

WHEREAS such action is repugnant to the moral sense of the great mass of Liberals of this country, and has alienated them from the Liberal League, and

WHEREAS the Liberal League has been greatly divided and weakened by introducing into its platform various things not connected with its original design,—namely, "the complete secularization of the State,"—therefore

1. *Resolved*, That the mass of Liberals of Milwaukee disclaim all responsibility for the National Liberal League about to meet in this city.

2. *Resolved*, That, while we accord to the National Liberal League the right to be heard at its meeting in Milwaukee September 20, 21, and 22, we emphatically declare that, as at present constituted and conducted, it represents neither the character, opinions, intelligence, nor numerical strength of American Liberalism.

3. *Resolved*, That the action and general management of the National Liberal League, during the past few years, have resulted in injury to the noble cause of Liberalism in this country by improperly associating it with questions justly obnoxious to the moral sense of the community.

4. *Resolved*, That in tendering the National Liberal League the use of Freie Gemeinde Hall free of charge, and in paying for lighting and care of same during its meeting in Milwaukee, we do so on the same principle we would do it for any other organization coming to our city and wishing to be heard from a free platform.

5. *Resolved*, That a copy of these resolutions be transmitted to the officers of the National Liberal League.

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The Index.

BOSTON, SEPTEMBER 20, 1883.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to B. F. UNDERWOOD, the Business Manager, 44 Boylston Street, Boston, to whose order all checks and drafts for THE INDEX should be made payable. Letters for Mr. POTTER should be addressed to him, at New Bedford, Mass.

☞ PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

For *The Index.*

MAN'S RELATION TO NATURE.

A DISCOURSE.

BY WM. J. POTTER.

For thou shalt be in league with the stones of the field.—*Book of Job.*

So said Eliphaz, the Temanite, to Job, to express his sense of the prosperity and peace that would come to the afflicted man, if he would submit himself unreservedly to the laws of the Almighty. The speech thus put into his mouth was doubtless poetical, yet it hints at a literal truth,—a truth which in our day is just beginning to be understood through the instructions of science,—the truth of man's relation and kinship to nature. And this fine old Hebrew saying, as well as the larger saying of modern science, was brought especially to my memory when, one summer, several years ago, in drives through the country, I overheard a prattling play of my children, in which they called the rocks and stones along the roadside their *cousins*, giving to each some proper personal name, and attributing to them, according to their size, form, and looks, *cousinly* qualities of strength, grace, and virtue. Was it a dim reminiscence of some ancestral condition that thus stirred in their childish minds, according to the theory of man's genealogical descent from nature, and impelled them to recognize cousinship with the stones? Only the fancy of imagination, we say. But who can explain all the strange turns and freaks of imagination? Who shall say what are all the sources of the imaginative faculty, or that imagination creates out of nothing? Francis of Assisi, one of the purest, gentlest, most devoted, and most self-denying of Roman Catholic saints, wrote a remarkable hymn in the thirteenth century, in which this modern scientific doctrine of the kinship between man and nature is stated in devout phraseology. Says this sweet-souled saint:—

Praised be my Lord God with all his creatures, and especially our brother, the Sun, who brings us the day and who brings us the light. Fair is he, and shining with a very great splendor. O Lord, he signifies to us thee.

Praised be my Lord for our sister, the Moon, and for the stars, which he has set clear and lovely in the heavens.

Praised be my Lord for our brother, the Wind, and for air and cloud, calms and all weather, by the which thou upholdest in life all creatures.

Praised be my Lord for our sister Water, who is very serviceable unto us, and precious and clean.

Praised be my Lord for our brother Fire, through whom thou givest us light in the darkness; and he is bright and pleasant, and very mighty and strong.

Praised be my Lord for our mother, the Earth, the which doth sustain and keep us, and bringeth forth divers fruits and flowers of many colors and grass.

So runs this unique hymn in celebration of our relations in nature. Francis was a great ascetic. He abjured all the ordinary pleasures of life, lived in the extremest poverty, kept his body subdued by the merciless lash of a religious will; but in his solitary and silent foot-journeys through the country, in his night-vigils in the open air, in his frequent sleeping on the bare earth, his spirit seems to have found its way to the secrets of nature, and in this close communing to have detected some hidden tie of kinship, so that when he calls the earth, on whose bosom he rested, his mother, and the serenely shining moon that seemed to kiss him to sleep with its rays, and the limpid cool water that refreshed his brow in the morning, his sisters, and the sun and the wind and fire his strong brothers, we feel that the language to him is not merely imagination and poetry, but the simple utterance of a natural relationship which had become to him very real.

Yet, admitting that utterances like these are the work of poetic fancy, what shall we say of the theory of man's kinship to nature which science is now propounding,—the theory not simply of man's descent from the animal races, but that animals are linked back by natural relationship to the vegetable world, and vegetables to minerals, and minerals again through thousands of changing forms to some primal substance whence all things have had their origin? If this theory of evolution be true, then all things in the known universe are linked together by laws of natural kinship. For the whole, from the lowest atom of dust to highest intelligence, there is one creative germ, one lineage, one family. However varied the branches and dissimilar the fruit, all join to one stock, draw existence from one root, and spring from one seed. Planet and star, earth, air, and water, the dust at our feet and the sun over our heads, rock, cloud, jewel, the hardest iron and the lightest gossamer, flower, forest, grass, beast, bird, and man,—all by this theory are members of one family. If this theory be true, it is not, therefore, mere imagination and poetry, but literal fact that not only are the animals our relations, but that we have kindred among the vegetables and minerals, too; a literal fact, as the children played and the monk Francis sang, that the sun and moon and stars and rocks and trees and flowers and grass are our cousins, that there is nothing that glows in the heavens or grows on the earth or is hidden under the earth which may not claim to be our kin. The cousinship may be far removed,—to the thousandth, millionth, billionth generation,—farther back even than our system of notation can follow it; yet science, if it has found the true law, can trace it through all its distant and subtile ramifications with entire confidence.

And even if this theory were not true, even if it were to be shown that there is no transmutation of species in the process of creation, there would still remain, on one side, a relationship between man and material nature. Man's body, at least, even up to its most delicate and vital organs,—to the eye that gives him a picture of the outward world, and to the brain that is the instrument of his thought,—is made of the same substance as that which flames in sun and star or forms the round earth or glitters in the diamond and snow-flake or makes the black coal or exhales in fragrance from the flower. Though the types may have come by special act of creation or by a special spontaneous generation in each case, yet the substance in which the new type appears must acknowledge a common ancestry. Mineral, plant, beast, and man,—we are all, on one side, of "our mother, the earth," whatever separate genealogy we may claim on the other. The cosmogony of the Book of Genesis is at least right on this point, that man's body was made of "the dust of the ground," and that the same dust had previously brought forth "grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind," and "the living creature after his kind, cattle and creeping thing and beast of the earth." All sprang from common dust, from one mother, the earth. And, in whatever way we may suppose the process of creation to have begun and continued, we must suppose that this mother dust was in some way impressed with vital force, or that it had within itself the germ of vitality, whence have sprung the various phenomena of life.

But, again, even if it were not possible to trace any ancestral kinship between man and nature, we should still have to admit that historically, in respect to the development and civilization of man, there has been a close relationship between him and the surrounding conditions of the natural world. There has been, doubtless, on the part of some modern historians a disposition to push this fact of man's dependence on outward nature too far and to make it account for too much in the process of human civilization. Yet certain facts relating to this dependence are beyond dispute. No high order of civilization has ever yet arisen in an extreme tropical climate nor in an extremely cold climate. Man must have some push from nature to impel him to exertion,—must be forced, it would seem, to use his faculties for providing shelter and subsistence, as the first step in educating his faculties. Yet he must not be pushed by so stern a nature that all his strength will be spent on the bare problem of physical shelter and subsistence, so that no power will be left for anything beyond. There is no doubt that difficulties to be resisted and surmounted, up to a certain degree, educate the human faculties, and are therefore civilizing agencies; but the difficulties *may* be so great, so hopelessly insurmountable, that they repress and imprison the human faculties. Then, of course, their influence is against civilization. Therefore, in countries where nature has bestowed great heat of climate and the untilled earth brings forth enough for human subsistence and there is little need of clothing and shelter, man's tendency is to live in the same wild, untilled way in which vegetation around him lives: he is listless and indolent; and civilization, if it comes to such races, it would seem, must come by some contagious contact from without. On the other hand, a severely cold climate, as in the arctic regions, keeps the natives so intent on providing a scanty subsistence and warding off the danger of perishing by freezing that only the lowest form of even physical human life can subsist. These are facts sufficiently familiar, as also that it is in temperate latitudes that civilization has had its history.

And different *degrees* of civilization, differences in the temperament and character of a people even to their religious and social life, may be traced, in part, to the differences of climate and weather amid which they are born and bred. It is no accident, I think, that the northern nations of Europe so soon threw off the papacy after adopting Christianity, nor that the southern have clung so long and tenaciously to the Romish Church. The temperature of Northern Europe begets the spirit of thought, of inquiry, of enterprise, of liberty; and it demands a corresponding form of religion, which has come in Protestantism. Romanism is a religion of forms for the eye, a sensuous, emotional, passional religion; and so it sits easier on the emotional, warm-blooded, more feeling than thinking peoples of southern latitudes. Not that the differences of climate have begotten directly these differences of religious belief and institution, but that temperature has somehow wrought itself into temperament; that differences of latitude, of climate, of surrounding nature generally, have had much to do with making the differences of *character* that exist among races and nations; and, then, these differences of character and temperament express themselves outwardly in different forms of belief and institution. Perhaps some of us here can testify from our own experience as to the subtle influence of climate upon the inner habit of mind. If it has been our fortune to live temporarily in Southern Italy or in our own Florida, we have probably felt a kind of deliciousness in the mere fact of living and breathing, and were quite content with this physical delight, which did not seem, however, wholly physical, but crept over the soul, benumbing the spirit of enterprise, and putting care-wearing, anxious thought to sleep, but begetting a feeling of serenity and trust that all would go well without any effort of ours. After acclimation, probably, something of this listlessness and indolence would be overcome; yet I suspect that the mood which thus creeps into the spirit when one first goes into these delicious southern atmospheres tells at least a part of the secret of the difference between the southern and the northern tempera-

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ments,—between Italy and Germany to-day, between Louisiana and New England, between Catholicism and Protestantism.

But I spoke above of the influence of "surrounding nature generally." Climate, certainly, is not the sole source of the influence by which nature helps to educate man and to shape his character. The entire physical conformation of a country will have something to do in forming the character of the people who occupy it. A people dwelling in a region of mountains will not be the same as a branch of the same original stock who are dwellers on plains, nor a people whose home is by the ocean have quite the same characteristics as those who occupy the interior, nor those who have a rugged soil to deal with develop in the same way as those who have an easy and fertile soil. It takes long for such influences to make their mark; and we must not expect to find them to much extent as yet, if at all, in our own country, where civilization is of so recent date and emigration from part to part so easy and so common. Yet the *germs* of different characteristics from this source are, some careful observers think, beginning to be apparent in the United States. The Western States have been to a great extent settled from New England; yet the Western man, though of New England stock, is developing into a different character from the New England man. And the different surrounding nature, the broad and generous and fertile prairie with which he has to deal, though not the whole, is probably no inconsiderable cause of this variation.

And not only climate, soil, geographical conformation of country, send shaping influences into human character and help to make the man, but the food that nourishes the body is another of the channels through which nature is directly related to mankind. As from the "dust of the ground" man was first physically created, so is he recreated daily by drawing upon some combination of the original mother earth in the shape of food. And it is no extravagance to say that what the food is determines in no small degree what the mental character shall be, and, indirectly, also what the moral and spiritual character shall be. Physiologists leave no doubt that *variety* as well as good *quality* of food is a necessary element in the progress of civilization. The lower classes in the old countries, the peasants, the hand-laborers, miners, etc., are doubtless kept the more easily in their low condition because their meagre food gives so little nutriment to brain-power. Where one article of food, as potatoes or coarse bread or rice, has become the sole or main staple of subsistence, animalism seems to ensue. There is muscular, but not nervous or brain development; while a variety of food, carefully selected in quality (and *rationally* limited in quantity, too), tends to brain power, to mental culture therefore, and thence indirectly to ethical progress. We shall yet learn that there is a good deal of vital religion in the science of physiology and even in the domestic art of preparing food,—a very vital connection between physical hygiene and moral hygiene.

But this relationship between man and nature can be best illustrated, perhaps, by showing two or three points of parallelism between the two. First, there is a striking similarity between the history of nature and the history of man. Whichever theory we might take of the creation of the universe, whether that of gradual evolution with transmutation of species, or that of the special independent origin of species, it is certainly settled beyond question that the world did not come into existence as we behold it to-day. All the natural sciences agree in this point. It is settled that it took many ages to bring the earth into shape fit for the habitation of man; that it was long in process of preparation before any form of life could exist upon it; and that then, when vegetable and animal life began to appear, it was by a long series of tentative experiments, as it were,—in the meantime, whole species of vegetable and animal creatures coming into existence and passing away,—before a form, a mould, a body, was shaped that could be named *man*. And since the time when life began to appear on the planet, and even since man appeared, there have been changes in the earth's structure, indicating that the forces by which it was framed and shaped are still operative, and that even the earth, which seems to us so solid, is not yet finished. Thus, the creation of nature has a history. It is a process and a progress. Nature is never fixed, as if some will exterior to it had once for all impressed upon it a certain mould; but it has been ever in a state of fluidity, of movement, even as to its most solid portions, subject to some energy, apparently internal, that is constantly shaping and animating it either in mass or in its atoms. And there has been a similar process in the history of man. Man did not come upon this planet as we behold him to-day. He, too, has had a tentative progress, working his way slowly and by many experiments in the science and art of life from the rude conditions in which he began up to this complex of society, civilization, government, religion, with which we to-day are familiar. Even if the legends which represent man as originally created in a civilized state were true, the same legends always declare a fall from that primeval state, so that man's *historical* beginning was at a rude stage of ignorance, out of which he has had to grope by a long series of trials and experiments—a slow process of learning and growth and discipline and culture—to the heights he occupies in this nineteenth century. And the process and progress in nature seem to have been the forerunner of the process and progress in the human world,—the same method and apparently the same inner energy having been continued into the development of mankind that began in the world of matter; and with the same incidental results, too,—that nations, civilizations, literatures, arts, have been lost out of existence in the hazardous struggles of the human world, and are now found as fossils embedded in the strata of human history, just as we find extinct species of plants and animals in the strata of the earth, to show the casualties that have attended the progress of nature.

Again, nature, in her historical course, as also at the present time, seems to be subject to an element of disorder. The material has not appeared immediately plastic to the formative principle. There has been seeming resistance, sometimes violence, shocks by earthquake and volcano, slow but destructive marches of huge ice mountains, overflow of sea and river, subsidence of land, deleterious changes of climatic conditions, generation of poisonous vapors, and germs of deadly disease, and even, as astronomers tell us, sometimes the bursting of a planet. And these material evils that beset the course of nature have their parallel in the moral evils that beset the history of man: in the violent passions and appetites that break out against the law of his better nature and that threaten to overwhelm and destroy the very purpose and intent of his being; in the cruel barbarities and wars to which these passions have given rise, and the injustices and outrages they have perpetrated; in the breaking up and scattering of nations and the apparent dissolution of certain eras of civilization; in the social poison which every form of selfishness generates; and in the deadly germs of moral and spiritual disease which spring from unrestrained lust and avarice to blight a community, and to corrupt the channels of inheritance with curses for posterity. It seems, indeed, if we were to admit man's descent from nature, that it might not be a mere fancy, were we to trace back some of his obstinate and violent moral disorders to nature's disturbing elements. There are men who seem to sum up in themselves all of nature's turbulence; men who are the incarnation of earthquake and volcano, whose passions are the development into the human spirit of nature's storm and thunder and tornado, and whose acts are outbreaks of insensate fury and destruction. Such are the Tamerlanes, the Attilas, the Genghis-Khans of more barbarous epochs, the Philips and Napoleons of later eras. Our ordinary speech is not perhaps wholly figurative, but hints at this distant ancestry, when we speak of angry men's brows as clouds threatening tempest, and of bad hearts as stony, the old ancestral earthiness having come down in these cases in too large proportion, and not having yet become true human flesh, and found the delicate nerve organism that can thrill with a pure moral emotion. Yet it is pleasant to think, on the other hand, that the better features and aspects of nature have their representation in mankind, too; that there are characters that seem to have inherited all the serenity and equilibrium of the stars, or whose faces are full of the sunshine of all summers, or whose deeds are fragrant with the scent of all flowers that have bloomed on the earth.

And another and more important point of parallelism is that there is a healing force stored in nature for the remedying of her disorders, and a like healing force in man. The track of the destroying glaciers has become fertile soil covered with grass and forests. Flood and overflowing tide, though marking their course by death, leave elements of a new life behind them. Lisbon earthquakes and Vesuvius eruptions, though burying landscapes and populations, are soon themselves buried beneath smiling vineyards and new cities. A town has been swept away by earthquake this very summer in the Bay of Naples, and the Island of Java has lost large cities and populations and even tall mountains, which have vanished beneath the sea; but the restorative energy of nature is already at work with its infinite patience to cover the destruction. Nature has her periodic deaths; but the laws of life are stronger than the laws of death, and to every grave of winter comes the spring, which is nature's resurrection. So in man, side by side with his moral disorder, is the healing moral power. There is no wrong which he can commit or suffer, no sin into which he can be tempted, no moral desert into which he can stray, but that capacity is given to redeem himself from it. The recuperative force for restoring to moral and spiritual health is stored in every human being, or in the race at large. Sometimes, it has to come to the individual through the race. But it only needs by the right method to be set into operation. And hence, in nature and man, we have not only this parallelism of process, but of progress in the process toward some improved result. The element of disorder is gradually overcome in the one as in the other. The history of nature, through all its wonderful metamorphoses and mighty movements, and its slightest movements, too, presents a steady development or aim or march toward a goal. So in the history of man: amidst all the trials, confusion, turbulence, civil and social revolutions, mental and moral disorders, to which he has been subject, we can detect, if we take our observation at sufficiently long intervals, that there has been through all an advance, an upward aim, a steady achievement of some higher and better result in thought and knowledge and life.

And this fact of parallelism of development between natural and human forces suggests finally the crowning point of the theme,—the *unity* of this energy, or power, or life that we find so thoroughly pervading both the world of matter and the world of man,—its *unity and its substantial identity*. Nature and man make, indeed, not two worlds, but one. In a large sense, nature includes man. One energy, one life, runs through both. Unity of force, unity of method, unity of aim or end, prove this, as science in various ways is every day doing, and have you not gone a good way toward proving against the allegations of materialism that the universe is pervaded by intelligent mind with an intelligent purpose,—proved, too, that the mental being of man is of the same texture as that which is mind or law in nature, and that he is to find his highest life by discernment of and conscious co-operation with nature's laws and purposes? Says Emerson (whose thought goes through and under most of the problems of our day): "Man is made of the same atoms as the world is: he shares the same impressions, predispositions, and destiny. When his mind is illuminated, when his heart is kind, he throws himself joyfully into the sublime order, and does with knowledge what the stones do by structure;" which, if I may paraphrase, means that the laws of the material universe, the laws of gravity, of chemistry, of geometry, which there in nature are an immediate though unconscious manifestation of the one primal and pervading energy, run up through all ascending forms of nature into the moral and mental consciousness of man. The conscious intellect *gravitates* to truth, *gravitates* to justice, as planet to its sun. Heart attracts heart, as the atoms in chemistry are drawn each to its own. In man, the laws of nature, which out there in material nature are unconscious, become perceptions, sensibilities, and conscious choice; instinct rises into volition; sensation opens into reflection; and the inward impelling energy is crowned as Person, with conscious sovereignty over matter and material forces.

And this unity of man with nature and the natural kinship between them was quaintly sung by "holy George Herbert" two and a half centuries ago, in verse that is familiar, but which is so full of light and sweetness that it can hardly be repeated too often:—

> "Man is all symmetry,
> Full of proportions, one limb to another,
> And to all the world besides.

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Each part may call the farthest brother;
For head with foot hath private amity,
And both with moons and tides.

"Nothing has got so far
But man hath caught and kept it as his prey;
His eyes dismount the highest star;
He is, in little, all the sphere.
Herbs gladly cure our flesh, because that they
Find their acquaintance there.

"The stars have us to bed:
Night draws the curtain, which the sun withdraws.
Music and light attend our head.
All things unto our flesh are kind,
In their descent and being; to our mind,
In their ascent and cause.

"More servants wait on man
Than he'll take notice of. In every path,
He treads down that which doth befriend him,
When sickness makes him pale and wan.
O mighty love! Man is one world, and hath
Another to attend him."

For The Index.

A POSITIVIST PRAYER TO HUMANITY:

The only Supreme Being Man can ever know: to whom all the Children of Men owe Labor, Love, and Worship.

Thou great and growing god, Humanity, in whose image all other gods were made, and for whose service all other gods exist, we praise and worship thee. Thou art that soul which is substance of nations, reincarnate with fresh generations. Thou art that stream of never-ending life in which all good survives, in which all evil dies. In thee, we live and move and have our being; in thee, we find our strength, our duty, and our hope. Thy hands hold all the promises, and from thee hath descended every good and perfect gift. Thou art, indeed, our providence,—the providence of all men,—and traces of thy friendly power are everywhere. The earth showeth thy handiwork. Even the heavens declare thy glory, for in them is perceived that only which thou hast revealed. Out of rude, grim nature, once a wilderness and waste, thy patient toil hath wrought a home for man, and yet will make a poem and a paradise.

None may oppose thee with impunity. The soul that sinneth it shall die; and that is sin which springs from malice or from ignorance, and mars thy work or hinders it. Death then, defeat, disaster, or disgrace, falls to the lot of him who does thee harm. Thy common foes die off, and leave behind no record of their baseness: others, more eminent in wickedness, escape oblivion, but only to receive a name so infamous and black that none will mention it save with a shudder or a curse. Another class there is no less unworthy—whom Dante dooms to woes eternal in Egyptian darkness never pierced by stars—who live and yet not live; who, though they do no evil, do no good, but, self-immured in selfishness, go through the world indifferent and cold. Oh, may we not be numbered with that class, nor any class which is thy enemy! Thou canst not spare, Humanity, a single smile, a single worthy deed, a single happy thought, or kindly speech, or noble aspiration; and so who are not with thee are against thee. Thou needest all man has to give; for out of man's free offerings, of hand and head and heart, grows up thy mighty life.

How little we can do to make return for all thy blessings! Each year, each day, adds to the debt of gratitude we owe thee, so constantly, so sleeplessly thy empire grows. Compared with that great multitude whom man can never number, those myriad human lives who live in thee forever and who make us what we are, we are as dust and nothingness. And, if we fail to do the little that we can, we wrong them, every one. How slight our struggle is to theirs, who wrought in cold and darkness! Thou hast endowed us with a strength they knew not of, and yet their strength, the sum and substance of their effort. To shield us from temptation and keep us in the right, a wealth of goodness is around us,—on printed page, in custom, art, and choice companionship. Then utterly unworthy must we be, if, by a single act, a single thought, we weaken or undo the noble work our brothers have performed so bravely.

Though we can never praise and honor thee too much for what thy hand and head have done for us, —for thy glorious transformation of this world, and the light of science thou hast shed therein,—yet may we not forget that hand and head are but as servants to the heart. That only is supreme, and that must have our chief attention and our best endeavor. Out of the heart proceed life's issues, out of the heart all goodness flows. Then may we make *our* heart a holy place, sacred to pure thoughts and noble purposes. Forever watchful may we be to check and kill each ill-desire, to drive far off each sinful fancy. So may we never cease, till consciousness have end, to purify this source from which must spring that tributary rill which every servant in thy cause is pledged to give in contribution to the tide of thy great life.

W. H. H.

For The Index.

THE DECLINE OF ENTHUSIASM.

This is the age of wealth, material well-being, comfort, and luxury, of realizable aims, of criticism rather than of inspiration and spontaneity. Literature is sicklied o'er with a pale cast of thought. Even the romance or novel has degenerated into a mere thing of psychological analysis, and of unrelenting and minutest exposure of the innermost emotions and sensations of young lovers while at the fever-heat of passion. The spirit of adventure is dead or without a reason for being. There is no enthusiasm, only calculation and economical sagacity. The globe has become man's plaything and park or pleasure-ground wherein, both by sea and land, he takes his pleasure, carrying with him everywhere all the means of Sybaritic ease and enjoyment. Fortunately or unfortunately, we are debarred from incursions into cosmic space by that law of isolation which reigns among the planets and systems of planets, so that we must, perforce, be contented with our own little orb as a field of expatiation. Even when air navigation shall enable us to traverse the region of the respirable atmosphere, our terrestrial bounds will not be much enlarged. But to return to my theme: not only is enthusiasm dormant, but self-denial has ceased to be a virture. Wealth is the universal aim, for the sake of the large opportunities for enjoyment and pleasurable sensations which it affords.

The popular philosophy of to-day is that of Aristippus; or, in other words, a refined hedonism. Who are the heroes and the admirable persons of to-day? A lot of lucky, unscrupulous, and sordid speculators and heapers up of riches, such as Vanderbilt, Jay Gould, *et id omne genus*. Plutarch and his heroes and the lives of the saints are no longer fashionable reading. Such ideals as they afford are not just now attractive. For the high and generous emotions "don't pay" in these days. To be under their domination is to be ridiculous,—namely, poor. For the love of fame, the ambition of great achievements, and high aspirations of all sorts, whether this-worldly or other-worldly, seem to have died out or to have become atrophied.

What is wanted or sought for now is a splendid livelihood, with amplest means. This is the highest aim of the general ambition of to-day. To be sure, a few scientists are actuated and impelled by an enthusiasm for truth; and there is a melodramatic, absurd affectation of piety and other-worldliness,—namely, ritualism and ultramontanism. But it "won't wash." It does not deceive anybody any more than do dyed hair or whiskers. But such exceptional moral phenomena as these do not affect the correctness of the proposition that enthusiasm of the old-fashioned sort is not an appreciable factor in current affairs. Such is the current mood of mankind. It was the mood of Milton's Mammon:—

"The least erected spirit that fell
From heaven; for e'en in heaven his looks and thoughts
Were always downward bent, admiring more
The riches of heaven's pavement, trodden gold,
Than aught divine or holy else enjoyed
In vision beatific."

Meantime, this mood will not last forever. It will have its day and accomplish its work,—a work which was delayed until the present era, and which it was necessary for the race to perform.

But man is, after all, far more an idealist than he is a realist:—

"The Lethe of nature
Can't trance him again,
Whose soul sees the perfect,
Which his eyes seek in vain."

The craving, haunting, insatiable ideal sense lurks in the most practical and sordid of us.

"The desire of the moth for the star,
Of the night for the morrow,
The devotion to something afar
From the sphere of our sorrow,"

is in all of us, and ready to be aroused in an instant by a sudden strain of music or a glimpse of far-off mountains and purple landscape. There is a deep heart of hearts in all of us, and there are high mystical instincts which at times are irrepressible. Thus, when man has conquered the earth, and brought the forces of nature sufficiently under his yoke, he will again become an enthusiast, making his wealth and material well-being stepping-stones and ladders of ascent to something higher and better.

B.

CORRESPONDENCE.

COMMENTS ON DR. OSWALD'S "THE SECRET OF THE EAST, NO. IV."

Editors of The Index:—

It is unfortunate that an able pen and zealous advocate of nature against those virulent prejudices which, in the two spheres of medicine and theology, set her at enmity with her perverse human offspring, should by a fanatical spirit provoke acrid hostility against your liberalizing tendencies. Civil and ecclesiastic history is a medley and a muddle, in which any mind can find any premises it seeks, and draw from them any conclusions. Mr. Oswald confounds Christianity with pessimism, and substantiates this view from the nominal Christianity of certain times and regions; yet he allows that the Hebrews were not pessimists. Who was Jesus but a Hebrew, impassioned with the purest spirit of his race and creed?

Tender illusionist, perhaps: he felt in the bosom of nature and society the love of a Father, where others find only the "struggle for existence." Too conscious of sin and of wrong to be an optimist, yet how can a fountain life of hope and faith be classed with pessimists? Perhaps, in previous numbers of this series which I have not seen, justice has been rendered to his memory.

However defective the teachings of Jesus from an agricultural point of view, he opposed no legitimate industry, but only an indecorous brokerage, probably associated with such usurious loans on mortgages as have discredited the Jews in Germany and Russia. Whether their scurrilous occupation or the sacredness of the temple which they had invaded was the principle of his indignation is, of course, problematical; but it is admitted that he honored in his conduct all the claims of human fellowship, he was truly an apostle of friendship, and measured religion by humanity, the love of the neighbor being his avowed test for the love of the unseen Father. It should also be considered that, in his time, the kindred magian faith had been much corrupted by superstitious practices, which obscured its pristine purity of nature worship; and that, even supposing him unbiassed by the abstractive theology of his Semitic race, he could not renounce it, without losing that influence over the popular mind of Judea which was his proper sphere of social action. Even Paul, more ascetic than Jesus, and who corrupted morality with superstitious pietisms, was still an honest sail-maker, and did not resort to theological metaphysics as a means of livelihood. He may be regarded as a patriotic Hebrew who aimed to extend the influence of his race, and to harmonize it with the powers of his age by the sympathetic doctrines of his adoptive master. In what other sense can we interpret the I. Corinthians xv., 28, and Hebrews vii., 9, 10, and seq., also II. Corinthians ii., 22?

Be this as it may, Jesus was a martyr of liberal thought and sentiment. It was he who, first among radical reformers, protested against Sabbatarian oppression by his works, while declaring the son of man Lord of the Sabbath. Is it fair to interpret this assertion as the self-glorification of one who would not even be called "good," and who ironically evades the cheap compliment of a divine origin imputed to him by some blockhead? In his answer, "Thou sayest it," I do not pretend to fathom the idiosyncrasy of Jesus; nor can I realize that attitude of mind, either in an individual or a race, which can sincerely claim property, whether of territorial privilege or of filial and paternal sentiment, with the

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unitary principle of force in nature. But the freemasonry of intellect suffices to assure me that Jesus, in speaking of his Father in heaven, meant nothing more nor less than his own intuition of right and his obedience to that inner voice, the "Bathkol" of the Hebrew idiom.

I have often heard a Hebrew citizen of Columbus maintain that the cultured Jew, emerging from Talmudic superstitions, places Jesus higher than the creeds of Christendom, because, while his precepts and actions fulfil the ideal of moral intuition, they dwarf into insignificance those thaumaturgic pretensions of his apostles, of which *he* indeed seems to have been rather ashamed, relying solely on his moral dignity.

In justly estimating Jesus, if on the one side we discard miracles, because nothing less than a similar miracle would suffice to avouch one even to our *senses*, so, on the other side, we forbear to accuse Jesus of imposture or the pretension to miraculous power, but leave the responsibility with the reporters. That Jesus was a magnet—*i.e.*, an attractive and directive character—is fairly evident from the record, and that he performed magnetic cures is highly probable.

Jesus was doubtless a visionary who, by imprudence, curtailed his useful career as a great moral teacher, in order to become, by the *post-mortem* crucifixion of his memory, no saviour, but an idol; no harmonist, but a war cry among nations, and a pretext of intestine persecutions still more ruinous; a name invoked to sanction the most hideous atrocities, and almost compel reason to admit diabolical supremacy. This divinity of doctrine-mongers fell a victim to that scallawag clerical party in Judea, who sought both to confirm their authority of hypocrisy and to curry favor with Rome by the sacrifice of whatever genius in their circumscription might lift its head above vulgarity. Jesus, by the fatuity of martyrdom, and Rome, by authorizing it, both made false reckoning. The national spirit reacted by a furious insurrection, from which it fell crushed and degraded; while Rome, in burying the Python, sowed its teeth.

That humane and refined spirit of morality, with a somewhat extra-vagrant bias toward charity which pervades the writings of the old rabbi Hillel, and which was no stranger in Judea, Jesus sought to redeem alike from the ceremonial tyranny of the Pharisee and from the egoistic neglect of the Sadducee. Shall we call him pessimist, because, like Buddha, he values above gold the conscience of integrity, or discloses to his elect those spiritual veins of thought and feeling which he calls the "treasures of heaven"? It is well known that the isolation of this heaven, to whose "kingdom" the *goods of the senses were accessory* from our solid earth, was alien to the faith of his Hebrew disciples; and that, while some hoped to realize it during their actual terms of life, those dying in the faith believed in a terrestrial resurrection. With this magian doctrine, probably, all Hebrews had become familiar. Is Jesus a pessimist, because he prefers public lecturing to carpenter's work, or because he may occasionally withdraw from the bustle of the world to meditate in solitude? Then, every great thinker is a pessimist. His communist tendencies, though mild, are obvious. They cannot be confounded with pessimism in their spirit, which is co-operative and charitable; and, however objectionable to sound political economy, they were not sufficiently aggressive to excite opposition. In fact, he founded no community; and it appears from the record that, when something of the kind grew up after his death, a profession of faith by sentimental idlers was not a title to admission. Excellence in any sense, purity of character, elevation of thought, the impenetrability to base motives, the refusal to truckle to hypocrisy, suffice, without attempts at political agitation, to array in animosity against a man those baser powers of conventional authority to which he is a living reproach. The Athenians banish Aristides, because they are tired of hearing him called the Just. Socrates and Jesus are not overt revolutionists, but they stir in men thoughts and feelings too deep to be compatible with shams. Between thought and action lies the bridge of temperament: this crossed, principles will seek their ultimates in form. Therefore, all transcendentalism is or seems dangerous to constituted despotisms. The Sanhedrim, or their galvanized corpse, were shrewd enough to see that spirit powers lay beyond their domains. Such culture as Jesus was giving would inspire their sheep to leap the pen; and, since they were the shepherds of Rome, Rome must look to it.

It was then as an optimist, as one of those restless and enterprising spirits for which the better is ever the enemy of the good and the future of the present, that Jesus was arraigned before the bar of conservative authority. He was feared as a man gaining power, with the tendency to use it in the direction of radical reforms. Christians, when reproached with the errors and crimes that time and space have witnessed in nominal Christendom, use their right of appeal to their master, to his teachings and acts as recorded in the Gospels, against all imputations of pessimism.

Spreading from Asia into Europe, this social epidemic infected Christianity as well as Buddhism with monastic diseases. Islam, with its whirling dervishes and crazy santons, did not quite escape these abstractive superstitions. Indeed, no more pestilent forms of the anti-naturist craze is on record than that described by a Tunisian doctor as existing among a Mohammedan people in the region of the Mountains of the Moon. Extracts from the history in question (if not the whole volume) have doubtless met your eye in the *Popular Science Monthly*; and the writer seems to have obtained credit enough to be translated into English, Spanish, and Italian. A battle-field is mentioned, where the glory of the "nephew of Allah, who is the man in the moon," had been vindicated at the cost of twenty thousand slain; and the whole life of this people, by their intemperance and other bad habits, was reduced to a chronic disease. Whether morbid, mediæval Spiritualism or morbid Roman sensualism were really the worse plague of humanity, it is idle to discuss. In conclusion, let me thank you for the pleasure of reading Mr. Spencer's "agnostic" view of the "Atonement," which, whether it be the wisdom or the wit of professed ignorance, is the subtlest piece of humor that doctrinism has perhaps ever bestowed upon literature.

Cordially yours, M. E. LAZARUS, M.D.

KEEPING YOUNG.

Editors of The Index:—

Several years since there appeared in the (London) *Spectator* an article entitled "The Rule of the Old." It contained some facts which it would be well for all people to study. Generalized from, they enforce a lesson of great importance to human happiness.

The *Spectator* says: "It is, no doubt, a little difficult to say at what age a statesman should fairly be accounted old; for, though most men are elderly at sixty and old at seventy and decidedly aged at eighty, the difference between average lives and picked lives is very great. And statesmen, like judges and generals, are usually picked lives. . . .

"That the old lose energy may be true of the majority of mankind, though even that depends a good deal on the lives they have led, and the wine they have drunk, and the hereditary something which doctors know as the tendency to longevity; but it certainly is not true of the picked lives. Their energy is at least as great as that of the young. Not to go farther back than the memory of this generation, we have seen Radetzky, at eighty-three, conquer Piedmont, and Palmerston, at eighty-one, dictator of England, and Lyndhurst, at eighty-eight, discomfit opponents by his oratory, and King William, at seventy-three, conquer France, and Pio Nono, at seventy-eight, call a council of Christendom to change the Catholic Church from a co-operative aristocracy into a monarchy, and Thiers, at seventy-four, stand forward the one man with energy sufficient to control the parties and revive the energy of defeated France. Lord Beaconsfield began to disturb the world at seventy; and, at seventy, his opponents, by feats of oratory without parallel in English history, sought to call public opinion to arms against the disturber. At seventy, Mr. Gladstone pronounced the speeches which might be made by a whole cabinet; and the first objection raised against each one of them was that it was too vehement, too energetic. And, if want of energy is not the deficiency of old age among picked lives, we scarcely know what is."

To the above facts might be adduced, from general history, others of the same tenor, and even more striking, such as "blind old Dandolo" leading successfully the terrible siege of Constantinople at the age of ninety-seven, and Titian at the same age, with great energy, painting some of the grandest pictures of the world.

The writer in the *Spectator* calls the above "picked lives." Why are they "picked lives"? Why was Lord Lyndhurst, at eighty-eight, filled with a force that made the English House of Lords bow like bulrushes before him, and his whole land thrill with either admiration or hate, and his young and wonderfully beautiful wife proud to ecstasy of her great husband? Why is Gladstone to-day, at an age when our farmers have sunk into quiescent, if not torpid, old men, and our business men are toddling about toward a second childhood, in a renewed career of youthful brilliancy? The reason is that these "picked lives" are the lives of men who are, first, on fire with a great moral purpose. And, secondly, this moral purpose tasks and stimulates their intellects to the last extreme of which they are capable, works them constantly like engines at high pressure. And it is a well-known fact of physiology that intense, if it be only healthy, action of the mind and moral nature keeps human beings young and their lives full of fire. Lyndhurst, for instance, was filled with the fiercest determination, in which he was as unyielding as death, that Toryism should rule the British empire. This was his moral inspiration. And it made his back brain "a furnace seven times heated." To carry out this determination, he had to make a similar furnace of his intellect, his front brain. These were the fires that kept his machinery of life running and clean and bright at an age when such machinery in our usual humdrum existences is rusting, dilapidated, creaking, and mouldering to decay. Exactly similar to Lyndhurst's, in these respects, is the status of the living Gladstone, only that the latter's moral purpose is the triumph of Liberalism, the very opposite of Toryism.

But why must there be "picked lives" in this overwhelmingly important matter? Why should only a few men be so supremely blessed as to drink of the waters of "the Fountain of Perpetual Youth"? The reason is that the majority of people are morally—and I should say unchristianly—cowards. They dare not even hear, much less embrace, any righteous cause that will set their energies on fire and put their intellects to furious work. Their churches tell them they must never hear anything but "sound views," and must also do their best to frown down and freeze out all efforts toward the broaching of "unsound views" everywhere. Now, "sound views" mean views that have become old and prosperous and "eminently respectable" and quiet,—like prosperous and "eminently respectable" old gentlemen, who are obese and lethargic and jog-trot; "views" that keep people "proper" and "genteel" and conventional and regular, and repress the fire and exuberance of life to the standard of approved tameness. For instance, the Baptist church at my elbow has just such a set of "sound views,"—views that for more than a generation, certainly, have utterly failed to stir men and women morally or intellectually, as much as the former are stirred on politics once in a great while, even in the quietest political times, and far less than the latter are often stirred over dress and "pretty things." The result is, in our sound-views-ridden community, that a magnificent old age, like that of Lyndhurst, joining the rich, sweet fruits of long experience to the rollicking character and fire of boyhood, would be a phenomenon that they would account an eccentricity, probably an insanity. In this youth-killing, old-age-producing system, the Baptist church doesn't stand alone in my town. The Congregational and Unitarian churches here and our Temperance Society resolutely frown down every effort to open to the community any but "sound views," which mean views that leave every man's moral and intellectual natures as tame as a baby's pap. But all churches and "eminently respectable" organizations everywhere do just as do the churches and temperance society of my own town. And the result is horrible and most devilishly cruel: one "blind old Dandolo," a vigorous youth at ninety-seven, one Palmerston, making his boyish fire felt all over Europe, and his extravagant youthfulness the fun of the world till above eighty,—one such to ten millions of torpid, cheerless old daddies at sixty.

Suppose my Baptist neighbors could be converted to a belief in Jesus' first beatitude, "Blessed are the beggars in spirit,"—*i.e.*, "Blessed are the beggars for light,"—and then should "beg" of some Free Religionist to come here and give them such "light" as he

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has to throw into the dark and pestilence-breathing vaults of superstition and ignorance, and then should "beg" of a Quaker to give them such "light" as he has on the subject of baptism, and thus should "beg" from the labor reformer and the Transcendentalist and every other man with unwonted "light." Let this be done, and Still River would be stirred by controversies that would, while they lasted, magnetize back brains and fore brains till our middle-aged and old fellows, who have long been in mournfulness and dejection, as torpid as woodchucks in January, would feel again all of that youthfulness that they had gloomily supposed they had parted with forever,

"And, redolent of joy and youth,
Would breathe a second spring."

Will our race always remain fools? Will they never learn that their most magnificent benefactor is not the smug, respectable doctor of divinity who comes droning out "sound views," but the man of new and unwonted "light,"—and will be "beggars' for that "light"? JOHN B. WILLARD.

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JEFFERSON AND WEBSTER.

There are not in the long line of American statesmen, or what pass for statesmen in their day and generation, two more interesting as well as instructive studies than Jefferson and Webster. Both were leaders of their party; both were eminent for ability and character that gave them a fame almost sure to survive long after the names even of most of their contemporaries shall be forgotten; and both, during their lives, had warmer friends and bitterer enemies than any other men of their time. But here the parallel ends. The contrasts between the men and their careers are far more striking than any similarities. Had Jefferson never lived, the history of the United States would have been another history: had Webster never been born, it is difficult to believe that it would have made the slightest perceptible difference, either one way or the other, in the destiny of his country. Jefferson made politics: politics made Webster. Jefferson led generations: Webster led conventions. The ward politician of to-day, born thirty years *after* Jefferson died, is governed, or professes to be governed, by the principles Jefferson taught: already, barely thirty years after Webster's death, the young politician would be puzzled to answer, if asked, whether Webster ever had any principles that lasted him his own lifetime. Jefferson was not so wedded to public life that he could not find contentment and even happiness in other pursuits; yet his life as a public man was easily and almost uniformly successful, and abundantly satisfactory to himself. To Webster, public life was as the breath of his nostrils, yet all that it gave him was a mockery,—apples that filled his mouth with ashes; for all that he gained never did and never could bring him that which he strove for. Jefferson was almost irreligious, but severe in morals, temperate, continent, strict in money matters, considerate of the rights of men, and not insensible to human wretchedness. Webster was almost pious, but loose in the minor moralities, regardless (if not shameless) as to pecuniary obligations, too fond of wine, heedless of the honor of women, and not in the least anxious to mend the world wherever it seemed to be out of joint. Yet Jefferson was only a man of talent, of an acute and versatile mind, with a special gift of letter-writing, and a peculiar aptness as a political leader, though wanting altogether the power to arouse enthusiasm as a public speaker. But Webster was a man of genius, a statesman, a great orator, the greatest, perhaps, this country has yet known, and of a personal presence which, by almost common consent, was pronounced as "godlike." Some of his orations have a permanent place in American literature; for some few things he did, touching the foreign relations of the country, he will long be remembered and still more for many things that he said on more than one great public question,—sometimes, however, on one side and sometimes on the other, as it happened to influence the fortunes of Daniel Webster. The country, nevertheless, is not much the better nor is it much the worse for anything that he ever did or ever said. But the mark which Jefferson left is wide and deep. Whether in the main it was most for good or evil is still an open and an interesting question, too wide to enter upon here.—*Sydney Howard Gay*, in the Critic.

THE CROWN PRINCESS OF GERMANY.—The Crown Princess of Germany has developed a spirit of liberality and tolerance which is somewhat marked in contrast with the traits of her royal mother of England. She is not afraid to dip into revolutionary literature, and try to find out what the socialists of Germany definitely want. A courtier once expressed his surprise at hearing that her royal highness had been reading some speeches by Hasenclaver and Bebel, the socialist deputies. "Oh," she said, with a bright laugh, "I suppose one may fish for pearls in any waters, but I have not found any"; and, on another occasion, she observed more seriously that she never rejected a new idea, however repulsively clothed, "lest she should turn away an angel unawares." The princess' tolerance has, in truth, bred in her a vigorous antipathy to intolerance in others, which she displayed in a marked way when the court pastor, Adolphus Stöcker, commenced the anti-Semitic agitation by a sermon in which he called attention to the fact that there were forty-five thousand Jews in Berlin, and exclaimed, "Das ist zu viel." The ugly words nearly provoked bloodshed. The Crown Prince was much displeased, and took an early opportunity of reproving the pastor; while the princess, contrary to all court precedent, invited some leading members of the Jewish community to dinner. She also endeavored to combat the anti-Semitic craze with the most effective weapon,—that of ridicule; and this she used to do by relating very merrily the story of a jolter-headed Junker who had rushed out in hot haste from Herr Stöcker's sermon and commenced pummelling the first Jew whom he met in the street. "That's for the affair with Judas, you know," he shouted, as he rained his blows. "Well, but it occurred eighteen centuries ago," screamed the Jew. "No matter! I only heard of it just now," cried the champion of Orthodoxy.

BOOK NOTICES.

IN the *North American Review* for October, Senator N. P. Hill writes of "Gold and Silver as Standards of Value," and maintains that silver should be coined as well as gold for the purpose of preserving uniformity in the value of metallic money, and of preventing such contraction of the volume of money as would produce financial disaster. In "Some Aspects of Democracy in England," A. V. Dicey makes clear to the American reader how it is that, while all the forms of monarchy and aristocracy persist in Britain, the democracy, or, in other words, public opinion, absolutely controls the action of the government. Under the title of "Co-operative Distribution," Dr. R. Heber Newton gives an instructive historical sketch of the rise, progress, and fluctuations of co-operative merchandizing in the United States during the past fifty years. Prof. W. Boyd Dawkins writes of "Early Man in America," whose mode of life and whose implements appear to have been identical with those of the races that contemporaneously inhabited the Mediterranean countries, the Nile basin, and the tropical forests of India. The possibility of "Astronomical Collisions," whether of the fixed stars with one another, or of comets with the sun, the earth, or the other planets, is considered by Prof. C. A. Young. Moncure D. Conway discourses entertainingly upon the "Saint Patrick Myth." Van Buren Denslow, in an article on "Board of Trade Morality," makes a vigorous defence of the practices of the Corn Exchange, and, in particular, replies to the strictures of Mr. Henry D. Lloyd, contained in the *Review* for August. Frederic Harrison contributes an article on "Histories of the French Revolution." Finally, Rev. E. E. Hale presents an inventory of the volume and distribution of "Social Forces in the United States."

THE *Popular Science Monthly* for October abundantly sustains the high character of this publication. The opening article, on "Matter Living and Not Living," by Paul R. Shepman, presents the state of thought in regard to the nature of life. Dr. Bayard then takes a hand in the conflicts of the medical schools, to show that "Homœopathy" is a "Science." Dr. Abraham Jacobi has an elaborate and most interesting article on "The Historical Development of Modern Nursing." "Clothing and the Atmosphere," by Radau; "The Chemistry of Cookery," by Prof. Williams; and "The Alcohol Habit," by Dr. Oswald, in his series on "The Remedies of Nature,"—are papers of great practical worth. Those of more purely scientific interest are "Cyclones and Tornadoes," "The Colors of Flowers," "Vegetating Animals," "How the Earth was Peopled," "The Liver-fluke in Sheep," "The Savings of Science," etc. There are a portrait and biographical sketch of the celebrated hygienist of Munich, Dr. Max von Pettenkofer, and a large mass of criticism and miscellaneous information in the editorial departments.

THE *Atlantic* is the first of the October monthlies to come to hand. Prof. Galton's researches in regard to the facts of heredity furnish Henry W. Holland with the text for an excellent article entitled "Heredity." Elizabeth Robins' study of "Mænadism in Religion" is full of interest and suggestion. William Chauncy Langdon gives the first of a series of "Recollections of Rome during the Italian Revolution." In view of the recent disaster in Java and Ischia, Horace Warner's "Volcano Studies" will be read with interest. William S. Liscomb has an article on "The Mutilation of Ancient Texts." One of the most noteworthy features of this number is an essay from the unpublished manuscripts of Emerson, entitled "Historic Notes of Life and Letters in Massachusetts." Henry James' "En Province" furnishes pleasant reading. And, besides the serials of Messrs. Crawford and Lathrop, there are three short stories and several poems by good writers.

THE *Unitarian Review* for September is a good number. The opening and longest article is on "Christian Affirmations," by Rev. Henry Wilder Foote. Rev. R. P. Stebbins replies negatively to the question "Did Ezra write or amend any portion of the Pentateuch?" "The Pivotal Point in the Issue between Unitarianism and Orthodoxy" is the title of an article by Rev. W. H. Pierson. "Milton and the Commonwealth," by Rev. J. H. Allen, is a vigorous and interesting sketch of the great poet. Rev. James T. Bixby treats of "Priesthoods and Great Masters." The "Editors' Note-Book" is mainly devoted to reminiscences of various ministers. "Things at Home and Abroad" is more than usually bright and interesting.

PERSONAL ITEMS.

PERE HYACINTHE will leave Paris for America, September 27, on a lecture tour.

ROSA BONHEUR is sixty-one years old, and has excellent health. She is an incessant worker.

SOJOURNER TRUTH is still living and in good health at the age of one hundred and eight. She makes her home with one of her daughters in Battle Creek, Mich.

MICHIGAN UNIVERSITY, at the late Commencement, conferred the degree of Ph.D. upon Prof. Amos Emerson Dolbear of Tufts College, inventor of the Dolbear telephone system.

IT is rumored that Capt. Scott-Siddons, whose only claim to reputation was in the fact of his being the husband of the well-known Mary Scott-Siddons, is in an Australian mad-house.

A MONUMENT is to be erected to the memory of Mr. Francis Scott Key, author of "The Star Spangled Banner." He was buried in the cemetery at Frederick, Md.; but his grave has hitherto been strangely neglected.

MISS LYDIA POET, having gone through a regular examination, has been admitted as a lawyer to the bar of Torino, Italy, with eight votes against four. After her admission to the bar, two members of the council (Mr. Spantigati, M.P., and Mr. Chiaves) resigned.

THE trustees of Plymouth Congregational Church in San Francisco agreed to pay Rev. H. W. Beecher $2,400 for his four lectures in that city. Judging by the thin audiences at the first two lectures, the probabilities are that the trustees will lose money. Mr. Beecher is not popular there. His former utterances on the Chinese question alienated the sympathies of the people of the Pacific coast from him; and, in an interview on the same subject, he expressed opinions which will tend to increase his unpopularity. He says that the treatment which the Chinese have received on the coast is shameful and ridiculous, while all the rest of the world is adopting a most liberal and advanced course in the matter of the freedom of persons to go and come without restraint. "Here," he says, "is a little strip of the Western country insisting on a narrow, selfish policy of exclusion, which policy China itself long since abandoned."

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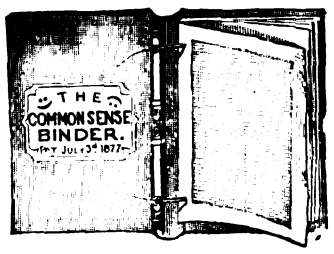
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THE BIG CLOCK IN FRONT OF OUR DINING ROOMS.

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THE INDEX

LIGHT, LIBERTY, RIGHT.

Vol. XV., Old Series.—No. 718.
Vol. IV., New Series.—No. 13.

BOSTON, MASS., THURSDAY, SEPTEMBER 27, 1883.

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Single Copies Seven Cents.

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CURRENT TOPICS.

The Andover *Review*, which is to be the mouthpiece of "progressive Orthodoxy," is to make its first appearance in December.

A despatch to the Boston *Herald* of the 25th says, "The charge of Sabbath-breaking against Mr. D. M. Houser, president of the Globe-Democrat Publishing Company, was dismissed to-day, which action of the court secures the newspaper future immunity from the pains and penalty of the Sunday law."

At the recent Free-thinkers' Congress at Amsterdam, Dr. Louis Büchner spoke in favor of the political and social equality of men and women. Resolutions were adopted condemning in impassioned language the persecution of the Jews, and inviting all free thinkers to unite in opposition to persecution for matters of belief. A motion prevailed to contribute to the fund for the erection of a memorial to Giordano Bruno. The next Congress will be held at Brussels.

The Philadelphia correspondent of the *Commonwealth*, in a letter to that paper, says: "There has been a good word said by Mr. Lex, of the Board of Public Trusts, against the habit of injecting stupid, young, unordained Christian speakers into the Girard College chapel on Sundays. If the bequest of Girard had been well adhered to, neither stupid nor bright preaching would be perpetrated. A plighted faith has been shamelessly broken in the whole matter of the erection of a chapel."

The *Radical Review*, in a paragraph mentioning the adoption at a meeting of Milwaukee Liberals of the resolution "that the mass of Liberals of Milwaukee disclaim all responsibility of the National Liberal League about to meet in this city," remarks: "We agree with the Milwaukee Liberals that the League acted both unwisely and unjustly in committing itself unqualifiedly for repeal, inasmuch as the question is too much a matter of opinion and a side issue without organic connection with the main objects of the League, and as it excludes from membership a great many most excellent men and women."

Prof. Henry M. Parkhurst, in the New York *Herald*, says of the Brooks comet of 1812 that it "will be likely to be visible to the naked eye, with a short tail, for a few weeks about Christmas time. The course of this comet through the heavens will be as follows: It is now very near Eta Draconis, and has reached the limit of its westerly motion. It will move slowly toward the South, curving toward the East, toward the head of Draco, through which it will pass during the forepart of November. By that time, it will be easily visible in a small telescope. Thence, passing south-easterly, it will be north of Lyra early in December. From December 12 to the 22d, it will be passing along the arms of the cross in Cygnus. In January it will enter Pegasus, and before the end of January it will finally sink below our horizon in the tail of Cetus. Its greatest brilliancy will be early in January. During its whole course, it will be visible in the evening,—first in the north-west, at about the elevation of the pole star, gradually sinking toward the horizon as it moves southward, and finally sinking below the south-western horizon."

At the Republican Convention held in this city last week, the prayer was to the Father "in the name of the Son on whose shoulders rests the government of the world." But, if the government of the world rests upon the shoulders of the Son, why appeal to the Father in a case in which the assistance is asked for only in a political campaign in a State which forms but a small part of the world? So far as the influence of prayer may go to determine the election, we suspect the advantage will be with Gov. Butler, owing to his unimpeachable orthodoxy, rare piety, and exuberant zeal for evangelical Christianity, as shown by his speeches and proclamations. Reports of the proceedings of the Democratic Convention held at Springfield this week may show the prayers for Gov. Butler and his party to have been, under his shrewd management, somewhat politic and strategical, making no invidious distinction between the Father and the Son, but recognizing them both as possessing undelegated and equal powers. But, if our audacious Governor believes that the government of the world rests upon the shoulders of the Son, and it shall appear to him that the Son is against him in this campaign, pious as he is known to be, he will probably propose and work for the removal of the Son from office, and declare his willingness to take the world under his own personal management.

The first memorial perhaps erected by white men to an Indian in this country was unveiled in the North Burying Ground, Providence, R.I., last Sunday, in the presence of nearly a thousand people. The monument is to the memory of Canonicus, one of the most distinguished of the Indian sachems, a friend of Roger Williams, after he had been cast out by his own race for advocating the principles of religious freedom, and of the infant colony of Rhode Island, when it was threatened with destruction by the savages who lived in wigwams along the banks of the Narragansett Bay. The ceremonies were performed under the direction of the Rhode Island Historical Society. Ex-Governor Elisha Dyer, who presided, made the opening address, and among other things said: "We transfer to his Honor the Mayor, as the representative of the city of Providence, the care and custody of this memorial 'rock,' which, like him whose memory it commemorates, is, as both were, from nature's God, without the impress of man's agency. When in his official capacity he addresses our people, but more especially our children, he will tell them how good and true was Canonicus to the father of our State in his dreary solitude and exile, and say to them that, if there had been no Canonicus, the light of Rhode Island's history, through Roger Williams, might never have cast its bright and cheering rays upon a then half-enlightened age. In all that Rhode Island is or may be, the key note was, 'What cheer, Netop, what cheer?'"

We copy from the New York *Independent* the following notice, which will be of interest to many of our subscribers: "All surviving abolitionists (and the relatives of those not now living) are urged to attend the celebration whereby the New York Abolition Reunion will observe, on October 2 next, the fiftieth anniversary of the beginning of organized anti-slavery work in the metropolis,—the formation of the City Anti-slavery Society in 1833,—and of the great riot which was raised in the vain hope to check it. Each is also requested to make this celebration known to every other abolitionist whose address or residence is known, and to see that he or she attends, if possible; to give as wide publicity as practicable to the fact that the celebration will be held; and to forward to 55 Liberty Street, New York, at once, all attainable post-office addresses of abolitionists, that invitations may reach all. . . . The only person known to be living who took part in that small but terrible organization fifty years ago is the venerable Elizur Wright, now of Boston. His presence, though not quite certain, is looked for next month. Others who will attend are John Jay, Henry B. Stanton, Oliver Johnson, Sidney Howard Gay, Mrs. Dr. Lozier, and Robert Purvis. A paper by Clarence W. Bowen, grandson of Lewis Tappan, on the anti-slavery labors of Arthur and Lewis Tappan, will be a feature. Albert O. Willcox will give reminiscences of the struggle; and it is hoped that Mr. Gay, who was for some years President of the City Society, will be able to give an account of the fugitive slaves whom he helped to pass through here on their way to Canada. The gathering is to begin at 2 P.M., to enable the Old Guard who cannot now go out in the evening, or who live out of town, full opportunity to attend. The first hour will be a social gathering, and about three o'clock the proceedings will commence. The evening meeting will begin at 7.30, and last about three hours."

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STOLEN GOODS AND NOT RECEIVABLE.

Last week's issue of *The Index* contained, without other comment than a remark on its age, the parody on the evolution theory which somebody, several years ago, put into the form of a creed, and which the Boston *Herald* recently printed as a special telegraphic despatch from Baltimore. News must be scarce, when it is thought worth while to receive such a joke over the wires and print it in a metropolitan newspaper. The *Herald's* Baltimore reporter is "smart," of course. He got this quite lengthy despatch in ahead of all other competitors,—at least for this year. But we fear he may have been taken in by the Baltimore "sceptic" to whom he attributes the joke. Since he also calls the "sceptic" a "German impostor,"—whatever that may imply,—he should have been on his guard against accepting him so confidently as the author of the "creed" in question. The reporter offers the opinion that the "creed" would be well adapted as a ritual for an agnostic congregation and for the Free Religious Association, wherein he also shows that he is not well posted.

With regard to the alleged adaptation of this parody to the agnostic mood of mind, we have here nothing special to say. Doubtless, an agnostic might enjoy such an *extravaganza*, without admitting that it exactly hit him. But, with regard to its application to the Free Religious Association, the reporter is entirely off the track. And, since a leading Boston journal has thought its reporter's opinion on this point of sufficient importance to print, it is, perhaps, worth while to take the occasion to say again, what has been said over and over again for many years, that the Free Religious Association is a body without any creed whatever. It no more holds the creed of agnosticism than it holds the creed of Calvinism. Some of its members may, individually, be agnostics; but as many or more of them would certainly not take that name as representing their views. Not a few of them are connected with religious denominations, and hold, it may be presumed, the views of their respective denominations, and hence are of different creeds. No inconsiderable portion of them have come to their present position through the transcendental movement, and are still intuitionalists; while others believe that science is gradually preparing the way for formulating a valid system even of religious beliefs. Some of them are Christians, and others decline that name. Some of them are ex-Jews, and some would call themselves Jews without the *ex*. Theists, pantheists, and perhaps atheists, or those who might so designate themselves, have their representatives in the Association. It is evident that a body so constituted cannot have any common creed; and it would be just as inaccurate and just as impossible to affix upon them an agnostic creed as any other. Individually, they may hold convictions on religious questions which they deem it important to urge; but, as an organization, they subscribe their names to no form of belief or of non-belief. So far, then, as the Free Religious Association is concerned, the stolen or, at least, second-hand goods, in which the *Herald* reporter has been dealing, are in any case not receivable.

If it be asked how such a body can have any coherence, the reply is ready: It is united, not by dogmas, but by certain objects and principles. First of all, it proclaims practical morality, or public and private righteousness, as paramount over all theological dogmas. Secondly, it affirms that there may be a fellowship in spirit and aim, or a working together for personal and social welfare, among those who hold different views of theology. Thirdly, it declares that the scientific method of investigation should be applied to the religious nature and history of mankind, as to all other departments of man's historical development, to the end of eliciting perfect truth. And finally, in order to put the principle of individual liberty of inquiry and opinion beyond the possibility of a question, it cordially invites to membership all who assent to these objects and aims, and distinctly asserts that its membership shall be limited by no religious name, nor by any speculative opinions or beliefs whatever. This statement of principles and objects, which is taken with only slight verbal expansion from the constitution of the Free Religious Association, should surely be intelligible to the American mind; and for an association so organized there are abundant room and work in American communities.

These principles and objects, indeed, are slowly coming to the front in the religious world, and are beginning to shape the policy of influential churches and denominations. The power of ancient dogmas (however well defined in the formulas of creeds) to regenerate mankind is falling under suspicion. The efficacy of rational efforts applied directly to eradicating the ills of mankind and the conditions out of which the evils spring is already beginning to be felt among common-sense people as a tangible reality. When such practical objects as these shall have become paramount in religious bodies, speculative discussions and creed-makings will cease to divide people. Even the churches will by and by discover that creeds are not necessary for promoting truth in any of its forms. They are, in fact, and always have been, a mischievous obstacle to its progress. The office which they serve is to maintain dogmatic assumptions in authority in the place of truth. But, when the real verities come, in religion as elsewhere, this office is vacated, and seen to be useless as well as harmful. No scientific association thinks it necessary to decree that Harvey's theory of the blood is true, or that the earth moves round the sun. So, when the eternal verities of mental and moral science are discovered, there is no need of a decree from church or synod, that they be believed. Truth has its own methods for permanently enforcing itself upon the human intellect, and the church creed is not one of them.

WM. J. POTTER.

SWEDISH LIBERAL PUBLICATIONS.

In the essay on "Viktor Rydberg on Liberal Thought in Sweden," printed in *The Index* for August 2, I gave some account of those representatives of independent thought and rational faith in Sweden, known as the society of Truth-Seekers, and of their organ, the *Truth-Seeker*, or, as it is called in the Swedish language, *Sanningsökaren*, a monthly magazine published in Stockholm by Victor Pfeiff, now in the seventh year of its existence. The double number, 4–5, of the *Truth-Seeker* for the present year lies before me at present, and brings with it the thought that a summary of its contents will serve to give an idea of the general character of this fearless little periodical that, in its search for truth, seeks to promote the interests of true progress, to investigate all the agitations of the spirit of the age, to hold fast to what seems good and protest against the evil, to endeavor to unite the most exalted ideal with the practical needs of every-day life, to pave the way for perfect freedom in politics and religion for men and for women.

The first article in the number under consideration is a concise and wonderfully clear exposition of the Hegelian philosophy, with the causes of its origin and wide-spread influence. To thinkers, who had been oppressed by the contemplation of an ideal past and future represented as far purer and better than the present could possibly be, there was an inexpressible charm in Hegel's theory that what actually existed was that alone which ought to exist, and that in the reality about us was mirrored the essence of that divine thought, a spark of which was implanted in every human breast, and which was the controlling power in a universe whose every part was essential to the harmony of the whole. In short, as the writer, who simply signs himself "L. H. Aa.," plainly shows, Hegel satisfied a profound need of his time, and this was the secret of his power. Misty as Hegel's teachings may appear, absolutely absurd as they seemed to John Stuart Mill, they certainly paved the way for enlarged views of life and practical dealings with the problems of existence, and thus were a preparation for the work of a Mill and a Spencer.

The *Truth-Seeker* rarely fails to contain some translation from the columns of *The Index*, and next in order comes the valuable essay by R. C. Adams on "Human Religion." It is admirably translated, and displays that fine appreciation of the thought of the original that has characterized all previous translations. This is followed by a word from Denmark, in two articles, from the pen of Fredrik Bajer, that celebrated Danish statesman who is so ardent a Republican that he does not hesitate to predict the speedy blending of the Scandinavian countries into the "United States of the North," so true a liberal that he makes it his life-work to hasten the reign of freedom in every sense of the word. The first heading is "Responsibility." Who has reponsibility? For what? Toward whom? Mr. Bajer asks. Exhaustive answers to these questions would fill folios, he tells the reader; and so he confines himself to a few indications. There is no responsibility without power, no power without responsibility. They attract each other as do the electric poles. Any unnatural, violent separation of the two leads to certain revolution. The new-born infant and the helpless invalid alone being without power are free from responsibility. The prime duty of education is to foster a sense of responsibility in every child, to regulate public affairs in such a way that he who holds the greatest power is made to feel the greatest responsibility is the main duty of the legislator. In the high song of Odin, the Hávamál of the Elder Edda, we are told that property dies, kindred die, soon we ourselves shall die, but the fair fame never dies of him who has earned it (see R. B. Anderson's *Norse Mythology*, p. 143), and also that a judgment on one dead never dies. These sayings Mr. Bajer applies in showing how judgment must inevitably fall on a dead king who has been declared free from responsibility during his lifetime on the plea "a king can do no wrong." But for what are we responsible? For our time, our riches, our talents, our knowledge, our words, —in short, for everything with which we can exercise influence. To whom? To God, to ourselves, to our neighbors; and thus we are led to the close relationship between charity, or love of humanity, and responsibility, neither of which can possibly exist without the other: the first attracts us, the last compels us, to do good. In fact, these twin brothers are the guardian angels of mankind,—the one appealing to our emotions, the other to our understanding, the torch of charity warms, that of responsibility sheds light. Nearly akin to Mr. Bajer's first article is his second, on "Politics and Religion," called forth by the wise utterance of Victor Pfeiff, editor of the *Truth-Seeker*, that the politics of a country prove whether its religion be a healthy or an unhealthy one. A magazine

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devoted to the interests of true, rational religion cannot exclude politics from its pages. To be sure, a religion based on superstition can be kept apart from the practical affairs of every-day life; but a religion whose key-note is "Love one another," not merely because it is written in the Bible, but because it is divinely implanted in the human breast, must pervade every province of life. The bond of union, then, between politics and religion, is love. Every political movement not actuated by this leads backward instead of forward; and, if we would estimate the worth of any political movement, we need only ask if it be dictated by love or hatred. The word in the Danish language signifying peace is derived from an old Norse root that means love. Wherever there is true love there must be peace: all disputes between nations must be settled by arbitration, which would eventually lead to a universal republic. Such is the thought of Fredrik Bajer.

Then come two fantasies by Saxon, a frequent contributor, one based on the evils of marriage without love, one entitled "Harmony," and intended to show that the harmonious blending of understanding and knowledge is essential to the well-being of the rational faith. Saxon writes extremely poetic prose. "The Significance of Evolution for Monotheism," written by Isidor Flodström, also a frequent contributor to the *Truth-Seeker*, is the next article, and in it great stress is laid on the enlarged views of a God, a great First Cause. The mind must gain that has learned to consider the development of life in its ever-growing complexity and the moral law that is interwoven with the human existence. Before the creation was understood in its full grandeur and dignity, before it was known that everything in this world was relative and that every phenomenon was but a link in the great chain of events, uneducated man looked for a special creator, as well as a special act of creation for each phenomenon; but, now, the views of mankind have become enlarged, until it seems as natural for the enlightened human being of the nineteenth century to give up the old exploded theory of man's creation as it has been to put aside the notion of the creation of the world in six literal days.

An able account follows, of a proposition that was brought forward in the Norwegian Storthing, or parliament, last spring, to accord increased privileges to the dissenters from the Church of State. According to the now prevailing law, a marriage between dissenters, who decline the services of a Lutheran or authorized priest, is only legal when a notary public officiates at the ceremony. The proposed law would legalize marriages performed by dissenting ministers, or heads of religious societies. It would relieve dissenters from the present obligation to report every marriage, birth, or death to the priest of the Church of State, would render them eligible to all public offices and all positions in schools or colleges, except such as are connected with religious teachings, and would remove compulsory training, in the doctrines of the State Church, from the children of dissenters. One member suggested granting these privileges to Christian dissenters alone; while there was one who courageously maintained that the said privileges were the due of all good citizens, whatever their faith might be. The bill fell through, sixty-three votes being cast against it to fifty in its favor (one member was absent); but, as the writer says, it will be brought up again, for the day has come when the defenders of religious oppression more and more fear the light, when many have courage to speak noble words in behalf of liberty. The time is near at hand when the rights of the individual shall be recognized, when freedom of conscience, freedom of thought, freedom of speech, and tolerance shall be the "four foundation pillars of the earth." The concluding article reports a series of papers on the free thinkers of the day, that has been running through a prominent church publication, and whose main object is to misrepresent the position and actions of the Truth-Seekers and other independent thinkers. In addition to many misstatements, the theologically logical conclusion is drawn by the writer of these papers that, as all atheists are free thinkers, so all free thinkers must be atheists.

Among American Scandinavian periodicals, we find *Upplysningeno Tidehvarf*, the *Age of Enlightenment*, a Swedish weekly published in Grove City, Minn., and devoted to the culture of free thought, the investigation of the religious systems of our times, and the discussion of religious and social questions in general. One of the most interesting editorials in the issue at hand is on the antichrist, giving a review of the different traditions that have been afloat in the world on this theme, and calling upon the reader to admit that whoever comprehends what the religion of Jesus is (a religion of love), and what the religion of the Church has been (a power that in the name of love upholds egotism), can scarce doubt that the Church itself has been the true antichrist. The great movement among the Scandinavians in the direction of breaking the bonds of ecclesiastic tyranny is the noble mission of the poet preacher, Kristofer Janson, of which more later.

From Chicago comes a journal in the Bohemian language, unfortunatel. an unknown tongue to me. Through a kindly Catholic priest, I learn that its name, *Duch Casu*, means The Spirit of the Times. There is passing through its columns a translation of the Life of Christ, by Strauss; and, judging from the headings and general appearance, the editors present to their readers many other good things. Finding that the paper was devoted to the interests of free thought, the worthy priest naturally enough declared it to be no religious journal, yet to me, just as naturally, it seems to be one of the encouraging signs of the times. Each new indication of the growth of the world's thought should be hailed with joy by every friend of enlightenment and progress.

AUBER FORESTIER.

ASGARD, MADISON, WIS., Sept. 12, 1883.

ETHICS OF THE SOIL.

If control of fire be the seal of supremacy over the brute beast, agriculture is that of the progressive over the brutal man. No other tenure holds upon the soil. Those who evade its duties cannot share its rights.

The Turk has been reproached as a conquering robber only camped in Europe. What are we? Let conquest slide. Between the white man and the red man lies not the great issue? To the soil, all men are responsible. It is the crime of the *skinner* that nature will punish beyond the third or the fourth generation of atheist farmers.

Amid the floating population of a thousand arts, whose flaunting banners scientists upbear, while political economy sings the pæans of luxury triumphant, of wealth feeding poverty by the manufacture of gewgaws, stands rooted in the soil the peasant proprietor, the yeoman, or his ghost, rising from the past at the clarion voice of revolutions. Wise legislation protects against the shiftlessness of individuals the family homestead.

Limited to the basis of decent subsistence by personal industry, but strong within such limitation, let the *wave note* dash powerless against this rock. Let no title of purchase, no territorial grant, hold against the indefeasible right of the laborer to the soil his own hands till. If he work ignorantly, wastefully, enlighten him or his children by the practical education of farm schools. If his parcellary industry cannot cope with obstacles, such as morasses or deserts oppose to his efforts, send engineers to his aid, and teach him the disciplines of associative effort. Let the industrial army recruit its ranks among the deserters, the young men seduced from their paternal farms by the lottery prizes of shopkeeping.

America is going to the devil, just because the shop is devouring the farm. In our more enterprising North, it is chiefly of talent that commerce despoils agriculture. In the victimized South, not content with the Minotaur's tribute, commerce fishes for the farm itself, baiting her hook with coffee bags, bacon, and calicoes, or dipping it up in the net of her mortgages.* Whether incapacity or extravagance lie at the root of this evil, can we rationally ask *law* to protect those who will not protect themselves? Is it not better that landed property should change hands from those who are less able than those who are more able to profit by it? But such is not the case. The merchant keeps his capital and talent for his traffic: he substitutes for the ousted proprietor only some wretched tenant. No mawkish sensibility, nor even tenderness for undeserved mishap, is here in question. Let the individual suffer for his faults, let his family partake the fatalities of misery, but let them *not forfeit the means of redemption.* No wrong to the merchant can accrue from the absolute inalienability of small farms. Let him either take his liens on other values or suspend treacherous credits. For genuine love of the soil, source of agricultural virtues, proprietorship is the *sine qua non.* The extension of the sense of *personality* into the results of skilled labor on one's homestead is the *primum mobile* of patriotism, the *ultima ratio* of social worth, the nuclear cell of State organisms. Deprived of this egoist substratum, the superstructures of altruist morality tumble into ruins about us. The love of the neighbor is trampled beneath the lust of the dollar in the struggle for existence, and the fittest who survive are the usurers.

The principle of *homestead exemption* has been grafted upon our legislation, but it lacks the vitality of seedling trees.

It does not enforce honesty toward the soil, and it complicates the relations between farmer and merchant, without effectively protecting anybody.

The inalienable homestead is no communistic agrarianism: it is but the policy of protecting the industrious and thrifty members of a family in *self-support.*

If their *chief* offend against the legalized morals of property, let legislation devise ways and means of vindicating them and of punishing him, without breaking up his family and burdening society with its wrecks, thus recruiting for the regiments of paupers, thieves, and prostitutes.

The areas of reservation necessary to a rational economy vary with soils and sites in a ratio greater than one hundred to one. They are generally too large under our present legislation to oppose adequate restrictions against *skinning the soil.* The same family, which, if confined to ten acres of arable land, will improve this, stop the wash by banks and ditches, and restore its fertility

* The usual rate of credit extended from merchants to farmers in Northern Alabama, where my farm lies, is twenty-five one hundredths per annum. Much trade is carried on thus by mortgages. In this city of Columbus, the terms are still harder on factory operatives, whose pay, in default of competition, is very low. The factory affords all supplies, and has a banking institution which loans money at twenty per cent. per month. Quite recently, a laborer who had a month's pay due him within a few days was obliged to borrow from his employers at this rate, in order to bury his child decently.

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by manurial values, will recklessly skin and deteriorate, field by field, the soil of one hundred and fifty or of eighty or even of forty acres. The inalienable minimum should then be much smaller, while contiguous reserves may meet the wants of children over twelve years old, as soon as they have creditably passed examination before a board of agricultural censors, and can show results of independent culture on one acre. Similar tests, upon a larger scale, should measure the capacity of purchasers who, at first only renting land from the State or large proprietors, should be held to give a good account of their management to the agricultural board of censors before they are permitted to purchase. On the other hand, our actual system is vitiated by the *wave note*. There really is no inalienable property in land.

It is well that the wife's consent must be obtained to validate a mortgage; but this is too easily obtained, whether by the husband's authority or by the wife's thriftlessness. Besides, her opposition breeds domestic troubles. Even the consent of all the family would fail to substantiate the policy of alienation. In particular cases, such questions may be submitted to local arbitration, and sales or exchanges of homesteads be permitted by a county court or by the local land office, with sanction of the governor, after time has elapsed sufficient for all objections to be heard, on the part of either family,—sellers or buyers. Inalienable property in the soil, limited in its personal claims by the *needs*, in its social allowance by the *means*, of its cultivation, conciliates the democratic with the aristocratic principle.

The farmer or gardener is the pivot of a thousand subordinate factors in the animal, the plant, and the inorganic series.

This garden or field displays the order of privilege. Domestication with culture is the domain of the elect few, among plants and animals, retrenched within the last outstanding bulwarks of the feudal epoch. All constituted governments are more or less parasitic and rapacious. We cannot help that, and must pay tribute to them. Republics, like the custom-house, are but cunning devices by which labor is induced to lie quiet, while fanned by the wings of its vampires. But, if government land offices are, in one point of view, an abusive means of collecting internal revenue, the lion's share of which they devour, they are necessary as distributive agents and checks on individual rapacity. They may be competent appraisers; and a boundary may be fixed to their discretion by raising the tax on every area beyond the local minimum,—say of five acres,—not only by the addition of so much per acre, but by a ratio corresponding to the enlargement of landed estates. So that, if five acres pay a tax of fifty cents, ten acres may pay $2, twenty acres $10, forty acres $40, etc. Such ratios should increase more unequally in fertile soils, near markets, etc., up to the point when the tax would be practically inhibitory to cumulative purchase by absorbing the profits of labor. The title of certain governments to certain tracts of land is a matter of fact; and, as governments are men just as selfish as others, they are not likely to renounce this source of revenue. But, as they are wasteful, they are poor, and ready to sell at low prices, seldom endeavoring to cultivate, even by tenants. The State is invested with inhibitory power against speculation in lands; but public opinion only can compel to its exercise, and such public opinion is an active force only when thoroughly in earnest and inspired with a virtuous indignation. Already, a tremendous railroad landed aristocracy has been created by governmental favoritism, and financial feudalism in America is dancing a *chassez croisez* with the democratic spirit in Europe, beginning with Great Britain. A government that is fit to be trusted in anything is fit to decide and to enforce its decision through local officers about the areas of land in different sections which may properly be allowed to individual or corporative ownership. A machine so cumbrous as the United States government has for its supreme reason of existence, real or *illusory*, that of keeping peace among the States and of preventing foreign invasion by armed force. While actually granting away immense tracts to despotic corporations and encouraging Indians to indolence, diversified with murder of beasts and oppression of squaws, it has at least declared theoretically against speculation in land, and proclaimed, with its forcible feebleness, honest intentions.

The ethical point now most urgent is to compel, by the adjustment of taxes, speculating land owners to sell, at United States prices, to real settlers all estates exceeding in area the verdict of the local land office for each region or site. No more, on this subject than on others, can legislation rise above the level of moral sentiment or intelligent interest in the legislators and their functionaries, based upon average public opinion. We cannot lift ourselves up by our own ears.

While intimately persuaded of the desirability of inaugurating a more stable *régime* in the tenure of land, I am perfectly aware that a healthier public opinion on this point remains to be created, and that a candidate sailing under the banner of the inalienable homestead would have little chance of success in the South. In the more enlightened and refined sphere of other States, its chances may be better; and, somewhere, such ideas ought to seek their publication and initiative.

M. E. LAZARUS, M.D.

CHARLES H. CODMAN.

Charles H. Codman, one of the Executive Committee of the Free Religious Association, died in Boston the 18th inst., from the effects of inhaling the fumes of nitric acid the preceding day.

It is with an inexpressible sadness of heart that I make the above announcement to the members and friends of the Association. In all its history, I may safely say, it never enlisted the approval of a man who more thoroughly embodied its highest ideal of the religious life than he. Broad in his mental grasp, he saw that, outside as well as inside Christianity, the Eternal had never been without a witness among men. Strong in his affectional nature, his sympathies went out to every form of sorrow and suffering. Intensely practical in all his ways, he always saw the thing needing to be done, and did it.

Crushed as are those of us nearest him by the terrible suddenness of this affliction, which came like a lightning stroke from a clear sky, we are not less overwhelmed by a sense of the public loss. He was not a noisy man; but, somehow, he always carried on his shoulders more than his share of the world's work. I could personally testify, if indeed it were not presumptuous to think testimony needed, to this fact, which he would be the last to admit, but which so many knew.

He was the advocate of temperance, actually giving one hand to the fallen, while with the other he cast a ballot to remove the immediate cause of his fall. On one occasion, he left some friends upon the street quite abruptly to go with a woman who had turned to him a pleading face. In explaining it afterward, he said, in a modest, matter-of-fact way, he followed her into a grog-shop where her husband, whose weakness he understood, was in danger, took him to the cars and accompanied him home. This was only one little incident in a life full of such service. He was the advocate of greater purity in politics: some of us remember gratefully to-day that in years past we have stood side by side with him in struggles for caucus reform. He was so thoroughly in earnest in the woman suffrage movement that it seems as if one of its very pillars had fallen. No low thought of womankind ever entered his mind. No disability ever hung over rich or poor woman, which he did not feel as a thorn in his own flesh. Always to be depended on when the cause of equal educational, industrial, political rights irrespective of sex was in question, that is the verdict. And his support was such as but few ever give.

"His strength was as the strength of ten,
Because his heart is pure."

He cherished—oh, how deeply!—the dream which filled the atmosphere he breathed as a boy at Brook Farm. "Give us something on co-operation," he was always saying; and, when you had done it, his invariable greeting would be: "That was good, good! We must get such thoughts before the people." Sometimes, he would drop for a brief moment the other cares of a busy career, and write something himself. Many will remember his paper on the Brook Farm experience, which had a value he would never recognize. He was full of the spirit of the golden rule. He saw, as with prophetic eyes, the good time coming, when it should be applied to all human industry. And his whole heart was in the work of our Association. No one did more, either by council or by actual effort, to make our last festival a success than did he. He was a warm advocate of cultivating the social nature, he believed in festivals of radicals for that very reason, that so they might always represent that wholeness of life which was his own.

His friends will say, are saying universally to-day, We cannot think of a fault this man had. And yet there was nothing negative about him, as is so often the case with those of whom that can be said. He was positive, aggressive, always, but affirmatively, practically so. He was a man of entire integrity, true, honest, pure-minded in all his ways.

The tears come unbidden as I write, and I feel how inadequate are all my poor words. This dear friend and co-worker has passed from mortal vision to the unseen world. We still tarry to continue the tasks which were so near his heart. His voice will no longer cheer us, his hand no longer grasp ours, but the memory of such a life of unostentatious holiness will always be an inspiration. May we prove ourselves worthy the blessing of such an example! F. A. H.

THE VATICAN LIBRARY THROWN OPEN.

The sealed doors of the Vatican Library are to be thrown open at last to students of all sects, and great is the rejoicing among scholars thereat. The apparently learned editor of the New York *Sun*, who long since shook the dust of Rome and Geneva from his feet and now revels in the dreams of Swedenborg, thinks that it will have the effect of causing a large part of the world's history to be rewritten, including, of course, church history, and says also, "It is evidently the conviction of Leo XIII. that the Catholic Church has nothing to fear," etc.

To Swedenborg, Rome was very Babylon indeed; and, in his *Apocalypsis Revelata*, he proves it, as well as it can be proved, with most wonderful ingenuity. It is difficult to conceive of a modern disciple free from suspicion of a hidden motive, or that Rome could possibly have any other than that of perpetuating itself, and in a laudatory column

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imputing the most generous and noble impulses and "an enlightened and courageous spirit." The *Sun* is nothing, if not theological; and, as a former editorial wound up with the startling assertion, "The paternal theory must now be abandoned," I judge there must be diversity of council in the *Sun* office, or its theological head is "all at sea." He is no doubt aware how little really accurate ecclesiastical knowledge we have of that most interesting of all periods, the first two centuries of the Christian era, and also how slight is the proof of the existence of our canonical Gospels before the last quarter of the second century.

Besides the canonical and apocryphal books now extant, there are sixty-eight books mentioned by Christian Fathers of the first four centuries, which are not now known to be in existence. The Councils that accepted our four Gospels and seventeen Epistles, and made what we call the New Testament, rejected more than fifty other Gospels and more than one hundred other Epistles. More than fifty other books, written by more than twenty noted persons in the second century, which would have thrown a flood of light upon that period and upon our New Testament, have *mysteriously disappeared* (*vide* Westbrook *et al.*).

Now, in view of the fact that Jesuitical influence is at present dominant at the Vatican, is it at all likely, is it at all probable, that any documents related to the history of the early Church—if any such there are—or any derogatory to the Roman Church and its pretensions will be allowed to see the light? Is the Jesuit of to-day an improvement on his ancestor? Does not the end with him still justify the means? Is there a reformed *Societas Jesu*? Since when, and what a wondrous evolution that would be! With what great interest an infidel world will await developments, and wish, perhaps, that a Garibaldi had ere this forced the doors.

J. F. M.

EDITORIAL NOTES.

ALL associations or individuals desiring to arrange for lectures by B. F. Underwood the coming winter are requested to address him at an early date, the earlier the better, to enable him to plan his route systematically.

R. C. ADAMS writes: "I am much pleased with Mrs. Underwood's article on Novels. It shows good judgment. I hope some novelist will soon do to Orthodoxy what Mrs. Stowe did to slavery. The best liberal romance I have read is Savage's *Bluffton*, but the great champion has not appeared yet."

THE *Unitarian Herald* of England quotes from this journal a portion of Mr. Towne's recent criticism of Darwinism, and concludes its comments thus: "That life is simply electrified oxygen is a hypothesis which would open up a great mystery in electricity or in oxygen, or in both. In fact, all the mystery would still remain."

WORK has been commenced in the building of a new and improved crematory at the University of Pennsylvania, Philadelphia. The furnace will be constructed of iron and fire-brick. The crematory chamber in which the body is placed will be six feet six inches in length in the clear, and two feet high by three feet in width. There will be a furnace at each end of the chamber. The opening to the chamber will be at one side, and the aperture where the body is put into the chamber will be protected by an iron sliding door weighing four hundred pounds. The flames from the furnace will pass over the body in opposite directions, and retreat underneath the crematory chamber into an escape flue. It will take six hours to consume a body into ashes.—*Religio-Philosophical Journal.*

MRS. SARAH K. BOLTON writes from Stockholm, to the *Congregationalist:* "I visited some of the banks where women act as cashiers and fill other responsible positions, a comparatively new field of labor. The officials told me that the women had fewer temptations than men, and for this reason were more honest. They were found to be quick, accurate, and faithful. I saw women going up steep ladders, each carrying two hods of mortar fastened to a frame on their shoulders. Asking why this was permitted, I was told that 'women work for thirty-seven cents a day, while men get sixty, and men have to leave often for a drop of brandy, while women do not.' The women come at six, make the mortar and bring the tools for the men to begin work at seven. The latter leave their work usually at seven in the evening, while the women work an hour later to put aside the tools and clean up after them."

ARE not the *Christian Statesman* and the *Christian Intelligencer* getting silly in their complaints about Sabbath-breaking? Here is the latest from the former journal: "The action of Chief Justice Waite and Lord Coleridge, Chief Justice of England, in desecration of the Sabbath, has been already noticed in these columns. The party went to Manhattan Beach, dined upon the piazza of the hotel, while English and American airs were played by Gilmore's band, and then returned to New York. The *Christian Intelligencer* justly says: 'This example will fill God-fearing hearts with regret and sorrow. The action of these gentlemen is the more pernicious because they are set for the maintenance of righteous laws, and are expected to be a mighty bulwark against the advance of practices morally injurious. The Sabbath desecrators at Coney Island have not often received such encouragement and justification.'"

MR. CHARLES D. B. MILLS, of Syracuse, N.Y., is open to engagements to lecture during the fall, and winter of 1883–84 on the following subjects: 1. "Characteristics that mark our own Age and Time"; 2. "The Law of Human Growth and Development"; 3. "Evolution in the Primitive Arts and Early Civilization"; 4. "The Effect which the Industrial Advances of the Present are to have upon Society"; 5. "The Impress of Past upon Present, as seen in the Survivals"; 6. "The Origin, Nature, and Effects of Mythology"; 7. "Our Nursery Tales, Saws, Proverbs, etc.,—their Origin and History"; 8. "The Function of Symbolism in Mythic Representations, Art, etc." Besides the above, he has lectures upon leading Representative Names of our Time,—Carlyle, Emerson, Tyndall, and others; also upon The Early Aryan Civilization,—Ancestral to Greek, Roman, and our own,—which he will give when desired. He will be pleased to make engagements with lyceums, clubs and schools.

THE following sentence is from Mr. Holyoake's paper, the *Present Day:* "Col. Ingersoll says what may be usefully repeated in England; namely, 'Every foolish and immodest thing should be expunged from the Bible.'" Col. Ingersoll has said many wise and witty things, but there is neither wit nor wisdom in the above; and we wonder that the sentence is approvingly quoted by so discriminating a man as Mr. Holyoake. Would he have "every foolish and immodest thing" expunged from the Greek and Roman authors, from the writings of Shakspere, Milton, Voltaire, Burns, and other great geniuses whose works are not free from offences to good taste? Is it not more sensible to have the works preserved as they appeared, even with the blemishes which help to explain their author's peculiarities as well as those of their age, than to have coarse or foolish passages expunged? Is it not better to cultivate a robust morality that will not be injured by a few lines or pages of foolish writing than to mutilate the great masterpieces of literature?

THAT most curious patron of missions, King Mtesa, of Uganda, is dead. He was one of the most religious of African monarchs. In his religious views, he was "everything by turns and nothing long." First, he was a worshipper of false gods. Then, some Protestant missionaries converted him. After a while, he drove them away, and became a Roman Catholic. Then, he took a whim to threaten to cut the Catholic missionaries' heads off. At one time, the Baptists had him; and, at another time, he was so near becoming a member of the Church of England that his decision hung on the answer to his application to Queen Victoria to be allowed to marry one of her daughters. Even though he offered to slay all his other wives if this application should be granted, Queen Victoria refused him. Then, he shut down on the English missionaries and drove them away. Among his other religious experiences was a short term of high enthusiasm in the Mohammedan faith. Some Arabs, who happened to journey through his dominions, found him a ready convert to their views. It is believed that this potentate died in the faith of his forefathers.—*New York Sun.*

A COURSE of twelve lectures will be given by Mr. James Kay Applebee at Parker Memorial, commencing Sunday evening, October 7, and continuing each week until completion. Course tickets at one dollar each can be obtained at Oliver Ditson & Co's., 451 Washington Street, and at the doors. The following is a list of the subjects and dates: "Charles Dickens as a Sentimentalist and Humorist," Oct. 7; "Shakspere's Merchant of Venice: A Sermon in Religious Courtesy and Charity," Oct. 14; "John Bunyan, Tinker and Teacher, Preacher and Pilgrim," Oct. 21; "Illustrations of Humbug and Humbugs, from the writings of Charles Dickens," Oct. 28; "Shakspere's Hamlet: A Drama of Destiny," Nov. 4; "John Wesley: The Man and his Work," Nov. 11; "Types of Womanhood: From the Writings of Charles Dickens," Nov. 18; "Shakspere's Othello: A Drama of Faith," Nov. 25; "Oliver Goldsmith: A Biographical and Literary Review," Dec. 2; "Thomas Hood, Poet and Punster," Dec. 9; "Shakspere's Macbeth: A Drama of Conscience," Dec. 16; "Types of Nature's Nobility; or, The Deeds of Unheroic People: From the Writings of Dickens," Dec. 23.

IN the Montreal *Gazette*, we find the following: "The Boston *Index* takes the *Christian Statesman* to task for its outcry against the existing custom of bathing on the Sabbath at the watering-places. According to the *Christian Statesman*, the authorities ought to put a ban on such Sabbath-breaking; and it adduces as an example proper to be followed the action of the established, free, and united Presbyterian congregations at Aberdeen, which prevented a joint memorial to the council of that place against the desecration of the Sabbath by bathing in the Dee. In the memorial, the practice was described as 'highly offensive and detrimental to good morals.' 'Can we not,' says the *Christian Statesman*, 'have similar action at Cape May, Long Branch, Saratoga, and the many other resorts?' *The Index*, on the contrary, regards bathing even on Sunday as healthful and not immoral, and reminds the *Christian Statesman* of

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the injunction implied in the oft-quoted and much debated text which says that 'cleanliness is next to godliness.' Of course, a good deal depends on the manner in which the bathing is conducted." Very true. If the bathing is conducted in a manner that calls for the interference of the authorities, whether on Sunday or other days, let observance of the rules of decency be enforced; but the *Christian Statesman* would put a stop to the custom of bathing at the watering-places on Sunday, however conducted, because it regards it as a "desecration of the Sabbath." It is to this Puritanical view that we object.

THE *Catholic Review* says: "The Boston *Index*, a journal of cultivated infidelity, has many interesting and some rather wild writers. Their articles we read, so far as they interest us." The *Review* thinks this journal represents Boston culture, but that this city "does not know what its culture really is. From Emerson to Ingersoll, from Ingersoll to Joe Smith, from Joe Smith to Brigham Young, from Brigham Young to the devil, is only the straddle of a pigmy. We compassionately omit even a remote hint at the noble army of Boston women who are, by the force of New England culture, prepared in advance to take up and hail with acclamation any doctrine that would lead them by the shortest route to the last-mentioned representative of Boston culture, to him who was 'a liar from the beginning.' Yes, take it all in all, we read *The Index* as the highest and truest exposition of Boston thought and culture in the general sense." Is not our esteemed contemporary a little inconsistent? Only a few weeks ago, it conveyed the idea, if we mistake not, that Sullivan the slugger was a representative, and the demonstration in honor of him at the opening of his rum shop was an expression of Boston culture. Since Sullivan is of Catholic parentage, education, and faith, and the crowd that surged in and out of his saloon were for the most part of the same faith, there is evidently a "missing link" in the reasoning by which our esteemed contemporary has reached the conclusion that there is an intimate connection between Sullivan and his crowd, with their Catholic faith, and "cultivated infidelity," "Boston thought and culture," and *The Index*. Is not the *Review's* logic rather "wild"?

POETRY.

For *The Index*.

RENUNCIATION.

Renounce thyself! The thrill along the nerve
That heeds the call, nor will from duty swerve,
Upholds some latent pressure, though unknown,
That keeps the universal melody in tone.
Poets have died and left their song unsung;
Heroes, whose grand achievements might have rung
Adown the steeps of time, ignobly die,
For lack of field, beneath judicial eye;
Heroic blood, heroic shape, cast in heroic mould,
Now stand at brake, the helm of steamer hold;
Self-sacrificing heroes man the ship;
Self-sacrificing heroes crush the grip
Of railway-brake,—men for each other die,
Vicarious in suffering give the lie
To selfishness, and all along the mart
Have reared the symbol of a human heart.
Sublime above all craft, above all creed,
Man feels his sovereign right to every need,—
Right to his plot of earth and sunshine meed:
If God there be, the only God to-day
Asserts through duty an eternal sway:
She whose stern finger points the onward road
Bears on her brow the semblance of a God.

ELIZABETH OAKES SMITH.

BLUE POINT, L.I, Sept. 1, 1883.

The Index.

BOSTON, SEPTEMBER 27, 1883.

THE INDEX is published every Thursday, at No. 44 Boylston Street, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to B. F. UNDERWOOD, the Business Manager, 44 Boylston Street, Boston, to whose order all checks and drafts for THE INDEX should be made payable. Letters for Mr. POTTER should be addressed to him, at New Bedford, Mass.

☞ PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

For *The Index*.

Superficial Expositions of Objective Reality.

BY WILLIAM I. GILL.

VI.

Mr. J. H. Fowler's essay on "Mind Expression in Evolution" (in *The Index* of Aug. 9, 1883) is so able as to entitle its errors to elaborate correction; and a direct debate on questionable points is the short cut to a general attainment of the truth. I will therefore stop to take some of his statements and subject them to criticism, because they affect the whole world of thought, and exhibit the vague and erroneous and inconsistent mental habit which in these days has a wide prevalence, even in the high places of science and philosophy.

Mr. Fowler's prime error is very common and twofold, and consists in the assumption that whatever is external to our organism is *non-ego*, and that this doctrine is necessary to evolution and to the main principle which he wishes to expound. These errors he shares in common with Spencer and all his followers. I have already given them considerable refutation, but a little more in this connection may be of service.

In the first place, it is wrong to suppose that evolution, or mind expression in evolution, depends on any theory of sense perception or psychology. That may be true; and I doubt not it is, whether we explain evolution subjectively or objectively: only, I think that the most thorough analysis makes a demand for a subjective treatment, in order to secure entire consistency in the process and results. At all events, when we have for our declared object simply to show that evolution is mainly or wholly an expression of mind, it would be every way better for us not to entangle ourselves with any theory of opposing philosophies or psychologies which are or may be held different by evolutionists. If Mr. Herbert Spencer had not pronounced himself here, he would have been less vulnerable; and so would Mr. Fowler. If it should eventually turn out that there is a philosophical realism in what they assail as idealism, their labor is so far in vain, and all their work has a false coloring on it. I yield to no man on the score of the extent of evolution; but I claim that this can be consistently maintained only on the basis of a realism which is generally stigmatized as idealism, and that the opposers of this doctrine overlook admitted facts and contradict themselves. In further justification of this statement, let us look at Mr. Fowler's preliminary attempt to prove objective evolution.

He asks: "Can I go out of myself to a limiting cause of my own sensations? Common sense answers, Yes. Practically, this affirmation holds good against all negations of philosophy. Instantly and irresistibly, my eyelids close at the approach of a stick. So close the shells of a living oyster. Sensing pressure, the unhatched chick pecks and bursts the binding shell; then, in sense of want, guided by sight and smell, gathers nourishment, and fails not to interpret rightly sounds of friendly call or warning. Thus is reality environed and recognized by reality."

This performs the self-contradictory feat of making sensation transcend sensation; for every thing here adduced as being a reality beyond sensation, and affecting or causing or limiting sensation, is itself nothing else than sensation in every case. The stick and its motion, as well as the action of the eyelids, are simply sensations; and the two classes of sensations are related to each as causes and effects. All we know of the oyster and its shells and actions are nothing but another set of sensations lexically related to each other. The same is true of the egg and its hatching chick and all its action and experience, and the mother hen with its friendly call or warning. If there is anywhere a living thing answering to the sensations we call oysters, the stick which it fears is a mode of its own consciousness or subjective state. If there is anywhere a living thing which answers to our sensations which we call the chick, that shell which it pecks and the mother's call and the mother herself, so far as known to it, are only its own subjective states; and the same is true of the food it eats. "Thus is reality environed and recognized by reality," not as *non-ego* and *ego*, but as two great classes of the modes of the *ego*,—our subjective states, which are all we know. Beyond these experiential phenomena, we know nothing, and all comparisons made by us must be made between the forms and changes of these, the only known or definitely conceivable realities. And all these are *ego*.

I understand all this to be expressed by Helmholtz in the following passage from his *Psychologische Optik* (p. 443), and quoted, I believe, within a year in the *Princeton Review*: "I hold that to speak of our ideas of things as having any other than a practical validity is absolutely meaningless. They can be nothing but symbols, natural signs [relative to each other], which we learn to use for the regulation of our movements and actions. Only when we have learned to read these symbols aright are we able with their aid to direct our actions so that they shall have the desired result; that is, that the expected *new sensation shall arise*" (new sensations or other experiences being all we can find and all we should seek, each guiding to others by their sematic force, which grows out of their uniformity). Mr. Helmholtz adds: "That no comparison between ideas of things and things in themselves is in point of fact possible, all schools agree. But we insist that any other comparison is unthinkable and meaningless [unless between phenomena or subjective states]. This latter is the vital point which one must see, in order to escape from the labyrinth of conflicting opinions." I have read between the lines, because of the general indisposition to stop and take it all in.

I assent to the affirmation that "a sense of objective reality is clearly implied by the behavior of every organic being." But objective reality is not, therefore, non-egoistic reality. Whether it is so in fact should be determined by scientific analysis, and the science of modern psychology has determined that it is not; and its opposers are only those who appeal to "*common sense*," which is mere assumption, and generally an ignorant and false prejudgment. "Whether vegetable or animal, every individual responds to heat and light. Each senses environment as objective reality, and therefrom selects material with which to build up its own structure and secure internal economy and external harmony." But, so far as known to us or to any subject, all this is only so many changes in the forms and relations of subjective phenomena or egoistic states. It is a change of the inorganic into the organic, which is balanced by the opposite change of the organic into the inorganic, but no more. Both the organic and inorganic are egoistic or subjective states. Hence, "the recognition of a primitive, simple sense of objective reality, common to all organic beings," would here be of no avail.

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No matter how it originates, it is egoistic. We gain nothing by ingenious inventions concerning the *modus operandi*. If the material used in building up the organic structure were our own, for instance, known and admitted to be *non-ego*, and if it became *ego* by being organically assimilated and transformed, that were a theory sufficiently clear and simple. But the universe is not so simple a thing as that, or else it is ultimately much simpler; for psychology steps in, and says that this theory contradicts fundamental facts, and that all known plurality is an ultimate egoistic unity, whether organic or inorganic.

We have a fine distinction drawn for us in the following sentence: "*In* states of consciousness, not *as* states of consciousness, I trace my being back, step by step, through successive stages of evolution, to the time when there could have been no state of consciousness." This is important, if true; and true it will appear to all objective evolutionists. But we ought to be informed when that time is reached when there could be no state of consciousness. That information cannot be had. No such time or place or condition can be proved. The possible states of consciousness we cannot *a priori* know. That is the prerogative of Omniscience. For aught we can tell there are unknown and unimaginable states of consciousness of some beings which are related to the moon or to Jupiter or the sun analogous to our relations to the earth. We know nothing about that one way or another. The pre-conditions and possibilities of consciousness are not questions either of science or philosophy. We can, however, trace the development of *organic* consciousness back to a pre-organic world, which is not a pre-conscious state, because it is only a complexus of sensations or states of consciousness. An unconscious state we can never know. The supposition contradicts itself: because, if unconscious, it is unknown; and, if known, it is conscious. Directly, we can never get beyond ourselves. This is surely positive and final. Our experience can never transcend ourselves, else it were not experience, which is a state of consciousness. We cannot therefore transcend the present directly, since all experience is present; and the past is only an extinct experience, which may be symbolized by a present experience. While it is true that we know nothing except *in* states of consciousness, it is equally true that we know nothing except *as* states of consciousness, when we "know ourselves" well. The distinction is plausible, but superficial. The pre-scientific mind does not recognize the phenomena of sight and touch beyond the organism "as states of consciousness," but the psychologically scientific man does; and the one class will, and the other class will not, trace the historic development of phenomena "*as* states of consciousness." And it is the latter class which can trace their own being back the farthest and most consecutively and thoroughly, because that being is commensurate and coeval with the universe.

On the other hand, with those who make the extra organs to be non-egoistic, the case is entirely altered. With them there is a constantly recurring break in the historic continuity; and all individualities are being continually annihilated, and new ones formed out of a common substance into which the old individualities are reduced or dissolved. On that theory, *my* being cannot be traced back beyond my birth or the pre-natal organic condition in the fœtus; for that was the beginning of my being as an individual. My parents were not I, and their parents were not they, and so on back to the primordial cell and protoplasm. On this theory, it is, therefore, not true, as asserted, that in the psychical element of the primordial cell "I find my identity, which has never been lost, and which to-day constitutes my personality." That element is either common to the world or it belongs only to that individual cell, and not to me as a whole and specialized individual. That primal cell has been comminuted into utter destruction and fashioned into other forms a countless number of times before any cell became a part of my organism, and only those cells which are or were parts of my organism are or were parts of my being as an individual, unless this individual extends beyond the organism and existed before the organism, as philosophical realism affirms. These cells also being in a continual flux of generation and extinction, there is no fixity to my individuality, if it is only composed of these cells.

Now, consider all these cells and all the world to be—as they are—sensations, as I do, then we have at once the absolute unity of my individuality and personality with all the past, and all its forms and cells, of all of which I am the constant and abiding substance and force; and it is I that has undergone all the changes which are indicated as the successive changes of the world. And there are as many such world-changes as there are individuals like me.

We are also informed that "we cannot conceive of mind in space as matter, nor can we conceive of mind under the guise of dynamics. Mind is not a force, but a force cognizer and director. It is not matter or form, but a cognizer and director of these. Mind is the organizing reality, the architect of nature. . . . It is that which becomes intelligible in nature and intelligent in man." When men speak of inability, it would sometimes be well if they spoke only for themselves instead of speaking for all the race. For one, I can never acknowledge the inability here confessed by this writer. To me, it is perfectly easy to conceive of mind under the guise of dynamics; and this small feat I am constantly performing, because I always conceive all dynamics as modes of mind. If mind were not a force, how could it be a cognizer and director of force, or the organizer of reality and architect of nature? Further, if it is "that which becomes intelligible in nature," it must be extended in nature as if identified with matter. The discrimination of mind and matter, except as modes of the same one reality, is impossible, because, so far as known or knowable, they are both subjective states or modes of the mind, the intelligible and intelligent in man.

"*Matter, force, space, and time,*" says Mr. Fowler, "are cognized as external. Feeling and thought are in the mind as states or actions. Matter and force cannot be conceived as in the mind as states of consciousness or as phenomenal or real mind elements. The identity may be asserted, but cannot be conceived. We cannot think matter, force, space, and time, being in the mind. . . . Space cannot be abolished or conceived as absent. Time is necessary succession: we cannot conceive of it stopping; but my consciousness, every and all consciousness, may cease. Matter, force, space, time, continue. They may be symbolized in thought and feeling, but not identified with them." If matter, force, space, and time are known, known directly in experience, they are not external to the mind, are nothing else than modes of the mind or states of consciousness. Their identity with mind, so far from being inconceivable, is a logical necessity, because the denial is self-contradictory, affirming that experience is something more than experience or a subjective state. If they are not thus directly known or knowable, they are not phenomena at all, and they do not come within the range of scientific discussion. The unphenomenal is a mental void, and all special assertions concerning it are void. Positivism only is scientific, and positivism only can be the *basis* of philosophy.

The *known* matter, force, space, and time—and it is only the *known* we can discuss—cannot be abolished so long as consciousness exists, since they are modes of consciousness; but, for the same reason, they would perish with the extinction of consciousness; and if, therefore, the extinction of the latter can be conceived, the extinction of the former is conceivable.

To say of these four terms or things that "they may be symbolized in thought and feeling, but not identified with them," implies that they are not directly known. But, if they transcend all phenomena and are unconscious, how are they to be symbolized? How shall we know that any alleged symbol is a real one and not an unmeaning invention? How shall the phenomenal and conscious symbolize the unconscious and unphenomenal? To these questions there is no answer. Legitimate and scientific symbolism is only of the possible phenomenal. One phenomenon may be a symbol for others, and indicate the law of their occurence and recurrence.

If matter, force, space, and time are only symbolized and not known, they are surely unknowable. If we do not know them now, we never shall. It is surely very evident that we have never made any progress here, and that there is no law by which we can. Their relation to our consciousness is a fixed fact. It does not come within the law of evolution, which is good only for phenomena. If, therefore, they are unknown, they are unknowable; and the unknowable is rightly, by Mr. Fowler himself, ruled out of the sphere of science and philosophy, in the following language: "The unknowable,—a name of power to conjure by, of strength to support a weak position, but, as an ally in philosophy, cowardly and treacherous. What cannot be known or conceived should not be relied upon."

If there are other beings besides me, real beings, conscious or phenomenal, they are conceivable; and they may be symbolized so far as they are conceived to resemble anything known or conceived by me, and no further. Experience and the analogies of experience and the logical consequences which these involve are all that science or philosophy can ever justly admit. Let us learn to be more sparing in our assertions. Let a genuine but broad positism rule science and lay the basis of philosophy.

The doctrine of Relation is always admitted to be of primal importance, but the correctness of our doctrine on the subject is equally important. On this point, Mr. Fowler delivers himself as follows: "Nothing is sufficient unto itself. Subjective reality implies objective reality: the two are related by phenomena and knowing. Everything is conditioned by all things. Sensation must have object as well as subject, and we deny our perception of the outward realities at our peril. The distrust of our senses is mental insanity, and leads to physical destruction." It is a striking fact in the history of thought (in all departments), and often quite discouraging, that errors, and even blunders which have been often corrected, continue to be repeated, and that with all the assumption and aspect of an important truth well said or argued.

Now, while it is obvious that no individual phenomenon is sufficient to itself and must be conceived as one of two counterparts, as subject or object, neither of which can be alone, this is not true of the knowable or conceivable universe taken as a whole. This may be sufficient unto itself and, as a whole, absolute, unrelated. This is the theory of the world held by all non-theistic evolutionists. Relation is only between parts of a whole. The relation between all the phenomena of sense has never been doubted. The only question is as to whether all the related phenomena are all *ego* or not. Now, as they all belong to one universe, they all belong to one individual, if the individual constitutes the universe; and that he does is the unformulated doctrine of modern psychological science, which affirms that all phenomena are egoistic. Here, there is no distrust of the senses, but only an explanation of them; and all phenomena, subjective and objective (so called), are fully admitted in their mutual relations and the relations of all to the *ego* as their grand central source and cause and conscious subject. This is ultimate and all-comprehensive. Nothing more remains to be said; and no possible peril can its abettors incur, except the frown of "common sense" and the laugh of fools.

For *The Index*.

A HUNDRED DAYS ABROAD.

BY GEORGE JACOB HOLYOAKE.

CHAPTER III.

In the United States and Canada.

At length, the bright days came to an end, during which we were the guests of Mrs. Thompson at Manhattan; and we accepted the invitation of Colonel Robert G. Ingersoll—sent to me when in Europe—to spend ten days with him at Long Beach, where the white sands stretch out miles before you, appearing in the sunshine or moonlight like a desert of snow, bounded by the dark waves in the distance. The long line of handsome tents, which, far apart, disport along the shore, appear at first to the stranger like arctic dwellings, and you expect to find Esquimaux under them. We have no hotels in England at all to compare with those of Manhattan or Long Beach in extent, spaciousness, and freshness of their clean wood compartments. They are not houses: they are halls,—not one hall, but a series of halls. They are not mansions: they are settlements, capable of accommodating a larger population than is to be found in many well-known English villages, with a tradition of a thousand years behind them. The contrast between America and Holland impresses itself upon the traveller. The houses of the Dutch are generally hardly bigger than a pouncet-box; and you expect to see them inhabited by Aztecs, while the churches of Rotterdam and Haarlem, for instance, are loftier than St. Paul's, and appear as large as the Nottingham or Great Yarmouth market-places. The minister has a sounding board over his head, and his floating con-

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gregation seem so far from him that he must feel as though he were addressing the people in the next parish. Whereas, in the regions devoted to gayety in America, the churches are but of ordinary dimensions; while their hotels appear as though they would accommodate all the worshippers of Holland. They have churches at the watering-places; but they seem, in comparison to the hotel, hardly larger than a sentry-box.

Nearer the sea than the hotel, Colonel Ingersoll has a house. His family and household, including his butler, coachman, and other colored servants from Washington, were there, which made his home complete, pleasant, and convenient to visitors. Though he had still on hand the duties of chief counsel in the famous State trial of Dorsey and others, then about to be decided, his radiancy of manner was quite undimmed. We found that the American press had not exaggerated the tenderness and grace of domesticity of Mrs. Ingersoll and her daughters. Not less striking were the knowledge and interest with which they discussed questions speculative, moral, and political. Mr. C. P. Farrell, publisher, of New York Avenue, Washington (to whom a wise bold book is a gem which he examines like a connoisseur and values like a collector), Mrs. Farrell, near relatives of our host, and their parents, were there; as also Mrs. and Miss Mamie Ingersoll, the daughter of the late Eben Ingersoll (at whose grave the Colonel pronounced a memorable oration), adding not less to the vivacity of the days we spent at Long Beach. Music of famous quality was one of the luxuries of that agreeable seaside. The programme which daily announced the music to be performed upon the immense terraces which formed part of the far-extending hotel there was adorned by a beautiful, wingless angel, of proportions which meant at least a stature of twelve feet, blowing a trumpet in the air. Among the music-loving guests were the Baron and Baroness von Hesse. The baron had had important experience in founding communities and settlements. He told me that all colony planters, do what they will, and sacrifice their means as much as they may, come to be regarded sooner or later as speculators or imposters, and to be called fools or thieves. Every man who expects to make a fortune without discomfort, or acquire competence without capacity, thrift, or industry, ascribes his ill success to him who brought him there. If a man becomes ill from any cause, whether incidental to the season, to ignorant exposure, or unwise living, he considers the founder of the colony answerable for his malady. Colony planters may display great qualities, make wise selections of places, and do great good, as the second generation are found to own; but to the great pioneer, who founded it, profit rarely comes, and gratitude from those immediately served yet more rarely.

Mr. Dorsey, whom Colonel Ingersoll personally knew, and in whose integrity he had entire belief, was, with other persons connected with the Star Route affair, commonly regarded as guilty of the charges made against them. However, public impressions in America are not always infallible. The spoils of office, which are liable to change hands at every presidential election, breeds so many professional competitors for them, that every public man supposed to profit by any great enterprise which he has matured is considered to come into possession of his gain by predatory skill. Colonel Ingersoll, who makes it a rule—as unusual as it is creditable—never to appear in a case which he does not believe to be just, became the defender of Mr. Dorsey, and had to contend against the whole influence of the government. Great as was his reputation for personal integrity, he was subjected to quite a campaign of calumny. He put it to me thus: "Should I not be base, if I refused to defend a man whom I believed to be innocent because the public thought him guilty? In defending Mr. Dorsey in the present state of public opinion, I am myself suspected of some criminal complicity with his alleged guilt, or of appearing in the case only from considerations of professional advantage. But I should be really criminal in my own mind, and in the eyes of every honest and discerning man who knows the facts, if I allowed an innocent man to suffer, when it was in my power to save him." I agreed with the intrepid advocate, who ultimately had the satisfaction of obtaining a verdict in favor of his client.

The forensic and platform brilliance by which our host is distinguished is hereditary in the Ingersoll family. One of his ancestors held a post under the crown in the days of George III., which preceded independence; and one of his duties, if I remember rightly, was that of receiver of stamps. On proceeding to the city where he dwelt, an excited crowd intercepted him to get from him those believed to be in his possession, and prevent their issue. The mob was not quite sure what they wanted to be at, or what it was safe to do, but still they "felt like killing him"; and, had he not been a man of courage and wit, they would have ended by doing it. As a pretext for further action, they began by requiring him to give a cheer for "Adams and Liberty," believing he would never comply. He was riding on a white horse, when he promptly stood up in the stirrups, and in a hearty way, with a loud, sonorous voice, did what was required. He then cried out, "Fellow-citizens, I now understand a passage in Revelations which was never clear to me before,—'Behold a man rode on a white horse, and Hell and Death followed after him.'" His drollery saved him from the Puritan infuriates, who were familiar with the Scripture and astounded at the ready application of the passage to themselves; and he was allowed to pass without further molestation.

In the restaurants of Coney Island, we found a popular dish to be "Jumbo Clam Bake," named after the famous elephant then recently imported from England. We sent him a bun on our arrival; for the great creature lived near us when he was in Regent's Park, in London. It was a satisfaction to find the huge friend whom we had known growing in stature and in favor, and regarded as a king of beasts in the land of wonder to which he had come.

Mr. Bright has an honest repugnance to disproportionate estimate of himself or his services. A man of sense is aware that men will in the end estimate him at his value, which the majority, in the long run, discern pretty accurately; and anything said of him which exceeds the truth is not praise, but disservice, since it disposes persons, conscious of the exaggeration, to distrust any true measure of merit in one overlauded. Real praise, therefore, is a far more difficult art than that of censure. Admiration may come from any one who is charmed, but praise can only be given by equals. The quality a man possesses is more easily discovered by his praise than his censure: by the nature of his praise, he betrays the taste and attainment of his own mind. Blame may be given without any ideal of excellence in the mind, but praise implies its possession.

When Ouless was painting Mr. Bright, he, observing very few things in the studio beyond an easel, a maul stick, and some pigment of paint, said, "You do business, Mr. Ouless, on a very small capital." Mr. Bright being an artist in oratory, none know better than he that a painter's capital is his skill. The orator does business on the platform with less sign of capital than the painter, for there is nothing to be seen but himself. My townsmen in Birmingham, wanting a photograph of Mr. Bright at full length for a sculptor to refer to in working on a marble statue, induced Mr. Bright to sit to Mayall, who produced, with his accustomed aptness, a work of art. Though of almost life size, it has no exaggeration. Seeing my interest in it, Mr. Mayall gave me a copy of it, which framed in a strong case with movable lid, in which the portrait could be seen at will, yet calculated to bear without risk a sea voyage, I took to America. Mr. Millais has painted Mr. Gladstone in a manner worthy of descending to posterity, who will see the great Premier as this age has known him. But his portrait of Mr. Bright is a very different thing. Excepting that it would sell for more, I would for all purposes of pleasure and reality have Mayall's portrait. It is the great orator just as we have seen him in his day of power on the platform, or as the House of Commons has seen him when the cry goes through the corridors, "Bright's up." The attitude is his, unaffected and resolute. His lips are compressed, as they are when the inspiration of passion is on him. His look is daring and defiant, with the sense of conscious power. Age has changed his physical aspect; and he will no more appear the same, though his fire is not yet abated. It could only be to oblige his constituents that he recalled that platform expression before the camera. Mr. Wendell Phillips said to me in 1879, "Ask Mr. Bright if he will ever come to see his friends in America," and there is no one whom Mr. Bright would feel more honor in meeting than Phillips.

I put the question to Mr. Bright one day in the House of Commons. "Tell Mr. Phillips," he said, "that the people of America will never see me." "Then," I said, "they shall see you in the portrait I will take them." On my arrival, I presented it to my friend Mr. Charlton, of Chicago, who has real honor for Mr. Bright, who has more means than any other man of enabling all who desire it to see it. Mr. Smalley, of the New York *Tribune*, had given a description of the portrait in one of his letters; and great interest arose thereby. The editors of *Harper's Magazine* were desirous of engraving the portrait. I answered that, as I had given it to Mr. Charlton, it was his property, and the decision rested with him. The editor of the *Century* also expressed a wish to engrave it; and, on learning that they had already written to Mr. G. W. Smalley, of London, to furnish a paper on Mr. Bright, to accompany the engraving, I declined a proposal that I should write one myself. Mr. Smalley had published a small volume, in which the character of Mr. Bright as an orator and politician was delineated with more judgment, force, and truth than by any other writer whom I have read. With personal knowledge of the great orators of Europe as well as America, he has an eye of more precision for English characteristics than an English writer could have. The engraving, I believe, has been made to the satisfaction of the *Century*, who have given us so many fine portraits in their magazine; and it may appear now any month.

Some unexpected events occurred before matters reached that stage. On arriving at the customs house, at New York, the officers very courteously accepted my assurance that I had no dutiable article with me save the portrait of Mr. Bright,—a slight examination of our travelling trunks being deemed sufficient. They did not dispute my word that the great case I had with me was what I declared it to be,—a portrait of Mr. Bright; but they wished to see it themselves as a matter of interest. To do this, it was necessary to send for a carpenter to unscrew it. They were delighted with it, and were the first persons who saw it in America. Indeed, every officer with scruples about tariffs soon gathered round it. It was necessary for me to state its value. I said it had two values; and I would declare both, as I could not tell which they meant. The mere production of a photograph so large as that would be, probably, £10, when the camera was at hand and others could be produced; but, as it was the only copy that could be exported, I should not sell it, if that was my object, for less than £50. But my intention was to present it to a citizen of the States, and for the gratification of the American public, to whom it would be shown. So the import duty was fixed nominally at six dollars, the chief officer saying the customs laws obliged them to make some charge, but that, if I represented to the authorities of Chicago that I intended to make a gift of it, they would, no doubt, repay me the duty. I said I should not give them that trouble, as I willingly paid the six dollars. The officers of the customs would, I have no doubt, have admitted it free, had it been within their discretion.

Afterward, I had a more curious experience with the authorities of customs. The Mayor of Brighton, Alderman W. H. Hallett, who had promoted during his third mayoralty the first Congress of Health held in England, had caused to be published a handsome volume containing all the papers and three fine portraits of Edwin Chadwick, C.B., the chief originator of sanitary science, Dr. W. B. Richardson, who was president of the Congress, and the Mayor, which was added by the desire of others. The volume contained papers of matters important in the household and not less so in cities; and, in the cities of America, such information is often needed. The design was to give a volume to a hundred or more cities, and also documents of scientific interest relating to Brighton, likely to be useful in the coast cities of the United States. In paying the freight, I was informed that there was also a demand of a hundred dollars for custom duties. Protection is a good thing, I am aware, and many people need to be protected from evils known and unknown; but I was surprised to find that an intelligent country like America thought it necessary to be protected from information acquired at much cost by others, and unobtainable in that form by themselves. When it was represented that the volumes were to be given away, the customs authorities caused me to be informed that, if I would write to the various institutes in view, and obtain letters from the secretaries testifying they were will-

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ing to receive such books, and desiring copies to be forwarded, the duty would be remitted. If I remember rightly, the customs went further, and informed me that, if I would then send them the names and addresses, they would themselves direct and forward the books, which I suppose meant that they would frank them free of cost to me, which was quite a courteous offer to make. In answer, I explained that the reason of the books being consigned to me was that the difficulty was great in England to find out what institution might profit by them or care for them in America, and it was thought that during my travels in the States I should find institutions willing to have them, and could distribute them. This I was willing to do; but to ascertain that in New York it would be necessary to take chambers and employ two or three clerks to ascertain all the cities having sanitary associations, or institutions having interest in sanitary matters, and correspond with them and keep open the office till the necessary letters were collected, might have detained me in New York a month, and cost £100. Therefore, I said that, on the whole, they had better serve the Brighton books as they did the tea in Boston Harbor at an earlier date, —empty the bale into the sea,—when books, like bread, cast upon the waters, might be found after many days and do somebody good. It was then suggested by the authorities that the matter should stand over, and that, as I was going to Washington, I might see the Commissioner of Customs, and find out whether it was in their power to distribute the books free of duty.

CHAPTER IV.

Singular Law against Gifts.

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When at Washington, Gen. Mussey kindly undertook to accompany me to the Commissioner of Customs, who very readily paid attention to the matter, but came to the conclusion he had no power to authorize the remission of the duty upon the gift books I had imported, and reminded me that I must be aware that he was bound by the terms of the statute he had to administer. If it were otherwise, he should have been very glad to authorize the distribution of the books. I answered that I wished nothing that the statutes of the realm (or the republic, if that was the right term) did not warrant, but I should like to see the statute. This he readily produced, and gave me at my request a copy of that portion which concerned the question in hand, which was as follows :—

United States Customs Tariff: Chapter III., section 5. Books, maps, and charts specially imported, not more than two copies in any one invoice, in good faith for the use of any society incorporated or established for philosophical, literary, or religious purposes, or for the encouragement of the fine arts, or for the use or by the order of any college, academy, school, or seminary of learning in the United States.

Upon hearing this clause read, I remarked to the Commissioner that nothing save a minor present could be made to America, and that only by an intrepid and wealthy donor prepared to take infinite trouble to make his gift. The man who drew that clause must have been under the impression that the United States was so ill-regarded a country that no one would ever think of giving anything to it, or that it was so opulent and self-satisfied as to be above receiving any present, however useful or well intended. Mr. Evarts has written one of those graceful letters, in which he excels, inviting Mr. Bright to visit America. Yet you have no provision in your statutes whereby you can admit his portrait, unless the importer pays a penalty at the custom house for his temerity in making the offer of it. I have experience that, by a law of courtesy and respect, higher than that of the tariff, you will admit his portrait to be landed upon your shores; while, under this law now read to me, it would require a procedure as complicated as that necessary to run a railway to get it transmitted duty free to its destined owner.

At this point, the Commissioner was good enough to suggest that I should make a declaration in writing as to the nature of the Health Congress Volume, describing its actual nature, that no sale was sought, and no profit of any kind contemplated on my part, or on that of the donor of the work. It was then arranged that the question should be specially considered. The Commissioner was sensible of the kindness of the Mayor of Brighton in making such a gift to the American cities. The required declarations being duly made and subscribed, Gen. Mussey, whose suggestiveness had oft been equal to greater emergencies, asked the Commissioner whether it was not within his knowledge that the Smithsonian Institution had a charter by which it was empowered to receive consignments of books for literary and scientific purposes. It was at once apparent that the general had "struck oil"; and it was arranged that we should visit President Spencer F. Baird, of that famous institution, and consult him. We crossed on our way Hooker's quarter, if I remember rightly the name which the district acquired when occupied by an army of defence. The proceedings in that quarter were described to me as being such that they caused Satan himself to perspire, who had mainly to attend to them in the days of their encampment there. We beguiled ourselves in Hooker's Land with discussing affairs of administration, and through the forest in which the great institution is situated, until we found it impossible to keep our ideas straight. Our principles were dried and curled up before we arrived at the mighty building. Its increase, since I last saw it, its spacious and splendid appointments, were a wonder to me. The British Museum and South Kensington rolled into one would not more astonish a visitor. The reading-room at South Kensington contains nothing, generally, one wants to read: that at the Washington Institute contains piles of newspapers issued the same morning, so that, when detained there on business, you found it quite a human place to be in. Prof. Baird had not arrived, but was on his way there, and on that day he was on his way several hours; but, by aid of the telephone, we could always ascertain at what point, and by what business he was diverted from arriving. When an interview became possible, he explained that the Institute did possess a charter under which any consignment could be made to them free of duty. I understood him to say that they received a bale of goods a day from Europe, that the vessels bring them free, the railways transmit them free, and the government admit them duty free: so somebody does give America something, and they get it. Upon asking Prof. Baird how a person found out the way of addressing him, he answered that they had an agent, Mr. Westley, of 28 Essex Street, Temple Bar, London, when I said that I had lived nine years opposite his door, and that since I had left home I had travelled six thousand miles to Prof. Baird's chambers to discover that what I wanted was on the opposite side of my own street, and that a very narrow street, too. I afterward mentioned to Mr. Frelinghuysen that, if they would publish a guide book with only that one fact in it, it would save us a great deal of trouble in Europe. Before leaving England, I had made inquiries of persons officially connected with America, and it never occurred to them to refer me to Mr. Westley, of Essex Street. I had seen a notice on his door that he was agent to the Smithsonian Institute, which I took to mean that he collected their debts. The existence of the charter, the knowledge of which was so important to me, I believe, is yet unknown to Mr. Westley; for, when I spoke to him of it, he displayed no knowledge of it. I believe it is entirely an American secret, and one remarkably well kept. One function of the Smithsonian Institute, to which I know nothing similar in England, is that the president undertakes to receive gifts intended as aids to civic intelligence, and to find out where they would be useful, and forward them. This the professor kindly undertook to do for me, and so I made the consignment of the reports of the Brighton Congress of Health to him.

Before these inquiries were completed in Washington, we had begun to turn our footsteps Canadawards, where, having the advantage of consulting Mr. Charlton, I was enabled to go in a bee-line to the person or place I sought.

There are several San Antonios in America. The most famous is one in Texas, which is a town. When the late Mr. White, M.P. for Brighton, was travelling in the West, he heard, one evening in the hotel, a glowing account of a beautiful San Antonio River. The way to it was difficult to traverse, but it seemed worth the risk to behold a sight described as so enchanting. Mrs. White relates that they went the next day. They were appalled at the hills they had

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to surmount, and the ravines and channels they had to cross. Masses of lava and boulder lay in their way. The strong-limbed and sagacious horses spread themselves out, dragged them gallantly over the rocks, and climbed over the mounds, giving the occupants of the carriage the opportunity of falling out whichever way they pleased. They went on for hours and for miles: the higher they climbed and the further they went, the less they saw of San Antonio. At length, they gave up the pursuit, glad if they should reach their hotel again without broken bones. At dinner, they met again the persons who had allured them by their description of the journey. "We never got to the river," said Mr. White. "Neither did we," answered his informant: "we told you of our adventure, and of the prospect held out to us; and we were glad that you should go on the same expedition, with the hope that you might discover it." Both explorers came to the conclusion that there was no river, and that its existence was a pure myth of the carriage driver of that quarter. The non-existence of San Antonio was never likely to be disproved, since it was pretty certain that every traveller would give up the search, intimidated by the perils of the way. As some authors are said to deserve the gratitude of mankind more for the passages they have blotted than for those they have retained, so, in some parts of the continent of America, more demands are made upon the admiration of the traveller for the beauties which he has never discovered than for those which he has seen. It is prudent, therefore, in the enterprising visitor, to make sure beforehand of the existence of scenes which he is invited to inspect.

CORRESPONDENCE.

A WORD ON CAPITAL PUNISHMENT WITH BENEFIT OF THE CLERGY.

Editors of The Index:—

The difficulty suggested by Mr. Powell may be explained or at least illuminated by the old law book of Ireland called the *Senchus Mov*. This is a poematic digest of ancient law. One of its stories, as related by Maine, is as follows: Odhran, the charioteer of St. Patrick,—so says the preface,—had been killed; and the question arose whether Nuada, the slayer, should die, or whether the saint was bound by his own principles to unconditional forgiveness. St. Patrick did not decide the point himself. He chose to go according to the judgment of the royal poet of the Men of Erin, Dubhthach Mac na Lugair, who blessed the mouth of Dubhthach. By the poem which then flowed out of the arbitrator's mouth, it is decreed that Nuada is to die; but he must thereafter be immediately, by St. Patrick's intercession, admitted to Paradise.

The commentator adds: What is understood by this decision revealed by God through Dubhthach is this,—a middle ground between forgiveness and retaliation. For, before Patrick, retaliation prevailed in Erin, and Patrick brought forgiveness; that is, Nuada was put to death, but Patrick obtained heaven for him. At present, he adds, as there is no one among us capable of bestowing heaven, we do not put any one to death for an accidental crime, but allow it to be commuted by a fine; and, for an intentional crime, we set a man on the sea in a boat.

This delightful piety is to be commended to the man of this generation: if you can't give heaven, don't say anything about it, only don't kill your man. But, if you kill your man, by all means do your best to get him into heaven. Meanwhile, over the way is dying a poor wretch who has killed nobody, only himself; and the parson does not worry over his not going to Paradise. Query: if he were dying in public, would more pains be taken to give him a good send off? The exact relation between capital punishment and heaven is not yet determined. X.

UNDER the title "The New Astronomy" will appear, in the coming volume of the *Century*, several popular articles by Prof. S. P. Langley, describing, with many illustrations, the most interesting of the recent discoveries in the sun and stars, and introducing (what to many readers will be new) the consideration of our own physical relations to the heavenly bodies, as shown by the study of celestial physics.

MISCELLANEOUS.

"THIS IS THE FINGER OF GOD" is the title of an article in the *Christian Statesman*, in which that journal mentions the terrible convulsions in Java, the earthquake at Ischia, the cholera in India and Egypt, together with accidents, fires, tornadoes, floods, and shipwrecks, and says regretfully that "most journals studiously avoid the slightest intimation—many, indeed, strenuously deny—that these calamities have any connection with the sins of men or contain any moral lesson for those who survive." The *Christian Statesman* would not, of course, have us believe that great disturbances like these in the Indian Archipelago and the Bay of Naples resulted from the sins of men by natural causation. Its notion seems to be that God becomes angry with the people because of their sins, and deliberately destroys men, women, and children by an immediate, arbitrary exercise of his power.

THE *Unitarian Herald*, an English journal, says: "In a letter to *The Index*, on the subject of the Parliamentary Oath, Mr. G. J. Holyoake again expresses his opinion that the oath should not be taken by any one who does not believe in all its terms. At the same time, he thinks that an Agnostic or Atheist, who takes the oath, 'is not much worse than the Unitarian, who takes it while he does not believe in an avenging Deity.' *The Index* is very fond of a dig at Unitarianism, but surely Mr. Holyoake has gone out of his way in this slightly sinister comparison. The Unitarian—if he is one of the majority of Unitarians—may not believe in an 'avenging' Deity,—that is, in a Deity who takes everlasting vengeance on the sinner; but the Unitarian believes that he ought to be and shall be punished, if he does wrong. Whatever theory he has about it, he believes that to violate a promise should bring and will bring evil consequences,—as Mr. Holyoake, no doubt, firmly believes for himself. If the Unitarian further believes that all events are under a Divine Providence, the Christian oath (when not in a Trinitarian form) seems perfectly open to his acceptance. Probably most Unitarians would, for other reasons, dispense with the oath. Having said so much, we commend to all Freethinkers Mr. Holyoake's appeal to their noblest sentiment, when he adds: 'As I think a Freethinker should have a higher morality than a Christian, he should be scrupulous and of perfectly good faith. If this excellence is pointed out, many will try to attain to it; but, if it is never insisted upon, it will be thought of no consequence.'" Of course all Unitarians hold, as Mr. Holyoake does, that the violation of a promise "will bring evil consequences." But an implication of the Christian oath, it seems to us, is that whoever utters falsehood under oath will be punished in a manner or to an extent that he is not likely to be punished, if he simply speaks falsely when not under oath. The *Unitarian Herald* does us injustice, when it says, "*The Index* is very fond of a dig at Unitarianism." As to Unitarian *doctrine*, we are very careful in referring to it, since Unitarians are not agreed on this point, some claiming that it includes all the teachings of the New Testament rightly interpreted and accepts Jesus as a superhuman being and as a Saviour; while others, like Mr. Savage, claim it is broader than Christianity, and can consistently claim for adherents all honest seekers after truth. We feel at liberty always to express our views on what we see in their papers or on the proceedings of their conventions, and to point out in the interests of truth and for their own good what we conceive to be errors and inconsistencies; but Unitarianism never, even in this respect, receives a "dig" from *The Index*, except when it is deserved, and not always then. For Unitarians, as a class, we have great respect, and Unitarianism we regard as the most liberalized, and in its influence, the most liberalizing of any of the Christian sects.

BOOK NOTICES.

GOD AND THE STATE. By Michael Bakounine, founder of Nihilism and Apostle of Anarchy, with a Preface by Carlo Cafiero and Elisée Reclus. Translated from the French by Benjamin R. Tucker, editor of *Liberty*. Boston: Benjamin R. Tucker, publisher, 1883.

Michael Bakounine was a Russian gentleman related by marriage to the nobility, but all his sympathies were with the common people; and he was one of the first to join those who believed the existing order of things should be destroyed and replaced by an order in which, as Bakounine was fond of saying, "Human justice will be substituted for divine justice." He was sincere, earnest, and courageous, and suffered imprisonment and exile. His influence was felt among the students of Russia, the insurgents of Dresden, his brother exiles in Siberia, and in France, Switzerland, and Italy. His name is held in esteem by the revolutionists, and the translation of this little work shows that he is not without admirers in this country. The pamphlet, we are told, is but a "fragment of a letter or report." It is atheistic and materialistic, and attempts to show that about all the evils of society have resulted from, and been perpetuated by, belief in God. It points out a number of theological absurdities, and contains some good reflections, which, although neither original nor profound, are expressed with clearness and force. The work is fragmentary in matter and revolutionary in thought and spirit. It is no new contribution to thought. Indeed, much of the thought is obsolete among the great thinkers of all lands; and the reasoning, when the most confident in tone, is often the most superficial. Here is a sample of the author's logic: "If God is, man is a slave: now, man can and must be free, then God does not exist." An acquaintance with evolution, as now taught by English and German thinkers, and especially with psychology and sociology, would have enabled the writer to correct many of his errors and to see the unscientific and unphilosophic character of many of the statements advanced by him as truisms. Thinkers far more radical than he, in the true sense of the word, will find much to criticise in his thought, while they will admire his humanitarian spirit and his sincere devotion to what he thought true and right.

THE STORY OF THEODORE PARKER. By Frances E. Cooke. With an Introduction by Grace A. Oliver. Boston: Cupples, Upham & Co., Old Corner Bookstore.

This is the first book of a series to be issued by this firm entitled "The Lives of the Great and Good." This is a reprint from an English edition which was duly noticed in these columns; but this American edition is enriched by an excellent "Introduction" by Mrs. Oliver, almost equal in length and interest to the main portion of the book. This "Introduction" makes the book fitted for old and young readers alike, as Mrs. Cooke's "Story" is told in a manner calculated to attract and charm the young, while Mrs. Oliver's "Introduction" is more fitted for the thoughtful consideration of their elders.

THE *Century* for October is an excellent number. We can only mention a few of its attractions, among which the bright, original serial by an anonymous author, "The Bread-winners," is by no means the least. Edmund C. Stedman gives us a poet's estimate of a poet in his article on Longfellow, which is prefaced by a frontispiece and new portrait of the elder poet. Attention is called to the coming celebration of the four hundredth centennial of Martin Luther's birth, on the 10th of November next, by a sketch of his life and work, entitled "Martin Luther after Four Hundred Years," written by George P. Fisher, and accompanied by a copy of a portrait of the great reformer, a wood-cut engraved by Lucas Cranach in 1546. H. H. gives us, in "Out-door Industries in Southern California," one of her ever-charming sketches of travel. R. G. White writes in his usual wide-awake vein of "Old New York and its Houses," to which the illustrations by Mary Hallock Foote and members of the New York Architectural League give additional interest. Austin Dobson has a profusely illustrated article on "The Pupils of Thomas Bewick." Howells' "A Woman's Reason" is concluded in a satisfactory manner in this number. The poems are by L. Frank Tooker, Roger Riordan, Charlotte Fiske Bates, Edna Dale, Walter Carey, Mary E. Wilkins, J. Bouchman, and Richard A. Jackson.

THE *Art Amateur* for September is a bright, entertaining number, although it possesses no one long article of great general interest. The first two pages consist of lively gossip and personalities about painters and pictures and the tricks of picture-dealers. M. Dumas, it seems, bought a signed Corot, which proves to be the work of a much less noted painter, M. Trouillebert; and this gives occasion to narrate

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many instances of similar mistakes and impositions. The money value of a picture will always depend largely on the reputation of the painter; but the real lover of art may continue to enjoy a picture which he has chosen for its own merit, in spite of any frauds of the dealers. The woodcuts of the pictures in the Munich and Amsterdam expositions do not give us a very high idea of the merit of the originals. The charm of color and expression is of course lost, and there seems to be little originality of design or composition which survives in the reproduction. The articles on sculpture, etching, wood-work, and china-painting, furnish much valuable information to amateur designers, while decorative art has its usual attention.

THE opening chapters of seven series of articles in the third annual course of the Chautauqua Young Folks' Reading Union will be given in the October *Wide Awake*. *Wide Awake* is the official organ of the C. Y. F. R. U. "In Case of Accident," a series of twelve lucid, practical talks about emergencies and how to meet them, is by Dr. D. A. Sargent, of Harvard College Gymnasium. The third series of "Little Biographies" will embody the universally desired knowledge of "How Success is Won," and will be written by Mrs. Sarah K. Bolton, recently of the *Congregationalist* editorial staff. These biographies will be welcomed for their freshness, the twelve representative men chosen being successful men of our own time and country. "Tales of the Pathfinders," by Arthur Gilman, M.A., will give, under the vivid light of to-day, the traditions and romantic history of the earliest Atlantic voyages and New World discoveries and conquests.

THE September number of *Macmillan's Magazine* is a particularly good one, as the following list of its table of contents will show: "The 'Why' and the 'How' of Land Nationalization," by Alfred R. Wallace; "Trouting in England and America"; "In the Heart of the Vosges"; "The Emperor Julian's View of Christianity"; "On a Neglected Book," an article which calls attention to some of the fine thoughts in Dr. Johnson's *Rambler*; "Some Personal Recollections of Madame Mohl," a delightful biographical sketch which introduces some well-known names. Of fiction, this number gives three chapters of Mrs. Oliphant's "The Wizard's Son," and the conclusion of Julian Hawthorne's "Fortune's Fool."

PERSONAL ITEMS.

THE health of Herbert Spencer is improving. He has resumed work, and nearly completed the third volume of his book on Sociology.

REV. MINOT J. SAVAGE writes from Rome, latter part of August, that it is his intention to sail from Liverpool by the "Baltic," September 22.

IN one of his recent sermons, Rev. Mr. Talmage, of Brooklyn, urged his hearers to "crowd to God's Grand Central Depot, and be ready for the word, 'All aboard for heaven!'"

JOHN PAYNE COLLIER, the philologist and bibliographer, well known for his Shaksperian researches, died in London on Tuesday, September 18, at the advanced age of ninety-four.

KERSEY GRAVES, a well-known Spiritualist, author of a work entitled *Sixteen Crucified Saviours* and of several other works, died at his home near Richmond, Ind., September 4. He was esteemed by those who knew him for his estimable qualities.

THE friends of Principal Dawson, of Montreal, have presented him with a purse of $5,000, to enable him to take a year's rest in Europe. The money was subscribed as a compliment for the great services he has rendered to the cause of science and to the University and the city of Montreal.

THE New York correspondent of the *Sunday Herald* of this city says: "Mr. Oscar Wilde sailed from New York last week, and no one knew anything about it until they saw his name among the list of the 'Arizona's' passengers. Thus ends the career in America of this literary mountebank. Frauds are bound to find their level, if we only have the patience to wait."

JUNIUS BRUTUS BOOTH—the well-known actor, eldest son of Junius Brutus Booth, brother to John Wilkes and Edwin Booth, and the husband of Agnes Booth, all of whom have been or are distinguished in their profession, the stage—died at his home at Manchester-by-the-Sea, on Monday, the 17th inst., aged sixty-one years. Mr. Booth was a man of genial nature, and a favorite with all who knew him.

SAYS the New York *Sun*: "Rev. Dr. Samuel Buel, one of the clergymen who presented Rev. R. Heber Newton for heresy, said last evening: 'I have nothing more to do with the presentation of Mr. Newton. Bishop Potter has not acted in the matter, and I do not believe that he will do so. The canons of the Church allow him to drop the whole affair. I think he has dropped it, and that nothing will ever be done about it.'"

SAYS the *Radical Review*: "Mr. William M. Salter, the leader of the Society for Ethical Culture, has returned from Colorado, where he has been spending the summer in study and recreation. He is now prepared to begin his work with renewed vigor, and looks hopefully forward to a year fruitful of good results. Mr. Salter's popularity increased with every lecture last year, and so we may hope that he will address large audiences this year."

MR. D. A. WASSON, referring to his essay on a chapter of Herbert Spencer's writings (an abstract of which was read by a friend at the Concord School last summer), in a letter to the junior editor of this journal, writes: "If I ever print the criticism, you shall have a copy. It will give you no pleasure; but, upon my word, I see not how, after reading it, you should differ from me with regard to the chapter treated, whatever your estimate of Spencer's philosophy in general."

CHARLES H. CODMAN died at his residence in Dorchester on the 18th, from the effect of inhaling the fumes of nitric acid at his store the day previous, when a carboy was accidentally broken. He was fifty-four years old. Mr. Codman was one of the most philanthropic of men, and in him the great reforms of the day had a devoted friend and generous supporter. Temperance, woman suffrage, co-operation, political reform, liberal religious thought,—in all these he was deeply interested, and for them he labored earnestly and effectively. Personally, he was a most genial and sympathetic man, widely known and universally respected and beloved. He was an officer of the Free Religious Association, and a friend of and occasional contributor to *The Index*. He leaves a wife and a son, who have in their bereavement the heartfelt sympathy of a large number who heard with deep sorrow of his sudden and unexpected death. In another column is a deserved tribute to the deceased, from the pen of one who knew him intimately.

THE Republican daily papers of Boston were extremely anxious to know how Wendell Phillips stood politically this year. They even went so far as to state that he had abandoned Butler, and to affirm that he would probably support the Republican party in Massachusetts this fall. Mr. Phillips wrote a letter from which we quote a few sentences to show that the use of vigorous English is not with him among "the lost arts," whatever may be thought of his political or personal preferences: "But, at present, there can be only two political parties. The Republican is one. I distrust and despise the Republicans as hypocrites and time-servers, as double dealers, as soulless carrion masquerading in the grave-clothes of their honored predecessors. They have no right to seek their candidate among high-minded and honorable men. Let them choose a fitting leader from among the Tewksbury Marshes, those peddlers of poor men's bones. The movement which upholds Butler is the protest of earnest men against all this, including within it many very evil elements. This movement is supported by some of the best and most earnest men in the State. Its success will grind to powder the dead weight that strangles and chokes us, as the anti-slavery rising buried the Whig relics beyond resurrection. Such success will give the living hearts and honest men of the State room and chance for a movement to recognize women, protect labor, redeem the cities from rum, and give us a currency that will help and serve business, instead of cramping and undermining it, as bank monopoly and this hybrid currency do now. Consequently, I have not changed my views about Butler, but think he certainly ought to be re-elected, probably will be re-elected, and that he may safely challenge comparison as to career and conduct with any prominent political character in the State."

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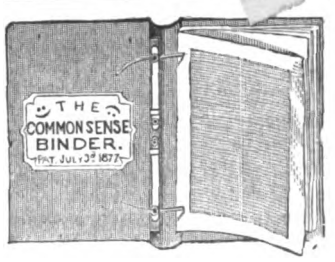
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CURRENT TOPICS.

THE National Liberal League, at its recent convention at Milwaukee, made a new departure, which will be the subject of some comments in the next number of *The Index*.

WE have received a circular, signed by C. B. Hoffman, President, and Annie L. Diggs, Secretary, of the Kansas Liberal Union, stating that the annual meeting of that association will be held in Forrest Park, Ottawa, Kan., on Saturday and Sunday, October 6 and 7. The circular says: "Liberals are earnestly solicited to attend, as important business affecting the interests of Liberalism in the West will come before the meeting. Representative Liberals from various parts of the State will be present. Good speakers are engaged, and a pleasant reunion is anticipated."

THE Liberal Association of New South Wales is formed upon the following basis: 1. The universal Brotherhood of Man. 2. The inherent right of all individuals to hold, practise, and proclaim any opinions, on all subjects whatsoever, which their conscientious convictions may demand; always provided that this is done in such a manner as may induce no breach of the public peace, or interfere in any way with the like liberty of others. 3. The duty of every individual to conserve and maintain this liberty. 4. The supreme authority of demonstrated fact,—fidelity to knowledge. 5. Aspiration after the highest morality. 6. Respect for known worth. 7. The sanctity of truth. 8. The emancipation of woman. 9. The right of every one to the product of his own labor. 10. Complete secularization of the State.

WE have received from the secretary of the Montreal Free Thought Pioneer Club a catalogue of the books contained in its library, nearly a thousand in number, including the best works on scientific, philosophic, and historic subjects. The club has a reading-room, open daily until 10.30 P.M., well supplied with leading liberal and scientific periodicals. It invites "the co-operation of all those who are in sympathy with the object of the organization, which is 'to facilitate the association of those who have at heart and hold dear that absolute freedom of thought and expression which is the natural right of every rational being; to encourage the study of man in all his relations; and to seek to realize the truth in life, and so to aid in those movements that tend most to the improvement of the individual and of society, and to the unity and freedom of mankind.'"

THE New York *Sun* says that the "vice of the prayer-meeting is that it is the great nursery of cant and hypocrisy. If it was held only when men were really in a state of religious exultation, the case might be different, though even then it would be used by religious humbugs. Ordinarily, however, it induces men to say what they do not in truth mean, and to declare that they have feelings to which they are strangers. It hardens them in cant. They vulgarize and profane the deepest and tenderest language of religion by uttering it in a mechanical and perfunctory way. Of late years, in this country and in England, it seems, the prayer-meeting is pretty generally neglected by church members in the Puritan denominations. It is a declining institution; and it is well for genuine religion that the prayer-meeting should decline and die out, unless it should be actually required to express the real and true religious fervor of those who attend it."

THE Bangor daily *Commercial* says of Mr. S. J. Stewart, the former minister of the Unitarian church in that city, that he has commenced the study of law, and intends to devote the remainder of his life to this profession. It adds: "He believes as much as ever in the cause he has advocated, but feels that the suffering of a man who to-day advocates liberal ideas in the Church boldly is too great for his further endurance. He prefers to place himself in a position where his liberal opinions and political independence will not furnish an excuse for personal enmity, and where he can be judged and defend himself by the same standards of morality as other men. Besides, he has always had a profound interest in the study and principles of law, for the practice of which he is eminently fitted by his keen, logical mind and rare analytical and argumentative powers. We predict that Mr. Stewart will attain to eminence in his new chosen profession."

FREDERICK DOUGLASS said to his colored brethren at Louisville last week: "Parties are made for men, and not men for parties. My hat was made for my head, not my head for my hat. If parties do right, stand by them; but, if they do not uphold the principles laid down in their platforms, down with them. Follow no party blindly. If the Republican party cannot stand a demand for justice and fair play, it ought to go down. If the six million negroes, with one million votes of these men to lean on, and millions of white men at their backs whose hearts are responsive to the claims of humanity, have not enough wisdom and spirit to organize and combine to defend themselves from outrage and oppression, it is no time to expect that the Republican or any other party will combine for them or care for them. This stamping out of the black Republicans of the South has been done in the face of the Republican party. This convention should implore Congress for the restoration of justice and for the abolition of this most detestable state of affairs." Although a Republican, Mr. Douglass cannot be justly charged with servility to any party.

RELIGION seems to be in a promising condition at Paine Hall. The Boston Liberal Club ("infidel") advertised a few Sundays ago a "sermon by the president" on "The Efficacy of Prayer," and said to the public, "Bring your Bibles." The Church of the Divine Homo, Mr. F. S. Cabot, President, and John Storer Cobb, "Prolocutor," held its first meeting in Paine Hall, Sunday, September 16, at which prayer was offered by one of the managers, who, the President of the Liberal Club, and "the congregation," says the *Investigator*, "as if catching his influence, sang 'Old Hundred' and the 'Sweet By and By.'" Some of those whom their orthodox neighbors have hitherto regarded as hardened and hopeless in their "infidelity" joined in the singing, and one or two, who a few years ago were lively Methodists, seemed to warm up to the work in the genuine revival spirit. One could hardly help looking for the mourners' benches. But Rev. W. G. Babcock, the Liberal Unitarian minister and pastor of the Appleton Street Chapel (also in Paine Hall), still holds out against the influences that seem to dominate at that place, although he continues to have a simple religious service.

THE distinguished apostle of the Brahmo Somaj of India, Babu Protap Chunder Mozoomdar, who is on a brief visit to this country, is receiving cordial hospitality among the Unitarians of Boston and vicinity, and wherever he has spoken has charmed his audiences both by his rare eloquence and his evident moral earnestness. It would, perhaps, be a good thing if the tide of missionary zeal were to turn from Hindostan to the United States, if that old country can send hither such preachers and exemplars of righteousness as Mr. Mozoomdar evidently is. He is a pronounced theist, and emphasizes the emotional element in religion more than seems to us healthful; yet a broad spirit of human fellowship and brotherhood pervades his utterances, and we gladly join in welcoming to our shores such a representative of Hindu ability and character. There is another branch of the Brahmo Somaj which Mr. Mozoomdar does not represent, and which, as keeping rationalism more in the front, seems to us to hold a needed place in the reformatory movements of India; but this division in the reform movement there does not prevent our cordially recognizing the ability and devotedness of this eloquent apostle of Hindu Theism.

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PLEASURE AND PAIN IN THE ECONOMY OF LIFE.

Readers of John Stuart Mill's posthumously published essays on Religion are not likely to forget his indictment of nature for its cruelties. The indictment, however severe, is a valid enough argument against the method of those theological writers who are in the habit of culling out only the good things from nature, in order to prove the existence of an all-benevolent as well as all-powerful personal Being, who created the universe just as he wished it to be. But the thoughtful reader, when he has had time to catch his breath after getting through with Mill's terrific charge, will see that the philosopher's indictment against nature is quite as one-sided as is the theologian's plea for uniform evidences of benevolent design. With that more scientific theory of nature which regards it as the evolution of the forces and phenomena of life, it is seen that pleasure and pain mingle together as essential agents in the process of development,—the pain being no less necessary than the pleasure, but the pleasure always holding the dominant control.

In all living beings there is an instinctive clinging to life. Despite whatever hardship may attach to its particular form of life, every living creature normally tends to do those things which will continue its life, and to shun those things which will destroy it. What does this instinct mean but that life is nature's intent, her specially cherished and supreme object? This object she insures, whatever else has to be sacrificed; and this she accomplishes in spite of the everywhere active and apparently strong forces of dissolution and death. But how does she accomplish this object? By making pleasure one of its most essential conditions. By the great law that the things which conduce to life, which create life, which preserve life, shall be pleasurable things. The keynote of life has been thus attuned to the sense of joy. It has become so, if not necessarily by design, at least by the very necessities of progressive development. Did not the actual pleasures of life exceed the pains, we can hardly conceive how the universe of conscious life could be kept in existence. So all-dominant is this law in the natural process of evolution and creation that conscious life and joy may almost be used as interchangeable terms. Where the forces of life are in fullest, most unobstructed, and most harmonious action, there is the most genuine delight. Where the forces of life are hindered, diminished, and thrown into jar and chafing against each other, there is pain and misery. Pain is the signal that life is menaced. Pleasure is the motive-power that sets the forces of conscious life into activity, as it is also the result of their free and normal action. It is the attendant thrill of satisfaction as the life-powers proceed, in their various ways, freely and triumphantly to their legitimate achievements. Stop that thrill of satisfaction, put pain and torture in its place, and the wheels of life must erelong cease to go their rounds. Wordsworth showed the philosophic as well as poetic instinct when he made his immortal Ode on Immortality to ring with the tones of joy and even of jollity.

In the brute creation, in spite of the fierce conflicts and struggles for existence, it would seem that pleasure more abounds than pain. In general, the pain is brief, while the joy is more continuous. The birds in our gardens bitterly cry out their distress when an enemy threatens their young; but most of the time they are singing pæans of delight, or are uttering their joy of being by the activity and grace of their movements. Evidently, the lower animal races in general like to live. They have not yet discovered the human art of suicide for ridding themselves of any of their burdens. And the human races that come nearest to the brute animals have the same strong physical adhesion to life. Life seems good to them, notwithstanding all its conflicts and pains. To the civilized man, their lot may not seem an enviable one; but, fortunately for their happiness, they have not been trained to appreciate any higher lot, nor has there yet been developed in them susceptibility for the things that would be most pleasurable to the man of culture.

So, too, in reckoning up the pleasures and pains among different classes of people in civilized society, it is not a proper measurement to judge all alike by the standard of the classes of highest enlightenment and of the most favorable outward condition. There are thousands of people in every large city who appear to have little in their lives worth living for, so poor and burdened are they physically, so poverty-stricken in their mental condition. Yet even these people cling for the most part to their poor lives with a tenacity that is pathetic in its trust; a tenacity that perhaps gives assurance that, even in their lowliness and degradation, they find some joy which may be invisible to eyes that look more loftily, and which, if it have power to spring up under such narrow conditions, may be destined to grow in time to something worthier of human quest. But at present, if their intellects are dull to the pleasures that would most satisfy the cultured mind, they are happily dull also to very much of the deprivation and hardship which such a mind sees in their lot. It is not the ignorant and outwardly most wretched classes of humanity that furnish the most suicides or who make loudest complaint of life as an intolerable burden. They accept life as it has come to them, and, apparently, manage to extract some enjoyment from its hard necessities. It is not these who even entertain the question whether "to be or not to be"; for, since they already are, they prefer to be. It is only the cultured and superfine-brained Hamlets who put to themselves that question, or only those behind whose ambitious dreams of life performance halts and hobbles, too timid and nerveless to reach the goal of desire. But even they who in cowardly fashion run away from the battle of life by putting an end to their own lives, including the lunatic and the temporarily deranged, make only an incalculably small fraction of the whole human race. The vastly greater number find life, with all its cares and burdens and sorrows, sufficiently enjoyable to endure.

And, in balancing the pleasures and pains of human life, it must be remembered, too, that pain is apt to make more noise than joy, that evil is generally more manifest and demonstrative than goodness. The sighs and groans of one heavily burdened heart will make themselves heard, while a hundred hearts around may be quietly enjoying life's good gifts, yet so much as a matter of course that they give no special expression of it. The horrible deed of one wicked man in drenching a home in blood is blazoned through all the newspapers of the country. But there are no telegraph wires that reach into the heart of the hundreds of thousands of virtuous and peaceful homes whose inmates have not gone astray. The heavily burdened heart, when its burden becomes too grievous, instinctively utters its cry of distress, in order that it may attract the sympathy which shall bring the needed relief. The joy-filled heart goes on its way singing to itself, because it needs no sympathy nor help. Hence there may be counted, in human life, more sighs than songs,—not, however, because there are more, but because, for a purpose, nature meant that the sighs should make themselves more heard.

WM. J. POTTER.

OPPRESSION OF WOMEN.

I do not mean disfranchisement, or restrictions on co-education, or exclusion from any profession, or low wages, or ecclesiastical tyranny. Money is power; and there is no liberty for those who are forbidden to spend freely what is really theirs. Yet this is just the position of most women, even in families which are wealthy, enlightened, and in other respects liberal. In the village which was the home of Emerson, and has drunk deeply of his gospel of liberty, the leading ladies in the churches advocate holding fairs and festivals, on the ground that the women have no money of their own to give for any purpose. I know a very sensible and economical lady who was never suffered by her husband, though he was a man of wealth, to have any money to spend, but was merely permitted to buy what she wanted on credit, under a liability of being closely questioned about the reason for her purchases. Even wives who have inherited money sometimes find they cannot get hold of it except by coaxing or teasing their husbands. Nothing is commoner than for a woman to be obliged to explain why she wants more money, and to tell how she has spent what she had last. Girls usually have to tease their mothers into coaxing their fathers. One of the richest members of a society to which I once preached gave his son five dollars to spend at one of our church festivals, but let his grown-up daughter go there without a cent of money, even to pay the entrance-fee. Many men keep their wives and daughters, either intentionally or thoughtlessly, in such a state of pecuniary dependence as is simply slavery. It has been said that the only way a woman can get any money of her own is to become a widow. There is no doubt that many girls hurry into teaching, acting, authorship, or domestic service, simply in order to have money of their own, which they can spend without being questioned annoyingly. Of course, it is well for the members of a family to consult each other about expenditures of importance; but for a man to limit and question his wife to an extent he would not endure himself is tyranny. The relation of husband and wife is slavery, unless both parties enjoy equal liberty in spending the common income without interference. Nothing less is required, either by the marriage covenant, "With all my worldly goods I thee endow," or by the moral law, which declares that no relationship is really virtuous which does not give both parties all the liberty they are able to use. Some restrictions may properly be imposed on children for their own good, and the interest of the whole family may require that the extravagance or carelessness of some members be closely checked; but regulations of this kind should not be enforced simply in the line of sex, or the wife and daughter subjected to any restraint not considered equally proper, in corresponding circumstances, for the husband or son. The only way to learn to spend money wisely is to have a regular supply sufficient for reasonable wants, and full liberty of expending it. Then, all extravagance is promptly punished. The girls or boys who spend too much of their allowance to-day will not have enough to spend to-morrow, and will have the best possible instruction in economy. But people who can get money only by spending what they have and teasing for more are under strong temptation to spend as fast as possible. Many a wife is kept in such ignorance of her husband's resources that she never knows whether she is economical or extravagant. The result is that, if she should become a widow, she would not know how to use her property, or perhaps even how to keep it.

Many a girl has expensive and toilsome instruc-

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tion in everything except in what she needs most of all to know; that is, how to adapt her plans and wishes to her income. This she cannot begin to do, until she knows what her income really is. The only plan by which the members of a large family can live in such freedom from oppression as is necessary to pure love is that of fixed allowances or shares in the joint income. Two people, of course, can dispense with such formality, and yet have equal liberty in using their common wealth, provided that each is thoughtful for the other's interests and prompt in anticipating the other's wants. The one thing necessary is constant recognition of equal rights. Such recognition cannot be made general, until public opinion is greatly enlightened; and this can be done only by agitation. Legislation, of course, can do nothing; nor can the suffrage, except in so far as it makes women more independent. What is needed is agitation aimed directly at this specific abuse; and I am sure that some who read these words will speak and write powerfully for freedom.

F. M. HOLLAND.

ANTHROPOMORPHISM.

All the religions are of course anthropomorphic. They make man the centre, aim, and crown of things. All things are for his use and behoof. Nature sympathizes with him. The sun is darkened at the death of a great man. The earth opens and swallows up wicked and dissolute cities, or refuses to produce food by way of punishing wicked populations. Above all, a man-like supernatural being created the world and rules it. So that man, through his "Father in the heavens," is filially related to the Almighty Power which upholds the universe. Thus, the religions are all agreed in making man the highest and most highly related creature in the world. He exercises dominion over the lower animals, and tames those which are tamable to his use. Meantime, contact with wild nature, with the ocean in a storm, with a miasmatic atmosphere, with lions and other powerful beasts of prey, with floods, hurricanes, cyclones, and torrid heats, and with earthquakes, shows that nature is not under human control; that is, under the control of a personal, manlike creator, who is exorable and listens to human cries for help in danger. Man is destroyed by all of the above terrible phenomena and demonstrations of nature, in spite of his supplications, vows, and tears.

Thus is the claim of theology, that man is central, and that the world was made by a manlike Creator, who listens to prayer, refuted by experiences of the uselessness of prayer on the part of those who are so unfortunate as to breathe deadly malarious atmospheres, to fall into the clutches of powerful beasts of prey, or to be the victims of floods, earthquakes, and cyclones. Experience shows us that the operations of nature are not conformed to human convenience, that nature is utterly careless of human life or happiness.

Science tells us that there was a *Natura Rerum* before the evolution of man; that is, a nature existing without man. Thus does science deal with the delusions and illusions of mythology and theology, remorselessly perforating them and causing them to collapse. Christian theology or mythology represents that, among the incalculable billions and trillions of human beings who have been born into this life, there was once on a time a man born who was of alleged miraculous, supernatural origin, the Saviour of his kind, although the human race had existed for untold ages before his birth, without any hope of salvation of course, in the absence of a so-called Saviour. The name of this exceptional man was Christ; and he was surrounded by twelve exceptional personalities called apostles, selected by him from the poorer and more ignorant part of his countrymen to propagate his terms of salvation among mankind at large. Christ and his Father, or *The* Father by way of emphasis; and Christ's *Virgin-Mother* Mary, so called; and a purely spiritual personality, the Holy Ghost; and the aforesaid apostles, Matthew, Mark, Luke, John, etc., who were twelve in number, with sundry angels called Michael, Raphael, etc., constitute what may be called the Christian pantheon, whom theology represents as ruling the universe, and of course the human race, whose fortunes here and in the theological hereafter are in their hands to make or mar, according to their sovereign pleasure.

Such is the theological scheme of the government of the universe, of that infinity of worlds and infinite space which science discloses to the modern mind. The whole conception is purely human and anthropomorphic in all its features. The Christian pantheon is evidently an outgrowth of unscientific human nature, and of the human imagination anxious to explain the mystery of existence, and of the universe, and of life and death in human terms, and in the interest of human nature. In the countries of the Old World, where kings and priests have always been in the ascendant as the earthly vicegerents of the personages of the Christian pantheon, art has bodied forth all of them with brush and chisel, so that, visible as their images are everywhere in and on the churches and in wayside chapels and other places, God, Christ, the Virgin Mary, each of the twelve apostles, and the other leading theological personalities, seem to constitute a part of the population, wherever you go.

Then, again, there is the enemy Satan. He is *human*, too, in form. Thus has Christianity, like the ethnic religions which preceded it, tried to humanize the world, and to make man supreme and of supreme importance. Thus has man in all primitive times spun out of his own entrails, as it were, a gorgeous and intricate web wherein he can house himself, and make himself feel at home on the bosom of infinite nature. It has been a natural, a human method of procedure. But, when one is quite or almost alone on the summit of an Alpine range of mountains, or out on the surface of the ocean far away from shore, or in the solitude of a boundless forest or sand plain, alone beneath the unfathomable sky, and isolated from cultivated areas of land and cities and villages, he feels his littleness, his helplessness, striking to his heart, as it were.

The theological scheme of life and salvation looks petty and human, indeed. He fails to find the supreme personalities of theology reigning in the desert and oceanic or mountain solitude. He has no confidence that, if he falls into peril under such circumstances, and is without human help, he will experience any at the hands of Greek Hebrew, or Christian pantheon, by supplicating the persons of those pantheons for assistance. Nature evidently knows nothing of man's gods or supernatural personalities. And, in fact, their existence is purely in the realm of the human imagination. Meantime, they have answered a purpose in the past. They have made unscientific man feel at home in the mysterious universe where he unaccountably found himself, made him feel as if he were not a stranger or friendless orphan here. We have a kindness, then, for "the fair humanities of old religion," though we have outgrown them, and are forced to get along without them. As for the Religion of Humanity, which deifies the aggregated best men of all ages and countries, that does not profess to be anything else than a human religion. Meantime,

> "The All-enfolder,
> The All-upholder,
> Enfolds, upholds He not
> Thee, me, Himself?
> Upsprings not heaven's blue arch high o'er thee?
> Underneath thee does not earth stand fast?
> Seest thou not, nightly climbing,
> Tenderly glancing, eternal stars? . . .
> Through brain and bosom
> Throngs not all life to thee,
> Weaving in everlasting mystery
> Obscurely, clearly, on all sides of thee? . . .
> Name is but sound and smoke
> Beclouding Heaven's warm glow."

By the word "name" in the above often quoted passage from Goethe's *Faust*, the great German poet means all the theological creeds which attempt to define the universe in the narrow terms of human nature. Modern science has taught us that Cosmos cannot be so defined. The universe and the animating principle of it elude definition. In every atom of matter, in the heart and brain of every sentient creature, that principle is working. The star-sown arch above us is visible eternity.

> "Through brain and bosom
> Throngs not all life to thee,
> Weaving in everlasting mystery
> Obscurely, clearly, on all sides of thee?
> Fill with it, to its utmost, thy breast,
> And in the consciousness when thou art wholly blest.
> Then call it what thou wilt,
> Joy! Heart! Love! God!
> I have no name to give it!
> All comes at last to feeling."

B. W. BALL.

THEISM AND EVOLUTION.

"Did matter come by evolution? And, if evolution created matter, who created evolution? . . . Even evolution must have had a beginning, and so it is not remarkable that men should look beyond evolution and see God."—*New York Star.*

It is not a little wonderful the assurance with which theists talk and write about "the creation" of matter, "the creation of evolution," as though everything were a device, and there could be no doubt of it. One would suppose from the dogmatic, even flippant manner and tone which they assume, and in which they treat the whole subject of evolution, that they must have been present and witnessed the operation of creating matter out of nothing. "If belief in God is a gross superstition, it is not good to destroy it," says the writer above quoted. "To deprive the world of its gross superstitions is not commendable; for, to most men, their superstitions are the greatest joys they know." This is about a fair sample of the way in which very many theists, and theologians especially, are given to treating serious investigations after larger knowledge and more radical truths. The fear that truth may undermine some precious feeling, or overthrow some pet notion or long-cherished tradition, is wide-spread and firmly rooted. The habit of looking at a subject from one side or in one way seems to incapacitate men for seeing it in any new or other way, or from any impartial point of view.

It is no more difficult, and less irrational, to think of matter, the ultimate atom of force, as having always existed, as eternal, than it is to think of a self-existent person creating it. We simply know somewhat of the nature and action of force in its concrete manifestation in matter as existing and indestructible, but we do not know anything of force or matter apart from each other; and to talk of mind existing before matter and outside of it is to talk of what we do not know.

We have no ground upon which to say that matter comes of evolution or was ever created; and we may just as well assume that evolution is one of the

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processes of eternal, inherent, everlasting energy in matter, which is forever changing the forms of matter, both organic and inorganic, in conformity to fixed relationships, as to assume that some man-like being, too great to be comprehensible, has miraculously and toy-like made the world that is, and that has been, and that science shows has come by natural, impersonal causes. It is not rational to say that a God made a part of the universe and nature the other part; and, if God made all, then did he not make the earthquake? Did he not send the pestilence and the cyclone? Does he not even now cause unspeakable suffering and misery? But every intelligent person knows that natural forces, chemical or mechanical, are not personal, but, like electricity or steam, come from the combination of certain elements in which they may have been silently stored for ages.

The idea of a miraculous artificer intervening to correct or repair his blundering, imperfect machinery is too puerile and unphilosophical to be entertained by intelligent minds, and would not be, were it not for the force of tradition and habit. The evolutionary view which science gives is not only adequate and consistent with most of the facts of existence and human experience, but it is a noble and inspiring view, and is destined to assert its claims with all intelligent men and women.

"It takes away our God and our religion," say the theists, "and we cannot tolerate it." It is "freethinkers' twaddle." We must have a God, they insist, something to worship. Judging from the language of the writer in the *Star*, it does not matter greatly what, if it be even "a golden calf." And why not? Men generally worship that which is most like themselves. Religion comes of sentiment and feeling, not of knowledge; and the objects of worship throughout the globe are as various as are the characters of nations and peoples.

It is not difficult to ridicule the great fact of evolution and please the popular prejudice by opprobrious epithets; but the time is coming, I trust, and is not far off, when it will not be considered a sin to hold and teach the non-miraculous origin of all things.

A. N. A.

UNITARIAN MINISTERS WITH LIBERAL IDEAS.

Says the Springfield *Republican:* "Rev. S. J. Stewart, the liberal pastor, who has recently left the Bangor Unitarian church, will read law with ex-Chief Justice Appleton, and expects to practise in Bangor. The 'sufferings' of a minister with liberal ideas were too much for him."

The "sufferings" of many "a minister with liberal ideas" who has tried to remain in the Unitarian Church and, at the same time, to give his best thought to the public, have been "too much for him." This was true of Emerson and Parker, of Weiss, Wasson, and Higginson, of Weston and Miln, among many who have withdrawn from the Unitarian denomination. It is true of a number of young men now in the Unitarian ministry, who will be forced either to abandon their profession or to keep their most radical thought to themselves and their intimate friends. It would be true of other young men of ability and learning, like Mead, Salter, and Robinson, if, after preparing themselves for the Unitarian ministry, they had continued to occupy Unitarian pulpits when they found the limitations imposed upon them such as they could submit to only by suppressing honest convictions and sacrificing independence and self-respect.

Unitarians have helped in no small degree to destroy faith in the barbarous orthodox theology, and to diffuse with more rational views a more tolerant spirit; but it is questionable whether Unitarianism to-day is doing more to advance than to check liberal thought. The influence of the conservative or unprogressive element seems to be practically predominant, and "divinity schools" instead of schools of science are still regarded as of great importance, while assent, however formal and heartless, is generally given to old theological beliefs, methods, and phraseology. A sort of nibbling criticism around the corners of the old theological structures is permissible; but the Unitarian minister who attempts more than this, unless his personality or peculiar position makes it prudent to tolerate him, is likely to provoke such opposition as will sooner or later drive him from the ministry. If he would present the best modern scientific and philosophic thought, he must modify and qualify its claims, and jumble them together with the assumptions or fancies of theology and obscure them with rhetorical embellishments, to make the discourse in its teaching and language so colorless and vague as to be above, beyond, or beneath criticism.

The result is that many able, independent, and honest young men are kept out of the Unitarian pulpit; while not a few who speak from the desks of Unitarian churches go no farther in speaking their thoughts than they think is compatible with their own personal interests. There are Unitarian ministers who have no belief in the inspiration of the Bible or the superhuman character of Jesus, who have no belief even in a future state and regard it as an unsolved problem whether there is an intelligent Deity, and yet who take texts from the Bible and preach from them as though they regarded them as inspired and authoritative, refer to Jesus as the "Saviour of the world" and pray for favors "for Christ's sake," conveying the impression in prayer, sermon, and benediction that they have a childlike faith in the divine authority of the Bible, in salvation through Christ, the efficacy of prayer, etc.

In periods of transitions like the present, we can overlook confusion of thought in undisciplined thinkers and inconsistencies of belief in minds without settled convictions; but the class to whom we here refer occupy the position they do from no such reasons, but either because they lack the courage to break away from old associations and to avow and defend their real views, or because they are more in love with their salaries and the attractions of a minister's life than with truth and fidelity to their convictions. It is true that the experience of those ministers who have left the pulpit and come out as independent advocates of liberal thought has not been of so pleasant a character as to offer encouragement to others who, having outgrown the teachings of their Church, would, with a fair prospect of support, be glad to advocate more advanced views than they can in their present position.

But that is not a very high morality which will permit a man to preach what he does not believe, or suppress what he does believe and thinks the people should know, through fear of losing a position and a salary.

Unitarians have the right to insist upon the importance of certain theological doctrines, and to require assent thereto as a condition of fellowship; but since they, as a denomination, lack the breadth and liberality to allow entire freedom and independence of thought in their ministry, they should no longer pretend to welcome on equal terms all honest thinkers. Unitarianism is to blame for insincerity in its pulpits only so far, of course, as it directly and indirectly encourages this insincerity. That this is done, we are satisfied, and we regret to say, to a considerable extent.

B. F. UNDERWOOD.

EDITORIAL NOTES.

ALL associations or individuals desiring to arrange for lectures by B. F. Underwood the coming winter are requested to address him at an early date, the earlier the better, to enable him to plan his route systematically.

IN the next number of *The Index* will be printed the first of a series of articles from the pen of Capt. Robert C. Adams, entitled "Travels in Faith."

ONE of the most singular sentences, say the papers, ever imposed was by Judge Krekel of the United States District Court in Missouri recently. An illiterate prisoner was sentenced to jail until he could learn to read and write, and another offender was sentenced until he could teach the former the art. In a little over three weeks, the prisoner appeared, able to write a fair letter at dictation; and both men were discharged. Judge Krekel, we believe, is a freethinker.—*Radical Review.*

MR. WILLIAM DAWSON, of Winterton, says the *Echo*, cattle dealer and local preacher, has suddenly left this country for Spain, and creditors to the extent of about £40,000 are making anxious inquiries concerning him. The day before he disappeared, Mr. Dawson preached a powerful sermon from the text, "Sorrowing most of all for the words which he spake, that they should see his face no more; and they accompanied him unto the ship." This indicates a great faculty of humor under discouraging circumstances.—*London Christian Life.*

ANOTHER Congregational minister has fallen into heresy. The Rev. Charles W. Park, a nephew of Prof. Park of Andover, has avowed his belief in a "future probation for all men," and his rejection of infant baptism. As is usual with "advanced" thinkers, he has doubts respecting the "Bible." Congregationalism is evidently rapidly disintegrating. Many of the best minds, under the name of "New Orthodoxy," are going half way (or further) to meet German rationalism, while the faithful are withdrawing to safer folds. —*The New Church Life.*

THE following is an extract from a letter from Stockholm, printed in the *Congregationalist:* "At the ancient stone fountain, known as the Blood Bath, where Charles XI. of Denmark had fifty nobles put to death, thereby hoping to increase his power, this touching story was told me. A beautiful boy, who had seen his father's head cut off and the blood dripping, said in childish accents to the executioner, 'When you cut mine off, please don't get my collar dirty; for mamma will whip me when I get home.' The man's heart was moved, and he secreted the child and sent him home; but the ungracious king had him beheaded for such womanish tenderness."

IT is noticed that, when Mr. Anderson's bill to prohibit the cruel sport of pigeon-shooting was brought into the Upper House, the Bishops to a man—or probably we should say to a Bishop—absented themselves from the discussion, one gentleman in lawn sleeves who was actually present walking out of the House. A correspondent of the *Daily News* makes the caustic remark: "If it be true, as Coleridge says, that—

> 'He prayeth well who loveth well
> Both man and bird and beast;
> He prayeth best who loveth best
> All things both great and small,'

the circumstance to which Mr. George Anderson, M.P., alludes,—namely, that not a single archbishop or bishop voted for the second reading of

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the Bill to prohibit pigeon-shooting,—is calculated to inspire misgivings in regard to the praying power of the whole bench of Bishops."—*London Inquirer.*

SAYS the *Canadian Baptist*: "*Man may hope to find peace with God only by blood.* Account for the phenomenon as we may, this is the unanimous testimony of mankind. And, surely, he cannot be regarded a man very wise in head or very noble in heart who will venture to treat with indifference or frivolity or scorn the solemn Voice that issues from all the holy places of the mighty past, who will curtly dismiss as mere superstition that long, low wail of moral distress, that deep and awful cry for peace with Heaven, which rises from the human heart of all antiquity." This "solemn Voice" is the voice of revenge, sanctified by age; and "that deep and awful cry for peace with Heaven" through blood is fundamentally the cry of the savage who hopes to turn away the wrath of the conqueror by putting to death those who have offended him. The sacrifice of man to God had its origin in the sacrifice of man to man; and from this, in the course of time, was developed the unreasonable and debasing doctrine of the atonement, which, because traces of it are found in the belief and practice of pagan nations of antiquity, as well as among the Jews, the *Canadian Baptist* thinks is a holy and divine doctrine.

THE Chicago *Tribune* says of professional bruisers, like Sullivan and Slade, that they do not work nearly so hard as the men who get $3 and $4 a day, and they accomplish nothing of any value; but the despair of the situation is that the employers of these men, the persons who pay them at the rate of a thousand dollars a minute for doing nothing, are very largely the same persons who talk so much about the rights and dignities of labor, and are inflamed against capitalists for making huge incomes. "At the same time, they will help these two sluggers to pile up several thousand dollars for doing nothing but punch each other's heads, and will patronize Mr. Sullivan, who has the most profitable corner in the country and one not likely to be broken." The *Radical Review*, commenting upon the above, very pertinently observes:—

It is a melancholy fact that the overpaid labor of the most despicable nature receives much of its patronage from the country's underpaid, honorable labor. But that is only a further comment on the degrading influence of poverty, and the very best justification for the complaints of those "who talk so much of the rights and dignities of labor." From one point of view, the situation becomes still more despairing, when we consider that it is not the ignorant mob alone that delights in these exhibitions of brutalized humanity, but that the sons of the rich, whose tastes ought to attract them to sports of a far different nature, furnish a large contingent of both spectators and funds. This is not the only illustration of the fact that excessive wealth is as inimical to the highest development of humanity as excessive poverty.

IN a recent sermon on "Poverty and the Gospel," Henry Ward Beecher, among other things, said:—

A tendency of our times is toward infidelity among laboring men, particularly so among mechanics. In other words, the first result of a more intelligent education and a more prosperous condition of things among the laboring classes is to repudiate churches. Of course there are a good many exceptions, and in some communities this will apply much less than in other parts. I have noticed that the working-men who come from Great Britain to this side are, to a very large extent, infidel. I notice this too in our socialistic movements, and in all the questions of political economy. The laboring classes who think are tending to think themselves away from the house of God, from Sunday, and are substituting arrangements of their own. It is fatal.

These words lead the *Investigator* to remark as follows: "It is a very heavy tax for a laboring man to pay to attend a church, more especially if he has a wife and children and his wages are small. Such men cannot afford the expense of church-going, and they act wisely in staying at home on Sunday, and making it a day of healthy recreation; or, if they prefer, they can read useful books, which are far more instructive than sermons.... Mr. Beecher, with a salary of $20,000 per year, pretends to be very anxious that the laboring classes should attend the 'house of God.' ... He may talk of 'mansions in the skies,' but what poor men want are comfortable 'mansions' here; and no man is their true friend who points them to heaven, but neglects them on earth. As for 'the house of God,' if he has got any, it is probably not a church, but a happy home where honest and industrious men and women enjoy a life worth living. The home, and not the church, is the infidel motto."

WHAT was said by us in the address which we gave by invitation in this city some months ago, before the Evangelical Alliance, in regard to the absurdity of the attempt to make the word "day" in the first chapter of Genesis mean an *age*, and which, it will be remembered, was disputed in a vigorous speech by Prof. Paul A. Chadbourne, finds corroboration in the following extract from an address by Rev. Samuel T. Spear, D.D., at a recent meeting of clergymen at Saratoga:—

You have an example of the first method in the attempt to make the word "day," as occurring in the first chapter of Genesis, mean an *age* or a geological period. This overlooks the fact that the "day," here mentioned, is described as the first, the second, the third day, and so on, and also the fact that it is described in its parts as having a morning and an evening, and the still further fact that in the Fourth Commandment this same "day" is spoken of as a day in a week consisting of seven days, each of which was twenty-four hours in length, and the still further fact that the Jews for whom the record in Genesis and Exodus was originally made, not being geologists, would understand the term "day," as thus described, to mean a natural day of twenty-four hours. They could give to it no other meaning; and no man would give to it any other meaning, unless led to do so in order to meet a supposed difficulty. The fact that the term is sometimes used for an indefinite period does not make it in this use, with this description and in these connections, anything but a natural day of twenty-four hours. To force another meaning into it is to give it a meaning which it does not bear; and, moreover, when this meaning is forced into it, the supposed difficulty created by geology is by no means removed. I have a way of disposing of this difficulty that satisfies my mind, but which I cannot pause to detail; yet that way does not consist in placing a new, unnatural, and false meaning upon the term "day," as it occurs in the first chapter of Genesis and in the Fourth Commandment.

THE editor of the *Religio-Philosophical Journal* has been investigating the so-called Russell law passed by the legislature of Ohio at its last session, which was recently denounced by our neighbor, the *Banner of Light*, under the caption, "The Conflict Begun," as a theological assault upon the rights of Spiritualists and upon civil liberty. The *Journal* thinks there has been "hasty denunciation and ill-considered criticism in some Spiritualist quarters," in proof of which it quotes from a letter written by a Spiritualist, saying, "The law (we have come to the conclusion) is good in a way," and publishes a letter from Hon. E. O. Eshelby, comptroller of Cincinnati, said to be the instigator of the Russell bill, "a gentleman of broad, liberal views with nothing of the religious bigot in his nature," who writes:—

Your letter of inquiry, under date of May 24, is at hand; and, in reply, I would say that there are a number of parties in the city, who have (from the best information obtainable), under the name of mediums, clairvoyants, etc., been engaged in disreputable and immoral practices. The Russell law is, and was so intended by its framers, to apply to the above parties, *and to them only, and not to those legitimately engaged in disseminating the doctrine of Spiritualism, or in pursuit of knowledge concerning continuity of life beyond the grave.* To an unprejudiced and impartial observer, it would seem that no person or set of persons is more interested than the true and honest believers in Spiritualism in suppressing impostors. By so doing, they deprive sceptics and unbelievers of potent arguments furnished daily by so-called mediums, etc. A parallel case may be cited under the section taxing employment or intelligence offices. What is more worthy or commendable in its objects than an employment office, when honestly carried on. It secures employment for the poor. May I ask, Are they all conducted that way? But yesterday, two poor, ignorant country girls, only a day or two in the city, applied at an intelligence office on Elm Street for employment, and were sent to a house of prostitution, the character of which they did not discover for some hours, and were finally rescued by the police. As to this class, the law shall be enforced to the letter, and with all the power that I can command.

The law is so worded, it seems, as to apply only to the city of Cincinnati, and yet to avoid special legislation. But since Section 36 reads, "Astrologers, fortune-tellers, clairvoyants, mediums, seers, etc., shall pay a license of three hundred dollars per annum," it is not strange that it was thought to be directed against mediums generally in Cincinnati, and indeed in Ohio; as but few would be likely to know that Cincinnati was the only city in the State "of the first grade of the first class." The *Journal* thinks that the letter of the law is "likely to work hardship to honest mediums, and should be changed to meet the spirit in which it was framed, as set forth by Comptroller Eshelby." The greatest difficulty will be, we apprehend, as the *Journal* in the same article intimates, in drawing the dividing line between "honest mediums" and "quacks and tricksters."

POETRY.

For *The Index.*

DAYS AND THOUGHTS.

The thoughts of yesterday to-day
Are dim, as though the eve and night
Had darkened all the glowing way
Of mind; and, lo! this morning's light
Is shed for other thoughts that come,
And strike the yester-thinking dumb.

Thus, deedless days pass into Time,
Like breath repassing into Space:
Of heights our thoughts at morn would climb,
At night there's not a step to trace;
And stars, like ghosts of days, approach
To haunt us in our self-reproach.

Some thoughts are like a passing brood
Of heavy-bo lied birds that wing
Along the groundway of our mood,
But ne'er to skyward freedom spring,
Till through oppression they return,
And teach a freedom they discern.

And other thoughts like leafage fall,
And leave the tree of life bereft:
Then comes the night to be the pall
For one sad leaf of thought that's left
To fade between the earth and moon,
To fall, unknown, before the noon.

Oh, days and thoughts! I would I ran
Apace with both: no idle rest;
No halting like a wearied man
With haltless fervor in his breast;
No holding back, while thoughts run on
Till out of thinking they have gone!

WILLIAM TIREBUCK.

LEEDS, ENGLAND.

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The Index.

BOSTON, OCTOBER 4, 1883.

THE INDEX is published every Thursday, at No. 44 Boylston Street, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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For *The Index.*

THE RELIGIONS OF THE EAST.

A Review of the Work of the Association for Moral and Spiritual Education, Brooklyn, N.Y., Season 1882-1883.
Read at a Regular Meeting of the Association, June 15, 1883.

BY LEWIS G. JANES.

EXPLANATORY NOTE.—Some of the objects of this Association, as affirmed in its Constitution, are:—

1. The discovery, so far as possible, of a rational expression of the natural ethics and religion of the human soul.
2. The cultivation of the moral and spiritual natures of its members.

In the furtherance of these objects, the Association has devoted its time during the past season to the study of the leading Oriental religions. The meetings were held weekly, from the middle of October to the middle of June. Two preliminary evenings were spent in considering the Origin of the Religious Idea and Fetichism, five evenings were devoted to Confucianism and Tăoism, six to Brahmanism and the Vedic and Puranic literature, six to Buddhism and its sacred writings, three to Zoroastrianism and the Avesta, five to the Religions of Egypt, one to a cursory examination of the Assyrian, Chaldean, and Phœnician religions, and three to the Hebrew religion.

In addition, one evening was spent in listening to a very interesting and instructive lecture, by Prof. Charles D. B. Mills, on "Our Early Home and Ancestry"; and two were devoted to the consideration of papers on "The Religions of Egypt, as related to Judaism and Christianity," and "The Relation of the Persian and Chaldean Religions to the Hebrew," by Lewis G. Janes. At one of the regular meetings, Mr. Amrita Lal Roy, an educated Hindu gentleman of high caste, gave an interesting account of the customs and religion of his people at the present day.

Essay.

In looking back upon our course of study during the season now closing, I may say assuredly that it has been one of exceeding interest and profit to us all. If there were any among us who were at first inclined to regard these studies as unprofitable, because bearing no direct and evident relation to the practical affairs of our every-day life, I think I may fairly assume that such objections have vanished in the light of our investigations. Surely, it is evident that a just and thorough comprehension of our social relations and their obligations requires a fundamental knowledge of man, which is impossible without some true understanding of the past out of which he has grown as well as of the present in which he now dwells. Especially is this of the utmost import in the study of religion, which has constituted so large an element of his past as it does of his present history.

We may believe, with Matthew Arnold, that "conduct is three-fourths of life." Nevertheless, in our own day as well as in past ages, we find the sanctions of morality so inextricably involved with religion that it is impossible to understand the one without having some knowledge of the other. I think, too, we are now prepared to assent to the statement of Max Müller that "he who knows only one religion knows none." There is nothing so potent as the scientific study of religions to break down the barriers of sectarianism. The world has now for us a wider horizon. Whatever may be our theories of the origin of man, whether we believe him to have sprung from a single primitive pair or from stocks as numerous as the races which now dwell upon the earth, we must grant that all men are in some sort brothers,—that the most diverse races are bound together by a common nature and by mutual ideas, interests, and obligations.

Let us try to gather up the thread of our recent studies, and refresh in our memories some of their more obvious lessons.

In Confucianism, the State religion of the Chinese, we discovered a cultus eminently moral in its character; a system of practical ethics adapted to the organization and government of the State. In the teachings of the Master concerning man's relation to the Unseen Power and to a future life,* we found an undoubted recognition of this Power as an intelligent, personal force, and of the existence of spiritual beings; yet the general attitude of Confucius toward these great religious ideas was that which, in our modern phrase, we should characterize as agnostic. No distinct and well-defined statement of a philosophy of the universe was discovered in the sacred writings of the Confucianists. In fact, the entire teachings of the Master may well be regarded as in the nature of a system of political economy, one of the recognized elements of which was the orderly worship of heaven and the reverence of departed ancestors. In the latter custom, so deeply involved in the life and mental habit of the masses of the people, Confucianism finds common ground with its contemporary religions Tăoism and Chinese Buddhism, and strikes its roots deep into the substratum of ancient superstition, out of which all these different forms of religion have gradually been evolved.

Herein, too, as well as in its worship of heaven and general Sabaistic tendencies, it crosses the boundaries of the Chinese Empire, and acknowledges a common ancestry with the religion of the ancient Turanian peoples of Akkadia, from whom the Semitic nations of Chaldea and Assyria derived an important part of their religious customs, cosmological notions, and legendary lore. Through Chaldea and Assyria, China thus indirectly touches the religion of the Hebrews, who also drew some of the material for their sacred literature from this primitive Akkadian source; and, through the Hebrews, all the Aryan peoples now owning the name of Christians, a portion of whose religious inheritance is the Jewish Old Testament. Marvellous, indeed, are the revelations of this science of comparative religion, breaking down all barriers between the races, and preaching always the sacred evangel of the Brotherhood of Man!

In Tăoism, we discovered a religion based nominally upon the mystical and philosophical treatises of Lăo-tsse, but actually, as at present constituted, bearing very little relation thereto. Its ethics, in so far as they can be judged by the text of the Tăo-te-King, the sacred scripture recognized by this sect, compare favorably with the moral teachings of the Five King and the Four Shu. Even more than these religious writings of Confucius and his disciples does it embody the doctrine of the forgiveness of injuries and the duty of overcoming evil with good. But, among its present professors, Tăoism appears to be scarcely more than a mass of primitive superstitions, involving the worship of the dead, a crude system of demonology, and a blind confidence in the efficacy of priestly magic and enchantments.

Compared with the religion of Confucius, Tăoism represents the survival of a more primitive phase of religious development, and is professed by a more ignorant and degraded class of people. If we can derive any instructive lesson from this marked divergence of these two religious faiths, existing, as they have for so many centuries, side by side among the Chinese, it would appear to be that a teaching in the main mystical and metaphysical, above the comprehension of the masses of the people, is comparatively inadequate and impotent to modify the superstitious tendencies of a race, while a doctrine in the main ethical and practical is relatively much more efficacious in this direction.

In Brahmanism—the religion of the Vedas—and its later developments, we discovered the nearest approach to the creed of the undivided Aryan people, our own far-away ancestry. The interesting lecture of Prof. Mills, happily supplementing our own independent investigations, enabled us to form a vivid picture of the main features of the primitive system of nature-worship which prevailed in the old Aryan homestead, among the highlands of Central Asia. Doubtless, this picture has been somewhat idealized by writers like Prof. Max Müller and others, who have covered over its ruder and more barbarous features with the softer pigment of their own loftier ethical and more refined spiritual natures. To put one's self in another's place is always difficult, and it is especially hard for the cultivated man of to-day to reconstruct in imagination a picture of the persons and environments of his prehistoric ancestors.

The life of our earliest Aryan forefathers was not wholly idyllic. Even native Hindu scholars, like the learned Babu Rajendralala Mitra,* find evidences in their sacred writings of the existence of the rite of human sacrifice during and prior to the earliest Vedic period; and there are not wanting proofs, also, of the very early custom of idol-worship combined with the reverence of the forces of nature. In the sacred Sraddha festivals, in memory of the deceased ancestors, which formed a part of the ancient Vedic ceremonial, and have endured until quite recently in every Hindu household,† we find undoubted evidence of the existence of ancestor-worship among the Aryan peoples as well as among the Turanians.

But the religion of the Hindus is chiefly noteworthy, and interesting for the development, among the learned and priestly classes, of the most remarkable philosophical systems which have found a place anywhere in the great religions of the world,—systems so profound and far-reaching in their thought, so mystical and idealistic in their tendencies, that the later European schools of speculative philosophy have scarcely done more than to reproduce Hindu metaphysics in the garb of a more modern terminology. Nor was there wanting in India the natural and inevitable reaction from the refined subtleties of metaphysical idealism toward a more rational system of thought, as exemplified in the Sankhya philosophy of Kapila and his followers, and which, in another direction, gave rise to the metaphysical agnosticism underlying the philosophy of Buddhism.

In connection with these metaphysical tendencies, so strongly manifested in Brahminism, we have to note a co-ordinate inclination to physical inertia, counterbalancing the intense activity of the speculative faculties, and, in part, perhaps due to it, though climatic influences and political conditions are, no doubt, in some degree accountable for both. Nor is the ethical tendency of Brahminism as pronounced or noteworthy as that of Confucianism. Though the finest moral precepts are not wanting in the Vedic and Puranic literature, the minds of the learned classes appear to have been mainly absorbed in metaphysical speculation and religious formalism rather than in efforts to establish just and equitable social conditions. The mass of the uneducated people, on the contrary, unable to grasp the refinements of metaphysical speculation, and unfed by systematic instruction in practical righteousness, gave themselves up to the grossest idolatry, its rites being often cruel and immoral.

The system of caste, which arose, probably, out of a natural and praiseworthy desire to prevent social antagonism, and relieve the stress and strain of com-

*See *Chinese Classics*, translated by Dr. Legge; *The Religions of China*, by Dr. Legge; *Oriental Religions*, by Samuel Johnson, etc.

**The Indo-Aryans.* Ethnological and Historical Essays, by Rajendralala Mitra, Calcutta.

†See interesting account of the Sraddha, and ancestor-worship among the Hindus, in Max Müller's latest work, *India: What it can teach us.* Prof. Müller represents the Sraddha as a custom still generally observed in Hindostan.

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petition, by confining the different occupations, professions, and trades within certain well-defined limits, is a curious illustration of the natural effect of the make-shift policy of treating social problems, which follows from that complete divorce of religion and philosophy from the practical life of a people, so characteristic of the Hindus. While it has temporarily served its purpose, in preventing the frictions and antagonisms which grow out of a free competition in labor, it has most surely operated to intensify social distinctions, and to deprive the uneducated classes of the close sympathy and active help which, in other communities, they might have received from the more intelligent and moral, and thus strongly favored and strengthened the habit of physical and ethical inertia which prevails among the low caste Hindus.

Both the Hindus and the Chinese permit a wide latitude in speculative opinions, provided there is a general conformity to social customs and superficial religious observances. This phenomenon in the social and religious life of the East is not unlike the similar habit which characterizes certain of our Christian sects in Europe and America. Viewed superficially, it appears to be in marked and favorable contrast with the intolerance of Roman Catholicism and the bigotry of Puritanism, which make individual salvation depend upon the acceptance of certain intellectual dogmas, and, in defence thereof, lighted the fires of the Inquisition, and erected the gallows for the Quaker. The virtue of this Eastern toleration is, however, at best only negative. Its necessary accompaniment of adherence to social and religious forms, out of which all vital significance has long since departed, whether among Christians or Hindus, appears to foster a habit of mental insincerity, and to occasion a lack of that absolute frankness and truthfulness which is alone consistent with perfect social and religious liberty.

The religion of India, springing from the simple nature-worship of the Aryan forefathers, allied to the more archaic ancestor-worship which prevails among all primitive races,—developing, on the one hand, the subtle metaphysics of the Brahmanical schools, and, on the other, the gross idolatries of the common people,—gave rise by a natural and humane reaction to Buddhism. Buddhism, like Confucianism, must be regarded not as a faith entirely distinct from its predecessors, but as the reform of an older religion. Its attitude toward the theistic and animistic dogmas of the older cultus, as would naturally result from the reaction which gave birth to the reform movement, was, however, if we may accept the conclusions of the most recent and reliable students of this religion, originally either agnostic or directly antagonistic.* As it spread beyond the boundaries of the Sangha, the scholarly community of monks who gathered around its founder and were his earliest representatives and successors, and attracted to itself the masses of the people, especially when it overstepped the confines of its birthplace, and made converts in other lands, it largely lost these peculiar agnostic or atheistic characteristics, and assimilated somewhat of the crude animistic notions which form the substratum of all religious beliefs.

The animus of its founder was pre-eminently ethical; and this element occupies a much larger space in its sacred writings than it does in the Vedic and Puranic literature. The personality of Gotama the Buddha, as we see it through the legendary halo with which succeeding generations have largely obscured it, is a most noble and impressive one, worthy in every respect to be placed by the side of the Prophet of Nazareth, as entitled to the regard and admiration of mankind. His religion, like that of Jesus, notwithstanding marked differences of faith and belief, may well be defined, in the fine phrase of Matthew Arnold, as "morality touched by emotion." "Never will I seek private, individual salvation: never will I enter into Nirvana alone." This was the noble determination of the founder of Buddhism, which caused the new faith to burst the bonds of locality, and become a universal or missionary religion in contradistinction to all the other faiths which have been the object of our studies for the season.

Buddhism was the earliest of all the missionary religions; and it has thus far had but two successors and rivals, Christianity and Mohammedanism. It holds its pessimistic view of the existing world and of natural human society in common with these later missionary faiths; yet, as would naturally be presumed from the character of the social conditions which gave it birth and the peoples among whom it spread, this tendency is more marked and positive in Buddhism than in either Christianity or Mohammedanism. The Nirvana, the *summum bonum* of Buddhistic aspiration, is a condition so utterly dissimilar to all known states of being that ordinary language seems hardly competent to describe or explain it. In the intent of its founder, it appears indistinguishable from the complete dissolution of the individual and the annihilation of personal consciousness; though it is claimed by some writers that there is an esoteric doctrine professed by an inner circle of adepts, which is not inconsistent with personal continuance.*

Christianity, though it regards present social conditions as wholly corrupt and irremediable by natural means, holds on, nevertheless, to a popular faith in the possibility of a higher life, and rebuilds its ideal kingdom of heaven out of the elements of the old universe, glorified and rendered immortal through the sacrificial atonement of its founder. The dark background of eternal despair against which this picture of the ideal paradise is limned, however, is an unworthy substitute for the restful *sheol* of the early Hebrew faith, or for the destruction of individual consciousness in the Nirvana of Buddhism. It is questionable, after all, whether the latter faith, though the more pessimistic of the two, is not also the more humane and unselfish.

The religion of Zoroaster and the ancient Persians was likewise a reform; not, indeed, of Brahmanism, but of that more primitive faith which the ancestors of both Persians and Hindus held in common. It had its roots in the same system of animistic nature-worship, ancestor-worship, and Sabaism out of which the Vedic religion sprung. It owed the impulse which led to its differentiation from the ancient faith, probably, to the earlier conversion of its followers from nomadic habits, and their adoption of fixed habitations and agricultural pursuits. Its leading characteristic was that of an *ethical monotheism*. A natural result of the continued development of its ethical features appears in its dualistic doctrines, which are more prominent in the later than in the earlier phases of its growth. Like Buddhism, it was originally a non-idolatrous religion; though, like it, subsequently it also retained and developed survivals of the idolatrous system of nature-worship, out of which it sprung. In Buddhism, the gods had shrunken to shadowy, mortal beings, having little influence upon the lives and happiness of mankind. In Zoroastrianism, they had become subordinate creatures, amĕsha-spentas, angels or daevas, the messengers and servants of Ahurâ-Mazda or Angro-Mainyûsh. Though not a missionary religion, the influence of the Persian theology, eschatology, and ethics, was transferred, in a large measure, to other faiths and foreign lands: to the religion of Egypt and Mohammedanism; to Judaism, through Babylon, and thence to Christianity, the great missionary religion of the western world. So everywhere appears the working of the wonderful law of evolution, "the survival of the fittest," justifying the fine intuition of Emerson,—

> "One accent of the Holy Ghost
> A heedless world hath never lost."

We also discovered evidences of the foundation of the more venerable faith of Egypt in nature-worship and ancestor-worship, survivals of which are observable in the worship of the living king in the earliest periods of Egyptian history, in the traditions which represented the gods as dwelling on earth, in the forms of men, and in the offerings, sacrifices, and oblations to the dead, which appear to have been customary even before a distinct belief in an eternal, conscious existence for all had arisen. In this religion also, we distinguished a lofty ethical teaching, which doubtless expressed itself in the daily life of the people, and constituted the chief element of permanence in this wonderful nation of antiquity. Evidences of growth, change, evolution, are not wanting in the records of the religion of Egypt; and the influence of other faiths, particularly that of Zoroastrian dualism after the Persian conquest, is noticeable.

The peculiar mysticism of the Egyptian religion penetrated its theology, and influenced the development of its doctrine of the future life. It was transmitted to the Neo-Platonic philosophy of the Alexandrian schools, born on Egyptian soil, and thence communicated to the early Christian theologians, penetrating the doctrines of the new religion, which largely took form in Alexandria. Out of the commingling of the religion of Egypt with that of Persia, and later with certain phases of the Greek philosophy, probably grew the gloomy and barbarous doctrine of eternal punishment, the subsequent evil inheritance of Christianity. In no other pre-Christian religion do we find any distinct enunciation of this doctrine. The remnant of the ancient Egyptian people, who survived the ordeal of foreign domination, and preserved their ancestral language and many of the traditions of their race, became early converts to Christianity; and all that was vital in the older faith was apparently assimilated by the new.

The three extra-Hebrew Semitic religions—the Assyrian, Chaldean, and Phœnician—we likewise find to be based essentially on animistic nature-worship, which appears not only in their earlier phases, but also survives in their latest form, the worship of the heavenly bodies. Much of their religion, including the leading features of its cosmogony and legendary lore, appears to have been drawn from the earlier cultus of the Akkadians, a people of alien race, related to the progenitors of the Chinese, and also to the Huns, Samoyeds, Turks, and Finns. The influence of these Semitic religions is traceable in the later magism of the Medes and Persians, in the early legends and cosmogony of the Hebrews; and, through Phœnicia and Asia Minor, it passed over into Europe, and helped to develop the mythologies of Greece and Rome.

The earliest Hebrew faith inherited much of the superstition and crude conceptions inherent in the nature-worship common to its sister Semitic religions. The contact with Egypt, however, and the successful effort to escape from Egyptian bondage, the subsequent growth of the scattered tribes into a nation under the supposed leadership of Yahweh, their tribal god, early gave their religion a tendency toward monotheism. Their first great leader, Moses, perhaps deriving his primary impulse from Egyptian sources, bestowed upon his religion a more pronounced ethical character than we find exhibited by the other Semitic faiths. Both these tendencies were greatly strengthened by the teaching and example of the prophets of Yahweh, and subsequently by contact with the ethical monotheism of the Persians; so that the Hebrews finally outgrew the polytheistic features of their earliest faith, and became a nation of priests of the one God whose highest service was the doing of righteousness. The monotheism of the Hebrews was freer from dualistic taint than that of their Aryan contemporaries, the disciples of Zoroaster. Through Jesus of Nazareth, the legitimate successor of their earlier prophets and inheritor of the purest traditions of his ancestral faith, they transmitted this principle of ethical monotheism to Christianity. More or less contaminated by foreign and incongruous intermixtures of dogma and ceremonial, it has been handed down from generation to generation, until we have received it as a part of our inheritance.

And now let us ask ourselves whether our studies have thrown any light upon the important problems of the nature, origin, and probable future of religion. In considering the origin of religion from the rational stand-point, it is evident that any religion possessing a sacred literature must have passed through long eras of development, growth, and change, before its canonical books are written and recognized as authoritative. To ascertain from them its origin and history, it is necessary, therefore, to "read between the lines," to know something of the relative age of the sacred writings, to trace in their different strata the characteristic survivals of the periods which gave them birth, and by rational analysis and comparison to derive such hints and suggestions as we may of that prehistoric era out of which the religion originally sprung.

Wherever our studies have rendered us any certain and reliable testimony, we have found the religions of the earliest literary periods to have been comparatively simple and crude, unburdened by the more elaborate developments of ecclesiasticism; though evidences are not wanting of the very early existence of established priesthoods, who are often the authors and conservators of the sacred literatures. Confucianism, Buddhism, and Zoroastrianism were reformations of earlier faiths, and therefore bear less di-

*See *Buddha: His Life, his Law, and his Church*, by Oldenberg. *Buddha and Buddhism*, by T. W. Rhys-Davids, etc.

*See *Esoteric Buddhism*, by A. P. Sinnett.

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rectly upon this branch of our inquiry. We may nevertheless seek through them for testimonies in regard to the more primitive forms of religion which they measurably superseded.

In every instance, I believe, the more archaic religious types present the easily recognizable characteristics of animistic nature-worship,—the reverence of the forces and phenomena of nature, regarded as personified or inhabited and ruled by some individual spirit, ghost, or demon. To placate or appease these spirits or personified natural forces, to control them by priestly charms or the repetition of magical formulæ, to win their favor and assistance and appease their anger by sacrifices and prayers, this was everywhere the effort of man in the earliest historical period, the records of which are preserved in the oldest sacred literatures of the world.

Endeavoring to ascertain the source and genesis of this phenomena, we find the earliest and most universal religious custom among all the oldest and least developed races of mankind to have been the rendering of sacrificial offerings, obeisance, and worship to the spirits of their deceased ancestors, particularly their chiefs, kings, and patriarchs,—those who had been their rulers during life. To the *pitris*, or fathers, the Hindus keep the sacred Sraddha festivals.* Every Chinese household has its altar, and renders its offerings to the deceased ancestors.† The Egyptians first worshipped the living king, and their gods were represented as having originally dwelt on earth in human form. The worship of ancestral spirits is among the earliest recorded customs of the Assyrians, Chaldeans, and Phœnicians;‡ and the Hebrews, in whose sacred writings we find, probably, less direct evidence of the existence of this peculiar form of worship than in any other ancient scriptures, nevertheless present evident survivals of a prehistoric worship of the dead in their regulations in regard to mourning for the deceased and the funeral ceremonials, as well as in the decidedly anthropomorphic character of the deity in the earliest period. It has been said of the Hebrew patriarchs, as described in the legends of the Peutateuch, that they had advanced half-way on the road to deification, when this tendency was interrupted by the monotheistic teachings of the eighth century prophets; and they were embalmed in the sacred literature, with the semi-mythical characteristics which we find there affixed to them.

There would appear, therefore, to be much evidence in favor of the theory that religion, worship, the belief in the gods, grew out of ANIMISM,—the tendency universal among primitive and ignorant races, and perhaps held by them in common with the higher animals,§ to endow all moving objects, all natural phenomena,—the heavenly bodies, the winds, meteoric stones, remarkable trees, anything manifesting force or acting in such a manner as to attract the attention,—with life and personality. That which primitive man perceived and felt within himself he naturally reflected upon all other beings, and upon external nature, predicating of it sentience and volition.

The first being to whom sacrifices, offerings, and prayers would naturally be rendered would be *the living ruler*, the patriarch, king, protector, or father of the family. And, when his breath or spirit left the body, he would naturally continue to receive somewhat of this homage, either as the ancestral spirit or as the animating power of some fetich. So general is this custom of ancestor-worship among all the early races of mankind that even Prof. Max Müller, who has been regarded as the advocate of quite a different theory of the origin of religion, designates it as "the most universal of primitive superstitions." ‖ That man originated in barbarism, without education, without arts, without sciences, without ethical or religious culture, is no longer a theory of closet students, but a demonstrated fact. That the earliest form of his religion should arise out of superstition and fear is, therefore, in no way improbable. It is what we would naturally expect. If, then, we may consider ancestor-worship to be the first characteristic manifestation of the religious faculty, we may nevertheless trace in it the promise of the tenderest thought of God to which Christians have yet attained; for, in a very literal sense, man invoked his earliest deity under the name of "Our Father."

All polytheistic religions present evidences of the gradual growth of their pantheons, yet we do not seem to be justified in inferring from this fact that the earliest forms of religion were in any proper sense monotheistic. On the contrary, we have found that even the Hebrew religion, so long regarded as an exception to the acknowledged general rule, grew out of a primitive polytheism. The same conclusion is true also of the Zoroastrian monotheism. Survivals of customs originating in polytheism and fetichism are preserved in the ceremonials and literature of all religions. "Gods many and lords many" were recognized by all the earlier races of mankind. Even when man acknowledged personal allegiance solely to his family fetich or tribal deity, he nevertheless recognized the existence and power of the gods of other families and alien tribes. Primitive man saw everything concretely. The faculties of abstraction and generalization whereby he arrived finally at the conception of the Divine Unity were only developed in his nature after a long educational experience through contact and conflict with his physical and social environment. But, having acquired the faculty of viewing phenomena abstractly, his religion naturally developed in the direction of a true monotheism, which was finally attained by the educated classes—the priests, philosophers, and scholars—not only in Persia and Palestine, but also in Egypt, in India, in Greece, and in Rome. The polytheistic deities came to be regarded as different manifestations of one Supreme Power; and idolatry, except to the ignorant, was reduced to an elaborate system of mystical symbolism.

It may even be affirmed that a people like the Hebrews, whose religion never developed into a rich and full polytheistic system,—who arrived at monotheism, as we may say, prematurely,—lost in breadth and liberality of culture what they may have gained in the devoutness and intensity of their religious natures. A certain narrowness and bigotry appear to accompany what may be termed the premature development of monotheism, which is measurably avoided when the conception of the Divine Unity has been attained through philosophical reasoning and the scientific investigation of natural phenomena in the midst of a prevailing, inherited, and fully developed polytheistic system.

Concerning the nature of religion, there appears to be but one rational conclusion from our investigations. It is neither, in its essential element, the invention of priests nor the subterfuge and support of kingcraft, as certain crude reasoners would assume; nor yet the miraculous gift of the gods, as is declared with equal assumption by the theologians. It is a natural and spontaneous product of human nature,—man's universal and inevitable recognition of power above and beyond him on which he depends for life, prosperity, and happiness. From the lowest form of ancestor-worship and fetichism to the loftiest conception of the Divine Unity, religion has been the manifestation of man's dependence upon the Power not himself, revealed in the universe; and of his efforts to win from it something not now his own, to broaden and strengthen his own nature, and recreate it in the image of his ideal.

To primitive man, the ideal and the actual are one: the god is exactly what he conceives him to be. His conception is naturally anthropomorphic: he makes his god in his own image. Only with growing culture, advancing liberality, and deepening spirituality does man come to recognize the truth that the actual infinitely transcends even the loftiest ideal conceptions, and that the "Power not ourselves" must be regarded alike from the highest philosophical and profoundest religious stand-point as the Unknowable. The finite mind can *apprehend*, but cannot *comprehend*, the infinite. It is known only *partially*, through its manifestations. In the recognition of this truth, the ancient Hebrew prophet and the modern philosopher clasp hands across the centuries, reverently regarding it as the assurance that religion is no ephemeral product of man's puerile fears, but that its foundations are steadfast and eternal.

What, then, is to be the future of religion? Neither, I think, its elimination from the life and regard of mankind, as some radical thinkers appear to believe, nor the universal triumph and control of any of the special forms under which the religious sentiment is now manifested upon the earth. Of the three great missionary religions, neither Buddhism nor Mohammedanism nor Christianity is making noteworthy progress toward world-wide supremacy. The first long ago lost its foothold on its native soil; though, doubtless, its influence is still felt in modification of the ancient faith of India. Evidences of tendencies working toward its disintegration are not wanting in China, Japan, and Thibet, where, in modified forms, it still has its largest following. Mohammedanism is making many converts among the barbarous tribes of Asia and Africa, and no thoughtful humanitarian can withhold his "God-speed" from its efforts in this direction; but it is relaxing its grasp upon the freer soil of Europe, which is equally a cause for thanksgiving. It is the most immobile and dogmatic of all the great religions, and therefore unfitted to become the faith of a living, progressive, intelligent society.

Christianity has failed to regenerate the Eastern peoples,—failed even where Mohammedanism has been relatively successful. Though more plastic and mobile than any of its rivals, it can hardly hope to win its coveted position as the great world-religion. Christianity, also, has its limitations; and before the truths it embodies, in common mainly with other faiths, can unite the world in one brotherhood, it must drop its conceit of infallibility and some of its distinguishing dogmas, among which, if I mistake not, must be all those which give a distinctive meaning to the Christian name.

Every existing form of religion must die; but the good in all will still live and help to cement the common fellowship of seekers for the truth toward which all the more intelligent minds, the world over, are converging. "The true religion of the future," says Max Müller, in a recently published letter, "will be the fulfilment of all the religions of the past,—the true religion of humanity, that which in the struggle of history remains as the indestructible portion of all the so-called false religions of mankind. There never was a false god; nor was there ever really a false religion, unless you call a child a false man." Great and glad is the day in which we live, possible in no previous generation, which permits us to see the "all-pervading unity" in faiths heretofore deemed alien and false, to recognize intelligently the brotherhood of all mankind! In this large liberty and generous liberality of thought let us continue henceforth to dwell; waiting and working, in confidence that the future holds for humanity the sure promise of a religion truer, fairer, and more satisfying than the past has ever known or the present can even dream, and believing that all the world's religions have ever been and are still working—though often crudely and blindly—toward the perfect realization of

> "That far-off, divine event
> *Toward* which the whole creation moves."

Abstract of the Discussion.

The reading of the essay was followed by a brief discussion, opened by the President of the Association, Z. S. Sampson, Esq., who, after giving a brief *résumé* of the work of the Association during the past season, called upon Prof. Franklin W. Hooper, under whose able leadership the earlier meetings were conducted.

Prof. Hooper expressed his agreement, in the main, with the conclusions of the essay, and his special gratification that the essayist had frankly taken the ground that Christianity could not be regarded as the final or perfect religion. Approaching the study of the Oriental religions with conservative prejudices, although from the Unitarian stand point, he had found it exceedingly difficult to view Christianity fairly as compared with the ethnic religions, or to regard its founder simply as a natural man, fallible, liable to err, as were the founders of other religions, and, in fact, erring at times in his method and some of his conclusions. To such a conviction, however, his studies of the past season appeared to be irresistibly compelling him.

If he were to dissent at all from the conclusions of the essay, it would be in that he could not yet see his way clearly to a definite theory of the origin of religion. It would appear that man had dwelt upon the earth perhaps one hundred thousand years, many would say even longer than this. In comparison with this great stretch of time, the three or four

*See *Rig-Veda*, X.; also *India: What it can teach us*, by Max Müller.

†See *Chinese Classics, Religions of China*, by Dr. Legge; also article "China," American Cyclopædia, by Minister Seward.

‡See "Babylonia," by Dr. A. H. Sayce, Encyclopædia Britannica.

§See *Myth and Science*, by Tito Vignoli (International Scientific Series).

‖ *Science of Religion.*

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thousand years of the historical period, from which our evidence must necessarily be drawn, appeared to him so recent, so remote from the beginnings, that they offered no reliable testimony respecting the origin of religion. He even surmised that that origin dated farther back than man himself, that animals possessed the germs of a religion. In conclusion, Prof. Hooper criticised somewhat severely the custom into which the Association had fallen, of placing the greater part of the work upon a few leaders, and trusted that another year each member would feel impelled to study as conscientiously and faithfully as a few had done, and take a more active part in the discussions.

Rev. John W. Chadwick, being called upon by the President, expressed his great interest in the work of the Association and his regret that he had not been able to attend its meetings more regularly. It was so long since he had gone over this ground in the preparation of a course of lectures upon the Oriental religions, and so much interesting and important matter had since been published bearing upon this topic, that he appeared as a learner rather than as a critic or teacher. He would like to inquire whether the studies of the year had thrown any light upon the position taken by Barth, Tiele, and other scholars, in their more recent publications, that the hymns of the Rig-Veda should be regarded as sacerdotal rather than popular in their character, composed by the priesthood as a part of their ritual rather than expressing the natural religious feeling of the community in general. Such a conclusion, if justifiable, would curiously harmonize with what was now the judgment of Kuenen and other scholars in regard to the age and authorship of the Hebrew Psalms.

Mr. Chadwick thought too much stress should not be laid upon the duty of every member to take an equal part in the discussions. To do the most efficient work, we must recognize that we are possessors of different gifts. Some are naturally teachers, others might attend rather as listeners and learners, yet derive great benefit from the meetings.

Dr. Janes was inclined to agree with Barth and Tiele in regard to the priestly origin of the Vedic hymns. Such a hypothesis would harmonize with all that we know concerning their use and the method of their transmission from the earliest periods. In more recent times, it has even been forbidden to teach the Vedas to any save the Brahmans,—the members of the priestly caste. It would also agree with the conclusions of Dr. Haug, who finds allusions to the three principal castes in the Avesta as well as the Vedas and Laws of Manu, and concludes that there are evidences of an organized priesthood, probably hereditary, before the separation of the Persians from the Hindu-Aryans; or, presumably, long before the hymns of the Rig-Veda or the Avestan Gâthas were composed.

In reply to Prof. Hooper's criticism, he remarked that the theory of the origin of religion in animism appeared to be sustained by the fact that this primitive superstitious belief was precisely that element which man seemed to hold in common with the higher animals, and which would naturally, therefore, enter into his very earliest religious manifestations.

Mr. Chadwick further alluded to the theory of certain liberal writers that Christianity owed its origin, or some of its more important characteristics, to Buddhism, and asserted his inability to trace any such connection as was claimed between the two religions. Moreover, the whole spirit of the two faiths, in their inception, appeared to him entirely dissimilar; the one, as represented in the teachings of Jesus, being remarkably simple and free from metaphysical dogma, while the metaphysics of Buddhism appeared to be of the most intricate and hair-splitting sort. He inquired whether, in their study of Buddhism, the members of the Association had been able to trace any historical connection between the two faiths.

Some conversation on this topic ensued, in which this assumption in Dr. Felix Oswald's *Index* articles on "The Secret of the East" was alluded to and severely criticised. It appeared to be the unanimous judgment of the Association that no such causative influence of Buddhism on primitive Christianity had been demonstrated or was probable.

After some further desultory discussion, the Executive Committee was authorized to prepare a course of study for the ensuing season, and the Association adjourned to meet at the call of the President.

For *The Index*.

A HUNDRED DAYS ABROAD.

BY GEORGE JACOB HOLYOAKE.

CHAPTER V.

No one who has but moderate experience of the ways of some of its people can doubt that America is a land of adventures. The natives of the nation include as many persons of good faith and direct manners as any community in the world. The additions from Europe, so plentifully made to the population, comprise many of doubtful designs. We all know in daily life that one who has dubious ways hardly ever believes that another individual will act differently from himself. He who is not single-minded himself will always suspect others of being sinister. No sooner does any person make a proposal for the common good than it is said there that "he has some axe to grind," meaning he has some personal interest in view. Sometimes, when a strange gentleman was announced, I would inquire, "Do you know who he is or what he wants?" The answer would commonly be, "He is somebody with an axe to grind." Sometimes, this was true; for a visitor would ask me an interview at a most inconvenient hour on the ground that he had important information to give me. After a time, it would transpire that the visitor only had in view to tell me of his own affairs and seek my aid. This mode of introducing the subject always incensed me: whereas, when an American gentleman wished for any reason to interest me in things concerning himself, he told me at once his object, and that, if any time my leisure permitted, he would like my opinion, and never pretended that his object was to promote my interest, when it was to promote his own. It always gave me pleasure to make time for such interviews. The affairs of strangers did interest me. The editor of a leading Irish journal in New York had very pleasantly commended the project of the Guide Book, which he knew I sought, and wrote very usefully about it. Shortly after, he learned from the American papers that Mr. Gladstone had approved of the object, when the same editor immediately wrote against it, although the book was likely to be of most use to his own countrymen. At the suggestion of Mrs. Thompson, I called upon him, and found him a very intelligent, energetic gentleman. After explaining to him that the proposed book was exactly what he first took it to be, he said, "Mr. Holyoake, if there is one place hotter than another in the lowest conceivable hell, I would put the British government into it." I said that that was very interesting; but I certainly hoped that the government, who had imperilled more interests and made greater sacrifices than any government that ever existed to serve his country, might be more fortunate than to fall into his hands. The editor was well informed and lively in expression, and on other subjects we had pleasant conversation. At the same time, I could see that, if I had suggested to him that the Home Rulers were better in hell, he would have thought me an uncivil visitor. He suspected my object was political, and politics had ceased to be civil with him.

Discussing this subject at Long Beach with Mrs. Ingersoll, she said, "You will find in this country a number of people who think there is something behind everything quite different from what is put in front, and it will save you both trouble and misapprehension to meet that surmise by the facts which confute it." Accordingly, I wrote to the New York *Tribune* the following letter, which, appearing in those columns, was very widely read, and fortunately proved effective for its purpose:—

Sir,—To mistake coincidences for causes is the intellectual malady of the multitude. If advantage should arise from any act, it is assumed that the advantage must be the motive of the act. As my visit to this country has been brought under this rule, I shall value the permission to say a few words in your columns thereupon.

Since you did me the honor to state in the *Tribune* that I have come to this country to submit to the government the advantages which would result to all the States of the Union from the publication, on "official authority," of an Emigrant Guide Book, I am told that many persons ask, "What is my object?" I answer that, as an Englishman, my object is that such of my countrymen as may turn their footsteps to this fertile land of enterprise may do so intelligently, knowing how to avoid the crowded towns, where they are not wanted, and betake themselves to the districts, South and otherwise, where they would be welcomed. Then, I am informed that the meaning of the question is, "What pecuniary purpose have I in this matter?" If the anxiety of these inquiries is that every man should have some personal profit out of every project for the public good, I am obliged by this generous solicitude for my advantage. The reply I have to make is, that I have not thought of this. Had I any personal interest to promote in what I am doing, it would be disingenuous to conceal it. Indeed, there would be a certain baseness in reticence upon it, since what I might say would have a savor of false pretence in it. Permit me, therefore, to aver, once for all, that I am the agent of no company. I am not in the pay of any person. I am not connected directly or indirectly with any business interest in England, America, or Canada. I represent the interest of the emigrant alone. The book I seek would not benefit England as a nation: it would only benefit those who emigrate, by giving them guiding information. It will benefit the United States and Canada, by causing well-informed emigrants to enter the land. It will not benefit me. I do not own a single acre of land in the whole world. I am unattached to any enterprise. I have no share nor part nor lot nor profit in any speculation. I entered upon this work in 1879, at the request of the Co-operative Guild of London, who wished me to ascertain, during my visit to this country in that year, what facilities existed in America for co-operative emigration. Altogether, I spent $500 in doing it. On my return to England, I wrote four hundred letters in answer to inquiries sent to me, besides a public report upon the results, delivered in Exeter Hall, London. The Guild never gave me a cent, nor paid for a single postage-stamp. They defrayed the hire of the hall in which I spoke. They had no funds for further aid.

Learning that I was bent upon returning to this country, in the hope of completing the work I had thus begun, two members of the English Parliament, Sir Charles Forster and Prof. James E. Thorold Rogers, made representation to the Premier that a portion of this expense might rightly be accorded from the Public Service Fund. The grant thus made by Mr. Gladstone was made public in England, that all whom it concerned might know it. Hearing of this, an American lady, believing the Guide in question would be useful in this country, sent me $500 in aid of it. This gift I myself published, as it is, in my opinion, contrary to good faith that anything of the kind should be unknown in public affairs; and I should have hesitated to accept it, had I not been aware that Mrs. Elizabeth Thompson was regarded here, like Miss Florence Nightingale in my own country, as unconnected with any party in the State, and that no political or interested significance could attach to her gift, prejudicing the object for which it was made.

Personally unknown in America save to journalists, some statesmen and some authors, it may be necessary for the satisfaction of the general reader to add an antecedent instance. Many years ago, the Right Hon. John Bright did me the service of drawing Lord Clarendon's attention to my proposal that the Foreign Office should issue a book for the immigrant classes similar to the one now suggested for this country. That project involved me in considerable labor. Lord Clarendon sent consuls to me who wished detailed information upon the project and plan. When the books appeared, I made reports upon them in the London *Times*. For all this work, I never asked anything. I never received anything. I never made it a reproach that I was offered nothing. I thought it sufficient honor that the State should adopt then, as it has done on another occasion, a suggestion of mine which was deemed of practical value to the nation. No man can do all he wishes or everything he should; but he can, so far as he is concerned, keep a public question free from venality, and prevent it being put back by sinister associations. This is not a merit, it is a duty. I do not claim to be different from or better than any other person, but I do claim that in this matter of the Emigrant Guide Book I shall not be regarded as acting from interested motives.

The only other point upon which it appears that explanation would be useful relates to the British government, whom some suppose have also an "object" in this matter. They have none. The proposal of this Guide Book is mine, its prosecution is mine, its responsibility is mine. They did not originate the project. They have given me no appointment. I carry with me no instructions from them. They do me the honor to accredit me as a person who may be believed on his word, and as approving of "inquiries in connection with the emigration of operatives." Nothing more. Learning that the undertaking may exceed my available means, they have made me a small grant in aid thereof, just as the American government might, if it came to their knowledge that Mr Edison's experiments in creating a new light were beyond his pecuniary power to complete, accord him aid to that end. In doing this, they would not be answerable for his project, if it failed; while, if their assistance promoted its success, they would confer an advantage upon all nations who profited by his invention. I do not compare myself to Mr. Edison. Yet that comparison, if permissible, illustrates the case of the British government.

Some men have water minds, refracting whatever is before them. The straightest fact which enters their liquid understanding seems bent. But believing that the

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majority can see things as they are, if put in a clearer medium, I make this attempt so to present them.

After a day at Coney Island, discussing the land question with a friend of many years, Mr. Thomas Ainge Devyr, of the *Irish World*, who originated the theories that Mr. Davitt has since dwelt upon, we parted from Madame Errani, surely the brightest cicerone in New York. We went up the Hudson to Albany, lying all the morning in the bright sun watching the wondrous Catskill Mountains, where Rip Van Winkle used to wander. Surely, there is no river so bright and no mountains of more mysterious loveliness than those of the Catskills. Mr. Charlton of Chicago, Mr. Witton, inspector of canals in Canada, Mr. Drysdale and Mr. Littlehales of Hamilton,—who was afterward my host during many interesting days there,—came down to meet us at Niagara, which I little thought to see again. We drove over the awful Suspension Bridge, which spans the falls, and explored Iris Island. Because, in 1799, some goats kept there perished during a fierce winter, as no one could get to them, it has since been called Goat Island; but it is still Iris Island, for all the wonders of light are there. We saw more than the bow in the clouds: we saw several bows on the water,—not set above, they lay low before us, and waited while we contemplated their infinite beauty.

Americans, who remove town halls, hotels, and churches, have not moved Niagara. But it is moving itself. The Horseshoe Fall is another thing now. The arch is broken, the color is diminished, the thunder is less. Again I was impressed, as before, with the mighty Niagara River above, which feeds the fall. "Rapids" they are called; but rapids is not enough of a name: the waters come down with a ferocious alacrity.

Capt. Webb must have had all the courage of his race to imagine that he could swim in that insane and iron torrent, and live in the whirlpool below, which is a perfect maelstrom of rage and force.

CORRESPONDENCE.

"THE EVOLUTION OF MIND AND BODY."

Editors of The Index :—

I have read, in your August 23 issue, Mr. Underwood on "The Evolution of Mind and Body." The force of Mr. Underwood's statement of the "correspondence between function and faculties and structural parts" cannot be called in question. A right understanding of the law of evolution will point to a satisfactory solution of the question. The view taken by Wallace, Kardec, and Beecher has true pointings, but fails in clearness and consistency. There are principles — *a priori* facts — lying back of our mental and physical evolution,—a claim which, when made, Mr. Underwood says "must be admitted." Man is constituted of soul, mind, and body. The soul life animates all forms from mineral to man,—a soul life the same in *kind*, differing in degrees of unfoldment, dependent upon structure. Our most advanced scientists admit that their investigations fail to account for the vital forces. The first form, or forms, the point of departure for the evolution of all succeeding forms, must have come into existence by some creative process other than propagation and variation. All clear and consistent reasoning must start with the postulate of a supreme, self-existing, creative activity, manifesting itself to our rational comprehension under created forms. Accepting the nebular as the most probable hypothesis, that "not alone the human body, but the human mind itself, with all its phenomena, was once latent in a fiery cloud, potential in the fires of the sun," we first come to the planetary manifestations of this soul life under the forms of the mineral kingdom. An unfolding of the mineral from lowest to succeeding higher forms furnished the representative types, presenting the matrix for the conception of the vegetable by a direct solar overshadowing and inflowing of the creative soul life. The vegetable advanced from lowest forms to representative types, presenting the matrix for the conception of the animal in its lowest forms, and in like manner the animal, from lowest forms to representative types, presenting the virgin womb for the solar conception of man by the same direct inflowing of the soul life through solar mediation. In the language of Prof. Tyndall, "we are souls of fire and children of the sun." The different races of men may have sprung from a single pair. The preponderance of evidence, however, favors the hypothesis of a separate and distinct pair as the progenitors of each race.

The primitive man was a human animal discreted from the lower brute animal by an advance in structure, in like manner as the vegetable was discreted from the mineral and the animal from the vegetable. The forms of each kingdom, ascending, were gifted with the power gradually to put off the lower maternal form of which it had been begotten, and put on a form more and more in unity with the creative forces to which it owed its paternity. Thus, the vegetable gradually put off the mineral form, and took to itself a form distinctively vegetal, the animal a form distinctively animal; and the human put off the animal form, and took to itself a form distinctively human. The law governing this advance is the same under which our bodies are, at stated periods, put off and renewed. At birth, man is the most helpless of all animals with a mind merely in potency, its formation and growth the result of inter and co-action between soul and body. The animal mind is more rapid in its unfolding. The difference is that the mind of the animal has its limits assigned by the animal structure, whereas no limits can be assigned the human as to its possibilities.

That mind and body are correlated, and that each human mental faculty is but a higher unfolding of the same faculty with the brute creation, the result of superior brain and general organic structure, will admit of no question under the law of evolution. The same is true of different races of men and of the same race under varied stages of advance from the savage. If, as we advance, the demonstrations of science be found pointing to this order of evolution from mineral to man, it may clear the way for a yet more extended view as affecting our current theòlogies. When we get rid of the mass of ecclesiastical, metaphysical absurdity which has reduced the theological world to a state bordering on theological idiocy, it may be found that this order of ascending evolution lies at the foundation of the Christian verities. The objective point of all creative endeavor being the perfect man, individual and collective, possible of attainment in no other way than by the full and complete unity of the creative forces with the created form,—the conjunction of the creator with the created universe, the advance from simple or imperfect to compound or perfect manhood, may have demanded a conception in the same and in no other sense miraculous, but precisely under the same conditions and by the same process of evolution that secured the advance from the lower to the higher kingdom with all lower forms. At least, whatever truth is to be found underlying the claims of Christianity must be looked for in this direction. A miracle is simply "a wonder, a wonderful thing, from *miror*, to wonder" (see Webster), exciting wonder and astonishment for the reason that the underlying animating force is hidden from the immature comprehension of the beholder. W. H. G.

SAN JOSE, CAL., September, 1883.

ANOTHER CAUSE FOR SHAME.

Editors of The Index :—

We were much interested by the perusal, in your issue of September 6, of Mr. Potter's editorial upon "An August Sunday in Boston," and rejoiced that the writer had the courage to declare, "It is a shame for Boston that that old, foul block still stands," referring to the "rag-pickers' tenement block, on Lincoln Street." We are hoping that, in the line of effort toward moral reform, *The Index* will find space occasionally to speak with equal boldness against the many thousand liquor saloons that are allowed to exist in Boston and other cities, where the foulness and poisonous, corrupting influence in each saloon is tenfold greater than in all the tenements combined of that filthy block. And it is owing largely to the near presence of numerous dram-shops that so many persons can be found willing to occupy such tenements. Their habits of drinking drown all their thoughts in relation to decency, health, and moral conduct; and, with their squads of children being drilled amid such surroundings on the street as well as at home, what can we expect but evil from the rising generation of this class, who are mainly composed of our foreign population and their descendants?

And what are the surroundings in the vicinity of those squalid homes of poverty and wretchedness in Lincoln Street and Cove Street, and also in the neighborhood of the school-house of that district? Boston having long ago become lost to a sense of shame, let all the moralists and reformers of Massachusetts bow low their heads when they read this answer: that, within a space of about six hundred and fifty feet square, principally included between East, Federal, Kneeland, and Albany Streets, there are (or recently were) no less than eighty-two drinking saloons. On Kneeland Street, from Lincoln to Federal, a distance of six hundred feet, there are twenty-three buildings on one side, nineteen of which are devoted to the manufacture of drunkards, paupers, and criminals.

Of the four thousand saloons in Boston, over two thousand six hundred are licensed by the State to do their villanous, murderous work. And with each saloon in Boston alone controlling an average, probably, of ten votes, or a total of forty thousand ballots in the State, is it not time that something should be done besides calling on God to "save the Commonwealth of Massachusetts"?

If moralists, religionists, and political economists would give more attention to the present, and less to the past and future, mankind would be more comfortable and far happier, and also better prepared for the future life, whatever it may be.

GEORGE KEMPTON.

SHARON, Sept. 15, 1883.

THE CHARACTER OF JESUS.

Editors of The Index :—

I find in your *Index* of the 6th an article by Mr. Holland, which I esteem as quite just. I would add, however, in defence of the character of Jesus, that he, like Moses, was under the necessary bias of an ignorant and superstitious medium, which could accept no truth of a transcendent nature, hardly even a principle of chemistry or natural philosophy, unless invested with a prestige of "divine" authority.

Moses created a nation, and Jesus sought to create a spiritual society within that nation. Both were limited by the material of character with which they had to deal. In so far as either was practical, he had to look solely to effects, and to be more or less Jesuitical concerning the means employed. Naked truth was no more feasible then and there than for our delicate fruits to have grown and ripened in palæozoic epochs. What is truth now would not have been truth when it could find no recipients, and what appears to us as charlatanry or insane presumption may have been the best available method in past times.

It is well known to archæologists that it was the *idiom* of Egyptian science, and doubtless of the Magian and other affiliated philosophies, to carry abreast esoteric and exoteric interpretations of theology and natural philosophy which had not at that epoch become differentiated. The Abbé Pezzani, in his learned compilation on the historical evolution of the doctrine of metempsychosis from the Rig-Veda to Neo-druidism, has ably exposed this fact.

Now, Jesus, if we credit the record, followed this course, which explains many apparent contradictions. He admitted to certain disciples that, although he might adopt the audacious policy of claiming to be "the way and the truth and the light,"—*i.e.*, absolutely identified with the spiritual progress of humanity,—yet he did not find it possible to tell them the exact truth, since he predicts that only after he was gone "the spirit of truth shall come" and complete his revelation. M. E. LAZARUS.

A PROMINENT SPIRITUALIST ON THE AUTHORITY OF SPIRITS.

To the Spiritualist who believes that his spirit friends are near and around him, and that he can communicate directly with them, there is a constant tendency, when the clouds of doubt gather and there is difficulty in deciding the course of action, to appeal to them. The child asks of its parents, friend of friend, and receives counsel. Because of the preconceived prejudice which gives to spiritual beings almost infallible knowledge, there is always the danger of placing implicit confidence in the communications thus received.

The great majority of Spiritualists recognize this danger, and many have unequivocally warned against it. Hence, it is the more surprising that one like Mr.

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W. J. Colville should assume the following untenable position. He is reported as saying:—

"My position is that *the spirit world sees where mortals do not*, and that, as we must in some measure bow to something, wisdom says, Yield rather to those intelligences whom you know and love, and who have always guided you well, than to men, no doubt well disposed, but necessarily ignorant of what the higher powers wish and see how to accomplish."

He thus makes a positive statement of the duty or allegiance mortals owe to spirits, clear and unequivocal. It is a doctrine fraught with utmost danger, and leads to spiritual ruin. To accept the spirit world as guides in preference to men may be well enough on some subjects; but there are subjects, such as directly relate to business and earthly life, on which men ought to be better informed than spirits. But even in the higher walks, where spirits of the purest and most noble may condescend to come, it is questionable if they should be accepted as unquestioned guides. In the very outset, how are we to learn that they see "where mortals do not"? When we glance over the history of Spiritualism, we find innumerable instances where good and honest people accepted this belief, and implicitly trusted their spirit friends. How many have been directed by "the spirit world" to search for treasures, or sent on the wildest "missions"? How much labor and what disappointment came at Dungeon Rock, when this same power which "sees where mortals do not" constantly urged the pious believers to go deeper into the hard rock, when any mortal with a smattering of science could have assured the credulous dupes that no treasure existed! And this is only one of innumerable instances which might be adduced.

How many have been told by this same "spirit world" that they had a great mission, and under the power of inspiration were to astonish the world! Whenever such assurance has been literally taken, the recipient, infatuated with the belief, has become little more than a tramp, searching for a mission. The acceptance of this doctrine would be even worse in its consequences than that of the direct action of God. How terrible is the latter, we see in the unflinching barbarity with which Abraham offered his son as a sacrifice, and the more atrocious imitation of the act by Freeman; and, later, by the lunatic who nailed his son to a cross, and placed his daughter on a burning pile of wood for an altar. Let a man believe that God directly interferes with the course of his life, and can inspire him with his thoughts, then "Thus saith the Lord" ascends the throne of reason, and an apology is ever on hand for the most atrocious crimes. To place "Thus saith the spirits" for "Thus saith the Lord" is yet more appalling in its consequences. To "bow" to them and do their bidding instead of depending on ourselves is to destroy the backbone of character and annul our responsibility; for, then, it would follow that we are only agents, and, whatever we do as thus directed, the spirits, not ourselves, must be held accountable. If we believe that they see where we do not, then we must blindly and unfalteringly follow, nor stop at what we call crime; for we do not know nor see as our guides know and see. This is an appalling belief for a thinking, responsible being, and, if actualized, leads necessarily to destruction of selfhood.

Again, who shall reveal to us the instructions of the spirit world? Mediums, of course. How are we to know that the revelation is pure and true, and just what it purports to be? If we are to set aside our reason and "bow" to the "spirit world," then we must place the medium between us and our guides. Having done this, what better off are we than the Catholic, with his heaven-appointed priests? We shall then have a holy order, a high priesthood of mediums; and our only hope of salvation from them will be the antagonism of their revelations.—*Hudson Tuttle, in the Religio-Philosophical Journal.*

BOOK NOTICES.

THE *Art Amateur* for October naturally gives much space to reports of the two large exhibitions now open in Boston, and it pronounces them very interesting. Of the foreign exhibit, it says, "As matters stand, all the interest of the affair centres in its art department and in the artistic portions of the general exhibition." It praises the general management of the art department of the American exhibition, and says, "It makes a better and more agreeable impression on the visitor than does the picture display in the Foreign Exhibition." This is a very agreeable statement to those who have feared that the work of our own artists would be entirely thrown in the shade by the foreign exhibitors. The reporter also says that the few foreign pictures in this fair "have been so arranged by Mr. Frank J. Robinson as to be of great use in an educational way, and also to serve as standards with which our native work may be compared." This is very good. These frequent exhibitions can only be justified by their being real opportunities for serious study, not a mere show to charm the occasional visitor. There is a very severe paragraph about Mr. Jarves' collection of old masters, which we hope will lead all students of art to examine them carefully, and not to be misled by great names truly or falsely appended to them. Another article gives an account of the Munich Exhibition, where three Americans, Abbey, Rosenthal, and Chase, have gained second-class medals for painting.

THE second and September number of *Dio Lewis'* new *Monthly* is at hand. It is bright and readable as well as a trifle sensational. We give the titles of its articles: "A Genuine Victory," a story with a moral, by Dio Lewis; "Inventions and Scientific Progress"; "The Respective Bearings of American and European Education," by Mrs. Gasherie De Witt; "Victory for Both Sides," by Dio Lewis; "How One Wife Managed"; "Obesity or Corpulence," giving some useful hints in regard to the real cause of corpulence. "Marriage in India," by Amerita Lal Roy; "False Morality," by W. T. Van Zandt; "The Fashions," by Aunt Bonnybell; "The Equitable Distribution of Wealth," by John De Morgan; "A Chat with Working-men," by Dio Lewis; "Window Studies"; "Postage not Stated," a lively love story by Lillie Devereux Blake; "Curious Fashions"; "Exercise with Rings," by Dio Lewis; "A Word about Corsets"; "Hygienic Department"; "Ventilation"; "Carbonic Acid Gas"; "Another Word about Sunshine"; "Passing Events," and "Our Cooking School."

THREE "continued" stories are brought to most satisfactory conclusions in the October number of the always interesting *St. Nicholas*,—"The Tinkham Brothers' Tide-mill," by J. T. Trowbridge, "Swept Away," by Edward S. Ellis, and "Little Pyramus and Thisbe," by Louise Alcott. This number has rather more than its usual quota of comic poems and pictures. The funniest poem of all is entitled "Punch and the Serious Little Boy." Rembrandt figures as chief personage in "Stories of Art and Artists," by Clara Erskine Clement. "The Kitchen-garden School" is very charmingly described in a letter supposed to be dictated by one of the little pupils, and written by Louise J. Kirkwood. The list of contributors for this magazine, for 1884, includes F. R. Stockton, "H. H.," Elizabeth Stuart Phelps, Mrs. A. D. T. Whitney, Joaquin Miller, Charles Dudley Warner, Julian Hawthorne, Philip Bourke Marston, Susan Coolidge, and many other distinguished writers.

THE *Catholic World* for October contains the following articles: "Protestantism versus the Church," by Rev. I. F. Hecker; "A Ninth Century Antiphon and its Composer," by A. J. Faust; "Infallibility and Private Judgment," by Arthur H. Cullen; "Chantelle," by M. P. Thompson; "The Torpedo Station," a pleasant sketch of a Newport institution, by Ella McMahon. The stories of this number are "The Wizard of Sainte Marie," a completed story by William Seton, and several chapters of the continued novelette, "Armine," written by Christian Reid. There is only one poem, "When Visions Pass," by William Livingston.

THE *Catholic Family Annual* for 1884 is received from the Catholic Publication Society, 9 Barclay Street, New York, N.Y. It is neatly printed, and illustrated with portraits of many notable Catholics, accompanied by biographical sketches. Although designed for the use of the faithful, there is much in it of interest to non-Catholics.

JOHN B. ALDEN, publisher of the marvellously cheap Elzevir Library, is also issuing an Irving Library at his usual low prices. This is to be devoted to the publication of the complete, or select, works of those great authors of the world, who, like Washington Irving, by the universality of the interest of their themes and by the grace and skill of their writings have won universal favor. We have received the first number of this series, which comprises, in its twenty-four pages of clear type, five of the best-known essays of "Elia" (Charles Lamb), at the nominal price of three cents. Address the publisher, 18 Vesey Street, New York City.

WE have received from Rand & Avery, of 117 Franklin Street, a Calendar with a daily memorandum attached, for the remaining months of the present year, as a specimen of what they can and intend to do in the coming year in the way of wide-awake, first-class printing.

PERSONAL ITEMS.

COL. H. S. OLCOTT, the hierophant of the theosophists, has set up in India as a mesmeric healer, and has great success, especially with paralytics, epileptics, and hysteriacs.

WM. E. GLADSTONE, Mr. Talbot of Glamorganshire, and Mr. Villiers of Wolverhampton are the three members of the British Parliament who now hold seats in that body who did so when Queen Victoria ascended the throne.

OF Mr. Beecher and his recent visit to San Francisco, the *Argonaut* says: "His Biblical vagaries have ceased to amuse the irreverent, and his irreverences have ceased to shock the religious. Nothing can save him next lecture season but a new doubt."

BARON DE STEIGLITZ is the richest man in Russia. His father was an apostate Jew, who accumulated great wealth by banking in Moscow; and he has multiplied it many-fold, in part by the handling of government loans. He lives about half his time in Paris, and quite inconspicuously, being a man of quiet tastes and mean person.

SAYS the London *Inquirer:* "Another prominent clergyman, the Rev. Prof. J. E. Symes, of University College, Nottingham, in a letter to the *Guardian*, writes that as a clergyman he is ready, if need be, to bear the suspicion of sympathizing with blasphemers for the sake of protesting that justice comes before all else. 'But such sentences as those passed on Messrs. Foote and Ramsay will do far more to excite sympathy with blasphemers than the protest of any number of clergymen against calling in policemen and the jailer to help us in fighting against spiritual foes.'"

MR. EDWIN D. MEAD has accepted an invitation to give an address upon Luther in Chicago, November 10, the four hundredth anniversary of Luther's birth. Mr. Mead spends the autumn in Boston, his address being 48 Pinckney Street. He is preparing a course of lectures upon "The Pilgrim Fathers," for delivery during the coming season,—six lectures under the following titles: "Puritanism," "New England in England," "New England in Holland," "Plymouth," "Bradford's Journal," and "John Robinson." He will also deliver in many places in the West, and in New England previous to his Western trip, the course of lectures upon "America in the American Poets," given in New York, Amherst, Cleveland, and elsewhere last season,—lectures taking up Longfellow, Whittier, Lowell, and Emerson, and showing what each has done with American subjects and for American life and thought.

MARGERY DEANE, writing of the visiting Catholic prelate, Mgr. Capel, says: "He has a wonderful charm of manner, a voice that is delightful to listen to, even if he said nothing, a magnetism that makes him most fascinating to believers or unbelievers. Yet there is a growing distrust of his great learning, and a feeling that already, considering all things, he has received a little too much attention, has been too much lionized. He claims, it is said, to be able to convert any woman to Catholicism in three conversations. It is apparent from his self-conscious manner, his always furtive look about him to be sure he is being regarded, that his own head is just a little turned by this feminine adoration; and since I have heard silly women rave over him, and declare their willingness to be converted to anything if *he* but do it, I do not wonder at his vanity. He is but human. He showed this, and that his vanity was touched deeply, when he took occasion to sneer at American newspapers and American criticism, replying to none of their questions put to him in the public print, but using a good half-hour in his sermon to show that his opponents in this land could only be such through gross ignorance."

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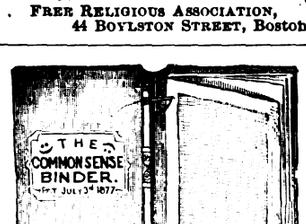
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CURRENT TOPICS.

A LETTER is published by Mrs. Harriette R. Shattuck, sent to her in 1881 by Mr. Robinson, now Republican candidate for Governor of Massachusetts, in which this gentleman says, "In reply to the questions proposed in your letter of the 10th inst., I say I am not in favor of woman suffrage, or of a sixteenth amendment to the United States Constitution securing suffrage to women."

THE semi-centennial celebration of the formation of the New York City Anti-slavery Society took place Tuesday last week, in New York. On the platform were gray-haired veterans who went through the trying scenes of the anti-slavery agitation half a century ago. Among them was Mr. Elizur Wright, the only survivor of the officers elected at the first meeting of the society. Among the speakers was Oliver Johnson. A poem by Whittier was read.

THE manifestation of the Parisian *Sans-culottes* toward King Alfonso was an undignified and ill-mannered affair; but why should it be made the subject of diplomatic correspondence by the monarchical governments of Europe, when the French government had no sympathy with it after President Grévy's expressions of regret, and the handsome official reception of the Spanish king in the French Republic? The *Transcript* pertinently remarks: "It is a good opportunity to use a little political leverage against republicanism; and it is to be made the most of by its enemies, who are in the interest of royalty in Madrid, Berlin, London, and perhaps in Paris. Even that embodiment of divine right and military glory, the old Emperor Wilhelm himself, feels called upon to add a little fuel to the needless flame. But these demonstrations are all political, and simply signify a hurrah for our side and down with the republic!"

SOME of the methods by which the Mormon missionaries manage to recruit their ranks in Utah were indicated by the confession of Regina Anderson, a young and beautiful Swedish girl, blind from her birth, who was rescued, on her arrival at Castle Garden, from the Mormon missionary in charge of her, by the timely interposition of a brother and sister who had previously immigrated to this country. They explained to her the risks she ran and the sort of life she was likely to lead in joining the Mormons, and she very willingly joined her relatives instead. She said that the missionary who converted her told her that the weather in Utah was always pleasant, and that nobody lived there but rich men, a great many of whom were unmarried and wanted wives. He told her that a husband was awaiting her among his people, and said he owned a big coal mine, lived in a palace, owned a dozen carriages, and a great stable full of horses.

THE oath question in these sceptical days is being shown up in all its absurdity, as, for instance, in the following cases: Mr. Carter, the West Kent coroner, was holding an inquest at Deptford, when accidentally it was discovered that the book on which the jury was being sworn, instead of being a New Testament, was a copy of Laurence Sterne's *Tristram Shandy*. Whether it had been used before for a similar purpose, and if so whether it had proved as effective as a New Testament with a cross on the cover, appears not to have been inquired into. In Queensland, another incident occurred. A Chinaman had to give his evidence, and was asked how he would be sworn. His reply was: "Me no care. Clack 'im saucer, kill 'im cock, blow out 'im matchee, smell 'im book, alle same." He was allowed to "smell 'im book." While in Nottingham, England, two borough magistrates spent so much time in a trivial case arguing with a seventeen-year-old girl that the Protestant Bible is as orthodox as the Douay Bible that the case was put over one month.

THE New York Court of Appeals last week, in the suit brought to restrain Western Union Stock watering, sustained the company at every point; and the decision of the court is generally believed among those competent to judge to be according to law. The Springfield *Republican* comments thus; "Here, we have final judicial approval of an immense stock-watering operation, which affects the whole public as no other could possibly do; and the sharpest of criticism will come from all sides. There is no need to enlarge upon the motives of the men who manipulated the bargaining, nor upon the mischief of having the great monopoly with a grossly inflated capital: all know one, and all will feel the other; but it is unfortunately true that the New York Court of Appeals is not itself above suspicion in this matter. There have been some things, notably the advancing of the case on the docket last summer, which looked very strange: and it is not impossible that the judges will find that they have in a manner sown dragons' teeth, to spring up the most troublesome of armed men. Perhaps it is too much to hope that the burden imposed by the decision will be taken from the public, but developments in New York will be waited for anxiously."

A CIRCULAR, freely distributed throughout Chinese provinces, gives to Americans and Europeans something like a Roland for our Oliver of Kearneyism. It seems like a Chinese adaptation of America's policy, when we hear that this circular declares that Europeans (and Americans also) "do not belong to the human race: they are the descendants of apes and geese. Their appearance resembles that of apes, their heart that of the devil. For this reason, the, are called 'kouitse' (European devils). This race of savages worships neither heaven nor earth, does not honor its parents, has no reverence for its ancestors. Among them, the sanctity of family ties is unknown. A veritable herd of dogs and pigs, their talk is only of equality. They know no distinction between father and son, king and subject. The English are the worst of them all,—'a small tribe on an island not bigger than your hand.' The reason that they can make steamers, railways, watches, etc., is because, under pretext of preaching religion, they come to snatch away the eyes and brains of the dying, to extract blood from children; and with these eyes, these brains, and this blood they make medicinal pills, which they sell in their country, and so acquire ability to do all these things. The handbill further says that the empire be divided into districts, and at given signal that all rise like one man and drive out the savages."

AT a recent meeting in New York of the American Astronomical Society, Mr. Serviss, the secretary, read a paper on "Changes on the Moon," in which he said that if the moon was inhabited, engineers there would be able, on account of the slight force of gravity, to build a suspension bridge across a volcanic crater forty miles in diameter, or in building railroads to tumble mountains out of the way like mole-hills. Although the moon is a dead planet, he continued, yet changes do take place on its surface. Craters have sunk probably by the crumbling of a mountain wall. Humboldt noted a similar phenomenon in the falling in of the top of the Capac Urcu, or Prince of Mountains, in Ecuador, in the fifteenth century, which dropped over three thousand feet. In 1866, Schmidt of Athens missed the crater of Linne from the Sea of Serenity in the moon. It was six and a half miles across, and Proctor says perhaps three miles deep. Only a slight elevation now marks the place where the mountain stood. Prof. Stevens suggested that the mountains in the moon might crumble, in consequence of the different temperatures on the side of the moon presented to the sun and on that which is turned away from the sun. As there could be little atmosphere around the planet, the side next to the sun must be almost like molten lead, while on the opposite side it must be like ice. Expansion and contraction of the towering volcanic masses might weaken them, and in time cause them to tumble. Prof. Eaton did not believe that the astronomers had recently discovered vapor as they had hoped.

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WANTED,—A NEW SCHOOL FOR PREACHERS.

The discussion about the new Orthodoxy, and its special heresy of teaching a second probation, appears just now to lag. President Eliot's charge that the beneficiary funds given to theological seminaries and their preparatory schools for the education of ministers are a damage to the mental and moral stamina of the ministerial profession, has apparently drawn the fire of all the sectarian journals, and—as the cool-headed president has not yet fired back—hostilities at that point have temporarily ceased. Meantime, the theological schools, Andover with the rest, have started up their fires again, and entered on another year's work in preparing candidates for the various pulpits of the religious denominations; and, in due season, the new candidates, good, bad, and indifferent, will be sent forth to find their life work as the teachers and guides of American churches. It seems, therefore, to be a fitting time to ask how well they will be equipped for their tasks; and to throw out the suggestion that a new school is needed for the training of religious teachers who shall be able to meet the new demands made upon the ministerial profession by the modern progress of thought.

In all the theological schools, the main thing now taught is, of course, theology. Their name is still true to the fact in that respect, and in the liberal as well as in the conservative schools. The study and interpretation of the Hebrew Bible, the careful exegesis of the New Testament, Systematic Theology, Ecclesiastical History,—these are the branches that chiefly consume the time and attention of the students. Other studies that may be pursued are merely ancillary and complementary to these. Some of the schools, recognizing the spirit of the times, have introduced a little wider range. The Divinity School at Cambridge, for instance, has a Professor of Assyriology, and furnishes a quite liberal course of study on Comparative Religion; and the Andover school has a department on the Relation of Science to Religion, though we know not how impartially it is conducted. But, in all the existing schools for the training of preachers, the centre around which all the departments of study are grouped is theology. Theology is chief and front of the whole curriculum.

Now, theology may have its place. We are not among those who would classify all theology as mythology. We would assign it a high and honorable place still in the sphere of philosophy. But, clearly, theology does not to day hold the front place in pulpits. It did so once; but, even in the pulpits of the most conservative sects, it is losing its rank, it is falling into the background, it is taking a subordinate position. Preachers are learning either that they are obliged to treat other topics in order to attract the ears of people, or, better, that there are other topics with which they can reach the hearts and lives of people more beneficially. Subjects that are practically helpful to conduct, ethical, social, humanitarian topics,—these are largely taking the place of the theological arguments with which the pulpit was wont to deal. And yet comparatively few preachers are prepared by their professional training to treat these topics in a large, instructive, and really helpful way. They find themselves unequipped for the service demanded of them. The result is that they have little to say upon these topics with which most of their hearers are not equally familiar. And, hence, very much of modern preaching consists of moral platitudes set off by pretty appeals to the emotions. The old dogmas and Bible expositions that used to be given in the form of solid meat for thought are now largely served merely as side-dishes of sentiment.

To meet, therefore, the new demand on the pulpit, a new school for the training of preachers is wanted. In such a school, sociology should take the place now given to theology. And in sociology, which embraces all the social sciences, would be included such important branches of study as Methods of Philanthropy and Education, the practical treatment of Vice and Crime, Political Economy, the higher domains of Government and Politics. These are the topics that are coming to the front for discussion among thoughtful people, and the pulpit should be qualified to be an instructor and leader of thought upon them. Ethics, too, would have a foremost place as a department of study in such a school. Another department would be the History of Religions, under which theology as a prominent part of this history would have a legitimate place. Natural Science also, in all its bearings on questions of religion and on problems of human welfare, would make still another department. Other supplementary studies might be added; but these—Sociology (in its various divisions), Ethics, the History of Religion, Natural Science in its relation to religious and social problems—should be chief; and of these let sociology have the position and attention which theology has hitherto had in kindred schools.

Cannot the school which Mr. Wade, of Cleveland, has generously proposed to found, be established as an institution of this sort? The Unitarians, to whom the offer has been made, do not appear to be making much progress toward the realization of the project. Their plan, we believe, will be a pretty broad one, if it is ever carried into execution; but may it not be still broader and be all the better for it? There is no need of another denominational Unitarian school, nor even of another liberal theological school; but such a school as we have here briefly and imperfectly sketched would be unique, and would meet a demand nowhere else met. It would not only satisfy the wants of liberal thinkers, but let it be organized on a broad and generous scale, and equipped with professors of the best learning and the first repute in their respective departments, and students would come to it, even after completing their studies at denominational theological schools, in order to secure the special additional qualification for their tasks which such an institution would provide. Can there not be a combination of progressive thinkers, without regard to denominational lines or theological distinctions, broad enough, wise enough, and mutually trustful enough, to found and conduct this needed new school for the new order of preachers?

WM. J. POTTER.

MYTHOLOGY.

III.

The original nature-myths have undergone various transformations, and so have continued on long in history, appearing in their multiplied changes and disguises in later and far other stages of culture than those in which they had their birth. So completely have they been transmuted in instances that it becomes exceedingly difficult often to trace the ancestry and read the metamorphoses. But all the more engaging is the study for this; for we are piqued in the pursuit, and led on from step to step, finding clews that guide and keys that unlock, till we are conducted not seldom to the most surprising and wholly unexpected results.

The numerous legends, tales, etc., with which ancient and especially mediæval and modern literatures abound, have all sprung from this distant fountain-head, the nature-myth. "The divine myth," says Max Müller, "becomes an heroic legend; and the heroic legend fades away into a nursery tale. Our nursery tales have been well called the modern *patois* of the ancient sacred mythology of the Aryan race." The human mind tends ever to localize and individualize, it likes the concrete, the tangible, and determinate; and hence almost all the stories have been attached to some historic person, been made to do duty in some specific history. What was told of Herakles, sun-god, was concretized and crystallized in the personality of a monarch, called Herakles of Argos. As Mr. Tylor well says, "All men feel how wanting in sense of reality is a story with no personal name to hang it to." This want is thus graphically expressed by Sprenger, the historian, in his Life of Mohammed: "It makes on me, at least, quite a different impression, when it is related that 'the Prophet said to Alkama,' even if I knew nothing whatever of this Alkama, than if it were merely stated that he 'said to somebody.'" This somebody, therefore, appearing under unnumbered names, has played conspicuous part in the mythology of the world. As the eye wearies ever at looking in the vague and the vast, and seeks for some defined object to alight and rest upon, so the mind is ever athirst to discover or to invent some concrete, some person, to fasten and repose its thought upon.

The heroic legends are in many cases wholly fictitious and groundless as history. Drawn from the myths, in them alone they have their life. Some of them have apparently an historic kernel, others not even that, not a shred of actual fact or personal occurrence to rest on. England's patron, Saint George, may have been a Christian martyr who suffered nobly in Asia Minor near the beginning of the fourth century; but Saint George and the Dragon are a myth, borrowed from the tales of Orient and Occident. We have one prototype in the myth of Apollo and the Python, and, earlier still, in the tale of Indra and Ahi in the ancient Hindu. Others yet in the stories of Herakles and the Hydra, Perseus and the sea-monster, or, coming to later times, in Sigurd and Fafuir, Beowulf and Grendel. All this is descriptive of the deliverance of the earth from the fangs of a monster, either the storm-cloud, the night, or the icy prison of cold, the winter. In Saint George, we have the myth Christianized, touched afresh with new colors; and the hero thus presented has become one of the most popular of all the saints in the calendar. In the time of the crusades, he appeared once in light on the walls of Jerusalem, waving his sword, and led the victorious assault on the Holy City. It is not wonderful he has been long and gratefully remembered.

The same in substance might be said of William Tell, of Tannhäuser, or Thomas of Ercildoune, etc. "William Tell," says Max Müller, "is the last reflection of the sun-god, whether we call him Indra, or Apollo, or Ulysses. Their darts are unerring." The story of Tell, under one name or another, is told everywhere; and the myth in its essential features was known to the early Aryans before the separation. In the case of Tannhäuser, the story has changed much, where we find, instead of Odysseus lulled to slumber in the cave of Kalypso, or Zeus on Mount Ida, we have a French knight drawn into the Hörselberg, and kept there seven years in revelry. But the knight is the god transmuted into a character in the heroic legend.

The belief in Saint Ursula is widely spread in the Christian world. She has a church at Cologne, and thither thousands pilgrim to seek the intercession of the saint. The bones of the virgin are shown in that city to-day to the pious worshippers. Ursula, with her eleven thousand attendant maid-

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ens, it is related, suffered martyrdom there at the hands of the Huns. This is put by chronicler Sigebert at 453.

The saint never existed; and the entire story has grown out of a myth of the ancient Germans in regard to their moon-goddess, Holda or Hörsel. Journeying from cloudland and night, attended by her myriad companions the pure stars, she suffers martyrdom, herself and her companions are extinguished in the light of the risen day.

Hamlet is a character that comes down from the Norse mythology. The story describes the old conflict and quarrel, quarrel of summer and winter. The prince is moody like Achilleus, and both of them are as veritably personations of the sun-god as were Odin or Indra. But the memory of all that had faded long from the minds of men, ere the tale of Havelock or Hamlet was written.

In the Pied Piper of Hameln we have another instance. The piping of this noted character was tragic for the town of Hameln; for the number of little children that were drawn by him into the side of the mountain was just one hundred and thirty, and the time laid down was the year 1284. For a long period the calamity marked the great epoch in the history of the town, public documents were dated from it, and no music was permitted, even on wedding occasions, to be played in the street, along which the piper had passed.

In this story is historicized the myth of the wind, or the wind-god Odin, coursing through the air, sweeping over the tree-tops or past the windows, with his cavalcade of ghosts; and in the piping is hinted the music not seldom heard in the breeze. This was thought to be ominous, signifying the call of souls to their home. In the tale of the Piper may be preserved some dim remembrance of a pestilence or epidemic that was specially fatal among children.

This myth, with the belief it covers, has had a wide diffusion, and is present and active to-day in survivals. In some parts of Europe, when the wind blows hard, especially at night, the windows of all the sick-rooms are thrown open, that the soul of the sufferer may, if it will, join the mystic host that is passing by. From the same superstition originates the custom of throwing open a window or a door when a person is about to depart in death. Of the same origin the belief that the howling of a dog under the window foretokens a death in the family, a connection being fancied easily enough between this sound and the wail or howl of the wind. In Persia and India, to-day, a dog is brought to the bedside of a person who is dying, that his soul may have a good and sufficient escort. Peasants in England believe that angels come and pipe for souls, especially little children, and that these are then sure to die. A Wesleyan told Mr. Baring-Gould that he was sure his little servant girl was about to die, as he had the night before heard an angel piping to her in the next room. "And when t' aingels gang that road," said the man, "they're boun' to take bairns' souls wi' em." In Germany, they call it the elf-music; and children are cautioned not to listen to it. If they do, then Frau Holle, the ancient goddess Holda, takes them to wander in the forests.

This belief comes down in the popular hymnology. Angels call, the soul must go;

> "Hark! they whisper, angels say,
> Sister spirit, come away."

Further, throughout England, the peasants believe that the spirits of unbaptized children are held in the wind, and that the wail of the wind heard sometimes at their doors and windows is the cry of the little ones, doomed to wander till the last day.

In another form, the old myth survives in the tales of the Phantom Army, the Flying Dutchman, our Wild Huntsman or Herne the Hunter, and Sir Francis Drake still leading the Wild Hunt over Dartmoor. In the legend of the Phantom Army, told in the Middle Ages, was an account of a strange apparition of two hosts of men seen to join battle in mid-air. The peasant of the Jura or the Alps could describe in minute detail how, when alone upon the mountain-side, he had seen the awful vision. To convince him that he was not the dupe of his imagination, showers of blood at length would fall, incontestable witness of the reality of what his eyes had beheld. A graphic description of such a battle, clearly seen by five soldiers out on their midnight watch, just before the battle of Mookerhyde, is given in Motley's *History of the Dutch Republic*. Two armies were observed to move rapidly toward each other, and close in fiercest conflict. The rattle of the musketry, the discharge of the cannon, and the tramp of the contending hosts were distinctly heard; and after the battle, when all else had faded away, the whole extent of the sky covered by that scene was streaked with blood. I remember to have heard, in my childhood, a like appearance described by one of the seniors, and thoroughly believed among those listening to be a bloody conflict in the heavens. I have since seen that it must have been an appearance of the Aurora Borealis.

Thus fruitful has this one myth of the wind-god been in legends and superstitions. Beyond number have they sprung up on the soil of the original nature-myths, and carried their legacy of fear and prostrating terror to the minds of men through the ages of the past. In instances, they have been surmounted, in part looked in the eye, subjected, and so kept only in reminiscence, told in familiar proverb, and named in sportive allusion. Hence has come to us the old saw in regard to the Pied Piper of Hameln, "When you dance, remember to pay the piper." In the last reflection, Odin has become the Robin Hood of our nursery tales, and the Harlequin of Christmas pantomimes.

But the spectres, not all, not nearly all, are extinguished or put under the feet. The deities of Olympus and Asgard, of Hades and Hela and Jötunheim, are alive: they rule still with tremendous power throughout Christendom. As Christianity came, they were denounced in some degree and degraded; but they continued, and held place in the beliefs and worships. The Christian missionaries did not disbelieve in them, but rather the contrary: they subordinated and accepted, adopted them. Odin was degraded to an ogre, a sprite: he had representation in the devil of popular theology, prince as he had always been of the powers of the air.

This on one side: on another, a transmutation took place, by which the same deity was exalted, and became one with the Supreme God of Christendom, the very name *Guodan*, by a slight change, furnishing our word *God*, and standing thus for the highest conception known yet to the general thought. Thus, through two processes, one of degradation, the other of exaltation, the old Norse god has come down, and has his representation in the beliefs of the Christian world. And, to the thoughtful eye, it will appear that the higher idea is not at such infinite remove from the lower; for the popular conception of God, on one side of his nature, makes him a demon, bears in it still a strong element of the savage and diabolical.

We have here one example of the remarkable transformations that occur, in the course of the ages, in the mythic conception. There are others, hardly less striking, that we shall find in the study of this intensely interesting chapter in the history of the human mind.

CHARLES D. B. MILLS.

TRAVELS IN FAITH.

I.

When Dr. Lyman Beecher was asked, "What is the best way to promote revivals?" he answered, "By telling of them." Temperance platforms, experience meetings, and the efforts of evangelists prove that the surest way to gain converts is to narrate the conversion of others. "I believed, and therefore have I spoken," has been the warrant through ages for the utterance of sincere conviction. Truth is free to all men, and every searcher for it may tell what he thinks he has found. If he is proved to be wrong, the discussion excited will help to establish the right, and his failure will be a stepping stone in the path of progress.

Religious subjects have received the chief attention throughout my life; and I venture to state some results of my study and observation, in the hope that some who are endeavoring to preserve an inherited but distrusted belief may be encouraged to think for themselves. Doubt is the father of knowledge, and its questionings may as rightly be applied to religion as to astronomy.

Some who do not care to read the theological and philosophical works of scholars may peruse and be helped by a simple narrative of personal experience and thought, for as a German proverb says, "What comes from the heart goes to the heart"; and the following thoughts are the result of years of earnest, prayerful seeking after "divine truth."

A shrinking from publicity is overcome by the desire for usefulness; and the fear of unpopularity is allayed by the sentiment expressed in the words of F. A. Lange, "Never has the thoughtful observed the right to be silent, merely because he knows that for the present there are but few who listen to him."

I was born in Boston on the first day of winter, 1839. My father* often pointed out to me a spot in the corner of his study where, when he first heard that another son had been given to him, he kneeled and commended the newly given life to God. On the first day of spring, I was "dedicated to God in baptism" at the old church in Essex Street, my father preaching a sermon from the words, "And it came to pass after the death of Abraham that God blessed his son Isaac."

My mother wrote in her journal on this day, "I took a strong hold on God as a covenant God, not only mine, but my husband's and our parents before us, even to remote generations; and I left my vow on his altar to bring up this child for him, patiently bearing any care and fatigue which in behalf of this child I may be called to endure." These vows were faithfully fulfilled, until her death from consumption when I was just eight years old. All my memories of her are pleasant, though I have but few distinct recollections of my intercourse with her. The two things which seem most forcibly stamped upon my mind are the Sunday afternoons when she talked with us and taught us the Westminster Assembly's shorter catechism, and the incongruous fact that on a Fourth of July she allowed me to smoke a sweet fern cigar,—an indulgence so contrasted with the usual restraint of my life that my wonder and gratitude have vividly remained.

In her journal, she speaks of me at the age of four as having been "such a comfort and joy to us ever since he was born." I will record a few of her complimentary statements, as they are interesting illustrations of the total depravity which theoretically possessed me; and I make no other apology for quoting a fond mother's praises. She

* Rev. Nehemiah Adams, D.D.

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writes: "His most striking trait of character is a sense of justice. He sees things as they are, and acts accordingly in a way far different from any child I have had the opportunity of noticing." "With regard to his faults, I do not know of one that I could mention. I asked his father and aunt if they could tell me what his prominent failings were, but they neither of them could. Still he occasionally needs my saying, 'That is naughty,' or 'That is not right,' only, when he is reminded of doing wrong, he is usually willing to do right and make reparation." It is said that I went to school cheerfully, because, as I remarked, "I wanted to please Christ." "He has great power of association of ideas, in which his strength of memory also shows itself. A word will sometimes suggest a complete set of incidents which occurred long since. He thinks, works a thing out in his own mind, but does not seem so fond of learning to read as his brother. He looks through a subject at a glance. I have been surprised that a child of so much forethought and contrivance should be so free from cunning and guile. He is fair and open as the day." Some instances of forbearance and generosity are mentioned, and this part of the record closes with saying: "His school teacher is Mrs. Lothrop, mother of the Mary Lothrop whose little memoir is the charm of Sabbath school readers. She said to me, 'Mrs. Adams, Robert is either early to be taken to heaven, or God is qualifying him for eminent usefulness.'" Thus, it seems I was one of the good boys who, though they may charm "Sabbath-school readers," are not so popular with the general public of to-day as the Tom Sawyers and the bad boys, whose "diaries" would be preferred to the extended account of my youth, from which the above extracts are made.

The character of my mother's Sunday talks with her children is shown in the following entry: "It is my custom Sabbath evening to tell the three older children how I have enjoyed myself, what particular truths and passages of Scripture have interested me, and what the impression is which that day has left upon my mind, with which to enter on the busy scenes of the week. Sabbath before last, as I was thus sitting with them, I said: 'Children, this morning's sermon by Rev. Mr. Phelps, of Pine Street Church, made me feel that I ought not to rest satisfied with anything but your conversion. Parental and Sabbath-school instruction is not enough, you must be born again, as much as if you were heathens.' M. (nine years old) looked very solemn. I continued: 'Your father this afternoon preached to those who sincerely desire to be Christians. M., you think you are one of those, don't you?' 'Oh, yes, mother, I am sure I do. I pray and pray, but it don't come. Do tell me what father said.' The day had been intensely cold, and owing to slight indispositions the children had been kept at home. I told them about the sermon: one hindrance to some was the fear of what their acquaintance would think. 'Ha, mother!' said M., 'that ain't mine. I don't care what they think. Mother, I should be proud, *proud* to have them know I was a Christian.' Another hindrance was being afraid to trust the soul with Christ. 'I ain't afraid to,' she said. Another hindrance was loving one's lusts and passions. Here, we were interrupted. The next morning she said to me: 'Mother, I know what my hindrance is. I love my passions too well to give them up.'" Shortly after, it is written: "Sabbath evening M. came into my chamber, and said: 'Mother, I feel solemn, there is a weight on my mind, and I can't get rid of it.' I asked her what it was. She replied, 'It seems as if all the wicked things I have ever done against you have come into my mind to-day, and I must answer for them all at the judgment seat of Christ. They will all appear there. Then, she mentioned several of them. She was afraid to go to bed. I went up with her. Her feelings were very solemn and tender. Conviction of sin is a new feeling for her. Oh, how I would welcome the spirit of God, if he would but come 'under my roof'!"

A few months after this, it is said that M. printed a statement which she handed to her mother. It was headed, "Give an account of thy stewardship." After enumerating several trivial faults, exaggerated by a morbid conscience, she says: "To-day, I gave myself to God to be his child forever. I am now going, through his strength, to try not to be impudent, not to call names, and not to use any vulgar language, and not to have a coarse voice. I am not going with any of my bad companions. That little child (M. D.), ten years old, as old as I am, is a Christian; and I will try to be one too. I hope by New Year's day, at the beginning of the year, I shall be a Christian. I will read my Bible, and may I always 'consider every day as a blank leaf to be filled up for Christ.' May I always remember God will bring me to judgment. May I be a praying child, and on my dying bed may I look back with happy remembrance to this day."

The next week, my mother writes of having had to find fault with M., and says, "I told her that, in view of what she had resolved the past week, I considered it the greatest sin she had ever committed." Then follows another letter, filled with the agony of repentance and fresh resolves.

The all-overshadowing memory of my early life is this striving for conversion, which pervaded the whole family and was my own most intense idea. Being more reticent and retiring than some others of the family, I do not seem to have made as many demonstrations to my parents as they; and, therefore, I give some records of their experiences, as showing the religious atmosphere of our home and the feelings which I entertained in common with them.

My brother possessed a highly emotional nature, and was "converted" several times over. Some instances of his and my sisters' experiences will serve te illustrate my own, as I am conscious of having passed through many such strivings, though never gaining such "assurance of salvation." His first letter, written at the age of seven, is preserved. The contents were: "My dear mother, I hope that you will pray for me, that I may be one of Jesus' flock." A record of a fault and its confession says that W. came to his father, and said: "O father, last night I could not go to sleep, it worried me so; and I thought I never could be a Christian till I told you of it, and I prayed to God to forgive me, and to help tell you of it. And, father, I have felt all day like Pilgrim with a burden on his back." Though irrelevant, I will insert the next record as showing that there were limits to his Scriptural knowledge: "This morning at family worship, reading of the land of Ham in the 105th Psalm, his father asked W. what land was meant. 'The land where hams grow, father.'"

On the anniversary of our baptism, she writes: "I reminded them of it. We talked it over alone. W. was very much affected. He shed tears, and then locked himself in his chamber." We both printed verses of Scripture, which our mother pinned up on the wall of our room, "that they may be reminded of it each morning."

More than two years after my sister M.'s conversion and fall from grace already mentioned, it is said: "On this same Sabbath eve, my dear child M. came to me and said, 'Mother, I cannot but hope that I am a child of God.' I asked her why she hoped so. She replied: 'This last week, I have known what despair was. I have been in such distress about my sins. I thought, For twelve long years I have sinned against God. I asked God to forgive me my twelve long years of sin, because Christ has suffered and died for such sinners as me. I feel happy, and I want everybody to love God.' She told me a few weeks since that she had always felt entering her teens would be an important period in her life, a turning point in her history, and she meant to spend the intervening months (from April to August) in trying to become a Christian. Yesterday, W. came to his father at noon and said, 'Father, I hope that I am a Christian.' 'What makes you hope so, my son?' 'This morning, father, I felt I was a great sinner, and went to my chamber and asked to be forgiven, and gave myself to God. He incidentally said that, at the time when he gave himself to the Lord, after he had done so, he sat down in his chamber and sang, 'Jesus save my dying soul.'" Then comes an entry about myself when seven years old: "Sunday before last, R. said in my presence, 'I wish I was a Christian, but it's dreadful hard.' I said, 'Why, it is only to be like Christ.' Looking in my face, he asked in a deliberate, earnest manner, 'Mother, do you think you are like Christ?' Last Sunday he was sitting in my lap, and I said, 'If you could have what you wish, I know you would wish to be a Christian?' 'Well,' said he, 'I'd about as lief be a fairy.' 'Why?' 'Because then I could wish myself anything.' 'And what would be your first wish, if on waking to-morrow morning you should find yourself a fairy?' 'I would wish myself a Christian.'

"Yesterday, W. was ten years old. This morning, Sunday, he came into his father's study, and said: 'Father, I do think I am a Christian. I believe I have taken God for my portion.'" Two months later, "W. had an affecting conversation with his father, and then followed him in prayer, beginning with, 'My sins are more in number than the sand on the seashore.' He afterward asked his eldest sister to pray with him, weeping freely and saying, 'Oh, you don't know what a sinner I am!'"

The Calvinistic doctrine of the perseverance of saints, "once in grace always in grace," does not seem to have been impressed upon us; and, a year after this, W. experiences another conversion. My mother's hand had ceased to write her loving comments; and my father continues her journal, and says: "This morning, as I was preparing to go to meeting, W. came into my study and laid the following letter before me, and went out. To-morrow, he is eleven years old. 'My dear father, I have been led to know how vile I am, and that Jesus cleanseth from all sin; and I have cast my burden upon the Lord. I have cried unto him, and he has heard me; and the Saviour seems dear to me. I will trust in him all the days of my life. He is a good Saviour, and I will put my trust in him. My dear father, you have been the means of my loving the Saviour. You have showed me the way, I have followed it. My father, I never knew what a Saviour was. I see him nailed to the cross for me, bleeding, dying for me. Dear Saviour, how I do love thee! How I will serve thee! And, if I live to grow up, I will go far and wide and tell the poor heathen what a Saviour thou art. My father, the Lord has taken me up. I will go through my eleventh year with the Saviour. Your dear, affectionate son, W.

"'P. S.—Father, I feel the love of a Saviour.'"

"He followed me into my room after meeting, and said that for a long time, when Saturday evening was coming on, he had felt a dreadful burden. The approach of holy time seemed to make him think of his sins the week past. To-day, he said,

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he had prayed and wept and begged for mercy in his room, and during his prayer he thought that he was heard and answered. He never felt so before, and he poured out his heart in this letter. Dear boy, he has had deep convictions of sin. So has C. This gives me confidence in whatever of right feeling they have. He said that he thought, while I was preaching the New Year's sermon this morning ('Lord, make me to know mine end'), if God had sent him word that he might die this year, and asking if he was willing to die or not, he would send back word, 'Father, thy will be done.' I am deeply interested and affected by his experience and appearance to-day."

The journal was discontinued soon after this entry, but contains an expression of my father's deep emotion at the bereavement which had befallen him in the loss of his beloved wife. The following instruction is then recorded for his children's benefit, when they should read it in later years:—

"God afflicts the soul of a child of his with these unutterable sorrows. He does not spare him. Bereavement with all its aggravating memories, its fearful solitude, its anticipations, consume him. All this happens to one who loves God.

"Now, this makes me think and feel how willing and able God is to see the wicked suffer hell torments. We have no adequate conception, till we are in great affliction, what the future sufferings of the wicked can be. 'If these things are done in the green tree, what shall be done in the dry?' 'And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?' All the consolations of religion cannot prevent the memory of past joys from being unutterably painful. What must it be to lie down in sorrow! Besides, if the Saviour suffered as he did for you, and you reject him, there will be no unwillingness on the part of God to inflict torment. Constituted as we are, it is easy for God to make us completely miserable, just by withdrawing some things from us. O my dear children, flee from the wrath to come. 'It is a fearful thing to fall into the hands of the living God.' These two verses in the prophet Nahum appear to me to be exceedingly impressive: 'God is jealous, and the Lord revengeth, and is *furious:* the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies.' '*The Lord is good*, a stronghold in the day of trouble; and *he knoweth them that trust in him.*'" Sixteen years afterward, he opened the book and added some final comments, closing with the words: "My sorrows have deepened in me a conviction of future endless misery, and have helped me, I hope, to flee from the wrath to come. I am persuaded that God is able and willing to see men suffer hereafter. He can look on pain, especially when men have refused a dying Redeemer. Oh, may my children escape these things, and stand with me before the Son of Man."

These remarks and anecdotes will show the type of religion which pervaded our home, causing us periods of distressful fear of God; but, fortunately, our earthly father was love and tenderness personified, and though subject, either from temperament or creed or both combined, to seasons of deep depression, his gloom never was manifested in harshness or willingness to see his children suffer.

ROBERT C. ADAMS.

JOHN PARKMAN.

A large circle of friends has been held in suspense and sorrow during the past week by the announcement of the disappearance of this beloved and respected citizen. The papers of to-day give the intelligence of the recovery of the body, which at once destroys the vague hope fondly cherished that he might yet be alive, although no reasonable solution of the mystery of his absence could be found, and leaves us free to turn back from the sadness and terror of his form of death, struggling alone with the rapid current which bore him away, and to look back upon his long life, which has been so pure and true, so beneficent and so honorable, and,—in spite of deep bereavements and occasional illness of body and mind,—on the whole, so blessed and happy.

Mr. Parkman was educated for the Unitarian ministry, and he partook largely of all the best qualities which have distinguished that denomination. He was scholarly in his tastes, and felt a strong interest in all educational matters. He served on the school committee of Boston, and was much respected by the teachers, who found in him a wise counsellor and a sympathetic friend. While devout in his spirit and reverent in his affections, he was broad and free in his views, and took an active interest in all the leading reforms of the day. Thoroughly truthful and conscientious, his course was always that of following out his convictions of duty wherever they led.

He was early interested in the anti-slavery work; and it was through his influence that John P. Hale, then his parishioner at Dover, N.H., was led to read the *Liberator*, and to consider earnestly his duty and that of the North toward the national sin. The result was a change in Mr. Hale's political connections, and his thorough and hearty adherence to the anti-slavery party in which he did such service, and also a life-long friendship between him and his faithful minister. Mr. Parkman lost his only and dearly beloved son in the war. He then devoted many years to work for the education of the freedmen, being an active member of the committee on teachers, and aiding to edit the *Freedmen's Record*.

Blessed in his own union with a woman who was worthy of him in mind and character, he always held woman in the highest respect. There was a reverence in the tone with which he often said, "My wife thinks so," which seemed to express all that one could ask of tenderness and trust. He took an active interest in the Woman's Suffrage cause, and especially in the movement for school suffrage; and he voted the Women's Ticket, feeling sure that they had scrutinized the list of candidates with the sole view of selecting the men who would serve the schools most faithfully.

Courage, purity, reverence, and humanity are the traits which rise most prominently to the mind in thinking of him. He was never a brilliant or sensational preacher; but there was a thorough good sense and solid wisdom in his sermons, which impressed his hearers, who remembered his sayings as mottoes and guides in their moral and spiritual life.

A conservative in many of his tastes and habits, he was broad and free in his sympathies, delighting to widen his theological horizon by new inquiries for truth.

A sweet, pure, good life has closed on earth. Some unguarded movement threw him into the river, which bore him away to the unknown shores; but they were not strange to his thought. He had loved this life, and used it well. He trusted in the future; and I believe that on that lonely river, when, unseen by human eyes, he met the dark angel of death, his soul was less agonized by the thought of those he was leaving behind than wrapped in exalted anticipation of the reunion that awaited him.

E. D. C.

THE LIBERAL LEAGUE CONVENTION.

From reports that have reached us of the proceedings of the annual meeting of the National Liberal League held in Milwaukee last month, we learn that considerable time and discussion were devoted to a proposition to form a new political party. This was discouraged by the president, who thought before engaging in a separate political movement that it was important to consider by what means and from what sources the necessary funds were to be raised. The secretary "said that the money so far contributed to the league movement wouldn't pay for so much as the rough board shanties for the polling booths on the corners of the streets on election days in New York City alone, to say nothing of printing and other expenses." The members of the "Union of Radicals," a German organization, were admitted to membership and participation in the proceedings; and their influence seems to have been strongly in favor of independent political action.

The Committee on Resolutions submitted a lengthy report, embracing, in addition to the nine demands of Liberalism, a number of propositions in regard to "the unity of the origin of mankind" and "the identity of human nature and human rights," a "new scientific cosmogony" which "leaves no room for the existence of the Christian's heaven and hell," and the "republic of man which is to supersede the kingdom of God" and in which "the innocent Jesus will not be permitted to bear the sins of another," etc. One of the resolutions recommends the formation of an "independent party which will uncompromisingly combat the so-called Republican and Democratic parties." For the adoption of such a party is recommended, "aside from the well-known present aims of the National Liberal League," certain "political and social reformatory demands" embodied in the platform of the "Union of Radicals." Some of these demands seem to us very good, while the wisdom of others is doubtful; and, taken as a whole, they are not likely to be the basis of a political party of any considerable numbers, in this century at least.

Among the demands are the following: "Abolition of the 'one-man power,' created in the form of the presidency of the United States, and the substitution of a revocable executive council therefor"; "no so-called temperance (prohibition) laws shall be passed"; "the designation of Sunday as the legal day for election"; "public control of railroads and other corporations, and enactment of laws leading to their ownership and control by the people." One of the demands calls for compulsory education; and this met with the greatest opposition, but it was not defeated. The leaders of the League, in previous conventions and in their speeches and writings, have hitherto advocated "State's rights," protested against "centralization," and affirmed that the function of government was limited to protection of the people in their natural rights. But they went to Milwaukee in a state of mind something like that of the old maid who was anxious for a husband, and mistaking, in the lonely woods to which she had retired for prayer, the hooting of an owl for the voice of the Lord inquiring "to-whoo," cried, in ecstasy, "Anybody, O Lord!" They saw, evidently, that, whatever change they consented to, it could not make the condition of the League worse or its influence less. We cannot learn from the reports that have reached us that a new political party was actually organized, but the following resolution was adopted: "*Resolved*, That, whenever or wherever any local or State league shall find it advisable to enter independently into political campaign, on the basis of the platform adopted by this conven-

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tion, the National Liberal League pledges itself to render assistance to them in every possible way."

At the last session, a statuette of Paine was raffled off, and presented to the League by the gentleman who held the lucky number. It was afterward announced that it would be given to the most popular lady present, and that new question raised was to be decided by votes which could be purchased at ten cents apiece. There were three candidates. As the result of the contest became doubtful, votes were bought "by the wholesale," says the report; and these are the figures we find representing the number received by the three candidates respectively,—135, 100, 60. The old officers were re-elected. It does not appear from the report that the postal laws against obscene literature were made a subject of discussion. The League remains, of course, committed to the total repeal of these laws, and pledged to a policy in this respect which is so narrow and foolish that the great mass of Liberals of this country, including nearly all of prominence and influence, are virtually excluded from membership. The influence of the National Liberal League was long ago, by the folly of its managers, reduced to a minimum; and we have given this account of its recent action only that those of our readers who are but little acquainted with its history may have data on which to judge whether it fairly represents the Liberals and the Liberalism of America.

That this article will be made a pretext by the League leaders for repeating the misrepresentation that we have charged them and their adherents with being in favor of obscenity is of course to be expected.

B. F. UNDERWOOD.

EDITORIAL NOTES.

ALL associations or individuals desiring to arrange for lectures by B. F. Underwood the coming winter are requested to address him at an early date, the earlier the better, to enable him to plan his route systematically.

A DESPATCH from Berlin says, "Nihilist proclamations have been issued, solemnly sentencing the Czar of Russia to death, because he has failed to grant liberty to the people."

THE Nihilists have issued circulars demanding that the Russian government shall put a stop to the cruel treatment of prisoners, especially women, and enjoining the greatest caution upon all Nihilists in consequence of recent arrests.

SOME of the infidel papers publish scraps of news about Christians. Here is one from which they may get such comfort as they can: Chaplain McCabe goes to Dakota this month to dedicate fourteen new churches in fourteen consecutive days.—*Christian Advocate.*

The above is a sort of challenge to "the infidel papers,"—a challenge which was promptly accepted by the Springfield *Republican*, in whose columns we find it. We would like to have the facts and figures in regard to the fourteen new churches in Dakota.

IT was in the family of a well-known D.D. in Boston. For some reason there had been a slight delay in the usual prompt payment of the quarter's salary; and the pastor and his wife, unmindful of the presence of a small philosopher of five years, were planning household economies until the money came in. Suddenly, the little maiden remarked with great seriousness, not unmixed with disdain: "Now, papa, I'll tell you just what I should do. I should give my people *plain prayer-meetings* till they paid me that money!"—*The Congregationalist.*

MR. RUSKIN says: "There are no words strong enough to express the general danger and degradation of the manners of mob courtship, which have become the fashion—almost the law—in modern times; when, in a miserable confusion of candlelight, moonlight, limelight, and anything but daylight, in indecently attractive and insanely expensive dresses, in snatched moments, in hidden corners, in accidental impulses and dismal ignorances, young people smirk and ogle and whisper and whimper and sneak and stutter and fumble and blunder into what they call love."

MR. CHARLES D. B. MILLS writes to the junior editor of this journal: "Your article in *The Index* this week on Unitarians and Unitarianism is a bold, brave word, true, just, and needed. I wish the advanced, free minds in the denomination would come out of it, and leave that ambiguous, facing-both-ways sect behind. But the course of history I suppose in all ages has been that most who had their eyes illumined have tried to trim, temporize, tarry, until by some stress of circumstance they were drawn out of their old resting-places; and we have ever to learn patience."

MR. W. M. SALTER delivered his first lecture before the Ethical Society of Chicago, this season, at Weber Music Hall, Sunday morning, October 7, on "The Place of an Ethical Society in the Community." A course of lectures before the society, in addition to Mr. Salter, by Mr. Edwin D. Mead, Prof. E. J. James, Prof. F. W. Parker, Judge Henry Booth, Gen. I. N. Stiles, and Mr. Max Eberhardt, is contemplated. From a circular, we learn that a normal class of the Ethical School has been formed, the purpose of which is "to cultivate the science of ethics, and to enable its members to be in their turn teachers of the young." To the relief works of the society, the subscription, thus far, has been $1,266.50; and the scheme of district nursing, among other practical projects, "has worked admirably."

MR. STEPHEN S. MITCHELL, a druggist of Saco, Me., while in Boston the other day, dropped in at an auction of unclaimed freight, and purchased a box, of the contents of which he was ignorant. When Mr. Mitchell opened the box, he found that he was the owner of about two thousand manuscript sermons, formerly the property of a Methodist clergyman. The clergyman had written along the margin of his pages such curious suggestions to himself as the following: "Deliver this passage in solemn tones"; "Scornful smile after the word 'never'"; "Pause long enough to count twenty-five after this passage"; "Close Bible with violent slam after this passage"; "Contemplate ceiling in attitude of adoration at this point"; "Sarcastic wave of hand"; "Rapid gesture." Manuscript sermons do not possess a charm for Mr. Mitchell, and he does not exactly know what to do with his property.—*New York Sun.*

"THE Philosophical Society of Chicago," says the *Religio Philosophical Journal*, "announces the following for its fall and winter session: Oct. 6, opening address by the President, 'Idealism'; Oct. 13, Sidney Thomas, 'The True Basis of Ethics'; Oct. 20, David N. Utter, 'The New Ethics'; Oct. 27, Fred. C. Wines, 'Prospect of Charities in the North-west'; Nov. 3, Van Buren Denslow, 'Ethics'; Nov. 10, W. M. Salter, 'A Popular Statement of Idealism'; Nov. 17, Frances Ekin Allison, 'Individualism'; Nov. 24, H. D. Garrison, 'Absence of Design in Nature'; Dec. 1, W. P. Jones, 'The Irrepressible Conflict between European and Chinese Civilization'; Dec. 8, I. N. Stiles, 'The God of the Bible'; Dec. 15, Jno. C. Bundy, 'A Scientific Basis for the Continuity of Life'; Dec. 22, Emma Schumm, 'Some Thoughts Suggested by Lange's *History of Materialism.*' The remainder of the programme will be announced hereafter. The meetings will be at Apollo Hall, Central Music Hall, every Saturday evening, commencing promptly at 8 o'clock."

THE scientific exhibit in the women's department of the Mechanics' and Manufacturers' Fair, being held in this city, is largely the work of students and graduates of the Institute of Technology in Boston; but there are also fine contributions from other sources. Among the noteworthy articles are the collection of caddis worms and of oak galls by Miss Cora Clark; the seeds of forest trees, with paintings of blossoms, by Miss Jack of Montreal; and the pressed flowers, mosses, and ferns from various persons. Mrs. Richards sends a case showing the results of work in the laboratory in testing the manufacture of silks, giving specimens of various goods and a table showing how much they have lost in weight by washing or other chemical processes. We understand an arrangement has been made by which a lady will be present at the fair during the afternoons and evenings to explain these collections. This will afford opportunity for teachers and others who seek more than entertainment to gain valuable information. The display in the women's department is not showy, but there is much in it that is encouraging and instructive.

POETRY.

For *The Index.*

THE HERDSMAN'S SUNDAY.

A meeting-house is a lofty thing,
Yet the skyey blue is higher.
The organ's tone has a pious ring,
But the murmuring stream's my choir.
I follow the herds o'er the prairie sod,
For the sheep astray I fondly search,
And feel I'm a good deal nearer God
Than many a one at church.

The bleating lamb is the psalmist's cry;
The distant hills, the cloud by day.
'Tis better to water the cattle when dry
Than list to all the preacher can say.
The breath of the kine is sweet to me
Than incense, sweeter by far.
Through waving grain, 'twixt growing grass,
Are the "beautiful gates ajar."

And all the religion I ever need
God puts daily before my eyes,
To open them wide will soonest show
Where the "earthly paradise" lies.
From all I ever can know, I see
This truth in the worldly strife,—
'Neath nature's vast diversity
Lives unity of life.

E. B. CALLENDER.

For *The Index.*

A LONGING.

The world is wide, the mines are vast,
The treasures at our gate are cast;
The odors of the fields and shore
Seek entrance at our household door:
Oh! pitied be the city's snob
Who dares with reckless words abhor
To lift the latch or turn the knob!

Thou, Nature, grant me while I stay
The manhood to enjoy the day,—
One will to share the doubt and din,
And one to read the truth within,
And hope to trust the tireless feet
In wanderings seaward, and to win
The loving that the hills entreat!

HORACE L. TRAUBEL.

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The Index.

BOSTON, OCTOBER 11, 1883.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD. . . . . }

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For *The Index.*

EFFORTS OF THE JESUITS

To convert the Indians Two Hundre and Fifty Years Ago *

BY CHARLES ELLIS.

If Mohammedan or Chinese missionaries were to come to the United States for the purpose of converting the Christians of this country to an Oriental religion, and were to set about the task of learning our language that they might convey to us the sacred truths of their theologies, it is not unlikely that they would become the victims of annoying jokes; for it is believed that civilized people are fond of such.

It opens our eyes with wonder to look back nearly three hundred years and see the grim, wild savages of the North American forests perpetrating jokes on the French priests who had crossed the ocean to save the ignorant heathen from the consequences of their paganism. In 1611, two Jesuit priests, Biard and Masse, came to the French colony at Port Royal—now Annapolis, N.S.—for the purpose of converting the Indians there to the Christian faith. Seriously and with terrible earnestness, they went to work to learn the Indian language, that they might convey to the poor creatures a knowledge of their spiritual darkness and of the glorious hope gleaming before them through the doors of the Church. But the Indians put into their mouths vulgar and vile words by which to interpret the holiest meanings; and, when the fathers would be struggling with the new language in their efforts to soften the unbelieving hearts before them, they would be startled by yells of laughter from the audience, induced by the utterance of some word that revealed the joke that the sinners were having at the expense of the saints.

Had the French priests stopped then to consider that any people in whom a sense of the ludicrous was vivid enough for such a joke would never easily give up their own minds, weak though they were, to become the puppets of strangers and believers in a religion which excited only their laughter, it would have saved them many years of terrible toil, privation, misery, and even martyrdom. But they saw nothing but a vision of the New World prostrate at the foot of the cross, and so worked on. Their struggle and the result is a demonstration of the worthlessness of Christianity, unaided by purely worldly enterprise, as a power of civilization. Civilization is strictly a this-world development.

The effort at Port Royal seemed to succeed, because the Indians were bribed by presents, by food and clothing, and by constant petting into a semblance of conversion, and so they were baptized and "saved"; but, when the stores were exhausted, their Christian piety was soon at an end. Savage conditions will have savage, but not necessarily bad, religious.

In 1609, Champlain yielded to the entreaties of friendly Indians on the St. Lawrence, with whom the French fishermen had been trading for a century, to go with them on an expedition against the Iroquois, who had driven all canoes but their own from Ontario and Erie. The expedition was successful; and the Huron Indians, who were obliged to steal down to the St. Lawrence through the thousand miles of dense forest that stretched between their home and the sea, no sooner heard of the power of the French captain than they conceived a plan to obtain his interest in their behalf. They accordingly beset him to visit their country, and give them broad-hats (priests) to teach them and make them good. It was not, however, until 1615 that they succeeded. In that year, Champlain brought from France four Franciscan friars; one of whom, Le Caron, was at once sent forward to establish a mission among the Hurons, and later in the year Champlain visited it himself. His course was up the Ottawa River, around wild rapids and through dense forests, so tangled with fallen trees that they were almost impassable, into Lake Nipissing, down French River, into Georgian Bay, and eastward to its foot, when in the smaller Bay of Matchedash, at the mouth of the river Wye, he landed in the home of the Hurons.

There, he found Le Caron, who was filled with delight at sight of his general, and who expressed the utmost confidence that all the Indians needed to make them children of God was a drop of holy water. When Champlain returned, he was accompanied by a fleet of Huron warriors; and their destination was the villages of the Iroquois. They crossed Ontario, entered the land of their fierce enemies, attacked a village, and were defeated, and compelled to flee with their white chieftain for their lives. Henceforth, the task of the priest was to be a hard one. The Indians had discovered that the white warrior was not invincible, and that they had won him to their scheme in vain.

In 1625, the Franciscans (Récollets they were called) applied to the Jesuits in France for help; and three Jesuit priests were sent out,—Jean de Brebeuf, Enemond Masse, and Charles Lalemant. Brebeuf went to the Hurons in 1628. Le Caron had given up in despair, and returned to Quebec. In 1629, Quebec capitulated to the English, and for several years the work of the Jesuits was interrupted; but the country was finally restored to the French, and in 1633 Champlain was sent out again to take command of New France. The Indians welcomed him with delight, and were equally rejoiced to get rid of the English, whom they had soon learned to dislike. The French priests, Jesuits now, entered with renewed zeal upon the work of converting the Indians to the Christian faith. They met a severe loss with the death of Champlain in 1635; but they were men who had surrendered themselves wholly to the other-worldly work of saving the souls of men, and the more severe the task before them the more fully were they determined to win. They went into the wilderness ready to receive martyrdom, if that were necessary to the success of their high calling.

Brebeuf was the real father of the Huron missions. In 1635, two other Jesuits were sent to the Hurons; and, in 1636, Isaac Jogues, Chatelain, and Garnier followed them. In that year, a pestilence swept through the Hurons, and carried many of them beyond the reach of priestly hands; but Brebeuf and his brothers made the deadly harvest a birthday of souls. Through the stricken villages they went day and night, never hesitating to enter where death stared at them from the door to lay a finger, wet with holy water, on the head of the dying Indian, and to utter a prayer for the repose of his soul. They could not prevail upon a well man to receive their consolation; but the dying made no objections, and the children were put forward by the fearful parents as subjects upon which the charm of the new faith might be tried. Here was a golden opportunity to civilize the red men by introducing among them some knowledge of the godliness of being clean, some idea of the relation of chastity and sobriety to good health, some conception of the importance of making a good life here the best preparation for hereafter; but there was not a word save of prayer and the world to come. Theology failed utterly, when brought face to face with an opportunity that demanded practical godliness and wisdom. But the priests never faltered in their duty, as they understood it. The story of this pestilence reveals the firmness and character of both Indians and priests. Many a time, a dying Indian, pressed to receive the sacrament, made some such answer as that he or she desired only to go where their ancestors had gone, and had no fear of the future. Often, the priests were obliged to resort to trickery to baptize a dying person, such as putting a drop of holy water on a raisin and giving it to the sick person to eat, or of stooping over one to brush away a fly, and so touching the head with the saving liquid. They had to fight against the Indian priests and their sorcery. In 1637, they won over an Indian of high standing, and baptized him. The ice was broken, and others came for water of life; but so intense was the opposition that the Indians, incited by the sorcerers, determined to kill the priests, who were so sure that their time had come that they wrote to their Superior, taking leave of him. Then, following an Indian custom, they made a feast of their own death, signifying their readiness to die at the end of the repast, to which the Indians were invited. The coolness and courage of this act so astonished their enemies that they were permitted to live, but their escape from peril only served to whet their ardor in the work of converting the heathen.

They began to use their knowledge of the Indian character. One of them wrote to France for "a picture of Christ without a beard," because the heathen, having no beards, were rather disgusted with the spectacle of a bearded God. Others wanted a variety of representations of souls in perdition. The figures must all be looking full into the eyes of the beholder, the colors must be bright, and no flowers or animals must be seen,—all such things, being more agreeable to look at than a tormented soul, would detract the attention of the heathen. The Superior wanted pictures with "four or five devils tormenting a soul with different punishments,—one applying fire, another serpents, another tearing him with pincers, and another holding him fast with a chain. This would have a good effect, especially if everything were made distinct, and misery and rage and desperation appeared plainly in his face." Not a word in it all about teaching them how to improve their lands and increase the comforts of their lives, not a word about the value of education because of its benefits as a civilizer, not a hint of civilization, but all for Jesus. In 1636, two priests gathered a number of Indian boys to train them piously in what was called a "school" at Quebec. One boy ran off, two killed themselves by eating, another was removed by his father, and three others stole a canoe and what they could get hold of from their friends, and left. But the courage of the Frenchmen was good. They started another school with a new stock of heathen the next year with better success; and, in after years, the powerful convents and colleges of Lower Canada were the descendants of that struggling, plucky child.

The home of the Huron Indians at the time when the Jesuit priests were saving their souls was a tract of land some sixty or seventy miles square, between Lake Simcoe and the foot of Georgian Bay, including the peninsula that juts out between the smaller bays of Nottawassaga and Matchedash and the river Severn. It is in the richest agricultural lands of Ontario, and is worth to-day a great deal of money as farming land. It is a beautiful country, low, level, clean, and sweet under the clear northern air,—lying, much of it, upon the very shore of the most romantic body of water in the world, two hundred and fifty miles long by fifty broad, and freckled all over with something like thirty thousand islands, several of them—as, for instance, Grand Manitoulin, St. Joseph, and Drummond—very large, and all of them beautiful, beautiful, beautiful, as I have seen them clad in their living green under the summer sun. The land itself should make men good and tender and true, and it seems almost as though it had been producing its quiet effect upon the Hurons long before the French priests

*The matter contained in this essay has been gleaned from sundry volumes of travel and history. But the histories are all based on the "Relations" of the priests, written by themselves, and preserved in France. They have been translated and published by the Canadian government, but are better known to Americans through the writings of Parkman and the lesser work of Lanman than any others.

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came among them; and woe was the day for the Indians when they did come. Had they never followed Champlain into the land of the Iroquois to excite their anger and hate by that unjust attack, they might have lived on in their lovely home, growing stronger and better year by year. They were the foremost among the Indians of the North, and were a peaceful agricultural and trading people, and were even artisans to some extent; for they manufactured fishing-nets, which they sold to the Indians around them in exchange for furs. In 1639, they had thirty-two villages and hamlets, with seven hundred houses containing about four thousand families,—in all, a population of twenty thousand. Their houses were often large, some of them being two hundred and fifty feet long. The roofs were covered with bark shingles, such as one sees to-day in many places in the North-west,—shingles that, when once well laid, will last for ages almost. Along the centre of the roof, an opening, a foot wide, allowed the smoke to escape,—the smoke which lingered so long for the chimney that it settled its disgust in indelible red upon the skin of the men who would not give it a draft. Along the sides ran scaffolds four feet high, on which the inmates slept in summer, under which in winter. Overhead ran poles that were hung with garments, skins, weapons, and abundant strings of the golden ears of the Indian corn. They were skilled hunters, and had developed by selection a breed of hunting dogs that could not bark. Proper encouragement in the natural development which they had been slowly making would have made a nation of civilized people of these Indians. They were unusually intelligent for savages; and it is said that the Huron brain was greater than that of any other Indian in North or South America, including even the races of Mexico and Peru. If, instead of disturbing their minds with the incomprehensible muddle of the mysteries of theology and making them restless with thoughts of future woe, they had been aided to a proper understanding of this life and this world and the duties and pleasures and virtues of a healthy, every-day religion, the Indian problem would have been solved long ago most happily. But they were doomed. Christianity did not make better warriors of them: it did not bring them any protection against their enemies. The cross, upon which they were taught to look and in which they were taught to trust, failed them every time in drought, famine, pestilence, and war. They had been simply bewildered and weakened by their intercourse with Christian priests, although those teachers were as brave, true, unselfish, and noble men, mistaken as they were, as ever essayed a duty in all this world. Their over-faith in the power of the whites, upon whom they at first looked as in some sort supernatural beings, was their ruin. Their attack upon the Iroquois was never forgotten, and in the end was awfully avenged.

In 1642, Jogues was sent among the Iroquois to establish a mission and begin the work of salvation there. But, alas! these red men remembered that in 1609 a white man came at the head of our army and attacked and murdered many of their unsuspecting people. They remembered that a few years later a white man came again among them, at the head of another army of Indians, and attacked them; and, though he was defeated then, the thirst for vengeance was none the less keen and wild. The Iroquois were biding their time. They, too, were a great people, and had patient, far-seeing men among them,—were, it has been said, the highest possible development of savage man. To make Christian converts of them was probably the hardest task that a missionary ever undertook to perform. Jogues was a prisoner in the hands of the men he was going to save before he had got well started from home. The people among whom he had fallen were cannibals, and he travelled unarmed save the arm of his faith in the Lord. They hurried him many weary miles through the wilderness, forcing upon him and his companion every possible indignity, and finally reached their eastern-most village in what is Northern New York. Here, the poor prisoner was hazed and tortured and tried by fire, and left at length, bound hand and foot on the ground, more dead than alive, to wait for another day. Then, they drove him to the next village, and gave the women and children and "braves" an opportunity to torture him again. His companion was at length killed. Jogues' finger-nails were torn off, his body was covered with sores caused by thrusting burning sticks into his flesh; but he never complained, and his courage won the admiration of even the devils around him. He finally escaped, and, after many dangers of recapture, succeeded in reaching New York, whence he sailed to France. He desired to return to Canada to pursue the work of converting the Indians, but was deterred, not by the thought of martyrdom, but by the knowledge that, because of his maimed, crippled hands, he could not perform the rites of the Church. The Pope by special dispensation made him whole,—that is, empowered him to act as a priest again,—and he joyfully returned to the scene of his trials. In 1646, he was sent again among the Iroquois to found the mission of the martyrs. He was again taken prisoner, and, after being subjected to the most horrible tortures, was killed. Bressani was also made a prisoner by the Iroquois, while on his way to the Hurons in 1644; and he, too, escaped by way of the Hudson, went to France, and returned to his work in Canada. It seems strange to see these human moths returning to the terrible flame that had so cruelly scorched them.

By 1645, the missions among the Hurons had grown, so that in some towns the converts outnumbered the hold-outs. At Ossossane, at St. Joseph, St. Ignace, St. Michel, and at St. Jean Baptiste, their work had flourished; and they had succeeded in withholding their converts to a considerable extent from taking part in the torturing of prisoners or in eating them after the torture was ended. But the conversion was little more than an assent, which was easily made while prosperity attended them. The general peace of 1644 was soon broken by the Iroquois, who, by preventing the Hurons from reaching Montreal, destroyed their fur trade and threw them into a state of disquiet, which soon turned into fury upon the Jesuit priests. It is evident that the Indians were willing to be guided by the missionaries as long as the latter could make it appear that they were able to insure their people safety against enemies, famine, and pestilence; and any failure was sure to precipitate a dangerous backsliding. When the Iroquois broke up their fur trade, a report became rife among the Hurons that one of their girls had dreamed that she went to the Christian heaven and was tortured, as all Indians would be, and she came back to warn her people. This so excited them that a war against the whites became imminent, and about 1647 a young Frenchman was killed. The priest, however, managed so skilfully that this act became the means of healing the rupture and making peace again; and the action of the Indians in making atonement for the murder of the Frenchman is said to be a most remarkable instance of the Indian sense of justice. The peace was, however, darkened by a threatening cloud of invasion rising over the land of the Iroquois.

On the river Wye on Matchedash Bay, the Hurons and Jesuits had their stronghold of Ste. Marie. Here was a fort one hundred and seventy-five feet long by ninety feet wide, on two sides of which were walls of masonry. The priests here were excellent farmers. They had corn enough stored here to last their people three years, and they raised poultry, swine, and cattle. At that time there were in the Huron country eighteen Jesuit priests, four lay brothers, twenty-three men working without pay, seven hired men, four boys, and eight soldiers. Fifteen of the priests were permanently engaged among the various missions and the others remained at Ste. Marie. In 1647, a famine prevailed. The Indians were without food, and they swarmed around Ste. Marie. A large party from St. Joseph attempted to reach Montreal with furs. They met a band of Iroquois, defeated them, and at once returned to torture their prisoners. When they reached their settlement, it was in ashes. The Iroquois surprised the place, destroyed it, killed most of the inhabitants,—including David, the priest,—and took seven hundred prisoners. In 1648, they captured and destroyed the town of St. Louis. Among the prisoners were Lalemant and Brebeuf, who were driven to St. Ignace, which was also destroyed; and there the father of the mission, the man who had spent twenty years in the wilderness divorced from everything that makes life, ordinarily speaking, dear to man, with no hope of reward in this world, and toiling early and late to insure the happiness of the children of the forest in the world to come,—there, surrounded by devils far worse than any he had ever pictured in purgatory, the brave Brebeuf was tortured and killed. The fortitude of the man in suffering, as told by his people who escaped, was astounding. The red fiends hung a necklace of red hot hatchets on his neck, they poured hot water over him and baptized him in mockery, they cut strips from his flesh and ate them, they tore off his scalp; but he never uttered one groan of pain. They cut open his breast; and the frantic demons rushed in to wash in his blood, and a chief tore out his heart and ate it. His companion, Lalemant, was brained with a hatchet. It seems as if they knew Brebeuf as the leader among the missionaries, from the greater vengeance which they visited upon him.

In 1649, the town of St. Jean Baptiste was captured by the Iroquois; and many persons were killed, among whom was the priest Garnier. Everywhere, the Hurons had been beaten. Their entire country was devastated, and the remnant of the people was hiding among the islands of Georgian Bay. Their long intercourse with the French seems to have destroyed their caution, if it did not also weaken their power as warriors. They seem to have lost their former courage and independence, and to have become wholly reliant upon the priests; for the converts begged to be taken to Montreal or Quebec, where they could be protected against their enemies. In 1650, three hundred Hurons and the surviving Frenchmen started for Quebec. In tears, they wandered forever away from the land that had been their home for many generations, and in which now not one of their people remained alive. But they were not safe even at Quebec; for the Iroquois, as if suspecting them, prowled everywhere, and murdered all who came within their reach. Another portion of the broken and fleeing Hurons—those who were not of the converts—refused to go among the French; as though they thought the contact had been already sufficiently deadly, went westward and settled on what is now Mackinac Island. But the Iroquois found them, and drove them from there. They were driven clean across Wisconsin to the land of the Sioux, and there the vengeance of the Iroquois was compelled to turn back: they dare not enter that country. The hunted Hurons finally settled on one of the Apostle Islands in the west end of Lake Superior; and, in 1666, some of them went to Montreal to trade, met one of their old priests, and desired him to return with them. Père Claude Allouez was sent with them, and at La Pointe he established the mission of the Holy Spirit. In 1670, the Sioux drove them from that home; and they wandered eastward, and settled at what is now Point St. Ignace on the Strait of Mackinac. Here, they mixed and blended with the Chippewa and Ottawa Indians, and became lost from the Indian world; but, one hundred years later, their descendants were among the finest warriors who made the name and fame of the great Pontiac, who (his lineage is unknown) was very likely himself a descendant of the once great Hurons.

The effect of the introduction of Christianity among these Indians was disastrous and ruinous. They had a religion and theology of their own, which should have been allowed to remain undisturbed, or to change only with their mental advancement. In so far as Christian theology moved them, it was through fear of future woe. Their minds were filled with images of tormented sinners. They lost interest in this world just as fast as they became interested in escaping from the horrors of the future. They were not as good farmers in 1649 as they were in 1630; for the Jesuits complained that, while they could raise abundance of corn, the Indians had become negligent and expected to be provided for. The attempts of the Jesuits, unequalled as it is for heroic devotion to a supposed duty, was not only a failure, but an evil. The Hurons would have been better in the long run without them. But had they gone among them to help them improve their farms, to help them enlarge their minds, to help them make more of, and be more in, this world, the result might have been very different. Again, if Champlain had not joined the Hurons against the Iroquois, that terrible war of extermination would probably never have been waged. But, having gone among them as a warrior, having led them to battle, the Frenchmen should have made them better warriors, more watchful, better guarded and stronger, instead of filling their eyes with pictures of despairing souls in hell. Altogether, the story of the Jesuits among the Indians of the North is a remarkable demonstration of the folly of attempting to introduce Christian theology among human beings who were not born under it.

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For *The Index*.

A HUNDRED DAYS ABROAD.

BY GEORGE JACOB HOLYOAKE.

CHAPTER VI.

Sleepy Montmorency.—Familiar Adventures. Education of Settlers.

If there was one thing I thought fixed in this world, it was Niagara; but that had changed. The perfect Horseshoe Iridescent Arch, so long the wonder of all spectators, is no longer what it was in 1879. On parting from it in that year, I never doubted that, should I ever return, it would be the same as when I left it. My wonder made me think that parting would have less sadness in it, were we a little wiser. Everything we leave, whether scenes of nature or friends, are never the same again, when we meet them. Friends may be better, some new quality may have arisen, and reacquaintance may be a new pleasure. But what we knew, whether a mountain, a cataract, a field, a flower, or an acquaintance, is changed when we see it again. The very sun and stars have new aspects, where we have opportunity of minutely observing them. All nature, all humanity, are changing every instant and every hour: we constantly part from them to see them no more as they are. We are always parting forever from everything we know. Daily life is incessant adventure upon unknown experience and untried existence. Living itself is not a mere dream, as some say, but a romance of realities. Niagara, with its rolling volume, its mighty rage, its thunder, and its rainbows, teaches many lessons.

Niagara is undoubtedly mad,—the maddest of all waterfalls and cataracts ever known. No commissioners of lunacy, however reluctant to entertain extreme opinions, would doubt it. The riotous and irresponsible rapids are beyond all control or restraint. Far away in the same wonderland of Canada —beyond Toronto and Ottawa and Montreal, two hundred miles up the St. Lawrence, beyond the great cliffs of Quebec—are the wise, sleepy, perfectly sane falls of Montmorency. The feeding waters of the Montmorency wander lazily over broad plateaus of rock, apparently reflecting whether they will proceed or not. You see them rather than hear them arrive, and, reaching the mighty ledge of the deep gulf, they hesitate, as the maiden Dorothea might (whom Cervantes describes), at the sudden sight of the fall before them; but down which the stream descends with trembling and delicate steps, never rushing, never resting, but without precipitation spreads its silver beauty wide and deep, until it blends with the waters waiting its pleasure below. The silken tresses of a goddess would not be softer and lovelier than these coursing waters of the coquettish Montmorency. Niagara descends, because it must; Montmorency, because it chooses. But, gentle as is the descent of the mighty stream, it has an adamantine incessantness, and presents to-day the same aspect it wore when Generals Wolfe and Montcalm looked down upon it. In the cold seasons, the clouds of spray at the base freeze into a crystal mountain, over which sledges sweep far away over the sea of ice around.

There are many loose French about the suburbs of Quebec. We met one near Montmorency, who lived on the falls or by them or out of them. He excelled all beggars in his vocation. Cap in hand, he did not ask, but demanded a gift. His conduct was not entirely one-sided; for, to any one who bestowed no coins upon him, he gave them a piece of his mind, and very liberal measure he made. No sooner had he collected all the dimes and quarter-dollars available than he carefully surveyed the whole road-way around, from the eminence on which he had taken his stand, to make sure he missed none who had arrived, and that he should miss none others upon whom he could wait were arriving in sight. He slipped away for a brief period into a neighboring hotel to get half a pigeon and a glass of sherry to refresh himself after the fatigues of the morning collection. I had heard of beggars having rights and travellers having none, but never saw the right so systematically put in force as here. Let it be added, he was the only beggar about.

There is an intermediate fall at Ottawa, which, in scenic beauty of its kind, is surpassing, because it can be seen entirely with all its tributary waters from the mount on which the Parliament Houses stand. Some day, when Ottawa grows into a princely capital, and the lumber piles are swept from the banks of the Ottawa River, and the saw-mills which hide the beauty of the Causidière Falls,—if I remember the name rightly,—people will make a journey from Europe to see them. Every year adds to Ottawa the graces of a capital and seat of government.

The land over which you pass to the Montmorency Falls is possessed by an enterprising individual, who makes every visitor pay a handsome toll for visiting the wonders which he did not create and does not exalt. If we in England were to let the Tower of London and its jewels be rented to a showman, it would be a less scandal than for a great people to let the unrivalled wonders of nature pass into the custody and control of a speculator. Both America and Canada repine that they lack historic buildings, yet they possess historic glories of nature in which millions of years are funded, controlled by adventurers and disfigured by caprice. America, as well as Canada, still agrees to leave Niagara in this condition. The Canadians would do well to clear their side, when every visitor would gratefully flock there.

As we were leaving the sleepy Falls of Montmorency in the carriage, we looked out to see whether the Frenchman had got sight of us, fully expecting he would take a chaise and come after us to collect some other impost which we had evaded paying. The sun was in great force; and I was reposing in its delicious rays, thinking how delightful it was to ride into Quebec on such a day, when in an instant of time we were all dispersed about the road. In a field hard by, where a great load of lumber as high as a house was piled, a boy who was extracting a log set the upper logs rolling. This frightened the horses. They were two black steeds of high spirit, and therefore very mad when alarmed. Had they run on in their uncontrollable state, they would, if they escaped vehicles on the way, have arrived at a narrow bridge where unknown mischief must have occurred. The driver, who was a strongly built Irishman, about sixty, with good judgment and intrepidity instantly threw the horses on to the fence, which they broke, got into the ditch, and seriously cut their knees. I leaped out into the ditch with a view to help my daughter out of the carriage; but she, nimbler than I, intending to render me the same service, arrived at the ditch and assisted me out, merely asking "whether four quietly disposed persons being dispersed over the Dominion at a minute's notice was a mode of travelling in Canada." Mrs. Hall, who was riding with us, also escaped unhurt. Her husband deliberately remained some time to see what the horses were going to do; but, finding them frantic, he also abandoned the carriage. A vehicle coming by, the driver very civilly offered to take Mrs. Hall and me into Quebec, so that we might order another carriage to fetch those left behind. I thought it very kind of the owner to accord us such ready succor; but my sense of obligation was very confused when, arriving at our hotel, he said he would trouble me for two dollars for conveying us from the scene of the accident. The man to whom I still feel grateful was our brave Irish driver (for whose name I have sent, and am sorry I cannot record it here), and to whom I would make some other acknowledgment; for we owed our safety to his prompt action in risking horses and carriage. Mr. Hall made strong representations on his behalf at the hotel that he might have honor instead of blame for what occurred.

It may be as well to recount at once the few turbulent adventures by the way, which occurred to us. Returning from Guelph, which lies below Hamilton in the Niagara corner of Canada, where we had been to see the famous Agricultural College, we were one night on the railway, in what the Scotch call the "gloaming." My daughter remarked that the scenery outside the carriage was more fixed than she had before observed it, and, upon inquiry, it appeared that we were fixed, too; for the train had broken in the middle, and the movable portion had gone peacefully on its way to Hamilton. We were left, forming an excellent obstruction to any other train which might come down the line. Fortunately, the guard could see the last station we had left, two miles from us, and see also the train following us arrive there. We hoped that the station-master would have some knowledge of our being upon the line, and stop the advancing train. But, when we saw it leave the station on its way to us, we were all ordered to leave the carriages, which was no easy thing, as the banks right and left of us were steep, and the ditch at the base was deep. However, our friends, Mr. Littlehale and Mr. Smith, being strong of arm and active on a hill, very soon drew us up to a point where we could observe a collision with more satisfaction than when in the carriages. Fortunately, the man who bore the only lamp left us, and who was sent on to intercept the train, succeeded in doing it. Ultimately, we arrived at Hamilton, only two hours late. When we were all safely at home, Mrs. Leach, who accompanied us, fainted, showing admirable judgment in postponing that necessary operation until it was no longer an inconvenience. One lady fainted in the midst of the trouble, which only increased it. The excitement made fainting, sooner or later, justifiable, although an impediment; but I was glad to observe my daughter omitted to faint at any time.

On first proceeding from Niagara, we went with our pleasant friends to Hamilton, where Mr. John Smith, the chief emigration agent there, had received instructions from the Canadian government to pay us every attention in his power; and, during the many days we saw Hamilton and its great suburbs, his powers were exerted very pleasantly on our behalf. One of our excursions mentioned was to the college of Guelph. It is surrounded by a vast acreage, on which all kinds of agricultural experiments can be made. The dormitories, dining-rooms, and museums were on a most wholesome scale as respects space and perfect cleanliness. There were sons of noblemen among the pupils. The sons of tradesmen in Ontario, in which State the college is situated, have board, lodging, and instruction for £25 a year. Youths from elsewhere, some from England, are received at £50. And those who choose to earn money by their husbandry have it put to their credit. The president, Mr. Mills, was at the trouble, after the dinner to which we were entertained, to show us all the features of the place. There is nothing of the kind in this country so complete and so economical. Cattle of the finest European breeds are kept in stables and fields, and march on to the platforms of the lecture-rooms, where their points are discoursed upon and verified by the pupils. Youths passing through this college know all about agriculture, cattle, crops, soils, climate, and whatever a settler should know. The illustrations in the reports published by this college are most entertaining and instructive. For instance, four oxen of the chief known breeds of the world are sliced in the same parts and drawn in colors so realistically that the very plates look savory. The most ignorant housewife who saw those joints delineated would see at once which breed of beast to buy of, and would know when she entered a butcher's shop what breed the shopkeeper had on his counter, which is more, probably, than he would know himself, unless he had been at Guelph. The education of settlers, so complete and on terms within the means of ordinary persons, I have not heretofore seen. The president, to whom I put the question, was of opinion that a more limited intellectual education and the rough duties of a settler's life might be taught to youths of ten or twelve years, and made industrially self-supporting. Here is a field in which philanthropy might supply the conditions of buildings and some small support, so that the children of mechanics could be taught how to become settlers. In countries where land is to be had, the fortunes of millions may be made, if they have first learned to live on land. If Mr. Mundella would run over some recess and look at Guelph, he might find the means of imparting an industrial character to our board school training, which now it lacks, and tends to bring up young people to be clerks and prigs, instead of loving enterprising labor, being fitted for it, and anxious to engage in it.

Hamilton has noble views of land and water, stately buildings, imposing gasworks, and ever-extending manufactures. In Mr. Littlehale's garden, before his door, beautiful humming-birds came and displayed their dainty colors on the branches of trees. I did not expect such visitors in Canada.

THAT which we are we shall teach, not voluntarily, but involuntarily. Thoughts come into our minds by avenues which we never left open, and thoughts go out of our minds through avenues which we never voluntarily opened. Character teaches over our head. —*Emerson.*

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CORRESPONDENCE.

GIVE CHRISTIANITY A COMMON LAW TRIAL.

Editors of The Index:—

The late Judge Jeremiah Black, in his controversy with Ingersoll, very confidently remarked that, if Christianity only had a common law trial, its truth would be triumphantly established. In making the following observations on the amount and character of the evidence in favor of Christianity, I hope I am not exposing myself to the charge of special pleading, as my friend Felix Oswald has unfortunately done in his violent and undiscriminating invectives against "pessimism" and the "nature-hating fanatic."

Modern critical research has disclosed the fact that the books of the New Testament, probably with the exception of one, were not written by the persons whose names they bear; and this conclusion is further strengthened by a vast amount of internal and external evidence. They are, therefore, anonymous and of little value as evidence. Secondly, they were not written by eye-witnesses, and are consequently hearsay, and hearsay of the worst description. If I, as a witness, refer to another person as the source of my information, that person may probably be shown to be a person of unimpeachable veracity, and without any motive for falsification. But, in the case of the New Testament, the writer or writers being unknown, we can have no such assurance. Thirdly, they were not written by contemporaries of Jesus; for the writers did not live until at least one hundred and fifty years after the occurrence of the events related by them, and their narratives were probably based on oral tradition. Any one of these facts is alone sufficient to exclude the evidence of the New Testament from any court of justice where the rules of evidence, as formulated by Stephen or Greenleaf, are recognized. As the interests involved in this subject are more momentous than any that can properly be the subject of legal inquiry and adjudication, the standard of proof and the amount and kind of evidence ought to be unexceptionable. How far these obvious requirements are met is notorious to every person not biassed by education or interest. There is also a vast amount of what might be described as circumstantial evidence, which is alone sufficient to make out a case against the miraculous part of Christianity. For, if the miracles attributed to Jesus are shown to be legendary, and to have had their origin in the ignorance and superstition of the age and people among whom they are alleged to have occurred, Christianity loses its claim to be considered the one religion divinely instituted for man's salvation. If we lay aside our prejudices for a minute, we will admit that, if a man should appear among us to-day, making the same claims that Jesus made, and exhibiting the same credentials that Jesus produced, we would regard him as a common impostor or a mistaken zealot, but never as a God. We would treat him as an eligible candidate for the lunatic asylum or the workhouse instead of heaven.

It is a rule of scientific evidence that all *natural* explanations of a phenomenon or an occurrence must be exhausted before we are warranted in referring it to a supernatural source. Apply this rule to the miracles of Jesus as you would to those of Mohammed or to the phenomena of modern Spiritualism, and they forthwith resolve themselves into illusions, legerdemain, or falsehoods. I will give an instance from my own experience, showing how liable the human senses are to be deceived. I recently visited a museum, in which there was exhibited an optical illusion so skilfully contrived as to present the appearance of a living human head entirely separated from the body, the mystery of which persistently baffled all attempts at solution. This "wonder" was seen daily by hundreds of people, who, if they testified to what they saw without qualifying it with an expression of their opinion based on a knowledge of the laws of physiology and optics, would be regarded as having established a *bona fide* miracle. In the Middle Ages, when physiology was little understood, and before human experience had been sufficiently generalized to afford practical rules for man's guidance, this would undoubtedly have been set down as miraculous.

Some time ago, a Cincinnati daily published what purported to be an abstract of testimony in favor of Spiritualism, gleaned from a report of the trial of a celebrated divorce case tried in this city, remarking that this was the first time sworn testimony in favor of Spiritualism had been given to the public. Of what value is this testimony, when the witnesses may have been the victims of self-delusion or of imposture, as they undoubtedly were? They probably swore to what they saw. But did they see all? And, not having seen all, were they competent to act as witnesses in the matter? There is required, not only an honesty of purpose, but a capacity for correct and thorough observation, to qualify a person to act as a witness where the human senses are liable to be deceived.

The rationalism and critical spirit of the age will inevitably destroy the miraculous and dogmatic portions of Christianity, leaving the ethical element and Jesus, the reformer, more firmly enshrined in the heart of humanity than in the Middle Ages, when unquestioning belief in the cruel and irrational dogmas of Christianity was deemed of paramount importance, and the practice of its unrivalled morality only a secondary consideration. GABRIEL G. HUBBELL.

CINCINNATI, Sept. 23, 1883.

CORRECTION.

Editors of The Index:—

I observe that my friend Mr. Underwood, by a misapprehension, perhaps very natural, classes me with those who underwent "sufferings" in the Unitarian body. This is not the case. Though brought up at the fountain of Unitarianism, I never called myself by its name nor belonged to any association bearing that title. I was for a few years, in early life, minister of the First Religious Society in Newburyport, which did not bear the name Unitarian, though properly classed with that body. This society I left solely on the ground of my anti-slavery preaching, having never received any persecution or serious annoyance in that Church or out of it on the ground of heretical opinions, although I held and expressed essentially the same views held by me now. Even exchanging with Theodore Parker caused me no trouble. This I I say not to the credit or discredit of any one, but simply as a fact.

I think that the same was true, in great measure, of Samuel Johnson, whom you also name; that is, that he encountered opposition mainly on anti-slavery, not on theological, grounds. As for Mr. Parker, he can hardly be said to have "withdrawn from the Unitarian denomination"; *for* I think he always claimed to belong to it, which I did not, and do not. And his early theological sufferings were trivial beside the political storms which he afterward encountered.

It is to be remembered also that the Transcendentalists of that day, both older and younger, believed in God and immortality, and hence had much less to create antagonism than is the case (as I understand) with Mr. Stewart and Mr. Miln. Again, the Unitarian body, since the period to which I refer, has grown first more conservative, then far more radical. When I looked over the *Sunday School Manual* of my neighbor, Rev. E. H. Hall, the other day, I could scarcely believe my eyes. Here were the views, which were in my youth considered dangerous, now taught by authority in the very church where I was brought up, and this under the sanction of the Unitarian Sunday School Society. It is a great change, and suggests the remark of G. J. Holyoake, that the silent progress of fifty years is equivalent to a revolution. T. W. H.

CAMBRIDGE.

[Our friend, we think, takes a too roseate view of the old controversy between Unitarians and the Radicals of a generation ago. Of course, we accept his qualification of our statement with regard to himself; but his letter seems to us liable to give a wrong impression of the war that was waged against Mr. Parker by the organized Unitarianism of the time. Parker's biographies show that he was cut to the heart by the antagonism aroused by his opinions. He was as much ostracized as any one could be by a denomination that had so little ecclesiastical power as the Unitarians. And the same punishment was inflicted to large extent upon those who sympathized with him. There has been great progress in Unitarianism since Parker's time,—enough, indeed, to fellowship Parker's views to-day, but not enough as yet to shake hands with the corresponding heretics of to-day. No reference was made in our article to Mr. Johnson, whom we always understood to have taken a position outside of Unitarianism.—ED.]

MORAL FREEDOM: AN IMPORTANT ERROR CORRECTED.

Editors of The Index:—

In looking over my communication on "Moral Freedom," I find an awkward mistake made inadvertently by myself, when I say "some individuals *being able* TO CALL UP many motives which others cannot do, owing to defective education," etc., thereby implying that man has power to call up any motives needed before deciding on action. If this were so, if man could call up any motive required, he would indeed be a moral free agent in the true sense of the term. But the real fact is he can only delay action until all the motives of which HE *is capable have been excited* by the laws of association, not by "his free will." Such motives, made up of emotions, feelings, sentiments, etc., circulate through his brain independently of his will, and are the result of his education, social surroundings, and innate tendencies derived from parents. The statement in a nutshell is this: Man is governed by motives: his motives are not created by himself, but by his environment; *i.e.*, his education, social surroundings, and inherited constitution. Like the engineer, he can stop action; but, when he turns on the steam, he is *forced to go on the tracks* laid down by *his individual motives*. He is a "machine-tender," but he is *forced* to go on the *track* laid down; and, where there is a *choice of* tracks, it depends upon his intelligence and moral development whether he takes the right one.

The practical importance of this view is that it demonstrates the indispensable necessity of intellectual and moral education by good schools and social surroundings; in other words, the environment must be corrected before the character can be perfected.

J. E. SUTTON.

MINNEAPOLIS, KAN.

[If man has power to correct his environment for the sake of attaining a better moral condition, he seems to us to have all the essentials of moral freedom.—W. J. P.]

STATE UNIVERSITY HOSPITALITY.—If the columns of the *Sentinel* are open to the subject, I would like to offer a suggestion for the benefit of the State University. I am prompted to do this, because I observe that certain courtesies that are much needed in connection with the University are apparently left chiefly to the Young Men's Christian Association, who evidently make use of the opportunity with a view to proselyting students. I allude to the attentions shown Freshmen and others entering the institution by way of assisting them to find boarding-places and making other necessary arrangements. This is certainly very proper and pleasant; and, if done with no intention to proselyte, would be entirely commendable. There ought to be among all classes of students, and among the faculty, a spirit of universal hospitality and courtesy, and especially toward new-comers and strangers, having for its basis no mere religious or theological end, but rather the general welfare and happiness of individuals and of the community in and about the University. That Christian students should maintain any association they please for the purpose of making converts is their right, provided they are not shown partiality in the privileges which they enjoy. There is, however, a species of immorality in any attempt to inveigle young men and women by attentions that are not prompted by genuine hospitality, but which proceed from a covert design to indoctrinate their minds with certain theological dogmas. Mere religious zeal frequently prompts to acts that are certainly beautiful, but which lose their charm to a great extent when it is discovered that the underlying motive is to surreptitiously influence religious feeling and opinion. Minds endowed with the highest sense of honor naturally feel a kind of contempt for those who employ such arts to accomplish such objects, and the dignity of the cause is lowered thereby. The State University should exemplify not only the broadest intellectual hospitality and the finest, and at the same time most democratic courtesy, but it should do this in a spirit entirely free from motives of religious propaganda. In this connection, it may not be out of place to suggest that this spirit might be greatly encouraged and cultivated, if the faculty would substitute for the daily chapel religious exercises—which are, I am informed, very thinly attended—a general exercise conducted on cosmopolitan principles animated by a

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comprehensive purpose of intellectual, moral, and social hospitality. In this way, seems to me, the life of the University might be broadened and made more homogeneous, thus sending out into the life of the people something that is much finer and more noble than it now receives from that source. I am aware that the prevailing habits of the faculty are not favorable to my suggestion, and that the president, although claiming to be liberal in his views, has been trained to the old order of things in regard to the change which I propose. I should, therefore, be agreeably surprised if he and the faculty should deem best to adopt anything herein suggested, coming as it does from a citizen whose heterodoxy is apparent. But I am at the same time confident that, if any considerable number of students should express themselves to the faculty as being in favor of the measures which I propose, their wishes would be complied with. Should it meet with opposition, it would probably be found to proceed mainly from the self-righteous and narrow sentiment that too often exists among the so-called religious classes represented by the Young Men's Christian Association, who are apt to confound theology with virtue, and practical wisdom with religious dogmas and rites.—*R. C. Spencer, in Milwaukee Sentinel.*

BOOK NOTICES.

PEN PICTURES OF MODERN AUTHORS. Edited by William Shepard. New York: G. P. Putnam's Sons, 27 and 29 West 23d Street. pp. 333. Price $2.50.

By those who are interested in the biography of *littérateurs*, this handsomely bound and clearly printed volume will be warmly welcomed, although what the editor in the preface modestly says of it is quite true, that "these are not biographies, . . . but a series of sketches, anecdotes, and personal reminiscences relating to the more modern authors"; and, he continues, "as the book is a compilation, the editor has occasionally been hampered by want of available material; and, if the reader misses any face which he would like to have seen in a gallery of this sort, he will understand that it is because no satisfactory 'pen picture' could be found." The general reader will not, however, be disposed to find fault with the paucity of a collection of "pen pictures" which includes the following names in its list: Carlyle, George Eliot, John Ruskin, John Henry Newman, Alfred Tennyson, Ralph Waldo Emerson, Bryant, Longfellow, Whittier, Lowell, and Holmes, Hawthorne, Walt Whitman, Bayard Taylor, Swinburne, and Oscar Wilde, the Brownings, Dickens, Thackeray, William Black, Matthew Arnold, William Morris, Jean Ingelow, Owen Meredith, and "Ouida." Among the notables who have contributed to these pen pictures are Margaret Fuller, Kate Field, C. Kegan Paul, G. W. Smalley, Principal Shairp, William Howitt, Caroline Fox, N. P. Willis, Hawthorne, Elizabeth Oakes Smith, William Winter, Frederika Bremer, Justin McCarthy, James T. Fields, G. W. Curtis, Moncure D. Conway, Prof. H. H. Boyesen, Harriet Martineau, Mary Mitford, Douglas Jerrold, John Esten Cooke, and Miss L. M. Alcott. These names alone are sufficient guarantee of the literary quality of these "pen pictures." In addition there are accompanying portraits of Carlyle, Ruskin, John Henry Newman, Bryant, Longfellow, Hawthorne, Bayard Taylor, and Thackeray, with pictures of Longfellow's and Taylor's homes. No reader can fail to feel satisfied with the discrimination shown by the editor in his choice of the painters of his "pen pictures," which make a bright, readable, gossipy, and interesting volume.

WORK FOR WOMEN. By George J. Manson. New York: G. P. Putnam's Sons, 27 and 29 West 23d Street. Price 60 cents.

In these early days of the struggle of isolated and unhelped women for work which shall help them to become independent and self-respecting, a book like this, written by a man who recognizes the justice of woman's plea for a larger share in the paid labor of the world is both suggestive and encouraging. It is written in a plain, ungarnished, business-like style, and conveys, in language suited to the understanding of the most obtuse, sensible information in regard to the following kinds of "Work for Women,"—industrial designing, short-hand writing, telegraphy, feather curling, photography, professional nursing, proof-readers, compositors, and book binders, the drama, lecturers and readers, book agents, dressmaking, millinery, teaching, market gardening, poultry-raising, bee-keeping, housekeepers, cashiers, buttonhole making, floriculture, authorship, type-writing, and working in brass.

"DIO LEWIS' MONTHLY" increases in interest. The October number, just come to hand, contains the following articles, all written in a bright, breezy, readable style: "Our Rich Men," by the editor; "Our Young Women," by Dr. Howard Crosby; "Idol Worship in India," by Amarita Lal Roy; "Sandwich Island Sketches," by Dr. C. L. Tisdale; "Crossing the Mediterranean," by Anna Ballard; "The Shakers," by Dio Lewis; "Weight of the Human Brain," some interesting statistics by Dio Lewis; "A True Story of Lake George," by Lillie Devereaux Blake; "A True Ghost," by Carlmetto; "Open the Cage Door," "Treatment of Prisoners," "Treatment of the Insane," "Our Brains and Nerves," by Dio Lewis; "House Drainage," by Col. Waring; "A Fine Complexion," by Fanchon; "The Fashions," by Aunt Bonnybell; and "Our Cooking School," by Julia Coleman.

Pamphlets Received.

THE following are among the pamphlets recently received at this office, for which we have not room for more extended mention: "More Words about the Bible." By James S. Bush. John W. Lovell Company, 14 and 16 Vesey Street, New York. Price 20 cts. Rev. Mr. Bush takes on the Bible very much the same advanced ground as that of Rev. Heber Newton. ——No. 13 of the Q. P. Indexes is entitled "An Index to Articles relating to History, Biography, Literature, Society, and Travel, contained in Collections of Essays," etc. By W. M. Griswold, A.B. Bangor, U.S.A.: Q. P. Index Publisher. 1883.—— From George Redway, 12 York Street, Covent Garden, London, we have received a "Catalogue of Interesting and Scarce Books."——The Blade Publishing House of Concordia, Kansas, sends us C. W. Stewart's "The Cause of Civilization: The Claim of its Advocates Refuted." 38 pages.——Mrs. L. C. Pennell sends us a pamphlet filled with her peculiar personal experiences in an insane asylum, entitled "'Precedents' and Explanations. Memorial Scrap-book." Price 20 cts.——Clark W. Bryan contributes toward the elucidation of our financial conundrums a twenty-seven paged pamphlet regarding "Credit, its Meaning and Moment." New York: Bradstreet Press.——From Estes & Lauriat, of 299–305 Washington Street, Boston, comes Part I. of "The Meisterschaft System: A Short and Practical Method of Acquiring Complete Fluency of Speech in the Spanish Language." By Dr. Richard S. Rosenthal. In fifteen parts.——Several numbers of "The Sociologist Library of Useful Knowledge, published by A. Chavannes & Co., Adair Creek, Tenn., have come to hand.——"Have we a Divine Christ and an Authoritative Bible?" is the title of a sermon preached in Pilgrim Church, Nashua, June 24, 1883, by the pastor, Rev. Geo. W. Grover. From C. R. Miller & Co., 15 Willoughby Street, Brooklyn, N.Y., we have "The Supplement to the 'Gallery of Spirit Art.'"——Nos. 2 and 3 of a new monthly magazine, entitled *The Continental*, devoted to literature, poetry, and romance, published by A. C. Meyer & Co., Baltimore, Md., has reached this office. Price 50 cts. per annum.——A musical "Service for Harvest Time," prepared for congregations and Sunday-schools by Rev. H. G. Spaulding, is published by the Unitarian Sunday School Society, 7 Tremont Place, Boston.——One of the latest of the cheap and valuable Elzevir Library Series is *The Spectre Bridegroom*, by Washington Irving. John B. Alden, publisher, 18 Vesey Street, New York City.——"Sunday Laws," by John George Hertwig, is a sensible little essay that comes to us from Washington, D.C., maintaining that, according to the Declaration of American Independence and the National Constitution, everybody in this country has the right to the pursuit of happiness in his own way on Sunday as well as every other day, provided he does not infringe on the rights of others.——"The American Trotting Horse," by Francis E. Nipher, is an essay read before the St. Louis Academy of Sciences on the evolution of the American trotting horse, whose minimum time, Mr. Nipher thinks, is a mile in ninety-two seconds. He thinks the trotter will finally surpass the running horse.——"Catalogue of the Unitarian Church Library," Ann Arbor, Mich., established 1882, embraces, with a statement regarding the reading-room, the library rules and a long list of valuable books accessible to the public.——"Home Circles: How to investigate Spiritualism," suggestions and rules, etc., is from the office of the *Religio-Philosophical Journal*, Chicago. There is much in this pamphlet we deem inconsequential; but, in the following passage, we can cordially concur: "Would the spirit Webster follow the wanderings of a frail woman for the purpose of speaking to an audience affected only with wonder at his name? Would he not rather find the Senate chamber the most agreeable; and, if he had a measure to suggest, would he not find a receptive mind on the floor to whom he could impart it?"——"The Efficacy of Prayer," containing some analysis of the character of God as defined in the Bible, is a discourse delivered before the Boston Liberal Club in Investigator Hall, by John Storer Cobb, and published by J. P. Mendum, Paine Memorial Building, Boston. It gives the Bible idea of prayer, and points out its unreasonableness.——"The Twenty-eighth Congregational Society of Boston" is the title of a pamphlet of thirteen pages in regard to the services, organization, officers, and principles of the society named, with an elaborate programme of the society's work for 1883–84. This society was founded nearly thirty-seven years ago; and its first and greatest minister was Theodore Parker, whose audiences for years filled Music Hall. The society continues to have meetings every Sunday; and Mr. James K. Applebee, the present minister, speaks acceptably to the congregations that assemble at Parker Memorial.—— "Kansas: Its Resources and Capabilities." Prepared by the State Board of Agriculture, William Sims, Secretary, Topeka, Kan. This pamphlet of sixty pages contains information relating to vacant lands, agriculture, horticulture, and live stock, together with statements and statistics concerning schools, churches, manufactures, mines and mining, etc.

PERSONAL ITEMS.

THE Berlin court has ordered the German translation of Zola's *Pot Bouillé*, *Nana*, to be seized and destroyed.

DR. MCCOSH, who is generally regarded as the most profound and logical thinker among the orthodox theologians in this country, feels compelled to say that "Mr. Spencer is the most powerful speculative thinker of our day."

JOHN BULL, of Galion, Ohio, engineer of the Thunderbolt passenger train on the New York, Pennsylvania, and Ohio Railroad, died at Akron, Ohio, Sunday, from the injuries received in a collision with a freight train Saturday night. He could have saved himself by jumping, but thought of the passengers, reversed his engine, and set the air-brakes. He then put on full steam, and started the engine ahead. It broke loose from the cars, and the passengers were saved.

MISS JENNIE COLLINS, of Boffin's Bower, has just issued her thirteenth annual report. The contributions for the year just passed amounted to $1,050; balance left over from the previous year, $80. From a fund to be used for extreme cases, $320; a friend, $75; proceeds from fair and donations, $504; to assist miscellaneous cases, $215; contributions, $1,050; total, $2,244. The expenditures from May 30, 1882, to May 30, 1883, were as follows: Rent, $700; labor, $380; furniture, $85.75; gas and fuel, $125; water tax, $11; contingent expenses, $80; printing, $40; personal expenses, $53.75; meat, vegetables, and groceries, $504; total, $1,979.50; balance on hand, $264.50. The committee wishes to express its sincere thanks to those firms and individuals who gave so generously to the annual fair in aid of the poor working girls. Great stress is laid on the low wages paid at present, which is doing a great deal to demoralize and physically ruin the youth of Boston. The long hours demanded of the female help in a great many manufacturing establishments, and the baneful results of being forced to maintain a standing position behind the counters of the retail stores, are quite vividly pictured. The most important work of the Bower is to furnish labor, advice, and encouragement to applicants in all trying afflictions; to give them clothing and food when they need it, and have not the wherewithal to furnish it themselves. It is to provide for such work as the above that the Bower needs all the assistance that can be given it, and for which such urgent appeals to the public are made.

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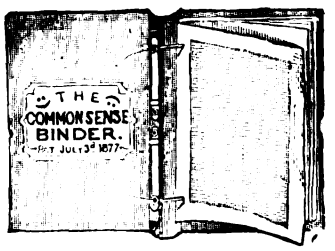
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CURRENT TOPICS.

CROMWELL'S motto of "Trust in God, and keep your powder dry," is slightly plagiarized in Dakota's motto for its coat-of-arms, lately adopted, which reads, "Fear God, and take your own part."

BARTHOLDI'S statue of Liberty to be presented by France to America is said to be the largest piece of bronze statuary in the world. The nail on the first finger is large enough for a good-sized shield. The head is large enough to contain forty people. The figure is now complete except a portion of the chest and left arm, which will be finished in about six months.

IN a Catholic church in Milwaukee recently, a mass was sung for the souls of the three hundred persons who perished in the "Lady Elgin" in Lake Michigan twenty-three years ago. It must be rather discouraging to the surviving relatives of those people drowned so long ago to think of their souls as needing masses to be performed after twenty-three years of purgatorial sufferings.

THE *Presbyterian* says: "The United Presbyterians have repealed the laws against the use of instrumental music, whereupon one of the Presbyterian newspapers gives them joy, saying, 'Miriam with her cymbals, David with his trumpet and cornet, Hezekiah with his organ, and the one hundred and forty-four thousand with their harps, are all now admissible into good and regular standing in the United Presbyterian Church.'"

THE *Pall Mall Gazette* has discovered "a new way to pay old debts," suggested by the fact that an English magistrate lately fined a man ten shillings for blasphemy. It proposes that this magistrate's example be followed all over this kingdom; and the proceeds be devoted to paying the national debt, as it feels quite sure that, if the fine be impartially laid on every Englishman who commits this crime, the debt would be paid in a very short time.

THE reformer who grows impatient at the slowness with which cherished truths are accepted by the people at large should take a lesson from the fact that all new ideas, however practical, are slow of assimilation in the public mind. As, for instance, since the adoption of the new two-cent letter rate, although the newspapers explained all about it for months before, all sorts of mistakes are being made daily in the mail. Some send foreign letters, whose rate has not been changed, at the two-cent rate, drop letters have one instead of two-cent stamps affixed, and others fear to use the old three-cent stamp at all.

THERE is always danger when a people passes from one form of government to another of excesses in the new direction by being carried beyond the end aimed at by the projectile force it has given itself in the very effort of changing. This seems likely to be the case in France at the present time, where, after the change of the religious character of the teaching in the public schools to merely secular instruction, there has begun a system of foolish and needless revision of the school books. Thus, in the *Grammaire de l'Enfance*, the example, "The catechism is a book," has been changed to "Iron is a metal," "Notre Dame is a proper name" to "Corsica is a proper name." These, however, are not so silly as some of the other alterations. Thus, "The Creator heard the horse with patience," appears as "Jupiter heard," etc.; and "Jupiter" is substituted for "Creator" wherever it occurs in the lesson.

ON the mission of Germany, the Boston *Advertiser* says: "Germany does well to have the monument on the Niederwald; but Germany cannot forget that it is not free in matters political, and that it owes a debt of honor to its Slav neighbors, whom it has either crushed or alienated. The time has come when it behooves Germany to establish parliamentary institutions, and to reduce royalty to a position which becomes a free people. No revolution! Still less a rebellion! But a great people must learn to deal with its emperor on terms of equality. And hardly less urgent is the duty which Germany owes to the Slavs. Nearly one-half of Germany is Slav territory. The Slavs and the Germans alike feel that they will fight as the Germans and the French have fought. Yet a Russo-German war would be a crime against progress and civilization. This crime must be prevented, and it is the duty of Germany and the Germans to make it impossible. The monument on the Niederwald should be the emblem of peace, past and prospective,—honestly won and honorably to be maintained, not only with France, but with the Slav world, which is the barrier between European civilization and Asiatic despotism. Such is the mission of Germania."

A DESPATCH from Rome to the New York *Herald* tends to confirm the position of our contributor, Mr. J. F. Morse, maintained in the recent article entitled "The Vatican Library Thrown Open." The despatch says: "There are reports at Rome that many private documents referring to the papacy have disappeared from the Vatican. It is feared that the Italian government may take under its protection those treasures of the Holy See which have been collected with the people's money. To these treasures belong libraries containing more than one hundred eighty thousand codices and one hundred thousand manuscripts,—among them, fifty-six gospels in the Oriental tongues, written on scrolls. To meet the emergency, the clergy are said to have been hiding: first, the archives of extraordinary ecclesiastical affairs; second, the archives of the Propaganda; third, the archives of the Inquisition; and, fourth, the archives of the Congregation of the Index Expurgatorius. These documents were once kept in the Palace of the Quirinal, but were transferred to the Vatican by a papal emissary, who persuaded the commander of the Italian troops that the said documents were simply baptismal registers without historical value. Some of them are now well guarded in the old tower near Anagi. The letters of Pope Alexander VI. are still in the Vatican, together with other papers which the Pope would never voluntarily place at the disposal of the public. Many of these documents are hidden on secret shelves, in walls, and behind other papers."

LORD COLERIDGE, in a recent speech at the New York Academy of Music, in reply to the question most frequently addressed to him, whether he was not impressed with the size of this country, said: "It is not the size of your country that strikes me most: it is the bigness of its sentiment which gave its best blood for the vindication of that thing most beloved, and for the extension of it to the poorest and most despised among you. It is not your size. Your country was as big when only solitary mammoths gazed on your great lakes; it was as big when the civilized people who preceded your Indians, and whose movements are daily coming to light, practised their rites and held the land; it was as big before you came to possess it. Russia is bigger than you are, and so is Africa. Your increase of population is remarkable in the history of the world; but it is for you, and not for me, to say whether the wholesale immigration now going on, and likely to continue for years, is an unmixed blessing. Your great fortunes do not strike me, for one can see great fortunes in Europe. No, it is not any of these things that arrest my attention. But what does rejoice me to see are the independence and prosperity of your middle classes. They own their own houses and farms. They are not a rent-paying class. I would wish to see the same thing in my own country, but of course I never shall. This is your great strength and your great happiness. English papers and periodicals are full of advice to you from gentlemen who have been here. You have been advised to establish a monarchy, have an hereditary Senate, re-enact a primogeniture law, and make other radical changes in conformity to English forms. When I read these things, I ask myself: 'What air can these men have breathed in America? What manner of Americans have they met?' I am not blind to the greatness of the virtues of my own country; but what is best for us is not best for you, and *vice versa*. Believe me, no honest Englishman envies you your magnificent prosperity and success. They all rejoice in it."

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THE BRAHMO SOMAJ OF INDIA AND ITS APOSTLE IN AMERICA.

Babu Protap Chunder Mozoomdar has been greatly interesting the people of Boston and vicinity, who have had the good fortune to meet and hear him, in the religious reform movement of India, which he ably represents. He is an orator both by nature and grace; so that he interests not only by his clear statement of facts, in which he is perfectly at home, but by his persuasive and impressive eloquence. His heart is all alive with his theme. He is a genuine apostle and prophet of the old Oriental order, though proclaiming truths for modern ears. But his stay in this country is altogether too short to acquaint the American people as thoroughly as it ought to be done with the present religious and social condition of India, and with the reformatory principles, position, and efforts of the Brahmo Somaj.

We especially regret that there has been no meeting of the Free Religious Association at which this earnest Indian apostle could have been met and welcomed and heard by members of that body, though, doubtless, not a few of them have personally met him and heard him at other meetings. We have felt no jealousies, however, with regard to the courtesies and hospitalities which have been extended to him by Unitarians and even to some extent by Orthodox people, but have rather rejoiced in these evidences of a growing liberality and breadth of fellowship. The first church that was offered him for a hearing in this country was an Orthodox Congregational church in Boston; and, though the graciousness of that act was much marred by the long and tedious introduction of the speaker by Joseph Cook,—wherein Mr. Cook could not refrain from sandwiching a missionary effort to convert the distinguished heathen guest,—yet it was one of the marked signs of the times that the church was offered at all to a zealous preacher of a religion that does not take the Christian name. Dr. Duryea, the minister of that church, was also the presiding officer at the reception given to Mr. Mozoomdar at the Hotel Vendome, and in his introductory remarks there gave evidence of a breadth and freedom of view quite in contrast with the speech of Mr. Cook. Dr. Duryea said distinctly that he believed that Infinite Being had revealed himself, not through one nation or people alone, but in all history; that all the religions had somewhat of the truth; and that there are races still waiting to contribute their special and needed quota to the not yet completed revelation of the perfect truth.

If Orthodoxy can extend such a cordial greeting as this to the new gospel of India, Unitarianism of course must be ready with a still warmer and freer welcome. And it is among Unitarians that the Hindu apostle has received most attention, both public and private, since he has been in this country. This fact indicates progress, too, in that denomination. It is not many years since the influential part of Unitarianism, including its representative organ, the *Christian Register*, held up its hands in rebuke of Mr. Dall, the Unitarian missionary in India, because he thought he could best accomplish the objects of his mission by joining the Brahmo Somaj. Nor is it much longer ago that a cultivated and not at all conservative Unitarian lady, after we had given some account of the Brahmo Somaj movement, asked us in a kind of sceptical bewilderment, "But, after all, do these Brahmo teachers believe in the true God?" We are glad, therefore, that the world has so far moved in these latter years that Unitarians without hesitancy, and many Orthodox with little less hesitancy, extend a cordial welcome and right hand of fraternal fellowship to this Hindu and non-Christian missionary in his visit to America. We do not believe that even the Baptists and Episcopalians and Methodists who heard him at the Hotel Vendome reception went home with the idea that they could teach him much more about "the true God" than he could teach them; or that even Joseph Cook, with all his painstaking but useless effort to convert the Hindu preacher while introducing him at the Berkeley Street Church, can have any very serious doubts about his salvation, whether there be any probation after death or not.

Yet it would have been a natural act for the Free Religious Association to have shown special hospitality to Mr. Mozoomdar, and it was in some respects its prerogative to do so. The Secretary of the Association was in correspondence with him ten years ago, and an interesting letter from him is published in the report of the annual meeting of the Association for 1873. And, in the very first year of the existence of the Association, correspondence was opened with Keshub Chunder Sen, the distinguished leader of the Brahmo Somaj; and a long and able letter from him, giving an account of the history and aims of the movement, was read at the annual meeting of 1868, and printed in the report for that year. This was doubtless the first of any of Mr. Sen's writings that was printed, or perhaps read, in this country. Only a very few people here had ever before heard of his name or his work. This letter was printed, in whole or in part, in some of the daily newspapers in Boston and New York, and was really the first introduction of Keshub Chunder Sen and the Brahmo Somaj to a wide circle of American people. It would have been natural, therefore, for the Free Religious Association to have been foremost in welcoming this first official representative of Brahmoism who has visited America. That Association, too, from its origin has emphasized the fact that truth and goodness exist in all the religions, and that there is a certain underlying unity of religious ideas and sympathy of aspirations amid all the differing faiths of the world. This was an additional reason why that body might have been expected to show some special hospitality to Mr. Mozoomdar. And this, doubtless, would have been done, had it not been that its Executive Committee were scattered in their vacation retreats on his arrival, and that there was then a misunderstanding as to the time of his stay in the country. The Free Religious Association, however, may justly claim that, by its emphasis of the "sympathy of religions," by its proclamation of the fact of the existence of goodness and truth in all religions, and by the practical example it has set of summoning to free conference on its platform Jew, Christian, and Gentile, it has during sixteen years been an important agent in familiarizing people with these ideas, and thus has been helping to prepare for the Brahmo apostle that cordial and more general hospitality which he has been receiving from Unitarianism and liberal Orthodoxy.

We are free, moreover, frankly to say that Mr. Mozoomdar has doubtless met a more sympathetic response, for the special mission in which he is engaged, from the churches and church-people that have welcomed him than he would find among the members generally of the Free Religious Association. The Brahmo Somaj is a church, and is founded distinctly on theistic belief; and in these respects it differs from the Free Religious Association. The Brahmo movement aims expressly at building up a great, universal church, the world over, on the two doctrines of the personal fatherhood of God and the brotherhood of man; and Mr. Mozoomdar is in this country to acquaint people with these doctrines and aims of the Brahmo Somaj and to enlist interest and sympathy, from which may grow a helpful, practical fellowship between liberal Christianity in this country and the Brahmo movement in India. The theological position of the Brahmo Somaj is very near that of Theodore Parker. It is the absolute religion of Mr. Parker, pronouncedly theistic and intuitional, with the Quaker and mystic doctrine of immediate communication of divine knowledge to the human mind, added. And, since the liberal part of the Unitarians now stand in the main and essentially where Parker did, there is natural fraternization between them and the Hindu apostle of Brahmoism.

But the Free Religious Association recognizes no creed, not even that of theism. The features, therefore, of the Brahmo Somaj that most attract its sympathy as a body are that it is a reformatory and progressive movement, and, more especially, that it results in important social and moral reforms. Its efforts and growing success at the abolition of caste, the education of woman, and the reform of the Hindu marriage customs, and its aim harmoniously to save and combine the best things in the old civilization of India and the new civilization from Europe, while discarding the vices of both, come directly under the head of those "practical interests of pure religion" which it is one of the special objects of the Free Religious Association to foster and promote. Here indeed are objects and results of universal interest. The idea of founding a universal theistic church may present a sublime aim, but we doubt its practicality. We do not doubt, however, in the least that the Brahmo Somaj of India is to be one of the important agencies in founding the coming church of the brotherhood of humanity.

WILLIAM J. POTTER.

THE RATIONAL VIEW OF THE BIBLE.

When we say "the rational view of the Bible," we do not mean the special view of any critical school, as that of Kuenen concerning the Old Testament, or that of Baur concerning the New. To some of us, these special views seem eminently rational, especially the former. The rearrangement of the Old Testament, in virtue of which for the old order—law, Psalms, prophets—we have prophets, law, Psalms, impresses us as vital and organic, and certain to prevail over an arrangement which no venerableness can make other than arbitrary and mechanical. But the rational view of the Bible does not stand or fall with any of these theories. They are involved in it, not it in them. The rational view of the Bible is the natural, human view which has been forced upon the thinker and the scholar by the character of its contents and the history of their origin and vicissitudes so far as known. The sum and substance of it is that here we have not one book, but the most remarkable collection of books that has come down to us from the ancient world; a collection of the most heterogeneous character, inclusive of many diverse and even contradictory opinions on the most momentous themes; a collection the particular contents of which our knowledge of some things and our ignorance of others make it imperative for us to accept to the extent of their intrinsic rationality, beauty, moral and spiritual inspiration, and not an inch beyond. In short, for a book written as it were by God's own hand, we have a book as simply and entirely human as any that has ever come to us out of the heaven-high and hell-deep heart of man.

Let such a view of the Bible fairly conquer and displace the traditional view which has so long prevailed, and what effect will it have on the religion and the morals of mankind? Much every way; and

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nevertheless there are those who expect certain immediate results from the adoption of this view, who are likely to be disappointed. The fall of the supernatural Bible is not the fall of supernatural religion. The Roman Catholic Church, regarding not the Bible, but the Christian as the ultimate repository of supernatural guidance and control, can smile with calm superiority on these results, which to the Protestant mind are generally so alarming and distressing. A supernatural or infallible Bible is no necessary part of her ecclesiastical array. And, while the situation of the average Protestant is far less impregnable than hers to the assault of critical science, it is still possible for him to say: Granted that the Bible is not as I have thought, a supernatural book, it is a record of supernatural events and of the life and death of a supernatural person of incalculable power and grace. This position, which many have assumed already, is likely to attract an innumerable company, and to be held for a considerable length of time. If it is not capable of rational demonstration, it is not easily disproved, it is so vague, so intangible, so illusive.

But, while many will content themselves for many days to come with the conception of the Bible as a human record of things supernatural, the average tendency of the rational view must surely be to eliminate the idea of the supernatural wholly from men's thoughts. So long as this idea could attach itself to the Bible, it was something perfectly concrete. It is a very different matter, when it must attach itself to something dimly appearing through the mists and vapors of a record, human and fallible at every point. The moral benefit that is likely to accrue from this result cannot be overrated. Those who are standing in the Christian order may still confidently believe that, of the great historical religions, their own is easily first, partly because of the superior quality of its original impulse, and partly because it has had the good fortune to ally itself with fresh and growing races. But, with the declension of the Bible as a supernatural or superhuman book and the correlative declension of the belief in any class of superhuman, supernatural events, there must be an immense development of religious sympathy with the truest, purest, best in all the great religions of mankind. Few things are more religiously and morally discouraging to the finest growths of character than the conceit of having a kind of private view admission to the exhibition of almighty truth and good. If a rational view of the Bible does not make an end of this conceit, it has an obvious tendency to such a happy consummation.

There is another moral benefit which is certain to accrue from a rational conception of the Bible, of which I cannot speak a word too purely glad. The Bible being what it is, a collection of writings dating all the way along from eight or nine hundred years before Christ to well-nigh two hundred after, it is to be expected that it will report a progress of ideas; that between the earlier and later portions there will be considerable divergence. But there has been no place for such progress and such divergence within the limits of the Bible view which has been heretofore maintained. Though it would seem to be a fundamental article of Christian faith that Christianity was an advance on Judaism, in practice this article has been so fundamental as to be always out of sight. Regarding the Bible as a unit, one voice has been expected from its every part. The word of God, made at one cast, it has been assumed that there could be nowhere in its various parts anything divergent, anything contradictory. And so there has grown up a system of interpretation which has been of intellectual dishonesty all compact. Things not agreeing must be made to agree. "And, when I had taken it in my hand," as the Mormon prophet said of his compass, "it did turn whichever way I would." To what acme of absurdity have we not come by way of such a method, until men have wormed a confession of the Trinity out of the Old Testament affirmation, "The Lord our God is one Lord"! If only the immorality of such intellectual methods could have been trammelled up within the scope of matters Biblical, the result would not have been so bad. But what evil method can be trammelled up in any special sphere? Who shall say what general lack of intellectual ability to see things as they are must have come from the twisting, wrenching, torturing of the Bible text into a show of uniformity? Who shall say what blurring of moral distinctions from the same source? The effect of a rational view of the Bible will be to make an end of this deplorable business. If Old Testament and New, Psalm or prophet, Gospel or Epistle, do not agree, they will be left to disagree as freely as they choose. Yea, more, the vitality, the interest, the dramatic energy and fascination of the Bible, will be found inherent in its differences and contradictions in no small degree.

Closely allied with the habit of torturing the obvious differences of the Bible into some show of harmony, in order that the idea of its supernatural unity or the exigency of some special doctrine of theology may be subserved, has been the habit of torturing, now it, now some scientific doctrine, in order that Genesis and geology, the Scriptures and science, may not in any wise conflict. To go back no further than the publication of Darwin's *Origin of Species*, in 1859, the world is hardly big enough to contain the books that have been written to prove, first, that Darwin was altogether wrong; second, that he was partly in agreement with the Bible, and so partly right; lastly, that it was all there in the Bible before Darwin wrote a word. Two books to this effect came to me recently in a single day. One of them did, indeed, suggest that the making of the woman out of Adam's rib was hardly in the line of natural selection; but this was the only matter that was difficult to manage. Here is no food for laughter, rather for sorrowfulest tears: to think what waste of intellectual energy has come of it; of what real knowledge of God's ways might have come to thousands, to whom has come only blindness and confusion, if the energy that has been wasted had been rightly husbanded and nobly used. How many have, with poor Hugh Miller, bruised themselves to death in the vain attempts to reconcile things not to be reconciled! But with a rational view of the Bible comes an end of this. Henceforth, we shall not expect the results of modern science from the Bible. Where there is difference, we shall not strive or care to make it harmony. Will here be only intellectual gain? It seems not so to me. There are ethics of the intellect as well as of the body. The traditional view of the Bible has had an enormous tendency to make the love of truth—the top and crown of intellectual ethics—subordinate to lesser things, mainly to the passionate desire to prove the Bible omniscient and infallible.

The traditional view of the Bible has hung as a bias upon every social question that has demanded a solution in our time. How was it in the anti-slavery times? Petroleum V. Nasby summarized the situation when he said that, "Cursed be Canaan!" and Paul's letter sending back Onesimus were to be taken literally, all the rest of the Bible was figurative. I do not forget that the Old Testament prophets were armorers who forged for Garrison and Parker many a mighty weapon for their conflict with the powers of darkness. But the obstruction of the Bible's evil precedents was more than any help it had to give. And not by its own fault, only because of the traditional view of its character. What hindrance to the advance of women to their rightful seats of knowledge, power, and use, has come from a few Pauline texts! Such stuff as Dr. Morgan Dix has preached and published very recently would never have been preached or published, listened to or read, but for the doctrine that the Bible is the word of God, and, as such, infallible. Given a rational view of the Bible, and men will no longer go to it for ultimate instruction concerning the position of women or divorce or communism or any other social or political affair.

Nor will they go to it for ultimate instruction in regard to many matters of religious thought, concerning which its *ultimatum*, from the traditional stand-point, is horribly confusing and depressing. For those who occupy the traditional stand-point, escape is quite impossible from the conviction that there is an everlasting hell awaiting the impenitent and unbelieving soul. The ingenuity of a Farrar may provide a way of escape for the less thoughtful; but the calmer wisdom of Dr. Samuel Davidson is convincing that the voice of Jesus, as it sounds in the New Testament, is the voice of doom. Once let a rational view of the Bible and of the function of Jesus of Nazareth prevail, and how soon would this dreadful doctrine cease to scare the heart of man and blacken the Almighty's face! But, so long as the traditional view prevails, those who abide with this and by the words of Jesus as the fountain-head of all authority will hold a creed emblazoned with the saddest doctrine that has ever crushed the variously burdened heart of man.

JOHN W. CHADWICK.

CURRENT REFLECTIONS.

The opening up of this entire continent to easy access from all the seaports of Western Europe, so that it is but a hop, skip, and jump, as it were, from Hamburg and Bremen in feudal Germany to Duluth and Bismarck in free North America, from the mouth of the Elbe to the mouth of the Hudson and the farther extremity of Lake Superior, where the boundless wilderness is all before the immigrant hither, where he can find a home whose fee-simple will be in himself, his heirs and assigns, is certainly an event full of significance, and well calculated to arrest the attention even of persons who are so busy as to have but little attention to spare for aught but their own immediate interests.

The event in question really means, sooner or later, a solution of all the social problems which are now perplexing European monarchs and statesmen with fear of change in their over-crowded and turbulent domains. Let the people of Europe leave the old-fashioned rookeries of their old-fashioned Church-and-State systems, and begin life anew on virgin soil as land-owners and popular sovereigns themselves. Let them leave the feudal and aristocratic landlords of Europe to their own devices and *minus* tenants; and, taking the wings, not of the morning, but, in this case, of the evening, quickly find themselves in a new-world environment, social and political as well as territorial. Prompt departure for fresh fields and pastures new is far better than land leagues, privy conspiracy, and murder, which disgusts mankind everywhere with all the persons and parties implicated in them, and, after all, do not accomplish anything. Feudal landlordism is a plant which, by no possibility, can take root in North American soil, or that portion of it under the broad ægis of our Republic. The great plantations of the whilom Southern slaveholders are doomed to be subdivided into small ownerships. Great capitalists, foreign as

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well as domestic, may buy up vast acreages here, and railroad corporations may own immense tracts; but, in the long run, the American soil is to inure to the people,—to the many and not the few. On it, no colossal grandeeism, no partial and exclusive system of civilization, is to rest as a base.

Already, the soil of this continent, from the Atlantic to the Pacific, from the Lakes to the Gulf of Mexico, is the subject of an unparalleled popular ownership, the scene of millions of happy homes, whose heads call no man master or landlord. And this system of small ownership will grow with the growth and spread of population. We say this in the face of the ominous concentration of all kinds of business and property more and more in the hands of great capitalists and employers, individual and incorporated, which is now the social phenomenon that is attracting most attention here and exciting most alarm, as it well may. Legislatures may prove venal, and betray their constituencies to gigantic monopolists for a time; but small property-owners are in an immense majority everywhere within our borders, and can at any time, by a single determined act of collective sovereignty, put down monopoly and monopolists. Meantime, the great capitalists and millionnaires, who are amassing such vast and needless and burdensome wealth in opening up the country and its resources, will pass away, and their riches will be scattered as rapidly as they were heaped up. But the great works achieved by their audacious speculations and all-absorbing selfishness will remain. The trans-continental lines of railway will literally sow the soil contiguous to their tracks with small land-owners, who, with the suffrage in their hands, can take care of themselves against monopoly.

Meantime, to notice a noticeable item of Western growth under the stimulating influence of continental railways and other agencies, the young cities—such as St. Paul and Minneapolis, for example—which are springing up everywhere, as it were in a night, are perfect marvels, not only of rapid growth, but of architectural beauty and commodiousness. They spring up like exhalations, with all their edifices, private and public, thoroughly modern, and such as they ought to be in structure and material. Our chief cities are, in fact, already the finest on the globe. They will soon be the largest. Curiously enough, this continent, though it is so largely still in a wilderness state, is getting to be more accessible throughout its length and breadth by means of railways than in Europe itself. According to present indications, North America will, at the end of three-quarters of a century, outstrip Europe in population, wealth, and developed resources of all sorts. Thus will the last of the continents to be brought under the influences of civilization most likely, after the lapse of a few decades, take the leadership of civilization. We are free here from the vain disputes, useless memories, and useless, outworn, old-time institutions and race and class hatreds, which are so embarrassing to the nations of Europe. The path of progress here is clear of obstructions. Why, then, should we not outstrip Europe in a few years? And the elder (humanly speaking) continent, instead of feeling any jealousy, will doubtless recognize the fact that America is only a freer, more modern Europe, with all the latest improvements, and that the United States are only an improved, revised, and republicanized Germany, Great Britain, and Ireland, and Scandinavia all in one, existing under happier auspices,

"In the glory of the sunset,
In the purple mists of evening."

B. W. BALL.

TRAVELS IN FAITH.

PART II.

My brother's conversion, last recorded, was soon forgotten; and, when about sixteen years old, he became a Christian "for good," after an experience somewhat resembling those of his earlier years. He never wavered after this; but through college and his ministry, until his lamented death at the age of forty-two, he was steadfast in the faith, and through great trials exhibited a patience, forbearance, and gentleness, which, joined to the strong will and ardent temperament that he possessed, caused those who knew him best to regard him as a perfect character. He held to his father's theological views in the most minute particulars, and in every sermon portrayed the terrors of eternal doom and the hope of the atonement. Though an orator of great power, his stern theology was not relished by the lax New England churches, who, though professedly holding it in their creeds, yielded inconsistently to the enlightened spirit of the age, and tried to ignore what in honesty they should disavow. One of his hearers remarked to me, while deprecating the plainness of his preaching: "We don't go back on the old doctrines; but, you know, times have changed, and—eh— You understand."

We went to church Sunday morning, and to Sunday-school and church in the afternoon. After which, the time before tea was recognized as a period for retirement and reflection. Never shall I forget the mental experiences of those hours, and my efforts in them "to become a Christian." I would read a little in Doddridge's *Rise and Progress*, Allein's *Alarm*, Baxter's *Saints' Rest*, or some other standard book of that sort; and, having gained a certain amount of fervor, I tried to convince myself of sin by self-examination and reflection upon my "ruined state by nature,"—for, having no heinous sins of my own, I had to rely for agony upon Adam's transgression. Then, I pictured to my mind Christ's sufferings upon the cross *for me;* dwelt upon the thorns, the nails, the spear, and sought to impress my feelings till the tears flowed. Then, I thought I had gained a penitent state. I prayed in agony for forgiveness, and lingered on my knees for some evidence of conversion.

Sometimes, I felt a certain amount of peace after these exercises; but, not having such joy as I had read that others experienced, I never dared to believe that I was converted, and at frequent intervals, after I was ten years of age, these strivings were repeated.

I had some good Sunday-school teachers; but I enjoyed most the ministrations of a gentleman who, after a few minutes spent upon the regular lesson, read to us from a book about the tortures of the Spanish Inquisition. He suddenly left for the West, having forged a check; and we lost this weekly feast of horrors.

I was well grounded in the Catechism. Fox's *Book of Martyrs* and the *New England Primer* were my chief Sunday picture books, it being wicked to look at "week-day books" on the holy day. I remember running shrieking to my father's room, thinking, in nightmare, that the skeleton with a scythe that adorns the *Primer* was after me.

Vividly do I remember the Sunday evening gatherings in the parlor after tea, when verses and hymns were recited by each in turn, and we eagerly listened to the prattling song of the youngest:—

"I love my Shepherd's voice.
His watchful eye shall keep
My wandering soul among
The thousands of his sheep.
He feeds his flock, *he calls 'em names,*
His bosom bears the ten-der lambs."

One of the earliest hymns that I recited was:—

"Welcome, welcome, dear Redeemer,
Welcome to this heart of mine."

But my great favorite was:—

"Lo! he comes, in clouds descending,
Once for favored sinners slain."

I recall saying, with broken voice and intense feeling:—

"Just as I am, without one plea."

After the hymns were said, we were asked to tell anything we had heard or thought of during the day; and, if we could muster up a quotation from a sermon or a pious reflection of our own, we were very proud. These were enjoyable seasons, but I realize now how very emotional they were. It was the climax of the day, after which the evening singing and talking, or the "monthly concert of prayer for foreign missions" at Park Street Church, where we could get into a pew with other ministers' sons, gave an agreeable reaction. The excitement was not lessened, though varied, one evening, when one of these boys swallowed the ten-cent piece destined for the collection-box.

Among my schoolmates was a boy who, in beauty of person, mental capacity, and loveliness of disposition, was unrivalled in the estimation of all who knew him. I became in love with him to a degree approaching infatuation. All that pertained to him was precious to me, and his presence was bliss. I even hesitated to pray that my love to God might be increased, lest in some way that might diminish my love for Arthur.

My younger sister—ten years old—had been writing letters to her schoolmates, urging them to attend to the salvation of their souls; and, when the summer vacation separated me from my beloved friend, it occurred to me to imitate her, and make this the theme of a letter to him, asking if he did not desire to be a Christian. He replied in fervid terms, saying, "I do, I do;" and all summer a correspondence was carried on, filled with intense religious emotion. I determined to become a Christian before I met him again; and, one Sunday afternoon, I got upon my knees with the resolve to remain there till God converted me. For two hours, I wept and prayed and implored for salvation, until, tired out, I arose with the feeling that I had done my part, and, if God wouldn't do his, and save me, I must accept the fact that I was not one of the elect, and must resign myself to going to hell. I felt a peaceful satisfaction at having done my best, but had no assurance that I was a Christian. When I met my friend in the fall, our diffidence was so great that not a word was said about our correspondence, nor was the subject of religion ever alluded to in our future conversation. This evidences the unnaturalness of such mental exercises. He was converted a few years later under the influence of a sermon, and joined the Church; but his fair and promising life was blighted by disease, and the hopes inspired by his exquisite character and uncommon powers of intellect perished in his early grave.

At the age of three, I was sent to school, probably more with a view to be kept out of the way than for regard to my intellectual needs. I can remember sitting in a little rocking-chair and learning to sew small bags for holding spools of thread; but my other lessons are not recalled, though it seems to me that I was born with the ability to read, for I do not remember ever having learned the art. At an early age, I entered the Brimmer School, then in charge of that excellent teacher, Mr. Joshua Bates, ably assisted by Mr. John H. Butler and Mr. Daniel C. Brown. I was often at the head of my classes, and devoted much time out of school to the preparation of my lessons. I can remember sitting in school with folded

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arms, almost bursting with self-consciousness and satisfaction at my high rank and the approval of my teachers. The studies were wisely chosen, except that English grammar was drilled into the boys by rote before they were capable of understanding its principles, and they still talked "bad grammar" in the playground. All that I ever learned in school of history, geography, and physics was gained here; and the days when natural philosophy was taught and illustrated by experiments with apparatus were the most enjoyable days of my school life, and, I believe, the most profitable. I was removed from these useful studies before the last year of the course, in order to pursue a more classical routine. In a private school for a year I was confined almost wholly to Latin, French, and algebra, and then entered the Boston Latin School, which was under the charge of the renowned teacher, Francis Gardner. The usual course of study required five years; but Mr. Gardner announced that an "advanced division" would be formed of the best scholars, which would be put through in four years. My ambition was the only reason for joining this class, and led to my being "put through" most literally in one year. Latin and French occupied nearly the whole of our attention, but the former was the great study. Andrews and Stoddard's Latin Grammar had to be committed to memory, and was recited in this way. The first boy called upon began the lesson, then another was called at random, who must continue where the first left off. If he failed to do so accurately, it was accounted an error, and every important word missed was an error. The boys were told that, if they were conscious that they could not have recited what another boy was saying or could not have answered a question asked another, they must count an error; and, at the close of the lesson, each was asked in turn how may errors he had, and was marked accordingly. Five was the highest mark given for lessons, and each error caused a deduction of one; and, if as low a mark as two was given at any recitation, the pupil failed to receive an approbation card at the end of the week. A few conscientious boys counted errors to themselves; but others, among them some of the poorest scholars, never acknowledged errors except for public failures. Thus, a direct premium was offered for lying, where detection was impossible; and my indignation was intense at being outranked sometimes in the "placing" at the end of the month by an inferior and less truthful scholar. Being morbidly conscientious, I often turned the benefit of a doubt against myself, or else was distressed with self-accusations that I could not have recited correctly, if I had been called upon. A similar rule was adopted as to conduct. When Mr. Gardner left the room, instead of appointing a "monitor" to act as spy, he said, "I leave you upon your honor." On his return, he asked, "Who have been out of order?" The "good boys" raised their hands, and were marked for disorder; but the bad boys, who had incited all the whispering and mischief, made no sign, and took home their approbation cards to their proud parents at the end of the week, provided their public lesson failures had not forfeited them. This system of reciting made me study intensely. I could repeat the Latin Grammar verbatim from the beginning, and its list of "exceptions" will haunt me all my life. But little time was taken for play; and I often cried at being sent to bed at nine o'clock, in fear that I had not properly memorized my lesson. My friend Arthur was in this class; and his wonderful genius enabled him to stand easily first, without great effort. I one month stood first, but was usually second, except when one of the non-confessors superseded me. I approached school and recitation with fear and trembling; and, after a year of this strain, headache was fastened upon me, and, after repeated attempts to continue with my class, I was obliged to leave school, and the family physician ordered me to sea.

ROBERT C. ADAMS.

"THE ORIENTAL CHRIST."*

The caption of this article is the title of a work just published, written by an earnest Hindu student of the Christian Scriptures, and an eminent missionary of the theistic movement in India, known as the Brahmo Somaj, a movement which is the joint product of Christianity and Hinduism, resulting from the contact of European thought, culture, and enterprise with a decaying faith, and the efforts of devout minds who, having been forced to discard much of the old religious belief and yet repelled by the scepticism and agnosticism which they find about them, seek to combine and unify the essential doctrines of Buddhism and Christianity as taught in the Vedas and the New Testament, and to present them in a manner adapted to the popular mind for the renovation of India.

In this volume, which derives added interest from the author's presence in this country at this time, Mr. Mozoomdar presents his views in regard to the life and ministry of Jesus Christ in language earnest, impassioned, rhetorical, and polished. In some respects, the work reminds one of Renan's *Life of Jesus*, but its spirit is far less critical and more devout and worshipful than that of Renan. The author's emotional and religious nature is predominant, and it frequently finds expression in words as passionate and confident as those of any Methodist in relating his experience. He writes: "I prayed, and besought Heaven. I cried, and shed hot tears. It might be said I was almost in a state of trance. Suddenly, it seemed to me, let me own it was revealed to me, that close to me there was a holier, more blessed, most loving personality, upon which I might repose my troubled head. Jesus lay discovered in my heart as a strange, human, kindred love, as a repose, a sympathetic consolation, an unpurchased treasure to which I was freely invited. The response of my nature was unhesitating and immediate. Jesus from that day to me became a reality whereon I might lean. . . . According to my humble light, I have always tried to be faithful to this inspiration. I have been aided, confirmed, encouraged by many, and most of all by one. My aspiration has been not to speculate on Christ, but to be what Jesus tells us all to be. That labor, I know, will not end in this life; and the goal as well as the prize is elsewhere. . . . I can with perfect truth declare that it is the grace and activity of the indwelling presence of God alone whereto I am indebted for these experiences."

In what Christian writer will we find a more complete combination of the mystic and the Methodist, the transcendentalist and the theological devotee?

The principal point of difference between the Christians and the Brahmos, according to this writer, is this: "The latter maintain that the life and teachings of Jesus have been presented by Christian missionaries through the colored medium of European theology, and have therefore failed to attract those spiritual instincts and natural sympathies for which the Hindus, as a primitive Eastern race, are distinguished." European agencies have stimulated the thought and roused the dormant nature of Eastern people, but "the light of Oriental faith and mystic devotion" is necessary to reveal the true character of the Nazarene. "Since the greatest religions of the world have sprung from Asia, it is "an Asiatic only who can teach religion to Asiatics."

The Brahmo Somaj never taught that the absolute Godhead had ever descended into Jesus or any other man. "The pre-existence of Christ" means simply that Christ existed before his birth potentially, as a part of the divine plan, as a part of the ways and means devised by God for man's deliverance in the dispensation which was to come. Christ *then* had no personality. "He was the thought and energy of God." The trinity is God, "in his own eternal glory" (the Father), God "coming down to humanity" (the Son), God "carrying up humanity to heaven" (the Holy Ghost). "This is the whole philosophy of salvation," as expounded by Keshub Chunder Sen. "As the sleeping Logos," says Keshub, "did Christ live potentially in the Father's bosom, long, long before he came into this world of ours. . . . This is the Christ who was in Greece and Rome, in Egypt and India. In the bards and the poets of the Rig-Veda was he. He dwelt in Confucius and in Sakya Muni."

Christ was an idealist, and "the relations he sought to lay down between the soul and God still constitute the ideal piety of the world. These ideals were so deeply opposed by the realities that surrounded him that the opposition cost him his life." "Christ's whole nature was swimming in the ocean of Divinity as this visible universe of ours swims in the might and majesty of God." And "we Hindu Aryans have learned to enshrine him in the heart of our philosophy, in the core of our exuberant love." The Eastern Christ is "the incarnation of unbounded love and grace." And, when we speak of the Western Christ, "we speak of the incarnation of theology, formalism, ethical and physical force."

The Oriental mind can understand Jesus. "Why did Jesus bathe?" Water, to the Oriental, means perpetual blessedness. There is in India a transcendental sense of the Divine in the rivers and the sea. "The Brahmin's most pious exercises consist of ablutions." He bathes to purify himself from personal impurity and social contamination, and to prepare himself for initiation into higher spiritual life. "The analogy between the outer and inner in the imaginative Asiatic is most natural; and, hence, Jesus bathed." "Jesus fasted. The spirit of the regenerate bathes, and then waits, watches, communes, fasts, and prays. We all know this in the East." Fasting weakens the flesh, and gives an opportunity to the devil that tempted Jesus, that tempts every man,—the carnal propensity in man, the arrogance and exaltation of self, fondness for worldly honors, wealth, and power. Jesus repudiated physical wants in the pursuit of spiritual perfection. "His mendicancy was that of the fowls of the air and the lilies of the field, which are fed by the unseen Arm above and underneath the earth." "By the vision of instinctive trust, the praying Jesus first beheld what was in the purpose of the Father, and then prayed for the fulfilment of that purpose." "The sacred law of prayer is dependence. Jesus depended, his whole religion was dependence." "Simple as a child, he breathed his wants, and then knew no more than to depend upon the Father." But the change is in man, not in God, whose foreknowledge cannot be influenced by "the petitions of little-sighted humanity." The law of prayer means "the union of spirit with spirit." "The prayer of Christ has the calm, hushed unimpassionateness of the whole world's future."

Why is the New Testament new? Its teachings of faith, self-sacrifice, unselfish love, and spiritual holiness have their parallel elsewhere. What is

* *The Oriental Christ.* By P. C. Mozoomdar. Boston: George H. Ellis, 141 Franklin Street. 1883. pp. 193.

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unparalleled in the New Testament is the simple, unique teaching that "Christ is the Son of the living God." David commits crimes, Judhistir publishes a half-uttered falsehood, Moses kills an Egyptian, Mohammed proclaims a bloody war, Sakya Muni omits to teach there is a God, and in Christ alone the character of the Eternal descends for the regeneration of all men. It may be said that "Christ did not come to teach faith, or love, or morality, or piety, but that all these virtues and countless others were involved in the doctrine of spiritual Sonship, which above all things he taught and has left behind him."

One most characteristic teaching of Jesus is taking no thought for the morrow. "The whole structure of the resignation, dependence, trust, and asceticism so natural to the people of the East is raised upon this inculcation of faith." His pity and forgiveness were for the victims of mistake and passion. At the slaves of falsehood and faithlessness and religious vanity, he hurled fire and brimstone. He denounced Chorazin and Bethsaida, because "want of faith is many times more fatal than gross carnality," like that of Sodom. He was most unmistakably severe on the rich, because "spiritual aspiration dies and is buried under the superabundance of wealth." "Well and wisely does the New Dispensation act by reviving in its apostolical body the vow of poverty." Jesus "never cared much for the rich and the learned. He cared for the poor." And "the learned, the wealthy, and the self-conscious kept out of his way; and the poor, the *canaille*, the humble, greeted him and blessed him."

The questions which men often asked of Jesus he must have asked of himself. Was he Moses? Was he Elias? Was he Jeremias or any of the other prophets come to life again? "Did he come to supplant the law and the prophets?" "Is the Christian dispensation superior or inferior to the Mosaic?" etc. "With the object of satisfactorily answering these questions, Jesus made a spiritual pilgrimage to Moses and the prophets of old. He subjectively realized their ideals in himself." "Yes, if we have the spirit which Christ had, we, too, then might converse with Jesus, as Jesus, transfigured, conversed with Moses and Elias on the mountain." "Did he see ghosts, unnatural apparitions about which visionaries speak? Far from it. . . . He saw the vivid ideals of his great predecessors embosomed in the depths of God with whom he communed."

It may be that Jesus, like other rabbis of his time, understood the healing art; but the wonderful cures he effected must have resulted from the concentration of his sympathy, and herein was the secret of his success in curing spiritual blindness, leprosy, and death. "Let men awaken to sympathy, and they will convert the world." In these days, the science of medicine works miracles of cure without the aid of religion; but "religious faith should be combined with medical wisdom."

Christ fasted and practised asceticism for others' good. But he also feasted. "The East excels in the number and grandeur of its feasts." The feast is symbolic of human brotherhood. Christian missionaries in foreign lands should eat from a common table the bread of the people whom they go to convert, as Christ ate at the festive board of the publicans. "I know Roman Catholic missionaries have done so, and won the hearts of whole tribes of men." Jesus was glad to feed thousands. But this usage of Oriental saints to feed large numbers of people out of their scanty resources is universal. Who knows how Jesus symbolized the feast at which five thousand were fed? The "fasting Christ" gave bread and wine to his disciples, and said, "This do in remembrance of me," because he "saw that his people would hold him up as an objective impersonation of truth and purity, and he wished to prevent it." He desired "subjective allegiance," "internal absorption and assimilation." The bread and the wine "symbolize the incorporation of Jesus in the flesh and blood of his descendants,—the hiding of the Son of Man in the everlasting bosom of humanity." From the corrupt visible Church it may be said Christ has fled "to that invisible Church where, sitting in the heart of the humble believer, embosomed in God, he calls me and you to the mansions of peace."

Socrates showed philosophic self-composure, Cato heroic courage, Seneca stoical firmness; "but Christ alone presented on the cross the perfection of human nature."

"Jesus might rise from the grave. Repeatedly had he said this, taught it, hoped, prayed, and sung about it. To their [the disciples] untutored imagination, such a hope could have but one meaning; but the hope was there." The women, full of strange thoughts and fears "in that dark, ghostly twilight," found the stone rolled away, the entrance to the sepulchre open, the grave-clothes there, but the body gone. "'Christ is risen.' . . . The report spread like sunlight, and through the silent darkness of the centuries reaches us at the present day. Why rudely raise the veil from the face of the sweet, simple, sacred trust which soothed the bosoms of the stricken children of God in their inconsolable grief? Why expose the tender and holy confidence of millions in every age, who on their ideas of Christ's resurrection have anchored the dear hope and trust of a glorious eternity? If Jesus has risen to them, much more hath he risen to us. . . . The spirit of Jesus hath risen and reigneth." If we understand the writer, he means to say that, although the belief in the bodily resurrection of Christ was without foundation in fact, it was the only conception suited to the minds of the disciples and the world.

Jesus reigns as "the law of the spirit of heavenly life," "in the bosom of every believer," in the spirit of trustful suffering, "in some as the spirit of agony for others' sins," as the spirit of forgiveness for injuries, "as the recognizer of divine humanity in the fallen, the low, and the despicable," "as tender sympathy with every weakness and unrest," "as an approving smile in our sympathy with every good and righteous cause," "in the community that is bound together in his name." "As divine humanity and the Son of God, he reigns gloriously around us in the New Dispensation."

Such, according to Mr. Mozoomdar, were the life, ministry, and mission of Jesus. In the main, this Oriental conception of the Nazarene is probably far nearer the truth than that which generally prevails in Christendom. And the character and teachings of Jesus have more in common with the life and ideals of India than with the civilization of Europe and America, which has been reached, not by following the example or the most characteristic teachings of Christ, but by ignoring them practically, and emphasizing in theory and practice the importance of the arts and sciences, industrial pursuits, worldly enterprise and energy, wealth, taking thought for the morrow, defence of our rights, resistance to tyrants, making much of the world, etc. "If we open our eyes, and are honest enough to avow what they show us," says Strauss, "we must acknowledge that the entire activity and aspiration of the civilized nations of our time are based on views of life which run directly counter to those entertained by Christ." Mr. Mozoomdar is right. The Christ of the New Testament, of whom this Hindu is a far more ardent and consistent disciple than one usually finds among the nominal Christians of Christendom, is an "Oriental Christ"; and his views of life as a whole are not adapted to this Western world. We must either reject them largely, or regard civilization as a retrogressive movement, and oppose it.

B. F. UNDERWOOD.

EDITORIAL NOTES.

THE *Oriental Christ*, by P. C. Mozoomdar, one of the leaders of the Brahmo Somaj in India, is for sale at *The Index* office. Price $1.25.

ONE of the questions over which an English psychological society is racking its brains is, "Are angels ever sleepy?" We don't know how it is with the angels in heaven, but we have been assured on good authority that some sensible earthly angels are apt to grow sleepy when their adorers prolong their calls too far into the evening.

THE Brahmo Somaj is slowly trying to leaven the new civilization that is entering into the ancient country of Hindostan. It is trying to hold the balance between the two contending races, the English and the Indian. It is trying, as far as possible, to counterbalance the destruction of caste, to reclaim and educate, exalt and spiritualize, the women of India, trying also to fight the agnosticism and materialism that are being poured through the stream of our national education.—*P. C. Mozoomdar.*

THE *Religio-Philosophical Journal*, in an article on the weakness of the spiritualistic rostrum, says: "Spiritualism, in its present unorganized, illy defined, chaotic state, offers no inducement to educated teachers; and no person of average business capacity, with a dependent family, can afford to enter the lecture field. As a consequence, with rare exceptions, the Spiritualist rostrum gets its recruits from mediocrity, and this in the face of the fact that Spiritualism offers a solid foundation of incontrovertible facts on which to build the grandest spiritual philosophy the world has ever known,—a field which should attract the best talent, the profoundest learning, the most brilliant genius."

AGNOSTICISM in religion is said to mean "Do not know." It is the natural product of a century of lies. No wonder we don't know. . . . Bore a hole in the ground with your cane and set your dog to digging there for game, and he will dig tremendously in the first experiment; on a second, he will dig a little, but with less zeal and hope; but, when about the third time you call his attention to a possible rat in the cane-made hole, he will look at the hole and then at you, and then will lie down on the cool, green grass in philosophic peace. You have made your dog a sceptic. Thus, our times have overdone the lying business, and there are a few millions of persons who do not repose any confidence in anything or body not well backed up by collaterals.—*David Swing.*

IF Renan were as prominent as a Christian writer as he is as an antichristian, his narrow escape from death at Ischia would be ascribed to "Providential interposition." He had been a frequent visitor to that fated place when he wrote his lectures on "Marcus Aurelius" and "Caliban," and was intending to go there this year, but was persuaded by Jules Ferry to preside at a distribution of prizes in Paris. The house in which he would have been in Ischia, but for this invitation, was demolished by the earthquake, and all its inmates were killed. "Miraculous escape" would also have been the term applied to Thomas Paine's escape from the guillotine through the singular oversight of his jailer in marking his cell-door with the sign of doom *inside* instead of outside, where next day it was not observed when the prisoners were called to go to their death.

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The Index.

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WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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POETRY.

For *The Index.*

AUTUMN RAIN.

Drip, drip, drip!
How sullen the autumn rain!
Drip, drip, drip,
Like tears from the eyes of Pain.
Oh, not with the promise of new buds growing,
And not with the murmur of limp streams flowing,
Like bands of sapphire in sunshine glowing,
But declarations for early snowing.
Drip, drip, drip!

Drip, drip, drip!
The raindrops strike my heart.
Drip, drip, drip!
They play, with wondrous art,
Such low refrains for the sweet dead roses,
And wailing strains for the woodland posies.
Oh, times of blooming with such sad closes!
Well, thus end *our* sunbursts and reposes.
Drip, drip, drip!

Drip, drip, drip,
Who is there likes such nights?
Drip, drip, drip,
Black hangings o'er God's lights.
Drip, drip, drip!
I look in vain where the stars were shining,
I hunt for clouds which show silver lining,
And see but crape-bands looping and twining,
As if some mourner did sky designing.
Drip, drip, drip!

Drip, drip, drip,
Down on the landscape sere!
Drip, drip, drip,
Over us mortals here!
On we plod through the slosh and raining,
All the mud we must bear disdaining,
Bidding our feet move quick and willing,
Though days are rainy and dark and chilling.
Drip, drip, drip!

EMMA TUTTLE.

For *The Index.*

John Stuart Mill, in his Social Relations.

BY SARA A. UNDERWOOD.

Mr. Mill once sent to Caroline Fox some packages of current magazines, reviews in which, as was then the literary fashion, the articles appeared without the name of the writer being given; but, that she might give credit or blame where it was due, he appended to each article the name of the writer. For this courtesy, Miss Fox sent him an appreciative letter of thanks, in replying to which he wrote: "My principal feeling in the matter was this. You are likely to hear of some of the writers; and, judging of your feelings by what my own would be, I thought it might be sometimes agreeable to you to be able to turn to something they had written and imagine what manner of persons they might be."

This sentence is my excuse for this article. Judging the readers of *The Index* by my own feelings, I have thought that, to those who have not had time or opportunity to read the chatty memoirs of Caroline Fox or Froude's Carlyle, it might be of interest to know something of the philosopher and logician as seen through their eyes. Miss Fox had no thought, when she wrote those memoirs, of their future publication. So her notices of Mill, with whom she was brought into frequent contact through her intimacy with his sisters, Clara and Harriet, were the spontaneous and genuine impressions she received of his character. So also with Carlyle. John Stuart Mill is one of the very few men who appear to have won the thorough regard and esteem of the canny, crass, and cranky Scotchman.

Mill's own autobiography does not present so fair nor, I venture to say, so accurate a portrait of him as is thus incidentally drawn by these two friends of his. Carelessly drawn as it necessarily is by this method, the intense individuality of the subject makes it, nevertheless, a strong as well as a fascinating and realistic one. The fact that he could be at the same time the friend of two such opposite characters as Caroline Fox and Carlyle, both differing as radically from him as from each other, tells us considerable of the character of the man. One rises from the perusal of the autobiography with a sense of dissatisfaction at its incompleteness; for, while we are admitted to an acquaintanceship with the thinker and philosopher, we know as little of the man as ever, and scarcely a glimpse is permitted of those phases of character which bring us into sympathetic knowledge of his oneness with the rest of humanity. But in these two writers, though they give us but fragmentary glimpses of Mill, those few glimpses reveal just what we have hitherto felt to be lacking in the autobiography.

Mill was above all things intensely serious in his nature, serious even to sadness; and it is because of this trait that his autobiography gives us the impression of a phenomenally studious youth and manhood. There is a ponderous gravity in his own story of himself which imperceptibly saddens the reader. Nevertheless, he was a most lovable, kind-hearted, modest man, a charming conversationalist, winning and frank in manner, and supremely sincere and truthful in word and deed. His childhood had been an extraordinary one. His father, himself a scholar and thinker, had chosen this child to experiment on. It was, though a cruel, a successful experiment, so far as evidencing the possibilities of early training in the direction of the intellect. To make a prodigy of learning of a child in years, he robbed the boy of his birthright of boyhood; and the feeling of this loss followed John Stuart Mill through life. "I have no remembrance," he writes, "of the time when I began to learn Greek. I have been told that it was when I was three years old. . . . I faintly remember going through Æsop's *Fables* in the Greek. Of children's books, any more than of playthings, I had scarcely any." At seven, among other Greek writings, he read Plato. At eight, he began learning Latin, being obliged at the same time to teach it to his younger brothers and sisters. "My father," he says, "in all his teaching, demanded of me, not only the utmost I could do, but much that I could by no possibility have done." Clara Mill told Caroline Fox that her father "had entirely educated John, and made him think prematurely, so that he never had the enjoyment of life peculiar to boys: he feels this a great disadvantage."

Carlyle thus describes Mill at their first meeting (Mill was then about twenty-five): "A slender, rather tall, and elegant youth, with small, clear, Roman-nosed face, two small, earnestly smiling eyes. Modest, remarkably gifted with precision of utterance, enthusiastic, yet lucid, calm. Not a great, distinctly a gifted and amiable youth. We had almost four hours of the best talk I have mingled in for long. The youth walked home with me almost to the door, seemed to profess almost as plainly as modesty would allow that he had been converted by the head of the Mystic School, to whom personally he testified a very hearty-looking regard."

It was in 1840, nine years after the foregoing passage was written, that Caroline Fox met him. She thus describes her first impressions concerning him: "He is a very uncommon-looking person. Such acuteness and sensibility marked in his exquisitely chiselled countenance, more representing a portrait of Lavater than any other that I remember. His voice is refinement itself, and his mode of expressing himself tallies with voice and countenance." A little later, she writes: "Cuningham showed us his portrait of J. S. Mill. Quite an ideal head, so expanded with patient thought, and a face of such exquisite refinement."

The intimacy of Miss Fox with the family of Mill gave her frequent opportunities to observe him in the more private relations of life, and very charming these revelations are. In these, we get glimpses of some of his gayer moods. "He is a great botanist," Miss Fox declares in her journal, "so Anna Maria [Fox] excited him about the luminous moss found in the cave at Argols. . . . We made a walking party to Pendennis Cavern, with which they were all delighted. J. S. Mill proposed leaving the lighted candles there as an offering to the gnomes. He was full of interesting talk." "John Mill joined us at dinner, and Sterling came to tea. . . . The evening was then devoted to a glorious discourse on reason, self-government, and subjects collateral, of which I can give but the barest idea. Sterling was the chief speaker; and John Mill would occasionally throw in an idea to clarify an involved theory or shed light on a profound, abysmal one. . . . Oh, how much there was this evening of poetry, of truth, of beauty!" Of a luncheon party at Penjerrick, composed of the two Misses Fox, their brother Barclay, John Stuart Mill, and his sister Clara Mill, Miss Fox says they "walked back not unpleasantly. . . . J. S. Mill says his acquaintance with Sterling began with a hard fight at the Debating Society at Cambridge, when he appeared as a Benthamite and Sterling as a mystic. Since then, they have more and more approximated. . . . He spoke of the extreme elation of spirits he always experienced in the country, and illustrated it, with an apology, by jumping. . . . When Barclay joined us, the first question agitated was the influence of habits of business on literary pursuits. John Mill considers it the duty of life to endeavor to reconcile the two, the active and the speculative; and, from his own experience and observation, the former gives vigor and system and effectiveness to the latter. He finds he can do much more in two hours after a busy day than when he sits down to write with time at his own command. . . . Barclay was lamenting his sense of incapacity to attain, in his intellectual being, to the mark which was evidently set forth in his own mind. 'This, with very few exceptions,' rejoined John Mill, 'was the case with all who had ever reflected.' . . . Then, on discouragements in intellectual pursuits: 'Here, too, you should ever aim high. Work on, even when nothing you do pleases you. Do it over again, without ever admitting discouragement. At the same time, you must curb your fastidiousness, and not let your judgment and taste get too far in advance of your power of execution, or your ardor will be damped and you will probably do nothing.'"

The next morning, Miss Fox took a walk with John and Clara Mill. They "talked about Barclay, and I said how glad I was that they had such an open talk yesterday. 'Why,' said he, 'yesterday's conversation made just the difference between knowing and not knowing your brother. Often, it is an amazing assistance to detail a little of one's own experience, when one has passed through similar discouragements and come out of them.' I remarked on the pleasure it must be to help others in this way. 'I had much

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rather be helped,' he answered. The process of unhooking a bramble made him philosophize on the power of turning annoyances into pleasures by undertaking them for your friends."

It brings us nearer to the man, while it does not lessen our admiration of one whom Miss Fox calls "the first metaphysician of the age," to read such notes as these in her journal: "John Mill is going to concoct for me an almanac of the odors that scent the air, to be arranged chronologically, according to the months, beginning with the laurel and ending with the lime." "A great parcel arrived in the evening, with John Mill's kind regards, containing all the *London* and *Westminster Reviews* from their beginning, with notes in his own handwriting and the names of the writers attached to the articles. A most valuable and interesting gift." "Returned with Harriet Mill from Carlyle's lecture to their house in Kensington Square, where we were most lovingly received by all the family. John Mill was quite himself. He had in the middle of dinner to sit still for a little, and take in that we are really here. . . . Visited John Mill's charming library, and saw portions of his immense herbarium,—the mother so anxious to show everything, and the son so terribly afraid of boring us. He read us that striking passage in *Sartor Resartus* on George Fox making to himself a suit of leather. How his voice trembled with excitement as he read! . . . After a most happy day, we walked off, John Mill accompanying us through the park." "Dined at the Mills. . . . John Mill in glorious spirits, too happy to enter much into deep things; . . . talked of life not being all fun, though there is a great deal of fun in it."

The genuine modesty of the man is shown in his humorous allusions to his own writings and joking exaggeration of their importance. "'He is greatly relieved," writes Miss Fox, "at having finished his *Logic*, and is going to mark the best passages for me with notes of admiration. He said, 'My family have no idea how great a man I am.'" As this was said at dinner-table, in the presence of the family and their guests, one can easily understand the tone of banter in which it was uttered. "John Mill talked about his book on Logic which he is going to give us, but he declares it will be more intelligible than interesting. How intelligible he will find out in two years. He forbids my reading it, though, except some chapters which he will point out. 'It would be like my reading a book on mining, because you live in Cornwall. It would be making friendship a burden.'" Only modesty combined with unselfishness could have induced Mill, who "had designed writing a work on the French Revolution when he heard of Carlyle's purpose," to make over to Carlyle his own books of reference on the subject. Miss Fox states in this connection that "the world has also been deprived of a history of Greece from his pen, because Thirlwall was just beforehand with him."

His known intention of writing the history of the French Revolution before Carlyle undertook it must have given an added sting to the mortification he experienced over the loss, while in his hands, of the manuscript first volume of Carlyle's history, destroyed by a careless domestic. Mrs. Carlyle, without naming Mill as the party concerned, gave Miss Fox a graphic account of the sensation caused in their household by this serious loss. Her husband, she said, "lent the manuscript of the first volume to a gentleman who had an extensive knowledge of French affairs and was to make notes and corrections for him. One day, he called, ran upstairs, gave three little taps at their door, and sent her down to a lady who was waiting outside, just saying, 'Something dreadful has happened: she'll tell you what!' She sprang into the carriage; but the lady would only say, 'Oh, you'll never speak to him again!' . . . In fact, she could not get it out at all, and accordingly rushed back to the gentleman, and saw her husband smiling and cutting up a candle-lighter. 'What, hasn't she told you? Your husband's manuscript is entirely destroyed.' She was relieved at first, and said she had expected to hear of a murder; but afterward, when she saw her poor husband almost frantic over his work, not having kept a single note or rough copy or reference of any kind, she felt the full force of the trial."

The lady referred to as so reluctant to disclose the destruction of the manuscript was Mrs. Taylor, then, or later, the wife of Mill, and the mother of Helen Taylor, whose earnest efforts in behalf of humanitarian movements do honor to her parents' teaching. It was of this lady that Mill wrote in his autobiography that "her friendship has been the honor and chief blessing of my existence, as well as the source of a great part of all that I have attempted to do or hope to effect hereafter for human improvement." "What I owe," he remarks in another place, "even intellectually, to her, is in its detail almost infinite." And again, "When I came into close intellectual communion with a person of the most eminent faculties, whose genius as it grew and unfolded itself into thought continually struck out truths far in advance of me, but in which I could not, as I had done in those others, detect any mixture of error. The greatest part of my mental growth consisted in the assimilation of those truths."

His love story is a singular episode in the history of John Stuart Mill. Mrs. Taylor was the wife of an old and valued friend of the Mills. When he first became acquainted with her, she was twenty-three and he twenty-five years of age. It was twenty years later, and some time after Mr. Taylor's death, before she became the wife of Mill. His sincere tribute to the worth and goodness of the first husband of his wife is by no means the least interesting part of the history of his love; and yet, on her death, he mourned for her as if he had been the one love of her life as she was of his. At the commencement of his friendship for Mrs. Taylor, Carlyle speaks of it in a letter to Mrs. Carlyle as follows: "Mrs. Austin had a tragical story of his [Mill's] having fallen desperately in love with some young philosophic beauty (yet with the innocence of two sucking doves), and being lost to all his friends and to himself and what not; but I traced little of this in poor Mill, and even incline to think that what truth there is or was in his adventure may have done him good. Good Buller also spoke of it, but in the comic vein." Later, Carlyle was introduced to Mrs. Taylor, and writes: "Our most interesting new friend is a Mrs. Taylor, who came here for the first time yesterday, and stayed long. She is a living romance heroine, of the clearest insight, of the royalest volition, very interesting, of questionable destiny, not above twenty-five." Later, he writes in this fashion of meeting her in a park in London, where he had stopped to rest. "Mrs. Taylor with her husband make their appearance walking; pale she, and passionate and sad-looking; really felt a kind of interest in her,"—a great confession and concession for the chronic growler to make in behalf of anybody, and one which makes his readers more than ever interested in Mill for whose sake so much was conceded. Mill himself writes of his first acquaintance with Mrs. Taylor thus: "Although it was many years after my introduction to Mrs. Taylor before my acquaintance with her became at all intimate or confidential, I very soon felt her to be the most admirable person I had ever known. . . . To her outer circle, she was a beauty and a wit, with an air of natural distinction felt by all who approached her. To the inner, a woman of strong, deep feeling, of penetration and intuitive intelligence, and of an eminently meditative and poetic nature. . . . I soon perceived that she possessed in combination the qualities which in all other persons I had been only too happy to find singly. . . . Her intellectual gifts did but minister to a moral character at once the noblest and the best balanced which I have ever met with in life."

Mrs. Mill died in 1858 of pulmonary congestion, after only a few days' illness, at Avignon, France. She had been his wife for seven happy years; and, to the end of his own life, Mill never recovered from the shock of her death. The depth of his sorrow is indicated in his autobiography in these words: "Since then, I have sought for such alleviation as my state admitted of by the mode of life which most enabled me to feel her still near me. I bought a cottage as close as possible to the place where she is buried; and there her daughter—my fellow-sufferer, and now my chief comfort—and I live constantly during a great portion of the year. My objects in life are solely those which were hers. My pursuits and occupations those in which she shared or sympathized, and which are indissolubly associated with her. Her memory is to me a religion, and her approbation the standard by which, summing up as it does all worthiness, I endeavor to regulate my life."

This grief was so excessive as to become morbid. The house in which he lived adjoined the cemetery where she was buried. He bought every article of furniture, even to the carpet, belonging to the room in which she died, and with them furnished his own private room. He made himself a voluntary exile from his English home and friends, in order to be near her dear dust. Every day, he visited her grave, spending hours in thought, seated on a bench beside the sacred spot. The flowers with which he testified his undying love were renewed every day; and the marble slab which commemorates her virtues declares also, in glowing words, his regard and love for this woman whose rare good fortune it was to be exceptionally beloved by a genius so great as Mill. For fifteen years, he remained thus devoted to her memory, when "the grave was opened again, and husband and wife slept together." Through this love of Mill for his wife, all women were the ultimate gainers; for he ascribes to her influence that interest in the whole sex which made him for years the indomitable and courageous champion of women's rights, and directed his mind into those channels of thought which caused him to embody in his simple, direct style one of the clearest statements of the injustice done to women that has ever yet been given. But he says, "That perception of the vast practical bearings of women's disabilities, which found expression in the book on the *Subjection of Women*, was acquired mainly through her teachings."

He was the most chivalrous knight that the women of this generation have known. Wherever the sex needed a friend or champion for their cause, he stood ready to help. As one instance of this ever-ready chivalry, I quote from an article by George Jacob Holyoake, entitled "John Stuart Mill as Some of the Working Classes knew him": "The first time he appeared at a public meeting and made a speech was at the Whittington Club, before a large tea gathering of co-operators with their wives and families. I was asked to urge him to speak, and I was as glad as surprised when he consented. Had it not been for the evidence of so many women taking interest in co-operative economy, he, I suspect, had not spoken there." In another place, Mr. Holyoake, in speaking of a monument contemplated to be raised to the memory of Mr. Mill, after his death, remarks: "If he should return to earth, I do not think Mr. Mill would ever go to see his own statue. But, if any one shall extend mental and sociological science, he would be sure to read their essays; and, if women wrote any of them, he would, if necessary, apply for further leave of absence in order to read theirs."

That gentleness of manner united with firmness of principle which characterized Mill must have been the attraction which most strongly invited Carlyle's friendship and the bond which cemented it for so long. It is refreshing, in reading Carlyle's wholesale diatribes against nearly everybody and everything, to come to any mention of Mill, who seems to have exerted a most soothing effect upon the rancorous philosopher. A few quotations from Carlyle's letters will show the estimation in which he held Mill. "Tuesday night," he writes to Mrs. Carlyle: "John Mill came in and sat talking with me till near eleven,—a fine clear enthusiast, who will one day come to something. . . . You will like Mill." "Of male favorites," he writes to his brother John, "John Mill stands at the top." And, again, "Mill's letters are too speculative; but I reckon him an excellent person, and his love to me is great." "Very kind letter from Mill, whose zealous approbation and appropriation of 'Johnson' gratifies me, I doubt, far more than it should. Unspeakable is the importance of man to man." "When you return to London, you must see Mill. He is growing quite a believer, . . . yet with all his old utilitarian logic quite alive in him; a remarkable sort of a man, faithful, one of the faithfulest (yet with so much calmness) in these parts."

Mill's indisposition to hurt the feelings of any one in controversy seems to have led his religious friends sometimes to imagine that he acquiesced in their views; for Miss Fox records in her journal that "Dr. Calvert, in speaking of the great humility compatible with high metaphysical research, spoke of John Stuart Mill standing on one side, and himself on the other, of his brother's [Henry Mill, who died of consumption at the age of nineteen] death-bed. Dr. Calvert remarked, 'This sort of scene puts an end to Reason, and Faith begins.' The other emphatically answered, 'Yes.' The conversation which followed, displaying much humility and deep feeling, and as coming from the first metaphysician of the age, was most edifying."

In 1834, Carlyle writes to his mother: "By far the

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sensiblest man I see is Mill, who seems almost fonder of me than ever. The class he belongs to has the farther merit of being genuine and honest as far as they go." And to Dr. John Carlyle, "Mill is on the whole our best figure, yet all too narrow in shape, though of wide susceptibilities, and very fond of us. He hunts me out old books, does all he can for me." At a later date, he writes: "Mill and one or two of his set are on the whole the reasonablest people we have. However, we see them but seldom, being so far off; and Mill himself, who would be far the best of them all, is greatly occupied of late times with a set of quite opposite characters, . . . Fox, the socinian, and a flight of really wretched-looking 'friends of the species,' who struggle not in favor of duty being done, but against duty of any sort being *required*. . . . Mill is far above all that: . . . he is one of the best people I ever saw." Thus, throughout his correspondence, Carlyle speaks his lovingest word of the friend who perhaps more materially differed from him in opinion than any other of his intimates. Charles Buller, an esteemed friend and former pupil of Carlyle, who understood and admired both men, though he held opinions more in sympathy with those of Mill than with those of Carlyle, writes to the latter thus: "Conceive how great was my pleasure on learning that you had called on,—that you had come for the purpose of making acquaintance with John Mill, and that you had met him to your mutual delight. I knew well that to make you esteem one another nothing was wanting but that you should understand each other. But I did not do sufficient justice to the catholicism of both of you to feel quite confident that this would be the certain effect of your meeting. . . . In names and professed doctrines, you and John Mill differ as widely as the poles; but you may well meet on that point where all clear spirits find each other,—the love of truth,—which all must attain in their road to truth. To you, without any fear, I point out John Mill as a true utilitarian, and as one who does honor to his creed and to his fellow-believers, because it is a creed that in him is without sectarian narrowness or unkindness, because it has not impaired his philosophy or his relish for the beautiful, or repressed any one of the good, honest feelings which God gave all men before Bentham made them utilitarians."

The limits of this paper forbid the admission into it of many of the always friendly and often admiring allusions to Mr. Mill contained in the *Reminiscences of Carlyle* and *Memoirs of Caroline Fox*. Enough, however, has been given to show the truly social and friendly character of Mill. As a thinker and writer, he was strong, clear, logical; as a reformer, he was earnest, courageous, consistent; as a scholar, he was learned, exact, reliable; as a friend, he was loyal, trustful, helpful; as a son and brother, he was loving, beloved, and admired; as a lover and husband, he was devoted, constant, chivalrous, and almost romantic in the worshipfulness of his attachment; as a man, he was modest, truthful, philanthropic. In every divergent phase of social relation in which he is revealed to us, his character shines with added lustre; and we feel indebted to those who, in taking notes of their private intercourse with him, gave us the opportunity to know John Stuart Mill as we otherwise never should have known him through his published philosophic works or even through his modest, serious, self-analytic autobiography.

For *The Index*.

A HUNDRED DAYS ABROAD.

BY GEORGE JACOB HOLYOAKE.

CHAPTER VII.

Visit to Carlyle's Sister.—Co-operative Lectures in Toronto.—Interviews with the Canadian Government.

Among the attractions of Hamilton, not the least was the fact that it was the residence of Mrs. Hanning, Thomas Carlyle's sister, whose name occurs in recent books relating to the Chelsea sage as Janet Carlyle. Mrs. Hanning soon after her marriage, which took place when she resided near Manchester, went to Canada with her husband, and has resided in Hamilton many years. Her residence is what in England we should call a pleasant, detached villa. Quite a country garden surrounds it, from which she gathered a bright bunch of flowers for my daughter, when we visited her,—an act of pleasant, familiar country life at home, which made us forget that Niagara was hard by. A full-length sketch of her illustrious brother, in which he appears reclining against a wall in a careless manner, with hat in hand, hangs on the wall in the parlor. It appears to be a sketch of Count d'Orsay's. Carlyle was quite a young man then. Mrs. Hanning has a bookcase filled with the costliest editions of her brother's works, which he had sent her from time to time. All his volumes on Cromwell and Frederick the Great are there, and his last book on John Knox. They all bear affectionate inscriptions, written by himself. One book which interested me was one given by Mrs. Carlyle to Mrs. Hanning. It was when she was living near Manchester. It bears the inscription: "To Janet Carlyle, with Jane Welsh Carlyle's affectionate regards. Comely Bank, January 10, 1827." It was not long after her own marriage to Carlyle, and apparently she had not anything more costly to send as a memorial of her having entered the family. The book was one of her earlier school books, being a volume of examples in eloquence and composition of the last century, —a book which happily had not influenced her own style, which was natural, bright, and elastic beyond anything I observed in the book, which bore an earlier inscription than the one I have quoted,—namely, "Jean Welsh, 1806," written with attempts at ornament, and the letters dotted round as a child writes its name for the first time. The book was undoubtedly sent as a memento of regard, and might have been intrinsically interesting to Miss Janet, and no doubt was in some senses, since she has preserved it to this day.

Viewed in some aspects, it must be owned that Carlyle was the greatest ruffian in literature since the days of Dr. Johnson; but, like Dr. Johnson, he had the great redeeming virtue of honesty and heroic love of truth. But by idolizing power, without defining or limiting its uses, he has taught modern revolutionists a ferocity unknown heretofore. Nevertheless, no man has inculcated self-help and self-trust as he has; and his noble sense of justice was shown in the letters of his wife, which, at his desire, Mr. Froude has published, although the impressions they would make Carlyle knew would be against himself.

On remarking to Mr. Froude that to publish her letters was an act of justice to her memory, "Yes," answered the great historian; "but who thinks of doing justice to his wife"? The nature of the sisterly fidelity of Mrs. Hanning toward her brother's friend, Mr. Froude, the reader may see in the paper contributed by me to the *Nineteenth Century* for August. The object of these papers being to relate matters not elsewhere recorded, I say no more on this subject. No one who reflects can help admiring Carlyle, even while he blames him, since the things against him were published by his own order to vindicate his wife, whom, absorbed in his own ideas, he had neglected while she lived. The singular thing is that Mr. Froude—who published these works in obedience to Carlyle's wish, who implored him as his friend to do it—has been censured and, indeed, abused, as though he had been the author of the letters. It has really been very noble of Mr. Froude to incur all this censure himself, through fidelity to his friend; and it has seemed to me an act of justice to record that Carlyle's sister had honor in her heart for Mr. Froude.

As protection in America and Canada has considerable influence on co-operative success, it will be referred to here but briefly, as it is elsewhere spoken of in the article in the *Nineteenth Century*, already mentioned. People very prosperous are not likely to enter upon the slow, prudent, patient, but sure methods of co-operation. America and Canada being prosperous now, and so many avenues of enterprise being open to the people, co-operation will not be carried through from the inspiration of need, as it has been in England, but from the conviction that it saves trouble, takes adulteration by the throat, and makes equity profitable. Two effects of protection naturally make great impression upon people,—it appears to increase manufacturing enterprise and the public revenue. As, however, manufactures are supported by the people, who pay a higher price for them, and since the customs' duties are also paid by the people, who consume the articles imported, the protected people put their hands in their pockets to pay for their own "good times," which led Mr. Goldwin Smith to say one of those unrivalled phrases which abound in the *Bystander*, that governments imposing protection are under the impression that the people can be taxed into prosperity. George Eliot tells us that, in England, "a glorious war time was felt to be a peculiar favor of Providence toward the landed interest." In America and Canada, protection is the peculiar favor of Providence toward manufacturers. Besides, it has the moral effect of preventing working people becoming too rich, and thereby corrupted with the "filthy lucre" of this world. With a considerateness to the people not often shown by "their betters" elsewhere, manufacturers and dealers in these two countries take upon themselves the melancholy risk of being too well off.

An advertisement appeared in the Hamilton paper, saying that, "by invitation of a number of eitizens," I should deliver a lecture on "Parliamentary Oratory in England." Mr. B. E. Charlton, of that city, presided. Mr. F. Mackelcan, Q.C., and Mr. G. Tuckett spoke afterward. This was my first address in Canada. Of course, my object was not to illustrate oratory itself, but to explain, for the entertainment of those curious in the matter, the characteristics of the great parliamentary speakers during the last forty years, and the rhetorical principles by which their great fame was attained.

At Toronto, we had the pleasure of being the guest of Prof. Goldwin Smith, at the Grange, the most English manorial house I had seen in that country or America,—quaint, strong, and capacious, with endless dark-panelled rooms, bright with paintings and other signs of historic opulence. It was built, I understood, by an ancestor of Mrs. Smith, who held some high legal appointment in his day, which escapes my memory now. By request of the Co-operative Society of Toronto, made to me by Mr. Piddington, —at whose house I met many advocates of mark in the city who take part in affairs of progress,—I delivered my first lecture on co-operation in Canada, in the Albert Hall. Mr. Goldwin Smith presided, and opened the proceedings in a speech of that freshness, grace, and unfaltering precision, in which, to my mind, he excels Lord Coleridge. At the Oxford Congress, Mr. Goldwin Smith made a short speech, which will enable any one who heard it to recall his manner. The pleasant associations of that evening will long linger in my memory.

Before we left Toronto, Mr. Smith drove us through the principal parts of the city, showed us the glories of the university, and was at the trouble to go to the top with us, and from that distinguished eminence show us the far-extending glories of Toronto. To accompany us over a great building, over which he must have been so often, was more than civility.

We next proceeded to Ottawa, where I had the honor of interviews with the Premier, Sir John Macdonald, the Hon. J. H. Pope, the Minister of Agriculture, and Mr. John Lowe, the distinguished secretary of that department. Though the labor of preparing the Guide Book would fall upon him, he accorded it his indispensable approval. The Premier invited me to dinner at the Rideau Club, at which all the chief ministers of State were present. The only other Englishman present, besides myself, was the Hon. Mr. Bethel, of our own House of Lords. Another night, I and my daughter dined with the Minister of Agriculture, when several ministers were also present, and Mr. Bompas, Q.C., of England. Afterward, my daughter had the honor of accepting an invitation to luncheon with Lady Macdonald. Of course, these countless civilities are gratifying to me to record; but that would not be a sufficient reason to relate them. The better reason is that they show the friendliness of the Canadian government to the interest of the emigrant, whom they believe me to represent. In this way, pleasant facilities were afforded me of discussing with official personages the object and character of the guide-book which a European settler would welcome. Early in this year, such a book was issued, which, being compiled from materials collected by the government, written by its authority, and published over its name, the public can trust. At the time of its appearance, I described in the *Times* newspaper the interest and extent of information which Mr. John Lowe has infused into the work. Any secretary of a co-operative store or member of any society who would like to see this guide-book, and who sends me a post-card to that effect, I could, I believe, cause a copy to reach him free of expense.

I left Ottawa all too soon. In an uncalculating hour, I had accepted an invitation to speak in Mon-

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treal, and telegraphed for further latitude of time, but was informed that personal invitations had been sent to more than three hundred citizens, including professional and public persons, which invitations could not be recalled. Having, as I trusted, some repute for keeping faith in my own country, I did not want it to be thought that my word was not to be relied upon abroad. Glad as I was with the prospect of visiting Montreal, I left Ottawa with reluctance and regret not yet extinguished in my mind.

CORRESPONDENCE.

MR. MOZOOMDAR.

Editors of The Index:—

The visit of Mr. Mozoomdar, of Calcutta, to our country, and his reception by the Christian churches, is a most interesting and important event, showing the progress in Free Religious ideas, and the larger feeling, not of tolerance only, but of cordial sympathy and respect for other forms of religion than that in which we were born and reared. I think the whole battle for Free Religion is gained by the admission that, outside of any special faith, human nature may attain to the great religious truths which are important for human progress and welfare.

I had the pleasure of hearing the Hindu preacher for the first time in Hartford,—the stronghold of Orthodoxy,—in the Rev. Mr. Twitchell's church. The pastor arranged the services, both of hymn and Bible-reading, to express a graceful welcome to the stranger, introduced him in a few simple words, and evidently listened to him with great interest and sympathy. Mr. Mozoomdar's address was admirable in its condensed thought as well as in its eloquence and pathos. His tribute to the character and personality of Jesus as the highest personification of the divine in humanity was more rich and glowing than I have ever heard from Christian lips, but I think it was slightly misinterpreted by the report in the *Courant* as a recognition of the special divinity of Jesus. It is reported that this liberal Brahmin is about to publish a book. I trust he will give us a full history of the important movement which he represents, so that we can fully understand its relation to the religion of India as well as to other forms of faith, and also its practical bearing on social customs and conditions.

Is the Religion of the Future to come to us from the East, as those of the past have done? I have no faith that a new sect can be formed at once, which will not become narrowed and corrupted as others have done. As Mr. Mozoomdar well said, the forms of religion will always depend upon the condition of the people who receive it; but every such movement toward larger and purer views will bring emancipation to many individual minds, though only a higher state of enlightened civilization will be able to embody them in churches or institutions. E. D. C.

CRITICISM.

Editors of The Index:—

I have just received two sample copies of your paper. I suppose it was your desire that I would examine the paper. I have tried to do so, and hope you will pardon the following free and open expression of my opinion regarding it.

In looking over the pages, I have been both pleased and pained,—pleased at the general appearance of the paper, pleased at the array of important subjects discussed, pleased especially at its exalted aim as indicated in those three beautiful words that stand at the head of the *title-page*, but pained to find in its pages the indiscriminate admixture of fact and fancy, of truth and error, especially of misrepresentation by which you hope to attain that object. This remark applies chiefly to the treatment which Christianity receives at the hands of your publication.

For example, in reading the articles, I am struck with this thought,—Christianity is held responsible for all the horrid crimes that have ever been perpetrated in that name. Let me illustrate. In the number for July 12, 1883, p. 16, after an elaborate array of historical *facts* which no man denies, I find this language: "Christianity has turned whole nations of freedom-loving men into slaves and flunkeys." Now, I am heart and hand with the author of that article in execrating Jesuitism and every other such ism with all their "Satanic incarnations"; but to represent, or rather *misrepresent*, that these are the outgrowth of the teaching and practice of Jesus Christ, I affirm is an outrage upon divinity and humanity, as well as upon common sense, reason, and history. The author of that article would have displayed an infinitely higher degree of good judgment, had he ransacked the United States for all the counterfeit money that has ever been sent afloat among the people, and then, because of the quantity and baseness of that coin, denounced our whole monetary system as a fraud and a failure. Were it not for overtaxing your patience and valuable space, I might refer to the number of "slaves and flunkeys" which *genuine* Christianity has liberated in our own and other lands during the last forty years.

Again, I am struck with the profound ignorance, manifested in some of the articles, of the principle of Bible interpretation. Suppose a chest is placed before you which *is said* to contain gold: you have no right to ridicule the idea *until* you obtain and employ the key which will unlock the chest.

A partial quotation of truth may be equivalent to a misquotation or a misrepresentation of that truth. Let me illustrate by referring to the article on "The Bible and Woman" in *The Index* for July 5, 1883. The quotations there are correct, but they are not *fundamentals* on that subject. Let me give the fundamental principle of the Bible relation between man and woman in a golden chain of quotations:—

Gen. ii., 24: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."

Mark x., 7. Christ says: "For this cause shall a man leave his father and mother, and cleave to his wife; and they two shall be one flesh."

Now, what does the expression "one flesh" mean? Let the apostle Paul explain:—

Eph. v., 28: "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh."

Such a love will annihilate every element of discord or inequality.

Now let the author of the article referred to take this fundamental principle and with it compare the Levitical law to which he refers and the quotation from the apostle Paul, or, as he might wish, the Pauline rule, together with all the circumstances of those times, and he will in all probability never again assert such a bald contradiction both of a Bible principle and of *historical fact*. I mean by historical fact the position which woman actually occupies to-day in the *Christian homes* of every Christian land.

Now, Messrs. Editors, I am a man who hails with joy the light of truth from every legitimate source; but I despise the principle that leads a man to shut his eyes against the light, and then positively and confidently affirm that the sun does not shine.

Whetever we may believe, let us not misrepresent the truth.

I am, most sincerely, yours for truth.

JOHN M. WYLIE.

ELIZABETH, PA.

ONE ARGUMENT FOR CREMATION.

Editors of The Index:—

No human love, veneration, or respect can by any possibility withstand the fearful mental shock of seeing the object on which such sentiment is centred after death in the natural processes of slow decomposition. Once seen, it cannot be forgotten. For this simple reason alone, I urge on thinking readers of *The Index* to forward the cause of cremation in place of burial as far as possible hereabouts.

No existing religious or civil custom need be altered to adopt this method of disposal of our dead; for the undertaker could be intrusted to remove the corpse in its coffin from the house or church to the furnace, and thence, in due time, the ashes to the grave. No one now interested in a given death could be thus shocked or interfered with, while the happy assurance would be had by the friends of the dead person that thus dust had gone to dust at once without anything of horrors to mar the restful remembrance.

The many potent arguments in favor of this disposal rather than any other of the dead bearing on health, private and public, are purposely not used here, as much more of opposition from sentimental grounds has to be met with than from any other, it seems. JOHN DIXWELL, M.D.

BOSTON, MASS., Oct. 6, 1883.

DIFFERENCES IN THE NATIONAL LIBERAL LEAGUE.—The National Congress of Liberals has failed, thus far, to attract that public attention which was expected; and the attendance of delegates is much less than was promised. The facts which lead to this state of things are these. Aside from the real honesty of purpose which inspires many of those connected with the movement, these people have differed as widely in certain points as they differ in the main from the adherents of the Christian Church, against which they make common war. In the first place, they have been divided into two pronounced factions on social questions and matters connected with the institution of the family. In this special field of controversy, however, those who hold to "old-fashioned" ideas—like Col. Ingersoll and Prof. Spencer of this city—have been forced to retire, and those who believe in "social freedom" remain in possession of the field. Again, the movement finds among its so-called followers two factions widely differing in political theories. The one faction holds to the most ultra-communistic idea of a paternal government; and the other seeks to limit the province of the general government to the smallest possible functions, and to vest the great proportion of power in the individual. And a third ground of wide difference is connected with the question of Spiritualism. One party in the movement holds to the doctrine of communication with the spirits of the departed; and the other contends for the materialistic school, holding that there is no conscious hereafter. This latter distinction is very marked among the local Liberals here, and has led to a lack of success in the efforts to bring about harmonious action. The actual machinery of the local league is in the hands of the anti-Spiritists. But the local league exists only on paper, and the Spiritists have held public meetings almost continuously for a long time without any charter from the National League. Again, Prof. Spencer, though ostracised by the National League because of efforts in behalf of what he claimed to be decency, is a power in matters; and, just before the meeting of the present congress, he secured the adoption of a resolution at a mass meeting of Liberals, disavowing all responsibility for any action which the national body might take. In the midst of all these circumstances, the National Congress has convened. One of the chief features of interest in the program of to-day's proceedings was further discussion of the platform suggested for the proposed Independent political party. The number of delegates in attendance has increased somewhat since the opening. The planks of the platform were discussed and finally adopted. At the same time, the congress was not prepared to take open ground in favor of the formation of a separate Independent party, but recommends that action be taken by individual leagues whose hope is entertained of electing candidates to office.—*Milwaukee despatch to Chicago Tribune*, September 22.

HELL IN THE HOLLOW OF THE EARTH.—Materialists are apt to deride hell, because they fear it on account of its intangible, spiritual nature. It is a dream of enthusiasts, say they. It has nowhere a possible existence in the universe. Let them listen to what geologists have to tell us. Geologists say that the earth is like an egg. The thin shell represents the ground or crust on which we walk; while, inside, the contents of the egg represent a mass of burning, fiery, molten matter, ever rolling and seething in the depths, and occasionally bursting up through the mountainous cones and undulations erected by it into steaming, all-destroying volcanoes of lava and brimstone. The recent horror of Ischia is an instance. Sometimes, these red-hot floods of ashes destroy thousands, overrunning towns and villages by the score. What if hell be here? There is room a plenty in the hollow of the rotten earth for all the wretch-shams of men who ever trod upon the surface. And there, perhaps, in undreamed-of torments, the spirits of the lost languish now, awaiting that day when a lower hell and more agonizing pain shall swallow them, body and soul. But, oh, what a thought, to think that, while we lie in some sweet covert or bower of summer verdure, and look out over the waving green of the pastoral fields, the white and yellow cottages of the husbandmen hid in vines and leaves, the singing brook below with the white pebbles in it, the azure of the sky overhead, the sun playing hide-and seek behind huge billows of fleecy clouds, all the while, beneath us, separated only by a thin crust of earth, the dwelling of the damned, the home of impurity and curses,

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the wretch-abode of everlasting despair and fire and the worm that dieth not! What a thought, what a thought!—*Hugh P. McElrone, in the Catholic Review.*

BOOK NOTICES.

THE AMERICAN GIRL'S HOME BOOK OF WORK AND PLAY. By Helen Campbell. New York: G. P. Putnam's Sons. 1883. Price $2.00.

This beautifully bound and profusely illustrated book of four hundred and ten pages of clear type is just the present to make glad the hearts of thousands of girls during the coming holiday season. And no one present could combine more of the useful with the beautiful than this which contains so many guides to home amusement and instruction for girls from eight to eighteen years of age. In addition to the many parlor and out-of-door games described, instruction is given in such occupations as wood carpentering, wax-flower making, leather work, silk culture, strawberry culture, bee-raising, fruit-canning, poultry-raising, and many similar ways of earning a living. From the department of games, we quote a sentence as evincing how the Darwinian theory is now an accepted part of all literature and science. "As you grow older, you will often hear two sentences used by everybody, some knowing just what they mean, and many not at all. But they are used all the same, and are 'the law of natural selection' and 'the survival of the fittest,' applying just as much to plays as to people, and meaning for us that boys and girls, almost from the beginning of the world, have had sense enough to make plays that were pleasant and suitable for the place they were to be played in, and that, where there were too many, they were weeded out, and only those lived that were good and pleasant everywhere."

DIE LITERAER-UND KULTUR-GESCHICHTLICHE ENTSTEHUNG DES URCHRISTENTHUMS. Ein Vortrag von E. Schäger, Dr. Phil. Berlin. 1883. 31 pp.

This pamphlet on the literary history of the origin of Christianity is an interesting specimen of scholarly and reverent rationalism, and is especially remarkable for the impressive account given of Bruno Bauer's discovery that those cases of similar phrases in the New Testament and in the writings of Seneca, from which Roman Catholics have tried to make this brilliant free thinker appear to be a convert to the apostles, really prove that the Gospels and some of the Epistles were written by Christians of the second or third generation, who had learned liberal and philanthropic ideas from Seneca and other Stoics.

HEALTH NOTES FOR STUDENTS. By Burt G. Wilder, Professor of Physiology in Cornell University. New York: G. P. Putnam's Sons. Price 20 cents.

This is a compact treatise of hygienic methods, which "form the basis," according to the author's preface, "of four of the six lectures on hygiene which are attended by nearly all the students of Cornell University." The subjects treated are "Food and Drink," "Choice of Rooms," "Drainage," "Ventilation and Heating," "Clothing," "Bathing," "Sleep," "Exercise," "Methods of Study," "Stimulants and Narcotics," and "Hygiene and Morality."

A NOTABLE feature of the *Continent* of late has been its Reference Calendar, in which, at short intervals, the more important current events are recorded, and, in connection with each, an admirable summary of books and standard reviews covering the topics. This weekly magazine is combining with much skill the most excellent features of a weekly and of a magazine; and it is gratifying, but not at all surprising, to hear that the new idea so thoroughly well carried out is meeting with remarkable success.

PERSONAL ITEMS.

DAVID DUDLEY FIELD will soon celebrate his eightieth birthday.

MR. GLADSTONE has translated Cowper's hymn, "Hark! my soul," into the Italian.

B. F. UNDERWOOD will lecture at Montreal, under the auspices of the Pioneer Free Thought Club, November 4, 5, and 6.

THE efforts of Judge Hoadly's opponents in Ohio to make political capital out of his connection with the Free Religious Association did not prevent the people of that State electing him governor.

A CABLEGRAM has been received, announcing the death of Prof. William Denton, who for the past two years had been engaged in scientific explorations in Australia, New Zealand, and China. He is supposed to have been in Java at the time of the earthquake, and to have been one of its victims.

IN 1879, the University at Oxford conferred upon Turgeneff the honorary degree of doctor of civil law. The whole town was searched in vain for a university cap large enough for him. He had finally to content himself with his every-day black silk "stovepipe." The sight of such a hat over the Doctor's flaring red gown had never before been seen at Oxford.

DR. OLIVER WENDELL HOLMES recently said to a friend: "I have written much that I would willingly let die. The public have treated me beyond my deserts. It would be better if I should be found out in my lifetime. A Life of Emerson engages my whole attention at present, and whatever light reminiscent effort I am capable of in intervals of time must be put forth for the *Atlantic*. I receive every day requests to write for this or that publication, but I must decline them all."

THE *Radical Review* refers to our lamented friend, Mr. Charles H. Codman, as "a Boston gentleman who was a boy at Brook Farm, and whose face would always flush with joy at the mention of it. And, contrary to the usual order, the experiences of his youth were the dreams of his manhood. It was his dearest wish and hope to see another co-operative community. We are forced to speak in the past tense, since the last number of *The Index* brings to us the painful news of his death. It was Charles H. Codman. He was one of the directors of the Free Religious Association."

THE Martin Luther Society of New York expected to have ready for the Luther celebration in November a statue of the reformer, which would subsequently be set up at Washington. It is now announced that it will not be ready until February 1. The statue, which will stand thirty feet high, will represent Luther in a standing position with clerical robes, and the right hand resting on an open Bible. It will cost twenty thousand dollars, all raised by voluntary subscriptions throughout the United States. The work is intrusted to a German foundry, which has also in hand a statue of Luther and Melanchthon to be unveiled at Dresden in November.

THE pretensions of the late Dr. J. R. Newton as a miracle worker are considered by the Rev. Dr. J. M. Buckley, editor of the *Christian Advocate*, whose conclusion is that Newton was inclined to believe in himself. He convinced many thousands that they were instantly cured at his touch of command, and for eighteen years was crowded by patients wherever he went. Dr. Buckley was acquainted with him, and says that he was, as a healer, superior to any other contemporaneous operator in that line. He accomplished his wonders by the faith of the people and the concentration of their minds upon his processes with the expectation of being cured. His positiveness of manner had a controlling influence.

A GERMAN journalist gives an interesting account of the surroundings amid which M. Renan delivers his lectures at the Collége de France. The lecture-room is one of the smallest in the college, about thirty feet long and half as wide. Its principal furniture consists of a long table laden with old Bibles, an enormous blackboard, and a faded map. Its sole ornaments are two busts, one of Aristotle, the other of Quintilian. The audience is surprisingly small, consisting mainly of elderly scholars, with here and there a clergyman, a rabbi, or an occasional visitor. Renan appears punctually at the stroke of the clock. He begins his lectures in a quiet, almost indifferent sort of way, but soon warms up, and never fails to charm his hearers.

PHOTOGRAPHS.

Cabinet Photographs of the following named persons are for sale at THE INDEX office, and will be sent by mail upon receipt of price:—

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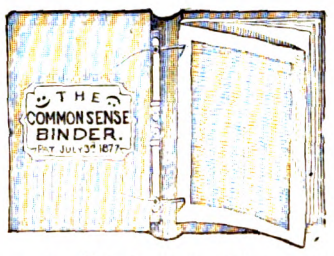
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CURRENT TOPICS.

A BILL granting women the right of suffrage passed the House of the Washington Territory Legislature on the 17th by a vote of 14 to 7.

AT an election for members of the Common Council, held in Berlin on the 18th, the anti-Semite ticket was defeated, the liberals obtaining a large majority.

A HANDBILL announcing a children's temperance entertainment given recently in Lawrence, Kan., contained the following: "The baby used on this occasion is furnished from one of the first families in town."

THE carriages of the fast train which is to run from Paris to St. Petersburg will be supplied with adjustable wheels, which will enable them to travel on various gauges. The speed of the trains will be one not hitherto attempted on the continent,—fifty-six miles (without stoppage) an hour. It is said that the trains are on the American pattern, including kitchen, dining saloon, reading and drawing rooms, and other comfortable arrangements essential to modern travelling.

THE civil rights law—which has, in its operation, justified neither the expectation of its supporters nor the predictions of its opponents, and which has just been declared unconstitutional by the Supreme Court of the United States—passed the House in 1875 by a vote of 148 to 113, and the Senate by 38 to 26. Butler, of the House, and Carpenter (who predicted that the Supreme Court would decide it unconstitutional), Ferry, and Schurz, of the Senate, were among the negative voters. Edmunds was the strongest advocate of its constitutionality.

THE English treasurer of the Tara Trust Fund, Mr. John Unwin, became bankrupt recently; and the fund, amounting to over one thousand dollars, was thus lost to the subscribers, members of the Anglo-Israel Society. As this sum had been raised for the purpose of excavating the Tara Mount in Ireland, in order to recover the deeds that were given to the prophet Jeremiah when he purchased the land of Palestine, and with its loss perishes the hope of recovering those deeds, our readers, we hope, will duly sympathize with the defrauded subscribers.

LIEUT. SIMPSON of the Third Cavalry was recently tried and sentenced to dismissal from the army for "conduct unbecoming a gentleman and an officer." The specification was that he had married a woman who had been his mistress. The judge-advocate-general refused to affirm the sentence, evidently not agreeing with the officers who constituted the commission, that a fellow-officer whose conduct before marriage, although illegal, passed uncondemned, should be punished for deciding to live no longer in violation of law, but to exchange his illegal condition for the lawful state of matrimony.

A POOR creature, a colored woman, was hanged at Calhoun, Ga., last week, in the presence of from thirty-five hundred to four thousand people. After a prayer by a minister, and the singing of "Jesus, lover of my soul," the prisoner made a speech in which she said: "I have heard they have said hanging is too good for me: that I ought to be burned. I hope they will repent like me and meet me in heaven, for there is no forgiveness here. Every tub must stand on its own bottom here, but up there I will get justice. . . . I hope you will all raise your children so as to meet me in heaven, and never stand on the gallows."

ACTING PRESIDENT FRIEZER of the Michigan State University, in his annual report to the regents of that institution, says: "The State of Michigan is a Christian State, and her institutions are founded and governed upon Christian principles. Christianity, therefore, is not merely tolerated in the university, not merely not proscribed, but is unhesitatingly honored and cherished. Our dependence upon God is acknowledged in the invocation of his blessing on the meetings of the regents, and in the public exercises of prayers in the chapel throughout the year." Michigan is a State in which vigorous agitation of State secularization is evidently much needed.

THE United States government, it seems, does not consider itself amenable to the rules of the Society for the Prevention of Cruelty to Animals; for, recently, an officer of the society, having been notified that many of the oxen used in the navy yard were, by reason of age, unfit for work, called at the yard, and, seeing two emaciated oxen hard at work, ordered their driver to unharness them. The team was stopped, but the driver insisted that he was obeying the orders of his boss. The boss was seen, but he sent the officer to the head of the department: from there, he was sent to the commandant. He was everywhere told that he had no jurisdiction, and that he had no right to interfere with the national government, and at last left to get further instructions from the society's officers.

THE Adventists of this country will have to look out for their laurels. It is now some time since a real "end of the world" boom has been organized and led by this sect, to whom such boom strictly belongs. But, despite the apathy of our Adventist friends, the world is "coming to an end" all the same; but it is the Moslems of the East who are the prophets of the new revelation concerning the end of our little world. "Tradition declares that in the present month, during the Ramadan fast, the sun shall rise in the west, the day of mercy and forgiveness shall cease, and that of judgment and retribution begin. Thus, a proclamation has been issued from Mecca, warning all true believers to prepare for the coming day, which, the *Times* of India tells us, has been widely circulated, and has created a great impression. A fanatical pilgrim to the prophet's tomb at Medina, Muhammed Saleb, declares that Mohammed appeared to him in a dream last March, and warned him of the approaching end. There are twenty-five signs to be fulfilled before the great day; and some of these the Mohammedans already recognize, the closing signs being the coming of Iman Mahdi, the director, with his troops, bearing black ensigns, and a mighty wind which shall bear away the souls of all who have but a grain of faith in their hearts. After the Mahdi's reign, the trumpet shall sound two blasts, the dead shall rise, and the judgment begin."

AT Foxon, about four miles from New Haven, a score of persons were arrested on a recent Sunday for "violating the Sabbath." The warrant for their arrest was based on a law enacted in 1702. According to accounts published in the papers, just on the borders of Foxon, standing by the roadside, are a number of walnut trees, under and around which the ground is thickly covered with fallen nuts. Persons riding by stopped, and gathered up a handful of these nuts. Twenty, six of them women, were arrested by a couple of farmers acting under authority from a constable and a grand juror, and kept in an open barnyard, in a drizzling rain till evening, when Justice Tuttle of East Haven opened his court-room and the prisoners were marched in before him. He demanded a $25 bond from each. Those who could not give it were locked up all night. The next morning, the same justice imposed a fine of $3 and $2.94 costs on each offender. The only evidence required was the testimony of the deputy constables that they detected the parties riding along the public highway on the Sabbath. None of the prisoners could claim that their riding that day was "an act of necessity or mercy." In no instance did the officials attempt to halt a carriage that passed without stopping. It is stated that some of the persons arrested are ill from the effects of long exposure in the rain. "Religion" is not likely to gain converts by legal injustice like this. This old "blue law" of 1702 should be repealed; but, until repealed, it should be, as it generally is, disregarded, and the meanness of those who take advantage of it to persecute people should receive the severest condemnation. There is no State in which there is greater need of united and organized effort for State secularization than the State of Connecticut.

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"CHRISTIAN HONESTY" IN GIRARD COLLEGE.

In a recent issue, the New York *Independent*, among its editorial notes, had this significant paragraph: "We have our opinion of the Christian honesty of getting around the prohibition of the founder of Girard College, as to Christian ministers entering it, which is reported. It is said they have a chapel in the institution and get young, *unordained* theological students and others to do the regular preaching."

It were to be wished that the *Independent* had followed up the report in question, and spoken out its "opinion." It is quite time that the trickery which is going on in Girard College, in order to get around the intention of the founder with regard to the religious indoctrination of the pupils, should be fully exposed and called by its right name. And it is quite time that organs of the evangelical denominations, to which the managers of the college appear to belong, should speak out in clear condemnation of those managers' doings, and not cease to speak until they are brought to their moral senses. Opinions from such quarters will have a chance to be heard. The opinion of *The Index* will be regarded as only the voice of an enemy. Yet we are in a position to assure the Girard trustees and managers that their action in this matter is doing more to make sceptics toward the Christian religion than would a hundred colleges conducted in the way in which Stephen Girard meant this should be. We can assure them that there are thousands of fair-minded men and women in this country who are watching their management, and, if it be not changed, are ready to say, "If this be the outcome of your Christian faith and zeal, the less we have of such faith and zeal the better." These men and women are not scoffers: they are not even such as you are wont to call infidels and atheists. They are honest, earnest, intelligent inquirers and believers. They have not as yet discarded the Christian name and doctrine. They would treat with respect your intellectual convictions so long as sincerely held and honestly maintained. But, when they see your efforts to maintain and propagate them by subterfuge and trick and stratagem, to the end of cheating Stephen Girard's intention out of its fulfilment, they are likely to turn their backs upon convictions that can incite to or even tolerate such practices.

Whether the particular report to which the *Independent* alludes, that "*unordained* theological students" regularly preach in the college, be well founded or not, it is really no more than was made public a year ago with regard to the methods of giving religious instruction there. When President Allen died last year, his death was especially lamented by some of the evangelical friends of the college, because of his great talent, though a layman, for instructing the students in religion. The *Sunday School Times*—though candidly admitting that Girard meant to exclude from the college, not merely clergymen, but the kind of instruction which they are accustomed professionally to give—said that "President Allen had himself done the work of a clergyman in the college"; and the *Times* exultingly added that divine Providence had so far overruled Girard's intention that to a Christian layman is given "the privilege of proclaiming Christ and his salvation in Girard College."

Now, when it is remembered that Girard, while directing in his will that the students should be carefully educated intellectually, morally, and physically, expressly prohibited any provision for instructing them in the tenets of any sect or church or religious faith, no word seems too hard to describe the perfidy of the act by which this prohibition has been annulled, and the funds which were given for the endowment of a purely secular school have been perverted to the service of teaching those theological tenets which the *Sunday School Times* sums up in the phrase "Christ and his Salvation." We know that the attempt is made to justify this perversion, on the ground that the United States Supreme Court so decided. But we know also that the court's decision, though not, in our opinion, a fair interpretation of the will, did not go to the length of such perversion as this. That decision was that, in order to train the pupils, as the will enjoined, in the "purest morality," they would have to be instructed in Christianity, but that that instruction must be given by laymen, and be entirely "non-sectarian,"—that the Bible, "especially the New Testament," might be read, but "without note or comment." It is evident that the court did not have in mind any such religious instruction as that over which the evangelical *Sunday School Times* exulted as being to-day given in the college. Nor do we believe that the court would have given its sanction to any such subterfuge as that by which it is openly boasted that "the work of a clergyman is done in the college," though by an unordained man. The Supreme Court would never have attempted to get round the will by such a verbal quibble as that. If it had, it would have given its power to the perpetration of a scandalous fraud. In admitting unordained men to the college to do the work of clergymen there, the trustees claim that they are strictly observing the letter of Girard's will, though all the time they are breaking its spirit and intent, and know that they are. The Supreme Court did not lend itself to any such dishonesty as that.

Liberals are sometimes tauntingly asked by Christians, Where are the colleges and asylums which your free thinkers have endowed? They may answer, We should have had at least one in this country,—an orphan asylum and college together, and endowed with a munificence beyond any other institution of learning in the land,—if Christians had not stolen it. WM. J. POTTER.

UNITARIAN PRESBYTERIANISM.

Mr. Underwood's recent article on Unitarianism affords opportunity for saying a word upon what seems to me the primary cause of such "sufferings" as liberal Unitarian ministers* may endure and of the certain failure of the Unitarian Church to take the strong position in our society which some think it ought to take, and which would seem to be so easy.

This cause is also the cause of the "sufferings" and obstruction in the Congregational churches of New England. It is the recreancy of the churches of both denominations to the simple polity which they profess,—the Independency of John Robinson and Robert Browne. Both churches have become Presbyterianized. The congregation is neglected, the denomination magnified more and more. The successive troubles in the Congregational churches during the last ten years have almost all come from this Presbyterianism,—the abdication of judicial and executive functions, the giving up of independence by the congregation, and the calling of a council of outside clergy to sanction or veto its measures, be it the choice of a minister or what not. The action of these councils, when they have asserted themselves at all, has almost invariably been such as to hinder progress; and so it will always be, so long as such councils exist. As the conversation in general polite society is fated, according to Goethe, to adapt itself to the level of the smallest minds present, so, in the synod, as the history of New England Congregationalism has shown a dozen times in a dozen years, the thing which sets the tone and makes men, who are elsewhere reasonably independent, as dumb here as sheep before their shearers, is the obtuseness and traditionalism of the common Philistine, who is sure to be in the majority. Lessing had well observed a hundred years ago, and this anent ecclesiastical assemblies, with which he had very considerable experience, "that half a dozen reasonable men, when put together, often don't amount to more than one old woman." And I think that no one can contemplate the anile formulas which have come from Saratoga, sealed with the seals of reasonable and worthy men, all of whom seemed to go thither firm in Channing's faith about creeds and creed subscription, without charging the phrase with much new power. The whole genius of Presbyterianism is rigid and repressive, just as the tendency of genuine, self-trusting Congregationalism is liberal and progressive.

The greatest mischiefs which have come to Unitarianism have come from this Presbyterianizing, this attempt to put upon individual congregations the yoke of bondage to some formula or legislation devised by some general synod to which they unsuspectingly bartered their independence. If we were to put into one word the cause of nine-tenths of the "sufferings" of liberal Unitarian ministers to-day, that word would be *Saratoga*. The sufferings, the obstruction, and the impotence are the result of infidelity to the first principle of their polity. And just as long as congregations professing independence delegate the right of making creeds and laws, just so long will there be suffering and paralysis; and so long there ought to be. If ministers had to deal simply with their own congregations in point of doctrine, there would never be any of that mischievous jealousy and recrimination that we have heard so much of in these last years. The trouble always comes from the ghostly Saratoga shibboleths, Presbyterian superimpositions, which nobody seems personally very responsible for, and which have no rational excuse for being, but whose contemptible annoyances are the just penalty, vicariously endured, of somebody's unintelligence and careless tampering with birth-rights.

Magna Charta and the Dutch *Great Privilege* were chiefly mere reassertions of rights long recognized and fundamental, but fallen into abeyance through encroachments and neglect. It is high time that the Unitarian congregations and ministers of the country reasserted their *great privilege*, —the privilege of honest Congregationalism or Independency. No new minister is bound by any Presbyterian definitions, and none should tolerate for a moment the assumption that he is; and every "minister with liberal ideas" identified with any congregation which has in any way admitted the Presbyterian bondage should hasten to repudiate it for himself, and refuse to act in a representative capacity in any conference or convention where the polity of Independency is not faithfully respected, and where the attempt is made to dictate creeds to the congregations.

Let there be twenty years of honest Congregationalism in the Unitarian Church of America, and I should be very much surprised if an effectual end were not made to the unedifying spectacle of Unitarian ministers asking grace from our common Father "for Christ's sake," and of the sacrament of the Supper still kept up—so poorly has

*I may be permitted to say, correcting Mr. Underwood's article on a minor point, that I never prepared myself for the ministry of the Unitarian Church, and never in my life had any serious intention of entering that ministry.

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Emerson's lesson been learned—after the form has become so lifeless and unreal that obliging non-church-members have to be called on (as was actually the case in one Massachusetts church this month) to help in passing the bread and wine to the apologetic array of communicants.

This matter is important to every one who has at heart the interests of rational religion in the country; for it seems to me still that, whatever faults there may be, there is no definite quarter to which the cause may look so hopefully and from which it must expect to draw so much as from our Unitarian congregations. The general liberality and breadth of that Church's leading and younger men seems to me notable. I do not find in any *class* of men a better combination at once of rationalism and religion,—a glad readiness to welcome all knowledge, and a generally firm and intelligent hold of Idealism (which means, first of all, genesis in the Idea), and confidence in the eternal nature of the mind,—faith, in more religious phrase, in the living God and the immortal soul. These beliefs, which to me seem fundamental in religion, I suppose generally to obtain in all the Unitarian congregations, radical or conservative. If a preacher should persistently slight these or run counter to them, I suppose he would "suffer," as I suppose that I myself should "suffer," were I to minister to a congregation of men, agnostic or negative as to these positions. That is simply the common law of life, of which nobody has any reason to complain; and I suppose that every one of us who preaches or teaches in any way, in pulpits or out of them, learns very soon that congregations or audiences are not given him simply to reflect and indorse and applaud his opinions, but to be slowly and patiently and painfully transformed, through much misconception and many wrongs, into conformity with the truth that is in *him*, if so be any truth indeed be in him.

As concerns this general question of "suffering," in cases where there is essential disagreement between minister and people as to doctrine or method, my own candid opinion is that the suffering is quite as often greatest on the part of the congregation as the reverse. And I may be permitted to add that, in most cases of collision or friction, it has seemed to me that the congregation was not the least patient and indulgent of the two parties. Representing, as in some poor sort I do, the pew and not the pulpit, I feel bound to say thus much in behalf of the much-abused congregation, which seldom enough finds anybody to take up the cudgel on its side. Even in cases where ministers "of liberal ideas" have really "suffered," I think that, in nine cases out of ten, it has been owing to no serious antagonism to the "liberal ideas" in themselves, but to the dreary, everlasting iteration and reiteration of them, through fifty-two Sundays of the year, by special students, who imagine common humanity to be as much interested in their specialties as they are themselves. It seems to me that all of us "Liberals" need to realize that our "Liberalism," after all, touches but a very small part of this great, rich, deep, needy, human life; and those who are forever harping upon the one string of "enlightenment," whether as concerns our remote ancestry or anything else, must expect to find themselves grow uninteresting to the mass of warm-blooded men and women. It has seemed to me—I may be antiquated and altogether wrong, but it has seemed to me—that our liberal preachers as a class deal far too often in their pulpits with critical and sociological generalities, forgetting that there is such a thing (some of us at least are still naïve enough to believe it) as *the personal religious life*. Most men and women, worn almost threadbare by books and newspapers and lectures full of critical and sociological generalities, look upon it as a very special function of the Church, or whatever attempts to do the Church's work in the world, to recognize and minister to this very signal factor in human nature. There is no reason why this ministry should not be best performed by the most "enlightened" men; but one thing is certain,—that, where men cannot get religious inspiration along with the most pronounced "enlightenment," then they will get it with the next best thing. For my own part,—who represent poor human frailties, I have always imagined, in a very average sort of way,—I must frankly say that, here in Boston, I go again and again from the perfectly correct discourses of most "enlightened" men to the sermons of one of deep spiritual insight and experience, like Phillips Brooks,—who may speak of Jesus a dozen times in a sermon in phrase not squaring with my canon,—with a sense of almost infinite satisfaction. To one who has a shilling's worth of the historic consciousness, whose intellectual pabulum has been something other and more varied than *Aufklärung* pamphlets, and who thinks, in listening to a great prophet of the soul, of many things quite as important as the squabble in the last newspaper, the antique phrase finds easy translation into current thought; while for the lack of religiousness and genuine humanism in the preacher nothing can compensate.

Meantime, as concerns Unitarianism, it is pleasant to note that strength in the various congregations seems generally in proportion to the rational and progressive tendency. The assertions of Dr. Putnam and others, in the recent controversial passage, seem precisely counter to the facts as they appear. The general appearance surely is that, where a Unitarian congregation is trying to maintain a galvanized Orthodoxy, there is inefficiency and death; while, where we see a resolute and hearty devotion to the new science and the new faith, there we see movement and enthusiasm and accomplishment. EDWIN D. MEAD.

TRAVELS IN FAITH.

III.

I had made a voyage to Spain as a passenger, and was about to start on a voyage to England. Sea life had deadened my religious impressions somewhat; and the profanity which prevailed on shipboard had become familiar to my ear, though not to my lips. My brother and I had a small billiard-table in an upper room, upon which we had given instructions to some of the deacons' sons, to the scandal of certain good ladies of the parish. A pious and faithful servant, who had been sixteen years in the family, tossed this table out of window one night; and we rescued it, badly broken, from a neighboring yard the next day. That night, as Barbara sought her couch, her bed collapsed in ruins, and proved that "Providence" is often on the side of small boys as well as of "the heaviest artillery." Let me record here that, one spring, when the snow melted in the West Roxbury woods, old Barbara was found peacefully sleeping her last sleep, with her head upon her muff, she having strayed away in the fall in aberration of mind and laid herself down to die.

The billiard-table was repaired after a fashion, though its bed was hardly a dead level; and, during one exciting game with my brother, I startled him and myself, also, by uttering my first oath. That evening, my father called me into his study, and asked me if I did not feel that I could call myself a Christian. I answered, "No." He then asked me to write out a statement of my religious feelings which he might read to the examining committee of the church, saying that he would like to have me make some sort of an avowal before sailing upon another voyage. I did this, and accompanied him to the meeting, where my letter was read, and some of the good deacons put questions to me, which I answered; but I told them frankly I did not feel warranted to call myself a Christian. The next day, I was astounded at being told by my father that I was accepted for admission to the Church. My brother was little less than thunder-struck, for he evidently considered me less pious than I had ever been. My father said he had long believed I was a Christian, without being conscious of it myself, and that, if I would begin and endeavor to live like one, the evidences would come to me. After my voyage to England, I decided to adopt the sea as my profession; and, accordingly, I shipped before the mast in a clipper ship, bound on a voyage around the world. At my father's request, I joined the Church; and I gradually accustomed myself to the belief that I was a Christian.

I soon after entered upon life in a ship's forecastle. My surroundings were not what would be called edifying, nor would they be considered "means of grace." My church vows were a conscious restraint upon me, but neither these nor the fear of God exercised so strong a hold upon me as my father's love. He had been both father and mother to me; and my reverence and affection for him were so great that he always controlled me without commands, his usual utterances being, "I wouldn't do so," or "I think you had better not do that." Now that I was separated from him, in any temptation the first thought that came to me was, "What would my father say?" And this so governed me that, after years of roving about the world, I was able to say to him I could not recall an act that I should be ashamed to tell him.

For two years, between the ages of seventeen and nineteen, I remained on shore in a counting-room in Boston. Being thrown again into religious surroundings, and a great revival being then in progress all over the land, I began to test my evidences of conversion. I recalled the manner of my joining the Church; and, realizing that I never had anything like the ecstatic sensations which were proclaimed on all hands by new converts, I fell into despondency, and regarded myself as a false professor; feared I had committed the unpardonable sin, and grieved away the Holy Ghost; and that, in partaking of the Lord's Supper, I had eaten and drank unworthily, and had thus eaten and drank damnation to myself (I. Cor. xi., 29). For some months, gloom and despair haunted me, and I could understand why people committed suicide; but, at last, I resolved to think no more of the past, but to be a Christian from the present. A paper of Addison's in the *Spectator*, No. 465, "Means of Strengthening Faith," greatly assisted me, especially his first rule,—that, being once convinced of the truth of any article, we should never after suffer ourselves to call it in question; and my father taught me that joy and peace were not invariable accompaniments of conversion, but were blessings which God, for wise purposes, might sometimes withhold for a time. Now, I began a truly "religious life": became a Sunday-school teacher, picking up my class from the streets and in house to house visiting; distributed tracts on the sly, dropping them on the Common or leaving them secretly on seats; made addresses at neighborhood meetings among the poor, and started a young men's prayer-meeting. The pastor and deacons disapproved of this, and thought we should exercise our gifts in the church prayer-meeting. After a while, we yielded to their desires; and they took pains to "bring us forward." I used to crouch

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behind a pillar at the Friday evening prayer-meeting, dreading the words, "Brother A., will you lead in prayer?" This became a great bondage to me; and the happiest moments of the week were when the leader said, "We will close with the doxology," and I had escaped a call. All the week, I dreaded the approach of that evening, yet never failed to attend, and sometimes refused most attractive invitations, because they came on prayer-meeting night. The joyous life that many of my acquaintances led, by comparison, increased the sombreness of my own; and I recall these two years as the gloomiest period of my life.

My health obliged me to take to the sea again; and I followed it steadily for several years, working painfully through all the grades of third mate, second mate, mate, and captain. The life was always uncongenial to me, and unsuited to my disposition and tastes; but I accepted it as a providential calling, and, by faithful devotion to duty, I in a measure overcame the lack of natural aptitude.

My voyages were mostly long ones, in "deep water," as sailors say. Though I made short voyages to the Mediterranean and the Baltic, California, China, the East Indies, and British India were the most frequent destinations. I sailed twice around the world, and several times half-way around, and back the same way. Seven times I sailed past Cape Horn, and ten times I passed the Cape of Good Hope. The distances sailed on the various voyages amount to about three hundred and fifty thousand miles.

For several years, I accepted implicitly the scheme of theology in which I was educated. If a question arose about any doctrine, I consulted the catechism and the Bible; and, if the latter was not intelligible, I referred to Scott's Commentary for an explanation. What satisfied Thomas Scott's intellect I thought should be sufficient for my humble mind; but, if a final appeal became necessary, I consulted my father's book, *Evenings with the Doctrines*, and that settled the matter. Doubt was sinful, and sceptical or controversial works were to be read only by trained theologians who had been skilfully educated to combat them. The Catechism got well mixed up in my mind with the Bible and Milton's *Paradise Lost;* and a Methodist Bible-class leader at the Young Men's Christian Association, good Captain Sirdler, snubbed me painfully, when I asserted, in reply to his attacks upon election, that the Bible said God "hath foreordained whatsoever comes to pass" (using the words of the Catechism). I never had really thought for myself upon religious doctrines until my first voyage as master of a vessel, when, on an East India voyage, I visited the ports of Singapore and Penang. There, I met some English missionaries who held the doctrines of the Plymouth Brethren; though, when asked if they belonged to that sect, they answered, "Oh, *dear*, no!" I learned afterward that the Brethren had differed upon some such question as whether Christ would have sinned if he could, or could have sinned if he would; and those who held to the "peccability" of Christ were excluded from communion with the Plymouth body. A very bitter conflict arose; and any one who had not "judged the evil" was worse than a heathen to the original sect, led by John Darby. These good men first instilled dissent into my mind. I was a strict Sabbatarian, and they startled me with the declaration that the Lord's day was in no sense the Sabbath. I belived in infant baptism; and they taught believer's baptism, with immersion as the mode. I had taken in all Scott's spiritual interpretations of the Old Testament prophecies and his theory of the Book of Revelation, which maintained that nearly all its prophecies had been fulfilled in past history, and soon the "drying up of the Euphrates"—which meant the decline of Turkey—would be followed by the millennium. But these Brethren taught the principle of the literal interpretation of the Scriptures,—that they might be read and understood without note or comment by any one who undertook the task under the guidance of the Holy Spirit. They declared that God meant what he said, and that it was a sin against the Holy Ghost to explain away the direct meaning of his words by interpreting all the promises made to the Jews as foretelling blessings to the Christian Church. This principle led to the theory that the Jews would yet be restored to Palestine, Christ would appear to the select few on earth, and they would meet him in the air with the dead saints, who would rise in the first resurrection. Then, the "marriage supper of the Lamb" would take place, and, in the mean time, antichrist would gain power over the earth; but, at the height of his persecutions of the Jews, Christ and his followers would appear "in flaming fire, taking vengeance on them that know not God." Then, the kingdom of Christ would be established upon earth, and a thousand years of blessedness would ensue. After which, a brief and decisive conflict with Satan would follow, and the second resurrection and last judgment would end the record of this present world. They objected to the present one-man ministry of the churches, and declared that the New Testament taught the liberty of ministry of all believers, according to their gifts. They made much of the indwelling and guidance of the Holy Spirit. Their disapproval of commentators was chiefly directed toward the standard works; and they urged me to read Macintosh's *Notes*, and gave me a good supply of tracts relating to their views. I studied the Bible diligently at sea, and in time came to accept many of their doctrines.

I especially saw that Jesus foretold, and the apostles believed in, his speedy return to the earth to destroy the wicked and establish his kingdom; and the system of interpretation, which made all these yearning hopes, expressed on nearly every page of the New Testament, to be merely prophetic forecasts of spiritual blessings to the "Church" two thousand years later, did violence to all my conceptions of the common-sense way of treating language. Let any one read what Paul says, "by the word of the Lord," in I. Thess. iv., 13–18, and say if the expression "*we* that are alive and remain unto the coming of the Lord," and the whole tenor of the passage, does not require the honest admission that these events were looked for during the lifetime of some then living. They were mistaken, and Paul's inspiration was disproved; but the Brethren found some ingenious excuses to save this last admission, though I now see them to be as dishonest as the theories I abandoned.

While at sea, I took much interest in the welfare of sailors. In my early experience, I saw and heard a good deal of the hardship and abuse which came to their lot, much of which seemed to me unnecessary. To improve their condition on shipboard, I studied control by moral suasion, improvement in food, and in the hours and methods of work. To enable them to overcome the temptations of life in port, I endeavored to elevate their characters by moral and religious instruction, and their minds by lectures and educational classes. Religious services were held, Bibles and tracts freely supplied, and temperance pledges obtained. The result commended all these measures to my mind. A few cases of conversion occurred; and, on one voyage, five professed "a change of heart." I wrote an account of this voyage for publication, and inserted narratives of the religious experience of the sailors. I afterward heard such reports from four out of the five that I felt obliged in honesty to withdraw these records and publish the book without allusion to them. My views about sailors will be found in *On Board the "Rocket."*

I found it easy to secure resolutions of moral reform, but felt disappointed in my efforts to secure "conversions." The influence during the voyage just mentioned was largely through a sailor who was converted in the first month of the outward passage, an ignorant but intensely enthusiastic man, who aroused the emotions of his shipmates. I preached "the pure gospel" over and over,—sin, eternal doom, and the atonement. But I thought often I should have succeeded better, as to the number of my converts, if I could have been more passionate and less rational. Orthodox conversion is oftener the result of feeling than of reasoning. "Religion off Soundings," a little pamphlet published by the American Seaman's Friend Society, gives my ideas about religious effort at sea.

On my East India voyages, we called, for the last port, at Padang, on the west coast of Sumatra, to fill up with coffee and cassia. The consignee, a kind and intelligent Dutch gentleman, invited me to reside with him; and often, in the evenings, we sat on the spacious veranda, stretched out in reclining chairs, in those free and easy attitudes which Eastern travellers will recall, and my host sometimes indulged in attacks upon the Bible representations of the Jew's Jehovah and the Christian's God, while I stoutly defended the inspired Word of God. The waving palms, the balmy air filled with delicious scents, the singing beetles, the glistening fire-flies, the tinkle of the Swiss music-box, and the luxurious repose were suggestive of paradise; but most incongruous seemed these blasphemous attacks upon what were to me the most sacred ideas.

I found infidelity very prevalent in the Dutch settlements of Java and Sumatra; and I was told that a large number of infidel books had been scattered there some years before, and had produced a marked effect. The Lutheran minister at Padang preached orthodox sermons on Sunday, as obliged by the government under whom he held his position; but, on the week days, he told his hearers privately that he did not believe the doctrines he preached. Upon my return home, I fortified myself with tracts and books on the inspiration of the Bible; and, studying these at sea, I vigorously contended with my sceptical friends, during subsequent visits to the East India ports. I never heard that I made any converts; but, on the other hand, I got my mind impressed with many forcible arguments against the puritanical theology that I had been taught to regard as the final form of truth.

ROBERT C. ADAMS.

EDITORIAL NOTES.

THE *Medical Times and Gazette*, an English journal, states as a "remarkable" fact that there are in the House of Commons thirty-four or thirty-five members who are total abstinence men.

AMONG the vice-presidents of the British Association for the Advancement of Science are Prof. Huxley, Lyon Playfair, Dr. Charles William Siemens, the Marquis of Lansdowne, and the Marquis of Lorne. The next meeting of the Association is to be held in Montreal, Canada, in August of next year.

A METHODIST congregation in Canada has set a good example to other denominations by striking out the word "obey" from the marriage service.

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At present, their clergyman is likely to obtain the monopoly of wedding fees in the town, since the wishes of the bride generally governs in the choice of the one selected to tie the nuptial knot.

THE Shah of Persia, if a liberal and generous ruler is also a shrewd one, as is evidenced by his making the following conditions in granting leave for the Presbyterians to erect a chapel for the use of the Protestant community in Teheran,—that Mussulman children shall not be admitted to the chapel, and that no other Mohammedan, of whatever age, be allowed to attend service or receive religious instruction there.

THE *Nation*, referring to Rev. Talmage's expressed wish to have Gen. Sheridan sent to Utah to slaughter the Mormons in order to put down polygamy, says: "If he is wise, however, he will drop this view, because, if the practice of suppressing disagreeable people by 'the sword' should ever creep into American life, he himself would certainly perish by violence. Thousands in this city already favor the use of the army against him, and are only restrained by that general peaceableness and humanity of the American character which he is trying to break down."

W. T. HARRIS, eminent as a teacher and philosopher, thus arranges the fourteen prominent nations of the earth in the scale of civilization, taking into consideration the morality, education, liberty, and material prosperity of the masses, religion being left out of the question: 1, United States; 2, England; 3, Germany; 4, France; 5, Austria; 6, Italy; 7, Spain; 8, Russia; 9, Turkey; 10, Persia; 11, India; 12, Egypt; 13, Japan; 14, China. And now some of our exchanges are exercised over the question as to whether Judaism or Christianity is to receive the credit for the foremost ones.—*Unity.*

THE coming Luther celebration seems to excite the ire of our Catholic friends; and the *Catholic Mirror* denounces him as "a gross, superstitious, drivelling scoundrel," while the *Catholic Review* declares that it would "transcribe a few of Luther's sayings," for the information of the people in regard to his true character, only that it writes "with the fear before our eyes of public decency, if not of the postal laws relative to obscene literature," and affirms in addition that "the great reformer was a most virulent and fanatical opponent of government by, for, and of the people. It was this phase of his character that made him Carlyle's darling."

ROBERT COLLYER tells this story with a moral: "There was a young man sent to Chicago a few years ago to set all the heretics right, and to bring everybody back to the old grooves of Calvin. 'Of course, we replied to him,' said Dr. Collyer, playfully: 'we had nothing else to do, and thought we might as well.' A friend had remarked that perhaps it was not worth while; for, as the champion of Calvinism was only a young man, he might improve. 'No,' said Dr. Collyer, 'he is not a young man. He takes up Calvinism exactly as Calvin left it; and, as Calvin died in 1564, this young man is just about three hundred and seventeen years old!' When we see a man who was born in a pent-up creed getting glimpses of some wider, better thing, in calculating the probabilities of his realizing his thought, we must ask how old he is. If he begins too late, he will probably end too soon."

In the October *Century*, in an article on outdoor "Industries in Southern California," H. H. thus refers to insanity among sheep-herders: "The loneliness of the life is, of itself, a salient objection to the industry. Of this, the great owners need know nothing: they can live where they like. But for the small sheepmen, the shepherds, and, above all, the herders, it is a terrible life,—how terrible is shown by the frequency of insanity among herders. Sometimes, after only a few months of the life, a herder goes suddenly mad. After learning this fact, it is no longer possible to see the picturesque side of the effective groups one so often comes on suddenly in the wildernesses,—sheep peacefully grazing, and the shepherd lying on the ground watching them, or the whole flock racing in a solid, fleecy, billowy scamper up or down a steep hillside, with the dogs leaping and barking on all sides at once. One scans the shepherd's face alone, with pitying fear lest he may be losing his wits."

A LITTLE sheet which rarely refers to this journal without misrepresenting it quotes from Ward's *Dynamic Sociology* a passage expressive of our own views, and of the spirit and purpose of this journal, and prefaces it with a dedication "To *The Index* of Boston and the *Radical Review* of Chicago, 'the consensus of the competent,' and generally to those liberals who are engaged in getting up an 'aristocracy of culture.'" We give the passage: "The present enormous chasm between the ignorant and the intelligent, caused by the unequal distribution of knowledge, is the worst evil under which society labors. This is because it places it in the power of a small number, having no greater natural capacity and no natural right or title, to seek their happiness at the expense of a large number. The large number, deprived of the means of intelligence, though born with the capacity for it, are really compelled by the small number, through the exercise of a superior intelligence, to serve them without compensation. This is the result of the ultimate analysis of the problem of the present un, equal distribution of wealth. For it is not the idler but the toiler, the real producer of wealth, who has none; while the man who has wealth is usually a man of leisure,—at least he has rarely or never acquired it through labor in creating it. The former occupies his position solely in consequence of his relative ignorance: the latter occupies his solely in consequence of his relative intelligence. Knowledge is power; and power has ever been wielded for self-aggrandizement, and must ever be so wielded. To prevent inequality of advantages, there must be equality of power, *i.e.*, equality of knowledge."

WE learn from the New York *World* that the first of a series of meetings in favor of industrial co-operation was held in Dr. Pullman's church on Fifty-seventh Street, near Eighth Avenue, last week. Rev. J. H. Rylance, who presided, said it was necessary to teach co-operation to the people. "Mrs. Imogene C. Fales, of Brooklyn, the President of the Sociologic Society, was introduced, and made an eloquent address on 'Industrial Changes,' interesting her listeners for over an hour on the questions of capital, labor, and co-operation. 'As employers combine,' said Mrs. Fales, 'to increase capital and keep wages down, so must the workingmen continue to maintain their rights. So long as labor is not organized, it is at the mercy of the capitalist. There is only one way by which industry can be conducted with justice to all, and that is by co-operation. We only ask that business shall be conducted on business principles. Capital and labor should be united, and antagonism to industry destroyed. Under this new system there would be more satisfaction than under the old. Competition causes the merchant to reduce his prices until his profits suffer. The manufacturer suffers through the merchant. Next comes the reduction of wages. Competition compels men to sell their labor at any price, in order that their families may have bread. It causes theft and other crimes. It produces suicide, and causes little children to suffer for the want of life's necessities. Competition brings about degradation of the people and the general lowering of the moral tone of the entire community. Eventually, co-operation will take the place of competition. We are in the transition state: one form of life has completed itself, while the other is in evolution. Through selfishness we are growing into unselfishness, through discord we are growing into harmony, and through the heat of conflict we are growing into that state when we consider the rights of our fellow-mortals.'"

WE recently received from Mr. Benjamin Tucker a little work, translated by him from the French, by Michael Bakounine, "founder of Nihilism and apostle of anarchy," with request that we would give it such notice as in our opinion it deserved. We reviewed the pamphlet, and said all that we could say conscientiously in favor of it. From our criticism, much was omitted that might have been added in truth and fairness; for the thought of the work is superficial and crude, and the style dogmatic and denunciatory, having been written from a stand-point, as the *Commonwealth* justly remarks, "as crude as, with all the advanced thinkers of the world, it is happily out of date,"—the standpoint of eighteenth century materialism. The author did not possess a philosophic mind, and his essay shows that he lacked the intellectual grasp to comprehend modern scientific and philosophic thought. Our notice of the pamphlet did not please Mr. Tucker, and he gives expression to his displeasure in the following words:—

The Index review is patronizing, ignorant, superficial, thoughtless. One sentence in it is particularly stupid: "An acquaintance with evolution, as now taught by English and German thinkers, and especially with psychology and sociology, would have enabled the writer to correct many of his errors, and to see the unscientific and unphilosophic character of many of the statements advanced by him as truisms." One would suppose from this that Bakounine died twenty years ago instead of in 1876, and no doubt the editor of *The Index* supposed such to be the case. The facts are that Bakounine was perfectly familiar with all the principal languages, and resided for long periods in almost all the chief European countries. With their literatures, he was thoroughly conversant; with their principal writers, he was in many instances personally intimate; and, if he had a passion for any thing outside of the actual revolutionary movement, it was for philosophy, especially German philosophy. The fact that Bakounine died in 1876, that he was familiar with languages and resided in "almost all the chief European countries," indicates nothing to the purpose. There are men still living, not unacquainted with languages, authors, and European countries, who lack the ability to comprehend and assimilate the best German and English thought of the day. Were Mr. Tucker himself acquainted, as we know he is not, with modern psychology and sociology, he would not waste time translating little pamphlets from anarchical and cranky minds, or denouncing those who distinguish between reasoned thought and wild vagaries, between argument and abuse, between liberty and license. Bakounine's work may please those whose "conversion" from Orthodoxy to Liberalism has been a sudden transition, and who, having discarded theology, still retain its spirit, and imagine that radicalism consists in undiscriminating protest, sweeping assertions, and unqualified denunciation of whatever has passed under the name of religion; but no other class, except, indeed, those opponents of Liberalism who would like to see it confounded in the popular mind with whatever is untenable and absurd.

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The Index.

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WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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POETRY.

For *The Index.*

REBELLION.

A sewing woman, helpless, pallid, friendless, asks a rich patron if she believes in immortality, and gives herself the answer as portrayed in the following lines:—

I.

"Nay, dare you tell me this is all,
I who have drained a cup of gall
E'en to its bitterest dregs of woe!
And you smile when you say it, but, oh,
You stand in the warmth of the sunshine,
While I in the shadow must shiver and pine.

II.

"What know you, with your proud, cold face,
Your silken gown, your costly lace?
What know you, with your high-born air,
Of want and woe and bitter despair,
Of the beaconing street, of the garret drear,
Of poverty's groan, of misery's tear?

III.

"What know you of the homeless waif,
You in your palace warm and safe?
You with your wealth of love and gold
Know not the need of the hungry and cold.
So, with the sunshine glinting bright,
Bathing you in its ruddy light,
You say to the outcast, hungry and poor,
The struggle is bitter, but rest is sure.

IV.

"Musing, you loll in your velvet chair;
And, unclasping the gems in your sheeny hair,
You leave me stretching my weary hand
For a bud of truth. Your shadow-land
I cannot enter. My master, gaunt,
Strangles the dreamer: his name is Want.

V.

"What know you of the ceaseless ache
Of the whispering self, alive, awake,
But fettered with a forgeless chain
Whose clanking drowns its cry of pain?
O whispering self, O best endeavor,
Pleading softly, pleading ever,
Best leave thy white throne, if this be all,
Best quaff the poisoned nectar, spill the gall.

VI.

"Nay, again, again, what did you say?
And say in that charming, silken way:
'It all ends here: that pauper who stands
With his ragged hat in his skinny hands
Will be rich as I with my lands so broad
(We can neither claim but a bed of sod;)
And the frozen clay with dumb lips sealed
Will rest as deep in the Potter's Field
As the monarch in his guarded tomb:
We are but dust with a common doom.'

VII.

"You in your velvet 'broidered chair,
You with gems in your sheeny hair,
On your milk-white hands and your languid breast,
Speak to the toil-stained drudge of rest!
From the o'erfull heart, the prisoned speech
Bursts forth, Then *live* the creed you preach.
If in death we share each other's fate,
Why not in life? Why need we wait?
If a 'common doom' we share in the grave,
Why is the king a king, the slave a slave?

VIII.

"O God! (you smile at the name) is it just
That *you* ride in a carriage, *I* toil in its dust,
And after the journey *both* lie in a hole
With the beast you drive? From out the goal
To rise no consciousness? Then life is naught,
There is no account of battles fought.
Through the watches of an anxious night,
We wait with eager longing for the light,
Wait for the sunrise, wait for the bird-song,
Wait and long and dream, for what? Oblivion!

IX.

"Night, blacker than the black night behind,
The night in which we wandered blind
To aught save Hope, who whispered, 'Live,
Deserve the light which morn will give.'
The morn, you say, will never come:
Upon this night shall rise no sun.
The sport of cruel destiny, we
Are thrust, unasked, on a shoreless sea,
With a vision in our storm-tossed souls
Of fragrant dells and sunny shoals.

X.

"How envied is the beast that dies
As should all dust,—no gilded lies
To mock the vanquished hope of truth!
False! false, I say, else would I soothe
To eternal sleep my weary breast,
The "coal black wine" I'd drink, and rest.
Hush, whispering voice, hush, best endeavor,
Thy pleading tone I'd still forever.

XI.

"O lady, in your velvet pew,
You've faith in neither Christian nor Jew.
You listen, then laugh at the folly which I
In my garret must curse as a pitiful lie.
You can laugh at it all, while I in my want
Of a faith without shadows must rave at the rant
Which shouts of a God of love and of malice
Who puts ten in a hovel and one in a palace,

XII.

"A God who does not govern each and all
By universal law, but builds a wall
And casts his children weak and blind
Into eternal night. They cannot find
The way. Poor waifs, is it their fault
That they are sick and blind and halt?

XIII.

"Weary, *so* weary, my lips are athirst
For a draught of the 'coal black wine.' Accursed
Is life. Then drink the wine, drink deep,
And woo silent, dreamless, eternal sleep.

. . . . . .

Yet will I hear thee. '*Thou shalt not kill.*'
O whispering voice, be still, be still."

SARA WARD.

For *The Index.*

THE SECRET OF THE EAST;

OR,

The Origin of the Christian Religion and the Significance of its Rise and Decline.

BY FELIX L. OSWALD, M.D.

APPENDIX.

I.

Indian Sources of the New Testament.

The study of Comparative Mythology has established the rule that the metastasis of myths confines itself to a descending line of transmission. The attributes, doings, and sayings of national *numina* are transferred from gods to heroes, from heroes and demigods to favorite saints and political leaders, from exuberant and popular religions to inchoate and aspiring creeds. Sarama, the Spirit of the Dawn, becomes a Grecian Helena; the stronghold of the night-gods shrinks to a Mysian city; Wodan, with his celestial companions, descends to the vault of a German castle or rides the storm-cloud through the midnight woods. A mythical hero of ancient Iran sinks to a Danish warrior, and finally to a Swiss peasant; Venus becomes a lamia; Hertha, the earth-goddess, a nursery witch. Conquered nations degrade their old idols, if they cannot preserve them on better terms. The priests and devotees of a newly promoted Olympian try to establish his claim by identifying him with a deity of superior rank.

It is therefore not probable that the *Krishna-tradition* was transferred directly from Brahmanism to Christianity. Long before the advent of the Galilean avatar, Krishna, the heaven-born lover of the milkmaids, had ceased to be the centre of a special worship, Buddhism had reacted on Brahmanism as the doctrine of Luther had reacted on the Catholic religion. It had forced the older creed to relinquish its exuberant myths, and retreat to the stronghold of its essential dogmas. Those portions of the Krishna legend which have blended with our gospel myths were probably transmitted through the medium of Buddhism, and, being confined chiefly to the infancy traditions of the two Messiahs, have no ethical importance whatever.

Of far different significance is the concordance of Christianity and Buddhism. The character and the astounding number of their analogies not only reveal the genesis of the Christian myths, but also elucidate numerous otherwise obscure passages in the parables and ethical precepts of the New Testament, and thus confirms the intrinsic proofs of its extra-Hebraic origin and its pessimistic tendency.

The chronological subterfuge of the Christian apologists has been effectually disposed of. It had been supposed that the *Lalita Vistara*, the chief compend of the Buddha legend, was a Cingalese romance of comparatively recent date, and that its compilers might have availed themselves of West-Asiatic traditions. But the researches of Burnouf, Wassiljew, Köppen, Max Müller, Seydel, Julien, and Plath have not incontestably established the fact that Cingalese Buddhism, though a younger branch of the great Indian religion, has more faithfully than the northern sects preserved the original traditions of the Buddha Bible, and that the canonical recognition of the *Lalita Vistara*—not to mention the period of its development—far ante-dates those of the Christian gospels. Stanislas Julien proved by an ancient Chinese catalogue of the Kaygur scriptures that the *Lalita* was one of the books which in the first century of our chronological era were translated from the old Indian originals, and that therefore, even at that early period, the *Lalita* was included among the canonical books of Buddhism. Besides, many of the most suggestive passages of the Cingalese gospel are found already in the Thibetan *Hinayânas*, which more than two centuries before Christ had taken rank among the sacred scriptures of the northern Buddhists. Plath demonstrates that 230 B.C. the *Hinayânas* had already assumed their present form. Prof. Rudolph Seydel, the learned Christian apologist, admits that the canonical recognition of the *Lalita* cannot be assigned to a later period than 20 years after the birth of Christ. "But what would it avail us," he adds, "to postpone that date to the uttermost limit of possibility? We could not make it less incredible that the Buddhists should have copied from the legends of a creed which was then only in its cradle, and whose traditions had not even begun to crystallize into fixed forms."—(*Das Evangelium von Jesu*, p. 79, Leipzig, 1882.)

Especially since Buddhism was then in the very zenith of its vigor. The homage which the Jews, Christians, and Mohammedans have paid to the

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founders of their religions, is frigid, compared with the fervor of devotional enthusiasm which gathered about the person of Buddha Sakyamuni. In Ceylon, the name of Gautama has *twelve thousand* synonymes. Compared with the self-tortures of the Buddhistic anchorites, the askesis of the Christian monks looks like self-indulgence. Millions of Buddhistic laymen devoted a tenth part of every day to the study of their sacred scriptures, and committed whole books and chronicles to memory. And shall we believe that the priests of that religion—a religion which then counted its converts by hundreds of millions, and was daily preached from many hundred thousand pulpits—dared to adulterate their gospel with the traditions of a creed which, from their point of view, was professed only by a small sect of a contemptible and ignorant mountain tribe of Western Syria? Suppose that the English translator of the Vulgate had tried his hand at a mediæval romance: would any Protestant sect have attempted to enrich the New Testament with the adventures of Sir Lancelot du Lac? And can we believe that the Cingalese, the most orthodox sect of Buddhism, have thus tampered with the sacred canon of their Hinayâna gospel? It would not be more absurd if a thousand years hence a student of comparative mythology should assert that our new version of the Scriptures had been borrowed from the writings of Joseph Smith, or that the chronicle of the wars and adventures of Mohammed were a mere paraphrase of Voltaire's drama.

On the other hand, no circumstance in ancient history is more clearly established than the fact that, before the appearance of Christ, Buddhistic traditions and Buddhistic missionaries had reached the land of the Mediterranean nations. Like all great movements in the history of the human race, Buddhism at first advanced toward the setting sun, and only the recoil of its westward tide led to the inundation of Eastern Asia. Long before China and Siam were brought under the sway of the "Word," Buddhistic colonies had been planted beyond the Indus. Spiegel's translation of the *Five Gathas* and Târanatha's *History of Buddhism* (translated by Wassiljew) mention Buddhistic missions in Western Persia during the reign of Artaxerxes Longomanus (about B.C. 450). Alexander Polyhistor describes the ascetic practices of Buddhistic monks in Bactria, and speaks of self-torturing hermits and mendicant orders; while in the Thirteenth Edict of Girnar, King Asoka, the "Constantine of Buddhism," refers to missionary embassies sent to the Yôna (Ionian or Greek) kings, Antiochus, Ptolemäus, Antigonos, and Magas. Under the reign of Artaxerxes Mnemon, the Grecian philosopher Ktesias gathered a large amount of curious information about India and Indian religions; and the historian Aristoxenos, a contemporary of Alexander the Great, mentions an Indian *magus* who visited Socrates and other philosophers—probably Pythagoreans—whose doctrine of metempsychosis and abstinence from wine and animal food indicates an East Indian origin. When Alexander the Great returned to Persia, the Indian ascetic Calanos accompanied him to Persepolis, and burned himself at the stake to demonstrate his indifference to earthly existence. Two hundred years before Christ, the city of Alassada, near the sources of the Oxus, was a central point of the West Buddhistic propaganda. The conquests of Alexander established a constant intercourse between the Mediterranean and the western cities of Central Asia, caravans travelled to and fro, the Grecian colonists were probably as tolerant as their western countrymen, and the zealous missionaries of the Cashmere convent towns can hardly have failed to avail themselves of such favorite opportunities. Clemens Alexandrinus, St. Jerome, and Suidas speak of a deified "Butta." Pliny (H. N. 37, 11) refers to the large overland trade between India and Cappadocia; *i.e.*, between the stronghold of Buddhism and a region which swarmed with Greeks, Jews, and the early proselytes of Christianity. The same historian (H. N. VI., 19, 22, 26) records the fact that the commerce by sea between India and Europe drained the Roman Empire of a yearly sum of fifty million sesterces, and that Indian ships with accommodation for five hundred passengers with their baggage and merchandise landed every year at Alexandria and Syracuse. Among the ambassadors whom King Poros, or Paurava, sent to the court of Augustus, there was the Buddhist Zarmanochegas (Srâmanacharya, *i.e.*, teacher of Srâmana, the doctrine of self-mortification), who afterward went to Athens, and, like Calanos, burned himself on a funeral pyre to attest his belief in the worthlessness of earthly life.

II.

Concordance of Buddhism and Christianity.

A. TRADITIONAL ANALOGIES.

1. Both Buddha and Christ were of royal lineage. Both were born of a mother who, though married, was still a virgin.

2. Both virgin mothers were overshadowed by the Holy Ghost, and, though found with child, remained immaculate.

3. The birth of the future Saviour is announced by a heavenly messenger. The apparition which Maya sees in her dream informs her: "Thou shalt be filled with highest joy. Behold, thou shalt bring forth a son bearing the mystic signs of Buddh, a scion of royal lineage, a son of highest kings. When he shall leave his kingdom and his country to enter the state of devotion, he shall become a sacrifice for the dwellers of earth, a Buddha who to all men shall give joy and the glorious fruits of immortality." (*Rgya Cher-rol-pan*, 61, 63.)

The angel says unto Mary: "Fear not, Mary, for thou hast found favor with God. And behold thou shalt bring forth a son and call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David." (Luke i., 30, 31.)

4. At the request of Maya, King Sudodhana renounces his connubial rights till she has brought forth her first son. (*Rgya*, 69–82.) "And Joseph knew her not till she had brought forth her first son." (Matt. i., 25; Luke i., 39–56.)

5. The immortals of the Tushita-heaven decide that Buddha shall be born when the "Flower-star" makes its first appearance in the east. (Lefmann, 21, 124; Wassiljew, p. 95.) "Where is he that is born king of the Jews? for we have seen his star in the east." (Matt. ii., 2.)

6. A host of angelic messengers descends and announces tidings of great joy: "A hero, glorious and incomparable, has been born, a Saviour unto all nations of the earth! A deliverer has brought joy and peace to heaven and earth." (*Lotus*, 102, 104. *Rgya*, 89, 97.) "And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy which shall be to all people. . . . For unto you is born this day a Saviour." (Luke ii., 9.)

7. Princes and wise Brahmans appear with gifts, and worship the child Buddha. (*Rgya*, 97, 113.) "And when they were come into the house, they saw the young child and worshipped him; . . . and they presented unto him gifts, gold and frankincense and myrrh." (Matt. ii., 11.)

8. The Brahmin Asita, to whom the Spirit has revealed the advent of Buddh, descends from his hermitage on Himalaya to see the new-born child. He predicts the coming kingdom of heaven and Buddha's mission to save and enlighten the world. (Sutta-Nipatha, iii., 11; *Buddhist Birth Stories*, i., 69.) "And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ. . . . Then he took him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace. . . . For mine eyes have seen thy salvation. . . . A light to lighten the Gentiles, and the glory of thy people Israel." (Luke ii., 26.)

9. Hymnic Intermezzos.—The Gospel of Luke, like the *Lalita Vistara*, abounds with hymnic rhapsodies, which in the parallel passages of the Buddhistic original harmonize with the spirit of the epic; while, in the Christian chronicle, their abrupt introduction suggests omissions and arbitrary selections. (Luke i., 13–17, 30–33, 35, 42–45, 46–55, 67–79; ii., 10–14, 29–32, 34, 38; xix., 37.)

10. The *Abhinish-Kramana Sutra* relates that the king of Maghada instructed one of his ministers to institute an inquiry whether any inhabitant of the kingdom could possibly become powerful enough to endanger the safety of the throne. Two spies are sent out. One of them ascertains the birth of Buddha, his tribe and dwelling-place, and the promise of his future glory. He makes his report to the king, and advises him to take measures to exterminate the tribe. (Cf. Matt. ii., 1–11.)

11. The Presentation in the Temple.—The princes of the Sakya tribe urge the king to present (or introduce) his son in a public assembly of nobles and priests. Spirits accompany the march of the procession; inspired prophets extol the future greatness of the Messiah. The parallel story of Luke supplies the motive of the ceremony with the words: "As it is written in the law of the Lord." But diligent comparison of the sources of Hebrew law has revealed the fact that no such ordinance ever existed. The rite of purification merely required the mother to offer up a sacrifice, a ceremony which demanded neither the presence of the husband nor of the child, the motive of the narrator's fiction being evidently the necessity of fitting the incident into a frame of Hebrew customs.

12. Names and Titles.—Among the twelve chief names of Buddha,—the Word, the All-wise, the Messiah, the Way, the Awakened, the Saviour, the Intercessor, the Truth, the Life, the Prince of Peace, the Good Shepherd, the Light of the World,—all but the second and fifth have been applied to the Prophet of Nazareth.

13. Buddha's parents miss the boy one day; and, after searching for him far and near, they find him in an assembly of Rishis (sages of the past), who listen to his discourse and marvel at his understanding. (*Birth Stories*, 74; Plath, xii., 2.) "And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass that, after three days, they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers." (Luke ii., 45–47.)

14. Buddha, before entering upon his mission, meets the Brahmine Rudraka, a mighty preacher, who, however, offers to become his disciple. Some of Rudraka's followers recede to Buddha, but leave him when they find that he does not observe the fasts. (*Rgya*, 178, 214.) Jesus, before entering upon his mission, meets John the Baptist, who recognizes his superiority. Two of John's disciples follow Jesus, who states his reasons for rejecting John's rigid observance of the fasts. (John i., 37.)

15. Buddha retires to the solitude of Uruvilva,

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and fasts and prays in the desert till hunger forces him to leave his retreat. (*Rgya*, 364; Oldenberg's *Mahâvagga*, p. 116.) "Then was Jesus led up of the Spirit into the wilderness, to be tempted by the devil. And, when he had fasted forty days and forty nights, he was afterwards a-hungered." (Matt. iv., 1.)

16. After finishing his fast, Buddha takes a bath in the river Nairanjana. When he leaves the water, purified, the devas open the gates of heaven, and cover him with a shower of fragrant flowers. (*Rgya*, 259.) Comp. Matt. iii., 13.

17. The Temptation.—During Buddha's fast in the desert, Mâra, the Prince of Darkness, approaches him, and tempts him with promises of wealth and earthly glory. Buddha rejects his proposals by quoting passages of the Vedas. The tempter flees: angels descend and salute Buddha. (Mâra: Köppen, i., 88; *Dhammapadam*, vii., 33.) "And said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then Jesus saith unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him." (Matt. iv., 9–11.)

18. Precursors.—During the transfiguration on the mountain, Christ is joined by Moses and Elias. Sakyamuni has frequent interviews with the *two* Buddhas who preceded him. (Seydel, 163.)

19. Under the Fig-tree.—The shade of the sacred fig-tree that shelters the meditating Buddha is the scene of the conversion and ordination of the first disciples, formerly followers of Rudraka. Christ chooses his first disciples from among the former followers of the Baptist; and in John i., 48, his remark about a fig-tree appears wholly incongruous and irrelevant to the context. In the answer of Nathanael, the circumstance of having been seen under a fig-tree is accepted as a proof of Christ's messiahship!

20. Disciples.—Before Buddha appoints a larger number of apostles, he selects five favorite disciples, one of whom is afterward styled the pillar of the Faith; another, the bosom-friend of Buddha. Before Christ selects his twelve apostles, he chooses five chief disciples, among them Peter, the "rock of the Church," and John, his favorite follower. Among the followers of Buddha there is a Judas, Devadatta, who tries to betray his master, and meets a disgraceful death. (Köppen, i., 94; Lefmann, 51; *Birth Stories*, p. 113.)

21. Sakyamuni alludes to an interview with several former Buddhas. Sceptics question his statement: "Only forty years ago, you left your native town: how can you claim to have seen all those saints of old?" Buddha explains it by the pre-existence of his soul in other forms. (*Lotus*, xiv. and xv.) "Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?" (John viii., 57.)

22. The Macarisms.—The first words of Christ are the macarisms (blessings) in the Sermon of the Mount. When Buddha enters upon his mission, he begins a public speech (according to the French translation of *Rgya*, 355): "Celui qui a entendu la Loi, celui qui voit, celui qui se plaît dans la solitude, *est heureux;* lié (à l'existence) au milieu des créatures vivantes, et ne faisant pas de mal, il *est heureux* dans le monde. Parvenu à se mettre au-dessus des vices, exempt des passions, il *est heureux;* celui qui a dompté l'égoisme et l'orgueil est *parvenu à la suprême félicité.*"

23. Buddha remains homeless and poor; repeatedly instructs his disciples to travel without money, and trust to the aid of Providence. (Comp. Matt. iv., 23; viii., 20.)

24. Ananda, Buddha's favorite disciple, at the end of a wearisome journey, sits down near a well. A woman of the despised caste of the Chandalas appears with a water-jug. Ananda asks her for a drink of water. The woman warns him that he will lose caste by persisting in his request. Ananda laughs at her scruples; and, while they argue the question, Buddha comes up and approves the view of Ananda, who, as he perceives, has found favor in the eyes of the woman. (Burnouf's *Divya-Avadâna.*) Comp. John iv., 1–20. "He whom thou now hast is not thy husband."

25. If thy right eye offends thee, pluck it out and cast it from thee. (Matt. v., 29.) According to Max Müller's translation of the *Ocean of Legends*, a young monk of the mendicant order meets a rich woman who pities his hard lot, and wonders what could induce him to renounce the world. "Blessed is the woman," says she, "who looks into thy lovely eyes." "Lovely?" says the monk. "Look here." And, plucking out one of his eyes, he holds it up, bleeding and ghastly, and asks her to correct her opinion.

26. Miracles.—Buddha walks on the Ganges, as Christ on the lake. He heals the sick by a mere touch of his hand; and, according to Wassiljew, the *Mayana-Sutra* relates the miracle of the loaves and fishes. Buddha repeatedly has a miraculous escape from the snares of his adversaries. "But he, going through the midst of them, went his way." (Luke iv., 30.) A transfiguration, ascension, speaking in foreign tongues, are additional parallels. Buddha descends to hell, and preaches to the spirits of the damned.

27. In the story of the blind man (John ix.), the disciples ask: "Who did sin,—this man or his parents?" The meaning of the question is revealed by the Buddhistic parable of a *wilfully blind* (obstinate) heretic, whose perversity is caused by his sins in a former existence. (*Lotus*, 82.) For, in the version of the gospel, the guilt of a man *born* blind could hardly be alleged as a cause of his misfortune; while, in the Buddhistic original, the idea is in perfect harmony with the doctrine of metempsychosis.

28. Instructions to disciples.—*Lotus*, v., 105; *Gâtha*, pp. 53, 143, 165, and other passages, repeat the injunction of self-denial, meekness, the duty of declining presents, often nearly in the words of Matt. vii., 6. Several of Buddha's disciples receive power to exorcise evil spirits.

29. At the death of Buddha, the earth trembles, the rocks are split, phantoms and spirits appear. (Köppen, i., 114; Saint-Hilaire, 44; Seydel, 281.) "And, behold, the earth did quake, and the rocks were rent, . . . and the graves were opened, and many bodies of the saints which slept arose." (Matt. xxvii., 51–53.)

B. DOGMATICAL ANALOGIES.

1. Belief in the necessity of redemption by a supernatural mediator.

2. The founder's exaltation to the rank of a God. Buddha is equal to Brahm; demons are powerless against his word; angels and Arhats minister unto him.

3. Belief in a hell of fire and ceaseless torments.

4. Belief in a prodigious number of malevolent demons.

5. Demerit of wealth. "It is difficult to be rich and keep the way."

6. Merit of mendicancy. Monastic brotherhoods resembling the order of St. Francis.

7. The moral merit of celibacy. Abstinence from sexual intercourse a constitutional rule of Buddhistic convents and priest-schools.

8. Rejection of ancient rites, sacrifices, etc.

9. Monastic seclusion; merit of a retired life; hermitages and convents.

10. Vanity of earthly joys.

11. Depreciation of labor, industry, the pursuit of worldly advantage and worldly honors; monastic vows of poverty and obedience.

12. The sinfulness of scepticism.

13. Auricular confession of sins.

14. Efficacy of vicarious atonement.

15. Inculcation of patience, submission, and self-denial; neglect of the active, manly, and industrial virtues.

16. Love of enemies; submission to injustice and tyranny.

17. Depreciation of worldly affections; merit of abandoning wife and children.

18. Trinity of holiest names,—Buddha, Dharma, and Sangha. Dharma is the "Word." "And the Word was with God."

19. The worship of saints.

20. Miracle-mongery. The chronicle of the Buddhistic church is overloaded with the records of prodigies.

21. Evangelical analogies.—Buddha is called the "Light of the World" (*Gâtha*, p. 105). Buddha's mercy is compared to a rain cloud which showers blessings upon the just and unjust. Earthly joys are compared to the grass which blooms to-day and to-morrow is cast into the fire (*Dhamm.*, 334). True believers are advised to gather treasures which neither thieves can steal nor fire or water can spoil (*Lotus*, 130). Ignorant teachers are likened to the blind guiding the blind. The repentant sinner is described in a parable of a prodigal son, who wastes his substance in foreign countries, but at last returns to the house of his father, and, after serving him as a common day laborer, is pardoned, and becomes the father's chief heir.

C. CEREMONIAL ANALOGIES.

Monasteries; nunneries; popery; the Thibetan Lama is worshipped as God's vice-regent upon earth; œcumenical councils; processions; worship of relics; strings of beads; incense; confession of sins; chaplets; service with double choirs; pulpits; dalmaticas; a censer suspended from five chains; litanies; holy water; chalices; shaven polls; priests go bareheaded; weekly and yearly fasts; exorcism; division of temples into a nave and lateral halls; aspersion with consecrated water; bell-ringing; candlemas; feast of the Immaculate Conception; masses for the repose of departed souls.

The chief proof of the essential identity of the two creeds is the *anti-cosmic principle*, the nature-hating and earth-despising tendency which distinguishes Buddhism and Christianity from all other religious systems. The gospel of Buddha, though a pernicious, is, however, a perfectly consistent doctrine. According to the ethics of Gautama,—"the Awakened," as his followers call him in distinction from benighted mortals,—birth, life, and rebirth is an eternal round of sorrow and disappointment; the present and the future are but the upper and lower tire of an ever-rolling wheel of woe; existence is wholly evil, and the only salvation from the misery of life is the escape to the peace of Nirvana. The attempt to graft this doctrine upon the optimistic theism of Palestine has made the Christian ethics so inconsistent and contradictory. A paternal Jehovah, who yet eternally and horribly tortures a vast plurality of his children. An earth, the perfect work of a benevolent God, yet all a vale of tears, not made to be enjoyed, but only to be despised and renounced. An omnipotent heaven, yet unable to prevent the intrigues and constant victories of hell. Christianity is evidently not a homogeneous, but a composite, a hybrid religion; and, considered in connection with the indications of history and the evidence of the above-named ethical and traditional

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analogies, these facts leave no reasonable doubt that the founder of the Galilean Church was a disciple of Buddha Sakyamuni.

Those who oppose this theory should, besides, remember that the question at issue is not between gospel truth and borrowed traditions, but between borrowed traditions and deliberate fiction; for that the narrative of the New Testament has no historic value admits of mathematical demonstration. Not only does it abound with the records of prodigies at variance with the normal experience of mankind and entirely unsupported by the testimony of contemporary historians, but also with self-contradictions which remove the last doubt that the chronicle of the Synoptic Gospels, whatever may be its origin, is not based upon facts.

III.

Historical Value of the New Testament.

The following are a few of the self-evident proofs of the historical (and, *a fortiori*, *canonical*) value of the book which Prof. Christlieb calls "a canon which it has pleased the Lord to reveal and which the Lord's children are therefore bound to believe."

In the first chapter of Matthew, the Lord reveals the fact that from the birth of Christ to the reign of David there were twenty-six generations, which are enumerated by name. In the Gospel of St. Luke, it has pleased the Lord to reveal a genealogy of forty-three names, of which only the first and last agree with that of the former list.

Matthew also informs us that Herod ordered the massacre of an enormous number of young children, and that the parents of Christ saved their infant son only by a timely flight to Egypt. St. Luke does not mention the massacre, and states that the parents of Christ, instead of fleeing to Egypt, continued to dwell in their native city of Nazareth. (Luke ii., 22–39.) Josephus, who relates every trifling circumstance in the reign of Herod, especially the despotic acts of the viceroy, does not mention the murder of a single child.

St. Matthew states that the name of Mary's father-in-law was Jacob. (Matt. i., 16.) According to the Gospel of St. Luke, Dr. Christlieb is bound to believe that the gentleman's name was Heli. (Luke iii., 23.)

Mark mentions that John was in prison when Jesus came into Galilee. John informs us that at that time John was not yet in prison.

Matthew relates that the centurion came in person to beseech Christ in behalf of his sick servant. Luke states that he sent the elders of the Jews.

According to Mark (xv., 25), Jesus was crucified at the third hour. According to John (xix., 14, 15), the preparation for the crucifixion only began at the sixth hour.

St. Matthew (xxvii., 5) asserts that Judas hanged himself. The Acts (i., 18) relate that he died in a different way.

According to John, only one woman came to the sepulchre. According to Matthew, she was accompanied by a namesake. Their statements might be reconciled, but Mark informs us that not less than three women came together. But, even that must be an under estimate, for Luke assures us that there were more than four women.

Matthew and Mark's women saw an angel at the sepulchre: Luke's more numerous witnesses oblige us to believe that they saw two angels; but the dim religious light of the tomb may have confused their vision, for, while Matthew informs us that the apparition was seen without the sepulchre, John and Mark admit that it was seen within. Mark's statement that they reached the sepulchre at the time of the rising sun is no positive counterproof, for John confesses that they reached it while it was yet dark. Matthew's angel was sitting down. Luke's angels did not think it proper to keep their seat in the presence of so many ladies.

Matthew and Luke state that the women hastened to carry the news to the disciples. Mark (whose women had reached the sepulchre after daylight) admits that they had no excuse for saying anything to anybody.

If we shall believe Matthew, Jesus was three days and three nights in the grave. The account of Mark implies that he was resurrected during the second night.

According to Luke, the ascension of Christ took place at Bethany. The Acts (i., 9, 12) state that he ascended from Mount Olivet. Both accounts differ from that of Luke (xvi., 19).

In the Gospel of St. Matthew, we are informed that at the death of Christ "there was darkness over all the land from the sixth hour unto the ninth." The veil of the temple was rent, the earth quaked, the rocks split, and troops of corpses sallied from their tombs and availed themselves of the opportunity to visit their metropolitan friends. St. Mark and St. Luke do not think it worth while to report such trifles. St. John, an eyewitness of the crucifixion, does not allude to them. Josephus, in his detailed history of the same time and the same country, never mentions them. The Roman historians, whose countrymen ruled all Syria and Asia Minor, mention nothing of the kind. Can we doubt that the rumbling of Matthew's earthquake was the echo of that East Indian tradition which the writers of the New Testament mistook for the revelation of the Lord? When Buddha, the saviour, died at Kusinagra, the earth quaked and the rocks were rent, phantoms ascended from their caves, and the nine heavens were darkened, as well as the earth.

For *The Index*.

A HUNDRED DAYS ABROAD.

BY GEORGE JACOB HOLYOAKE.

CHAPTER VIII.

Unfamiliar Facts about Canada.—Canadian Co-operation.

Though I left Ottawa with regret, I have not forgotten it, nor the information with which I was favored there. Canada needs to be better known, is destined to be better known, and deserves it. For comprehensiveness of facts and compactness of statement concerning the unfamiliar land, the reader will not easily find anything more instructive than the article upon the Dominion, by H. B. Witton, in the Cyclopædia of Political Science, published by Rand & M'Nally of Chicago. We have no similar book in England. Witton calls attention to the difference between old and new Canada, which few understand. The Canada our fathers knew "was but a fringe of settlements along the heavily timbered banks of the St. Lawrence and Ottawa and shores of the great lakes. It had no prairies and no accessible seaport. The Canada of to-day has fine harbors on both sides of the continent, and virgin prairies nowhere surpassed. East and west, Canada now extends from ocean to ocean, and north and south, from the frozen sea to the frontier of the United States." Mr. John Lowe, in the government "Guide Book," shows that, including the areas of its rivers and lakes, "Canada covers three million six hundred and ten thousand square miles, being nearly eighteen thousand square miles larger than the United States with Alaska (the last American acquisition) combined, and is the physical equivalent of the kingdoms of Italy, France, Belgium, Germany, Austria, the British Islands, Russia in Europe, Sweden and Norway." Here is a splendid choice of lands and climates. The settler may choose the latitudes of England, Paris or Rome, Germany or Norway, and other countries of Europe. Sir John Macdonald one day made some remarks which threw more light on European conceptions of Canada than any other I heard. He said artists were the defamers of Canada. They all paint the snows, sledges, and ice, and the people in furs. The superb-hued fruit, the magical vines, the golden harvests, the forests, the flowers, the splendid rivers and glories of tropical seasons the great land has, we never see painted These appeared to me as sagacious, observant, and original observations, the unfamiliar facts of the Canadian continent being presented in few words. The Dominion, he said, was vast beyond European conception,—ripens tomatoes in the open air,—which cannot be done in England,—grows tobacco, and supplies wines with a frost-crisped flavor which flat, Southern lands never know. Mr. Lowe mentioned, what few would expect, that eighteen kinds of grapes ripen in Ottawa in the open gardens. The ground, kept warm in winter by a covering of dry snow, is fertilized when the snow falls; and, when the warm sun pours down its rays, things grow faster than money at compound interest. To workmen of England or Europe, a country in which active labor is suspended six months in the year, must be a paradise of industry and repose to those who have skill in using the seasons.

Witton gives the population in 1871 at more than three millions and a half. Lowe gives that of 1881 at more than four millions and a half, an increase of six hundred thousand in ten years. The Catholics amount to a million and three quarters, the Presbyterians to three-quarters of a million, the Methodists as many, while the residue consists of more progressive faiths, so that, when forty millions are added to the population, for which there is plenty of room, society will be as varied as in the United States. It is not lacking now in attractions which Englishmen appreciate.

It is well understood now by the testimony of independent travellers, who have spent more time in Canada than I did in 1879 and 1882, that it is a land where men can live with satisfaction. The new North-west contains great unoccupied areas, where, apart from Australia and New Zealand, people of Anglo-Saxon, Teutonic, and Scandinavian blood can find plenty of good land waiting occupancy, and familiar conditions of climate and industry. One who lately went two thousand miles through the country, one thousand of the two on horseback and in wagon, which enabled the country to be seen and inquired into thoroughly, reports to the *Daily News* that on the belt of a thousand miles, extending from Minnesota to the Rocky Mountains, though the winters are colder than in the north of England, the dry atmosphere is invigorating; and a temperature of ten degrees below zero is not nearly so trying as one of ten degrees above in a sea-coast country. The Canadian Pacific route, which lies from two to three hundred miles further north, has colder and longer winters and shorter summers, but long enough for growing wheat and oats, as the experience of Manitoba settlers shows.

A writer of wide and accurate information, Mr. S. E. Dawson, in his interesting "Handbook of Montreal," remarks that, "where the temperature is twenty degrees below zero, the frost does not penetrate far into the soil, which is protected by its mantle of snow, and roots and plants are secure from injury until the spring, which returns with a sudden and magical power astonishing to Englishmen accustomed to reluctant and lingering springs. The mean temperature of summer is that of Orleans in France, and the mean winter temperature resembles that of Moscow in Russia." The "Guide Book" written by Mr. Lowe gives such full information on this head that any settler can choose his temperature for himself. America, having torrid temperatures in some parts, includes places where malaria may lurk about as it does about Rome. Canada appears to be free from these risks, and to possess permanent healthiness, save that arising from cold, which, being periodic, is a measurable enemy; and, being a dry and not a damp enemy, is less formidable and more manageable than strangers suppose.

But enough of this. I quite share the reader's prejudice against useful information, which is generally dull, and always seems a digression. Since, however, many Europeans have friends in the country, and intending English settlers are seeking its shores, and Americans run over the border on excursions of pleasure and business, there are many who have an international interest in knowledge of the great Dominion. Still, I am always shy of utility. I was one

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of the earlier readers of publications of Lord Brougham and Charles Knight, of which it was said:—

"If there should be another flood,
For refuge to them fly;
Though all the world should be submerged,
Their books would still be dry."

When at Niagara, a captain in those parts invited myself and friends to a drink of sherry to welcome me to Canada in English fashion. We were six in all. Mr. Charlton, in assenting for me, made the condition that it should be but one drink; and that ended it. Otherwise, some one would next invite the captain to drink a round with him; and each in turn must have repeated the invitation, which would have ended in thirty-six drinks. Had I taken my share of them, I might have seen six Canadas, while one seemed as much as I could hope to master.

Mr. John Smith, the Canadian emigrant agent at Hamilton, has a bureau, to which persons prepared to offer employment to emigrants communicate. Those who have friends are forwarded to them; those who have some capital and a destination are directed there; those without friends or means are provided for until they can be placed in some employment. The emigrants who say they "can do anything" are the worst, as they are persons who, as a rule, do not want to work: what they want is to be messengers in a bank or placed in the customs.

Since temporary relief was provided for those in obvious need, Mr. Smith was asked if he was not sometimes imposed upon by persons mingling with the arrivals. He said: "Very rarely. He knew an emigrant when he came into his hands." Being asked in what way, he answered, "By the smell," meaning that passengers who lived a fortnight in the steerage bore for some time the odors of their residence about them. The government have considerately arranged that Mr. Smith shall provide a building of warm baths, so that emigrants can bathe on their arrival, and enter a sweet country in a sweet condition. To poor mothers with children, who are unable on a sick passage to bathe them at all, a bath on landing must be both refreshment and luxury.

The signs of a settler who is going to succeed are not many. He must be healthy, not old, willing to do anything, and not be given to drink. From all I heard, I came to the conclusion that whiskey is bad for crops, and that he who ploughs with a bottle turns up his own grave. These two maxims would save thousands of settlers.

Mr. Piddington's place of business in Toronto is described as the "largest store in the Dominion," and seemed to me to answer to the description. It was as diversified, as protracted in its passages, and as interesting as Noah's Ark. Certainly, if Noah had as many things in that wandering boat of his, he must have had perplexing moments. It was at Mr. Piddington's that I met, with other co-operators, Mr. Jury, the president of the store. Mr. Jury informed me that their society had two hundred and fifty-two members at that time, and paid one per cent. to an educational fund. I do not remember seeing this feature in the balance sheet of any co-operative society in the United States, though in a proposed society in Cincinnati, of which the prospectus was sent me in 1880, an instruction fund was set down. In Montreal there is a fine Co-operative Supply Association, of which the president is Mr. Matthews, a gentleman who takes real interest in increasing the equity and good faith of commerce and its economy of procedure. On the plan of the Civil Service Society of London, the Montreal store occupies larger and brighter business premises (unless those being rebuilt in the Haymarket prove more cheerful and spacious than other stores). It was owing to Mr. Matthews' influence that I was invited to speak in the Synod Hall. It is proof that there is intellectual liberty in Montreal as well as in New York, since I was permitted to speak on co-operation within those quiet, pleasant, sacerdotal walls. The interior more resembles the Society of Arts in London—the best conference room we have—than any other I spoke in abroad. This was the first lecture on co-operation which had been delivered in Montreal. My aim was to explain in what way co-operation conduced to morality in private life, to economy in commerce, and in what way the Co-operative Supply Association brought to the doors of the middle and upper classes those advantages the English store furnished to the working class. I spoke also in another hall on the invitation of Mr. George Martin (an eminent photographer in that city) and Dr. M. O. B. Ward, the subject chosen being "My Early Religious Days." Except in New York and Washington, I spoke nowhere to audiences that knew so much of co-operation as at Toronto and Montreal. In the Toronto store and the Supply Association of Montreal, Canada has two excellent examples of forms in which co-operation has been perfected in England. In qualities of judgment, persistence, and in appreciation of methods of business which requires no apology, Canadians, so far as I came to know them, seem to me to excel Americans.

CORRESPONDENCE.

GRATUITOUS DISTRIBUTION OF THE MAHA-BHARATA.

Editors of The Index :—

An association of native Hindu scholars, called the Datavya Bhárat Karyalya, have for several years been publishing for gratuitous distribution to Sanskritists, learned societies, etc., translations of leading Sanskrit works. At present, an English translation of the Maha-Bhárata is being published, primarily for gratuitous distribution, a certain number of copies, however, being reserved for sale to parties desiring the work not included in the distribution as above. The manager and publisher of the association, Babu Protaba Chandra Roy, has written to me, requesting me to send him a list of the literary and other societies in America interested in Sanskrit literature to which copies of his publications may be sent. I shall be pleased, therefore, if any reader of *The Index* having a knowledge of any such society will send me its name and address for transmission to India. Any person desirous of procuring a copy for himself can obtain information as to terms, etc., by addressing the Babu at 367 Upper Chitpore Road, Calcutta, India.

WM. EMMETTE COLEMAN.

PRESIDIO OF SAN FRANCISCO, CAL.

KANSAS LIBERAL UNION.

Editors of The Index :—

The fifth annual meeting of the State Association of the Liberals of Kansas was held in Forest Park, Ottawa, October 6 and 7. The main purpose of the State organization in holding a meeting this year was to call together some of the earnest workers to devise and act upon measures for more systematic and effective work during the coming year. A better outcome than the most hopeful hoped for was the result. Not only were the most excellent business arrangements perfected, but the meeting was otherwise a success. The addresses were unusually excellent, the weather fine, and the social reunion delightful.

A debate between Mr. C. B. Hoffman, President of the Union, and Mr. Robertson, a Christian minister, created considerable interest. The theology of the minister was so largely leavened by rationalism that the discussion was of an unusual complexion. The minister vied with Mr. Ingersoll in his scathing denunciation of the teaching which makes men believe that they may lead a life of infamy, and at last swing from the gallows to glory. Finally, the orthodox advocate rested his case upon the value and saving influence of Christ's example and character as a model for mankind to pattern after. Mr. Hoffman's ability to present the affirmations as well as the negations of rational religion enabled him to meet his opponent in the most thorough and effectual manner, and to compass the inconsistencies of a claim for the specially *divine* nature of Jesus which at the last must rest upon his specially *human* nature.

Many appreciative words have been spoken during the year of Mr. Frederick A. Hinckley and of his presence and work at our meeting last year. The rounded out radicalism, unmarred by haste or unfairness, which Mr. Hinckley so finely represents, is gaining ground in Kansas.

There will be a ten days' meeting of the Kansas Liberal Union at Ottawa in the latter part of July or the first of August next. The Executive Committee of the Union will make every effort during the year to make this meeting a fine success.

There will also be a two days' meeting of the Kansas Liberal Union at Enterprise in January.

The officers of the Union for the coming year are C. B. Hoffmann, President; Mrs. L. L. Hilliker, Treasurer; Annie L. Diggs, Secretary; W. W. Fraser, V. P. Wilson, J. Y. Haughy, Alfred Taylor, J. E. Sutton, Sarah A. Brown, members of Executive Committee.

ANNIE L. DIGGS.

A FRIEND in Boston writes thus encouragingly of the work of Mr. W. G. Babcock: "Two hundred members, including young and old, attend the Free Chapel, Paine Building, doing their best to make this world better and happier by discourses, social gatherings, literary studies, public entertainments, etc. Their numbers are increasing every week, and means have been secured to meet the most important expenses for the year; but additional subscriptions are needed, and will be gratefully received and devoted to the good work." Address Mr. W. G. Babcock, Dorchester, Mass.

MR. J. G. JENKINS writes from Denver, Col.: "Mr. Beecher made quite a stir here. His lecture on evolution was a veritable bombshell in the camp of the orthodox. All the reverends in town replied to him on the following Sunday, when, of course, he was far away. Dr. Hays replied to him in rather a coarse, ungentlemanly way. You would hardly know Denver now, it has so grown since you last visited it. You would no doubt get good audiences here now, could you come, as you always have when you have spoken in Denver."

A MEDIUM named Frank Baxter recently got into trouble at Georgetown, N.Y. Says the Syracuse *Journal:* "The Central New York Association of modern Spiritualists held their annual convention at Brown's Hall in this village, and had for their chief speaker Frank Baxter of Boston, whose sole occupation is to go from place to place to lecture and give these wonderful communications. While stopping here, Mr. Baxter had rooms at a private house; and, after his departure, the lady of the house found in the bed in the room Mr. Baxter had occupied an envelope containing printed and written obituary notices of the people who had spiritually manifested themselves (?) to him while he was here, and twenty-five obituary notices of people who had lived in and about Saratoga Springs, where he was going to lecture the coming week; and also many more miscellaneous ones, some from Norwich, N.Y., and vicinity, where he lectured before coming here." "The circumstances of the case," says the *Religio-Philosophical Journal*, "are briefly these: A lecturer on Spiritualism, who also claims to be clairvoyant and clairaudient, offers his services to the public. The most interesting feature in his platform work is the séance at the close of his lecture, during which he describes, personates, and gives names of those who have died, with dates, and, sometimes, striking incidents connected with their lives. This lecturer goes to a little town, lectures, gives the usual séance, and departs. Following his departure, an envelope is found in his room, containing data which might have been for use, at least some of it, to make success certain at the customary séance; material which every opponent of Spiritualism will eagerly declare, and with apparently good reason, shows incontrovertible evidence of fraudulent practices; material which even the average Spiritualist will be disturbed to hear of, and whose suspicions can only be removed or confirmed by further explanation. The circumstantial evidence against the accused is fearfully strong, as conclusive as would have been the discovery in like manner of counterfeit money in the possession of a travelling live-stock buyer in a community which had suffered from counterfeiters: possession would be seemingly evidence of a guilty intention to utter it." But the *Journal* says that Mr. Baxter "makes a plausible explanation; but of itself alone, without the moral support of character to reinforce it, this would not be accepted by the great majority of Spiritualists." A few years ago, it will be remembered by some, Mr. Baxter gave a communication at Lake Pleasant from a negro named Abe Bunter, of whom by some mistake an obituary notice had been published, but who proved to be still in the flesh. The mistake was never explained; but Mr. Baxter's friends, far from losing confidence in him, made it a means of advertising him and his work.

OF no use are the men who study to do exactly as was done before, who can never understand that to-day is a new day.—*Emerson.*

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BOOK NOTICES.

DARWINISM IN MORALS, AND OTHER ESSAYS. Reprinted from the *Theological* and *Fortnightly Reviews*, *Fraser's* and *Macmillan's Magazines*, and the Manchester *Friend*. By Frances Power Cobbe. Boston: George H. Ellis, 141 Franklin Street. 1883. pp. 422. Price $2.00.

The essay which gives to this volume its title appeared in the *Theological Review* in 1871, since which time the subject has been discussed by many able and acute thinkers; but it can justly be said that in this essay is presented with force and clearness the main objection to Mr. Darwin's views of the origin of moral conceptions, and Spencer's doctrine in regard to the experiential nature and evolution of the moral sense. There are still minds with whom these objections have great weight, although their force, we believe, has been very much impaired, if not destroyed, by the expositions of several writers. Miss Cobbe endeavors to turn against Mill his famous declaration that he would rather go to hell than flatter Deity by saying what is evidently false. She thinks a consistent utilitarian could not have said this. But Mill would probably have answered that self-respect with him was of greater importance than physical comfort. The other articles are "Hereditary Piety," "The Religion of Childhood," "An English Broad Churchman," "A French Theist," "The Devil," "A Prehistoric Religion," "The Religions of the World," "The Religions of the East," "The Religion and Literature of India," "Unconscious Cerebration," "Dreams as Illustrations of Unconscious Cerebration," "Auricular Confession in the Church of England," "The Evolution of Morals and Religion." All these essays are full of thought, and some of them are of rare excellence. The volume will be welcomed by the many admirers in this country of the accomplished author.

MARGARET FULLER (MARCHESA OSSOLI). By Julia Ward Howe. Boston: Roberts Brothers. 1883. Price $1.00.

This is the fifth volume of the "Famous Women Series" now being published by Roberts Brothers, the previous ones treating of George Eliot, Emily Brontë, George Sand, and Mary Lamb. The *motif* for this new life of one of Boston's most famous daughters is given in the second paragraph of the opening chapter, "In the turning and perseverance of this planet, present soon becomes past, and that which has been best said asks to be said again." And, in addition, we may say that the life of a "woman's woman," such as Margaret Fuller was, would seem somehow incomplete without a woman's interpretation of her life, works, and character; and Mrs. Howe would, by those who know something of the history of both women, seem to be the woman best fitted for writing such biography. But, to those who have read the more enthusiastic (though more fragmentary) tribute to her memory paid by her personal friends James Freeman Clarke, Channing, and Emerson, this work of Mrs. Howe's brings up very little that is new in fact or incident, though the criticism of Margaret Fuller's writings and the order of arrangement of the incidents of her life are in Mrs. Howe's best vein.

A PHYSICIAN'S SERMON TO YOUNG MEN. By William Pratt, Master of Arts, Doctor of Medicine, Fellow of the Royal College of Surgeons of England, and Licentiate of the Royal College of Physicians of London. New York: M. L. Holbrook & Co. pp. 48 Price 25 cts. For sale by W. B. Clarke & Carruth, Boston.

This is a little work which we can heartily commend, and a copy of which we wish could be put into the hands of every young man in the land. The words by Prof. R. P. Proctor, quoted in the preface, are pertinent and just: "The little work before us, of fewer than fifty pages, is intended to be put into the hands of young men by fathers who are unwilling or incapable of discharging a father's duty in this respect. And, as not one father in ten is, we believe, ready to do what is right by his boys himself, it is well that such a book as this should be available, especially as it gives some information which a physician is able to give with special authority. We commend it to the especial attention of fathers and sons alike. To the former, as showing what they should tell their boys; to the latter, as containing lessons which they should take to heart."

THE opening article in the *North American Review* for November is by Senator H. B. Anthony, who, under the title of "Limited Suffrage in Rhode Island," gives an interesting sketch of the early constitutional history of that State; Dr. Norvin Green, in "The Government and the Telegraph," cites the provisions of the Federal Constitution and the decisions of the Supreme Court to show that the general government is debarred from assuming the management of the telegraph lines; Rev. David Utter, in an article entitled "John Brown of Osawatomie," gives an account of Brown's doings in Kansas, and attempts to show that his character had little in it that was admirable, that he was wrong in principle and practice, and that "as his true history, too long concealed, becomes known, admiration for him will be changed to disgust, and disgust to anger, that we have been so long deceived"; Balfour Stewart has an able paper on "Solar Physics"; and Gen. John Newton writes on "Modern Explosives." "Conversation with a Solitary," by W. H. Mallock, is an imaginary passage-at-arms between a radical and a conservative relating to society and government. "Suggestions in regard to the Public Service," by Green B. Baum, defends the faithfulness and efficiency of the clerks and other government employés at Washington before the passage of the Civil Service Act. "Dr. Hammond's Estimate of Woman" is criticised by Mrs. Lillie Devereux Blake, Miss Nina Morais, Mrs. Sara A. Underwood, and Dr. Clemence S. Lozier.

THE gem of the November *Atlantic Monthly* is Emerson's sketch of "Ezra Ripley, D.D.," written for the Social Circle ("a club in Concord now more than a century old") soon after the death of the subject of the sketch, in 1841. Brooke Herford has an article on "The Trustworthiness of the Hebrew Traditions"; Maria Louise Henry's sketch of "A Noble Lady" (Marie de Hautefort) is very interesting reading; Albert S. Bolles deals with one of the urgent questions of to-day in an article entitled "What Instruction should be given in our Colleges?" Gilbert A. Peirce pays a glowing tribute to the genius of Joseph Jefferson in his "Good-by to Rip Van Winkle"; Crawford's "A Roman Singer" begins to show traces of the mysticism which characterized *Mr. Isaacs;* Lathrop's "Newport" is continued; and the sketches of travel in this number are Henry James' "En Province," Charles Dudley Warner's "Random Spanish Notes," and William Chauncy Langdon's "Recollections of Rome during the Italian Revolution." The poems are by Edith M. Thomas, Christopher P. Cranch, and John Boyle O'Reilly. Sarah Orne Jewett has one of her realistic stories, "An Only Son"; and Olive Thorne Miller, in "The Bird of the Morning," portrays some of the characteristics of the American robin.

THE November number of the *Popular Science Monthly* contains a number of very interesting papers. Prof. Josiah P. Cooke writes on "The Greek Question," claiming that, while the sciences should be given an advanced position, there is much need of the classics. The editor has an able article on the same subject, in reply to President Porter's paper in the September number of the *Princeton Review*. M. Ch. Velain gives an account of "Ischia and its Earthquakes," Prof. H. A. Howland makes "A Plea for Pure Science," and Dr. Felix L. Oswald considers "The Alcohol Habit." Other articles are "The Age of Trees," by J. A. Farrer; "Some Unsolved Problems in Geology," II., by Dr. J. W. Dawson; "Inlets for Infection," by R. T. Thorne, F.R.C.P.; "Remarks on the Influence of Science," by Leslie Stephen; "A Home-made Telescope," by Dr. George Pyburn; "The Utility of School Recesses," by Joseph Carter; "The Chemistry of Cookery," by W. M. Williams; "Sketch of Lamarck," with portrait; "Correspondence," "Editors' Table," "Literary Notes," and "Popular Miscellany Notes."

THE *Catholic Review* for November has the following articles: "Luther and the Diet of Worms," by Rev. I. T. Hecker; "Ancient Celtic Art," by Bryan J. Clinche; "Our Grandmother's Clock," an anonymous story; "The Early Fruits of the 'Reformation' in England," by S. Hubert Burke; "The Franco-Annamese Conflict," by Alfred M. Cotte; "Scepticism and its Relations to Modern Thought," by Conde B. Pallen; the third number of review of Bancroft's History, treating of "Maryland Toleration," by Richard H. Clarke; "The Returning Comet of 1812," by Rev. Geo. M. Searle. There are two chapters given of the pleasant serial, "Armine," by Christian Reid; and the department of "New Publication" gives a pretty full *résumé* of recent Catholic publications.

AMONG the contributors to the October *Wide Awake* are Joaquin Miller, Mrs. S. M. B. Piatt, Edward Everett Hale, Mrs. A. M. Diaz, Marion Harland, Christopher P. Cranch, Fred A. Ober, and Mrs. A. T. D. Whitney. Tennyson's poem "The Brook" is given with a beautiful full-page illustration by W. L. Taylor, and Hood's "Queen Mab" is set to music by Julius Eichberg. There is an interesting description of "The Blind Children's Kindergarten" at the Perkins Institution for the Blind, written by Emilie Poulsson; a short biography of Peter Cooper, by Sarah K. Bolton, with a portrait; and the first of a series of papers on how to act "In Case of Accident," by Prof. Sargent of the Harvard College Gymnasium.

THE contents of the *Unitarian Review* for October are as follows: "Christian Optimism," by Rev. Cazneau Palfrey; "The New Movement in Orthodoxy," by Rev. Rushton D. Burr; "Kuenen *vs.* Delitzsch," by Rev. R. P. Stebbins; "Determining Conditions of the Reformation," by Rev. S. C. Beach. "The Editors' Note-Book" contains an interesting notice of Protap Chunder Mozoomdar and his mission. Among "Things at Home and Abroad" are paragraphs on "Schiller on Scepticism" and "a Russian Unitarian," while the "Review of Current Literature" is quite full and interesting.

THE charming story, "Christie's Christmas," which has been running through the *Pansy* magazine, published by D. Lothrop & Co., is concluded in the October number. This is an excellent number, full of choice reading and pretty pictures, one of its attractions being a sketch and picture of John Ruskin.

PERSONAL ITEMS.

BISMARCK is so superstitious that he will never begin an undertaking on Friday, nor sign an important document on that day. He is said to have predicted the day and hour of his own death, and to be greatly interested in astrology.

A SENSIBLE Californian who was worth $80,000 left the following direction in his will in regard to his funeral: "Let my coffin be a plain, redwood box, put together with common nails or screws, without paint or varnish, with plain iron handles. Let there be a cheap shroud and no flowers. What is a dead man but a handful of dust? Instead of a hearse, I may just as well be carried to the grave upon some ordinary vehicle in every-day use, since life is but the journey of a day and death the final rest."

THE Comtesse de Chambord was ever a faithful wife to the late "Henry V." The latter wooed and wedded her long years ago according to royal rules: he courted by despatch and married by proxy. The negotiations were carried on with profound secrecy. When the older people—the relatives, the chancellors, and the chamberlains—had settled matters, the young lady was asked her opinion; and she gave it in becoming form, in a document which was a model of the correspondence of princely courtship: "I consent to unite my lot to that of the Comte de Chambord, for I feel sure this union will make me happy. Firmly resolved to devote my whole life to Comte de Chambord, I shall love France as he loves her; and all my prayers and all my vows will be for our common country."

AN exchange says: "John H. Noyes, founder of the Oneida Community, who fled the State about a year since to escape indictment, is now at Clinton, Canada, near Niagara Falls, living with his wife, although three others of the community women went with her, when she joined him. The community at the time furnished him with a home and funds. Noyes was the autocrat of the community. His word was the law from which there was no appeal. Since his departure, the family, or 'community,' has been governed by a committee of ten men and ten women, who consider all questions arising and direct all business. They have abolished the mixed-marriage system, and adopted the monogamic relation. Many wedding ceremonies have been performed, and those who were married previous to entering the community are again living together. The functionary who links the couples is an ex-Episcopal minister who has for fifteen years been a member of the community."

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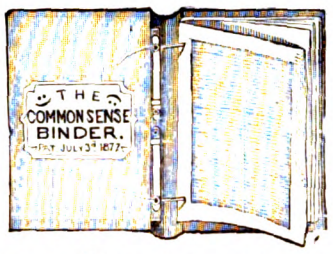
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CURRENT TOPICS.

THE report of the Mormon missions in the Sandwich Islands, published last week, shows a membership of thirty-six hundred.

KING HUMBERT, it is stated, designs to erect a monument to the late King Victor Emmanuel, in the centre of the Pantheon. If this is done, the Pope says he will declare it a pagan temple.

THE Nihilists have issued a proclamation demanding that the Czar summon the representatives of the Russian people, and asking for full amnesty, freedom of the press, freedom of speech, and the right to hold public meetings as the only means of preventing revolution.

THE meetings of the Boston Liberal Club, which are held at Paine Hall Sunday morning, are increasing both in attendance and interest. The defence of Democratic institutions last Sunday, by Mr. Horace Seaver, against the croakings of political pessimists, was able and eloquent, and elicited hearty applause.

THE following charming story, an English paper says, was related to his congregation by a well-known evangelical preacher, who lately resigned his living in South London to avoid a criminal prosecution: "A railway train was entering a tunnel, when the driver saw two children on the line. He instantly blew his whistle as shrilly as possible, the guard applied all the brake power at command; and, as the train thundered into the tunnel *with every passenger's head out of window*, the tiny voice of one of the children was heard to say, 'Hold fast to the rock, brother,' as they clung to the side of the tunnel in safety."

AT the regular executive meeting of the National Woman Suffrage Association of Massachusetts, held in Boston last Friday, the following resolution was unanimously adopted: "Whereas an act of the Legislature of 1879 provided that the State board of health, lunacy, and charity shall consist of nine persons; and whereas, by a recent decision of the Attorney-general of Massachusetts, a woman is not eligible to appointment under the statute as a member of this board, and consequently a woman is not a person,—therefore, *Resolved*, That we call on the members-elect of the next Legislature to pass an act declaring that the women of this State shall hereafter be recognized as persons."

COUNT DE LESSEPS delivered an address last week in Paris at the annual meeting of the five academies on the scientific and civilizing character of great enterprises that facilitate intercourse between nations. The maritime highways, he said, should no longer be subjected to the vicissitudes of the active politics of governments; seas, straits, Bosphoruses, and maritime canals must be freely open at all times, irrespective of all international conflict; the construction of the Suez Canal and the eventual construction of the Panama Canal have effected the introduction of a new principle, which is more important even than the execution of the works,—namely, a vast association of the capital of the world, which conduced to the solidarity of the interests of all nations.

SAYS the Springfield *Republican:* "There has lately been published at Vienna a very interesting collection of documents from the Vatican, showing what the papacy did in the great struggle for the preservation of Christian civilization in Europe against the Turkish onslaught in the latter part of the seventeenth century. There is no question and there has never been raised a question of the importance of the pope at that time to the fate of Europe. It is such things as this which Leo XIII. offers to the world,—things which are accepted history: he does not and dares not offer the unmutilated records of the Vatican of Luther's time, or of the era of the Borgias; and it is quite within the bounds of credibility that many such records are being hidden from profane hands."

GEN. BUTLER is a political demagogue for whom we never did and never shall vote; but he is a human being who possesses some good qualities and has done some good service. We have, therefore, no sympathy with the wholesale and indiscriminate disparagement and abuse of him by papers and politicians whose praise of him but yesterday, as it seems, was quite as extravagant and foolish as much of their present abuse, and whose methods seem to be morally but little, if any, superior to those of Butler. The tone of the press and of much of the stump-speaking during this campaign, in which it must be admitted the Republican candidate has conducted himself with the most dignity and fairness, are to us painful indications of intellectual and moral degeneracy in Massachusetts, some of the causes of which, at least, it is not difficult to discern.

SAYS the *Independent:* "Felix L. Oswald's *Zoological Sketches* are an entertaining and valuable contribution to the out-door study of natural history; and we should commend it freely to our readers, were it not for the preface, which boldly avows that the book is written as an essay toward the superseding of story books that are based on an assumption of supernaturalism and of faith in an unseen world—that is, we suppose, in Christianity—with stories of natural science. This transforms it into a *Tendenz-schrift* of the worst kind, and makes us suspicious that there may be poison at least in the coloring-matter of the book, if not in the facts, though we have not discovered it." The *Independent's* objection to Dr. Oswald's *Zoölogical Sketches*, entirely consistent from a Christian stand-point, is a recommendation of the book to those who do not believe in supernaturalism.

THE St. Petersburg correspondent of the London *Times* says: "It is a strange illustration of the state of Russia that, although the whole country is honoring the memory of Turgenef, a vast majority of its people, all told, have either never read a chapter of his works or heard of his name. The council of the Miestchanin (bourgeois) corporation in St. Petersburg actually passed a resolution the other day to the effect that, as most of the members knew nothing of Turgenef or his works, copies of his works were at once to be distributed, in order that they might forthwith make acquaintance with the manner of man whose funeral they were called upon to attend. In the municipal council of St. Petersburg, when the mayor proposed the honors to be given to the deceased author, one member, a tradesman, and I think a butcher, got on his legs and objected in the following terms: 'Who's Turgenef? He was a Westerling. He was not one of us. He only scribbled. The Lord be with him!'"

THE work of erecting a monument over the grave of Thomas Jefferson at Monticello, Va., in accordance with a joint resolution of Congress, is completed. The monument consists first of two foundation courses, the lower twelve feet square, and the next eight feet square, and each nine inches in height, surmounted by a die three feet seven inches in height, and three feet two inches square, and this by a granite obelisk twelve feet eleven inches high, making a monument eighteen feet high. The inscription composed by Mr. Jefferson, and, in accordance with his directions, placed on the obelisk, is as follows: "Here was buried—Thomas Jefferson—Author of the Declaration of American Independence, of the Statute of Virginia — for — religious freedom—and father of the University of Virginia." And upon the die, "Born April 2, 1743, O.S.—Died July 4, 1826." On the upper surface of the four sides of the lower foundation step are inscriptions marking the four graves above mentioned as surrounding that of Mr. Jefferson: namely, the grave of Martha Jefferson, his wife; those of Martha J. Randolph and Maria J. Eppas, his daughters; and of Gov. Thomas M. Randolph, his son-in-law. The total expenditure for the work was $8,352, leaving a balance of $1,648 of the appropriation still unexpended.

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A MODERNIZED SCHOOL FOR PREACHERS.

Our recent word on the need of a new school for preachers receives strong indorsement in the article following this by Rev. Heber Newton. Since Mr. Newton is one of the most distinguished and able of Broad-Church Episcopalian preachers, and yet speaks from within the lines of that denomination, his views and arguments are especially noteworthy, and should attract wide attention. It will be seen that he not only thinks such a school much needed, but believes in its possibility. And —a point particularly noticeable—he wants such an institution, not only for the prominence it would give to sociological and ethical studies, but also for the freer and larger scope which would be allowed in the departments of comparative religion and of Hebrew and Christian history than is now permitted, or is likely to be permitted for a long time to come, in any of the denominational theological seminaries. He does not fear to commit even these latter branches of study to a school conducted on the principle of the broadest liberty of inquiry, and in which the scientific method of criticism and investigation would prevail. He evidently sees that only thus can the public teachers of religion be well equipped to meet the new demands which modern progressive thought imposes upon them.

Mr. Newton is a witness who addresses from Sunday to Sunday a cultivated and intelligent audience, and speaks from the pulpit of a denomination that is commonly regarded as "aristocratic" in its spirit, and that appears to be specially attractive to the wealthy classes of society. But in our department of correspondence will be found a brief letter from another witness, Rev. William G. Babcock, who, from a very different stand-point, also indorses our idea of a new kind of training for religious teachers. Mr. Babcock has had long experience in the city of Boston in a "mission" chapel, and is still engaged in this work. He has been accustomed to address, and in his work associate with, the laboring classes and the poor. He has studied their needs. And he has learned that it is not merely Bible instruction nor sentimental talks about trusting God and following Christ that will satisfy their wants. He finds that some of them are grappling with the deepest problems of thought, and that all of them need the wisest and most modern instruction with regard to practical improvements in their conditions of living, and that questions are daily coming before him which require, for a right decision, a large equipment of knowledge with regard to the best methods of philanthropy and of social advancement. The proposed school, he sees, would supply a need in training leaders for this kind of work.

We repeat Mr. Newton's question, "Is not such a school possible?" And, encouraged by his belief in it, we are disposed to answer—at least, more stongly to hope—that it is a possibility that may be realized. Could Mr. Wade's offer to establish a school at Cleveland—which the Unitarians, we believe, have still under consideration—be made available for an institution of this character, we venture to predict that the problem of raising the balance of the endowment needed for the enterprise would be much simplified. Liberal and wealthy Unitarians, who are now hesitating about helping to endow another denominational theological school, even though on a broader scale, might be very ready to aid in establishing the Cleveland school, when they should see that it was not to compete with, but to supplement their present schools. It might well be expected, too, that the progressive section of evangelical Christendom, which Mr. Newton represents, would furnish some of the necessary financial help. Mr. Newton's own influence in this direction, we are sure, would aid materially. Is it too much to suppose that this branch of religious liberalism would liberally endow, for instance, one professorship in such a school?

And, then, there are the Liberals outside of all churches, many of whom would gladly give their aid. Unchurched Liberalism is, to a large degree, dissatisfied with its disorganized condition, and yet has also largely outgrown that species of lectures and literature which deals chiefly in exposing the absurdities of the Bible and the shortcomings of churches. It has not become less radical, but it wants something more constructive, more positively helpful in the practical problems and work of life. It, too, begins to make a demand for well-equipped and well-trained men to lead along the new lines of thought and action which the new age has opened. And, among this class of Liberals, there are persons of pecuniary means who recognize this need and would willingly join in an enterprise to supply it. The movement for the establishment of societies for ethical culture represents perhaps, at present, the most hopeful phase of this constructive tendency of unchurched liberal thought. And this movement specially demands that its teachers shall be specially trained for their work. Prof. Adler, in various public addresses, has particularly emphasized this requirement; and he and his friends in New York, though we have no right to speak for them, could probably be depended upon to give solid assistance toward the establishing of a school of the character sketched. Indeed, when Prof. Adler became President of the Free Religious Association, he broached the project of a somewhat similar institution as an enterprise for that body to undertake. So that the germinal idea of it may almost be said to be his. But, though entirely in the line of its principles and aims, that Association alone could not assume a responsibility of such magnitude. Now, however, a possible opportunity opens for a realization of that project on even a larger scale.

The question is, Can the possible factors toward this realization be brought effectively together? There need be no doubt that the school, if established, would have students. There are earnest young men craving just those opportunities of instruction and study which it would offer, in order to fit them for their life-work. There are young men who have been in pulpits just long enough to learn what they need for their tasks, who would eagerly seize the chance to go back for additional preparation in such a school. The demand is earnest and urgent. Let there be equal earnestness on the part of those who recognize the demand and whose privilege it may be to answer it, and the problem is solved.

WM. J. POTTER.

A HIGHER TRAINING-SCHOOL FOR PREACHERS.

The Index set forth a real need of our time, as it seems to me, when in a late issue it broached the idea of a higher training-school for preachers. Some such idea has floated, in a nebulous sort of way, in my own mind for some time past. Doubtless, others have seen this same need. It is one that must force itself upon all those who, whatever their church connections and private opinions, desire to see the preparation for the ministry approach somewhat nearer its ideal. In some churches, the standards of clerical education are painfully low. In all Orthodox churches, those standards are warped from their ideal forms by the influence of denominationalism and of orthodox traditionalism. Each church feels itself obliged to shape its curriculum by its denominational "ism." No church is wholly free to study theology or church history apart from pre-conceived and pre-determined theories. Presbyterian or Episcopalian, Methodist or Baptist, the seminary is committed to a sectarian view of many of the most important matters studied there. The professors hold retainers for one side of the case. They are salaried to give students the Episcopalian or the Presbyterian view of church polity, the Calvinistic or the Armenian system of doctrine. And, even worse than this, different schools or parties within one church will have their several institutions to teach the fractional bit of a denominational theology; and we have a Nashotah and an Alexandria, a Princeton and an Andover.

The traditional view of the nature of all dogma, and especially of the dogma of the Bible, forecloses true liberty of investigation. All schools are committed to the theory of a supernatural system of thought in divinity and to the theory of a miraculous book in the Bible. There can of course be no questions raised when "the fundamentals" are concerned, except in order to be met by the incontestable foregone conclusion, and so to be laid away as settled.

It is no reproach to the ability or honesty of those who teach in these schools to say that, under the conditions of study laid down of necessity by denominational schools, there can rarely be any thorough work done. The limitation of vision induced by the traditional theory of theology shuts out from the field of investigation many studies of the utmost importance to a thorough theology. What, for example, is taught, or can rightly be taught, in most denominational schools concerning comparative religion, concerning the real development of Hebrew thought in the generations immediately preceding Christianity, concerning the development of thought in the early church, concerning physical science in its relations to theology, etc.? Much may be said about these subjects, but the conditions are absent for a frank and unprejudiced investigation of them.

The need here is precisely that which is expressed by the memorial for the foundation of a Hibbert lecture in England:—

> From the fact that all the chief divinity schools of this country are still laid under traditional restraint, from which other branches of inquiry have long been emancipated, the discussion of theological questions is habitually affected by ecclesiastical interests and party predilections, and fails to receive the intellectual respect and confidence which are readily accorded to learning and research in any other field. There is no reason why competent knowledge and critical skill, if encouraged to exercise themselves in the disinterested pursuit of truth, should be less fruitful in religious than in social and physical ideas. . . . The time, we think, is come, when a distinct provision for the free consideration of such problems by scholars qualified to handle them may be expected to yield important results.

And then, as *The Index* pointed out, there are many fields of thought of the greatest value to the living preacher,—fields into which he must go, simply because his flock are there already,—of which he learns next to nothing in his preparation for the ministry. All that *The Index* said of these unopened domains is unquestionably true. These fields — the ethical problems of the nineteenth century, the philanthropic problems of our age, the whole sphere of social science—are the ones supremely needing to be cultivated, in order to fit men for the actual work of the ministry. And there is no doubt that the lack of any serious attempt of the average pulpit to guide the real thought and life of our day is due to its lack of training for these real tasks of the preacher. The

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results of this state of things are to be seen in the unorganized ethical forces of the churches,—unorganized for their real task of conquering society for a nobler humanity. There is plenty of ethical energy; but, lacking guidance, it fails to carry civilization for justice and brotherliness and public spirit.

The practical question is, What can be done to remedy this state of things? There is no use in trying to remodel denominational schools. Slowly, bit by bit, the *Zeitgeist* will change them. But this is a process whose results are for future generations. The fundamental defects of such schools will cling to them as long as they exist as denominational schools. They meet, and will long continue to meet, the need of the large majority of students, as they express the ideas of a large majority of the members of these churches. Here and there, however, there are already men who want to reach their conclusions only after hearing more than one side of the case. They not seldom go round and drink of the cisterns in two or three schools, and balance Union against the General Theological Seminary.

There are now young men who want to build upon their seminary studies a broader and more generous course. They generally go to Germany, if they are able. The Harvard school doubtless offers them the best chance of such an after course on our shores; but that stands under denominational relations, though of a much freer sort than are to be found elsewhere, and does not, I believe, fill out the range of studies requisite for a post-graduate course. There still exists, unfortunately, too much of denominational weakness to allow of an ideal school, meeting the need, if bound to any denomination.

What is needed is, as *The Index* said, a "Johns Hopkins" for preachers,—a school to which men of open minds and scholarly habits could go after leaving their denominational seminaries, and where they could study branches which are passed by in the church schools, and study in a larger and more thorough way the subjects already covered after the fashion of the denominational institutions. I believe with *The Index* that such a school is the educational want of religion in our land to-day.

Is it possible? A question much easier raised than answered. Doubtless, the denominations would view it with great suspicion, if not with open denunciation, if it were established. But it would take care of itself. It would have plenty of students. It would not necessarily injure any denomination. Men would very likely remain of the same belief as when they entered it,—even as now men in the different churches remain Baptists and Methodists and Congregationalists and Episcopalians, after pursuing for many years the studies that would there be carried on; but they would be bigger men and broader churchmen. No denomination that regards itself as holding the truth could expect such a school to pervert its young men without impugning its own estimate of itself.

But can such a school be established? That means first, Can representatives of different churches and of religion outside the churches be found who would meet as trustees of such an institution, prepared to consider plans for its operation, and with grace enough in them to carry out such plans in their largest and freest forms? I may be over-sanguine, but I believe such men are to be found.

It would go without saying that the full convictions of no one engaged in the management of such an institution could be embodied in it. It would be equally axiomatic to remark that such an institution—its general plan once agreed upon—would open positions for which ability and character would be the sole qualifications; and the bias of the individual professor would have to be allowed for, as now is done in our universities and the higher colleges.

Can the money be had for such a splendid scheme? That cannot be known without an agitation of the subject; and, therefore, I follow up your editorial article with a word to keep the meeting moving, if possible. What a chance for some one to become the American *Hibbert!*

As *The Index* suggests, our Unitarian friends are the natural leaders in such an effort. They have the unique position which enables them to meet all phases of liberal religion in our country, and from the elements in all organizations which are mutually sympathetic to crystallize such a beautiful conception. They may not thank an outsider for meddling in their affairs; but, if they were to rise to the opportunity presented by Mr. Wade's great offer, and make it the germ of such a school, they would add a new debt to that large obligation which already progressive religion owes them in our day. R. HEBER NEWTON.

GARDEN CITY, N.Y., Oct. 23, 1883.

TRAVELS IN FAITH.

PART IV.

In my voyages to India and China, I was greatly impressed with the sight of the multitudes of people and their varying religions. Human life seems to be a weed that grows rankly over these lands. Its individual value appears to be small; and I was often oppressed with the questionings of my mind as to the immortality of these herds of coolies, and as to the idea that God was concerning himself separately with each one, deciding his destiny in heaven or hell. As I visited the mission rooms and saw twenty or thirty of the elect gathered out of a million heathen, it seemed incredible that these were to be saved, because, by accidental circumstances, they had come under the influence of the missionaries and been converted, and the rest of the million were to endure eternal torment. Adam's sin and their own shortcoming from the teachings of the creation had sealed their doom. These theories do not shock one so much in the prayer-meeting at home, where one sees only the elect, and the poor heathen are ten thousand miles away; but, when you see the toiling millions pass by you, and when you become acquainted with individuals and find them to be brother-men and not weeds, and observe kindly and virtuous traits of character, and witness instances of family affection and neighborly benevolence, this whole scheme of damnation excites such a feeling of revolt that only the utter extinction of one's reason and a blind acceptance of "the Word of God" can preserve one's belief. A Calvinist who wishes to keep his faith should never travel and never read secular books. By confining his acquaintance to the circle of the church and feeding his mind constantly upon evangelical reading, he may be safe. This is the life that many pietists lead; but it is so unnatural, it seems impossible that it can be right or can develop the best sort of men.

I was surprised to see the morality that prevailed in Asiatic lands. I could not observe that the people I came in contact with were any worse than the laboring and mercantile classes that a shipmaster meets in Christian lands; and, sometimes, the unwelcome conviction was forced upon me that the heathen were the best. They were infinitely the most temperate, and no more dishonest. The people who had not met with mercantile Christians were better in their habits than those who lived at the seaports. The seeming injustice of sending these people to hell on account of Adam's sin and their own shortcomings from the teachings of the light of nature was a weight upon my mind that I could never get rid of, though I tried to "lay my reason at the feet of Christ," as I once heard a Boston lady in spectacles say at a "holiness" meeting.

When I first visited China, I was told by the missionaries at Fuh Chau that they had just baptized the first convert to Christianity after eleven years of labor in a district containing three million people. It occurred to my mind that God had not devised very effective machinery for "making disciples of all nations"; and I recalled the enthusiasm at home in the monthly concert of prayer for foreign missions, when a letter from a missionary told of a few conversions, and how the leader of the meeting would give out the hymn,—

> "The morning light is breaking,
> The darkness disappears,"

which would be sung with great fervor.

On the spot, the conversions only excited a painful comparison.

My father was for thirty-six years a member of the Prudential Committee of the American Board of Commissioners for Foreign Missions, and was devoted to their work. In his later years, I took him on a voyage around the world in the ship "Golden Fleece." At Canton, he visited the missions he had been so accustomed to delight in; and, when he saw the result of all these years of effort and contrasted it with the vast, surging tide of heathenism that rolled around him, he was greatly depressed, and said to me, "I don't believe the world will ever be converted by the preaching of the gospel."

These impressions never made me disparage missionary effort; for I believed it did some good, and was necessary to Christian consistency. It only excited wonder at God's way of doing things. How an omnipotent and benevolent God should fail to spread his "glad tidings of great joy" to all people in an effective way was beyond my comprehension. He evidently had miraculous power enough, and had exercised it on very trivial occasions in the past. Did he not make iron swim to recover an axe? Did he not destroy two companies of fifty men with fire from heaven, because their captains did not invite Elijah in a respectful manner to "come down"? Did he not send two bears to tear forty-two children who had called names in the street? Did he not make the sun and moon stand still until the people had avenged themselves upon their enemies? If he could do such things for mere wonder or revenge, why should not love call forth his power, when countless myriads of heathen are going down to everlasting perdition for lack of a revelation they can understand? All this confounded and oppressed me, and I found no peace save in unquestioning submission and refusal to think.

In later voyages to the East Indies, I found that the Holy Ghost was leading the good "Brethren" to differ among themselves, some becoming so exclusive in their separation from evil that they could only recognize the true Church of God as existing in their own gatherings. An adventurer came to Singapore, announcing that the Holy Ghost was gathering the Lord's people to await his coming at the town of Wellington in South Africa, where all the prophesies of blessing were being fulfilled. He assembled a few brethren and sisters in a room; and, after hours of intense prayer, some were seized with an ecstasy which was called receiving the Holy Ghost. One of the sisters was prevailed upon to go to South Africa, and she wrote back letters enthusiastically declaring that "the half had not been told her." I afterward met in China a captain in the British army,

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who, under the influence of this man, gave up his commission, and prepared to go to South Africa. But, at Singapore, he learned that the man's lady travelling companion was not his wife, he having left that person behind when he became "the Lord's freeman." This opened the captain's eyes; and, declaring that the Lord did not countenance debauchery, he changed his plans, greatly shaken up in mind.

Arriving in San Francisco after a passage around Cape Horn of nearly five months, in which I had attained to a great degree of faith and consecration through constant study of the Bible and the literature of the Brethren, I experienced a great shock from the words and demeanor of the ministers and Christians of that city. I went to hear nine preachers while there; and none of them showed any knowledge of the Christian's calling out of the world, and none of them preached salvation by Christ. I wrote in my journal: "Ear-tickling and soul-lulling orations about benevolence, moral duties, or Scripture history, formed the sermons; and, if any direction was given to sinners, it was such as Moses preached before the righteousness of God without the law had been manifested. Nor did I meet with any warm-hearted Christians. All seemed to think more of dress, amusement, Pacific railroad, and China steamers than of their Lord. It seemed impossible, from the words and attitudes of all these, that we were instructed to 'love not the world, neither the things that are in the world,' and to watch for our Lord's coming; for no one seemed to act upon such an idea, and yet they read their Bibles or studied theology continually." I could not answer this fact by the Brethren's sweeping condemnation of all believers but themselves; and, having seen their own variance of opinion, it appeared that the infallible guide, the Holy Spirit, led each prayerful believer to distinct and differing views, often utterly opposing those of other equally devout and prayerful believers. My mind was not satisfied by the theory that these views of truth were like different views of a mountain from various points of observation, and were capable of union into a harmonious whole, when seen from God's stand-point. The only solution of the differences among Christians and of the ever-varying religions and views which I found to prevail all over the world appeared to my mind to be that every man makes his own religion in accordance with his surroundings and the constitution of his mind.

A friend had presented me with Herbert Spencer's book, *Illustrations of Universal Progress*. I had glanced at it and laid it aside; for I had never in my life read a book opposed to Orthodoxy, and I had understood he was one of the vain men who, by "oppositions of science, falsely so called," were striving to make the word of God of none effect. But, about this time, I took it up, and found that its theories about religion agreed with my observation and experience. He applied the law of evolution to religion, commencing with the savage's worship of his dead chief, which developed into the conception of a deity who, at first human in all things, has been gradually losing human likeness, each race of men forming ideas of God in accordance with their own intelligence and desires. He says, "As humanity is a growth and not a manufacture, men's theologies must be determined into such forms as the conditions require"; and it follows "that the religious creeds through which mankind successively pass are, during the eras in which they are severally held, the best that could be held." The human origin of all religion thus seemed to explain all my difficulties.

I sailed for the west coast of Mexico, and experienced a reaction from the fervor which had characterized my thoughts on the outward passage. I subsided into an indifference about religious truth which, during two months' stay on the lonely coast of Mexico, degenerated still further into doubts concerning the whole scheme of Christian theology. I thought Satan was let loose upon me; for every form of infidelity came flooding upon my mind, and I could not read a chapter in the Bible without rationalistic suggestions of its improbability or overestimated import. I still kept up services with my sailors, though I preached what was not very authoritative to my own mind. I hope preachers on shore never do this. I remember walking off into the *monte*, as the Mexicans call the wild-brush-covered plains, and in the evening twilight I stretched out my arms to heaven, and with intense feeling called on God to reveal himself to me, and convince me of the truth of what claimed to be his written word. But no answer came. Some weeks after, when sailing toward Cape Horn, my emotions were strongly aroused by one of those trade-wind sunsets which only voyagers know, whose glories the ablest pens would fail to describe. Suddenly, the words came to me, "Now is Christ risen from the dead." I started at the seeming lack of connection with my thoughts, and said: "Is it true? If so, the teachings of Christ and his apostles are true. I can believe anything, if that fact is established." I searched the Scriptures, aided by Scott's and Lange's Commentaries and Gilbert West's treatise on the Resurrection; and my faith increased. I made no critical study of the text for myself, but read the conclusions of these critics. The story seemed well vouched for; and, in the course of my daily study of the Greek Testament, I came upon Paul's charge to Timothy, "Remember Jesus Christ risen from the dead," implying that this was the foundation of the Christian faith. As such I resolved to receive it, and I determined to doubt no more.

I read Paul's warning to Timothy, "that in the last days perilous times shall come," "that some shall depart from the faith, giving heed to seducing spirits and doctrines of devils"; and, in his Epistle to the Thessalonians, I read, "God shall send them strong delusion, that they should believe a lie." So I tried to believe that all these logical conclusions and most reasonable ideas that seemed so to agree with my observation and common sense were only delusions characteristic of the last time, and proved that the Lord was truly at hand. So firm a hold had my Bible taken of me that reason was doomed to a still longer subjection to a blind faith, and for years all the light of science and the wisdom of the age were rejected as delusions it was dangerous and sinful to encounter.

I thought my feeling of consecration might be increased if I went through the form of believers' baptism; and, after the end of the voyage, I was immersed, one cool October day, in a New Jersey lake, by Mr. James Inglis, editor of the *Witness*, a monthly paper devoted to the truths of Brethrenism minus its exclusiveness, though Mr. Inglis had, like most of the Brethren whom I have known, gradually withdrawn from fellowship with others, and was accustomed "to break bread" on the Lord's Day in his own house with any friends who chanced to come. After the plunge, he kept me standing dripping on the shore, while he made a gospel address to the dozen stragglers who attended us. I never had placed any stress upon the mode of baptism; but I imbibed a strong opinion of the unseemliness of this mode, and ever after doubted if immersion had been divinely prescribed for all climes and periods, though I believed that baptism was only to be used as the sign of the faith of its recipient. I may add that I read books in favor of infant baptism, but nothing on the other side except the Bible. No increase of "holiness" came to me; but, by resolutely refusing to reason and keeping my sympathies warm in religious work, I kept on for years sincerely leading a Christian life. I saw that many wise and learned men were able to accept Christianity in spite of the light of modern science, and I clung to their faith as an argument for the maintenance of my own.

ROBERT C. ADAMS.

GODLESS WORSHIP IN ENGLAND.

The Count Goblet d'Alviella publishes under this title, in the *Revue de Belgique* for September, a chapter about Agnostics, Comtists, and Secularists, extracted from his forthcoming work called *The Contemporaneous Evolution of Religion among English, Americans, and Hindus* (*L'Evolution Religieuse Contemporaine chez les Anglais, les Américains, et les Hindous*. 1 volume, octavo. 420 pp. Librairie Mauquardt: Bruxelles et Leipzig). The first section, on agnostic worship, tells how this is carried on at South Place, London, where M. D. Conway—who is described as an American favorably known in English literature, and now about fifty years of age, tall, lean, vigorous, with gray beard and bright, restless eyes—has been speaking since 1864, when he took the place of William Fox, who had preached Christian theism. The house of worship, like many of those used by dissenters, is of Grecian architecture, and can seat about five hundred people. The congregation represents more liberal views of politics than does that which meets with Charles Voysey in St. George's Hall. On the walls at South Place are printed in letters of gold the names of Shakspere, Socrates, Voltaire, and Moses, while still higher is that of Jesus. Mr. Conway reads selections from his *Sacred Anthology*, and also uses a book of *Hymns and Anthems*, compiled partly by himself and partly by his predecessor. A "meditation" takes the place of prayer. The sermons speak of Jesus as a representative man, and ascribe to him all that is most grand and ennobling in the New Testament, what is narrow and irrational being treated as an interpolation. The preacher, while declaring that we are forced instinctively to do homage to that superior principle which is called God, bids us take care not to limit the idea too much, or shut it up in formulas likely to conflict with the revelations to be expected from science. For him, God is merged in the ideal of humanity, which men have always been too apt to locate outside of themselves, to embody in concrete form, and to clothe with attributes that have become dogmas. His discourse on the "Religion of Humanity," preached in May, 1880, gives a most complete exposition of his system, wherein are traces of Hegelianism. It is urged that all history may be summed up in the struggle of man against external nature, and that our feelings have always been on the side of our adversary. After transforming the forces of nature into gods, we granted them as their kingdom all that we could not control ourselves: so that the real claims of humanity have always been opposed to those of theology. Gradually, these personifications of natural forces gave place to abstract dogmas; but these latter have been merely descriptions, in the language of theology, of the brutal resistance to progress made by inanimate forces. Alas that man has worshipped what true religion commands him to fight against and enslave!

Similar ideas are embodied in Comtism, whose worship of humanity is carried on in London, under the direction of Prof. Congreve, in a building which might be mistaken for a Protestant church, if the walls were not ornamented with

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plaster busts of Moses, Homer, Aristotle, Archimedes, Cæsar, Paul, Charlemagne, Dante, Gutenberg, Shakspere, Descartes, Frederick II., and Bichat, the thirteen great men after whom are named the months of the Positivist calendar. The number of English Comtists is not so small as would be inferred from the jest of Mark Pattison, —that he had found in their chapel three persons, but no God. Among them is the brilliant essayist, Harrison, who refused to follow Congreve into revolt against Lafitte, Comte's immediate successor, and who has taken the lead in establishing the "Positivist Society of London" which worships in Newton Hall, and which has made most earnest protestations against the Afghan war, the annexation of the Transvaal Republic, and the coercion of Ireland.

After contrasting Comte's doctrine of the obligation of subordinating individual to universal happiness with Spencer's theory that the general welfare is best secured by each individual's making himself happy, D'Alviella quotes, as a successful attempt to unite in the same religious conception the Great Unknown of Herbert Spencer and the Supreme Being of Comte, the essay published in *The Index* for Aug. 8, 1882, by William Frey, who there "shows, with great force of reasoning and real elevation of sentiment, that the cause of our religious feelings is our dependence on the universe, but that man has found it necessary to represent this mysterious Power in human forms, so that the anthropomorphic attributes of which it has been stripped have been simply transferred to mediators." These facts lead Mr. Frey, like Mr. Conway, to that form of the religion of humanity which seems most likely to increase, and which accepts humanity as the true mediator between the individual and the Unknown."

The next section describes the liturgy used by the Secularists at weddings and funerals as well as in naming children, the formula for the latter purpose being translated at some length. These English radicals are described as striving to concentrate human activity on objects within the range of experience, holding that, as we know nothing about God or immortality, we have no right to affirm or dispute their existence, and claiming as requisites of human happiness that thought should be absolutely free, but should be directed toward seeking truth within the sphere of observation by the senses, speculations outside of this limit being idle and therefore injurious. The National Secular Society, which was founded in 1846, and which still publishes the *National Reformer*, has become so much devoted to Bradlaugh's peculiar plans that the British Secular Union was founded in 1874 by Holyoake and other prominent agitators for the disestablishment of churches and the secularization of schools.

D'Alviella's conclusion is that these attempts of the most advanced radicals to imitate ecclesiastical formulas show that England is still fundamentally religious, despite the recent progress of scepticism. "We are far removed to-day from the time when Montesquieu could say, on returning from London: 'Religion in England is dead. If any one speaks of it, everybody laughs.' Without doubt, the religious reaction, which effaced during the first half of this century the indifferentism of the previous epoch, has reached its zenith; and it is possible that, amid the difficulty of adjusting ancient beliefs to modern ideas, a new flood of scepticism will spread over England. But what conclusion can be drawn from these resuscitations except a lesson of prudence for those who delight in proclaiming either the final triumph of faith or the last twilight of the gods? At most, it may be possible to discover the law by which, through all the oscillations of the English intellect, religious thought is advancing toward more rational, liberal, and fruitful solutions."

F. M. H.

BEFORE our next issue, the most exciting political campaign which Massachusetts has gone through for many years will have been decided. *The Index* is not a political paper, but it believes in the practical application of moral principles to politics. It cannot but earnestly hope, therefore, that the people by their votes will relegate to private life the man who in his public career, both official and non-official, has shown less regard for moral principles and more regard for his own personal ambitions than any man who ever before sat in the Governor's chair in Massachusetts. This is not political partisanship. We held the same opinion when Gen. Butler was in the Republican party.

W. J. P.

EDITORIAL NOTES.

AT a meeting of the Liberal Union Club of Boston, next Saturday evening at Young's Hotel, Francis E. Abbot will deliver an address on "The Aims and Objects of the Liberal Union Club."

B. F. UNDERWOOD will speak for the Montreal Free Thought Club, November 4, 5, and 6, on the following subjects: "The New Science and the Old Theology," "The Philosophy of Herbert Spencer," "Evolution in the Domain of Religion and Morals."

MR. MEAD holds to the popular view that faith "in the living God and the immortal soul" is "fundamental in religion." If this conception of religion be correct, among *un*religious minds must be classed John Stuart Mill, George Henry Lewes, George Eliot, Harriet Martineau, Charles Darwin, W. K. Clifford, Herbert Spencer, Ernest Haeckel, T. H. Huxley, John Tyndall, J. G. Romanes, and Edith Simcox, with many others eminent for greatness and goodness. A religion not possessed by such men and women, however much valued by multitudes, cannot fairly be regarded as necessary to a high degree of intellectual and moral development,—a degree of development, indeed, as high as is seen among the adherents of this religion.

FROM a report of the remarks of the president of the National Liberal League, in an interview had by a reporter of a Milwaukee journal, we copy the following: —

"I believe there are quite a number of distinguished Liberals who were formerly connected with the leagues, who have withdrawn?" "Yes. Notably, Col. Robert G. Ingersoll, F. E. Abbot, and B F. Underwood. These gentlemen were unable to agree with the leagues in regard to the Comstock legislation, and so, with a few others, prefer to work for Liberalism without organization, which they have a perfect right to do. But whenever the test comes, as it will, they must side with the secular government and the leagues, or go over to the churches. Our government will be and should be either a republic or a hierarchy: a mixture of the two will never work."

"These gentlemen" desired the League to keep to its original object, the secularization of the State, and objected to a policy demanding the total repeal of postal laws against the transmission of obscene prints through the mails,—laws which no doubt need revision, but ought not to be and are not likely to be repealed. To "side with the secular government" is not to side with the leagues, and to refuse to work with the leagues is not to "go over to the churches" or to favor a "hierarchy." But the statement that anybody has a "perfect right" "to work for Liberalism without organization" is an extremely courteous concession, considering that withdrawing from the League and protesting against its policy have subjected individuals to no small amount of censure and abuse from the leaders of the League.

LIVE THOUGHTS.

IT is infamy to die and not be missed.—*Wilcox.*

MALICE has a keen scent for blemishes.—*Punshon.*

BUT for the positive men, every enterprise would perish.—*Dr. J. R. Monroe.*

THERE would be no progress but for the men of clear convictions and the bravery to vindicate them in the face of prejudice and public clamor.—*Dr. J. R. Monroe.*

COMMON sense plays the game with the cards it has. It does not ask an impossible chess-board, but takes the one before it and plays the game.—*Wendell Phillips.*

WHEN you do anything from a clear judgment that it ought to be done, never shrink from being seen to do it, even though the world should misunderstand it: for, if you are not acting right, shun the action itself; if you are, why fear those who wrongly censure you?—*Epictetus.*

POETRY.

For *The Index.*

HYPERION.

Night and all her sickly dews,
Her spectres wan, and birds of boding cry,
He gives to range the dreary sky;
Till down the eastern cliffs afar
Hyperion's march they spy, and glittering shafts of war.
—*Gray.*

Thine arrows ever keener, brighter grow,
Resplendent Titan, with the lapse of time,
As o'er us in empyreal azure go,
Thy flashing wheels upon their course sublime:
Puissant sire of light, sun, moon, and star
Thy radiant progeny and vassals are.

Before thee ancient Night in terror fled
And Cosmos lay apparent in thy beams.
Emerging from the spectral darkness dread
Of chaos, beauteous creation gleams:
The roseate glow of primal dawn was thine,
When nature vibrant grew with light divine,

And Memnon music thrilled earth, sea, and air;
While vapors upward from the valleys curled,
And, primal darkness vanquished, green and fair
With grass and flowers rejoiced the illumined world.
Fit theatre and stage became it then
For birds and beasts and reason-guided men.

The realm of spirit thou enlightenest too,
Scaring the spectres of the mind away,
Demons and gods, whom grosser ages knew.
Round us thou shedd'st meridian reason's ray;
And not alone great souls dost thou illume,
But from all breasts art chasing night and gloom.

Full o'er our heads, thy glorious march we see
With vertical splendor in the zenith blue;
While radiance-stricken priest and bigot flee
To shrines which never aught but twilight knew,
Where low-browed ignorance, in servile fear
Suppling itself, doth incantations hear.

B. W. BALL.

For *The Index.*

RIDDLES OF LIFE.

O'er questions of life I reason in vain,
The case on theory resting,
While mysteries deep forever remain
Concealed for a final testing.

Over the creeds our fathers believed
Shadows of doubt are falling,
And lost is their faith through logic received
From sceptical voices calling.

Out of the night, enshrouding the past,
Monsters of faith are glowering:
By heritage power they hold me fast,
The peace of my life devouring.

"Guess me no guess to pillow my head,"
The facts of the case forestalling,
When arrows of death to my heart have sped
And darkness around me is falling.

Enigmas of life forever must last:
The sphinxy old riddles defy me,
And, mocking my hope, o'er reason they cast
A shadow that ever stands by me.

A. D. MARCKRES.

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The Index.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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For *The Index.*

RITUALISM OR RATIONALISM.

BY HOWARD WORCESTER GILBERT.

Ritualism pure may be defined as the supreme devotion to ecclesiastical ceremonial, an acceptance of established church formulas as the essence of religion; while rationalism, on the contrary, is the unreserved adoption of all the results of a sound logic reasoning from undisputed facts. In reality, however, we never find either unmingled with the opposite element. The ritualist is never, perhaps, without some lingering impulses of reason, some remaining tincture of the moral sense; while the rationalist, on the other hand, hardly ever completely emancipates himself from the theology of the past. No more than elsewhere is there here a perfect separation of the antagonistic elements. Except in the case of a few utterly negative and passive characters, there will always be discovered a more or less distinct polarity, so to speak, more or less inclination to the opposite poles of the battery. But, as the difference is, strictly speaking, an intellectual one, as no personal injustice is involved in the disagreement, the discussion may go on without any violence. Nevertheless, the affinities which might have been anticipated are plainly discoverable. The ritualist is generally the friend of old abuses; while the rationalist arrays himself, with more or less judgment, on the side of innovation and reform.

It becomes every day more evident that the theological contest is between ritualism and rationalism. The process goes on as regularly as the distribution of the particles of a compound in chemical disintegration to the positive and negative poles of the battery. Clear thinking inevitably emancipates the mind from the bondage of all absurd theology. Minds incapable of reflection, and therefore compelled to submit to authority, naturally take refuge in that negative state which requires no thought, which prefers the ease that comes of blind intellectual obedience.

The natural refuge of all such is, of course, the Romish Church; but there are vast numbers not ready to take the final step, who are, nevertheless, on the road to that haven of rest for feeble intellects. The Protestant churches are full of such people, who would at any time go over, if properly led. No one who regards with due consideration the defections that are everywhere occurring can doubt this fact. And no observant person can doubt, any more than he does this, that many of the evangelical clergy would infinitely prefer a return to popery rather than an advance to free-thinking: indeed, some of the leading ones openly avow it. Their well-founded dread of scientific trainings is instinctive: the instinct is true. A large body of the parsons are thoroughly treacherous to the cause of free inquiry, the very essence of Protestantism. Wherever the taint of infallibility enters, it will finally destroy all independent intellectual processes as completely as the parasitic germ corrupts and destroys the healthy fruit.

The danger to us lies in two classes, the reactionary evangelical parsons and the political demagogues with whom our country is swarming: the former ready to betray the cause of liberty at any time, for the sake of the cloth; the latter in the hope of "going down through history to the latest posterity" as governors and presidents and great orators,—the more degraded of them, who have no such hope or aspiration, for the sake of the more tangible rewards of their scandalous pecuniary gains and transient notoriety.

"The Slies are no rogues" nowadays any more than they were in the time of Shakspere; and many of the most successful of the class occupy high places, both in Church and State. The priests and the political tricksters both pander to and profit by the ignorant, fickle, and treacherous elements of society; and yet they are often lauded as honest and conscientious men, even by Liberals, on the false plea of a philosophical toleration. It is a spectacle that must excite the wonder of an impartial observer, this eulogy of men who have been the steadfast allies of both American slavery and popery. Neither those who are the avowed enemies of free speech and even of personal liberty itself, nor those who aid and abet them, deserve any quarter. As might have been expected, the political tricksters are usually faultlessly "evangelical."

The Romish hierarchy is dangerous, because it exacts from its subjects a brutish obedience. The illustrious statesman who founded Pennsylvania comprehended the full bearing of this peculiarity of her teachings. In his political tract entitled "England's Great Interest in the Choice of a Parliament," written in the perilous times of the Stuarts, he says: "And that Principle which introduces Implicit Faith and Blind Obedience in Religion will also introduce Implicit Faith and Blind Obedience in *Government*. . . . This is that Fatal Mischief Popery brings with it into Civil Society, and for which such Societies ought to beware of it, and all those that are Friends to it."

Of the Romish Church, it may be truly said that the depth and crookedness of her intrigues are past finding out. This being so, we should be utterly at a loss how to act, but for the saving fact that we know her to be, at bottom, the enemy of all liberty, that she is never, under any possible circumstances, to be trusted. She is as wise as the serpent, but she is by no means as harmless as the dove. To any one who might be disposed to regard this portraiture as an exaggeration, I can only refer to her uniform history, to facts which she can neither conceal nor gainsay. When she thinks it safe or inevitable, she avows and justifies them.

As for the newspapers, with a few highly honorable exceptions, the friends of liberty have no hope of any aid from them. They are gagged, through their pecuniary interests and their ambition. Here, in the metropolis of Pennsylvania, the journals which ridiculously boast of themselves as "the great Philadelphia dailies" treat their readers to nothing better than a diurnal mess of poor and very innutritious hash. To call them educational instrumentalities is an insult to the understanding.

We are all, more or less, influenced by our immediate environments, and liable to take limited views of a subject. So those who live in a region where the advocacy of women's political rights is popular are apt to conclude that the nation is ready to adopt female suffrage, and the sanguine humanitarian is convinced that the whole nation is thoroughly converted from the diabolism which led to the slaveholders' rebellion. And so with all other questions,—the wish is father to the thought. It is undoubtedly true, on the other hand, that those who are surrounded by a dominant conservatism are inclined to despondency; but it is certainly safer, where danger exists, to take the less rather than the too sanguine view. The enemies of every good cause encourage the apathy of over-confidence, as they are thus enabled to carry out their designs with the greater security. People who are off their guard are more easily surprised and conquered. And it seems to be the peculiar mission of certain persons everywhere, who profess friendliness to reform, to foster this fancied security with the soothing assurance that all is safe. When the peril from Romish intrigue is pointed out, this is the answer: "The American nation are too intelligent to be in any danger." But this was precisely the cry at the outbreak of the slave-holders' rebellion, which was pooh-poohed when we were on the very eve of that revolt, and in the same confident manner, by several very conspicuous persons, who did not all abate their efforts to reassure us, even after the long and bloody contest was fairly begun. I suppose there is no one who fears an attack *vi et armis*. Rome is mistress of much more insidious and efficacious methods of attack. Nevertheless, I agree entirely with Prof. Huxley that the papacy is the greatest menace to the human race in existence. Many a "leader" of a party is called its "head," for no other reason, apparently, than because he does so little of its real thinking. One would often wonder why such were "leaders," if he did not reflect that what the masses want is not a philosophic or sensible thinker, but one who sympathises with their passions and prejudices. The man who is much in advance of the mob can never be their leader, in the ordinary acceptation of the term: he can be their leader only in the sense that he precedes in the path where they will eventually follow.

It will have to be realized in the end that the Romish Church is a State within the State, and that her open claim of infallibility and her distinct avowal of her determination to render the civil sword the instrument for the accomplishment of her criminal purposes is no empty threat. She declares herself not only infallible, but superior to all earthly powers, whose duty it is to play the part of her submissive servants. In these assumptions, she is more or less directly abetted by all the orthodox Protestant sects, which, to a certain extent, claim the same infallibility, demanding for their dogmas of the plenary inspiration of the Bible and the Trinity the same immunity from examination as "the mother Church" does for all her arrogant pretensions. This most important point of agreement renders a transition from Prot-

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estantism to popery extremely easy. The final step of accepting an infallible expounder is readily taken, as we constantly see. The principle of priestly infallibility is involved in both. The manifest inclination to ultramontanism of the conservative Protestant party in the German Reichstag is a striking example of this truth; and instances of the tendency are visible everywhere in our own country to affiliate with "the only true Church."

When we reflect that the increase of the number of ignorant voters must, in all human probability, increase her power, we need not in the least wonder if she should be disposed to favor universal suffrage. Yet, with this regard, it is by no means necessary to conclude that she is at all democratical, in the sense that she favors the carrying out of the will of the majority, however poor an approximation this is to the realization of justice or even of expediency. She will not oppose the incorporation into the Constitution of the doctrine of the Trinity, because she expects to fall heir to all the conquests of Protestant bigotry, and by no means objects to having the work done for her by her stupid rivals. She is the bitter and inexorable opponent of the taxation of church property; and in this she is kindly supported by the same stupid class, the vast majority of whom are ignorant of the immense extent of her possessions, and could not, by any array of evidence, be convinced of the enormous power for bribery which they confer upon her.

She holds dubious relations, it is true, with the princes of this world; but she is not in the least over-nice, and is not above making her bed with the beggar, especially in a democracy where the beggar has a vote. Of course, she parades it all as evidence of her Christian humility and benevolence. "The union of the blacks and the reds" has passed into a proverb in those European countries which have been the great theatre of her intrigues. She is an element of disturbance and danger wherever she enters, and she will unite with any faction whatever to accomplish her nefarious designs.

She is by no means necessarily opposed to universal suffrage. On the contrary, she would probably everywhere welcome the masses to the polls with peculiar satisfaction. Her hope is in the hordes. It may be replied that the political influence of the ignorant multitude is too insignificant to merit any notice; but it must be remembered that this is a democracy, where a rascal and a fool counterbalance two men of character and principle. When female suffrage prevails, the whole body of grossly ignorant and half-educated women will be added to the great horde of Romish Irish, who already control some of our greatest as well as many of our smaller municipalities. The vote of Sister Celestina and Biddy O'Flanagan will counterbalance the ballots of women who are the acknowledged equals of the foremost men. As to which class of women is the more numerous in the country I need say nothing. When we remember that the daintier intellectual food of a very large body of both men and women, who would be greatly offended if set down as ignorant, consists in Scott's novels, whose disastrous influence is so clearly set forth by Borrow, while the diet which one may, using a figure of rhetoric, call the substantial portion of their intellectual fare, is composed of the insipid literary mince-meat and tasteless political wishy-washy of such journals as "the great Philadelphia dailies,"—when we take all this into consideration, we shall not be likely to rely greatly upon any imaginary superiority of judgment among what are satirically called "the intelligent classes" any more than we should look for physical stamina and vigor among those who subsist on the corresponding physical diet.

That Rome will not necessarily oppose female suffrage she has shown beyond a peradventure, since women have figured throughout her history as her most efficient instruments. Of this assertion, the truth is so notorious that all individual examples are superfluous to any one who has even a superficial acquaintance with secular, to say nothing of ecclesiastical, history. Her well-trained female militia are found in all civilized countries, and are especially active in America at this time. The employment of female warriors is not to be monopolized by the royal savage of Ashantee. The negro Amazons are certainly more open and brave in their methods of attack; but, in slyness and subtlety, they are greatly surpassed by their Christian sisters. The French statesmen, among various other influences, brought to bear against their enlightened efforts to free public instruction from the mischievous interference of the priesthood, were compelled to encounter a petition bearing over seven hundred thousand names of women whose signatures had been secured through the co-operation of the priests and the sisters, of various names, but one spirit.

Poor Mrs. Wittitterly, with her unbounded admiration of "the dear Middle Ages," is the type of a large body of women in America who habitually shun the clear noonday of science and fact, greatly preferring to live in the very "dim religious light" of mediævalism, even though the shadowy aisles and Gothic arches be the haunt of "doleful creatures," "an habitation of dragons and a court for owls"; and they will be very prompt to vote for the incorporation of the doctrine of the Trinity into the Constitution of the United States, at the bidding of priest and parson. Significant hints of female intrigue, coming from West Point and Washington, warn us that the popish clericals are playing the same quiet game here which they have played long and successfully in Europe. Here, again, we meet with the reply that our people are too intelligent to admit of any danger from these sources; but this assumption is, unfortunately, without foundation. The masses have no acquaintance with either civil or ecclesiastical history, and are not acquiring such knowledge in the public schools. An ignorant antipathy to Catholicism is all we have to rely upon in that quarter.

Here, in America, the Romish Church arrayed all her hosts on the side of slavery, as long as it was dominant. The Irish papists in the United States were so universally the sycophantic friends of the slaveholder and the bitter enemies of the slave and his advocates, the abolitionists, that the fact became proverbial, and their ecclesiastical status was regarded as all-sufficient evidence of their political position. No well-informed person will dispute this. But, when she discovered that emancipation was imminent, she issued her orders, in secret, for a propaganda among the enfranchised negroes: she hoped that they, too, might be brought to swell her army for the subjugation of the intellect and conscience of the nation. It is a remarkable coincidence, at least, that the orthodox Protestant sects pursued a very similar course in their dealings with the institution of Southern slavery, while, in very fair proportion to their freedom from dogma, the Northern churches inclined to the side of the slave. Other causes were in operation, it is true; and the division was not clearly defined nor accurate. Nevertheless, the respective tendencies were most striking, and could hardly have been mere coincidences. And Rome is playing her old game in Ireland at this very time. She has permitted the commission of the most frightful assassinations year after year, without rebuke, while she knew perfectly well that an authoritative word from her would have put an end to them at once; and she preserved an unbroken silence, until the united voice of the indignant nations compelled her to make a show of disapproval. But Parnell boasts that, instead of a diminution of the funds that were poured into his coffers, proving a result of the pope's mandate, the contributions have increased; and thus her utter insincerity has been brought to light, for no person of even moderate capacity will believe that the Fenian assassins have abandoned her communion or that their crimes have been made a bar to it. The action of the Romish Church in this matter is one of the most adroit of all the successful tricks she has ever perpetrated. Parnell himself is careful never to alienate the murderers; and the American newspaper press is, to a large extent, badly debauched by concealed Fenian influences, which are so skilfully disguised as to deceive the very elect.

Rome is often held up as a striking example of a vitality which endures through all vicissitudes, and this is pointed to as a proof of her divine commission. But, unfortunately, the facts are against her assumption of a heavenly inspiration. This tenacious vitality she enjoys in common with some of the most vicious and venomous organizations in the animal world, as well as the most pestilent political conspiracies, which seem to defy all efforts for their extinction. The Holy Mother lies "crafty sick" at Rome, but it is only the feigning of a cunning animal at the approach of danger. All the old traits will spring into new life when the danger is past. Her vitality is inextinguishable; for is she not "the milk-white hind" which may be wounded indeed, but never mortally? She makes noble promises; and the only reasonable objection that can be brought against them is that her whole history shows them to be utterly insincere, false, and deceitful. And here one cannot but recall the words of our universal Shakspere,—

> "I speak of peace, while covert enmity,
> Under the smile of safety, wounds the world."

Progressive people, especially in this country, talk much of the necessity of "turning our faces to the rising sun," and "marching with hopeful hearts toward the glorious future." And they have many other fine flowers of rhetoric, to none of which any serious objection can be made. But it will be wise if, while we take care to march steadily forward on the highway of reform, we also occasionally turn our eyes to the path we have traversed. The evolutionist well knows that all development is not improvement, that there are such phenomena as retrogression and depauperation. In the vanward let there be the hopeful leader, Progress; but let there be in the rearward the guard, Experience. If Prometheus is to guide us in the onward course, his glorious forehead glowing with the light of intellect and enthusiasm, let us not forget that his brother in blood is Epimetheus, whose rueful vision is fixed upon the past in regretful afterthought over neglected warnings and of the things that might have been.

Her ignorant, reactionary forces are completely submissive to all the commands of Holy Church; and she can securely reckon on them to do her bidding, and to accept without questioning all her decisions, however absurd or criminal they may be. She long ago accomplished the unapproachable by placing her Holy Bible, the prime source of all her arrogant assumptions, in the same category with the pestilent books on her *Index Expurgatorius*,—in the list of forbidden literature. Let it not be forgotten that that precious pair, the Holy Father and the Holy Mother, have a large and hopeful

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progeny who follow in the parental footsteps with an obedience which partakes in a wonderful degree of what we are instructed to believe is an exclusively Oriental servility.

The contest is between ritualism and rationalism,—between a ritualism which makes the acceptance of mere beliefs, with their accompanying ecclesiastical ceremonies, the whole of religion, and which is ready, as we have seen, to acquiesce in and even openly to defend American slavery or any other outrage upon human rights; between this ritualism on the one hand, and, on the other, that sensible and manly rationalism which, acknowledging frankly the infinite mystery by which we are surrounded, and interfering dogmatically with the mere beliefs of none, is nevertheless keenly alive to all infringements of equity, and boldly and unhesitatingly undertakes the defence of the truth whenever and wherever it is discovered, and assumes as its own especial work the overthrow of all wrong and the establishment of the right on the lasting foundation of perfect justice and honesty.

For *The Index*.

THE OTHER SIDE OF CO-OPERATION.

BY JOHN B. WILLARD.

Till very lately, two leading ideas have everywhere been accepted as of the highest wisdom in relation to business. One was that business was necessarily a matter of competition. The other was that it was necessarily a matter of antagonism;—competition between leaders engaged in the same line of production or trade, antagonism between leaders and their employés. An illustration of the latter doctrine has been lately manifested to an admiring world in the case of Telegraphers *vs.* Western Union.

Some centuries ago there appeared in one of the two authorized New Testament Gospels a suggestion of another form for business. This suggestion or, rather, overwhelmingly impressive teaching was that the true principle for conducting business was that of co-operation, oneness, unity. The one who, in that Gospel, stated this principle, said at various times that his work here was the same as that of his Father. And, when this teacher had come close to the end of his life, in a prayer which is one of the most marvellous productions letters record, he, with an intensity that seems as though it must burst the words that would contain it, asked that his disciples might be one, one with another, as he and his great Co-worker were one,—that they might "be perfect in one." This was teaching co-operation, or oneness, unity, in business, immeasurably more forcibly than it has ever been taught all otherwheres, before or since.

This singular and forcible teaching lay mostly dead through the Roman era, the Middle Ages, after the Renaissance, till within our generation. There has of late been considerable awakening to the idea that, instead of antagonism, of competition, the truest policy or method for business is co-operation. But this awakening has only proceeded so far as to recognize its value for the oppressed and weak classes. It has been thought that, for the strong, for those who could carry through their own will, high-handedly, to success, co-operation would only be a drawback to the splendor of their condition.

I have a dissent to offer from this last view.

I had a most dear friend who for many years was a proprietor and manager of one of the largest and most fashionable hotels in the world. This friend was peculiarly well fitted for carrying on this hotel business, and, during his administration of it, his establishment was eminently popular, and so prosperous that my friend acquired in it a large fortune.

Being for many years on terms of daily and intimate intercourse with the friend referred to, I naturally talked to him a great deal on so intensely interesting a subject as a great metropolitan hotel. And my friend never spoke of his connection with it without expressing most bitter and painful aversion for the life he led in it. He described that life as one of unceasing anxiety and torturing worry. "Why," he has often said to me, "we had an army of servants who took so little interest in their business that I was always trembling for fear that they would break valuable dishes, or injure the house, or spoil the furniture, or be inattentive or insolent to guests, or set the building on fire and burn us all up. In a year, our loss from breakage of dishes alone, by careless servants, has been three thousand dollars." And time and again has my friend said to me, "I would rather be shot than to keep a hotel, were I to have my choice." And this was not a weak man in his business, but a very strong man in it.

Now, let any of my readers estimate the value of a life out of which must be deducted very many years of such misery as this. Wise or humane readers will try to discover some means by which to prevent future business men from nullifying—ay, much worse than nullifying—so large a block of a man's earthly existence.

The secret of my friend's bitter misery, in an employment that ought to have been as delightful to him as the play and games of childhood, lay in the fact that his army of servants took so little interest in their business. They felt that they were merely hirelings; and, if they got their wages, what did they care how much waste they made or injury they caused? Had the waiter, who handled a ten-dollar dish so that he broke it, been a partner in the establishment instead of a hireling, the dish would have been handled so carefully that, when the hotel was transferred to new proprietors, the dish would have been transferred at a good price with it. Had the chambermaid been a partner instead of a mere hireling, she would never have so carelessly flirted the wax candle among the lace curtains as to call for some hundreds of dollars to replace the gorgeous furniture burned up. Had the porter, who answered a valuable boarder so rudely that he took himself and his large family to another boarding-house and gave a bad name to the hotel that they left, been a partner instead of a hireling, self-interest would have kept back the words that were sure to injure his business and his property. Had my friend's employés been all partners with him, he could have led, in his business, a life as free from anxiety and worry, as charming an alternation of work, rest, amusements, and social delights, as a boy ever led in the house of an indulgent father. His business life would have been a long, sweet September day of dreamlike beauty. To give every man such a life as this is one meaning and aim of the Christian doctrine of unity.

After my friend had left his hotel-keeping, to realize the sweet, ever-cherished dream of his life, he retired to a lovely country town, where he had bought for himself a delightful farm and homestead. He lived not only in abundance, but refinement. Yet, being a man of simple, healthy tastes, a property of twenty thousand dollars would have been ample, most ample, to gratify all his wants. The care of his superabundant hundreds of thousands, he freely confessed, seriously marred and interfered with the happiness that it had been his long-cherished hope to enjoy in serene later years. Thirty-five years of life spent in the worry and wretchedness of business antagonism with his employés to end only in the disappointment of a defaced and broken hope! Yet this is the highest business wisdom our age has reached. Are there no sweeter, sunnier wisdoms than this?

My friend's was not a solitary case. By far the greater part, if not all, of the eminently successful business men of the world, the men that our foolish boys and girls, taught to be so by their foolish fathers and mothers, envy irrepressibly, *sooner or later* "lose their lives" as my friend lost his. Said a physician of high standing and long practice among the families of great business men in the city of New York, "Could our farmers' boys know, as I know, the miseries that mark the lives of the great merchants in whose families I practise, they would be eager to stay on the farms instead of coming here." This doctor did not discriminate rightly. Many men must keep hotels, many must be merchants, many must be manufacturers. Otherwise, we should all revert and become wild Indians. The trouble is not in the business, but in the manner of doing it. The manner or system of doing it is not of partnership, but antagonism; not of brotherhood, but of enmity; not of unity or federation, but of competition and gouging; not of the Christ and co-operation, but of the devil and individualism.

My friend's physical and mental fibre was of the hardiest. So his constitution never broke down under his worries. But all about us come the cries that multitudes of our business men are not only wretchedly unhappy, as my friend was, but they become miserable wrecks of palsy, softening of the brain, painful and horrifying heart and nervous diseases, hypochondria. Very lately there came to my knowledge an instance to my purpose. Calling, one evening this summer, at the house of a lawyer, he told a most pitiable story of a case in which he had had to act on that day. He had been called to a great, dazzling hotel to write a will disposing of two hundred and fifty thousand dollars. His client was a man of thirty-nine, a perfect wreck in body, and wretched to the last degree in mind and spirits. This will-maker told his lawyer that he had softening of the brain to such an extent that his doctor forbade him to read even in a newspaper. My informant, a man long accustomed to the luxurious side of life, said that the dinner, provided for himself and client, was one of the most exquisite he had ever sat down to. But his poor, tremulous companion was so shattered in stomach and palate that he could only toy with his portion of it. The unfortunate legator explained the cause of his horrible condition. He said that he had had a great, profitable, but exacting business, that he had often sat at his desk writing till, through sheer exhaustion, his pen had fallen from his hand and he had dropped insensible upon the floor, to lie there in an unrefreshing sleep of stupor, till some of his people found him and carried him to his bed.

This unfortunate man had, as I have said, two hundred and fifty thousand dollars. He could have lived sufficiently, amply, for every reasonable gratification of life, on twenty-five thousand. Suppose that he had taken nine of his employés as partners,—into co-operation or unity with him. But, I am too fast: the nineteenth century has decided that the chances of two hundred and fifty thousand dollars with a ruined brain, a ruined stomach, depression that fully anticipates the torments of hell, are infinitely to be preferred to the prospect of a moderate competence with health, and spirits abounding and unflagging.

The dominant thought of our generation has determined that Christianity is but a weak system intellectually and for all practical uses. Perhaps that system may humbly ask a revision of this judgment in relation to, at least, unity in business. Very likely in the many other and more important phases of unity, the Christian doctrine will be found exceedingly contemptible. But so depressed is that system to-day that we can afford to be generous to the poor thing, and acknowledge that in one somewhat important matter it is not quite pure folly.

Most bitter agony causes millions of aching hearts to-day to call frantically for what is known as "the solidarity of humanity." Eighteen hundred and fifty years ago, one transcendent vision saw this immeasurable need. From the awful intensity of the seventeenth chapter of John, it would almost seem that his prophetic eye must have been tortured by a full sight of the lonely chambers, the restless tossings, the clenched hands, the bitter wailings, the self-inflicted ends of the isolated, the desolate of to-day. Every word of his great Sermon on the Mount tends upward to its culmination in that seventeenth of John,—to unity, oneness. A little faith—yes, despised faith—in his doctrine of unity and of the teachings that lead thereto, and, without our painful journeying through the arid air and over the burning marl of individualism, our wretched ones would have been resting now "amid green pastures and clear streams, freedom and quiet rest."

CORRESPONDENCE.

A LETTER FROM NEW YORK.

The Installation Service of Dr. Bellows' Successor.

Editors of The Index:—

The Rev. Theodore C. Williams, of Winchester, Mass., was installed recently in All Souls' Church, of this city, as Dr. Bellows' successor. At such an occasion, it might be supposed that one could learn something as to the ideas and aims of Unitarianism; and so the writer availed himself of the opportunity to learn what the Unitarian message is. At eight

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o'clock, the appointed hour for the service to begin, the church was filled. In the pulpit, which was beautifully decorated with flowers, sat the Rev. Theodore C. Williams, a slender, youthful-looking gentleman, dressed in a black, flowing gown, which at once marked him as not belonging to that class of young radical preachers who have a strong prejudice against priestly dress and priestly manners. In front and about the pulpit sat five of the recognized Unitarian leaders,—Clarke, Hale, Peabody, Collyer, and Chadwick,—all of whom, as we were glad to see by the programme, were to take part in the services. In the utterances of these five distinguished leaders of Unitarianism and of the two young ministers who were to take part, we felt sure we should find out the message we had come to hear. The services began with a prayer by Rev. Mr. Chadwick, which was not a prayer in the old sense. It was not a petition, but rather a beautiful aspiration, a truly poetical utterance of the heart's noblest wishes, yet addressed to "our Father," "our eternal Friend," etc., thus showing a decided theistic belief. There was no reference to Christ, and one could not have told from the prayer but that Mr. Chadwick was a representative of the Brahmo Somaj of India. In another great metropolis, somewhat less than four thousand miles from here, is a religious society—which, at least, claims to be such—which has an avowed atheist settled as its preacher. Mr. Chadwick's religion, judging from his prayer, would not fully satisfy such a society or one which was thoroughly and consistently agnostic. In giving prominence to the theistic idea, Mr. Chadwick's prayer struck the key-note of the whole evening's exercise. The following hymns and prayers and sermon and addresses only brought out more clearly and emphasized more strongly this idea. There was an occasional reference to Christ as our "Brother," "Friend," "Lord," "Master," "Saviour"; but the chief emphasis was laid upon belief in and fellowship with God as the sum and substance of religious life. The sermon was by Rev. Francis G. Peabody, who took for his text the first four verses of Peter's sermon on the day of Pentecost. This was the first Christian sermon that was ever preached. It converted three thousand people and brought them into the Church; and that which was the secret of its power was the secret of the power and worth of every Christian sermon since,—namely, an appeal to the spirit of the living God. Without religious experience, without a sense of God's power and presence, the soul was without that which was of highest worth. The young preacher should bring to his pulpit, not the daily affairs of the world, not the doubts and difficulties of philosophical and critical inquiry, but the consciousness of a divine power,—the spirit and teachings of Christ. The installing prayer was by Rev. James Freeman Clarke, which came much nearer to being a prayer in the old sense than Mr. Chadwick's did. The Rev. H. Price Collier (son of Robert Laird Collier) then read the installation hymn, which he himself had written for the occasion. The first verse was as follows:—

"Speak to thy children gathered here,
O God, our living guide,
And make us feel, in loving fear,
Thee at thy servant's side."

Rev. Robert Collyer gave the right hand of fellowship in the pleasant Robert Collyer style, making the audience smile and feel serious with him by turns. He exhorted the new minister to believe that the founder and builder of New York City was God,—a statement which quite startled some of his audience.

Dr. Hale's address to the people was the best thing of the evening. It was an earnest exhortation to the laymen to feel that they must take upon themselves the practical work which, in the Catholic Church, was done by the great body of priests.

The services closed with a responsive service prepared and led by the newly installed minister. The following is one of the passages selected for the "pastor": "I preach not myself, but Christ Jesus our Lord, and myself, your servant, for Jesus' sake, that God the Father may abide with you as in Jesus Christ, his well-beloved Son."

The Unitarian message, then, as far as we could learn it from the installation service, is this: Recognize Christ as your Lord and Master; but, above all, believe in God and have a sense of communion and fellowship with him.

It has been said that Unitarianism stands on the border-line which divides the Christian and liberal, or non-Christian, world. It stands, we should judge, on the inside of the Christian border. The message it would give to the world is the Christian message, the one which the Church has been announcing for eighteen hundred years. But, from Unitarian lips, it loses its old power. It satisfies neither Christian nor non-Christian. It neither awakens into new life the one, nor converts or even touches the heart of the other. Is there not a message, an effective, soul-elevating message, for the great body of rationalists, for all those who cannot conscientiously keep up the Christian forms nor believe in the fundamental Christian doctrines, even in their attenuated Unitarian presentation? Where shall we look for such a message? What is its nature? AN OBSERVER.

NEW YORK, Oct. 19, 1883.

A PLEA FOR HEROIC TREATMENT.

Editors of The Index:—

Let us tell the people plainly why we reject the Bible as an authority concerning morals. Let us show them why it should no longer be regarded as the oracle of God; that this book teaches both good and bad without discrimination; mingles confusedly wise precepts and atrocious falsehoods, thus leading the world astray tenfold more easily than if it were entirely bad; that the same code which demands restitution for a trifling wrong establishes an accursed system,—that of human slavery,—which not only outlived the better precept, but made it seem a mockery. Let us show the world that this code omitted from its "Decalogue" at least *two* commandments which would have proved more potent for human good than all the ten; that the adoption of at least one of these omitted precepts would have necessitated the expurgation of half the laws written in the Pentateuch, especially those found in the twenty-fifth chapter of Leviticus and the twenty-first chapter of Exodus.

It is but fair that the people should be constantly reminded of the incontrovertible fact that the first of the chapters named directed the establishment of slavery as a "divine institution," while the other unblushingly justified its worst abuses. Let the passages alluded to be read together. Here is the first: "Both thy bondmen and bondmaids . . . shall be of the heathen that are around about you: of them ye shall buy bondmen and bondmaids. Moreover, of the children of the strangers that do sojourn among you, of them ye shall buy, and of their families that are with you which they begat in your land; and they shall be your possession. And ye shall take them as an inheritance for your children to inherit them for a possession. They shall be your bondmen *forever*."

A minister once admitted to me that the Bible established slavery, but he denied that the book justified the abuses of slavery. I called his attention to the other passage alluded to, in the twenty-first chapter of Exodus. Here it is: "And, if a man smite his servant or his maid with a rod, and he die under his hand, he shall be surely punished: notwithstanding, if he *continue* a day or two, he shall not be punished; *for he is his money*."

Under this barbarous code, the Southern overseer was not only justified in holding slaves, but in whipping them to death whenever it suited his devilish humor.

When the first slaves were brought to the American colonies, the consciences of the Puritan Fathers sustained no shock. The Scriptural directions had been complied with to the letter. The victims were "of the heathen." Thus, slavery in the colonies grew to be a national institution by the "grace of God" and the sanction of the Bible.

Who can doubt that, if the Decalogue had contained two more commandments, one prohibiting slavery and the other abominating polygamy, neither of these blighting infamies would have ever been practised in the United States? Such was the devotion of the early Puritans to what they considered the Word of God that every slave brought to our shores would have been set free in a moment, had the Bible forbidden slavery. Moreover, who does not now believe that the passage (Ex. xxii., 18) which reads, "Thou shalt not suffer a witch to live," has been the death-sentence of hundreds of thousands of innocent women? Who can doubt that, if this murderous superstition had never been taught in the Bible, the history of our country would have been spared the bloody records of the "Salem Witchcraft," not to speak of the numberless atrocities its belief incited in other lands?

Shall free thinkers, then, continue to palliate the crimes of the Bible by pointing to its virtues? Or shall we rather teach our children that a dose of poison is rendered no less deadly in its effects by sugar-coating it? Can the good precepts in the Bible ever be wholly effective, so long as the bad ones are not expunged? Let the people answer.

J. C. OCHILTREE.

CONNERSVILLE, IND.

RELIGION AND SCIENCE.

Editors of The Index:—

John Fiske shows that religion is not at war with science, but needs it in order to keep pace with the progress of the age and race. Ethical science is summed up in the doctrine that conduct which results in pain and suffering is a deterrent, and that conduct which tends to happiness is an invitation to continue such conduct.

The outcome of all social science, therefore, is to increase human happiness; and religion is but organized human effort to suppress inhumanity and brutality. The words Science and Religion need no qualifying adjectives, such as true or free. Science is organized knowledge. Religion is organized society. Philosophy is organized method. The last comes first, and is the road by which seekers after truth must travel to find it.

The old philosophy began with the unknown and the unknowable, but, like Noah's dove, found no place upon which to rest its feet. The new philosophy begins with the known and the knowable and concatenates fact with fact, until a chain of relationship is established in the three worlds known to man,—the inorganic, the organic, and the human. Philosophy and science can neither concatenate nor reason outside of these.

Theology as a system was philosophical, scientific, and religious to the extent of its actual knowledge, and no more.

The deductive method was but a dim Indian trail leading through a wilderness.

The inductive method is a railroad fenced by telegraphy, lighted by electricity, leading to homes, villages, and cities.

The science of the old method created facts out of its imagination and the unknowable, failing to discover facts open to observation and demonstration.

The old religion organized itself around its ignorance, and the unity remained so long as facts were excluded. Good and evil accounted for all the facts that were discovered, and logic made it necessary to create a world for each. Good from God, evil from the devil.

The new religion finds no place for two infinites, and the logic of science admits of neither good nor evil outside of relativity. Whatever injures man is inhuman; and our first duty is to combine against it, even to the destruction of everything that lives and breathes except for human uses. Unconsciously, humanity combines to destroy races of men who are more beast than man. In the struggle, the superior races are selected to survive: such is evolution. But, since all individuals die, there is benevolence in the law that permits only the best to live. S. S. M.

AN OPEN LETTER TO A PROHIBITIONIST.

Editors of The Index:—

If I am not mistaken, it is the ultimate purpose of yourself and your coadjutors entirely to suppress the manufacture of and traffic in spirituous, vinous, and fermented liquors within the boundaries of the United States, and also to prohibit their importation from other countries. If you succeed in the execution of your designs, it will be tantamount to saying to every American citizen, Henceforward, you are forbidden to touch, taste, or handle, for any purpose whatever, all alcoholic products of whatsoever name or nature.

Now, I assume that, in the State of Massachusetts alone, there are some thousands of invalid persons whose various ailments require in their treatment, either internally or externally applied, a greater or lesser quantity of alcoholic stimulants. If my assumption is correct, will you be good enough to answer this question, Would it not be inflicting a great and unwarrantable wrong upon these, your unfortunate fellow-citizens, if, having the power, you should exercise it to deprive them of the benefits resulting from the use of these remedies? That this would be the logical sequence to the carrying into

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effect of your prohibitionary schemes seems inevitable. Again, upon what theory of ethics do you attempt to defend your proposed arbitrary action? These are questions of a public nature, vitally affecting individual rights, and demand to be answered in an explicit and coherent fashion. But I have another to ask, which, though entirely personal, is quite as pertinent. I am a chronic invalid, having been confined within doors for upward of fifteen years by a painful and incurable malady. After having run up and down the gamut of medical treatment, both quack and regular, and trying all sorts of medicaments, I find nothing so effectual as a means of relief as the external application of alcohol in some of its various forms. My comfort demands its use to a considerable extent; but, not being a millionnaire, its high cost prevents its application as freely as is desirable.

Owing to existing laws affecting its manufacture and sale, its cost is, at least, four times what it should be, were these onerous restrictions removed. Now, I maintain that the prohibition, or ultra-temperance, party is largely responsible for these unwarrantable exactions, some of which I will enumerate. First, by Congressional enactment, the distiller has to procure, at heavy cost, a license to prosecute his business. He has then to pay an excise equal to about double the value of his product. Next, the aid of State legislation is invoked to enact a system of taxation and hindrances which largely augments the burdens imposed upon the traffic by Congress. Now, I, who am only a very humble member of this great Republic which was founded by the Fathers on the basis of man's inalienable rights, would like to be informed why it is that, in utter disregard of these, I am made to suffer from the effects of oppressive laws? Do not misunderstand me. I am not an advocate of intemperance. So far from it that I am very decidedly in favor of the summary punishment by jail, house of correction, or whipping-post, if you please, of all drunken men and women who disturb the peace, abuse their families, or in any way become public nuisances.

At the same time, every instinct of my nature revolts at the reckless disregard of the rights and wants of the sick and suffering which your policy so plainly suggests. I am well aware that it is a maxim of law that individual rights may be infringed for the public good. But this principle has its limitations. I am entirely willing to yield somewhat of my own individuality to the public exigencies, but am not quite angelic enough to endure martyrdom in furtherance of what I regard as an impracticable policy. This much, however, may be fairly admitted,—that you have succeeded admirably in imposing onerous pecuniary burdens and many petty annoyances upon a large class of temperate, order-loving, well-disposed persons; but you have miserably failed in restraining the dog from his vomit or the sow from her wallowing.

There are reformers and philanthropists,—noble, self-sacrificing, devoted men and women, whom all right-minded people respect and admire. There are also hobby-horse jockies and busybodies, whom no one need love. Between these two classes there is the difference that there is between fame and notoriety, and it does not require the aid of microscopic vision to enable one to make the distinction. D. C.

WHAT PREACHERS NEED.

Editors of The Index:—

I am in sympathy with Mr. Potter's editorial on "A New School for Preachers." Apart from or in connection with the gift of oratory, the best preaching is done by the *best characters*. A preacher of large social qualities, of real benevolence, will do good service in spite of his theological opinions.

How much more good would he do, if his chief reliance should be upon his knowledge of social evils and the way to remove them! The unnatural solemnities of supernaturalism should give way to the earnestness of philanthropy. Long and persistent prayers to God should be addressed to our best and ablest men and women. Our anthems of praise should be given to the benefactors of our race. Preachers should be qualified to persuade capitalists and laborers to love each other as brethren. Society ought not to drag along so slowly in the ruts of custom. We need preachers who can change public sentiment for the better, and remove public vices and degrading amusements. Mr. Potter's suggestion therefore is a good one. WM. G. BABCOCK.

ORTHODOX TACTICS IN GIRARD COLLEGE.

Editors of The Index:—

Mr. Potter's article in the last *Index* on "Christian Honesty in Girard College" arrested my attention, and recalls an incident in my experience. In company with my friend L. M. Fitch, the well-known dentist of Boston, I visited Girard College some years since.

After inspecting the institution, in conversation with President Allen regarding the general management of the lads, we naturally referred to that provision in Mr. Girard's will in relation to religious teaching in the college. It was in effect an utter prohibition of all attempts to indoctrinate the lads in the theological tenets of *any* class of religionists,—Hindu, Mohammedan, Christian, or other. President Allen, who was an entire stranger to us, was asked what general principles were relied upon and what course was taken with the youth to develop their moral character. He answered, "We pursue the usual course through using the catechism." Interested in unsectarian teaching and moral training, and supposing the system adopted and practised there was something peculiar, if not entirely original, the following conversation in effect took place. "What catechism?" "The common catechism used in evangelical churches." "What! do you teach these lads the doctrines of total depravity, the Trinity, eternal damnation, and other tenets of Calvinism?" "Yes." "But these are in *direct disregard* of and in opposition to the plain provisions and stipulations of the donor's will and bequest,—doctrines Mr. Girard utterly repudiated and detested?" The President, evidently nettled by our remark, answered, "We cannot expect to please Mormons, Unitarians, and Infidels."

As no further discussion seemed necessary, we took our leave.

An account of the incident was written and sent to an esteemed friend in Philadelphia, who, I think, was President of the Board of Directors of the college, and a most honorable man; yet no response was elicited.

It would seem that friends of Free Religion should insist upon a practical adhesion to the plain provisions of Mr. Girard's will. The college should at least conform to the "non-sectarian" teaching of Christianity required by the decision of the court.

NATHANIEL T. ALLEN.

WEST NEWTON, October 27.

MISCELLANEOUS.

AFTER DR. HAMMOND WITH STICKS.—Dr. Hammond got into a nest of hornets when he gave his low estimate of women last August in the *North American Review*, and predicted that the woman suffrage movement, unlike most revolutions, would go backward. The Doctor was unwise enough to return to the physiological line of argument used in anti-slavery times. He does not examine the "female" heel in his search for arguments against the right to vote, as in the case of the negro; but he makes a good deal of the difference between the brain formation of the two sexes. The male has a superior development of the frontal lobes, more intricate convolutions, and many more secondary fissures. But Mrs. Lillie Devereux Blake's development of frontal lobes is sufficient to start in her the inquiry as to how the thousands of individuals of the fairer sex, with shallow sulci, have been able to go into the professions and in business, often taking the honors in institutions of learning, and gaining names as writers and thinkers and even rulers of nations. Moreover, some scientific man has told her that, when the brain of a male weighs less than thirty-nine ounces, he is an idiot; while a woman with an allowance of thirty-two ounces of brain gets on very comfortably. Mrs. Blake concludes there is a want of "compactness" in the larger brain: therefore, more intricate convolutions are quite necessary in a man's brain. Mrs. Sara A. Underwood, dealing with the same argument, cites the case of an Ohio mulatto with a sixty-four and three-quarters ounce brain, which was some five ounces heavier than Cuvier's. The mulatto was illiterate and not very intelligent. If voters' brains are to be weighed instead of counted, many women would enjoy more political privileges and many men less. If Dr. Hammond thought to dip into a speculative vein and to befog his enemies by arguing very abstrusely that women were intuitive, and that intuition was not properly judgment, he was very much mistaken. Mrs. Underwood is right at his heels with a sharp stick. She is up in German philosophy. Intuition is experiential in its origin; it depends primarily upon intellectual processes; it is connate in the individual; it is strong as an aptitude in those directions in which the reasoning powers for centuries have been continually exercised; it is a good deal more, says Mrs. Underwood,—all which must convince the Doctor that Mrs. Underwood's mental convolutions are intricate enough and her brain lobes deep enough to entitle her to vote in any State in the Union. If cranial dimensions have any political significance (and Mrs. Underwood is evidently ready to measure with the Doctor), there are certain women in this country who ought to vote, but who are not allowed to under the present laws. Dr. Hammond's opponents are naturally indignant at some of his free conclusions. He says, for example, that women, while having an abhorrence of falsehood, do not "understand the necessity for being exact in the ordinary affairs of every-day life." Mrs. Blake would like to know, if falsehood is the basis of disfranchisement, where the Democrats and Republicans are to get their votes. Isn't the Doctor proving too much? He has recently said that the great life insurance companies do not take risks on women. This is not the fact; and, according to his own views of the qualifications of voters, he is in danger of losing his franchise. The woman suffrage people make the Doctor's remarks on the emotional nature of women rather ridiculous by picturing such scenes as the Madison Garden prize-fight, where jurists and statesmen lose their dignity, and also the domestic scenes, where masculine emotions take the connate form of blows. Dr. Hammond will have to deepen his sulci, and try again.—*Springfield Republican.*

LUTHER.—Luther was the child of peasant parents, who, notwithstanding their lowliness of social position, were yet people of strong traits of character. His father was a miner in the Hartz Mountain region, a haunted region, famous in German history and poetry,—in the poetry of Goethe and Heine, for instance. Luther was a man of his time, superstitious to the last degree, with all his strong German sense. In his moods of spiritual exultation and overpowering conviction of duty and right, he was a fierce enthusiast and mystic, with the terrible power proper to such a character. He believed in witchcraft and in demoniacal possession. In fact, he occasionally saw, or deemed that he saw, demons himself, and promptly confronted them with perfect fearlessness, even the arch-fiend of the period himself. Of course, free thought and toleration—in the large modern sense of the words—and free, scientific inquiry, irrespective of, and even in defiance of, theology and theological creeds, Luther could not appreciate. In fact, he could have no notion of them at his time of day; for Dr. Martin Luther was a theologian all through, and substituted the infallible Book in place of the infallible Pope. According to his belief, the parchment on which the Bible was written was the source and fountain-head of all truth and right principle for perplexed and much-enduring humanity. But Dr. Luther, with all his fiery enthusiasm and theological and Biblical fervor and zeal, was also an eupeptic Teuton. He was no purist or ascetic. He loved beer and wine and song and his wife and children, as all true Teutons do, or are supposed to do. Perhaps his greatest work was the translation of the Bible into the German language. Luther's Bible is the corner-stone and underpinning of the vast and magnificent superstructure of German literature. Luther made the tongue of his country a book language. The ancient Hebrew prophets and poets, with their intense sentiment of morality and their love of right and wrong, appealed most powerfully to a similarly intense sentiment or sense in the Germanic spirit, with its profound inward sight and unequalled reflective capability. Heine says, writing in 1833: "Luther created the German language. This he did by translating the Bible. The divine Author of this book seems to have known as well as we do that the choice of a translator is by no means a matter of indifference. Through the Bible, which the new-born press—the black art—scattered by thousands of copies among the people, the Lutheran language spread in a few years through the whole of Germany, and was raised to the rank of a written tongue. This written tongue holds its place to this day in Germany, and gives to that politically and religiously dismembered

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nation [it is no longer *politically* dismembered] a literary unity. Luther's Bible is a perennial source of rejuvenescence for the German tongue."—*Boston Sunday Herald.*

A CHARACTERISTIC POEM.—Extract from verses written by the late Charles H. Codman, for a social family gathering, and read at Mr. Codman's funeral by the Rev. E. A. Horton, Saturday, Sept. 22, 1883:—

For I know the dear departed,
If such be God's sweet will,
Are around us and above us,
At least in spirit still;
And our love for those who've left us,
Of whom we've been bereft,
Should not be lost to this dear world,
But showered on those still left.

Let us help all those who need it,—
The poor, sad, wicked, weak;
Let us give both gold and sympathy
To those who these must seek.
Let us educate and strengthen
And make all classes free,
And strive to make the human race
Blest in true unity.

Let us drive away the darkness,
The evil, and the night;
Let us leave the world some better
For having seen the light.
And, if we do not see it all,
Our brother surely may;
And we'll have the glorious thought that we
Helped bring the happy day.

These simple lines have a significance, to those who knew Mr. Codman, quite independent of their literary merit. They are a literal expression of the spirit of his life. In all public and private relations, he was indeed the ideal citizen. Now that he is removed from our daily association, the beauty of his character becomes more clearly apparent.—*H. B. B., in the "Woman's Journal."*

IN an article from Mr. Holyoake, in *The Index* of August 23, is the following passage:—

On my trial in 1841, the judge seemed to think that I had spoken (the words for which I was indicted) with levity. But, in this day, nobody is in any danger in England now, even for "levity." A writer in the *Secular Review* went last year beyond all the bounds of levity. He wrote of the Virgin Mary as "Moll of Bethlehem," and put songs into her mouth in that character. He was never prosecuted. Surely, that is liberty enough. I am not easily perturbed about language; but I left the *Review* on that account, because I thought Secularism was being dragged through the gutter by that sort of thing. It was an outrage on Catholic and Christian feeling, and had no elevation of thought in it.

In regard to this passage, Mr. W. Stewart Ross, co-editor of the *Secular Review*, writes us as follows: "In your issue of August 23, I observe that Mr. Holyoake refers to 'a writer' who, in the *Secular Review*, wrote of the Virgin Mary in a manner 'beyond all the bounds of levity.' *I* am the writer referred to; and I contend I had a perfect right, if I thought fit, to go 'beyond all the bounds of levity' without consulting the tastes of Mr. Holyoake. He asserts that I put songs into the mouth of the Virgin Mary. I positively never did anything of the kind, and I challenge Mr. Holyoake to prove or withdraw his statement. 'I am not easily perturbed about language,' writes your correspondent; but this language in regard to the Virgin Mary was such that 'I left the *Review*.' Now, the truth is, Mr. Holyoake never 'left the *Review*': the *Review* left him. Mr. Holyoake is powerless for mischief here, and powerless for good. He dare not breathe a word against me here; and so he goes to the other side of the Atlantic to defame myself and my journal, and makes your columns the medium of his envy and spleen, and I appeal to you, sirs, not to permit him to do so without also admitting to your columns this, my reply and protest. Should you do me the courtesy to insert this letter, I am not likely to trouble you further." The animus of this "reply and protest" is decidedly objectionable; but, since Mr. Ross thinks the publication of the above is due him and his journal, we give him the advantage of it. We must here remind Mr. Ross that, more than a year ago, he copied into his journal a most unkind and unjust reference to Mr. Holyoake, which, before his arrival among us, had appeared in a paper published in this city by George Chainey. In regard to that paragraph, Mr. Charles Watts wrote us: "I was exceedingly sorry to find that the extract in reference to Mr. G. J. Holyoake appeared in the *Review*. It should not have been inserted, if I had been at home. Mr. Holyoake is a gentleman for whom I have long entertained the highest respect. He has devoted a long and honorable life to the cause of Secularism. His views upon secular principles are very much in harmony with my own."

BOOK NOTICES.

RELIGIOUS DUTY. By Frances Power Cobbe. Boston: George H. Ellis, 141 Franklin Street. London: Trübner & Co. 1883. pp. 311. Price, cloth, $1.00.

Miss Cobbe is a devout theist; and the treatise in this volume is offered as a contribution toward "the development of theism as a religion for the life, no less than a philosophy for the intellect." The author maintains that it is a moral and religious duty to recognize love and worship a personal God. A chapter is devoted to an attempt to prove this. Another chapter is given to the discussion of "Religious Offences," which are blasphemy, apostasy, hypocrisy, perjury, sacrilege, persecution, atheism, pantheism, polytheism, idolatry, and demonology. "Religious Faults" is a title under which are considered thanklessness, irreverence, prayerlessness, impenitence, scepticism, and worldliness. The concluding chapter enforces "Religious Obligations," which are thanksgiving, adoration, prayer, repentance, faith, and consecration. The spirit of the work is extremely worshipful; and, with a few passages omitted or modified, it would be well adapted to the wants of orthodox Christians, while it contains in every chapter much that is open to criticism from the agnostic point of view, and not a little to which a large class of theists would object. The volume contains, of course, much excellent thought; but it is in our opinion the least valuable of all her published works. It is a reprint of a book published twenty years ago.

SEVEN SPANISH CITIES, AND THE WAY TO THEM. By Edward Everett Hale. Boston: Roberts Brothers. 1883. Price $1.25.

This is a record of a flying visit to Spain, by a well-known, breezy, and versatile writer. The seven cities treated of seem to be Madrid, Cordova, Seville, Cadiz, Granada, Toledo, and Jaca, though so many other cities and towns are incidentally noted that the reader is not quite sure, as the "seven cities" do not assert themselves too prominently. These seven cities and the various towns were all visited in the course of seven weeks. Though this volume does not pretend to be a book containing an exhaustive research into the history of all the events and incidents connected with the places visited, yet from it a very good idea is obtained as to how Spain appears to the eyes of hasty tourists. Mr. Hale's impressions of anything are generally forcibly and earnestly portrayed, and this work is no exception to his usual vigorous and graphic style.

ORTHODOXY AND HERESY IN THE CHRISTIAN CHURCH. By Edward H. Hall. Boston: American Unitarian Association. 1883. pp. 237. Price 75 cts.

We have here a series of lectures by an able Unitarian minister, which contain a large amount of information for general readers. We give the titles of the chapters: "Paul and the Apostles," "Views of the Early Church concerning Christ," "Arianism and the Council of Nicæa," "Controversy concerning the Two Natures," "The Pelagian Controversy," "The Catholic Church," "The Lutheran Heresy," "Other Trinitarian Heresies," "Unitarian Heresies," "Religion and Dogma." These lectures were published in compliance with the earnest request of leading Unitarian ministers, with the belief that they would fill an important and hitherto unoccupied place in Unitarian literature. They are of a character to be read with interest, and to be valued by all friends of liberal religious thought.

LEAD, KINDLY LIGHT. By John Henry Newman. Illustrated. Boston: Robert Brothers.

Dr. Newman's well-known hymn is not one that lends itself to illustration with the utmost readiness. The hymn is so personal to the author—he wrote it in the Bay of Genoa, on his way back to England to initiate the Anglican movement—that there seems a certain incongruity in the feminine character attributed to the person speaking. In the illustration to the words, "I do not ask to see the distant scene. One step enough for me," the distant scene is represented as a mosque with dome and minarets. A representation of St. Peter's would have been just the thing. Newman had no fear of becoming a Mohammedan, but apparently he had a suspicion that he might become a Romanist. To our mind, a strong man, out in the night amid the torrents and the storm, would have made a more impressive figure than this woman much enwrapt in fluffy drapery. But, whatever the value of the illustrations, as illustrations they have much intrinsic beauty. This is especially true of the sepia-colored pages, on which the lines of the poem are interwoven with suggestive and ingenious ornament. The concluding page has the music for the hymn with a head-piece of exceeding daintiness.

THE HIGH TIDE ON THE COAST OF LINCOLNSHIRE. 1571. By Jean Ingelow. Published by Roberts Brothers of Boston, in the State of Massachusetts, A.D. MDCCCLXXXIII.

We have here a ballad worthy of all praise, illustrated in the most elaborate and charming manner. The illustrations are by Church, Fenn, Rogers, Murphy, Appleton Brown, and other skilful artists; and the engraving of their work is such as it deserves, seconding their intentions in the most agreeable manner. Hardly could they have been more fortunate in the local situation with which the ballad deals. St. Botolph's church, which named the town Botolph's town, which became Boston in due time, is the principal object; and a more picturesque one it would be hard to find. "My son's wife, Elizabeth," as conceived by Mr. Church, is far too lovely to have been drowned so cruelly. The illustrations are of great variety, and the make-up of the book is quaint and beautiful in every way. In an appendix there is a picture of Jean Ingelow's home and one of the old vicarage in Boston in which John Cotton lived before he came to *our* Boston in 1633. Jean Ingelow may well be pleased with this enshrinement of her ballad; and the writer of this notice knows that she is, for he has seen a letter in which her pleasure overflows at every line.

THE SUN: Its Constitution, its Phenomena, its Condition. By Nathan T. Carr, LL.D., Judge of the North Judicial Circuit of Indiana. New York: J. Fitzgerald, publisher, 20 Lafayette Place. 47 pp. Price, post free, 15 cts.

This treatise is part of a more extended work on the *Evolution of Worlds*, now in preparation. It explains in a popular manner the chief results of solar research. The author is not only an able expositor of the views of others: he offers an original theory of solar physics, which cannot fail to be of interest to thinkers, and appears to reconcile some of the conflicting theories and observations of astronomers.

WE have received "The Thirty-Fourth Annual Report of the Executive Committee of the Children's Mission to the Children of the Destitute, in the city of Boston, with an account of the Proceedings at the Annual Meeting, May 30, 1883." It is a record that will warm anew the heart of the philanthropist as a renewed pledge of what has been and may be done by persistent, undiscouraged effort. We give—having no room for more of a very interesting report—the following summary of the last year's work: "Children in the Home at beginning of the year, 28; admitted during the year, 150; total number under care, 178; provided with homes and places, 155; returned to parents and friends, 155."

THE *Art Amateur* for November holds out the hope of a very important and interesting loan exhibition in New York in the month of December at the Academy of Design. It has also notices of exhibitions at Cincinnati and Louisville, as well as at Lyons, Paris, and Munich. The most attractive article, however, is one of Walter Crane, illustrated by *fac-similes* of his original drawings in pen and ink. The spirited sketch of his life will be gratifying to those who have long enjoyed his original and characteristic sketches; and they will be glad to see the drawings of the frieze, illustrating Longfellow's "Skeleton in Armor," which he has made for a house in Newport, and, still more, to learn that he is likely to visit this country. He is a genuine artist of the new school; and his work is full of expression and life, if he sometimes sacrifices beauty to grotesqueness, and comes near to mannerism in his repetition of similar effects.

THE leading article in *Macmillan's Magazine* for October is a sketch of "A Swiss Peasant Novelist," Albert Bitzius, who wrote under the pseudonym of Jeremias Gotthelf. Sir Charles Hobhouse gives some "Plain Facts in Indian Policy." The other articles are "A Panhellenic Festival of To-day"; "Corporal Punishment in Schools"; "The 'Why' and the 'How' of Land Nationalization," by Alfred B. Wallace; "Genius"; and two chapters of Mrs. Oliphant's story, "The Wizard's Son."

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Will reopen Oct. 1, 1883. Besides the regular courses in English studies and languages, there will be some work, each week, in each line of the new or **"creative method,"** either with **tools upon wood** or in **modeling.** Another special feature will be a course of **lectures** upon the **great tone masters,** illustrated with piano and voice. As aids to the study of History, Geography, and Art, **the use of the lantern** will be continued, and the **regular visits to the Art Museum.** For catalogues, address the Principal, 91 Newbury Street, Boston.

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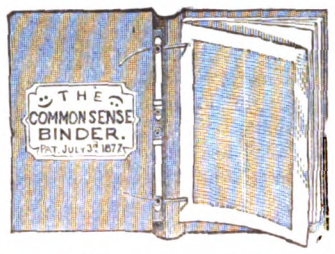
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CURRENT TOPICS.

THE agricultural and other food resources of England are entirely inadequate for self-support, and she imports food to the amount of $500,000,000.

A NOTICE hangs in the principal church of Cherbourg, France, deprecating the anger of heaven against the country for its profanation of the Sabbath. Is France becoming Sabbatarian?

THE Spanish Prime Minister, in reply to an address from a deputation of the Anti-slavery Society, has said that the government has decided to abolish punishment by the use of stocks and fetters on slaves in Cuba, and will do all it can to suppress the patronage exercised by slaveholders.

WE find this in the *Presbyterian:* "The vagaries of the pulpit in the present day are quite remarkable. Among the latest are the performances of Rev. Dr. Hinkle, rector of Grace Church in Cleveland, Ohio. He is thus described in one of the secular journals: 'He is a short man, with a fondness for tobacco, base-ball, and Romanism. It was only recently that he attempted to establish a confessional in his church, but was rebuked by his parishioners. Lately, it was learned that he crosses himself in mounting his pulpit. His latest freak was the taking for his text the stigmata of St. Francis,' St. Francis being a Roman saint."

SAYS the Springfield *Republican:* "The special directions of the pope for the observance of the present month of devotion, in view of the accidents and calamities following fast upon each other, are as follows: In the churches dedicated to the Blessed Virgin, five decades of the rosary and the litanies of Loreto shall be recited daily, mass being said at the same time, or the blessed sacrament exposed, with benediction afterward. Public processions are prescribed where they are possible: where they are not, the holy father enjoins increased attendance in the churches. And to those who take part in these public devotions, or, if lawfully hindered, perform them in private, special indulgences are granted on the usual conditions." Could priestcraft go farther in moulding the understanding of men, and imposing upon the credulity of its victims?

WE presume that the following, which we find in the *Banner of Light*, headed "Spirit Sight among the Zulus," is given seriously and not in jest: "Writing to the editor of *Light*, Mr. G. Damiani says that in August of last year he held half an hour's conversation with the luckless sable king, Cetewayo, his chief object being to ascertain his views of another life. He introduced the subject by saying to him that Major Poole, an Englishman, whose death Cetewayo greatly lamented, was not dead, but lived in the spirit spheres and was praying to God for his happiness. At this, Cetewayo said, 'I know that friend Poole lives, but as to God'— and indicated his doubts on that point by a significant shrug of his shoulders. It was subsequently explained by the interpreter 'that the Zulus only believe what falls under their senses. They acknowledge the existence of spirits *because they see them*, but cannot understand a Supreme Being whom they cannot perceive.'"

SHALL we ever have on this planet an ideal society or state conformed to that sense of right, justice, beauty, and truth which is the *human* part of us, the higher nature in us? Great souls in all ages have had dreams of such a society; but, as yet, it is far, very far, from realization. Business and politics, as at present conducted even in this land of alleged freedom, equality, and universal suffrage, have for their motors, for the most part, the purely selfish instincts and propensities. It is the devil take the hindmost, and a crowding of the weak, the ignorant, and the poor to the wall, or a utilizing of them by the strong and rich for their own selfish ends. If human beings could be universally swayed by their ideal nature, by the sense of justice, truth, and beauty, society would be speedily reconstructed in accordance with the dictates of that sense, and

> "Man to man the world o'er
> Would brother be, and a' that."

as Burns sings. The above thoughts have been suggested by the perusal of a lecture on "The Social Ideal" before the Society for Ethical Culture of Chicago, by W. M. Salter. It makes a pamphlet of twenty-four pages, and is altogether the most eloquent statement of what society *ought* to be, which we have read.

A FRIEND has sent us a "saloon map," showing the streets in front of the Albany and Old Colony Depots, Boston, and giving the number and location of the rum-shops. The space covered by the map is about six hundred and fifty feet square, and within the limits of this space there are eighty-two saloons. "On Federal Street," says this tract, "every other door opens into a rum-shop. Kneeland Street, from Lincoln to Federal, a distance of six hundred feet, has on one side twenty-three buildings, nineteen of which are given up to the whiskey business. With but four exceptions, *every door* opens into a rum-shop. Albany Street is almost one continuous line of saloons, and the part of the street shown in the map is not the worst." Boston, it is affirmed, has four thousand saloons, some licensed and some not; and it is "a lamentable truth that no man can be elected Mayor of Boston without the consent of the saloons. If there is no choice in the candidates, there will be no fight. But if one is known to be their friend, ready and willing to protect their interests, and the opposing candidate is known to be determined to do his whole duty,—to enforce the laws, especially those that directly affect the saloons,—then there is no chance for his election."

IT will be remembered that some time ago the collector of customs at Montreal seized and retained some volumes of Paine's and Voltaire's works, on the ground that they were immoral literature. Mr. Lawrence, a Montreal merchant, who had imported the books from this city for his private library, remonstrated with the minister of customs; but that high functionary refused redress. Whereupon, Mr. Lawrence took action in court for damages against the collector. The case was argued by able counsel on both sides. After long consideration, the court decided not to go into the merits of the case, and last week gave judgment on a technical point raised by the government lawyer, that the plaintiff had omitted to conform to that section in the tariff act requiring an importer to give formal notice to the collector of his intention to claim the books within a month after the seizure. The case was dismissed with costs. Several educated free thinkers, among whom were Mr. George Martin and Captain R. C. Adams, had testified in regard to the character of the books; and the ruling and remarks of the court clearly showed, we are informed, that it did not regard the confiscation of books like those in question within the intention of the law under which, it was alleged, the seizure had been made. But religious bigotry in Montreal is very strong; and it was hardly to be expected that a decision against a government official, and in favor of a free thinker's rights and the general principles of justice, would be made, if by some technicality it could be avoided. A despatch to the Boston *Herald*, referring to this decision, mentions another case, which brought up the question whether a person can be a witness in court under the statutes of Canada, if he does not believe in future rewards and punishments. A young Hebrew came forward in a commercial case of much interest. He said he believed in an omnipresent and omniscient God who ruled the universe, and meted out rewards and punishments in this life; but that of rewards and punishments after death he had no knowledge, and the subject was beyond his ken. After long deliberation, the court decided that the applicant was not competent to be heard as a witness in Canada. "Great interest," says the despatch to the *Herald*, "was taken in these two cases by members of the Free-thinkers' Club here, which acts as the propaganda of agnosticism, which is rapidly gaining ground."

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LUTHER AND THE REFORMATION.

The attention of the whole civilized world is now drawn to Martin Luther. As the four hundredth anniversary of the birth of the great Reformer approaches, his character and career are subjected to fresh review. There is no name in Christian history after Paul's that has such a world-wide renown; and no character, perhaps, in all history that is capable of being more vividly reproduced in mental vision or, after the lapse of so many generations, is able to arouse such vivid personal feelings among those who look back to it. To Roman Catholics, Luther's name is almost as familiar as it is to Protestants; and, even to-day, Catholics are wont to regard him with a personal horror and animosity which could not be very much increased, if he were actually alive and fighting over again the old battle against their Church. He is to them the veritable antichrist of Christendom. To Protestants of all denominations, he is the re-founder of Christianity, the restorer of their historic faith, when that faith was well-nigh buried under the corrupting weight of ecclesiastical machinery and ceremonies and crimes. And, even to those who cannot accept his doctrines nor the Christian faith in any of its forms, he is the most conspicuous figure and vigorous personage in the service of an era that lifted humanity forward to a new civilization. To all who can admire robust sincerity, virile brain work, wholehearted devotion to reforms in behalf of human rights, and a courage of conviction defiant of all obstacles, he is a character of fascinating interest, and one of the heroic leaders of the world's progress who has few superiors.

Luther was, by no means, a perfect character. He was not a saint. He would not be selected as an exemplar of even such specially "Christian" virtues as humility, meekness, gentleness, forbearance. He was more human than Christian in his temper, and he was German to the very core. But, after his character has been discounted for all its defects, there is still left in him such an abounding vigor of virtue as to place him in the short list of large-brained and full-blooded men who had also exceptional moral greatness. Some of the very defects, too, which we might detect in him, if we were to judge him by a standard of absolute moral perfection, doubtless served to enhance his capacity for popular leadership amid the rough conditions of his time. Certainly, neither the gentler Melanchthon nor the more amiable and cautious Erasmus could have accomplished the immense task which Luther achieved. The times demanded, as a rallying point for the awakened learning and the fresh human enthusiasm and the popular craving for larger liberty, just such an incarnate moral energy and daring as Luther might be described to be.

Yet Luther did not make the Reformation. The most conspicuous actor in concentrating its forces into results, its forces were yet in operation before he was born; and he was, in some respects, the product of them. The Reformation really began with the Renaissance, or the Revival of Learning in Europe, in the century preceding Luther's activity. The Renaissance has been defined by its great historian, Symonds, as "the emancipation of reason for the modern world." The emancipation was not completed; but, in that earlier movement, the human mind clearly made its declaration of independence of the claims of scholastic theology and of ecclesiastical con[redacted]. As this movement gathered force, however, [redacted]ised the inevitable opposition of the ecc[redacted]l power, a courageous general was nee[redacted], and this want was supplied in Luther. The key-note of Luther's declaration against Rome, and the war-cry by which he summoned princes and people to his standard, was the emancipation of individual reason from priestly authority. In the protest of Luther and his coadjutors was contained, therefore, the old but momentous principle which the Renaissance had awakened in the European mind, —the rightful independence of man's private judgment. And herein was the affirmation which revolutionized the Christian Church and broke it asunder.

This, of course, was not the whole of the Protestant declaration. Nevertheless, this claim for the right of private judgment was the dominantly active and vital principle of the Protestant movement; the force within and behind all other forces which the Reformation set in motion; the one principle which gave to Protestantism its continuing and self-propagating power, and opened for it its great career in history. This was its one distinctive affirmation,—the only positive thing of great importance which Protestantism had to separate it from Romanism. Rome, as well as the reformers, had the Christ, the Church, the Bible, the sacraments, all the old beliefs and sacred associations. As to these, the Reformation, at the outset, made no great change except in the use of the Bible; and that change was necessitated by the claim which was made for the rights of individual reason. Rome had everything else, or might have conceded everything else, but this. The moral reforms which were demanded might have been secured within the old Church, as afterward, to large extent, they were. The protests against the sale of indulgences, against the *abuses* of authority, against the corrupt practices of the papal court, could have been met without much difficulty. They did not touch any of the foundations of the Church. Even the theological distinction, which Luther so strenuously urged, between justification by faith and justification by religious works, might have been settled by compromise. In the main, Luther followed the theology of Rome's great light, St. Augustine. All of these differences were but side currents and eddies afloat on a deeper stream. And that deeper stream was the newly awakened consciousness of mental independence. These subordinate protests and incidents all together could never have produced the Protestant movement. The motive power behind that movement lay in the one idea that there was something in the human mind, in the mind even of the humblest layman of the Church, that was superior to the authority of the Church itself, and had an inherent right to dispute the decisions of priest or pope.

True, the right of private judgment was not affirmed by Luther or any of the reformers in this absolute and unconditioned form. The entire declaration of their fundamental principle included the supreme authority of the Bible as a supernatural and infallible divine revelation. Their formula ran, "The Bible, and the Bible only, the infallible rule for faith and practice, to be interpreted by individual judgment." The Bible, therefore, they affirmed, was the standard of doctrine and duty, absolute and unquestionable, when once its meaning was ascertained. But the Bible was to be read and its meaning ascertained (under use of the best helps possible) by every person for himself,—that they equally affirmed; and it was by far the most momentous part of their declaration. The tail of their formulas proved itself to be stronger and more vital than the head. Where Rome said the Church is the infallible authority, the reformers said the Bible; and that was no very great change. But where Rome said the pope and bishops are the interpreters of the authority, the reformers said every reader is his own interpreter; and that was a difference that was equivalent to a revolution. It held consequences at which the reformers themselves might have stood aghast, if they could have foreseen them.

The two parts of the Protestant declaration were indeed logically at war with each other. The affirmation of the right of private judgment in interpreting the authoritative standard was destructive of all claims for the practical infallibility of the standard, unless one was ready to affirm infallibility of the human faculties. This contradiction, however, in the Protestant principle was not felt at the time; and the declaration served very well as a popular rallying cry for uniting the various elements that were in motion against Rome. It was not until the Protestant movement began to develop its separate and independent life that the antagonism between the two parts of its declaration appeared. Then, the two parts diverged in separate lines of development. Those of the Reformed Church who were most zealous for the first clause of their formula, and who became alarmed at the already looming consequences of individual liberty of thought, betook themselves to a more stringent view of inspiration. And that side of Protestantism rapidly reached its natural culmination, which came in the decree of the council of Geneva, in 1675,—one hundred and thirty years after Luther's death,—when for the first time was affirmed the doctrine of the literal and plenary infallibility of the Bible, even to every punctuation-mark and vowel-point in the original text and the miraculous supervision of transcription and translation. And, as this was the natural culmination of the first part of the Protestant principle, so it was its natural end. No further development was possible in that direction. That branch of Protestantism began then to die, and left no seed. But the other branch, the assertion of the rights of individual reason, remained vital, and has held the shaping power of Protestant Christendom to the present day. Protestantism has thus been enabled to keep in vital relationship with the forces of modern civilization. It has not yet reached the terminus of its development. To it there can properly be no terminus, for it is the evolution of free, living thought. But its logical, natural issue is unconditioned religious rationalism, or free religion.

WM. J. POTTER.

GERMAN vs. ENGLISH.

The German language has been for the last century the organ of the highest reflective thought and the noblest poetry. In a single word, it has been the language of Humboldt, Kant, Goethe, and Schiller. More in its praise cannot be said. A language which could voice adequately the thoughts of four such minds evidently must possess a capability of expression equal to any emergency. But the Teutonic mother-tongue, from its very purity and primitiveness, is for the purposes of the prose writer (and most writing now is prose) a more or less unwieldy and clumsy instrument. German prose lacks compression and pointedness of statement. It is apt to be involved and unintelligible. "The true German," says De Quincey, with his usual exaggeration, but yet with a grain of truth, "has no sense of grace or deformity in the management of his language. Style, diction, the construction of sentences, are ideas perfectly without meaning to the German writer. If a whole book were made up of a single sentence, all collateral or subordinate ideas being packed into it as parenthetical intercalations,—if this single sentence should even cover an acre of ground,—the true German would see in all that

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no want of art, would recognize no opportunities thrown away for the display of beauty. . . . Kant was a great man, but he was obtuse and deaf as an antediluvian boulder with regard to language and its capacities. He has sentences which have been measured by a carpenter, and some of them are two feet eight by six inches. Now, a sentence with that enormous span is fit only for the use of a megatherium or a pre-Adamite. Parts so remote as the beginning and end of such a sentence can have no sensible relation to each other." But this is rather caricature than true characterization. But the same De Quincey says that "of his language the German is proud, and with reason, for it is redundantly rich," and capable of dispensing with all outside languages both ancient and modern. It has a German word for everything, and wants no help even from Greek and Latin.

The German newspaper press of this country is, in point of the style of its articles, as a rule, perfectly intelligible, terse, and to the point. It is only occasionally that the reader comes upon a really involved, long-drawn-out, Kantian sentence, which he has to give up as a hopeless conundrum. The French writer's sentences are ordinarily so lucid and clear-cut that one is apt to deem him a shallow and superficial thinker. The English in the matter of style, De Quincey thinks, occupy a middle ground between the French and the Germans. While with the French the style is everything, is the man or the writer, with the Germans it is altogether secondary to the thought. The English neglect neither, but combine beauty of style and profundity of thought in a felicitous union and equal measure. All the above is apropos of the determination of the immense German population of our great Western cities and states to keep the tongue of Fatherland a living speech in this republic. They claim, and their claim is correct, that it ranks second in importance and the extent of its use to English.

But it is hardly the language of a fourth part of the population of the country, as some German speaker, reported in the columns of the Milwaukee *Freidenker*, alleges. It is also claimed that the German element of population in the United States is, after the American element of English descent, the most important factor of our American free civilization. And nobody competent to form an opinion on the subject is likely to deny this claim.

The German population migrating hither at once plant a fixed foot on our soil; and with their solid qualities of all kinds, their reasonableness, steadfastness, and handfastness, and with their prolificness and domesticity and their love of freedom and truth and hatred of humbug and superstition and blarney, they are a guarantee that this Republic has an assured future before it of prosperity and unimpaired liberty.

Meantime, will American civilization require two languages,—namely, the English and German,—or will it not be better for the German element of population in this Republic gracefully to recognize the fact that the English language is already in possession of the ground here, and that it is a hopeless enterprise for any more recently imported speech to attempt either to dislodge it or to hold a divided empire with it? The English language is at bottom a Teutonic or Germanic language, as everybody knows who ever read of Hengist and Horsa, or of Alfred or the Venerable Bede. It is not only the predominant language of North America, but its accents are audible around the entire globe. So that it is likely enough in the near future to be a world-speech, and to reverse the fabled spell of Babel in favor of that social, political, moral, and intellectual unity and solidarity of the entire human race to which current democratic and scientific civilization unmistakably points. Every scholar and person devoted to ideas regards a more or less thorough acquaintance with the German language and the unspeakably rich literature of which that language is the vehicle as altogether indispensable toward a proper mental outfit.

But, at the same time, the man whose native tongue is English is fortunately born in the matter of a speech. He need not go outside the domain of his own language to know all that it is possible to know in the way of ideas, or to give adequate expression to ideas. The human reason and imagination, at their best, can require no finer or richer organ than the English language. It is the speech not only of Great Britain, but of the United States, the Dominion, Australia, New Zealand, etc. For the purposes of the business man and the commercialist and of the thinker, the scientist, the statesman, orator and poet and novelist, and as a medium of ordinary, every-day intercourse, it is unsurpassed. If any language is to hold divided empire with it in this country, it should be the German. But a single language, as composite and with as great a range of expression as the English, is evidently enough for this continental country and for the democratic and world-embracing rational civilization of the near future.

B. W. BALL.

TRAVELS IN FAITH.

V.

After fifteen years of sea life, I settled down to business on shore. A perusal of *Theodore Parker's Experience as a Minister*, at this time, let loose my reason and aroused the old doubtings. My father had obtained the book to assist him in writing a controversial article against Parker's views, but the book rendered an opposite service to his son. Two words had a great effect upon me. He spoke of Moses as a "Hebrew filibuster." I was shocked at his irreverence in thus speaking of the man of God; but, on reflection, I asked, Why did the inroad of the Hebrews upon Canaan differ in principle from the attacks of the American filibusters upon Cuba and Mexico? It opened up a natural view of the Hebrew wars, and brought the Bible down to a common-sense interpretation. For a year, I was in great danger of an abandonment of faith, and rationalistic suggestions often crowded upon my mind.

The delight of a home, after all my wanderings, was intensely enjoyed; and I developed some love for this world and coolness toward the next, which led a good evangelist to warn me that "God would stir up my nest," if I took too much comfort in it. Having made church connections, I soon got to work again in "the Lord's vineyard," became superintendent of a Sunday-school, preached at a mission chapel Sunday evenings, and through the week took part in prayer and temperance meetings, and worked to provide for the maintenance of a sailor's institute. All this, besides an engrossing business, carried on "for Christ," left me no time for reading, reflection, or conversation, except in the line of my religious and business duties.

God "stirred up my nest" most effectually with severe afflictions, though I could not see that they were judgments, unless it was for being too religious, as some of the trials were directly traceable to my pious efforts. If I ever took a vacation or stopped to think, my reason began to attack my theology; and my only escape was to plunge back into the old career, and resolve never to doubt. My Christian friends now assure me these afflictions were "the loving chastisement of the Lord," on account of "the incipient stages of what has now become open rebellion against the Almighty."

A business visit to Europe broke up this mind burial and let loose my reason again, and it never was subdued afterward. I recall a decided mental experience at Hamburg. One Sunday morning, I attended a Lutheran church; and its candles and papist forms of worship illustrated another of the innumerable interpretations by God's people of "God's revealed will." In the afternoon, I visited the Zoölogical Gardens, which were thronged by respectable, orderly people with their families, who studied the rare animals and various interesting and instructive collections, listened to good music, and partook of refreshments. All this was wicked to Puritanism, but it seemed good to common-sense that the working man's day of leisure should be employed in such a manner. Why it could be better to stay at home and read how God slaughtered the Canaanites; how Jael murdered her confiding guest Sisera, and was declared "blessed above women" for it; or study the order of the service of the Jewish tabernacle,—was a puzzle. I recalled that some Christians kept the Jewish Sabbath still,—ate cold dinners, shaved on Saturday, and kept quiet all Sunday except when "walking decently to and from the house of God," as the "blue laws" express it.

Others believed the Sabbath was abrogated by Christ; and the Lord's day, a day of worship and religious joy, had taken its place. Paul said he was afraid of people who observed Sabbaths, and some Christians regard the day wholly in a spiritual light. Some observe Saturday, and others Sunday. And here on the Continent were other Christians deliberately breaking the fourth commandment and desecrating the Sabbath, according to our notions of God's law. The confusion of ideas about the day, its origin, its object, the authority for its change from Saturday to Sunday, impressed me anew with the uncertain nature of God's revelation; and why a God of intelligence could not speak plainly on such a point was past comprehension. The superior benefit to man from this feature of man's way of observing the day in Germany over "God's way" in New England was too evident to reason to be denied; and the whole history of the day through the ages, from all that I could learn by a careful study of Christian writers, only enforced the idea that men in each age had made their own ideas to be God's law. From that day, the conviction never slumbered, though sometimes somewhat suppressed.

The strain of this combined religious and business life proved unfavorable to health, and three years were passed in travel or residence with my family in other cities for the purpose of recuperation. Observation of different nations in Europe supplied fresh illustrations of the great diversity of religious opinions, and the uniform standard of morality and demeanor among all people. In thrift, neatness, courtesy, and good behavior, the inhabitants of Catholic and "infidel" France were, to say the least, not inferior to those of Protestant England and Scotland; nor did free thinking Holland and Germany appear to disadvantage in comparison with Calvinistic Switzerland. An investigation into the various "isms" for which Boston is noted showed numbers of equally good and earnest people engaged in propagating varying views of what to each one was "God's truth." The claim of any one of these differing sects to be the divinely inspired custodians of revelation, while all others were more or less deceived in their equally confident opinions, appeared to me to be a combination of arrogance and ignorance; and my reverence for the idea of a Supreme Being compelled me to believe that, if he undertook to make a revelation, good, intelligent people would understand it alike.

On board a steamer returning from England, I

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came across Paine's *Age of Reason*. I had avoided reading this or any other sceptical book while my mind was unsettled; but, now that my convictions were clearer as to the human origin of "revelation," I ventured to read it. My astonishment at its lofty sentiment, religious aspiration, and pure morality was intense; for was not this "the worst of books"? Its coarseness consisted in ridiculing what was indecent, immoral, and absurd in the Bible; and its logic and demonstration seemed to my mind unanswerable. Modern scholarship has cleared up a few points among the mass of matter that he criticises; but his book still exists as a convincing demonstration that the Bible is composed of human ideas, and not of the words of God. As Paine's writings cannot be overthrown by learning and reason, scorn and calumny are used as the only remaining weapons. Let each read it for himself. If the Bible is the word of God, it need not fear the criticism of Paine. Criticisms and reviews of all other literature are deemed valuable in proportion to their exposure of defects and falsity, but with the Bible only adulatory criticism is tolerated.

Paine treats the Bible as all books should be treated by common-sense people in an age of reason; and the word of God certainly should be able to bear such examination. But his criticism proves it to be the word of man. I soon after bought a copy, and procured from the American Tract Society Bishop Watson's *Reply to Paine*, said to be a perfect refutation of this attack upon the inspiration of the Bible. I read these two books chapter by chapter alternately, and tried to weigh the arguments fairly. Paine's keen, logical analysis, couched in the most lucid and forcible English, was proof against the Bishop's pompous denunciation and stale argument.

After my return to America, I spent a year in the neighborhood of Boston, and devoted myself to reading the thought of the day, especially what related to the genuineness and authenticity of the Bible, the laws of evolution and political economy, and some social problems.

The proofs of the theory of development, as portrayed in the writings of Darwin, Haeckel, and Spencer, seemed in the main to be unanswerable; and I found that almost every scientist in the world had in a great measure accepted the evolution theory. I paid great respect to the opinions of the eminent exception that exists in Montreal, to whose character and ability we all do honor, and of whom as citizens, we are justly proud. But his objections did not satisfy me, and were overborne by the overwhelming testimony of the great scholars who have left him almost alone to the support of the theories of the past.

I therefore found a scientific foundation for my doubts about revelation; and, in the words of John Fiske, I came to believe in "divine action through natural law, instead of in divine action through supernatural fiat." The Book of Genesis and its creation stories I found to be disproved beyond any possibility of reconciliation, and I could only regard it as the record of Hebrew guesses about nature. The truth of the unfailing succession of cause and effect overthrew all possibility of miracle; and I found it easier to believe in the fallibility of the Bible writers, both of the Old and New Testaments, than in the violation of the order of nature.

The theories of evolution gave me a reasonable conception of the universe, and seemed to put solid ground under my feet. But for their disproof of supernaturalism, I might not have succeeded in shaking off the thraldom of tradition, so strong was the bond of educational and social influences that held me. Every motive of self-interest in life held me to Orthodoxy, and only what seemed to me absolute proof of its falsity could have led me to renounce its connection and associations. The path of worldly advancement now lies through the church. My good father said to me on the eve of my departure for Montreal, "I do not think we should be religious for the sake of gain, but I believe there is no surer means of advancement than to be a reputable member of a respectable church." I found it popular to be a Christian, and experience convinces me that it is he who conscientiously leaves the church who knows what it is to "take up the cross and follow Jesus."

It would be tedious to dwell upon the varied proofs, furnished by evolution, of the orderly development of matter and mind through past ages, without interference from either God or devil; and I presume it is unnecessary to do so, for the highest authorities tell us that every learned man in the world, who is not hampered by conventional theological ties, has accepted the theory of evolution.

Nor can I enlarge upon my consideration of the deep questions of the existence of evil, God's sovereignty and man's free agency, and all the range of Calvinistic dogma. Day by day, I pondered upon these themes; but it is difficult to tell the mental experiences of years in a few pages.

I studied the history of other religions and the character of their sacred books; and I found Christianity to be the natural development out of the dogmas and traditions of India, Persia, Egypt, Palestine, and Greece, just one step, and a great step, in advance on the path of human progress, but destined to lead to the step of the religion of evolution and still onward.

I found all the great doctrines of Christianity, such as trinity, miraculous conception, atonement and resurrection, paralleled or foreshadowed in the beliefs of many lands.

But I resolved to take my stand upon the doctrine of the resurrection of Jesus, as I had done once before, but not to read it in commentaries this time; for this is the foundation stone of the Christian religion.

I wrote out in parallel columns all the testimonies of evangelists and apostles to the resurrection and ascension, and compared each division minutely. I advise others to do this, and judge for themselves. "God's Word" should be able to tell its own story and produce conviction.

To my mind, this story bears all the marks which characterize human legends; and the discrepancies are such that it is impossible to believe that the vital truth of the Christian religion would not have been more impressively stated, if God undertook to reveal it to a world that would perish without it. There is a great array of literature on this subject, if any wish to read human opinions about it. I found also that contemporary history was utterly silent about this marvellous event, and even about the existence of such a man as Jesus.

As I have said, I took great interest in foreign missions during my voyages to Asia; and it seemed unaccountable why God, who wishes all men to come to the knowledge of the truth, should have himself created the principal obstacle to their doing so. The chief difficulty in spreading ideas among heathen nations has been their varying languages. The missionary or teacher has had to spend a lifetime in learning a new language, inventing an alphabet, reducing words to writing, and translating the word of God, as nearly as his ingenuity will enable him to express involved ideas, where no words exist which can convey the sense God has revealed to English-speaking people through several other languages. Meantime, another generation has perished, while the saving truth has been in preparation.

The Bible tells us that God got angry with a few men in the land of Shinar, who were trying to build a tower that would reach to heaven. God was evidently alarmed, and said, "Now, nothing will be restrained from them, which they have imagined to do." So "the Lord did there confound the language of all the earth." He all the time was "not willing any should perish," and had "foreordained" all that should come to pass, or at least knew what would happen. He intended that the gospel should be preached to all men under heaven; and yet, for fear that some men would climb into heaven by means of a brick wall, he destroyed the universal language, and interposed the greatest possible hindrance to the spread of the truth. In order to embarrass these bricklayers, he left millions of heathen to perish, caused countless wars, and delayed the civilization and enlightenment of the world for ages, by preventing men from understanding one another. A good God would not have done this. A wise God would not have given himself such a bad character; and an intelligent God would not have feared that men could build "unto heaven," and jump off into it while the earth was revolving so swiftly on its axis. I perceived this story to be the myth of an ignorant people.

ROBERT C. ADAMS.

RELIGION AND EDUCATION.

As one long and deeply interested in both religion and education, I desire to say a word concerning the position taken at the late annual meeting of the Unitarian Sunday School Society as reported in the *Christian Register*. This position was "*that men never were moralized effectively without religion.*" Now, I am aware that any doubt or question of this fundamental postulate of the Church is looked upon with more or less intolerance, even among liberal thinking Unitarians; and one is in danger of incurring odium by offering the least criticism or dissent. But it is with no bitterness or unfriendliness either toward Unitarians or religion that I now allude to the subject. Truth is of more account than the existence of any church or sect. We want to know if the position taken above be true, and, if so, how and wherein it is so. Even were it true that religion has been, and is, a motive factor in promoting morality, it does not follow therefrom that men are never moral without it, that it is indispensable, that morality may not exist, and is not promoted by other, higher, and better means and motives. Morality may have been associated with false religions. It is often found woven into the most grotesque and unscientific superstitions. Must we keep the superstitions, and encourage and uphold them in order to preserve a certain show of morality? This is often asserted. Men say it is best that the ignorant Canadian or Irishman should be held in the restraint of fear of the priest's plenary power, and propose to leave and risk all the precious interests of human society for future time on this insecure foundation. But is it the best motive, the noblest form of morality, for man as he should be? Is there not something better? So, though religion may be a means, one means of morality of a sort, is it not possible that intelligence, a full knowledge and understanding of the grounds and laws of right conduct, is a higher and better means? Because "emotion is nine-tenths of life," must we therefore hold on to emotion, and cherish and defend it as the *sine qua non* of morality?

The remarks of Mr. E. H. Hall seem the most consistent and rational of any reported on the

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occasion referred to. He says: "There is much in religion that does not appeal to the common sense or reason, but shapes itself poetically, dealing with what is beyond our investigation, but reaching greater heights and touching lower depths than our probe ever does. The supernatural element is simply the natural working of the human mind upon the mighty themes of life; and we must meet our classes with absolute frankness in this matter, not giving them cause to feel there are some things which we wish to keep concealed because we cannot explain them." It is true we can treat the Bible stories "as we do stories in the Greek and Roman classics"; but is this to teach children that prayer to a God who sends earthquakes and lightenings and pestilence and death is the sole means of promoting and culturing good conduct between man and man, friend and enemy, Greek and Jew, Christian and heathen? I must say I fail to see that the essayist on the above occasion succeeds in making out a single count in favor of his thesis. If it be true that "men never were moralized effectively without religion," and that they cannot be, then I am sorry for the Unitarian Church; for it can hardly be said that it has very much religion, as compared with the Evangelical and Catholic Churches. I would not intimate that there is not a high degree and a noble type of morality among Unitarians. I believe there is, but the clergy of the Unitarian Church will not claim that it is due to the piety of their laymen and people. In common with evangelical people generally, I call that religion which is an adoption in good earnest of the faith in prayer to move supernatural agencies, and to stay the course of nature in the interest of believers. Devotion to the rights and dogmas of the Church is rightly understood to be religion, and belief in the supernatural as some man-like agency cannot be eliminated from religion. Now, if this be religion and indispensable to morality, the more of it we have, the better. The work of Moody and Sankey, if not of the Salvation Army, is of transcendent importance. The indifference to revivals generally is immoral, a public calamity. Men should be required to fall on their knees and pray every hour in the day. Unitarian teaching and influence are pernicious, as Orthodoxy has ever consistently contended. Religion being essential to right conduct, the Evangelical Churches are right to contend for their exclusive claim; and whatever weakens religion weakens morality. But is it true? Do facts show that the most religious people are the best, the most moral, the most intelligent, the most trustworthy, the most benevolent, most charitable, most loving and tender? I appeal to history, and contend that religion has not been the foremost or chief agency in promoting human well-being, the best interests, improvement, and growth of humanity. I am profoundly sensible of the mysteries of life, but I think morality and the higher interests of mankind should rest on a more rational basis than mystery.

A. N. ADAMS.

"MAN A CREATIVE FIRST CAUSE."*

A little volume with the above title, just published, presents the author's views on a number of moral and speculative subjects, such as the utility of metaphysics, and the reasonableness of the hypothesis that material forms and forces, instead of being objective realities, distinct from the mind, are the thoughts and imagery of the mind of God directly impressed upon our own; but the main object of the work is to prove that man is a self-active being, a free agent, and, "in the sphere of his moral nature, a supreme creative first cause."

Mr. Hazard states his positions concisely and clearly, and, in the main, supports them with ability and ingenuity, and in the spirit of an honest and earnest thinker. Although the reasoning is metaphysical, with a theological coloring, the work contains several passages which are decidedly unorthodox from old speculative points of view.

The defence of the doctrine of the freedom of the will consists in part of concessions to the necessitarian, such as we do not remember to have seen in discussions of the subject by any other author, although these are counterbalanced, perhaps, by claims quite as extreme as any that have been made by defenders of free moral agency. Some of the pages are interesting as a possible slight indication that the libertarian and the necessitarian may yet come to a substantial agreement by eliminating misconception and error from both theories, combining the truth of each, and substituting for the old metaphysical and theological phraseology terms more accurate and better suited to a broad and sympathetic view of the subject, in much the same way as adherents of the sensational and intuitional schools have been able to unite in adopting the scientific and philosophic view in which are fused the essential truths of both theories, with errors omitted, in a profounder synthesis than was ever dreamt of by Hobbes, Locke, Leibnitz, or Kant.

A statement of two or three of Mr. Hazard's positions will give some idea of his views and reasonings. He claims that every being, having feeling, knowledge, and power, is "a creative first cause, an independent power in the universe, commensurate with its knowledge, freely putting forth its efforts to change existing conditions." Every such being, however high or low in the scale of life, within the limits of its power and knowledge, is in its action "as free as if it were omniscient and omnipresent." This is as true of the oyster as of man. To those who would limit free agency to man, this statement will seem strange; but it is consistent with the general theory of free agency, so far, at least, as free agency is consistent with itself. If the power of choosing and willing implies independence and freedom, then there is no escape from the conclusion that the worm, within the limits of its knowledge and power, is independent and free. With this view of the subject, the question of the evolutionist, Where, in the development of life and intelligence, does free agency begin? is deprived of its force and rendered irrelevant by a surrender to the necessitarian of what hitherto has been defended, and is now generally regarded as a stronghold of the doctrine of man's free agency, involving a denial, too, of what is commonly believed to be an essential distinction between man and all other living creatures on the globe.

But when this concession is made, as it is by Mr. Hazard, another question immediately arises: If, in the evolution of life, the condition of every period has grown out of pre-existent conditions, how is it possible that in this invariable continuity of phenomena creatures appeared endowed with powers enabling them to sever connection with the converging forces and influences that produced them, and to escape reciprocal relationships with the environment in which they were formed, so that they could be "independent" and "free"? Organisms appeared possessing sensation and the will and power to move themselves. But was not sensation a condition local and circumscribed in its character, determined in its nature, its tendencies, its requirements, its expressions, by influences so universal, so multitudinous, so complex, so subtle, and extending so far back in the abyss of time as to defy all finite powers of calculation? The oyster wills to move its shell; but is not its willing, in this case, dependent upon the possession of a shell, dependent upon an organized structure within the shell with relations between its parts, dependent upon an environment with relations between its parts, dependent, too, upon the connection between these inner and these outer relations, giving rise to certain sensations and wants and the power of effort? Since every creature is a product of innumerable forces that have established its medium and formed and fashioned it, giving it position and character, is connected by myriad threads with the entire universe, and its modes of life and thought, its appetites and passions, the air it breathes, the food it eats, the earth on which it lives, are determined by the constitution of nature, how can we say in truth that it is "independent" and "free"?

The fact that a creature is self-active, that the impelling forces, called the will, are a part of its nature, and therefore *internal*, does not carry with it the implication that the creature is detached from that cosmic order in which all things are bound together by the law of causation. And, unless it be so detached, how can the words "independent" and "free" have, in this case, any logical or philosophical meaning? It seems to us that the libertarian, to prove free agency, must show that a creature has the power of deciding and doing differently from what it does decide to do; not simply that the proximate cause of its movements is internal, not external, but that this cause is not a related, dependent link in the chain of causation; not simply that the creature can exercise choice and will and act in accordance therewith, but that its choice and will are not dependent upon and determined by the constitution of its being and the nature of its environment; that, in short, being independent and free, it cannot only do as it chooses, but that it can choose to do one thing as easily as another.

If an individual, under any given circumstances, could have done the opposite of what it did do, it follows that from the same causes opposite effects could have resulted, which is an absurdity, or that events may occur independently of causation, which is no less an absurdity.

"The advocates of necessity," says Mr. Hazard, often ask "if a man could will contrary to what he does will. I would say that he could, if he so decided; but it would be a contradictory and absurd idea of freedom, which, for its realization, would require that one might try to do what he had determined not to do."

He "could will the contrary of what he does will, . . . if he so decided," undoubtedly. But this is saying only that he could will contrary to what he does will, if he so willed. The question is, *Could he so decide?* The old advocates of free will would have answered unhesitatingly, Yes. But Mr. Hazard sees that this answer involves a conception that is "contradictory and absurd," and endeavors to avoid it in a manner that does little credit to so acute a thinker. The question he raises is not whether "one might try to do what he had determined not to try to do," but whether he could decide contrary to what he does decide, contrary to what his character views and circumstances compel him to decide. If he could, according to our view, he is a free agent. If he could not, he is not a free agent. It is clear from Mr. Hazard's reply that he believes he could not, for he sees that the opposite of this belief leads to contradiction and absurdity.

Mr. Hazard says that "a man habitually holy, who has eradicated the conflicting wants, has annihilated the conditions requisite to his willing what

*Man a Creative First Cause. Two discourses delivered at Concord, Mass., July, 1882. By Rowland G. Hazard, LL.D. Boston: Houghton, Mifflin & Co. 1883. pp. 112.

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is unholy; and, as he cannot be unholy except by his own voluntary act, he has, then, no power to be unholy. This is, perhaps, a condition to which a finite moral being may forever approximate, but never actually reach, never attain that condition in which it is absolutely unable to will what is impure and ignoble."

What is this but a statement of the doctrine of necessity? The holy man must will what he believes right, because his character and disposition constrain him so to do. He has "no power to be unholy." He is not "free" to lie and rob and murder, because to act thus would be as contrary to his moral nature as to leap from the earth to the moon would be contrary to his physical nature and the laws of his being. The reason and cause of this moral inability to do wrong, in this constraint to do right, exist not simply in the "will" of the individual, but in his character and education, in the life of his ancestors, in the history of his race, in the unrecorded struggles of the past, in the conditions of being, in the constitution of the universe of which man is a part, in the eternal, self-existent power, itself uncaused, by which all things are determined.

To the argument of the necessitarian, that, "if all the circumstances in a thousand cases are alike, and the conditions of the mind also the same, then the willing will be the same, and this uniformity indicates necessity," Mr. Hazard replies: "This assumes, as the basis of the argument, that the same causes must produce the same effects. In the first place, I would remark that an intelligent, self-active first cause is under no necessity, upon a recurrence of the same circumstances, to repeat its action; but, having in the first case increased its knowledge, it may act differently in the second."

A sufficient reply to this statement is that "an intelligent, self-active cause," having increased its knowledge, is no longer the *same* cause, but the same cause *plus* the increase of knowledge and the modifications produced by the acquirement and possession of the additional knowledge.

Although we are obliged to dissent from some of Mr. Hazard's positions and the reasonings by which he attempts to maintain them, we recognize the ability of the writer in dealing with a difficult subject, and doubt not his work will stimulate thought and help earnest minds to understand the merits of the controversy to which this little volume is a contribution. B. F. UNDERWOOD.

EDITORIAL NOTES.

EDWIN D. MEAD is about to publish a little book upon Luther,—*Martin Luther: A Study of Reformation*,—a work of about the size of his *Philosophy of Carlyle*.

THE first entertainment of the Young Men's Union of the Society for Ethical Culture of New York was announced to be held at the Workingman's School, 109 West 54th Street, last Wednesday evening, and was to consist of remarks by the president, Mr. Vredenburg, and a lecture by Henry George on "Property."

A PERSONAL note to the senior editor, from Mr. M. J. Savage, runs as follows: "I have no time this week to write an article on the subject which you and Dr. Newton so ably discuss, 'A Higher Training School for Preachers.' But, from my 'corner,' I wish to send out a hearty *Amen!* to the idea of an utterly free and scientific theological school. It is the one thing needed to put theology in an intellectually respectable position."

SAID Martin Luther: "The story of Jonah is more incredible than any poet's fable. If it were not in the Bible, I should laugh at it. He was three days in the belly of a great fish. Why, the fish would have digested him in three hours, and converted him into its own flesh and blood. The miracle of the Red Sea was nothing to this. The sequel, too, is so foolish,—when he is released, he begins to rave and expostulate, and make himself miserable about a gourd. It is a great mystery."

SAYS the New York *Evening Post*:—

Previous to Mr. George Jacob Holyoake's departure for England last fall, he initiated an Advisory Co-operative Board, of which the following gentlemen are the officers: the Hon. Parke Godwin, President; the Rev. Dr. J. H. Rylance and Justus O. Woods, Vice-Presidents; George S. McWatters, Treasurer; and J. M. Percival, No. 13 Broadway, New York, Secretary. These gentlemen have carefully studied co-operation, and are willing to give all needful information respecting it. Mr. John Gledhill and Mr. Percival are the American representatives of the Manchester Co-operation Store, and buy here annually for it about $2,000,000 worth of provisions. The Board would like to communicate with all Co-operation Associations and persons friendly to the cause.

GEN. BUTLER was once engaged as counsel for the defendant in a case where the prisoner was accused of manslaughter; and in the course of his argument, based on the assumption of self-defence, he informed the jury that "we have it on the highest authority that all that a man hath he will give for his life." Judge Hoar, counsel on the other side, rose and demolished his opponent's argument by quickly saying that he had "long wondered what Gen. Butler considered the highest authority, and was very glad to have the question settled," and proceeded to read to the court from the Book of Job: "And Satan answered the Lord and said, All that a man hath will he give for his life."—*Boston Herald*.

THE following letter (which occurs in *Aspects of Religion*, by Mr. John Fordyce) will be read with interest:—

DOWN, BECKENHAM, KENT.

Dear Sir,—It seems to me absurd to doubt that a man may be an ardent Theist and an Evolutionist. You are right about Kingsley. Asa Gray, the eminent botanist, is another case in point. What my own views may be is a question of no consequence to any one but myself. But, as you ask, I may state that my judgment often fluctuates. Moreover, whether a man deserves to be called a Theist depends on the definition of the term, which is much too large a subject for a note. In my most extreme fluctuations, I have never been an atheist in the sense of denying the existence of a God. I think that generally (and more and more as I grow older), but not always, that an agnostic would be the more correct description of my state of mind. Dear Sir, yours faithfully,

CHARLES DARWIN.

THE following facts and figures we find in the New York *Sun*: "Last year, 45,000 persons were arrested in Paris; and only 6,000 women were included in this sum total. The list of professions and occupations is very miscellaneous. Among the arrested were 3,000 locksmiths, and the police had to take charge of 660 cabmen. The night men form a heavy item in this bill, 1,100 of them having been under arrest in 1882. The figure 20 speaks well for the general good conduct of the various officials employed by the post-office. In the higher walks of life, 52 stockbrokers and 24 men of letters (this term including journalists) are noted as having been in trouble. In the total number of prisoners charged with crime or misdemeanor there were 3,291 foreigners. To this figure, Belgium contributed 959, Italy 759, Germany 379, Switzerland 376, and England 126. The contingent from the little State of Luxemburg reached the high figure of 276."

SAYS the *Sunday School Times*:—

There is hardly anything in religious literature more objectionable than the sensational novel. *Fiery Trials*, a story of an infidel's family, by the Rev. R. H. Clozier, is no exception to the rule. Bombastic, deficient in literary form, and highly improbable in incident and development, it is a difficult volume to read, and one which does not repay the trouble of reading it. The author was undoubtedly animated by a sincere desire to do good, when he produced these diffuse and overwrought pages; but, for all that, his book is not one to be placed in the hands of any intelligent young person. It is more likely to awaken ridicule than to satisfy honest doubt. The vulgarity, coarseness, and wholly superficial character of the volume can scarcely be exaggerated.

We copy the above paragraph, in order to commend the candid and honest sort of criticism it contains to some of our liberal contemporaries who praise indiscriminately all books and pamphlets that appear in the professed interests of Liberalism, some of which, although written from a different stand-point, belong to the same intellectual grade with *Fiery Trials*.

SAYS the Montreal *Herald*:—

No Canadian legislator ever fancied that by the additions of 1879 he was giving the customs officers power to establish a censorship over controversial works, or to exclude from Canada books which Parliament had itself brought in and placed in the Parliamentary Library; and none, except those who were incapable of exercising a sound judgment or desired to magnify the importance of their office, would ever have thought of torturing the law to the purposes to which it has been put by the officials of Toronto and Montreal. As a matter of fact, the books which are now tabooed have always passed through the custom house without challenge, for the excellent reason that there was no law against it. Public opinion and the law have agreed in recognizing them as neither immoral nor indecent within the true meaning of such terms. This matter has been settled by higher authority than that of customs officials,—by that great authority, the public conscience, which has proclaimed religious toleration, the right to think and speak freely, the right to hold just such opinions as to every man seems most proper, the right to read just such controversial books as he pleases, provided he interferes not with the liberty of others. If these books have been introduced into the Parliamentary Library of Canada, into many semi-public libraries, into the libraries of hundreds of clergymen, and of thousands of gentlemen of culture and refinement, and if this has been going on for very many years, how can any collector of customs at this date venture to class them with "immoral and indecent" publications?

POETRY.

For *The Index*.

RENUNCIATION.

Renounce thyself! the thrill along the nerve
That heeds the call, nor will from duty swerve,
Upholds some latent pressure, though unknown,
That keeps the universal melody in tone:
Poets have died and left their song unsung;
Heroes, whose grand achievements might have rung
Adown the steeps of time, ignobly die,
For lack of field, beneath judicial eye;
Heroic blood, heroic shape, cast in heroic mould,
Now stand at brake, the helm of sterner hold.
Self-sacrificing heroes man the ship,
Self-sacrificing heroes crush the grip
Of railway-brake: men for each other die,
Vicarious in suffering give the lie
To selfishness, and all along the mart
Have reared the symbol of a human heart.
Sublime above all craft, above all creed,
Man feels his sovereign right to every need,—
Right to his plot of earth and sunshine meed:
If God there be, the only God to-day
Asserts through duty an eternal sway:
She whose stern finger points the onward road
Bears on her brow the semblance of a God.

ELIZABETH OAKES SMITH.

BLUE POINT, L.I.

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The Index.

BOSTON, NOVEMBER 8, 1883.

THE INDEX is published every Thursday, at No. 44 Boylston Street, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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ALL communications intended for the paper and all business letters should be addressed to B. F. UNDERWOOD, the Business Manager, 44 Boyston Street, Boston, to whose order all checks and drafts for THE INDEX should be made payable. Letters for Mr. POTTER should be addressed to him, at New Bedford, Mass.

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For *The Index*.

SOCIALISM IN ENGLAND.

BY WILLIAM CLARK.

A few years ago, it would have been considered absurd to look for any sign of socialism in England. People had agreed to accept the comfortable doctrine that, by some mysterious law, England was altogether exempted from the tumult and clash of rival social forces which convulsed so many of her neighbors. Some people put this down to the special favor of the Deity, who was supposed to exercise some special protection over England. Others attributed it to the inherent virtues of the British Constitution. But times have changed since then. The fat years of industrial supremacy have given way to lean years of both agricultural and industrial depression, which has led to a depression in the minds of men. It is not that there is less wealth in England, but that there is no adequate means of rightly distributing that wealth. The power of land-owner and capitalist has grown with marvellous rapidity; but the masses of the people in both town and country are very poor, while many are living on mere starvation wages.

It is a mooted point still whether the condition of the people has, on the whole, decidedly improved during the last fifty years. I am inclined to think that there has been a considerable improvement among the majority of our people, but that the reforming agencies at work have not been able to keep pace with the needs of great numbers. However that may be, quite certain it is that in no civilized country is there such a mass of hopeless wretchedness, squalor, and degradation as in England; in no country do the extremes of wealth and poverty force themselves more painfully upon one's notice; and in few countries has law declared itself so unmistakably on the side of wealth and power as against the poor and the weak. Nearly every acre of land in England is walled in, some rich man having the power to say, "This is mine," and to exclude his brother man from any share in the possession of our common inheritance, the earth. And, of late years, those common lands which once abounded in England have been, for the most part, swallowed up, piece after piece, by those who had already more than they knew what to do with. The vast growth of towns has, of course, produced all the miseries of overcrowded populations, along with high rents.

Mr. Bright said, some time ago, that thirty per cent. of the people of Glasgow lived in abodes of one room. Who these unfortunates are is well known. They are the poor people whom landlord greed has driven from their old highland homes, they are the wretched Irish who have not been able to get daily food in their unhappy land,—all left to sink into the hideous depths of these Glasgow slums, and to drift into the downward tracks of pauperism and crime. The condition of things in London is in some respects even worse; for, while Glasgow is a well-governed city, London is a realm of civic anarchy. The condition of the poor in the British capital is indeed past description. Under the very shadow of the houses of Parliament and Westminster Abbey exist dens of filth and misery which have stood unchanged for years. The Archbishop of Canterbury, in his palace at Lambeth, has much the same surroundings as his very reverend brother at Westminster, —a burning satire on the religion of the land. Between the two great thoroughfares of the Strand and Oxford Street have existed, for generations, nameless horrors.

But it is in the East End that the misery culminates. Here are thousands of people, most of whom herd in a single room like so many beasts, with the life crushed out of them by work, the payment for which barely provides the most slender necessaries of life. But there are other thousands worse off still,—those who can get no work at all. Every morning at the London docks, crowds of famishing wretches beg and implore for work enough to keep them from starvation; and, for every one who receives some work, a dozen are turned away in helpless despair. Meanwhile, the "society" journals are informing their readers of the grand ball given by the Duchess of this, and the reception of the Countess of that, and of the splendid garden party of some great millionnaire, and how much the flowers cost, and what firms were employed to furnish the decorations, and who wore the finest jewels, and all the rest of the long tale of empty folly and insolent, flaunting wealth.

We need not wonder that, under these circumstances, the socialism which is so formidable on the Continent should have invaded England also. That invasion has begun, and socialism has now to be taken account of as one of the many factors in English life. I must not be understood as meaning that great masses of people are consciously adopting any definite scheme of socialism. The masses do not reason: they fret; and it is impossible that they should appreciate the economical problem which underlies socialism. What I mean is that some leaders of opinion among the people have become imbued with socialist doctrines, and are taking advantage of the great and growing misery to spread these doctrines; and that in London, at any rate, their teachings are meeting with much acceptance.

During the past few weeks, a weekly meeting has been held in a hall in the east of London to discuss "Poor Men's Politics." A few of the representatives of the respectable, well-to-do classes put in an appearance, hoping that the meeting would indorse their nostrums. These were mainly State-aided emigration, what is vaguely called "thrift," and the acquisition of property by means of banks, building societies, etc. But, at all the meetings, the advocates of these schemes could scarcely get a hearing; while resolutions have almost unanimously been passed, demanding State provision of labor for the unemployed, cultivation of all waste lands by the people, and State assistance for co operative production.

This appears to be the workmen's solution of the existing crisis. And so real a solution is it, as compared with the efforts of the well-meaning upper and middle class people, that a writer in so highly respectable and moderate a paper as the *Daily News* approves of the first of these demands. We may, then, fairly infer that we in England are on the eve of a new departure in social reform, in which the functions of society will be enlarged, and the so-called "rights" of property and of individual accumulation will perhaps be curtailed.

While, therefore, the poverty in striking contrast with great wealth may be taken as the chief cause of the growth of socialism in England,—as it is, indeed, everywhere,—there have been several determining agencies at work during the last few years. First and foremost of these I consider to be Mr. Henry George's *Progress and Poverty*. No book in our times has exerted such an influence in England as this well-known work. In spite of a persistent attempt on the part of the press and of public men to ignore its existence, the book has sold as only the most popular novels sell. Nearly a hundred thousand copies have been disposed of during the last eighteen months, and still the sale goes on. Everywhere, one meets with men who have not only read it, but have been profoundly convinced by it. It is true that Mr. George's book is not socialistic in its intention; and it is equally true that the most thorough-going socialists regard it as a sort of *pis aller*, or vain attempt to keep up the sinking ship of society by throwing overboard the rubbish of landlord monopoly. Nevertheless, no one can doubt that the general tendency of the book is in thorough harmony with the modern social movement, and that in England it has given a powerful impetus to that movement is beyond question.

The next determining factor has undoubtedly been the failure of the United States and of the British colonies to prevent the growth of poverty and even of pauperism. To be candid, I must say that this has acted as a very powerful motive in helping on socialism. The people here have heard of the growth of vast monopolies and of millionnaires richer than those of England, all under the republican institutions of America; and the United States are scarcely regarded with the same warmth of affection as at the close of the Civil War. In the agitation which has been going on, special point has been made of the growth of the capitalist and land-owning power in America. In Australia, too,—though it has only one person to a square mile,—a land question is growing, which threatens to attain formidable proportions. It is felt by many here that republican institutions of themselves will not help the people to a more decent and desirable life, unless organized social pressure is brought to bear on the selfish and predatory instincts of individuals.

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Nothing is known here of the existence of thousands of comfortable and progressive communities in New England and the Middle States; but much has been made of the colossal wealth of a Vanderbilt or a Jay Gould, and of the growth of monopolies like the Standard Oil Company and the great railroad corporations. The bad deeds committed in the name of the French Republic—the war-like policy and the gambling on the Bourse—have also somewhat discredited the republican experiment here, and have made men fall back on social reform. The French workmen are no better off under the republic than under the empire or monarchy. What we want, therefore, is great social changes. So it is argued with some force. In the next place, there has been a strong reaction against the old political economy, both among the thinkers and the people. The latter have always felt in their hearts that the old doctrines, associated with Malthus and Ricardo, must be false, because they hold out no hope except to the strong and selfish. Ruskin gave expression to that feeling in language of great power and beauty, years ago. He was laughed at then, but the thinkers are coming round to his stand-point. Prof. Fawcett is about the only teacher of the old orthodox economies left. Orthodoxy is as much at a discount in political economy as it is in theology. And, whatever else may be Mr. George's merits or demerits, it is generally admitted that he has dealt a stout blow at the doctrines of Malthus.

It would be short-sighted and misleading if one who is writing on this question were to omit the religious aspect it presents. The new movement is almost as much a protest against the old religious notions as against the old economical doctrines. It is well known that in Germany the socialist movement is thoroughly atheistic. Its two great champions, Lassalle and Marx, were of this complexion; and their followers resemble them. In England, this is, on the whole, the case also; but, within the last few months, a little paper, called the *Christian Socialist*, has been attaining a wide circulation. The object of this paper is to reconcile Christianity with the socialist movement, to show that Christianity itself is essentially socialistic, and, in the words of its founders, "to justify God to the people."

The vague term "Christian" here stands for a very liberal and humanitarian faith, very little concerned with articles of doctrine, and very much with human rights and human brotherhood. The general tone of this little paper is so admirable and courageous that many people who do not entirely agree with it read it with sympathy. It is the organ of a movement of protest against that narrow, commonplace, bourgeois Christianity,—smacking of the shop and the warehouse,—which has hitherto almost monopolized the name of religion in England, and which still dominates the life of our middle classes. Dimly or clearly, its promoters feel that what we need is a great human religion, which shall break down the barriers that sunder spirit from spirit, raise men above the grinding routine of our dull, shop-keeping civilization, and reveal to every man the worth of his fellow. Our churches and chapels do not, and cannot, accomplish this. Hence, they are deserted by our workmen. If we cannot have this religion, they feel, let us have no formulated religion at all. And who will blame them? Whether a new religious movement of a genuinely human kind, which shall reverently respect every man for the worth of his humanity, is possible in this country, it would be hard to say. All classes are deeply tainted with a materialistic view of life, and even the finest minds are more inclined to a stoic fortitude than to an exultant hope. But the great and hopeful fact is that the social question has arisen, that all are compelled to think about it, and that it has arisen never again to sink into oblivion.

For *The Index*.

AN IMAGINARY TALK ON LAKE LEMAN IN 1816 BETWEEN SHELLEY AND BYRON.

BY C. A. OLCOTT.

Shelley.—This is merely a question of temperament, my dear Byron. Try for one day, at least, to look at life by your own unaided vision (even if it be sometimes not of the clearest), without those odious blue goggles with which you are so prone to cover your eyes. We have an ideal afternoon even for Leman. Would you be willing to sacrifice your offering to the god of misery upon the altar of calm enjoyment instead? I am prepared for the worst, however, even should you resolve to gratify me by putting aside your fit of would-be melancholy. I feel that the result will be but a modification of diseases. You will become a victim to that abomination,—a revelry by daylight.

Byron.—You are a heartless optimist, Shelley. Your soaring imagination blinds you as to the real causes of the woes that surround you. Perhaps you are not accountable for this lack of insight into things terrestrial,—the result, I believe, of your small, tough head. While I am an avowed misanthrope, let me tell you, in all confidence, that I have had many a laugh at my own lines and at the sympathy lavished upon me in consequence of them,—

"Our life is a false nature,"

and at others similar to this in my *Childe Harold;* and this very laughter at the expense of those who so pity me, and the revelries in which I indulge at such times, are the most natural antidote for my melancholy. But for to-day, Shelley, if you wish it, I will forget every dispute that has divided us. I will immolate myself, with every tendency, my slightest inclination, upon the altar of the indomitable Shelley,—in other words, upon the altar of calm enjoyment. The result will doubtless be a most insipid afternoon, unless the irresistible Mrs. Shelley appear upon the scene, in which case the surface of my tiresomely untroubled sea may show an occasional ripple (perhaps even a breaker) to vary the monotony. But as Dante said of Virgil, "*Allor si mosse: ed io gli tenni dietro*,"—He leads the way: I follow,—so I submit and follow in your footsteps toward Lake Leman, not so much for the reason that I am flattered by your self-imposed task of prober and healer of my many wounds, but because the suggestion of a day on Leman—for its own sake—charms me. Did you ever see its waters of a more indescribably lovely tint? I defy an artist of color or words adequately to suggest that peculiar shade to a person never having been so fortunate as to have seen a Swiss lake. And that line of blue as the mountains dip into the lake trying to out-do their icy summits in coolness and beauty,—oh, I love this lake! To my mind and imagination, it has not its equal for beauty and suggestiveness the world over. Before I leave it, I will write a poem—in some way connected with the interesting old Castle of Chillon—to commemorate our stay here. Let us take this boat, Shelley,—the nearest one; and, as we float awhile, will you tell me what you meant, two evenings ago, when you said that my latest, most unbearable trouble might be of use to me, and that it suggested to you a disease you had recently investigated, and which had proved a blessing to a community? For, unless I hear a sound argument, I cannot agree that pain is of use in this way. In fact, I cannot believe in pain, except as *mother Church* teaches its uses and proves its uses to herself. At all events,—without touching on the points of my private history (any thought of which disgusts me),—will you explain to me what you meant?

Shelley.—Certainly, Byron. It was simply this. Everything, even the seemingly convulsive, is transitional: the succeeding can be but a continuation in the design of the foregoing. In thought as in nature there can be no overleaping. Consequently, I find an analogy between a sudden and apparently useless torment of the mind, which in its very destructiveness clears away the rubbish of thought, and a disease carrying all before it, leaving what remains purer, perhaps stronger. It seems to me that, unless you admit this, you ally yourself with the multitude against the cause of truth. Until you "lay the axe to the root," and resolve to see that it is because the Church—not as she is, but as she seems to be—appeals to your imagination alone and in no wise to your reasoning faculties, and that this is the cause of a part of the inward struggle you are undergoing, you will be in darkness as far as any real advance in *science* is concerned. In becoming allied to the Church, you may further your cause in a poetical and social way,—on the continent, at least,—but on that grandest high road leading to the palace of the sciences, never! You have taken a by-road that leads to Rome, nothing more. But tell me of the causes that have resulted in your thinking in this way?

Byron.—If you insist upon it, I will give you a retrospection hardly tending to make the day more cheerful. A time in my life untarnished by regret does not live in my memory. The first remorse which really embittered my life, when the meaning of that expressive Polish word *Zal** entered every fibre of my being, was shortly after the publication of my "English Bards and Scotch Reviewers." I felt that I had consumed myself in attacking enemies, when the fire within me should have burned in a better cause; and, for months afterward, I could not enter a drawing-room without first muttering to myself, as a bitter consolation, Where there is human life there is misery! although at the time I was but nineteen years of age. Every pain, mental or physical, reaches out for what it thinks its natural antidote, when it feels a supposed cure to be a chimera (as I found dissipation to be), and takes instead that religion which seems strongest and finds it good, then, I think you will admit that, if I have not found the high road to the sciences, I have found a by-path leading to that high road. What greater sage than Augustine and what mightier words have ever been uttered than *Fecisti nos ad te Domine et inquietum est cor nostrum donec requiescat in te.* What more than these did I require to explain to me my eternal longings and the infernal unsatisfactoriness of all things? This world is your *all.* Therefore, you desire to see nothing but beauty in it, and, thanks to your natural inheritance, you are able to overlook the evil; while, as for me, I have to thank my ancestors for a legacy of unrest and unsatisfied desire, or (as I am partial to the word) for a continual *Zal.*

Shelley.—If this religion really satisfies you, I have nothing further to say. Far from me the work of destruction, unless it be the necessary pruning, to be followed by the fruitful vine. It was only in consequence of your apparent dissatisfaction with your aim in life, as evinced by your expression and language a few evenings ago, that induced me to say as much as I did; and it was then as one friend saying to another, who seems to him to be tottering on the brink of an abyss when a fruitful plain lay behind him: If, beyond the abyss, you see what meets your demands and you think that you can overstep it, and if to do so you need a helping hand from me, it is extended to you most heartily. And still further, after you are over, if you see fit to return to this meadow, in the midst of which I have placed myself again, I will most gladly come to your rescue. Indeed, Byron, I am serious. I feel that later you will join a solidarity which will one day become universal,—to which we all hope to belong, by whatever road we reach it,—the solidarity of those who have furthered the cause of good achieved by noble motives,—not good the result of hazard, but good conceived in nobleness, and advancing onward to become a benefit to all the world. That each day shall add one to this mighty brotherhood is my dream by day and night. As for pain or misery, I agree with you that it is now universal. Every man is a living representation of the fact that pain has been, and that victory has followed. In your look into the depths, does not the release from pain, the glad awakening, impress you too? Can you not believe that pain will eventually be regarded as a blessing, in that the relief at its disappearance tends to make living in the world more joyous than before?

The two men had begun their afternoon amicably; and, after these friendly words from Shelley, accompanied by a mutual glance of understanding, they clasped hands, and silently turned their boat homeward.

* Meaning hatred, regret.

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For *The Index*.

A HUNDRED DAYS ABROAD.

BY GEORGE JACOB HOLYOAKE.

CHAPTER IX.

Last Days in Canada.—Mr. Charlton's Journal.

One of the allurements to Montreal was to see again Mr. George Iles and the great Windsor Hotel where he resides, which still seems to me distinguished for its fine proportions and grand solidity. In affairs of high progress (there are, I suppose, affairs of high progress as well as of "high politics"), Mr. Iles continues to take no mean interest, and contribute no mean aid by his pen. It was he whose telegram induced me to leave Ottawa against my will. The Grand Trunk train had left the last station where sleeping berths could be engaged before the fatal summons reached me, and my daughter readily agreed to sit up in the cars all night rather than fail in reaching Montreal. The journey to Brockville, where we arrived at midnight, was beguiled by the courtesies of the Hon. Mr. Carling, the Postmaster-General, who travelled with us that far. The carriages, which were built of light-colored Canadian wood, were of perfect workmanship, and presented the cleanest interiors I had seen. I do not say they were more beautiful than the Chicago and Alton carriages,—that would not be allowed. However, they can grow trees in Canada. In one of the romantic walks around the Parliament Houses of Ottawa, you come upon a section of a Douglas fir, eight feet in diameter, sound to-day as a target plate. The tree was three hundred feet high, and was five hundred and sixty-six years old when Columbus discovered America.

At the Windsor, Montreal, we were assigned the chambers considered distinguished by having last been occupied by Mr. Herbert Spencer. Afterward, we were the guests of Mr. and Mrs. William Hall, of University Street, and saw the stately architectural glories of Montreal, its Mountain Park overlooking the mighty St. Lawrence, and the wondrous bridge, nearly two miles long, which spans it,—defying ice, torrents, and storms,—of which the iron tunnel, through which the trains run, which it bears on its broad back, is as marvellous as the bridge itself. Not less, in another way, astounding is the Mount Royal Cemetery, where wondrous shrines cover miles of sacred acres. Of all the diversions of Montreal, eating oysters with Mr. Hall at midday, in the sunshine of Bonsecours Market, is not to be forgotten; nor the pleasant freedom of St. James' Club, accorded me by the President; nor the trip to Quebec up the St. Lawrence, two hundred miles in sunset and moonlight, which we owed to the courtesy of the manager of the Richelieu Company, in the steady steamer where cleanliness and luxury abounded. The mighty expanse of water and the solemn receding banks as the sunset transferred them to the care of the moon was a sight unimaginable in England. We saw only the tamer aspects of the great river, which runs one thousand five hundred miles through a majestic land, where, from the rocks along its sides, the vast steamer appears but as a butterfly upon the water.

Beyond Quebec is the largest and gayest lunatic asylum I saw anywhere. This age has no brighter marks impressed upon it than those made by science and civilization as shown in mercifulness to the mad. We looked into the house where the body of General Montcalm was brought after the battle in which he fell, and were glad to find it, as we were told, unchanged. I hate people who deface or obliterate, or who change, or even "improve," historic things. The new glory of Quebec is Lord Dufferin's terrace. Canadian government is self-supporting, as it should be in that self-helping land; and the Governor-General is like the gilded cupolas and turrets, which are always bright in that dry climate. He is not the structure, but he imparts to it luminousness and richness of finish. How Lord Dufferin fulfilled this ideal needs no telling: his genius is seen in his terrace. From ridges of narrow streets and from scant plateaus alone could the romantic heights before the city be viewed. By building arches along the cliffs of the town, he spanned a useless vacancy, and stretched across it a long, spacious, and delightful terrace, adding to the area of the city like recovering land from the sea. The Hanging Gardens of Babylon —judging from the plan of them—did not present so fine a scene to the spectator upon them as Lord Dufferin's terrace affords to the visitors and people of Quebec. He gave to the grim cliff city a more than Parisian boulevard over the river and the rocks.

The Atchison, Topeka, and Santa Fé Railroad Company held an exhibition in Montreal of the cereal and other wonders of Kansas and New Mexico. My host (Mr. Hall), strolling in, found a pleasant gentleman in charge of it, and invited him to dinner. In the course of conversation, he asked me whom I took him to be. I answered exactly what I thought, which I always assume is what a questioner wants to know, and said, "A Catholic priest with a Mexican face and a Massachusetts accent." I little thought how many pleasant days we were destined to spend together. He had received instructions from Mr. Nugent Townsend to find me out in Canada, and arrange for our journey to New Mexico. By the accidental mention of my name at the exhibition already alluded to, my host discovered the guest for me, and, unknown to me, arranged our meeting. Mr. Cargill was of Massachusetts by birth, and had the accent and the well-chiselled Mexican outline of features; but he was not a priest, though he looked the character. He had a buoyant gravity, if such an expression is intelligible; and an American eagerness, which gave you the impression of alacrity and entire trustworthiness. Of this belief I remain. I had been to Quebec since we last met, when he promised to join me at the Grand Trunk station. But for Mr. Iles and Mr. Hall, I should never have found station or carriage at night, and did not know where I was in the wilderness of people who crowded everywhere; but from out of the mass at the exact moment came my travelling friend, who arranged all things for me during the days and nights of the Grand Trunk journey from Montreal to Chicago.

At Toronto, we were again recipients of the ceaseless attentions of Mr. John Smith, the Canadian agent of Hamilton, and took reluctant farewell in our minds to pleasant Canada, not forgetting the tea and cream of Guelph, the wise talk of the president, James Mills, and the country mansion in which the college began, and to which have been added rooms, halls, lecture theatre, and museums, as needs required and means permitted, so that the college resembles the British Constitution, in which everything has preceded from something which went before, in which nothing was planned, and all has grown. We thought of the brave settlers who make glad the vast and growing Dominion.

> "His surely is a happy lot who dwells
> In pleasant pastures far removed from town,
> Whose life from sunrise till the sun goes down
> The same unchanging, peaceful story tells;
> Deep in the rustic lore of fleecy fells,
> Proud of the harvest he himself has sown,
> The spreading meadows that his hands have mown,
> And the great cattle that he buys and sells;
> For whom the placid night brings slumber sweet,
> Stirred by no sound of any dancing feet,
> Lit by no light of any laughing eyes;
> Whose quiet days, unmoved by vain desire,
> From summer's sunlight to the winter's fire,
> Creep slowly on, until at last he dies."

So Justin H. McCarthy sings; but the Canadian settler has around him "dancing feet" and "laughing eyes," and sees himself many wondrous things before he dies.

At Detroit, at dead of night, when ghosts do appear only on the Grand Trunk, the conductor does not allow them on the train, the curtains of my bed were withdrawn by the Rev. Dr. Bruce, who had conducted Mrs. Leach "on board." They call out at railway stations out there who goes "on board." Mrs. Leach, who had been on a visit in Michigan, rejoined us at that point. On Sunday morning, long before we reached Chicago, we were met by an agent sent from Mr. Charlton's office, who has the faculty of identifying strangers in the cars by some occult art only known on the Chicago and Alton line. And, before the church bells were ringing, we were at Mrs. Charlton's bounteous table, sipping cream punch of a perfection unknown in any other part of the world; eating oysters in milk; chickens and chops, accompanied by white wine, peaches, coffee, and mission grapes, until we really knew we were in Chicago.

CORRESPONDENCE.

CRITICISM OF DR. OSWALD'S VIEWS.

Editors of The Index:—

Dr. Oswald's comments upon "The Secret of the East," though able in a rhetorical point of view, are unfortunate in point of perception. Our critic does not comprehend the *secret of Jesus*.

We read, on the occasion of his handing back to the minister the book, that he stated what was not in the book,—that his mission was "for the restoration of sight to the blind"; and I most earnestly hope that the eyes of such zealous advocates as Dr. Oswald may be opened to see "the truth as it is in Jesus" in its beauty and simplicity. In regard to anti-naturalism, what would this earth produce but for the farmer's art in this respect? His whole effort is given in that direction, not only in the cultivation of the earth, but also in the raising and in the breeding of stock. The finest and most beautiful flowers of the garden and the most luscious fruits of the field are all eminently anti-naturalistic.

Man has been likened to a "garden enclosed." And, like a garden, he naturally throws up brambles and briers and noxious weeds. These need subjugation by tillage. The soil thereof, to receive the heavenly seed, must be of a generous and liberal and of a *responsive* character, else the seed of the kingdom will not increase and bring forth some ten and some one hundred fold.

Now, what is the secret of Jesus? Is it not self-denial? And did any man ever arrive to any degree of perfectedness without living on the watch-tower of the mind? And all men know that Jesus eminently taught these things, and taught them by means of parables, in order to stimulate the minds of his hearers to inquiry and verification. He, however, taught self-denial only as a means to an end; and this wondrous end it is which constitutes his method and his secret.

Humanity is wonderful and fruitful in its suggestions of its origin and of its destiny. Jesus taught that its true destiny was in rightly formulating the Spirit of Truth. And he called this by various names. He called it "salt," and personified it as such. He spoke of being freed by the truth, or by the Son: "If the Son shall make you free, then are ye free indeed." And yet, in the face of such teaching, such men as our critic find that he sought the bondage and servitude of the human mind, and not its emancipation and liberation from useless forms and ceremonies.

He certainly taught faith, and that without faith we could do nothing to effect this very self-same emancipation and liberation. Now, I perceive that Dr. Oswald, instead of being a freeman, is a bondman and a servant to error and to servitude. Disclaiming against anti-naturalistic tendencies, he is himself unredeemed and unemancipated; for the Son has not made him free.

In the first place, in order to discover the secret of Jesus, we must possess faith (fidelity); and that faith must be free. It especially must be liberated from the bondage of the letter, and herein such minds as our critic most grievously err. They largely err in the spiritual æsthetic perception of the mind. Being seduced by the devil, they yield to his seductions. Now, the first temptation of Jesus was on this wise; and he resisted the Satanic influence with the citation, "It is written that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Many have been the formulas as to the origin of the New Testament. I have mine, and some ten years since published a book on the subject, entitled *Indices, Historical and Rational*. And my formula in it was partly right and partly wrong. The truth is the New Testament was written by the Church, whatever that may mean. The early Fathers clearly denote it, Origen hath declared it, and none of them deny it. It is unquestioned that Paul knew nothing of the Four Books, else he would have quoted them. And he, more than any of the rest, fathomed the *mystery*, even "*Christ within, the hope of glory*." Oh, how absurd is the thought that the man who discovers this great idea can be a pessimist! Did not Paul say, "Rejoice, rejoice always, rejoice in the Eternal!"? Did he not say, "We have *not* received the spirit of bondage unto fear, but the spirit of adoption, whereby we cry, Abba Father"? Did he not say, "Because ye are

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sons, God hath sent the spirit of his Son into your hearts, crying, My dear Father"?

Lucretia Mott once said to me, in view of the fact of the denial by some of the historical Jesus, that it did not matter to her if such denial was founded upon fact; and herein did not Paul say, "We have known Christ after the flesh, henceforth know him no more"? And, again, "No man can call Jesus Lord, except by the Holy Spirit." Clearly, he meant by this that "no man can come unto the Father except by the Son,"—*i.e.*, by *sonship*.

Is the high estimate which Jesus placed upon the character and destiny of man an irrational one? Is he not created but little lower than the angels? Is the estimate in "Hamlet" overdrawn?—"How noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god!" Is this all poetry? Well, blot out all the poetry of life and motion, and do we not all become pessimists? But is the formula of Jesus an irrational one? "Ye are all the children of the Most High." "We call them gods to whom the word of God came."

I query of our critic, Can he conceive Infinite Wisdom conferring sonship upon a being more highly endowed than man, when he considers his capacity as involving life eternal? Consider him as the "heir of all the ages," consider his wondrous capacity for enjoyment of sunshine and of starlight, "for summer's stores and winter's healthful snow, for the radiant earth and the solemn sea, for fruits and flowers, brutes and birds, for our own wondrous frames of flesh, for sight and hearing, taste and smell and feeling, for sleep, for language, for human love, for intellect and memory, for all the wondrous powers which permit the child of yesterday to converse with the dead of all the ages, and to soar in thought through the realms of boundless space,—for these blessings, what liturgy pours its long strain of thanksgiving before the throne of the merciful Benefactor?"*

And also, I would add, for that sentiment and capacity of communion and correspondence with the infinite and the eternal Mind. Our critic may deny all this, but he cannot deny that this was the secret and the method of Jesus. He was the most eminent Free Religionist of whom we have any account, supreme among the children of men for spiritual genius and perceptive power. How absurd, then, it is to confound the beautiful religion which he taught with the absurdities which we find in civil and ecclesiastic history, and which have been falsely classified with his system and taught in his name!

DAVID NEWPORT.

ABINGTON, PENN., 9mo., 21st, 1883.

*Frances P. Cobbe, *Religious Duty*.

THEOLOGICAL OPINIONS COMPARED AND CONTRASTED.

Editors of The Index:—

I find in the New York *Herald of to-day* (October 29) a report of the sermons of Messrs. Talmage and Beecher, given on the previous Sabbath at their respective churches in Brooklyn. I submit the following brief synopsis, as offering a most remarkable contrast in theological methods and opinions, contemporaneously expressed, by men so well known throughout the world. Those desirous to compare these discourses at greater length will do well to obtain the *Herald*.

Mr. Talmage, it will be seen, dealt almost exclusively in anthropomorphic symbolism, while his renowned clerical brother took a diametrically opposite view. Mr. Talmage spoke of the "Sensitiveness of Christ." The speaker plunged into his subject in his usual fervent and nervous manner, attacking the citadel of the passions with double-shotted artillery. He cited as specially relevant the inquiry of Christ (Mark v., 31), "Who touched me?" He graphically described the frantic efforts of the sick woman, rendering the whole intensely melodramatic. A throng of highly excited people are grouped, while the central figure is the Saviour. The woman, with an overwhelming desire to touch Christ, "to touch his coat, or the edge of his garment, just on the tip of the blue fringe." She did so; and immediately came the query, "Who touched me?" Christ, feeling the withdrawal of "virtue," asked who had got it.

The speaker here assumed that this subtraction from God was necessary, that the woman be added to. For, continued he, "if God cannot give without depletion, then, certainly, man *must* make sacrifices for his fellow-man." Then followed a reference to the great benefit to be derived by the nervous from contact with the Saviour. [In the analysis of this divine "blind-man's buff," it appears to me that only three conclusions are possible: 1st, Christ knew perfectly who touched him; 2d, He did *not* know; or, 3d, He was in doubt. These views exhaust the subject.] The reverend speaker asserted that Christ was highly nervous. "All those nights spent out of doors in malarial regions must have shattered his nervous system," said Mr. Talmage. Here was sensational symbolism with a vengeance, the range extending all the way from "tag" to "fever and ague."

Beecher's Sermon.

Mr. Beecher upon the absurdity of "Artificial Symbolization." Said he: "Men have asked why God came upon the earth. They have said that he came to establish a way by which foul men might be saved. They have thought that the whole race was lost from the beginning, and that Christ came to *purchase* the remission of sins. First, it was thought that he bought it from the devil; then, that he bought it from God." The speaker referred to the ideal God of the Greeks, adding that he loved nothing except the admirable; and Mr. Beecher emphatically asserted that atheism would never be banished until God be presented as a being entirely lovable and satisfactory at all points. [By the way, *has such a God* ever been outlined by the human mind?] Continuing, he said: "I do not speak disrespectfully. I merely say this: Since God has appointed the heavens above to declare his glory and the earth to manifest his handiwork, why are we reduced to the instrumentalities of the white or the black robe, the mitre or the genuflection, a turning this way or that way, or the cross worn before or behind? *Why* are we referred to these dwarf symbols instead of embracing those grander ones which are supplied for us? Take away your venerable painted faces: our God is a sun! The sun is the builder of the world. He bathes alike the fertile plain and the sterile rock. He finished the great globe in silence: without sound of the hammer, like Solomon's temple, each part fell into place. Take away your initial letters, 'I. H. S.'! *Don't* inculcate that these have some special sanctity, and shut out the sun! I am amazed that men should be so frugal in nature and prodigal in artificial symbolization; for all men cannot but see that the symbols of the Church are for those that go to church, while the symbols of the natural world are for those that live *in* the world. Although we are told that God is a sun, we go to church to look at a little painted god, to look at garments and pictures and all sorts of petty fixings, and think we worship God."

We offer no concluding comments upon these different views of the same subjects, for the obvious reason that those who fail to discriminate regarding their respective values will still remain *in statu quo*.

I. D. J. SWEET.

RELIGIOUS QUACKERY.

Editors of The Index:—

Of all quacks, the religious quack is by far the most oppressive; but what shall be said of him who apparently does not know his own mind for two consecutive weeks, who shifts from one school of thought to another, whom, when you think you have him, you find is not there, and who is best described in the comprehensive language of the thimble-rigger, "Now you see him, and now you don't."

I have recently edified the readers of *The Index* with extracts and comments upon editorials from the New York *Sun*, one exalting Swedenborgianism as "a world of light to a world of cloud" in comparison with Calvinism, another adulatory of Rome, and another advocating the abandonment of the "paternal theory," which unquestionably is the root core, not only of Swedenborgianism, but also of all Christianity.

The puzzled reader of the *Sun* might overlook all this diversity of counsel on the score of negligent or hydra-headed editing; but his patience will be sorely tried by an editorial of to-day (Sunday, October 28), entitled "Newspapers should be Religious," in which, after annihilating the Presbyterian New York *Observer* for criticising secular journalism, the editor says: "In our judgment, the *Sun* is one of the chief religious papers of the United States"; and also, "Suspicion of its moral soundness, of the sincerity of its declared convictions, is fatal to the success of any journal. We want all our newspapers to be religious, governed by religious principles; and we charge that they are false to their duty, if they pursue any other course."

In slang phraseology, "governed by religious principles" is good. As a cant phrase, nothing could be better. But, in view of the agnostic and infidel sentiments referred to above (and I might quote others fully as strange and startling), in view also of the fact that the *Sun* has been for years in its book review department a vehicle for the elegant and polished scepticism of "M. W. H.," and is now every Sunday devoting, not only columns, but whole pages and more, to plainly sympathetic reviews and extracts from Renan's *Les Origines du Christianisme*, which rationalize and fritter away everything that is ordinarily considered vital in Christianity and dear to the hearts of Christians, and which also cannot fail to carry conviction to the minds of thousands of its unlearned readers, one is tempted to ask on what Swedenborgian or Christian religious principles the *Sun* is governed, and how sincere and what are its declared convictions. If its editor would rise and explain his erratic course, and why he lends the columns of his religious paper to a seemingly bad, irreligious, or certainly non-Christian purpose, it would be extremely interesting. How also can this be reconciled with the orthodox, evangelical, and goody-goody editorials which usually grace the Sunday edition, many of which lash the agnostic, the infidel, and the dissenting clergyman, in models of terse and vigorous English? How many editors has the *Sun?* Who is the orthodox, who the heterodox, who the vagarist? Or is its theological head endeavoring to pose as the great religious buffoon of the country? Why not be straightforward and consistent, or make no pretence at all? Science and a religion of some kind will, no doubt, some day find a *modus vivendi;* but he who pulls down with one hand what he builds up with the other makes a sorry spectacle in the present conflict, in which men's souls are tried as never before in the history of this world. The *Sun*, like its great prototype in the heavens, ought never flicker, but should, while "it shines for all," shine steadily.

Can it be that this bright defender of the faith—stalwart at times in defence of that said once to have been delivered to the saints, half-breed occasionally, and independent by fits and starts—is, in reality, no wiser than his brethren, who simply do not know how to combat and resist the *Zeitgeist* (the time-spirit) which is gnawing at the vitals of Paulism, priestcraft, and superstition, and who also, while floundering hopelessly out of their depth, imagine that their feet are on *terra firma?*

Can it be that this Goliath of the religious press, though blustering with brave words to bolster up a structure whose foundations have been undermined, is, in reality, faint at heart, betraying in weak moments that he, too, is on the ragged edge, forgetting even "Our Father who art in the heavens"? Or only in more courageous mood does he fondly imagine that the victorious tide of modern criticism and thought will be stayed by the dogmatic puerilities of that dreamer of strange dreams, that great Christian Buddhist, Swedenborg?

The latter somewhere relates that every man has two attendant spirits, one pulling in one direction, the other in another. If true, this will in a measure explain the theological antics of the *Sun;* or, possibly, its editor is afflicted at last like him whom he has long made the butt of his ridicule—the truly good Deacon Richard Smith—with a young and progressive associate editor who, in the absence of his chief, slyly slips in the heterodox and questionable matter which rouses my curiosity and ire. J. F. M.

BOOK NOTICES.

BEYOND THE GATES. By Elizabeth Stuart Phelps. Boston: Houghton, Mifflin & Co. Price $1.25.

The recent tragic death of her brother, Prof. Stuart Phelps, to whom this latest work of her brain and pen is dedicated by Miss Phelps, lends an additional interest to what we think will be conceded to be her most able production. Those who have read Mrs. Oliphant's *Little Pilgrim* will be strongly reminded of that work by this of Miss Phelps, and it is another of those singular coincidences which so frequently occur

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in the literary world of similar trains of thought being simultaneously awakened in the minds of two or more writers; for it is said that Miss Phelps' *Beyond the Gates* was partly written before *The Little Pilgrim* was published. This story purports to be the experience of a pure, earnest, thoughtful soul in a more reasonable and possible heaven than orthodox Christianity offers to its believers, and is a natural outcome of a conscientious Christian believer's revolt against the unreasonableness of the old faith by an attempt to harmonize its teachings with reason. It is a strong, a poetic, and earnest work, showing much careful thought on the part of the writer, yet by its very carefulness of treatment disclosing anew many of the weakest points of the old theology. It will be read with interest by all classes of thinkers, and, considered only as a work of fiction, is intensely interesting from beginning to end.

INDIAN IDYLS. From the Sanskrit of the Mahâbhârata. By Edwin Arnold. Boston: Roberts Brothers. Price $1.00.

This is the only authorized edition of this latest work of Mr. Arnold's in this country, and the many delighted readers of his *Light of Asia* will be sure to secure for themselves this new work by the same writer. From the author's preface, we make extracts showing better than we could explain the meaning and purpose of these *Idyls:* "There exist two unparalleled epic poems in the sacred language of India, the Mahâbhârata and the Râmâyana, which were not known to Europe, even by name, until Sir William Jones announced their existence. . . . Yet these most remarkable poems contain almost all the history of ancient India, . . . together with such inexhaustible details of its political, social, and religious life that the antique Hindu world really stands epitomized in them." "The present volume contains such translations as I have from time to time made out of this prodigious epic (the Mahâbhârata), which is sevenfold greater in bulk than the *Iliad* and *Odyssey* taken together. All the stories here extracted are new to English literature, with the exception of a few passages of the Sâvitrî and the Nala and Damayanti."

THE BAY OF SEVEN ISLANDS, and Other Poems. By John Greenleaf Whittier. Boston: Houghton, Mifflin & Co. Price $1.00.

These latest emanations of the genius of the beloved Quaker poet will be as warmly welcomed by those who have previously read them in the magazines, etc., to which they were originally contributed as by the many who will peruse them for the first time in this volume. There are twenty-one poems in addition to that which gives the book its title. They are all good, but none of them exceeding in power or sweetness his earlier efforts, though "How the Women left Dover" is quite equal to the best of those.

OUR LITTLE ONES for November is up to the usual average of this excellent magazine for children. A large proportion of its contents treats of animals and their ways, as "The Pet Lizards," "Insects' Wings," "A Very Funny Colt," "The Wise Cat and the Foolish One," "The Rabbit and the Porcupine," "How Mistress Speckle celebrated Thanksgiving Day," "The Baby Bear," and "Kitty's Tippet."

PERSONAL ITEMS.

MATTHEW ARNOLD'S Boston lecture will be on Emerson's Poetry and Characteristics.

THE daughter of Hon. William D. Kelley, of Pennsylvania, has just been entered in the University of Zürich as a student of logic, ethics, and metaphysics.

THE *Woman's Journal* says that Mrs. Frances Harper, a colored woman, was one of the most eloquent speakers at the recent meeting of the Woman's Congress at Chicago.

THE statue of Harriet Martineau, by Miss Anne Whitney, is now completed, and is daily expected from Europe, where it was sent to be completed in marble. It is proposed for this winter to place it in the Old South Meeting-house.

THE oldest school-teacher in New Haven is Sarah Wilson, a negress, seventy-seven years old, who has been teaching for sixty years. Her father was born a slave in New Haven, but bought his freedom; and Mrs. Wilson has a good education, and teaches a private school of very young children.

QUEEN RANOVOLO II., who succeeded to the throne of Madagascar in 1868, and died on the 13th of last July, was a Christian, and an earnest friend of the missionaries and of the English Government. In 1874, she issued a proclamation ordering the liberation of all the slaves imported into the island since 1865, at which date her predecessor had entered into treaty engagements with Great Britain for the suppression of the slave trade.

MR. CABLE will contribute to an early number of the *Century* the as yet unreported address on "The Lease System in Southern Prisons," which he delivered at the recent Conference of Charities at Louisville, Ky. The reading of this paper is said by persons who were present to have been one of the striking features of that interesting meeting. Mr. Cable has made a careful and dispassionate study of the prison systems in all the Southern States, and the exposition he makes is likely to be of interest to the public of the whole country.

THE wife of the Czar of Russia is slight and tall, but looks mignonne beside her husband. She has less regular features than the Princess of Wales or the Duchess of Cumberland, but has more expression and animation. Her eyes are those of a song-bird. The face is oval, and the nose slightly *rétroussé*. The mouth is pouting, for this illustrious lady has full, rosy lips. She has beautiful silken hair. Her figure looks to advantage in a riding habit, with a fur collar. The Czarina is imbued with grace, amiability, and, it is said, the faculty of divining spirits. Her vulnerable point is a horror of what is vulgar, coarse, unrefined, or democratic.

LIVE THOUGHTS.

BE noble; and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.
—*J. R. Lowell.*

THERE are persons who think you attack free speech, if you propose to put down foul speech. If you object to assassination, they accuse you of "limiting freedom of action."—*George Jacob Holyoake.*

BUT best befriended of the God
He who, in evil times, . . .
Heeds not the darkness and the dread,
Feeling only the fiery thread
Leading over heroic ground,
To the aim which him allures,
And the sweet heaven his deed secures.
—*Emerson.*

EVERY solitary kind action that is done the whole world over is working briskly in its own sphere to restore the balance between right and wrong. Kindness has converted more sinners than either zeal, eloquence, or learning; and these three never converted any one, unless they were kind also. The continued sense which a kind heart has of its own need of kindness keeps it humble. Perhaps an act of kindness never dies, but extends the invisible undulations of its influence over breadth of centuries.
—*F. W. Faber.*

NOT unbelief nor ignorance nor doubt
Shall keep our heaven out;
But this, and this, indeed, is present hell,—
To see afar a higher wisdom shine
With light from some hid shrine,
And, clogged by the fear of man,
To turn us to the darker faith again,
Lest they who limit God, and bind him with a chain,
Should damn us with their ban.
—*Fanny Parnell.*

AS A rule, the man who is readiest to give an opinion on a subject is least capable of giving an opinion which is worth having. If a man has looked at only one phase of a question, it is natural for *him* to think that there is but one phase of that subject to be looked at; and he is confident in his judgment of it accordingly. But, if a man has looked at a subject from a good many different points of observation, and has found something fresh at each looking, *he* is naturally inclined to want to look a little longer before saying positively which phase of the subject is the truest of all. A modest and an honest distrust of one's abilities and attainments is one of the surest marks of real greatness.—*Sunday School Times.*

THE FREE RELIGIOUS ASSOCIATION

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

CONSTITUTION.

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

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

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary, an Assistant Secretary, a Treasurer, and twelve Directors. They shall be chosen by ballot at the annual meeting of the Association; and the President, Vice-Presidents, Secretaries, and Treasurer shall hold their offices for one year, or until their successors be chosen. The Directors shall be chosen for four years, and, at the expiration of that term, shall not be eligible for reëlection until after two years. One fourth of their number shall be chosen annually; but, at the annual meeting of 1882, the full number of twelve shall be chosen in sections of three respectively for one, two, three, and four years. The President, Secretaries, Treasurer, and Directors shall together constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. They shall have power to fill any vacancies that may occur in their number, or in the list of Vice-Presidents, between any two annual meetings. Six members of the Executive Committee shall constitute a quorum.

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

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

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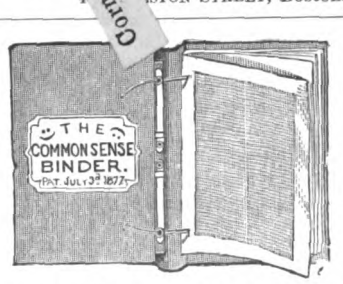
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CURRENT TOPICS.

THE name of an Arizona town is "God Forbid."

THE political defeat of Gov. Butler last week is considered by everybody except himself, at least, most unfavorable to his political aspirations.

THROUGH the efforts of the National Sunday League, a London organization, having for its object the promotion of recreation on Sunday, ten thousand people were enabled last summer to take excursions into the country.

BOSTON'S "culture" is sometimes wisely allowed to override its "Puritanism," as indicated by the advanced position it has taken in opening its City Library and Art Museum on Sundays. In this respect, it is in advance of New York, which has not yet a library or art museum open Sundays, and but few reading-rooms.

SAYS the *Christian Advocate:* "In a suit for separation in Canada, brought by a wife against her husband,—a minister,—among other charges it was stated that, at family prayer, 'he would often crawl across the floor on his knees, keeping up his prayer all the while, and administering blows to his children for supposed inattention.' This method can hardly be commended. Better have no prayers than scenes like that."

"IT is a singular fact," says the *Interior*, "that Calvinism is as dead in Geneva as Christianity is in Jerusalem. The Established Church is creedless, without ministerial ordination; and its pulpits are, in part, filled with preachers whose business is not to expound, but to denounce as incredible fables, the verities of the New Testament. While there are a few so-called evangelical ministers, their evangelical teachings would not be accepted as such by any evangelical church out of Switzerland. The Swiss Established Church has gone from Calvinism to infidelity, carrying with it nothing but the title-deeds and the money-box and the old spirit of persecution, which latter they exercise by imprisoning the missionaries of the Salvation Army."

THE following paragraph is from the Springfield *Republican:* "The religious papers do not all like Dr. Arnold's creed, which some one has defined as a 'higher, larger cultivation, and a finer lucidity.' One paper thinks 'finer lucidity' is rich. 'Remove your churches,' it says, 'burn your Bibles, eat with a fork, and obtain a finer lucidity. This gives one an intelligent conception of the great advantages we enjoy in having among us the apostle of sweetness and light, who will show us how much better than the light of God in Christ is the finer lucidity of Mr. Arnold.' This kind of depreciation of distinguished men that come to us known and read by the world is not only discreditable to a family religious paper, but is the real secret of that indifference in religious matters complained of by the church press. Even the most orthodox must be pained to see the names of Christ and Arnold coupled together with a sneer. Arnold can be attacked upon rational grounds, and there is no occasion to lower the tone of religious debate by resorting to the methods of the cynic or the comic papers."

THE Montreal Pioneer Free-thought Club is in a flourishing condition, attracting much attention and doing effective work for liberal thought. Some of the best men of the city belong to it, and it has the sympathy of a large number who are not members. It has a commodious hall, a pleasant reading-room, and a library of nearly a thousand volumes. Mr. George Martin, Capt. R. C. Adams, Mr. George Iles, and Prof. R. W. Boodle are among the citizens of Montreal who have addressed the club. Last year, it had lectures by Mr. Holyoake and Mr. Watts of England. The junior editor of this journal delivered a course of lectures before the club in 1871. The indications of the growth of the organization in numbers and influence and of the diffusion of liberal thought, observed during his visit to Montreal this month, were of a marked and gratifying character. The press of the city now generally treat the views of Liberals with respect, and publish fair and often quite full reports of the meetings of the club. The lectures given by the junior editor of *The Index* last week were well attended; as the Montreal *Herald* said in its reports of one of the meetings: "The club's hall, on St. Catherine Street, opposite the Cathedral, was crowded to excess,—in fact, a large number were unable to obtain admission." And the interest manifested was in keeping with the large attendance.

THE North Cambridge (Mass.) pastors, Baptist, Congregationalist, Universalist, and Episcopalian, have caused a census to be made of families living on those streets lying within a mile of their churches. Questions were asked each family, including domestics and servants, in regard to name, residence, number in family, number in family below the age of fifteen, place of church attendance, place of Sunday-school attendance; if no place of attendance on either church or Sunday-school, natural preference. The undertaking was placed for execution in the hands of a firm in this city well known as publishers of directories, who intrusted the work to a professional canvasser. In about thirty days, the names of two thousand families were entered in the book. About nine-tenths of the entire number affirmed that they had a regular place of church attendance, and nearly all a preference for some church. The Cambridge *Tribune* says that the clergy were gratified to find so large a proportion of the population dwelling about their edifices had a place of church attendance or ecclesiastical preference, but "also more deeply surprised than ever at the irregularity and inconstancy of attendance of no small share of those who declared themselves as members of a particular sheepfold." Church membership in North Cambridge, it seems, is not, more than in other places, certain proof of deep interest in theological matters. Such a census can be of but little value in indicating the religious views of a large minority whose names appear.

THE celebration of the four hundredth anniversary of the birthday of Luther at Eisleben was on a large scale, and a magnificent affair. An immense procession marched through the market-place, and saluted Luther's statue, and afterward the house where the great reformer was born and where he died. The streets were crowded to overflowing, and the roofs of the houses were covered with people whose radiant countenances expressed their joyful interest and pride in the honors shown their great countryman. The evening was given over to music, beer-drinking, and the wildest hilarity. A special beer, called Luther beer, had been brewed for the occasion; and mottoes and texts of Luther engraved on beer glasses and painted on walls and houses abounded everywhere. Eisleben was ablaze with illumination. Protestants and free-thinkers and even Catholics participated in the honors to Luther, not because of his religious belief, for which many cared nothing, but because Luther was the great heroic champion of the right of private judgment, and was one of the people to which they belonged. In Berlin, the school children, numbering eighty thousand, in fifty-three divisions, attended service at the churches. Vast processions of people were formed; and throughout the day there were addresses, concerts, tableaux, banquets, festivals, etc., and at night illuminations in honor of Germany's grandest historic character. The day was observed in all the communities of Italy where Protestantism and liberal thought have a foothold, and also in Spain, by native Protestants, at Madrid, Seville, Barcelona, and other places. A great meeting was held at Exeter Hall, London; and there were processions, decorations, and services in many of the cities and towns in England and the north of Ireland. In Boston, the day was celebrated under the auspices of the Massachusetts Historical Society, Hon. Robert C. Winthrop presiding, and Dr. Hedge giving the address. In New York, Chicago, and other cities and towns of the United States, meetings were held and tributes paid to the memory of the brave man who said, "Hier stehe ich: ich kann nicht anders. Gott helfe. Amen."

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A LONG WAY BACK.

We presume that very few of the readers of *The Index* ever see the *Christian Statesman*, the organ of the party that wants the United States Constitution so amended as to include the name of God and a recognition of the special and supreme authority of the Christian religion. But we assure them it is one of the most suggestive journals on our exchange list, and, we believe, too, one of the sincerest. It has a most difficult cause to uphold against the liberal tendencies of the time, but applies itself to the labor with heroic devotion. Not only is the National Constitution to be amended in the way above indicated, but the same amendment is to be made where necessary in all the State constitutions; and then—a labor even greater—public sentiment is to be so amended that political legislation and practice shall be made to conform to the amended constitutions. For the *Statesman* sees that, in States whose constitutions now have essentially the very clauses it desires, the words have largely become a dead letter, and that the tendency is more and more strongly in that direction. Yet, believing itself to be in the right, it enters upon the enormous task it has undertaken with a courage of conviction and a practical zeal which Liberals might well imitate.

And, for most of the time, the *Statesman* appears to be encouraged by the belief that its cause is gaining ground. Its missionary agents report good conventions and an enlarged number of adherents in different parts of the country. Its correspondents speak of an increasing interest in its objects. And, if its premises be once admitted, it has a simple and direct line of logic that is well calculated to make a strong impression on minds so narrowly educated in religious views under bigoted forms of Orthodoxy that they are unable to comprehend the principles of religious tolerance and equity that were infused into the United States Constitution. Yet the *Statesman* also sees that, when the great political emergencies come and the people are deeply stirred in an election campaign, its arguments then make very little impression on the voters, but that the great mass of them vote (as in a country of professed equal religious liberty they should) without regard to the religious beliefs of the candidates. It then appears to realize the greatness of the task it is working at, perceives clearly that wind and tide are decidedly against it, and bewails, in an evident tone of disheartenment, that the way back to what it considers the original foundation of civil government in this country "will be a long and weary one." This tone is conspicuously obvious in a recent article on the election of Judge Hoadly as Governor of Ohio. It is in that article that we find the words just quoted.

We regret, however, to note that the zeal of the *Statesman* has led it into an unfairness in stating Judge Hoadly's religious position. Its article is headed "An Infidel elected Governor." Ohio's newly elected governor may perhaps be called an "infidel" in the old technical sense of that term, as one who denies that Christianity is in any special and miraculous manner a revealed religion, but who may, nevertheless, be a believer in the existence of God,—a deist. The "infidels," in that sense of the word, are now a large body in this country; and some of them may perhaps even be found in orthodox churches. But the word in common use has come to be understood very generally as synonymous with *atheist;* and that, we are quite sure, does not accurately define Judge Hoadly's religious status. Our own opinion is that he is a theist. He has been for years connected with the Unitarian Society in Cincinnati, and, for aught we know, still is so, though probably he has not much sympathy with denominational Unitarianism. Again, the *Statesman* says, "A pronounced unbeliever in the Christian religion is governor-elect of the great State of Ohio"; and it gives as its chief evidence for this statement the fact that Judge Hoadly "has been for years one of the vice-presidents of the Free Religious Association." But the *Statesman* should not have to be informed that to hold office or membership in that Association does not necessarily imply that one is anti-Christian or non-Christian. We do not know whether Judge Hoadly takes the Christian name or not, but we do know that the reason which the *Statesman* gives for declaring that he does not is entirely inadequate. We refer to these points simply because, if it is important to the political public to be instructed as to a prominent official's religious views, it is but justice to both parties that care should be taken to give correct instruction. But, in our opinion, it does not concern the voters of Ohio to know what are the religious beliefs of their governor-elect. Their only proper inquiry was and is, Is he intellectually and morally, as well as by his political principles, competent for the office?

Barring these inaccurate representations of Mr. Hoadly's views, the *Statesman's* article is admirably frank and uncompromisingly honest. Even in discouragement, it seeks to win no favor by abating aught of its peculiar conviction that civil government should be distinctly based on a theological creed, and that only those citizens who accept the constitutionally stated creed should be permitted to hold office. It arraigns the people of Ohio not merely for having elected a governor holding such religious views as it alleges are held by Judge Hoadly, but for the greater sin of not having made it impossible, by a theological proviso in their State constitution, for men like him to be elected to office. It says boldly to the evangelical believers of that State, If you do not wish unbelievers in office, you must make your constitution into a covenant of religious faith which will expressly exclude them from any part in civil administration. It tells them that they were at present estopped by their constitutional compact from objecting to Mr. Hoadly because of his disbeliefs; and, therefore, he is saddled upon them. Alluding to the attacks made upon him at the outset of the campaign, because of his connection with the Free Religious Association, it says, "During the canvass, however, the matter was scarcely alluded to, his political opponents being distinctly conscious of the impolicy of any objection to him on religious grounds." It argues that this line of attack, which otherwise might have been effective, had to be dropped, because in reality the Constitution debarred it. Stating what seems to us the true American doctrine of separation of Church and State so as to guarantee equal liberty of conscience, it reasons thus:—

> Christians and infidels have sat down together in the same political councils, agreeing that representatives of both classes shall be equally eligible to all offices in the gift of the people. It is plain that under such a compact Christians are not morally at liberty to combine and exclude atheists and other infidels from office by voting against them on that ground. To do so would be to violate the spirit, if not the letter, of their political covenant. This is intuitively felt and perceived by the whole American people to be the meaning and effect both of the National Constitution and of the several State constitutions. For this reason, all inquiry into a candidate's religious opinions, except as matter of casual interest,—like his physical proportions or the color of his hair,—is resented as impertinent. All discussion of these opinions before the people is regarded as altogether irrelevant, and is condemned on all sides.

This seems to us very good and true. We only wish it were more consistently acted upon. It is the very essence of that "soul-liberty" which Roger Williams preached in Rhode Island, and which the wise framers of the National Constitution designedly put into that instrument, and which has now become the very safeguard of our free political institutions. But, to the *Christian Statesman*, it is all wrong. Its argument is that, since God is the author and sustainer of all true government, through Christ as his vicegerent on earth, therefore Christian believers had no right to enter into such a compact: they should, on the contrary, have reserved the administration of government solely to themselves. "The blasphemer and the Sabbath-breaker," the *Statesman* says, "and the man who openly denies the being of God or the authority of the Holy Scriptures, cannot be safely or wisely intrusted with the sacred tasks of civil rule." The journey to this position is, indeed, a long way back. It is all the way to the Hebrew theocracy or, at shortest, to Puritan New England. And, to make the position an assured one, the march might have to extend back as far as some of the methods of Torquemada. But the forces of progressive and reformatory thought in this country are, certainly, not moving in that direction. Revolutions may sometimes roll backward, but not so far as that. We advise the *Statesman* to give up its hopeless task, and to face around to the future. Let it cultivate more confidence in the ability of religion to sustain itself without governmental subsidy, and more faith in the superiority of character-religion to parchment-religion, and more trust in the democratic principle of equality of beliefs before the law.

WM. J. POTTER.

WHAT CONSTITUTES PERFECTION?

Henry W. Holland, in the October *Atlantic Monthly*, reviews Mr. Galton's book, and draws from the facts therein developed this conclusion: that the way to perfect the human race is to stamp out its worser and weaker members, not by the Christian method of conversion, but by customs calculated to lessen their number and prevent their increase. "War," he says, "will sometimes be a moral duty"; and, as for the negro and Indian, "the sooner they die quietly out, the better." Mr. Holland does not think the facts of heredity adduced by Galton warrant the determined slaughter of the unfortunate and miserable, but that they indicate the necessity of exercising a persistent pressure upon lower races and classes, which would constantly tend to their destruction. He suggests several methods, some of which relate to marriage, which should have such a tendency, and, as has been said, considers it probable that war would be a proper agent in determining this desired survival of the fittest.

The question which here arises is whether the adoption of such views of life and human relations would result in the growth of such character as would be fittest to survive. It has been the fashion of the last half-century to propound physical, social, and economic theories to show that the balancing against each other of selfish forces in the world of human affairs results in a perfect equilibrium. History might be searched for experience by which to test these theories, of which this one that advocates the concentration of human endeavor upon the object of self-development is the consummate flower; but is it necessary to subject it and its kindred ideas to other than the moral test which is furnished by our own consciousness, and beheld in the drama of individual as well as historical life? Has there been a moral law established in

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our souls which gives the lie to all other laws directing the affairs and nature of humanity?

Certainly, there can be no perfection of the race which does not include moral perfection. Would that be developed by eliminating mercy and pity and helpfulness from our virtues? These must be eliminated, if we are to devote ourselves to reducing the number of those who need that we should exercise toward them such virtues, not by raising them above the need, but by destroying them off of the earth, relegating their bodies to the grave and sending their souls to God with a broad hint that he may do his wearisome work of patience by himself in eternity. We are too busy to attend to such matters. We are occupied with the development of our precious muscles, not neglecting our brain fibres, or ceasing to enjoy the agreeable titillations of hearts that have been trained to be attracted only by the fascinations of self-perfecting, if not perfected beings.

The enormous influence of heredity must certainly be considered in attempts to advance the race. The statement of its greater power than education upon the individual should not, however, mislead us into despair of education. It is exceedingly probable that hereditary traits are the result of education; that is, of the influences brought to bear upon successive individuals of one line through ages. Very likely, the accumulated strength collected in the inherited impulses and instincts of one person is not to be entirely overcome by the impression that can be made upon his single life. Nevertheless, such impress will affect the future, and will enter into the question of heredity for his descendants, as surely as did any single demonic possession bequeathed from the evil-haunted past, perhaps like a single spirit of good grappling with a dozen devils,—only one, yet still a spirit of good.

To deny this conclusion is to assert that education—by which is meant the result upon each human being of the pressure exerted by all the forces of whatever nature acting upon him from birth till death—had nothing to do in the past with determining what characteristics the present man should manifest as inherited from his progenitors. It is to assert that from the beginning, the unknown beginning,—whence men argue far more than they know,—certain races and certain families were stamped with weakness and set apart for evil. There are historical facts known of the rise and fall of different peoples which have some value in direct opposition to such a theory; and, at any rate, we scarcely know enough of the early history of man and the purpose of his creation to warrant us in a positive assumption of such a nature. Though even if it were true, are we quite sure that it is legitimate to draw from it a moral conclusion in such direct contradiction to what Holland admits to be at present our "purest aspirations"?

In these days, it requires courage to affirm the existence of the Soul as a thing to be considered in connection with any line of thought supposed to be scientific. The name of science awes us into a submission more abject than was produced by the former terrors of theology. Once, men trembled for the salvation of their souls at the bidding of Calvinistic philosophy. Now, they are led captive by another Power, and at its behest are ready to deny they have any souls to be saved or lost. And yet how sure a thing is the science and the materialistic philosophy of to-day? A century ago, men as bright and clever as any to-day were deceived by a different science, and accepted a different philosophy. How can we be so sure that our theories of matter will stand the strain of another hundred years? It is not many years since Col. Higginson spoke in our hearing some wise words of warning to those who were ready to exalt material science over the spiritual affirmations of the soul, saying that he perceived that we were on the eve of a slavery to what might yet be disproved as cruel and degrading as had once been the yoke of superstition.

Is it not the soul of which Plato taught, and the moral law which we may learn as seers have learned it before us, which remains after all the theories come and go? Man's struggle for perfection is not to be fought out on the same brutal plane as the contest for existence among animals. Men may be subject to the law of the survival of the fittest, but the fittest things to survive are the moral virtues. Better the Christian ideal, which made his own soul man's battle-field, where his enemies were the selfish passions, than the materialistic notion that he is to destroy his weaker fellows to make room for the free play of his perfected limbs.

Were Dr. Howe and Laura Bridgman put into the same world, that one might destroy the other? Did not he need her to bring about his full development as much as she needed him? John Weiss has beautifully told the lesson of that relation, translating its hints of God's purposes toward teacher and pupil and its promise of his mercy who cared to make a Dr. Howe to save a Laura Bridgman,—his promise of mercy to those who are morally dark as well as physically bereft.

The intention of the universe is as benevolent toward the strong as toward the weak. To be perfect, man must cultivate the sentiments of pity, forbearance, and helpfulness; and he can only cultivate them by their exercise. Hence, beings must exist whose existence needs the amelioration of their exercise.

Those persons and races who are worthy and would be worthier must seek the miserable, must reach out to them a helping hand, else they would find their worthiness dropping from them in decay begotten of disuse; and the dry rot of egotism would eat away their former beauty, and prevent their desired glory.

In short, it is very unlikely that men would grow perfect under the influence of such a view of life as Mr. Holland suggests as the only legitimate one. Does he himself not admit, finally, that this theory of self-seeking "is bitterly opposed to our most cherished instincts, our purest aspirations"? His error lies in the non-recognition of the fact that the perfection of man must be moral as well as physical, and that in the sphere of morals the perfectest thing man can develop is the spirit that goes not by on the other side, but which upholds the weak, and helps a brother to be good. Hence, never, save from the direst necessity, would the *perfect man* shut out from that brother's life that most powerful agent of salvation, the act of parentage.

Perhaps the purpose of creation is not the symmetry of the race as a whole at any one time, but the development of that highest type of moral character, which can only grow through contact and care for less perfectly developed members of the human family. This would be the same, whether those weaker ones were the result of delayed but possible development, or really belonged to a less noble type of humanity, the predestined objects of care for the higher race, class, and individual.

Holland thinks that the effort to raise the race by elevating its poorer members would cost too much of life and effort. He forgets the patience of the universe. He forgets also how beautiful human souls would grow, while engaged in this divine struggle, so that we should not have to wait for the long years and a cold-blooded system to accomplish what it never would accomplish, the perfect development. The ennobling effect of unselfish aims is seen, when the pursuit is even less worthy than that for the elevation of human souls. It would seem trite to say such a thing as that, did not this materialistic view of perfection deny even so trite a truth as that.

Let us finally contrast the spirit of two paragraphs:—

"To raise the weak to the height of the stronger could only be accomplished by a frightful sacrifice of life in the necessary dark ages of selection; and the process would be terribly wasteful, if necessary." . . .

No fine forces, according to Galton and Holland, which merit our regard, are evolved in the effort to raise the lower.

Now note what says the wife of a man who lost his life in a brave attempt to do a noble work, albeit a less noble one than this effort which materialists condemn to bring human creatures up into the light.

"Is it said that too high a price in the lives of men was paid for this knowledge? Not by such cold calculation is human endeavor measured. Sacrifice is nobler than ease, and unselfish life is consummated in lonely death, and the world is richer by this gift of suffering."

L. C. WYMAN.

TRAVELS IN FAITH.

VI.

I could fill volumes with the record of my study and questioning about Bible doctrines. I had believed that a Christian should be a man of one book. I enjoyed a great deal of leisure when in command of vessels upon long voyages, and my tastes were almost entirely literary. This conviction of the paramount importance of religion led me to concentrate all my reading upon the Bible and theological books. I procured Lange's Commentaries as they were published, and read several of the volumes from beginning to end. One voyage was devoted chiefly to the study of the Greek Testament. I look back with regret upon these years, which, if devoted to the study of the facts of nature, would have made me a learned man; but, instead of this, I was trying to discover the probable course of future events by comparing the obscure rhapsodies of Hebrew prophets and poets, or in trying to learn the mind of God by studying the fragmentary remains of the writings of barbarous, or less enlightened ages than the present. I will not call it wasted time, because it has in the end taught me that the Hebrew Scriptures are to be judged by the same rules as the literature of all other nations, and that they possess no authority beyond what pertains to all other writings of men. I hope I may prove further that this time has not been wasted, by persuading some that it is useless to study the Bible in the hope of discovering how the world was made, or when and how it will end; when Jesus will return to earth; how the ten kingdoms of the Roman Empire are to be restored in Europe; who is to be the antichrist; or, if it be true that the British nation represents the lost ten tribes of Israel, to determine whether it will possess Constantinople, or what its future is to be. As the oldest of books, the best thought of the ancients, the record of the customs and characters of men of other days, the Bible stands peerless in its own sphere, and will always be prized. It is only injured and degraded by the effort to elevate it to a sphere where it has no place.

It may be of interest to mention that my knowledge of sceptical objections to the Bible was first gained from orthodox commentaries, for I never

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read a sceptical work until long after my doubts had arisen. In searching Lange's Commentaries for explanations of the contradictions and obscurities of "God's Word," I often came upon refutations of the German critics, and sometimes the superiority of their opinions was strongly apparent to me. Attacks upon "heresy" thus often help to spread it; for they make known its nature, and, as "truth is mighty and must prevail," it only needs to be known to win its way. All criticism should be welcome for this reason.

The inconsistencies of Christians, myself included, led me to doubt if any really believed the doctrines they professed. Christ taught his followers not to lay up treasures upon earth, to sell all they had and give to the poor. He said the rich should hardly enter into the kingdom of heaven. The early Christians believed him, and had all things common; and Ananias and Sapphira were killed for hypocrisy in the matter. Now, Christians are foremost in the struggle for riches. They explain away the meaning Jesus evidently attached to his words and the literal sense in which his disciples understood them, and say that only inordinate affection for money is condemned; and no Christian millionnaire ever believes himself guilty of that sin. They give away driblets of their incomes, for which they receive great praise, and hoard up and increase their principal. I do not say it is wrong to do this, but that it is unchristian. An old bachelor, an elder in a Presbyterian church, who had been lauded for his benevolence, lately died; and his estate footed up two millions of dollars. He had given away part of his income yearly, and once about fifty thousand dollars of his principal to found an asylum bearing his name. But in what sense had he followed Christ's teachings? Many excuse themselves in the race for gold by saying they are seeking it to do good with, to use it for Christ; but it is generally used first to do good to themselves, and supply summer and winter palaces and carriages, and to amass a capital.

Paul directs that "women adorn themselves in modest apparel with shamefastness and sobriety, not with braided hair, and gold or pearls or costly raiment"; but the wife and daughters of the Christian millionnaire enter the handsome sanctuary, which has succeeded to the "upper room" of the disciples, wearing glove-fitting dresses of expensive fabric, braided hair purchased of poorer women, barbaric ear-rings and gold bracelets, and many accessories of costly raiment. I do not say that this is wrong, but is it consistent in those who believe the apostle's words to be divinely inspired?

Christians, as a rule, do not give to those that ask of them, and are apt to turn away from borrowers. They do not turn the other cheek to the smiter, nor refrain from going to law with brethren,—and that before unbelievers; and, when the plaintiff is awarded the coat, I never heard that the Christian defendant offered his "cloke" also.

The love of enemies, avoidance of public prayer, concealed alms, no anxiety for the morrow, are maxims which a few follow in intention, but which the multitude of believers wholly disregard.

The explanation given is that these things were good for the time when they were prescribed; but times have changed, and the spirit, not the letter, is to be observed. If the spirit is truly regarded, this is a satisfactory answer, provided Jesus and Paul were merely reformers of their own age; but, it is professed, these divinely inspired maxims were given by the Christ of God and the Holy Ghost through the apostle to the Gentiles for all time. And, if so, they are as binding to-day as when they were uttered. The Bible becomes intelligible and useful, when we see it to be men's best thoughts for the good of the times they lived in; but, when it is made out to be God's universal prescription for men in all ages, and the only compendium of infallible truth, it is as hard to accept it as such as it would be for the medical profession now to receive the works of the surgeon barbers of the Middle Ages as standards for the regulation of their practice.

Prof. Huxley, in *Lay Sermons*, gives Descartes' golden rule: "Give unqualified assent to no propositions but those the truth of which is so clear and distinct that they cannot be doubted." The adoption of this rule will overthrow nearly all dogmatic theology, and it will likewise deter the inquirer from too confident an assumption of the mere *hypotheses* of evolution and the science of the day. The main conclusions which I have reached rest upon a common-sense interpretation of the facts which nature and man present to every eye. Once accept the idea that religion is the record of the aspirations of the human mind and changes from age to age and day to day, as men's capacities and natures alter, there being no infallible revelation from God of one true religion, and it will be found that all the history of human thought is intelligible. Religion, which is now to each man the blind acceptance of incomprehensible ideas, becomes a simple and common-sense affair. Instead of searching the Bible with the Holy Spirit, or swallowing whole the decisions of fathers, councils, and commentators, or surrendering one's mind to the control of ministers and priests, each man may learn for himself from the book of nature all the grand outlines of truth that are necessary to be known as general principles; and the details can be learned from the investigation of live facts by living men, instead of from musty researches by scholars among the obscure and doubtful records made by erring men in dead languages, in dark ages.

Only he who has experienced it can understand the relief that comes to the mind of one who for years has struggled to understand "the Word of God" and its complicated theology for himself, instead of taking it all for granted because his parents believed it, when at last he puts it in its right place, as records of past thought, and comes into the freedom and light of the religion of nature and humanity. He then learns that all events move in the channel of law, that these laws are ever tending in their ultimate results toward the development of good, that good and evil teach their own lessons and alike "work together for good."

The origin of scepticism in my mind was the observation of the differing and sometimes opposing views of Christians, who were studying the Bible prayerfully under the guidance of the Holy Spirit. To avoid the fatal conclusion of the human origin of their religion, which this premise leads to, Christians are accustomed to claim that the differences are upon "non-essentials," and that upon all vital points true Christians agree. They emphasize the word "true," and it means that those who think as they do are the only *true* Christians. The doctrines of the atonement and the deity of Christ they admit to be vital; but, when such godly, prayerful men as Channing and Ezra S. Gannett, with the latter of whom my father engaged in controversy upon these points, find themselves led by study of the Scriptures to the renunciation of these dogmas, they assert that these praying men have abandoned the teaching of the Spirit, each being "vainly puffed up by his fleshly mind." As the Spirit's influence is not a visible or tangible thing, and therefore cannot be demonstrated, there is no arguing with people who assert that all people who are led by the Spirit of God believe as they do, and all who differ from them have forsaken the Spirit's leading for "the vagaries of reason." When an orthodox theologian like Bushnell nearly approaches the Unitarian denial of the vicarious atonement, it furnishes an opportunity for these analyst theologians, with their hair-turning scales, to determine how many grains of ideas are the product of the Spirit and how many are from "the fleshly mind." When one praying searcher of Scripture finds sprinkling, another immersion, and another spiritual influence to be baptism, as this is "not essential to salvation," Christians excuse Jesus for not keeping his promise, "When he, the Spirit of Truth, is come, he shall guide you into all the truth,"—as though any real truth is "unessential," or any error not injurious. One finds in the Bible infant baptism, another believer's baptism; one ordination, another liberty of ministry; one a post-millennial advent, another a pre-millennial advent (a thousand years is of small account in theology); one trinity, another unity; one a personal devil, another an evil influence; one election, another free grace; one perseverance, another falling from grace; one progressive sanctification, another instantaneous sanctification; one eternal punishment, another annihilation, and another universal restoration; one an intermediate state after death, another an immediate heaven; and so on.

All these views are confidently proved from the words of the Bible by each divinely illuminated student; and each inspired believer through the ages has denounced or cursed or murdered the other inspired believer, as Calvin caused the death of Servetus for views now widely held by good men. What wars and atrocities have been caused by this curious method of the Spirit of leading Jesus' followers into all truth! (Read *The Crime and Cruelties of Christianity*, by B. F. Underwood.) And Christians dare tell us they all agree in essentials! These truths may not be essential to the salvation of the soul; but, in the past, they have been very necessary to the existence of the body. They reduce essentials finally to one dogma, salvation by Christ; and, if any one disbelieves that, it only proves he has refused to be guided by the Spirit, being "vainly puffed up" by his fleshly mind." Can the human mind cease to be hindered in its advancement, till the shackles of such illogical, arrogant, and uncharitable assumptions are destroyed?

I am told it is disrespectful to my father to differ from his views, and filial reverence should keep me from proclaiming opposed ideas. What progress would the world have made, if this notion had always prevailed? Look at China's progress in knowledge. Ancestral worship has hindered advancement there. My grandfather was a worthy cabinet-maker in Salem. He decided that his son should be educated in the ideas of a certain theological sect. It is really irreverence to my grandfather that I am guilty of. A previous grandfather probably believed in hanging the Salem witches; and I am certainly irreverent to that one, and am not ashamed of it. One comfort is that, if our deceased friends are in a conscious state, they thoroughly approve of any progress we make in truth in advance of their notions. It would be a pity to find we had been grieving them, because we refused to accept the advance in knowledge since their day, or declined to use the electric light because they read by tallow candles or the light of the fire, as my father did, when a boy, for economy's sake.

Respect for my father requires me to be loyal to the truth as I see it. He never flinched in the maintenance of the facts that hell and slavery are

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Bible doctrines. They are taught there, and he was consistent. The leading Liberals and Abolitionists gave up the Bible, and then opposed hell and slavery; and they were consistent. But the mass of orthodox clergymen have quietly ignored hell and violently attacked slavery, and they are inconsistent. If the Bible teaches ideas opposed to reason and morals, if it is the infallible word of God, we must be unreasonable and immoral; but all difficulty is cleared away, when we see that not only common sense, but an overwhelming mass of scientific and literary criticism, proves the Bible to be the record of human thought about God. One who sees this and fears to raise his voice against a superstition which he believes to be dishonoring to God and injurious to man, he alone is false to the heritage of an honored name.

During the year that I was in Boston, I endeavored to keep my opinions to myself; for I desired not to give offence, and wished to verify my position. But watchful friends discovered that I had been a few times to a Unitarian church, that I read the Boston *Sunday Herald*, and that I entertained some doubts about the accuracy of the Mosaic story of creation. These dreadful sins brought upon me such remonstrances and exhortations that I was at last compelled to declare my true position in a letter to my friends, which I afterward decided to publish over my initials, as an easy way of informing acquaintances of my change, not supposing it would attract public attention. I had no desire to force my ideas upon them; but, for my own peace of mind, it became necessary for me to avow myself. I constantly met people who treated me with great courtesy on account of my reputation as a Christian. Some of these were friends of my father,—ministers and gentlemen whom I highly honor and esteem. After such interviews, I had so painful a sense of sailing under *false colors* that I preferred to incur what would seem to me undeserved blame rather than receive what I felt to be unmerited praise.

From the foregoing sketch of my religious experiences, it will be seen that my course was first to find the literal teaching of the Bible and reject the sophistries by which theologians of the present day try to make its teaching harmonize with modern ideas. I saw that, treated honestly, the Bible taught a six days' creation, the fall of man, a universal flood, an eternal hell, a vicarious atonement, and the future return of Christ to the earth. But I found Christians all at variance about these doctrines, unable to agree as to what the revelation of God really revealed. I found that many scholars doubted the genuineness and authenticity of the Gospels, and all the probabilities seemed to me to be on their side. The Dutch school of criticism gave a satisfactory explanation of the Bible as a compilation of Hebrew literature. Science, humanity, and reason were opposed to tradition; and I gave up tradition. Honesty and sincerity obliged me to withdraw from membership in the Christian Church.

ROBERT C. ADAMS.

BEFORE LUTHER.

Prof. Egbert C. Smyth, of Andover Seminary, says in regard to Luther: "That the son of a miner, a peasant in a line of peasants, should stand above learned scholars and doctors, cardinals and popes, statesmen and princes, as a leader of thought, a controlling force in human affairs, is an historical fact worthy in our day of profoundest thought. We know of no way to account for it, which can stand a moment's careful scrutiny, that excludes the admission of a divine equipment, a divine call, and a divine mission of particular men now, as truly as in the days of Moses or Paul."

In quoting from men like Prof. Smyth, who are in a state of transition from the old to the new order of thought, we are never quite sure of their meaning; but, if we mistake not, Prof. Smyth still holds to the theory that Moses and Paul had an "equipment," "call," and "mission," involving some kind of a supernatural intervention, and he probably meant to convey in the above passage the idea that Luther, considered as a personal force in history, was without historic antecedents necessary to explain that force as a part of the natural sequent order of events.

No man of education, with a mind unperverted by theology, could in this age of science and philosophy make such a statement. In one sense, of course, everything is inexplicable; but the causes of the Reformation and Luther's part in the great event are as easily accounted for as is the English Revolution of 1688, the French Revolution of 1789, or the American Revolution of 1776, with the parts played by the principal actors in any one of the great historic events mentioned.

Had there not been a serious popular rebellion against the Romish Church in each of the three centuries preceding the Reformation, that of the Albigenses in Southern France in the thirteenth, that of Wycliffe in the fourteenth, and that of Huss in Bohemia in the fifteenth? In each of these rebellions, the Bible was appealed to as an infallible guide in matters of faith, the authority of the Church to interpret the gospel was denied, the right of private judgment was vigorously asserted, indulgences were denounced, and the corruption of the clergy exposed and condemned. Of the extermination of the Albigenses, the most intelligent people of Europe who made common use of the Bible in the Provençal dialect, Milman says that "never in the history of man were the great eternal principles of justice, the faith of treaties, and common humanity so trampled under foot as in the Albigensian War." From the time of the Albigenses, Wycliffites, and Hussites to that of Luther there was progress in popular knowledge, especially in regard to the gross corruptions of the Church; and when Luther, an Augustine monk, attacked the sale of indulgences which had been intrusted to the rival order of the Dominicans, and in his neighborhood to an unpopular and notorious fellow, named Tetzel, who was accused of spending a part of the money he collected in debauchery, he found encouragement among the monks, the clergy, the nobles, and the people. The princes were dissatisfied with the heavy ecclesiastical taxes and the claims of papal authority, the clergy were scandalized by the corruptions of Rome, and the people were in a state of chronic protest against the taxes imposed upon them to increase the vast wealth of the Church. These are a few of the many proximate causes of the wide sympathy with Luther, who at first had no intention of rebelling against the authority of Rome, and help to explain why so many of the Northern Germans, Scandinavians, Southern Germans, and Slavonians in the German Empire became Lutherans before Luther died; also why the Scotch, Swiss, and Dutch, and many of the Flemings, English, and French, became followers of Calvin and Zwinglius; also why the Archduchy of Austria, Alsace, Lorraine, and various large districts in France, which are now Catholic, became predominantly Protestant.

The popular notion is that Luther originated the Reformation, and statements like the one above quoted tend to encourage this error. The fact is we must go back centuries before the Reformation to find the explanation of it. It was, as every great movement must be, the result of a multitude of causes, some of them too subtle of course to be readily apprehended.

As Lecky says: "The influence of theology having for centuries benumbed and paralyzed the whole intellect of Christian Europe, the revival which forms the starting-point of our modern civilization was mainly due to the fact that two spheres of the intellect still remained uncontrolled by the sceptre of Catholicism. The pagan literature of antiquity and the Mohammedan schools of learning were the chief agencies in resuscitating the dormant energies of Christendom." The crusades, as Guizot well observes, "proved a great step in the enfranchisement of mind, great progress toward more extensive and liberal ideas." Brought in contact with a people greatly their superiors in intelligence and culture, Christians could not help receiving benefit from those whose country they invaded. The crusades brought the people of Europe together, stimulated industry, diffused skill in the useful arts, enriched many of the Italian republics, weakened the feudal system, prepared the way for the consolidation of the leading nationalities and for advances in every direction. The tendency of thought was shown later by the literature of the times, such as, among other works, the poetry of Dante, in which several popes were assigned places in hell for their vices; the sonnets of Petrarch, in some of which he characterized the Church of Rome as a harlot; and the tales of Boccaccio, wherein the vices of the monks and priests were freely exposed. The influence of Roger Bacon, who was imprisoned fourteen years and finally died in prison, his good name blasted as that of a magician, helped the cause of science and progress. The invention of rag paper and afterward of printing led to a rapid dissemination of knowledge. Acquaintance with the mariner's compass, by enabling man to make the ocean a highway and to open up commercial relations with distant lands, proved of great value. Portugal doubled the Cape of Good Hope and found a maritime passage to India; Spain explored and established herself in a new world; England, in the person of Drake, circumnavigated the world; Copernicus and, later, Galileo opened to the contemplation of man other worlds than our own; science and philosophy received more and more attention; and the heart of man seemed to beat with a more vigorous pulsation, and his mind, brought from heaven to earth, awakened to a life of activity and adventure. A multitude of magnificent inventions and discoveries thronged upon one another with pressing haste to witness the Reformation, whose leaders but reflected the comparatively advanced thought and sentiment of the age, which had been gradually growing in strength and influence for centuries.

Luther appeared upon the stage of the world's history in a remarkable period. It was the age of "Leo the Magnificent," of Francis I. of France, Charles V. of Germany, Henry VIII. of England, and Gustavus Vasa of Sweden; of Sir Thomas More, Michel Angelo, Rabelais, Montaigne, Erasmus, Leonardo and Titian, Scaliger and Copernicus. The mass of the people, it is true, were ignorant and superstitious; but there were large numbers who sympathized with Luther and supported him privately, when they did not publicly, in his reformatory work. Furthermore, Luther was not far removed from the masses in theological belief. His influence, to a large extent, was due to this fact. He accepted the Bible as the sole source of faith, demanded that it should be placed in the hands of the people in their own language, that they should study it with a devout spirit, with faith in Christ, that men were justified

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by faith, that reason, when it abandoned the Bible, was "the bride of the devil," and that heresy and infidelity would be punished by eternal torments after death. Luther had the courage of his convictions: he was a man of immense personality, of sympathetic and emotional nature, and natural eloquence combined with physical power and endurance. Had he taken more advanced ground, his direct influence—the kind of influence that can be connected by the people with an individual—would have been less. Others did as much as he did, if not more, in the movement with which his name is identified; but the masses must admire and honor persons rather than principles, and in Luther are unified and simplified, for the popular mind, all the causes of the Reformation. But the student, the thinker, knows that this conception is not the true conception.

Not by Luther's theology, we may add, in conclusion, has the world been benefited, but by his bold enunciation and heroic defence of the right of private judgment. And he is less honored to-day by the majority of orthodox clergymen who eulogize him and worship Jesus than by those men and women who carrying out logically and courageously, the principle he maintained, go as far in protesting against much that he accepted with fullest confidence in its truth as he went in protesting against the authority and the corruption of the Church of Rome.

B. F. UNDERWOOD.

EDITORIAL NOTES.

THE Unitarian *Transcript*, noticing the liberal utterances in Phillips Brooks' last volume of sermons, remarks: "This is very startling to a sectarian. It is very familiar to a Unitarian. The sectarian, hearing these broad utterances from Mr. Brooks, will stop and think, and perchance widen his mind. The Unitarian, hearing, will thank God that there are sowers of good seed in other fields." Unitarian and sectarian! "The Church and the sects" is the way in which the Episcopalians put these mollifying things.

LUTHER believed, with the Rev. Jasper, that "the sun do move." "Modern astronomers," he said, "pretend that the earth moves and not the sun and the firmament,—as in a carriage or a boat we seem to be motionless ourselves, while the trees and banks sweep past us. These clever fellows will believe nothing old, and must have their own ideas. The holy Scripture says Joshua bade the sun stand still, not the earth." But Luther's incredulity as to this astronomical fact is not so strange as the credulity of the editor of the *Sunday School Times* on this subject, when he affirms, in answer to a correspondent's question in regard to Joshua's remarkable feat: "If God chose to stay planets in their course, we believe that he could do so without harm to the machinery of the universe. On the other hand, we believe that he could have secured a prolongation of the daylight, just then and there, without staying the revolutions of the earth."

IN an article entitled "Our Poor Relations," the *Presbyterian* scathingly rebukes the victims of the Anglomania so prevalent in this country at the present time. It says: "The shipment of the criminal and wretched poor from our mother country is still carried on to an alarming extent, and we have another grievance of the kind at the other extreme of society. We must set up in fortunes England's surplus literary population. . . . They have to be dined, toasted, and supped, as well as sustained by high-priced tickets and free advertisements, for which we receive vapid compliments as to the possibilities of this country a thousand years hence." In conclusion, the writer remarks a little savagely: "There is nothing like encouraging an Englishman to believe in himself, in his superiority, and in the graciousness of his mission to America, to be fed and served, and to take back our surplus resources with him. If he prognosticates as a probability that in a few thousand years we shall rise to a comparative place in brains, we are mercifully remunerated; and, if we shall reach English culture in a geological period, we ought to be eternally grateful. We are inclined to the belief—begging pardon of everybody—that a slight visitation of Asiatic cholera, modified by English æstheticism, dramatism, and criticism, would at least be a grateful variety."

MISS S. L. MORRIS, M.D., read a paper before the Women's Educational Union, on a recent Sunday, on the Women of India. Miss Morris' story was plain and unvarnished; and yet, much as we have heard about India, it seemed almost incredible that such customs as she described could still be actually prevalent in any country. A few women physicians have been sent out to them by American missionary societies; and we cannot but sympathize with their work in this direction, however little we may believe in their creeds. Miss Morris says a healthy woman is scarcely known there. Let those who trace the ill health of American women to public schools and co-education consider this fact. The woman's movement in England and America is thus bearing fruit in this distant land. Higher education for women does not mean painting and embroidery, Greek and Sanskrit for the Back Bay and Beacon Street, but a new chance for health and happiness for the insane, the pauper, the prisoner in our own land, and a dawning of hope and new life for the degraded millions of India. The Brahmo Somaj and kindred associations are taking part in this good work: hospitals, dispensaries, and schools are being opened for women. The English government gives its help and support, and we trust that a single decade will produce a revolution in social customs and manners in India as regards women.

THE *Religio-Philosophical Journal* and the class of Spiritualists represented by that paper insist on the importance of conducting investigations of the so-called spiritual manifestations under conditions that will not admit of fraud on the part of the mediums. These "test conditions," however, are opposed by mediums generally and by several of the spiritualistic journals, among others by the *Spiritual Offering*, from an editorial in which the following is taken:—

Not only are all so-called scientific shams tottering, but the so-called *test condition* sham will soon pass away. If all well-known and worthy mediums, who have hitherto submitted to these conditions because demanded, would absolutely refuse to comply, the war upon mediums would be ended, so far as opposition comes from professed Spiritualists. The laws of mediumship are yet but little understood. Certainly, none are sufficiently acquainted with them to prescribe rules and regulations to those who have passed to spirit life and are governed by spirit laws, with which men and women, still in the material form, should not attempt to interfere. . . . Just imagine Jesus, Socrates, or Galileo humbly waiting *our* pleasure and craving audience with us, and *we* stipulating with them that they may be permitted to approach us, and bestow upon us treasures of light and wisdom, *provided* we are allowed to dictate the manner of approach, and that they shall come in obedience to our command just when, how, and where *we* see fit to demand, and still be expected to bestow upon us beautiful thoughts, inspired teachings, and wise counsel, notwithstanding we cannot trust them sufficiently to allow them to choose their own mode of approach.

REFERRING to the case of the seizure of works by Voltaire and Paine by the Montreal customs authorities, the *Herald* of that city says: "The judge dismissed the case on a technicality, Mr. Lawrence not having given the collector the notice of claim required by law. Judge Johnson had said enough during the proceedings to indicate that, on the merits, his opinion would differ from that of the customs people; but, the point of irregularity in regard to the making of the claim having been raised, the judge was obliged to decide on it, and, on the strength of this little point, he had no alternative but to dismiss the case. It is to be hoped that we shall hear no more of such arbitrary conduct on the part of customs officials. It is not likely that the country is going to stand a custom-house censorship of religious or controversial works, and the Minister of Customs should advise his subordinates accordingly. If the officials wish to distinguish themselves, let them find out how it happens that indecent books and papers, which are really forbidden, find their way in such numbers into Canada under the very noses of the custom-house officials." After the case above-mentioned was disposed of, copies of the works seized by the collector were sent for by a certain individual, in order that a decision might be obtained as to the legality of the seizure; but the collector allowed the books to pass, by the instruction, it is well understood, of the government, and the importers of free-thought books into Canada are not likely to be subjected to any further trouble.

POETRY.

For *The Index*.

HYMN.

Thou Infinite Majesty,—
  Called of men Nature,
  Called of men Godhead,—
We do adore thee,
Though thou hast sorely
  Tried us and plied us
With doubting of thee!
  Were not life treasured,
  Though it were measured
    But of the grief
Thou hast willed us to see?

Painfully have we
  Toiled in life's trouble,
  Through maze and o'er stubble,
    For days of relief
That are ever of thee!
  Oh, guard us and save us,—
For life if it please thee,
For death if it please thee,—
    And let not our weakness
    Lie lost in false meekness,
  Or vice e'er enslave us!

Thou Infinite Majesty,—
  Called of men Nature,
  Called of men Godhead,—
Low in thine arms at night
Sink we all care and light,
    Sure of the morn,—
    Sure that no scorn
E'er will deny us sight,
    Or save us who mourn,
  When thou feel'st best to send
  Grief by whose stroke we bend!

HORACE L. TRAUBEL.

For *The Index*.

THE JUDGMENT.

If at the general judgment of the dead
I should see Justice standing stern and high,
And looking down at me with piercing eye,
And hear her say, "Thou goest unpardoned,"
I should not weep nor cry nor bow my head,
But straight to doom I'd go most loftily.
But, oh, if on that day I should descry
Not Justice, but my mother's face instead,
And find her look of sweet compassion gone,
Oh, what a cry should pierce the silence then!
But it cannot be thought! Yet such a one
Is Love. The Lover is the judge of men,
And they whom not the eyes of Justice move
Shall feel the terror of the eyes of Love.

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The Index.

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WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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For *The Index.*

Christian Morality in Practice.

A Discourse delivered at New Bedford, Oct. 21, 1883.

BY WM. J. POTTER.

The distinguished Hindu apostle, Mr. Mozoomdar, who is now in this country, comes so near in his theological views to adopting Christianity that the question is not inaptly asked why he does not announce himself as a Christian. Few Christian writers of any sect have written of Jesus with a deeper enthusiasm than has he. With the doctrine of a special divine incarnation in Jesus, he has no trouble; for the doctrine of incarnation has been one of the beliefs of the Hindu religion from time immemorial. He even holds a view of the Trinity which would pass examination in some orthodox councils. He willingly concedes that in Jesus divine incarnation reached its culminating point, and that in the character and life of the Teacher of Nazareth was given the highest and completest revelation of infinite Being that has ever been made in the form of humanity. And yet this Hindu apostle—as morally earnest and as religiously devout as he is learned and eloquent—steadfastly refuses to take the Christian name or to join any branch of the Christian Church.

The question naturally arises, Why this refusal? The answer, in part, is, Because he sees the Christian Church divided into many warring sects and factions disputing over questions of theology. But, chiefly, the answer is, Because of the glaring defects he sees in Christian morality. And so he says, "I accept your Christ, but not your Christianity." I see Christ employed in teaching a religion of simple trust in God and of good-will and loving acts toward men. I see the Christian Church, throughout its history, chiefly employed in teaching certain speculative doctrines which Christ knew nothing of, and practising to-day a morality which, for the most part, directly and openly violates Christ's moral precepts in the Sermon on the Mount. These modern Hindu reformers claim that, as Orientals, they better understand the spirit of Jesus, who was also an Oriental, and live practically more in accordance with his ethical precepts than do the Western nations into whose hands have fallen the fortunes of the Christian Church. And this claim is, doubtless, well founded. But, leaving aside here the question whether some of the ethical precepts of Jesus could hold a place in any absolute system of ethics, or whether some of them, which may have been good and practicable in the conditions of life in his own time and country, are adapted even to the best conditions of existence under modern civilization,—leaving these questions aside, there are certainly practices enough in vogue in modern Christendom—and not in the purlieus of vice merely, but among the prominent supporters of Christianity, and in the very courts of the Church itself—which might well cause any truth-seeking and morally earnest heathen to halt before taking the Christian name. A religion is not merely what it *was* at its fountain-head, but what it *is* in its present practice.

To the Hindu moral and religious reformer, modern Christianity is practically embodied in the great English nation that has assumed the government of his country. He no longer resists the English politically, and he gladly welcomes the civilizing and educational influences which they have brought to India from the progressive life of the Western nations. But, when it comes to accepting them as the teachers and exemplars of religion,—even of the religion of that very Jesus of whom they profess to be disciples,—he hesitates, he studies their lives, he tests their spirit, he examines their customs, he looks into their habits of daily intercourse with their fellow-men, he reads their history and modern publications. And so examining and testing them, he does not find them to be a meek and lowly and humble people, such as Jesus approved,—not even very lowly or spiritually-minded in their worship. He finds them, on the contrary, a proud and haughty people, given to the worship of wealth and power and material prosperity, and, even in their devotions, apt to pass by the poor and wretched as too low for their contact. He finds them a pushing, aggressive, beef eating, beer-drinking, tobacco-smoking, self-seeking, arrogant, domineering people, who have fought their way around the world, made conquests in every land, pushed older and weaker nations to the wall right and left, and planted everywhere not the simple cross of Christ, but the standards of material civilization, wealth, and power. If the cross of Christ has followed, it has yet been in entire subordination to these standards that have grown more naturally out of the innate character of the people. He finds them introducing among his temperate countrymen the means and habits of intemperance, in place of the traditional simplicity of their mode of living setting a standard of self-indulgent luxury, and supplanting the thoughtful and spiritual contemplativeness of the Hindu mind with practical materialism and animalism.

Of course, the Hindu religious and moral reformer sees and acknowledges the many good things which have come to India with British ascendency,—the arts and sciences of Western civilization, the splendid literatures, the popular education, the liberal forms of government, the better views of woman. And he sees also, and acknowledges, many individual examples among the English population of his country of spiritual-mindedness, gentleness, forbearance, temperance and simplicity of life, unselfish devotion to the poor and miserable. But, in the main, Christianity is represented to him practically by the opposite characteristics named above; by moral practices, that is, that seem the very farthest removed from the example and precepts of the Christ he finds in the New Testament.

And, if he looks at England in her own home or looks abroad to other Christian countries, our Hindu searcher for truth does not find a much better showing for Christian morality. He finds that it is in Christian countries, the world over, that the manufacture and use of intoxicating beverages prevail and the greatest amount of drunkenness exists; that it is Christian nations that have carried on most of the wars of the last five hundred years, some of the severest and bloodiest of which have been between nations that were both Christian; that Christian nations, even the best of them, have upheld until very recently the barbarism of slavery, and that some Christian countries still uphold this crime against humanity; that it is the Christian country of the United States, settled largely by a devoutly religious people, that has persistently denied to the aboriginal Indian of the country his rights, pushed him steadily back from his own territories, made a business of cheating him in treaties, hunted him down by musket and bayonet, and done its utmost to exterminate him from the soil; that in Christian countries, notwithstanding all their wealth and power and culture and means of happiness, the poor and ignorant classes are in wretched condition, the grossest injustices and crimes are committed, the passions of men are inflamed by the very incitements of civilization, degenerating vices reign unhindered by law, and theft, lying, bribery, have become a part of the very arts of business and of political enterprise.

Surely, with such a showing as this, it ought not to surprise us if our Hindu brother is slow to take the Christian name and to join the fortunes of his native reform movement in India to any branch of the Christian Church. And, if he be told that these wrongs and vices do not exist because of the Christian Church, but in spite of it, he may aptly answer: Let it be so; and yet, in eighteen hundred years, the Christian Church, it would seem, should have found some more effectual remedy for these wrongs and vices, if it were in earnest to remedy them. Very likely, too, he would ask, Saying nothing of those sporadic vices and crimes that spring from the passions of individual men, how is it that such great national crimes as slave-holding and wars for conquest and the extermination of Indians could be committed without the great majority of the people of your countries consenting to them and being implicated in the guilt for them? Are not the great majority of your people Christians? And if, as you further say, the people in your countries elect the law-makers, and the overwhelming majority of the people are adherents of the Christian religion, how is it that you as nations have so many unjust laws, and do and permit so many unjust things? Must it not be that these Christians themselves are delinquent? And is it not an historical fact that your Christian churches in America, with few exceptions, apologized for and defended the institution of slavery? If all the Christian churches in your land had, with united determination, insisted that mercy should be shown and justice done to the Indians in your borders, must not the wrongs against them have ceased before now? Or, if all your Christian churches should earnestly unite their efforts against the vice of intemperance, is it possible that that great evil could be so overshadowing in its peril to Christendom as it is to-day?

We can but admit our Hindu apostle could thus put some very searching questions to Christendom, and questions not easy to answer so as to break

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the force of his argument. The trouble is that the Christian churches generally have devoted so much of their energy and attention to instructing in theology and to the proper observance of ritualistic ceremonies that they have neglected moral education. They have done precisely what Jesus said of the Pharisaic upholders of the synagogues in his time,—been careful about questions of mint and anise and cumin, but overlooked the weightier matters of justice and humanity. In part, as has already been suggested, Christian morality is in an unsatisfactory condition, because the churches have been teaching theoretically a moral code in several respects unadapted and unadaptable to the conditions of modern civilization and progress. They have been teaching, therefore, one thing in their organic capacity as churches, while their members, in their more constant and active function as members also of society, have been practising quite another thing. But still more is the unsatisfactory condition of Christian morality due to the fact that the churches have so generally overlaid moral instruction with theological, that they have laid more stress on believing the right creed than on doing the right act, and have led thousands and thousands of people to believe that to go through an emotional experience of piety, called "conversion," is of more account than to cultivate a righteous and loving disposition of the heart.

Sometimes, this excess of zeal for the beliefs and forms of the Church seems actually to have obscured and blunted the moral sense, so that persons, otherwise standing well in the community, are led to do things for the prosperity of their faith and Church which, by any secular standard of moral judgment, would be unhesitatingly condemned. The Protestants have long accused the Catholics, and not without good cause, of directly teaching that a morally wrong act—as falsehood, for instance—may be justified, if committed for the good of the Church. And there has been not a little outcry by Protestants over the failure of the savings banks' schemes of Archbishop Purcell, and later of the Augustinian fathers in Lawrence, because these priests allowed themselves, in their zeal for church extension, to put into church property, and therefore non-dividend paying property, the hard-earned savings which trusting parishioners had confided to their care, with the full expectation of receiving the same back with interest. And I have myself little doubt that that habit of mind by which these priests have been wont to regard the Church as the rightful sovereign of all earthly affairs, and to consider that whatever was given to the Church, though it should come back in neither money nor houses nor lands in this life, yet would yield personally to the donors tenfold better dividends in the life to come,—I have little doubt that this way of regarding the Church in its relation to all the affairs of its members has obscured in many of the priests' minds the perception of common honesty concerning the property rights of their parishioners.

But it will not do for all Protestants, who see clearly enough this point when it concerns the over-zeal of Catholics for *their* Church and doctrines, to throw stones at their Romanist brothers. "Thou that teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?" Possibly, these old questions of Paul, to some of the early Christians who appear to have lived in glass houses and yet stoned their neighbors, may have an application to-day to some of the Protestant sects. For instance, there is Girard College in Philadelphia, intended by its founder to be a monument to the cause of moral and secular learning apart from theology, but, under its present management, converted into a monument of Christian dishonesty. The vast funds of that institution, amounting to many millions of dollars, have been actually stolen from the purpose for which their donor plainly intended them, and given to a purpose to which he expressly prescribed they should not be given. Stephen Girard was a free thinker, a disciple of Voltaire. He was called an infidel in his day. He believed that instruction in theology, especially for young minds, was not merely useless, but positively injurious. It led, he said, to misunderstandings, disputes, sectarian conflicts and animosities. He wished, therefore, to found an educational institution from which theological instruction and all special religious indoctrination should be excluded. These subjects, he said, should be left until the mind was so matured that it could consider freely the different religious views and systems presented, and choose among them without educational bias or prejudice. He directed accordingly in his will that the orphan boys, for whom he intended his college, should be there instructed in all useful secular knowledge and in the "purest morality." They were to be trained to industry, to honesty, to purity, and to good behavior. They were to be educated mentally, morally, physically, but not indoctrinated religiously. And either because he regarded clergymen as specially representing theology, or distrusted them as likely to bring in surreptitiously that which he wished to keep out of the institution, one clause of his will forbade that any clergyman of any denomination should ever enter the precincts of the college.

Now, there may be different opinions as to whether this was a wise will or not. There may be different opinions as to whether it is a good method of education to bring up the young without any attempt at religious indoctrination. But there can be no difference of opinion as to what was Mr. Girard's intention. His will was very explicit. And a famous attempt was made, you know, to break it, on the ground that the institution he intended to found would be antichristian and contrary to the public good. The will, however, was pronounced valid by the courts on the plea that the "purest morality" could not be taught except by teaching the Christian religion, and that it was possible to teach Christianity in its relations to morality without touching any of the controverted points of doctrine on which Christian sects differ. On this ground, the funds were given over to the city of Philadelphia as the appointed trustee, and the institution was established. The managers, however, are of evangelical faith, and narrowly so; and it has thus come to pass that instruction in evangelical doctrines is given in the college, apparently as in any other sectarian institution, except that it is given by laymen instead of ministers. The proscription of clergymen from the college, as directed by the will, is indeed literally obeyed. But in no other respect, in this matter of religious indoctrination, is the founder's intention heeded. It is now said that sermons are regularly given in the college by those who have completed their studies for the evangelical ministry, but have not yet been ordained. And so, by the mere verbal quibble that a man is not a clergyman in the technical sense of the word until he has gone through the ordination ceremony (which may be postponed all his life), these Christian moralists claim that they are strictly keeping the letter of Girard's will, though all the time they are breaking it in its intent and spirit, and know that they are. Some of the most outspoken among them have even publicly boasted that divine Providence has put into their hands the power to wrench this large property from the purposes which the infidel donor had in mind, and to turn it to the service of Christ and the Church. But they have thereby made public confession that the simple light of conscience has become darkened in them by their excess of zeal for the Church and its creeds. They do not see that simple honesty in a question of fulfilling a property trust demands the same fidelity toward a free thinker as toward a believer. They are not obliged to take the trust, if it be against their consciences; but, taking it, they are bound by every consideration of natural honesty and honor to keep it as they believe it was meant to be kept. All fair-minded men, outside of the Church in the business world, would so decide. Shall the standard of church morality be lower than that of the marts of trade and the stock-exchange?

And, if such lessons in Christian honesty be set by the Church, what may we not expect in the practice of smart trickery and overreaching in the world of traders and stock speculators? There is, to be sure, but one law of morality for all classes of people. But, naturally and properly, those who, by their very vocation and position, make a special profession of teaching righteousness, are expected in a special degree to exemplify it in their lives. It is for this reason that the natural consciences of people are justly shocked, if clergymen succumb to the grosser temptations of the flesh, or when Sunday-school superintendents and prominent church-members are exposed as defaulters and forgers, or when one sees, as he may in Italy (or could a few years ago), lotteries advertised in the name of the pope for the benefit of ecclesiastical institutions,—or nearer home, it may be, for the benefit of church fairs,—or when such a fact is brought to light as that recently reported from England, wherein it is alleged that the Church of England derives a large revenue in the city of London from buildings that are leased for drinking-saloons and the degradations of free dance halls. There is, indeed, but one moral standard for the Church and the outside world; and it begins to look as if there were little difference in practice. A simple-hearted, clear-sighted observer from heathen lands may well be perplexed, if he attempts to test Christendom by the ethical precepts of Jesus. In the Church and outside of the Church, he will find the most glaring violation of them. In the Church and outside of the Church, he will find moral crookedness, moral insensibility, insincerities, illy concealed by the assumed garb and usages of piety.

What, then, is the need but to revert—to revert, we may say, with our Hindu brother—to the simple moral principles that are of no one church or religion, but are fundamental in all; that are recognized on the other side of the globe in India as well as on this in America. Derelict and corrupt as are all religions in their historical development, all the great masters in religious teaching, all the great founders of religions, have placed morality above all creeds and ceremonies, and made it the one essential thing in religious life. Confucius, Zoroaster, Buddha, Socrates, Isaiah, Jesus, Epictetus,—they have all said the same thing: Have religious faith and belief, if you can; attend to religious forms as you find them useful helps to right living; but, above all things, attend to the right living; above all things, see to it that you keep the laws of rectitude, of purity, of veracity, of kindness. Morality is of no sect nor special faith. It is human. It is not Hindu, nor Grecian, nor Buddhist, nor Christian, nor Mohammedan. It is of and for mankind. It is the law of equitable and helpful relations between man and his brother man, of all races and colors, in all lands. It is justice. It is love. It is righteousness. It requires no subtlety of metaphysics to understand it, no theologies to enforce it. There it is, written

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on the heart and conscience of the human race, written in human experience, enforced by the solid history of mankind in all nations and ages. This is the touchstone of all things else,—of all the faiths, of all the creeds. Faith without works is ever dead. Practical righteousness is more than any form of belief. This is the end and object of moral freedom, of intellectual liberty, the end and object of the very world's existence, the end and object and blessedness of human life. In this is the culmination and crown of religion's work on earth,—the root, also, by which religion lays hold of the sources of perennial life, and gives its best assurance of immortality.

AN AGNOSTIC'S CREED.

While B. F. Underwood was in Montreal last week, Rev. Dr. Stevenson, a prominent clergyman, delivered a discourse on "Agnosticism," reports of which appeared in the daily papers. Mr. Underwood, by request, devoted a portion of an evening to a reply to this discourse. The following is an extract from the reply as reported in the Montreal *Star*:—

"Dr. Stevenson says that agnostics have no creed. Creed is a belief. Because there are subjects beyond our ken, and of which we have no knowledge, it does not follow that we are without convictions. I will give my creed, agnostic as I am. I believe the enlightened human reason, and not any one book, is man's highest standard and best guide. I believe that the well-being of man, and not the glory of God, should be the object of our efforts. I believe that intellectual, moral, and physical culture, not piety, is the prime condition of man's well-being. I believe that the means of this condition consist in observation, experience, and reflection, and not in a pretended book revelation or special inspiration. I believe that the untrammelled exercise of human reason is not only an inalienable right, but a duty. I hold that beliefs are neither moral nor immoral in themselves, but that right beliefs in time show their good influence on character and conduct, and wrong beliefs result injuriously; that therefore we have every inducement to seek truth and avoid error without condemning those who have not the truth. I believe doubt is the beginning of wisdom, that without doubt a man never investigates; without investigation, he never learns anything, and will live and die in ignorance; that doubt leads to inquiry, inquiry to knowledge, wisdom, confidence, and happiness. I believe that we have a right to expect unity in things only that can be demonstrated; that in things admitting of doubt there should be free diversity, and in all things charity. I believe in that faith which is conviction based upon evidence. I believe that morality is the science of human relations. I believe that the principle of self-sacrifice admired in Jesus should be glorified in humanity, wherever men have died for country or race, or made sacrifices for the good of others. I believe that the world is worthy our best efforts, that 'one world at a time' is all we can attend to; that, if there be a continuance of life beyond the grave (of which I see no proof), the best way to fit ourselves for such a life is to attend to the interests of this life. I believe that the performance of the duties of life is better than any theological preparation for death. I believe that reliance on ourselves and the inviolableness of law is better than reliance on prayer. I believe that evil is non adjustment, and can be continually lessened. I believe that at birth none are sinners, but that the experiences of ancestors are inherited by all, and exist at birth in the form of constitutional tendencies or aptitudes. I believe that the good tendencies can be strengthened and augmented, and the bad ones diminished by education. I believe the moral sense called conscience has been acquired by the race, and that its decisions depend upon education as to what is right or wrong; that it approves or condemns according to the judgment and views of the individual. I believe that the penalties of violated law are more useful as restraints than childish fears of hell. I believe that working for human happiness on earth is less selfish and more creditable than striving to get to heaven, and that people who are most concerned about their own souls are liable to have the least valuable souls to save. I believe that it is better to build halls and temples and dedicate them to man than to build churches and dedicate them to God. I believe that study of the order of nature is more fruitful of good results than studies regarding the origin of nature. I believe that matter and force are uncreatable and indestructible, that they are the modes in which is revealed in consciousness the eternal power in which we move and live and have our being; in other words, given human consciousness, and what we call matter and force would ever appear substantially as they now do. I believe we have no means of knowing what things are, except by and through consciousness; and hence that the supreme absolute power in itself, uncolored and unmodified by the conditions of knowing, is unknowable. I believe that worlds, life, species, language, society, morality, religion, art, and civilization have been evolved according to law without any miraculous intervention. I believe the Bible is a product and outgrowth of the human mind. I believe the Christian theology is the natural product of ages of speculation concerning the ultimate cause of phenomena. I believe the word God is the letter *x* in an indeterminate equation, and that we have no means of ascertaining what the symbol stands for. I believe science is the providence of man. I believe that agnostics know as much as theologians, and have as much right to have a creed and to express it. I believe that the mistake regarding creeds is in requiring men to conform to them on penalty of punishment here or hereafter."

CORRESPONDENCE.

THE MOOTED QUESTION.

Editors of The Index:—

There are some of us who, with strong religious instincts, still find ourselves in some phases of our experience doubting the efficacy of prayer. Made up as we are, we are forced to exercise our reason and our judgment upon all subjects that present themselves to our mature minds. Now, we say, if it is clearly our duty to apply these to every other act of our lives, why should they be utterly excluded from this most important act of prayer? And so we ask ourselves and each other anxiously, How shall we pray? Is there some God of personal presence and of fixed abode to whom our petitions may be offered? If there is not,—if there is only law,—then our reason tells us that all prayer must be vain. What then? Why, it seems to me that we are thus striving with finite grasp to compass the infinite. My firm belief is this: that with omniscience—*all knowledge*—there can be neither need nor place for *reasoning;* that, therefore, *reason* is a limited quality, existing, as we believe it does, to a greater or less degree throughout the whole animal creation, and bearing only upon things pertaining to the external universe; that it can be in no way applied to our spiritual natures, which comprise the germ of the infinite; and, while we need not and we *cannot* subscribe to aught, oral or written, that is contrary to our reason, we shall surely find, through devoted obedience to the best light that we possess or can procure, knowledge sufficient for the highest spiritual advancement possible to man. Let us, then, rather trust to those powerful intuitions, so firmly fixed in our inmost souls, and leading us as constantly and as naturally into fervent and humble prayer, as is "the hart led to the waterbrooks after which he panteth." In this, we cannot be mistaken: it is the voice of a great need; in other words, of the Creator himself. We may rest assured that prayer (devotional aspiration is a better term, however, for in this there is no suggestion of *begging* for special and possibly undeserved favors),—devotional aspiration, we may depend, is a safe attitude of the soul; and this, together with living and acting worthily and well, will fill the measure, both of our knowledge and our ability, and must be all that is required at our hands, whether we live in the hope of a future existence or only with the thought of elevating humanity.

But, when all is said and done that reason can suggest or judgment sanction, some of us *will* cling to our belief in God. We know that there is a creative Power. The spring reveals this to us in the budding trees, the tender grass, the growing crops, the opening blossoms of the fair young flowers. Summer confirms the blessed revelation, and autumn crowns our faith with the rich rewards of seed-time and harvest. We know it, too, and better still by the daily cravings of our spiritual natures and by their gracious supplies. Who sustains the otherwise fast-failing springs of our hopes and our affections? Whence come our promptings to compassion, to tenderness, to mutual forbearance and love? What fills the world so full of patience, of fortitude, of self-sacrifice, and all charitable deeds? What, but this very germ of God himself *rooted in all things*, and struggling ceaselessly in man after a freer existence, striving continually in every one of us, according to a law of its own development, to quicken and to grow into a life of beauty and harmony! It seems to me that we cannot doubt a benevolent Providence, if we would. Then let us fervently desire to reach day by day a clearer and purer atmosphere, wherein may shine more perfectly about our paths the "light that enlighteneth us all." Such prayer as this all can understand and can subscribe to. It needs no reasoning *pro* or *con*. No logic can refute it, no sceptic can successfully assail it, and no God, wherever his throne may be, in the heart alone or in the highest heavens, can fail of being satisfied with such loving and devoted children.

C. H. Miller.

NIRVANA.

Editors of The Index:—

It is stated by Mr. Rhys Davids, in affirming that the Buddhist Nirvana refers exclusively to a state of psychic serenity in the present life of man on earth, that this philosophy ignores alike God, the soul, and a future state. I cannot read the original whence Mr. Davids derives his views; but, whatever may be said *pro or con* God and the future state, the *negation of soul* seems to me an abuse of language, and essentially inconsistent with the high moral tone and ascendant of the nobler affections over the senses and material interests of this earth life, which Mr. Davids, in common with other historians or commentators, attributes to Buddha's life and teachings. I know not that our language possesses any word so competent as *soul* to express the distinction between true nobility of sentiment and action and the sprawl of surrender to appetites. Without arguing about the letter of texts, which can have but such authority as our reason assigns to them, I will add that reaction against animal resurrection and individual metempsychosis logically conducts to absorption in the collective life of our planet, or of nature, for those who prefer a more indefinite term; but not to extinction, since the collective life is instinct with dynamic affections and intelligent order,—in a word, with God, if this word have not been irretrievably damaged by the proprietary fetichism of sects.

L.

THE NEW ENGLAND CONVENTION.

Editors of The Index:—

The committee appointed by the Boston Liberal Club to originate a plan for the above convention has resolved that it be held in the Paine Memorial on Jan. 27, 28, and 29, 1884, and has appointed Mr. W. S. Bell, its corresponding secretary and representative, for arranging the details of organization.

In order to assure success to the undertaking, I ask, through your courtesy, the readers of your paper, with whom Mr. Bell may be in correspondence, to lose no time in replying to his letters, and others who desire to communicate with him to do so (at No. 18 East Springfield Street) as soon as they can. The thanks of the Liberal Club and all lovers of freedom and progression will be extended to those who will comply with this simple request.

John Storer Cobb, *Pres. of the Club.*

Luther in the Thought of To day.—Dr. Hedge, in his elaborate discourse, though allowing Luther has been an immense force in the history of the world, did not present clearly the significance of Luther in the thought of to-day. He eulogized a dead Luther, not a living teacher, while the very significance of the festival is that Luther is still a leader of the world's thought. The issue which he forced upon the Roman Church, when he nailed his theses to the church door at Wittenberg, is the issue which is to-day foremost in every discussion, and is one of the chief signs which distinguish the middle from the modern age. Luther, in resisting the sale of indulgences, and in demanding that his Church should go back to a higher order of spiritual teaching, put his own convictions against the authority that then ruled in religion, and affirmed that the inward witness of

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common sense should be listened to with as much respect as the voice of authority. For over one thousand years, the sanctions of common sense had been overruled. The authority of the Church had been everything: the convictions of the individual, the conscience in the mind, went for nothing. Luther affirmed the integrity of the conscience in a local matter, which, under the circumstances, interested all Germany, and became a matter of national importance. The ruling Church had stifled conscience, and gone in the face of reason to the length of casting ridicule upon the faith which it was intended to maintain. Luther did not say that the Church had no authority, nor had he any desire to cease to be a Roman Catholic. He simply affirmed, what the modern world now honors him for affirming, that the integrity of our spiritual nature is not to be violated by ecclesiastical authority. That was the step that Luther took in the German Reformation. It was a question of religious conviction as opposed to religious authority. It was felt at once that Luther was right. The people sustained him. Men had spiritual convictions, and they affirmed the right to exercise them. . . . Honest men everywhere to-day are in Luther's position, whether in the Church or outside of it. They cannot assent to absolute authority in religion, because it compels them to deny the reason that God has given them. Neither can their own intelligence forego the authority that is conceded and established in the world. It would be a thousandfold more easy, if one could go back to the thirteenth century, and have the Church settle all the problems of political and personal life; but, since Luther lived, and partly because he lived, these questions of religion and society and conscience, over which he pored with a resolute mind, have been questions that have come to stay in the thoughts of men, and are only to be settled by the compromise between reason and authority,—best named reasonable common sense,—which is only reached after great debate, great searchings of heart, and the slow reasonings of all mankind.—*Boston Sunday Herald.*

A SPIRITUALISTIC FRAUD.—The Spiritualists of this region, and all others who attended the Lake Pleasant camp-meeting of 1877, will be pleased to hear from their favorite lecturer of that season, the miraculous Frank Baxter. Mr. Baxter's method, it will be remembered, was exposed and pretty generally comprehended at the time. The *Republican* and the Greenfield *Gazette* did their entire duty by the fellow; but that fact did not prevent his devoted friends from upholding him, nor in the least hinder his successful career as a medium. . . . He appeared this fall at a convention of Spiritualists in Georgetown, Madison County. He was in precisely the same line that he was in at Lake Pleasant, when he presented messages from the Williamstown negro who was not dead. He stood up before the people and went deliberately into trances, wherein he would deliver communications, ostensibly from recently deceased residents of that town and adjoining towns, and the people swallowed it all; for was not Baxter a perfect stranger in the place? He never knew "the late lamented," and yet through his lips the late lamented spoke, recalling the main facts of their lives and the circumstances of their departures. It so chanced that he forgot something when he left the place of his entertainment in Georgetown (these mediums are always fed and lodged "free gratis," by the way). An envelope was found on the floor of his chamber, which, in order to ascertain whether it was worth sending after him, his hostess examined. Its contents were nothing except obituary notices of all the persons whose spirits he had professed to speak for at the convention, and of similar notices of persons who had lately died in Saratoga Springs. Most of these obituaries were clipped from newspapers, some were copied in manuscript. This is the familiar operation at Lake Pleasant. Baxter, with his accustomed cheek, returned to the house the evening after his departure and claimed his envelope of scraps, which was given up to him; and he went on to Saratoga to display his wonderful intimacy with the departed spirits of that region the next night. The affidavits of Mr. and Mrs. Whitmore, who entertained Baxter, and of a dozen men and women who saw the obituaries and heard the "messages,"—all, we suppose, Spiritualists,—have been obtained, and are published in the Greenfield *Gazette*. The affiants declare that they desire "to protect the public from further imposition" by Baxter. But this is a futile hope. He will go on from place to place, and he will not have exhausted the dupes of Spiritualism in his natural lifetime. No amount of exposure and publication seems to hurt a medium or a quack doctor, and this because they trade on limitless ignorance and credulity.—*Springfield Republican.*

BOOK NOTICES.

THE NATURAL GENESIS; or, Second Part of a Book of the Beginnings. Containing an Attempt to recover and reconstitute the Lost Origins of the Myths and Mysteries, Types and Symbols, Religion and Language, with Egypt for the Mouthpiece and Africa as the Birthplace. By Gerald Massey. 2 vols. pp. 1087. For sale by Scribner & Welford, 743-745 Broadway, N.Y.

We have here two large volumes, the object of which is to show that "the Aryan hypothesis" is erroneous; that the Egyptians, the oldest known historical race, are an African people of a peculiar type, and not an Asiatic tribe filtered through the Isthmus of Suez; that the transition from the bestial to the lowest human condition (for Mr. Massey is an evolutionist) took place, not in Central Asia or Northern India, but in the interior of Africa; and that the stream of culture flowed along the Nile Valley. Language, he claims, is derived not from abstract roots, but from signs and symbolic actions far antecedent to root words. He opposes that system of comparative philology which has been built up from the Sanskrit,—the supposed oldest representative of the Aryan languages,—to the utter neglect of the older Egyptian, Sumerian, Babylonian, and Chinese. The black race, he thinks, is the oldest; and he finds man's earliest home in Africa, and Egypt the birthplace of the original language and civilization. In discussing this subject, he brings to bear a large amount of knowledge regarding Egyptology and great ingenuity in the use of data. His vast accumulations of fact and statement are made to serve as the basis for theories that are by no means orthodox among philologists and theologians. The work shows an extent of research and an amount of originality that must surprise those who know the author only as a poet and a lecturer. Evolution and the comparative method are applied with great boldness to the study of language, myth, the origin and succession of gods, Jewish anti quities, and other subjects on which only scholars are capable of judging the main results of the author. The work is encyclopedic in its character. That the author has thoroughly digested all the information amassed in these volumes and sustained all the claims he has put forward may be fairly questioned; but such a work as this we are indisposed to criticise without a more careful reading than we have been able to give it.

IN NAZARETH TOWN, a Christmas Fantasy, and Other Poems. By John W. Chadwick. Boston: Roberts Brothers.

This is a collection of thirty-seven poems by one who is well and favorably known by his prose works,—prose enriched with much poetic expression of thought, so much so that one who knows Mr. Chadwick through his published prose writings is not at all surprised to find him figuring as a poet, as in this volume. Yet, though these poems are all of good rhythm and average power of expression, we cannot avoid the conclusion that Mr. Chadwick is not seen at his best when posing as a poet; and, while we own that we find much tender fancy and earnest feeling in this volume, we do not find so much originality of thought and strength of expression as in his prose works. These seem to be mainly poems of the affections, evoked by moments of supremely tender feeling for his wife, his children, and his friends, and, though pleasant reading, are not specially soul-inspiring, elevating, or strengthening. The poems which most partake of these qualities are "A Dedication," "Mugford's Victory," and "The Ineffable Name."

THE November number of *Wide Awake* closes the seventeenth volume of this appropriately named magazine for young folks; and with it closes the three interesting serials, Fred A. Ober's "Cacique John," Mrs. Whitney's "Buttered Crusts," and Mary H. Catherwood's "On Indiana Roads." Mrs. Diaz's "John Spicer Lectures" and Marion Harland's "Cookery for Beginners" also come to an end with the volume. Mrs. Jessie Benton Fremont's story of her "Arizona Class" will be read with interest by every one. Mrs. Norton's "Bingen on the Rhine" is given as the subject of one beautiful full-page illustration, of which there are three. Portraits of John C. and Jessie Benton Fremont, Marie Antoinette of France, and John B. Gough, are given. Celia Thaxter, Dr. Felix L. Oswald, and Sarah K. Bolton are among the contributors to this number. Shelley's "Song of the Cloud" is set to music by J. Rheinberger. The promised attractions for the next volume show that the publishers intend to keep the magazine up to its present high standard during the coming year. D. Lothrop & Co., Boston.

BABYLAND for November, by the publishers of *Wide Awake*, proffers its usual number of attractive pictures, stories, and poems for the younger nursery darlings, and ought to succeed in interesting and instructing the restless little ones when other things fail to do so.

PERSONAL ITEMS.

GENERAL THIBAUDIN, the late French minister of war, has been elected president of the Parisian Free Thinkers' Society.

MRS. MARTHA J. LAMB, the editor of the *Magazine of American History*, has been elected a fellow of the Clarendon Historical Society of Edinburgh. She is now a member of eight historical societies, and she is industriously utilizing her connection with them for the benefit of the public and her magazine.

THE Boston correspondent of the Springfield *Republican* writes: "Matthew Arnold had the cream of Boston audiences at his first lecture and first appearance here the other night. He impresses Boston people more favorably than he seems to have impressed the New Yorkers. His manner is not so novel to Bostonians as to others. They are fond of Englishmen, you know, and cultivate them."

THE second in the winter's course of lectures under the direction of the Moral Education Association of this city was given by Mrs. H. R. Shattuck in Wesleyan Hall, on Friday afternoon, on "A Problem in Ethics," the problem being how best to attain for ourselves and to help others to reach forward to our highest moral ideals. These lectures, given on the second Friday of each month, are free to all; and very instructive discussion follows the essay.

MR. EDWIN D. MEAD begins a course of six lectures, on "The Pilgrim Fathers," in Chicago, November 20, —lectures prepared for the special purpose of exhibiting the essential Puritan spirit and enforcing its importance to-day in our society, politics, and religion. He will also deliver, during his stay in the West, the course of lectures upon "America in the American Poets,"—Whittier, Longfellow, Lowell, and Emerson, —given in many places last winter. Mr. Mead's address while in the West is at the office of *Unity*, Chicago.

AT the unveiling of the statue of Alexandre Dumas, which occurred in Paris a few days since, Edmond About, in the speech made by him on that occasion, said: "This free thinker religiously respected the faith of others; this jovial companion diffused nothing but good principles, preached nothing but sound morality. We therefore see the adherents of all confessions, the philosophers of all schools, absolve the venial deviations of his life and his pen. He never displayed hatred or vengeance: he was merciful and generous toward his worst enemies, and he has therefore left nothing but friends. Such is the moral of this ceremony."

MR. ROWLAND CONNOR is doing good work at East Saginaw, Mich. He has begun a Sunday evening course of scientific lectures, which will be a popular presentation of some of the new scientific discoveries and theories. He will discuss the spectrum analysis, the atomic theory, the new geology, the new biology, the new psychology, anthropology, sociology, and the new ethics. The following persons are also expected to lecture on different subjects, as follows: the Hon. R. G. Horr, on "Individuality"; Col. George A. Flanders, on "Martin Luther"; Miss Ida C. Hultin, of Ann Arbor, on "Woman and her Mission"; George Conway, Esq., on "The Ethics of Patriotism"; J. K. Rose, on "Comparative Mythology"; Charles Ellis, Esq., editor of the *Evening News*, on "Progress a Law of Nature"; the Hon. William L. Webber, on "Education." The lectures are intended for popular instruction. Seats are free, and all persons interested in the subjects are cordially invited to be present. There will be no other exercises, and the lectures will begin punctually at half-past seven.

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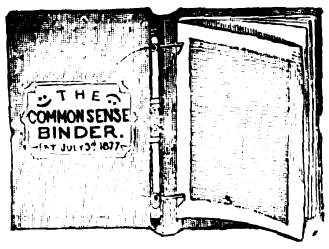
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CURRENT TOPICS.

THE population of China, including the outlying districts, as shown by the census taken last year, is over 300,000,000.

THIRTY-THREE divorces in five hours, an average of one every nine minutes, were recently granted by a Chicago judge.

A "THIRTEEN CLUB" in France bids defiance to the old superstition which regards that as a fatal number. It is composed of thirteen lawyers, who at their meetings have a dinner of thirteen courses, for which each pays thirteen francs.

TWO HOURS' study of the Bible for every hour spent in reading Matthew Arnold's works is the *Baptist Examiner's* antidote to the pernicious effects of that author's writings, which seems like a confession that the modern poet is twice as powerful in his appeals to the intellect of the reading public as the "inspired" volume.

REV. DR. HAYS, of Denver, during a recent lecture on "Anonymous Letters," exhibited a large package of those he had collected from various sources. Among them was an offer of one thousand dollars from a minister for the degree of D.D.; and another minister wanted a degree, because he thought of publishing a book, and the letters would look well on the title-page.

MARRIAGE and divorce are much simplified by the authorities in Siberia. A prisoner who desires a wife has only to send in his application to the overseer, who sends him one of the overseer's choosing. Three days of probation are then allowed; and, if any incompatibility of temper seems likely to arise, the applicant may receive twenty-five lashes and another wife. This process is continued until he gets a wife to suit him.

A RUSSIAN noble, Prince Bebeloff, has been sentenced to banishment from St. Petersburg, his home, because he was the designer of a floral decoration of a wreath with broken chains, for the funeral of Tourgueneff, the liberal thinking novelist. The emblem was considered by the Russian government too daring a recognition and indorsement of Tourgueneff's revolutionary principles to be allowed to escape condemnation by the authorities.

THE progress of scientific thought develops itself in many new, unexpected, and not always generous ways, as when, at a recent meeting of Poorhouse Guardians in England, one of the Board, a woman, opposed the supplying of paupers with fish dinners on the ground that it contained phosphorus, which, while it was excellent for brain workers, was not needed by paupers, as they did not use their brains. The measure was carried, however.

SAYS the *Nation:* "The decision of the Pennsylvania Supreme Court, that the Pullman Car Company is liable for negligence which results in the robbery of passengers, is very satisfactory. The object of taking passage in such cars, the court very justly says, is to enable the traveller to sleep. Travellers who like to sit up all night and defend themselves against thieves with bull-dog pistols are of course at liberty to do so; but the very fact that the condition of sleep renders a man helpless makes it necessary that a company which invites a man to slumber should not make its 'sleeping facilities' also thieving facilities."

WHILE the Rev. Mr. Kay, a Presbyterian clergyman of Edinburgh, has had the hardihood to tell his shocked congregation that he had spent an evening at the theatre, which was "one of the most delightful, instructing, and entertaining of his life," the Canadian *Baptist* deplores the fact that so much leniency is shown by religious people to theatrical characters, saying: "We have not much sympathy with the tone which the religious press is in some quarters assuming in relation to the stage.... The stage has nothing in common with Christianity. Its whole record is against the teachings of the gospel, and as such the institution is not deserving of the attention from religious men, which it is of late receiving."

SAYS the *Presbyterian*, "The *Independent* seems incapable of learning that the only standard by which a Presbyterian minister can be judged is the Confession of Faith." And by what standard is the "Confession of Faith" to be judged? By the Bible? And the Bible, by what are its claims to be judged? By reason, says the free thinker; and every man has a right to exercise his own judgment in regard to the character and value of the Bible as well as of all other books. Presbyterian ministers profess to believe in the right of private judgment, but they have a confession of faith which is as authoritative with them as the dogmas and decisions announced by the Romish hierarchy are with the faithful adherents of Rome.

OUR pious and orthodox "Governor and Commander-in-Chief" has appointed and proclaimed "Thursday, the twenty-ninth day of November, current, a day of thanksgiving and praise to Almighty God, the giver of all good, and his Son, our Saviour, the Lord Jesus Christ, who has redeemed us from the power of all evil, to be observed as such by all of the good people of the Commonwealth." The proclamation is Scriptural, poetical, evangelical, and rhapsodical. The poetry he quotes is as follows:—

> "He reigns! the Lord, the Saviour, reigns!
> Praise him in evangelic strains:
> Let the whole earth in songs rejoice,
> And distant islands join their voice."

Such a state paper can hardly fail to please the party represented by the *Christian Statesman*.

PROF. ALEXANDER GRAHAM BELL, inventor of the Bell telephone, read a paper last week at New Haven before the National Academy of Science, on "The Formation of a Deaf Variety of the Human Race," in which he said that, if you could make congenital deaf mutes marry congenital deaf mutes for several decades, the result would be the formation of a deaf variety of the human race. He alluded to the fact that there are now deaf mutes in our schools, whose parents and grandparents were both congenitally deaf. He contended that our system of teaching deaf mutes is wrong, that we are separating them from hearing people and locating them together. Hence, they marry among themselves; and, by a system of evolution, the result is the formation of a deaf variety of the human race, with a language peculiarly their own.

AT a Luther memorial held in New York, Phillips Brooks said: "There is a dispute as to whether Luther belonged to the Reformation or the Reformation belonged to Luther,—whether he created the change or led it. It is a useless question. Little indeed and very transitory the Reformation would have been, if it could have been any one man's work. The work of one great man cannot be separated from humanity. Luther himself would have been the last to claim that he ever created the Protestant Reformation; but, if any man's personality was ever prominent in any great crisis, it was Luther's." To the question, Is Protestantism a failure? Mr. Brooks thus replied: "If we think of Protestantism as a power that tried to take the place of Rome and govern mankind in the same cruel fashion,—if for Protestantism to succeed is to bring all men together in loyalty to lengthy creeds,—then certainly Protestantism is a failure. But that Protestantism is not a failure which, for four centuries at least, has held the tyranny of Rome in check and filled the world with so much intelligence and freedom of spirit that, even if Rome should become again the mistress of the world, she could not again be the blind and brutal Rome with which Luther fought. But to have held the power of Rome in check for four centuries would have been a poor recompense. The Protestantism of Luther, Milton, Bunyan, Butler, Wordsworth, and Tennyson, Washington and Lincoln, is not a failure. Perhaps a new Luther is needed for the next great step that humanity is to take, but that step is possible mainly because of what Luther did four hundred years ago. There is no failure there, only one strain in the music of eternal success."

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COURAGE OF CONVICTIONS.

The persons who have moved the world are those who have had the courage of their convictions; that is, those who have not only clearly and thoroughly and firmly believed in certain principles and truths, but have also had the disposition and will and vigor to act upon their beliefs, and to endeavor to get them adopted and acted upon by other people. There is a class of persons who, in quiet retirement, like to work at problems of thought or in scientific research, but whose interest in their work seems to be chiefly a theoretical one. They manifest little care whether the truths they discover are made known to the world and adopted by other people or not. They might stand by their convictions, if summoned to do so; but they feel no call to enter upon a voluntary struggle to propagate and maintain them. They enjoy the work of discovery; but the work of propagandism is not to their taste, and they decline it. These persons have a use in the world; for the thought-problems they solve or the discoveries they make are taken up by other people, and are thus thrown into the current of the world's activities and made available for human benefit. But they do not themselves aim at that benefit, nor seek actively to promote it. They do not stand with their hands upon the levers of the world's movements. Their brain-employment is for private luxury rather than for public profit.

But, if we look along the line of the world's progress, we see that the great leaders in that progress have been men of action as well as thought; not by any means the men who have been most boisterous in action, not, certainly, the men — and there are many such — who have rushed noisily into action without the thought,— not the men who have the activity and the dash and the courage but no convictions, but the men who have both the convictions and the courage,— convictions of truth worthy to be contended for, and the courage to stand up against all obstacles to contend for them.

And these qualities are needed in about equal measure to make strong characters. If either be greatly deficient, character is necessarily weak and ineffective. If both be possessed in very large measure, supporting each other, then appear the great leaders of human progress. And where both are possessed in exceptionally large measure, with specially favorable adjustment to each other, there are found the few exceptional leaders of humanity,—the persons of such rare and conspicuous mark on the field of history that not more than a score of them can be counted in all the annals of mankind. In this small class, "at the top,"—where, indeed, in every classification of mankind "there is always plenty of room,"—are the founders of religions, the organizers of States, the thinkers and discoverers who, by the rare profundity and courage of their mental action, have revolutionized entire systems of thought and practice among their fellow-men.

And, in the obscurer fields of human life, both of these qualities of mind are also needed for the successful discharge of life's tasks. A character without convictions is like a vessel sailing aimlessly over the seas without a cargo. A character with convictions, but without the courage to maintain them, is like a vessel lying at wharf after its cargo has been put on board, but having no wind nor steam nor other power to take her across the seas to her intended port.

Of course, convictions and principles may be bad as well as good; and the man who has the courage of thoroughly bad convictions is the scourge of his race. The cruel despots in Church and State, whose personal malignant ambition or hot zeal in the service of a false piety has left a trail of blood across many a page of human history, have been men who had, unhappily, the courage of bad convictions. Better, indeed, would it have been for the world, if they had had no convictions at all than to have been dominated by such false ones. The first duty, therefore, is to store the mind with honest and true convictions, to seek just and beneficent principles, to strive to attain correct views of one's relation to the world in which he lives. This question of what our convictions or principles may be is not a matter merely of chance or fate or inheritance: it is a matter of mental and moral culture. Convictions may be reformed by broadening the mental vision, by enlightening the conscience, by increasing the acquisitions of knowledge, by clarifying the moral perceptions through more active exercise of them, and by cultivating the benevolent dispositions of the heart. What are called convictions, in the sense in which the word is here used, are not intellectual perceptions alone; but they are the product of intellectual perceptions and moral sentiment, or they are intellectual principles suffused with moral feeling. They are warmer and more glowing than are the pure abstractions of mental truth. One may accept without question the demonstrated propositions of geometry, but it is not these mathematical beliefs that are ordinarily called convictions. But when one gets a perception of the relations of justice and veracity and brotherhood in which man should live with his fellow-man, or when one perceives by what subtle and inviolable laws man is related to the life of the invisible power in nature that has fathered and mothered him, then he is in the region of convictions; and the beliefs that he will attain will depend on the breadth and accuracy of his intellectual view, and will also be vitalized by moral emotion. The conditions, then, for attaining convictions that are true and good may be cultivated. Mankind are under obligations to have good convictions instead of bad or indifferent ones. Civilized man may train himself, and may train those whose instruction is confided to him, to look at their relation to other men and to the world in which they live with broad and enlightened vision and with moral susceptibility. The result of such educational training will, in all probability, be mental and moral convictions that are altogether worthy of being carried into action.

And then comes the need of the courage. And, at this point, many otherwise quite good people—at least, well-intentioned people—practically fail, and lead in consequence weak and inefficient lives. They have good principles enough, but they are weak in execution. Their convictions are all right, yet they fail to impress them upon others. They see clearly enough, for instance, the course which truth and right demand, yet perhaps it is an unpopular course: the fashionable or the majority do not go that way; and so they are tempted either to keep their opinions to themselves and remain inactive or else to go with the multitude. In either case, they lack the courage of their convictions. Or, perhaps, it is some enterprise of philanthropy which they are convinced would be of great benefit to the community. They feel moved to enter upon it. They have the time and the means to devote to it. But they see, on closer acquaintance, that there are many obstacles in the way,—that hard labor will be required, that misunderstandings will have to be met and popular odium encountered; and so they withdraw, in cowardly timidity, from the field,—retreat to the enjoyment of cultured retirement instead of pressing on to the higher joy of well-won repose over a conquered wrong. They lack the courage of their convictions.

No great work can be done, unless the worker throws himself into it with the full ardor of enthusiastic belief. But marvellous achievements have been wrought even by one man or one woman, single-handed, who was equipped with the enthusiastic courage of a good conviction, and with the needed practical energy to support it. Such workers are wanted to-day. There are neglected and ostracized truths that need them. Educational reform is waiting for them. The manifold problem of the curse of intemperance cries out for their solution. Wronged and struggling women plead for their aid. Oppressed and discontented labor calls for their leadership. The tenement houses of the poor, reeking in filth and misery and vice, pray for their knowledge and humanity. Corruption in politics demands their most invulnerable conscience in the Herculean task of cleansing its stables. The field is vast, the laborers are few. Yet there are large numbers of men and women, sitting in their parlors and in their libraries, with excellent ideas and sentiments concerning the work that needs to be done. But they do not do it; and they will probably go down to their graves dissatisfied with their success in life, because they have lacked the courage and energy to carry their best convictions into execution.

WM. J. POTTER.

E SPINIS FLOS.

I have heard nothing recently from the field of scientific religion so full of cheer and promise as the possibility of the establishment of a school of the new humanities, a college of social science, ethics, and scientific philosophy. It is precisely what is needed to crystallize the discordant elements of advanced philosophical thought and ethical work. It will be a leaven of organization, a rallying centre; it will take away the reproach of aimless discussion which is with some justice fastened upon the Bostonian branch of the new religious movement. As I understand it, we are endeavoring as gently as possible to convince everybody, who thinks that it will be for his or her happiness and peace, quietly to face the facts of science, and give up the pessimistic mythology of the prevalent creeds. We ourselves have been loyal to the facts in doing this, and it is tragical and harrowing to the feelings to know that others have not yet thought deeply enough to take the same step. We feel that nothing great in thinking or doing can come until the mass of the best people are united and happy in a single line of philosophic thought, until there is uniformity of thinking, and a common acceptance of proved facts and explanations. And we can never in the world accomplish this work by belligerent methods. Fraternal co-operation and kind discussion and diffusion of new knowledge is needed. In this way, you build in new material with one hand, while you gently remove decayed material with the other.

Nothing would do more in the way of liberal fraternization than a secular college of social science and ethics which should feed the lamp of higher culture in these studies, and attract scholars from all the sects. I happen to know that there are always in almost every one of the old-women theological schools a few brilliant minds who would welcome with acclamations a broad and liberal establishment, free from the stigma of hypocrisy and anility, where they could have a few months' leisure to investigate the deep subjects in which they find themselves hopelessly floundering, with no chance of extrication through

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any aid from the sophistical teachers who so often fill theological chairs. The College of the New Humanities ought to be munificently endowed, and to be so broadly based as to command the respect of the wealthy and scholarly, irrespective of their particular clique or the special niche which they fill in the social fabric. It will command their confidence in only one way, and that is by eschewing theology. But that is just what it would do, says Mr. Potter, in his first admirable article on the subject: the new school would put sociology in the place of theology. In place of discussing how many angels could stand on the point of a needle, it would ask how much more money a poor woman might earn by the point of a needle. Instead of counting the golden paving-stones of an imaginary heaven, it would study the best way of putting men into possession of standing and working room on this earth (the law of land tenure). In short, it would teach how to relate the grander science of the day to "man's sense for conduct and his sense for beauty."

But the school must have a key-note. What is it? It can be stated in one ridiculously long word, *Deanthropocentralization*. The fair weather divinities are all dead, and there is left nothing but the Universe. That is, everything is just as it was before: only a few whigmeleeries are gone out of our silly little heads. The foot-lights are all out, the tinsel scenery has been removed, and daylight creeps in, and shows us the tawdry realism of dust and boards. Illusion has disappeared: we are specks on the rock-rind of a gigantic rushing globe; apparently nothing but a complex of self-developed cells, soon to fall apart. There is a look of sadness in our faces. We stand and gaze mournfully at the gates of death, upon whose valves their stony guardsmen lie with folded arms, *gazing* up into the infinite blue, and uttering no sound forevermore. And beyond the gates are the House of Fire and the House of Death.

But this sadness is only a temporary state of things, due to the suppression and repression of mind-activity in the cultured, and to a loss of hope of personal mind-immortality. But, when the tremendous step of self-abnegation is once taken, this selfish and whimpering sadness disappears.

> "But dauntlessly
> The slug-horn to his lips he set and blew.
> Childe Roland to the Dark Tower came."

Our melancholy all arises out of the idea, so firmly imbedded in our minds, that the universe was made for us, that we are the final cause of creation. But noses were not made to give employment to spectacle-makers, nor was the ocean made that ships might sail upon it. On the contrary, the spectacle-makers adapted themselves to the fact *nose;* and the ship-builder, finding an ocean to his hand, took advantage of that fact and put with it another fact,—that wood would float on water.

So out of the earth sprang man. But what do the solar systems care for that? They existed before he did, before the very earth that produced him. The heliocentric view was the death-knell of religious mythology. We had simply inverted the order of ranks in favor of our own interests and importance. All the philosophies have been too anthropocentric.

The key-note, then, of a school for the new order of preachers must be Deanthropocentralization,—self-renunciation in view of the vastness of Nature and her power. The new basis of faith is simply a cheerful acquiescence in life and death as they are, no matter whether self goes by the board or not. I do not mean that we are going to inaugurate a Buddhistic enthusiasm of annihilation. I do not deny conscious or unconscious immortality, or any kind of immortality. But I simply suspend my decision. I stand by the new-made grave of a friend, and shudder and weep. I am shattered with grief. "My friend, all is over with you now," I say: "you sink down into the fathomless dark, you fade from my sight, and I shall see you no more in this mortal form." Then, I turn to Nature for comfort,—to flowers and the mossy deeps of woods, to the strong and scented trees, the fresh and miraculous grass; and in spite of death, and even on the supposition of annihilation at death, I am forced to admit the healthfulness and sanity of life viewed as the sole arena of thinking existence.

The central idea of Browning's teaching seems to be this,—the soul developing its powers straightforward, not conventionally, but with reference to its aggrandizement in another life. In all of his wonderful dramatic poems, the legend is of those human souls that struggled manfully onward along their own line of ideal rectitude, irrespective of the standards of criticism set up by their fellows. But, in every case, there is a looking beyond, a reference of all striving to another life. Yet we should rather say, in view of the facts, that, with reference to the absolute beauty and ideality of this life, we should launch the great arc of our destinies: to live nobly and sacrifice self, because we find the law of nobility and self-sacrifice embedded in us as the highest law, as the one that gives the purest happiness; not to live with reference to lives that we know nothing about, but to simply *obey* the laws of this life, and trust to the life to come, whatever it is, to take care of itself.

In this day, when there is forming a new science of ethics, a new poetry, new political science, new sociology, when a reconstruction of all cardinal formulas and schemes of philosophy is imperative, and when we see around us groups of young heroes in science and philosophy standing sturdily opposed to the older thinkers, sacrificing bread for truth, and anxiously longing for the light to break and the day of their sore watching and striving to end, how can we help coming to their rescue with the manly and womanly strength that is in us? You rich men that would link your names with the beginnings of great movements,—humanitarian marches, progressions,—how can you sleep with clear consciences, when you think that you are false to your duty in doing nothing to help on the work of reconstruction, readjustment to a happy conclusion? You will live to regret your cowardly sloth, when society sweeps on and leaves you behind. It is moving now. *It is always moving;* and the reason you do not see the change is because it is in the brain, among the ideas. But, when ideas change, all is changed.

WILLIAM SLOANE KENNEDY.

TRAVELS IN FAITH.

VII.

Conclusion.

A thoughtful friend advised me not to publish the foregoing statement of my experience in thought until three years had elapsed, to allow time for consideration and possibly for modification of views, which might be found to be extreme, a natural reaction from an intense and unnatural pietism. I felt this to be wise and prudent. This time has nearly passed, but reperusal suggests no alteration; and experience and reflection confirm the convictions expressed.

During this period, a great many letters have come to me; and numbers of friends, each in his own estimation led by the Spirit and holding the correct views of religious truth, have endeavored to convince me of error. I find, however, that they all differ; and to adopt the degree of supernaturalism which any one holds would still leave me at variance with the majority. I have been able to classify my correspondents into nine classes, each showing an upward step toward rationalism, and the whole forming an admirable demonstration of my assertions as to the human origin of religion. Each follows knowledge as far as his environment will allow, and then holds to "faith." Each minister, in the light of modern science, walks up to his denominational fence, and there stops; but the Congregationalist goes beyond the Plymouth Brother, the Episcopalian distances the Congregationalist, and the Unitarian ventures still nearer to rationalism. For any one to go further would subject him to trouble; and the impression made upon my own mind is that their progress is deterred by the unconscious influence of self-interest, and they demonstrate the fact that ultimate truth lies in the direction toward which each has advanced,—that is, in *Naturalism.* The person nearest to agreement with me is the most travelled of all, the one next to him is the most scientific, and next to him comes the most scholarly; then come the business men; and the farthest off from me and the nearest to supernaturalism are emotional ladies and men who believe in the verbal inspiration and literal meaning of the Bible, and who seldom read anything else.

This gradation of opinion, and the capacities and circumstances of its exponents, strongly convince me that my future path trends forward, and not backward. In the rational study of nature lie the secrets of knowledge, and every admission of the existence of supernatural influences is a barrier to progress.

A Christian asked me, "What have you to live for now?" His tone implied that the loss of a belief in hell removed all impetus to benevolence and philanthropy. I replied: "A thousand-fold more than ever. To benefit men here and now, to promote commerce, to advance society, to influence the future of the race. The world has opened out before me full of possibility and hope, tempting me to effort by its opportunities and affording joy in its prospects. All this is gained in exchange for distressing efforts to save a few men, through emotional experiences, from an imagined impending doom, in the face of which all attempts at worldly improvement would be a hopeless and heartless mockery." It is the consistent Christian who has nothing to live for. Death or the coming of the Lord is his only hope. To depart and be with Jesus is his desired destiny. The more sincere a Christian a man is, the less has he to live for in this world; and the reason that Christianity does so little harm is because it is so little believed. The Dark Ages were the ages of "faith." The religion of nature is what most men practise, and they only espouse Christianity when it is attacked. Practically, but few believe its dogmas; and, when men are no longer paid to preach them and self-interest does not enforce conformity, they will be abandoned in name, as they are already, to a great extent, in fact.

Men have become accustomed to think that Christianity means goodness, whereas all that we prize as good existed and was recognized in the world long before Jesus was born. Orthodox Christianity means the theory that men are all doomed to eternal torment, and can only escape by belief in the merits of the death of a man-god. This creed is fast being relegated to the domain of cast-off superstitions, which have had their day and done their work in the development of those who created them. He who leaves it does not leave faith behind; but he travels in faith to a belief in the inviolable order of nature, the sequence of cause and effect, the reign of law, the upward destiny of the human race, to faith in *good.*

ROBERT C. ADAMS.

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WORLD-SORROW.

This is a German phrase (*Weltschmerz*). By it is meant "that sadness which cleaves to all finite existence," and which is deepened of course by the mystery which involves our origin and destiny. In all transition eras, such as humanity is now passing through, this world-sorrow emerges in a special manner in poetry and reflective thought.

> "Achilles ponders in his tent,—
> The kings of modern thought are dumb;
> Silent they are, though not content,
> And wait to see the future come."

Indeed, the more rational, reflective, and enlightened men become, the more deeply impressed are they by

> "The sorrow and the mystery of all
> This unintelligible world."

The contrast of the world as it really is and as it ought to be, or might, could, would, or should be, forever haunts the thoughtful mind, and fills it, in hours of depression, with gloom. Youth, health, immersion in business, and the engrossing pursuit of some intensely coveted object make life during their continuance seem "worth living." But the contemplation both of human society and of the boundless universe which modern science discloses is depressing. Who can look up at the night-heavens with their far-shining light-points, which are so weird and impressive in their beauty, mystery, and utter inaccessibility, without experiencing an ineffable sense of personal littleness and insignificance?

> "Whoever gazed upon them shining,
> Nor turned to earth without repining,
> Nor longed for wings to flee away
> And mix with their eternal ray?"

In those night-heavens, we behold groups of luminous and ineffably distant objects which attracted the gaze of Job and Homer. There they still are shining with unabated radiance, while the generations of men to which Job and Homer belonged are as if they never had been. Humboldt sublimely says that the earnest and solemn thoughts awakened by a communion with nature instinctively arise from a presentiment of the order and harmony pervading the whole universe, and from the contrast we draw between the narrow limits of our own existence and the image of infinity revealed on every side, whether we look upward to the starry vault of heaven, scan the far-stretching plain, or seek to trace the dim horizon across the vast expanse of ocean. But, if we turn away from the vastness and enduring features of the world of nature to the world of man, to human society with its poverty, wretchedness, sin, cruelty, pain, disease, and toil, we grow still sadder and more depressed. A great steepled and domed city, with its stir of life, wealth, and splendor, thoroughly explored and scrutinized, is sure to reveal so much vice, crime, and wretchedness of every description as to make its pomp and architectural grandeur seem mockeries:—

> "The clouds that gather round the setting sun
> Do take a sober coloring from an eye
> That hath kept watch o'er man's mortality."

Xerxes, standing on an eminence while his vast army gathered for the invasion of Europe marched past, felt no exultation at the spectacle, but was saddened to tears by the thought that not one of the immense host would be alive after the lapse of a century. In like manner, who has not felt, when standing on a height contemplating a vast landscape, with its forests, rivers, lakes, and meadows, interspersed with the spires of villages and cities and with solitary farmsteads, with the fathomless and lonely sky overarching it all,—who has not felt, after the first thrill of delight at such a splendid panorama of nature and the works of man, that he himself was but an evanescent figure in the scene, which would continue to excite the same admiration in innumerable generations to appear in fleeting succession on the stage of earthly existence?

B. W. BALL.

AGNOSTICISM AND RELIGION.

Since some of the most distinguished minds of the age, known to be unbelievers in the dogmas of the Christian theology, have declared that they are Agnostics, theologians have endeavored to make the masses believe that Agnosticism is equivalent to a confession of general ignorance on all subjects of a philosophic character. In the long run, misrepresentation, whether ignorant or designed, generally defeats the object of those who employ it; and it is likely to in this case.

Prof. Huxley, who says, "Some twenty years ago or thereabouts, I invented the word 'agnostic' to denote people who, like myself, confess themselves to be hopelessly ignorant concerning a variety of matters, about which metaphysicians and theologians, both orthodox and heterodox, dogmatize with the utmost confidence," thus defines Agnosticism: "Agnosticism is the essence of science, whether ancient or modern. It simply means that a man shall not say he knows or believes that which he has no scientific grounds for professing to know or believe. . . . I have no doubt that scientific criticism will prove destructive to the forms of supernaturalism which enter into the constitution of existing religions. On trial of any so-called miracle, the verdict of science is 'not proven.' But Agnosticism will not forget that existence, motion, and law-abiding operation in nature are more stupendous miracles than any recounted by the mythologies, and that there may be things, not only in the heavens and earth, but beyond the intelligible universe, which 'are not dreamt of in our philosophy.' The theological 'gnosis' would have us believe that the world is a conjurer's house: the anti-theological 'gnosis' talks as if it were a 'dirt-pie' made by two blind children, Law and Force. Agnosticism simply says that we know nothing of what may be beyond phenomena."

In the sense conveyed by these quotations substantially, Mill, Darwin, Spencer, Tyndall, and Lewes, with many other distinguished and undistinguished thinkers, may properly be called Agnostics. That the class thus designated is rapidly increasing, and among the most thoughtful men and women, is generally conceded, even by theologians.

One of the most popular objections to this Agnosticism is that it involves the denial and destruction of religion. Religion is commonly assumed to be belief in, and the worship of, a personal Deity, —a being very much like man, but greater; a being in whose image man was made. But, with the progress of knowledge, men may come to see that the popular notions of religion are narrow, and that they must, in time, be modified and superseded by broader conceptions. We will here give some of the definitions of religion that have been put forward by minds who have not been satisfied to confine religion to the adherents of mere theological dogmas.

Shelley defines religion to be "man's perception of his relation to the universe." Coleridge says it is the union of the "subjective and the objective." According to Schleiermacher, religion is "immediate self-consciousness of the absolute dependence of all the finite on the infinite." "Religion," says James Martineau, "is the culminating meridian of morals." J. S. Hittell says, "Religion is a man's idea of the nature of his existence, the existence of the external universe and of its relations to him." Jeremy Taylor's definition of religion is "the whole duty of man, comprehending in it justice, charity, and sobriety." Mr. F. E. Abbot defines religion as "the effort of man to perfect himself." Himself a theist, he has attempted to show in one of his essays that a new conception of religion which shall not depend even upon belief in God is a necessary condition to the perpetuity of religion among men. Some other writer says, "Religion is the recognition of the ideal."

"Candid persons of all creeds," says Mill, "may be willing to admit that, if a person has an ideal object, his attachment and sense of duty toward which are able to control and discipline all his other sentiments and propensities, and prescribe to him a rule of life, that person has a religion. . . . Many, indeed, may be unable to believe that this object is capable of gathering around it feelings sufficiently strong; but this is exactly the point on which a doubt can hardly remain in an intelligent reader of Comte. And we join him in contemning as equally irrational and mean the conception of human nature as incapable of giving its love and devoting its existence to any object which cannot afford in exchange an eternity of personal enjoyment." Haeckel says, "I believe that my monistic convictions agree in all essential points with that natural philosophy which in England is represented as Agnosticism. . . . I also believe that the monistic natural religion will slowly and gradually, but surely and steadily, supplant the supernatural ecclesiastical religions, at least in the consciousness of the educated classes." "As to atheistic religions," says Max Mueller, "they might seem to be perfectly impossible; and yet the fact cannot be disputed away that the religion of Buddha was from the beginning purely atheistic. The idea of the Godhead, after it had been degraded by endless mythological absurdities, which struck and repelled the heart of Buddha, was for a time, at least, entirely expelled from the sanctuary of the human mind; and the highest morality that was ever taught before the rise of Christianity was taught by men with whom the gods had become mere phantoms, and who had no altars, not even an altar to the Unknown God."

Says Barthélemy Saint-Hilaire: "There is not found even the least trace of the belief in a deity in the whole of Buddhism. . . . He [Buddha] ignores God so completely that he does not once endeavor to explain the origin and the earlier life of man, nor to advance a conjecture concerning his future destiny."

The following additional extracts give an idea of religion as it is understood by some people:—

"Religion she [Miss Nesbit] looked upon in the light of a ticket which, being purchased and snugly laid away in a pocket-book, is to be produced at the celestial gate, and thus secure admission into heaven."—*Mrs. Stowe, "Dred."*

"Fashionable religion visits a man diplomatically three or four times,—when he is born, when he is married, when he falls sick, and when he dies,—and for the rest never interferes with him.' —*Emerson.*

"A man is a Christian if he goes to church, pays his pew-tax, bows to the parson, believes with his sect, and is as good as other people,—that is our religion."—*Parker.*

Our own conviction is that religion is based fundamentally upon the recognition of a Power of which, as Spencer says, "humanity is but a small and fugitive product,—a Power which was in the course of ever-changing manifestations before Humanity was, and will continue through other manifestations when humanity has ceased to be"; a Power of our relations to which all religious dogmas, forms, and ceremonies are expressions containing, with much error, some essential element of

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truth. The *germinal* conception of religion is that of a mysterious Power behind phenomena. Superstition commences when the mind begins to form and fashion this Power in its own image. But the recognition of the Power will remain, when all existing forms under which it is contemplated shall be regarded as we now regard the mythologies of Greece and Rome. "No one need expect then," says Spencer, "that the religious consciousness will die away or will change the lines of its evolution. Its specialties of form, once strongly marked and becoming less distinct during past mental progress, will continue to fade; but the substance of the consciousness will persist."

"No more in this than in other things will evolution alter its general direction: it will continue along the same lines as hitherto. And, if we wish to see whither it tends, we have but to observe how there has been thus far a decreasing concreteness of the consciousness to which the religious sentiment is related to infer that hereafter this concreteness will further diminish, leaving behind a substance of consciousness for which there is no adequate form, but which is none the less persistent and powerful." As fast as men come to accept, understand, and assimilate this scientific conception of religion, which is logically a part of the theory of evolution, they will see the superficiality and absurdity of every species of theological anthropomorphism and the groundlessness of their foolish fears that iconoclasm will obliterate from the human mind anything that is essential and valuable in the religious systems of the world or in the religious sentiment.

B. F. UNDERWOOD.

EDITORIAL NOTES.

THE *Revue de Belgique* for October contains a good sketch of Tourgueneff and other Russian authors, as well as a remarkably able and learned essay on the development of Christianity and its indebtedness to other religions, especially Buddhism.

THE *Freidenker* for November 11 contains some very interesting and accurate views of Luther, especially in some spirited verses by F. R. Castelhun, whose poems are soon to be published, and deserve the notice of all who are interested in German literature.

AT the great Liberal Conference held recently at Leeds, England, 2,000 delegates, representing 540 Liberal Associations, were present. John Bright made the significant remark that "hereditary and irresponsible legislators could not be a permanent institution in a free country."

FUNERAL ceremonies as at present observed will soon come into disrepute among sensible people, if a few more "dudines" follow the example of a lady in Elgin, Ill., who, on the occasion of the death of a pet canary, invited her friends to its funeral, delivered a discourse over its remains, and had it buried in a cemetery.

THE first of a course of twelve lectures on the American Revolution, by Mr. John Fiske, was given in the Old South Meeting-house last Saturday. The other lectures will be given on successive Saturdays, omitting the Saturday in Christmas week, and will begin promptly at a quarter before twelve o'clock noon, and close before one o'clock.

A CHURCH choir belonging to the Christian Church in Swanzey, Mass., ought to be immortalized. The twelve members who sang at the dedication of the church fifty years ago are all still alive, and most of them in good enough health and voice to be able to sing last Sunday at the bicentennial celebration of that event. And this in spite of the alleged quarrelsomeness of disposition said to be proverbial of church choirs in general.

THE *Congregationalist*, mentioning the hardships of Methodist ministers in Ireland, says of one that he "had been prostrated two years by bronchial trouble. The *twelfth* child had just come into the home, eleven now living, and *five were under five years of age.*" The italics are Mrs. Spurgeon's. Their income was $250 yearly. The wife wrote, "My poor heart is surcharged with grief: while I write these lines, I can scarcely see for tears." We forbear comment.

THE Boston *Herald*, referring to Gov. Butler's Thanksgiving proclamation issued last week, remarks: "If there was any question about Gov. Butler's theology, this ought to settle it; but under the platform of 'equal rights for all,' which he has so extensively advertised, he might have considered the Jews, Unitarians, Buddhists, agnostics, and others who are also inclined to give thanks for the many blessings of the year, political and otherwise. Yes, we all have much to be thankful for."

SAYS the Springfield *Republican*: "The Worcester *Spy* promulgates the theory that his Excellency, who in a former famous proclamation advised the ministers to keep politics out of the pulpit, gets even with 'the sacred desk' this time by advising people to celebrate Thanksgiving day at home. This point might be argued further. The Governor not only ignores the obnoxious parsons, but he also usurps their office. The proclamation supplies all the parts of an orthodox church service. There is the opening address to the Father, a liberal Scripture reading, a sermon, and a closing hymn."

WE learn that a second series of discourses by Frederick A. Hinckley is to be published this winter. Of the first series, Mr. Holyoake, in a letter in *The Index*, wrote: "I will call attention in England to these admirable discourses. It implies assiduous thought to publish regularly discourses of such a quality and of so much interest." And the Boston *Commonwealth* said: "We heartily commend these sermons to the attention of those who delight in having questions pertaining to religious thought and life treated in a free, rational, and reverent manner. Mr. Hinckley's thought is always fresh, and his style always clear." The price for the series of twelve will be $1.00. Parties desiring to subscribe may leave their names at this office or send them to the author at Providence.

WE do not often find among our religious exchanges a paragraph showing so appreciative an estimate of Spencer's psychology as the following from *Unity*:—

Perhaps the most important thing to do at the present time in the interests of clear thought is to show to the popular mind that the methods of Herbert Spencer and Emerson, instead of being antagonistic, complement each other. It is to show that the *intuitions* of to-day are worthy of profound respect, because they represent the accumulated *tuitions* of our ancestors. Our *insight* is the *sight* of those whose lives have been deposited in our own; and inasmuch as the deep subsoil of a Western prairie is infinitely richer in vegetable possibilities than the leaf mould and vegetable deposits of this year, so is the great depth of intangible but *unconscious* subsoil of thought, feeling, and conscience in us, out of which our *conscious* thought, feeling, and conscience ever spring, infinitely richer than any surface harvesting that present sense and experience may bring to us.

THE following passage is from a report of an eloquent discourse on Luther, delivered before the Chicago Ethical Society, by Mr. Edwin D. Mead:—

Never be patient with that common saying that it does not matter what a man believes so long as his heart is right. It does matter. It is of immense importance that a man's creed be right as well as his heart. His creed is going to tell upon his heart most mightily with the years; and, day by day, it is going to determine whether he will deal with this duty to his brother, or this great public interest, in a large way or a small way. No serious man can see how, even in free America, family life is embittered, friends alienated, lovers torn asunder, faithful and able scholars elbowed into attics, that pedants and parrots may teach in colleges, all through the ignorance, the narrow-mindedness, the superstition, and false creed of good people,—people, as you say, whose hearts are right, people of good intentions,—without crying out in agony of anger the old words: "Hell is paved with good intentions." What you need is light and breadth and knowledge,—the eye of a better, larger creed above your blind good intentions.

THE *Catholic Review* says of our Unitarian friends and their faith that "they are, generally speaking, a very intelligent, respectable, and influential body; secondly, that they represent a phase of religious thought that is very popular and very seductive to the natural man; thirdly, that the development of Unitarian religious thought, as witnessed in the public utterances of the leading men of the denomination, is so incongruous, so illogical, so confused, and oftentimes so ludicrous, that the temptation to comment and criticism is well nigh irresistible. . . . Divorced from the Centre of Unity and only infallible authority for interpreting the divine revelation, they are driven in the direction of 'free thought' to the adoption of a system of mere naturalism, which is as utterly incompatible with the supernatural system of Christianity as oil is with water; yet, through the influence of education, the traditions of the 'fathers,' and an intellectual atmosphere not yet entirely antichristian, they still cling, in a greater or less degree, to the language, the style of thought, and even to the rites and customs of Christianity."

POETRY.

For *The Index*.

LIGHT IN DARKNESS.

When the rose-red flush of the setting sun
The western sky with its radiance fills,
And the happy day that is almost done
Retreats from night o'er the far-off hills,
Then the morning's beauties may gild our dreams:
We may light the dark with a new sun's beams.

Heed the lesson, love, that is daily taught
By cloud, by sun, by the pictured sky:
With the hope of good that will soon be wrought
To-day should shine, if to-day's work die.
Who shall say that evening's fatigues you shun,
Though you turn your face toward the rising sun?

WALTER L. SAWYER.

For *The Index*.

CREDO.

"Believe," said the priest. "I believe," said the sinner.
"Believe in the blood of the Lamb to save."
"I believe in salvation, both outer and inner,
But not in a heaven for bloodwashed knave."

"Believe," said the priest, "and never dare doubt
One word that you find in the Book or the creed."
"I believe in the world that's within and without,
And the book that is written by each man's deed."

"Believe," said the priest. "I believe," said the sinner.
"Believe in a heaven, believe in a hell."
"I believe that the good man is always the winner,
And for virtue that all things will turn out well."

"Believe," said the priest. "I believe," said the sinner.
"Believe in the laws of the priest and the church."
"I believe in the laws that give me my dinner,
And never leave honesty out in the lurch."

"Believe, yes, believe from morning till night;
For reason will surely lead you astray."
Said the sinner, "You reason that reason is wrong:
I reason that reason is just the right way."

E. P. POWELL.

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The Index.

BOSTON, NOVEMBER 22, 1883.

THE INDEX is published every Thursday, at No. 44 Boylston Street, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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☞ PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

The Free Thinker's Vision beyond Death.

Delivered before the South Place Religious Society, South Place, London.

BY MONCURE D. CONWAY, M.A.

What is a free thinker? All thought is free. The fettered mind may do many things,—it may perceive, pervert, scheme, outwit; but, when it thinks, it converses with truth, and burns through all bonds to things inferior to truth. The word "free thinker" is an epithet for those whose thoughts were not subordinated to the authority of a traditional "revelation." Those who gave the epithet are beginning to be dissatisfied with it. They do not like the implied confession that their own thoughts are not free under creeds. It is their affair. Meanwhile, those to whom it is applied need not care for the word. It is more important we should take care that our thoughts should be free; that is, genuine thoughts. This is not secured merely by discarding a traditional revelation or an external authority. A mind may be fettered by prejudice or self-interest or timidity. The outward chains are now rusty, and of little importance except as they are reinforced by the inward chains. Last year (1882), an eminent nobleman was laughed out by the peers for proposing to make belief in "an Almighty God" binding on the legislators of this Christian land. He said that he introduced his measure under a sense of what was due to Almighty God. He withdrew it in deference to Lord Salisbury. Even a bishop opposed him, though intimating that he was prepared to exclude from Parliament those who wrote works expressing their disbelief in a God. The door would be left open for hypocrites. This is what holy authority has come down to. In the House of Commons, a knight had had the chivalry to call for persecution of a lady because of her opinions, and to demand prosecution of a newspaper for its criticism on Christianity. The government answered that such prosecutions do more harm than good. (The defence of the faith thus fell from the gentry to the livery. What would the Almighty do but for his London Corporation?)

Where do these zealots come from? Who has been teaching them that they should dangle this skeleton of the Inquisition before England? If they have been brought up in English churches, did they never hear there of such a thing as the right of private judgment? Did they never hear that the seed of every cause is the blood of its martyrs? Have they no eyes to see that already they have raised local radicals into world-wide fame by their persecutions, and have increased the circulation of their "free thought literature" a thousand-fold? But, I remember, these bigots are not free. Like fabled Ixion, they are bound to their wheel. They are contending for their creator; that is, for a system which has created them magnates out of commonplace men. Reason would never have created them such. They owe their all to institutions, based on pious traditions discredited by reason, which maintain their remnant of authority by its power to give place and title to small men and to repress thinking men. There was something sweetly simple in the remark of a peer concerning the proposed test of belief in "an Almighty God." Of what utility is that? Even a heathen believes in that. What we want is belief in the God of this land, the dispenser of rewards and punishments. A deity for the heart and reason is not at all involved in this question. It is the God of this land that is important, —the God who can make bishops, disfranchise radical constituencies, can make his rewards and punishments felt every day. This is the wheel on which these believers are bound: But around them revolves the wheel of the universe. On that have been broken the gods of Egypt and the gods of Greece and the gods of Rome and of Romanism; and on that will be broken the so-called god of England,—an idol which is crushing, not atheism, but theism. Minds that would be free, that would accept truth alone as authority and no authority for truth, should ponder well these contemporary lessons. Do not there remain within us all some relics of this outward power which rewards and punishes opinion? If, for instance, I consider what it is agreeable to believe rather than what is true, I become conscious of a fetter on my thought. Then, I no longer possess thought on the subject. If one slip a magnet near the needle of a compass, he can make it point east or south; but it is no longer a compass. If I believe in immortality because I want to believe in it, then, even if immortality be true, it is no truth to me. It becomes a little "god of my land," my idol, as compared with the God my neighbor has reached by exercise of his reason.

But, it may be asked, is nothing due to the heart, to feeling and sentiment, in this matter? Shall we not incline to the faith that seems fairest, indulge the hope that appears largest and brightest? To this the right answer were in the spirit of Christ's words, "Seek first the kingdom of heaven (that is, pure truth) and its justice, and all these things shall be added unto you." Or, as another sage said: "Follow that which is right, and custom will make it pleasant." It is of the highest importance that we should not adapt truth to our pleasure, but it is a duty to adapt our pleasure to truth. When we rise above considerations of pleasure, which concerns part of a man, to those of true happiness, which concerns the whole man, this conflict between the agreeable and the true disappears. For any large idea of happiness includes the harmony of the intellect with truth. The mind cannot find peace in conscious falsity. Nor can a mind make a thing true by calling it true. Thinkers have been brought to newly discovered truths by currents not under their control.

Once upon a time, an island sank. It had been built over, and seemed an eternal rock; but the waves beat through its cliffs, and submerged it. The inhabitants got upon a great ship, and voyaged till they came to a coast unknown. Here there was a division. Some resolved to wade ashore. Others, seeing no houses like those of their sunken island, and fearful that the new land would sink like the old, resolved to stay on the ship, sleep there, eat there, live there. They had comfortable berths, but they were slaves of the vessel, cabined, cribbed, confined. Those who went ashore got wet, they had to sleep on the earth, they ate berries. The people on the vessel conceived hatred of those on shore, and, when these were building new homes, fired on them till their ammunition gave out. Then, they raved at them. But, gradually, when they saw over on the new coast a pleasant little city, they began to feel their tossing ship uncomfortable, they found it leaky, they hoisted signals of distress, and were all brought ashore.

Such has been the situation whenever an old island of faith has sunk,—pagan, Catholic, Puritan. The human mind has voyaged by necessity to the farther truth, but hesitated to land, seeing it so bare and wild. So from sunken dogmas has our age come to the coast of hard fact. Some occupy the old ark, and enjoy the relics saved from the lost island. They have also persuaded themselves that their brothers who have gone ashore have all turned savages. They think those must become wild who have none of the sacred things kept on the vessel, prayer-books, sacraments, crosses; and that presently they will attack and sink the ship. Therefore, they fire on the free thinkers and curse them. But, meanwhile, the free thinkers, with solid ground under their feet, know perfectly well that the vessel will go to pieces, that they must build homes, not only for themselves, but for those now at sea and for their children. It is their task to build such fair homes and towers and ornaments along truth's new coast that those victims of the vessel shall be tempted over, freed from their delusion, and bring their treasured relics to adorn the new abodes. But this new coast is the new world of *truth*. The falsities under which the old island sank must not be repeated. Thought cannot afford to tempt the unthinking over by building the old shrines and spires. At present, that is the chief difficulty. They who cling to their bit of the past, despite its rocking, half-wrecked as they are, are still repelled from the shore of freedom because they cannot see there any spire pointing to heaven. On the sunken island, heaven was almost their all. So far as this world was concerned, it was, for the majority, small and barren. They lived in cells and huts; but they had fine churches and altars that seemed gates to paradise. They used to say among themselves, "If in this life only we have hope, we are of all men the most miserable." This also they continue to say on the still smaller vessel. They suppose the new coast to be just as small, barren, unsatisfactory, as their island or vessel: they do not see that it is a new world with new resources; and they strain their eyes to see on the new shore just the same old shrines and spires, the same old beliefs and hopes, which they are trying to preserve through the flood of change. But these ancient things they will never find on the new coast. They are irrecoverable. This is the continent of truth we have come to, and only the temples of truth can rise on it.

Nevertheless, now that the pioneers have felled the forest, built their homes, ploughed their fields, built the school, the theatre, the law-court, it becomes urgently necessary for them to explore their continent, to find out its resources of beauty as well as utility, to discover what high summits rise about them, and what visions these command. The free thinker freely concedes that man cannot be satisfied with physical supplies. "Where there is no vision the people perish." He sees with the orthodox that our life is mean and unhappy, unless it can expand beyond the limits of time and space occupied by any mortal. The weakness of the orthodox position is that the old vision has gone down, and that what it defends so furiously is a fading afterglow. Who believes in personal immortality? In words, many; in reality, few. How do these believers weep and wail, when their dear ones go to the bosom of Jesus! How hard they try to escape that speculative bliss!

Not long ago, I was looking at an ancient Egyptian picture of real life. It represented a procession accompanying the dead body of a man to his tomb. There were bands of music, dancers, people dressed in colors, bearing palm-branches, the dead man's relatives radiant with joy; for beneath was a tableau of the man and his wife, seated in a pleasure-barge, passing over to the groves of Amenti. Those people really believed in immortality: they celebrated with festivities the entrance of their beloved in paradise, danced round the dead as if he or she had gained a crown. Where do you find such faith now? If Christianity offered educated people a genuine conviction of the truth of immortality, one that would make us feel happy in the death of a child or friend, more might be said against disturbers of that creed. As a matter of fact, it is a doctrine much overrated in the imagination, and does not take away the sting of death at all. The ancient faith which made men court death was related to the earthly horrors which made them hate this life. As the foreground of earth has brightened, the celestial glory beyond has been less radiant; and, now, we have come upon a time

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when thought must consider the basis of the hope that survives, and whether it points to any reality.

The theory of conscious survival after death would seem to have been, in some regions and times, based by man upon his shadow, in others upon his dreams, again upon his visions of his beloved after death,—subjective visions which his faith turns to ghosts. In later times, some have founded it upon the unity of the individual mind. Only that is observed to perish which is complex: the combination of elements composing a thing, say a plant, breaks up; the combination dies, but the component elements do not die. The separate atoms are indestructible. They compare the individual consciousness or mind to one of these elements, or to an indivisible atom, and say it is indestructible. But atoms and elements are themselves theories. Were it otherwise, we have not been able to put the mind or consciousness under microscope fine enough to discover whether it be complex or not. Other bases have been advanced for the doctrine of a future life which carried conviction in their time, but are now known to be untrue; while the doctrine associated with them survives and attaches itself to each new theory. The belief in a future life rests upon something in man, in his sentiment, his longing, his affections, all of which rest fundamentally on his love of life. External nature does not teach the doctrine; but man converts this or that appearance in nature into a symbol of his inner world, and then projects it into the universe.

We have no absolute knowledge of nature. We do not know nature in itself, but only the impression it makes on us. But the impression nature makes on man is variable from age to age, as the mind of the race changes by experience. The phenomena remain, the interpretations differ. And among these phenomena are the mental movements of the race itself. The general belief of races in a life beyond death—recorded in their monuments—does not prove such future life; but it shows that there is something in the universe which naturally produces that impression. Nature and our senses do not deceive us. "When," says Stallo, "the traveller in the desert sees before him a lake which continually recedes and finally disappears, proving to be the effect of *mirage*, it is said he is deceived by his senses, inasmuch as the supposed body of water was a mere appearance without reality. But his senses were not deceptive. The lake was as real as the image. The deception lay in the erroneous inferences of the traveller, who did not take into account all the facts, forgetting (or being ignorant of) the refraction of the rays proceeding from the real object, whereby their direction and the apparent position of the object were changed. The true distinction between the apparent and the real is that the former is a partial deliverance of sense, which is mistaken for the whole deliverance. The deception or illusion results from the circumstance that the senses are not properly and exhaustively interrogated, and that their whole story is not heard." (*Mod. Physics*, p. 201.) Progress in knowledge is the more full and exhaustive interrogation of our senses concerning the phenomena of which our ancestors were content with fragmentary impressions on which they formed partial judgments. And, as this is equally true of human phenomena, anthropology and historical criticism are necessarily engaged in so dealing with human beliefs.

Now, it cannot be said that the theory of individual life beyond death is a false interpretation of the phenomena. It can be shown that the various theories as to the conditions of such existence are fictitious. All the Elysian Fields and Gehennas, the hells and heavens, have disappeared under criticism into empirical beliefs resting upon local and temporary incidents. But, as to the duration of the individual consciousness, science has not been able to give any negative or affirmative opinion. That which is called the *ego*—that "I" or "me," which lasts through our changing forms, which identifies me with a child encased in flesh of which no particle remains with me—is something unique in nature. Philosophy has not gone beyond the threshold of its mystery. It seems to be a new-born fact in nature, whose future none can prognosticate. Until more is known, none is able to affirm with certainty that it perishes at death. It may be that this conscious *ego* is seed destined to germinate in another existence. Who knows? As yet, all is speculation, beyond the mysterious fact of the conscious and distinct self in each and the silence of the universe concerning it.

But, assuming that our *ego* will continue after death, could that alone satisfy those human longings and aspirations which have made men hope for immortality? What men have longed for is not mere duration, but certain things with which they have invested it. Here is one who finds that he must leave life just as he has learned how to live. He hopes the future life will give him another chance at existence, when, with an old head on young shoulders, he will redeem all his lost opportunities. But there is no reason to expect that. Like produces like. If he should wake to another existence, remembering that he had survived death, why should he not, in his increased security, find increased indolence? Why should he not go on neglecting his opportunities there as he neglected them here? It is more probable that the energies needed for this life are stimulated by the prospect of death. Jesus said, "Work while it is called to-day, for the night cometh wherein no man can work." All the analogies of nature declare that the opportunities of life cannot be repeated; and we need not expect men and women to make the most and best of their lives here, so long as they defer their work or happiness to another world. But here is a heart which hopes to clasp again its loved and lost in another life. Of all the hopes that cluster around the speculative future, this is the deepest. But Love, too, is partly the child of Death. Heart clings to heart, hand clasps hand more passionately, because they know that they must presently part. Under that shadow, dead love may revive. But were all who have loved awaking to an endless existence, to remember that they had found out death to be unreal, would the same love revive? Would there be any more the leaning of one on another, as now, amid the darkness? Personal love has always suffered, the human affections been weakened, in the ages when people have been most certain of having another life in which to make up for all sacrifices of them in this life.

But if, on the other hand, one says: "Why should I put forth any energies for an existence so brief as this? Why need I care what comes of it? Why should I love and suffer for man, woman, or child who presently will be torn from me forever?" I answer, If you are human, you cannot find happiness otherwise. If you are a brute, no matter. Matthew Arnold has recognized the "Better Part":—

> "Long fed on boundless hopes, O race of man!
> How angrily thou spurn'st all simpler fare!
> 'Christ,' some one says, 'was human as we are.
> No judge eyes us from heaven our sin to scan.
> We live no more when we have done our span.'
> Well, then, for Christ thou answerest, 'Who can care?
> From sin, which heaven records not, why forbear?
> Live we like brutes, our life without a plan!'
> So answerest thou. But why not rather say:
> 'Hath man no second life? *Pitch this one high!*
> Sits there no judge in heaven our sin to see?
> *More strictly, then, the inward judge obey!*
> Was Christ a man like us? Ah! let us try
> *If we then, too, can be such men as he!*'"

I believe the strongest moral force upon a human being would be to convince him of that principle of Marcus Aurelius, that, in a scene of chaos, he could be the source of order. We have read in history of reckless youths sobered by a sceptre placed in their hands; and, in romances of the far West, we find pictures drawn from life of rough miners, gamblers, outlaws, who, in some emergency, when human destinies fall on their shoulders, rise to the stature of heroes. Something like that sense of responsibility is steadily coming upon the real thought and heart of man in the proportion of his liberation from superstition. Having explored the past upon which he stands, the thinker has found moral government in nature practically limited to man's government; and this means that each individual can be a force of order and beauty amid the wildness of nature. Whatever power or mind may be in the depths of the universe, it has veiled itself, and not by any glimpse relieved man of his tremendous responsibility of being the practical god of this planet. Whatever may come after death, no hint has come from beyond the grave to distract a thinker's eye or purpose from the actual task in hand. In the grandeur of a great past, he finds the infallible prophecy of a grander future. From a worm sucking a rock, instinct has raised a race of thinkers; and thought, in turn, shall rear a race of gods. When thought is free to explore the records of the past without prejudice or fear, it tracks a human God in history; and, so far from despairing of man's future, it sees an earthly paradise almost in reach, when there shall be no more pain or sickness or wrong, and when even death may be seen as a friend,—the friend that secures our life, ever saying: "Live out all your days, for life will end! Love with full heart, for hearts must die! Yet know that, as personality ends, life rises above its limitations; and, because hearts die, their love never decays. The dead take their place in the heart, raised out of all defects; and, thenceforth, they pass on as pure and beautiful influences that never end."

The thinker who is free—free from bonds to traditions unrelated to his life, free from casuistry trying to justify mean surrender to conventionalism, free from rebellion against his reason and his task—need not envy any believer who in his Lord is sleeping, and whose works which follow him will bind others to a system that looks to the past. The free thinker also has a Lord in the imperishable life of his species. In that Lord he lives, and his body yields up the spirit of its life to Humanity. His works do follow him. His thought, which appealed to a sure future, is caught up in the great woof of human aspiration, woven into the tissues which shall feed and clothe humanity, developed with growing reason, and made into something far higher than his brain or hand could achieve. He need not dread death. As he lies down in death, he may say with the old saint, "If truth live, I live; if justice live, I live; and these by any man's suffering are enlarged and enthroned."

George Eliot gave a gospel to our time in the *Legend of Jubal*. Jubal listens to the ringing hammer of Tubal Cain. While that hammer is shaping and mastering stubborn metals to use, of its strokes is born a melody in Jubal's ear. In his solitude, he invents a lyre,—the first rude lyre. With it, he brings soothing strains, and sounds for the dance, in the family of Cain. Overjoyed with his success, he goes wandering through the remote world, and carries his new-found art to foreign tribes. Through age after age, he wandered centuries, and then he longed to return home again, and mingle with the descendants of Cain. When the aged man approached the familiar scenes of his youth, he found wondrous change had been there. Where he had left a few rude homes now stood a beautiful city with shining temple. A joyful procession of young men and maidens was passing, with music, not of his rude lyre, but of trumpets, lyres, cymbals, flutes, and psalteries. Such glorious powers had grown out of that lowly lyre he left, which seemed to him a final and perfect thing for the whole world! They all sang in concert, praising one name; and that name was Jubal, the father and god of music. As his rude lyre had flowered to many instruments, so his name had gathered all associations and become that of a god. The poor old man, in primitive garb, with his long white hair and beard, rushed in among the youths and maidens, crying: "I am Jubal! I made the lyre!" To them, he was only a madman, rebuffed, seized, beaten for blaspheming the god Jubal: the real Jubal fled to the thickets.

> "The immortal name of Jubal filled the sky;
> While Jubal, lonely, laid him down to die."

But here, in his lonely last hour, a face bent over him, the angel of his loved Past, sustaining him with the remembrance that it was the very greatness of his heritage that made his outcast age. It was the potential greatness in his gift to man to expand beyond itself and him,—the seed that had produced a forest,—which made himself so small beside its immortal results.

Much of the desire for continuance of our personality resembles this of Jubal, who would bring his rude lyre, his seedling of art, to receive the homage and the glory which it can gain only in the immortality of the race. "Except a grain of wheat fall into the earth and die, it abideth alone: if it die, it bringeth forth much fruit." Every true heart, every sound mind, is a living seed. It is not as a safe kept seed that it can really live. Its death is its liberation. Then, free from stain, its faults forgotten, its limitations passed, all that was vital in it—its aim, its love, its truth—ascends. We are all, this moment, aided, sustained, enlarged in heart, and made happy in life by many whose names we know not. For not to the great more than others is this immortal vision given. It is the assured future life of all who are free,—of all who give their best life, their best thought, to the world. How far extends the influence of all pure and simple life and love, weak though it appear! It may be some little child, whose mother clung to it till it sank in its little grave. The mother bent over

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its pure face, and it entered her heart. Thenceforth, a Madonna was there. Thenceforth, a tenderness, a thought, a care, which, passing on from life to life, now makes many a heart more true and tender because that child lived and died.

The child, in its simplicity, is a type of human freedom: the mother, in her self-forgetful love, is a type of spiritual freedom. So let us live heart whole in our thought, our work, childlike in our freedom from anxiety for the future, maternal in our devotion to every cause of truth, manly in our toil for man, and be sure death will be swallowed up in the victory we shall foresee for our race by having already won it in our own lives.

"And these men shall forget you. Yea, but we
Shall be a part of the earth and the ancient sea,
And heaven's high air, august and awful fire,
And all things good; and no man's heart shall beat
But somewhat in it of our blood once shed
Shall quiver and quicken, as now in us the dead
Blood of men slain, and the old same life's desire
Plants in their fiery footprints our fresh feet.
Enough of light is this for one life's span,
That all men born are mortal, but not man;
And we men bring death lives by night to sow,
That man may reap and eat and live by day."

CORRESPONDENCE.

THE BELIEF IN GOD AND IMMORTALITY.

Editors of The Index:—

In the last number of *The Index*, you observe, remarking upon my sharing the conviction that the beliefs in God and immortality are fundamental in religion, that, if this be correct, then Mill, George Eliot, etc., must be classed among *un*religious minds. I should not correct a *non sequitur* so startling, and to me absurd, did it not occur to me that, if the astute editorial mind in *The Index* office can draw such a conclusion, so much more might the common layman draw it after you; and, in due process of myth, I might be told, on my own authority, that George Eliot was *ir*religious.

(1) I hold to the view that the doctrine of the republic is fundamental in politics. I believe that a just and enduring State is possible only through the full recognition and realization of the democratic principle. I believe that, so far as existing monarchies and aristocracies are worthy and beneficent, it can be shown to be by virtue of principles and institutions essentially democratic, and which, logically developed and justified, would bring the republic. Holding this view, "popular" in some places—among most Boston Liberals, for instance—and unpopular in others, I am, of course, under obligation to justify it intellectually, upon adequate demand, and to demonstrate the inconsistencies which I allege. But it would never occur to me to say that Gladstone was not a statesman or that Hegel had no high conception of politics or the State, because they believed in constitutional monarchy, as certainly it would not occur to me to say that Kant was not a great political philosopher, because his "federation of the world" consists of monarchies and republics indifferently, while I believe no lasting federation to be possible on that basis, and that our own fathers were sagacious in enacting that every State in the republican United States must also be republican. My belief in the fundamental character of the doctrine of the republic does not at all involve my believing that a monarchist cannot be a statesman; and, I trust, it goes without saying that I very well know that monarchies have attained and manifest to-day a degree of political development which in very much may put republicans to the blush.

I believe in the right of private judgment as fundamental to a correct and permanently beneficent system of thought; but this does not in the least involve my believing that Aquinas and Bossuet were not thinkers, and good thinkers, or that multitudes of disciples of the infallible Roman Church have not attained "a high degree of intellectual development."

I believe, to speak roughly, in the Kantian ethics. I believe that no system of morals can approve itself to the critical judgment which does not recognize explicitly or implicitly the eternal nature of conscience and the mind, and that no practical morality has guarantee of endurance through generations where there is no consciousness, explicit or implicit, that the rational first principle of the universe is in and behind the mind, with absolute command. But this has nothing to do with my believing or disbelieving that ten thousand professed utilitarians, great and small, have attained "a high degree of moral development."

A hundred things co-operate to determine the degree of moral, intellectual, and religious development of a given man, a given society, or a given age, —inheritance, environment, general mental temperament, and direction. In an inquiry like that touched by my remark which you have quoted, we are simply concerned with logic,—logical implication and logical development.

What does indeed seem surprising to me is that you should quote my word as in any way worthy of remark. (2) What you are pleased to speak of as "the popular view"—I do not know how popular it is this year—is certainly, as you are well aware, the philosophical view. (3) No great name in philosophy, with the possible exception in one respect of Spinoza, can be quoted to sustain any other view. To the great modern Germans,—Leibnitz, Kant, and Hegel,—the doctrine of any other genesis and existence of the universe than in Reason, the Idea, Νοῦς, God,—call it by whatever name you will,—is as impossible as it was to Greek Aristotle and Plato two thousand years ago. Equally impossible is any other doctrine to all the great general thinkers of our own age,—thinkers, I mean, of the rank of Goethe, Carlyle, Emerson, and Browning. If it be urged that these are intuitive minds, not positive, not men of exact science, I can only answer that it is a little remarkable that all the great intuitions of the race as well as its great philosophy point in the same direction. Such simple facts would seem to command for the beliefs in God and the eternal nature of mind other adjectives besides "popular."

(4) To my own mind, the doctrine of individual self-consciousness coming from an original unconsciousness—the idea altogether of impersonality and unconsciousness as the first principle of the universe—is a shallow and amazing idea, by howsoever profound men entertained. I am certainly glad of any occasion that leads me to be quoted in disrespect of it, if my opinion is of any weight with any man or woman in the world. The view of the universe as automatic, and not intellectual, is to me a view as dreadful and as dangerous as it is illogical. It is a conception, I believe, which cannot be maintained in any large philosophy, and which, moreover, cannot permanently sustain a deep and satisfying religious life. By which, I do not for a moment assert or think, as I trust it is quite unnecessary for me to say, that there are not deep religious lives where these beliefs are not held. Any man who reads books and knows men and women knows better than that. Yet, saying this, I must also say—I may, of course, be mistaken, but so my thought declares this year—that, wherever I find a deep religious life where these beliefs are not explicitly held, there still I have ever found the beliefs implicit; ever found, that is, principles in thought or action which, justly and logically carried out, would result in this philosophy. This impression I get not only from the lives of men personally known to me who do not explicitly hold a theistic conception,—men whom I value quite as highly as Stuart Mill or Albertus Magnus or any great name,—but also from those utterances of such great souls as George Eliot and Mill, which we all naturally appeal to to condemn him who ventures to speak of them as *un*religious. Holding this view, I hold it, of course, under obligation to justify it intellectually upon adequate demand.

(5) The attempt to establish any idealistic system of thought and the universe, ignoring God and immortality, seems to me especially vain and abortive. I do not believe that the idealistic attitude can be permanently or long maintained without recognition of the ideal ground. Fichte was a young man, in the beginning of his noble course of thought, when he wrote his *Thoughts on Divine Government*. He was an older and much profounder and severer thinker, as well as a man of much deeper experience in life, when he wrote his *Vocation of Man* and his *Way to the Blessed Life*. I am myself yet young, fortunately or unfortunately; but, up to date, I have met no man who, working on idealistic principles and rejecting the beliefs in God and immortality, or counting them unimportant, has given me the impression of maturity of thought or of having attained—I do not say finalities, for I hope nobody ever attains them—but any clear, adequate, consistent grasp of his own mind, or steady, reliable repose in his conclusion. This, however, as I have frankly intimated, may be simply one of the misfortunes of my limited experience.

(6) To the man who holds the belief in the Universal Mind, eternally present to his own mind, answering and commanding, as a factor, not simply of his philosophy, but of his religious life, God is something very different from the "proof" of God—ontological, cosmological, or other—and something infinitely surer. The man is in a poor condition who is living with reference to some "ontological proof," and thinking it reference to God. A man might as well try to feed on ontological proof of his mother. Ever is the word of the old Hebrew true, and ever will it be, whatever intellectual courses we are each destined to, that he that comes to God *must* believe that he *is*. If God is, there can be no proper adequate relation between that Universal Mind and ours while we are in doubt about it, any more than there can be relations with one's mother,—not while one yet simply in dialectics about it. Subjective experience, the consciousness, however begotten, of an eternally answering, commanding Presence, without which life cannot be conceived at all, is what has chief sacredness and power with the man to whom belief in God is a factor of religion as well as of philosophy, although no such subjective experience may properly be urged to the man who does not confess to share it. To such, the theist is, of course, bound to appear with his logic and dialectics, however unpleasant the task may often be.

It is for the sake of saying these things, which seem to me of fundamental importance, and not chiefly for the sake of correcting the possible absurd impression that I or any theist must logically account George Eliot or John Stuart Mill unreligious, that I have ventured to trespass so far upon your valuable space. I may be permitted to add—not, of course, for your own information—that the most influential and important of the names which you catalogue, although not to be invoked in support of a theistic philosophy, are also not to be invoked against it. My own frank opinion is that the "Unknowable" of one like Spencer constantly performs very much the same intellectual service for him that the "Unsearchable" does for one like the writer of the Book of Job or the writers of many of the Hebrew Psalms. The inconsistency of Spencer's metaphysics has been repeatedly pointed out, I think clearly demonstrated; and it constantly happens that what is really potent and controlling with a man is not what he says, but what he would say, if certain of his implications could be logically carried out and better said. I hope that I do not seem arrogant in speaking thus. I certainly do not mean to be so. EDWIN D. MEAD.

[(1) The belief that "a just and enduring State is possible only through the full recognition and realization of the democratic principle" involves the belief that recognition of and acquaintance with the democratic principle are necessary to the "statesman" and to "a high conception of politics or the State" and to "a great political philosopher." According to Mr. Mead, monarchies and aristocracies, so far as they are worthy, are democratic; and Gladstone, Hegel, and Kant, although nominally monarchists, are, in their essential ideas, democratic. It is, then, the recognition and application of the democratic principle, and not belief merely in a republic, which may come later, that are necessary to a wise statesmanship and true political philosophy. Mr. Mead thinks the right of private judgment fundamental to a correct system of thought, but says it does not follow that Aquinas and Bossuet were not good thinkers, or that multitudes of disciples of the Roman Church have not attained "a high degree of intellectual development." But, if the right of private judgment is fundamental to a correct system of thought, no such system is possible without it; and Mr. Mead would probably say the thinkers among those who have denied it have, in fact, to some extent at least, exercised this right. The belief here in the right is not made fundamental. But when he said that faith in "the living God and the immortal soul" was "fundamental in religion," we thought, and still think, that, if the statement was correct, men and women without this faith should be regarded as unreligious. If Mr. Mead had said—what, if we mistake not, he means—that religion in its "logical implication and logical development" is faith in a living God and immortality, he would not have been misunderstood, however much some readers might

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have differed from him. Our statement was not a *non sequitur*. If a George Eliot without belief in a "living God" could possess religion, then religion is possible in a mind in the absence of this belief. In which case, the belief is not "fundamental in religion," whatever be "the logical implication and logical development" of George Eliot's religious views and feelings.

Humboldt, Darwin, Mill, Spencer, George Eliot, and thousands of others, are unable, after years of careful thinking, to believe in an intelligent being as the ultimate cause of phenomena or in personal immortality; but Mr. Mead thinks he sees that, to be logical, they should accept these doctrines, and therefore their unbelief does not exclude them from the religious class of minds. Whether they are religious would seem to depend upon the correctness of Mr. Mead's opinion as to the logical implication of their beliefs, their characters, and their lives. Since, in our opinion, Mr. Mead cannot show any such implication as he indicates, we should, if we accepted his definition, be compelled to regard many of the greatest and best men and women of the world as unreligious.

(2) We referred to Mr. Mead's statement that "faith in the living God and the immortal soul" is "fundamental in religion" as the popular view, without offering any opinion as to its correctness; but we might have added that there are other conceptions and definitions of religion which do not make either of the doctrines mentioned fundamental or even necessary.

(3) "In science," says Kepler, "we weigh facts; in theology, we balance authorities." The Roman Catholic can quote in favor of the dogmas of his Church many illustrious names. We concede that many great minds have accepted and argued with much ability and ingenuity in favor of the theistic hypothesis; but we have a right to examine their reasonings and to dissent from their conclusions, if they are unsound. And, on that point, each thinker must judge for himself. "I am indeed asked," says Darwin, "to attach a certain amount of weight to the judgment of the large number of intelligent men who have implicitly believed in God; but here, again, I see what an insufficient kind of proof this is. The safest conclusion seems to be that the whole subject lies beyond the range of human understanding. And yet a man can do his duty." Mr. Mead knows that great philosophers in ancient times and great philosophers in modern times, like Comte, Mill, Huxley, and Spencer, have not been able to accept the doctrine which he thinks is so evident. And general thinkers there are, as profound as any he has named and entitled to rank as high, who are agnostics. Very likely, however, a true estimate of the real intellectual greatness of men might modify somewhat the grades and classifications which theology, scholasticism, and transcendentalism have helped establish.

(4) That individual self-consciousness came from an impersonal unconscious source, may be a "shallow and amazing idea," and one for which Mr. Mead feels only "disrespect"; but there are as great men as can be named in the field of science and philosophy today, men who have given the subject years of patient and laborious thought,—and are familiar with all the arguments and proofs Mr. Mead can adduce in support of his view and with all the objections he can urge against theirs,—who yet do not and cannot believe that the ultimate cause of phenomena is personal or conscious. And, since Mr. Mead has so frankly stated his position, we will add that, while we feel no disrespect for the doctrine held by our friend,—that the cause of all things is a personal, conscious Being,—we do not think the doctrine can be shown to be anything more than a mere hypothesis, and do not believe it can be proven to the satisfaction even of the thinkers generally who are inclined to adopt it.

(5) When Mr. Darwin wrote the following, he was a profounder and severer thinker, as well as a man of much deeper experience in life, than when he wrote his first works: "I think that generally (and more and more as I grow older), but not always, an agnostic would be the more correct description of my state of mind."

The names were not invoked in support of any philosophy, but to indicate that either a definition of religion needed amendment, or that religion as defined might be outgrown without any perceptible loss or injury.

(6) This seems to us more like religious exhortation than philosophical reasoning. He that comes to God must believe that he is; and there can be no adequate relation between the universal mind and ours, while we are in doubt about it! But it is chiefly the ignorant, like the great mass of devotees, who are not in doubt more or less regarding the existence of a Universal Mind. The great minds, who, after thinking on the subject for years, believe more or less strongly that there is such a Mind, are yet not free from doubt. Their doubt results from their inability to ignore the many objections with which science and philosophy acquaint them to the theistic hypothesis. Must they lose sight of these objections, in order to have adequate relations with the Universal Mind? But, if Mill and Darwin, if Huxley, Spencer, and George Eliot, and thousands of others, can live grand and noble lives in disbelief or doubt as to the existence of a Universal Mind, the practical importance of the "relation" to which Mr. Mead refers is not apparent. In reply to what is said about "subjective experience" and "consciousness" in regard to God, the following from Mill is sufficient for the present: "The notion that truths external to the mind may be known by intuition or consciousness, independently of observation and experience, is, I am persuaded, in these times, the great support of false doctrines and bad institutions. By the aid of this theory, every inveterate belief and every intense feeling, of which the origin is not remembered, is enabled to dispense with the obligation of justifying itself by reason, and is erected into its own all sufficient voucher and justification. There never was such an instrument devised for consecrating all deep-seated prejudices." Of course, the "Unknowable" must be very much like the "Unsearchable." We do not remember to have seen the demonstrations of the inconsistency of "Spencer's metaphysics." And we are inclined to think that it is not Herbert Spencer who fails to understand the implications of his own philosophy, but rather Mr. Mead, whose German idealism and mysticism render him liable, perhaps, to do injustice unintentionally to a philosophy like the Transfigured Realism of Spencer. Mr. Mead has our thanks for so full a statement of his position.—ED.]

THE CHURCH OF NATURE.

Editors of The Index:—

Negatively, we believe:—

1. All religions claiming supernatural or miraculous origin, and not founded on the known laws of nature, are delusions, and hinder the progress and welfare of mankind.

2. Moses, Jesus, Buddha, Mohammed, and other religious reformers, had no more divine nature or birth than other men of genius.

3. The Talmud, the Bible, the Koran, and other books termed *sacred*, are no better codes for human guidance than the equally inspired writing of modern thinkers, who are more competent to instruct the present age of discovery and enlightenment.

4. Miracles, spiritual visions, and prophecies are contrary to the laws of nature, and impossible to any existing being. Nature never violates nor supersedes the laws of one world by those of another.

5. Therefore, prayer, while it may through the believer's imagination stimulate energy and self-confidence, can of itself produce no actual effect to interrupt the plan and sequence of nature in life or the universe.

Affirmatively, we declare:—

1. Religion is an essential faculty of human nature; and its action is to know what is true, and practise what is good. We, therefore, live for the truth, wherever it may lead, and for the good of one another.

2. The Universal Power of nature creates and governs all things, and its laws are perfect for reward and punishment. The term "God" is inadequate to express this power.

3. The evolution, or development, of life and matter from one form and degree to another is a universal law of creation and eternity.

4. Love and purity should guide the relations of man to man, husband and wife, parent and child, the strong and the helpless, and in all affairs.

5. Action, mental and physical, is a necessity of nature throughout the universe. Therefore, labor is a blessing, and idleness a curse.

A call is hereby extended to the liberal people of the world to organize for the substitution of these and all principles of truth for those of superstition.

RICHARD LEW. DAWSON.

A NOTE FROM MR. HOLYOAKE.

Editors of The Index:—

Upon two recent paragraphs in *The Index*, I ought to send you a line of explanation. One correspondent, whose words are not before me, expresses surprise that I should say I object to the term "Atheist" as connoting immorality. It always does so to the Christian mind. Many years ago, I put the question to Prof. F. W. Newman (whose wide and accurate knowledge is always at the service of inquirers with a purpose of utility), "what the word 'Atheist' really did connote." He answered that with the Greeks it always meant "without God, and also without morality." Regarding the will of the Gods (as Christians still do) as the only source of morality, he who was without the Gods was necessarily without morality. I therefore disused the term, and treated it as insolence in an adversary, who applied the term Atheist to me, if he meant by it the denial of morality. Not seeing how I could correct the impression of two thousand years in literature and the churches, I used the term Neutralist or Cosmist or other that expressed non-participation with Theism. As yet, I have never liked what Goldwin Smith calls the "soft term" Agnostic. The idea that I should say the Atheist was immoral could only be entertained seriously by a writer who had private communication with a lunatic asylum.

With regard to your remark in *The Index* of September 27, I still agree with Col. Ingersoll with respect to the Bible; and if the works of Rabelais, of Shakspere, and of Burns, were used as Bibles, in which every word was taught as binding upon the conscience for instruction, example, and imitation, then I should wish that the ribaldry of Rabelais, the obscenity of Shakspere, and the lasciviousness of Burns were withdrawn from the books. That is why I assented to Col. Ingersoll's remarks that every foolish and immodest thing should be expunged from the Bible. Always yours, notwithstanding,

GEORGE JACOB HOLYOAKE.

34 ALFRED PLACE WEST,
SOUTH KENSINGTON, LONDON, S.W., Oct. 21, 1883.

THE LIBERAL UNION CLUB.

Editors of The Index:—

The Liberal Union Club dined at Young's on Saturday evening, November 3. It was the occasion of its regular monthly meeting. President F. E. Abbot was in the chair. After the dinner, Mr. Abbot gave a very ample and satisfactory address on the principles and objects of the club, taking up in order and explaining the various articles of the constitution in which these principles and objects are fully set forth. On the right of the president sat the venerable Rowland G. Hazard of Rhode Island, Dr. Horsch of New Hampshire, Carl Zerrahn of Boston, and Dr. Wesselhoeft of Cambridge, while on his left were Minot J. Savage, Dr. Wigglesworth, Dr. Oliver, and others. Among those present were Prof. Dolbeare, Charles E. Pratt, John Wilson, Henry W. Holland, Dr. Rust, W. Sloane Kennedy, Cornelius Wellington, Nathaniel T. Allen, John L. Whiting, and Horace Hunt. Charles R. Adams sang superbly several songs, accompanied on the piano by Howard M. Dow; and George B. Ford gave two very amusing dramatic readings. Short speeches were made by J. H. Wiggin, C. E. Pratt, R. G. Hazard, A. W. Stevens, M. J. Savage, John Wilson, Drs. Horsch, Wesselhoeft, and Rust. About fifty sat down to dinner. The membership of the club is now about one hundred and twenty-five, and the interest appears to be steadily increasing. Hope is entertained and expressed that, before long, the club may have permanent head-quarters in the city, where it may hold its meetings, entertain its friends, and devise and carry forward measures promoting a genuine and noble Liberalism. GEORGE H. FOSTER, *Sec'y.*

DARWIN'S PLACE.—However much our knowledge of nature may advance in the future, it will certainly be by following in the pathways he has made clear for us; and, for long years to come, the name of Darwin will stand for the typical example of what the student of nature ought to be. And, if we glance back over the whole domain of science, we shall find none to stand beside him as equals: for in him we find a patient observation and collection of facts, as in Tycho Brahe; the power of using those facts in

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the determination of laws, as in Kepler; combined with the inspirational genius of a Newton, through which he was able to grasp fundamental principles, and so apply them as to bring order out of chaos, and illuminate the world of life as Newton illuminated the material universe. Paraphrasing the eulogistic words of the poet, we may say, with perhaps a greater approximation to truth:—

"Nature and nature's laws lay hid in night:
God said, 'Let Darwin be,' and all was light."

—*Prof. Wallace.*

FOR any one who reads Luther's story and considers his work, the fact that the great bulk of those who have just celebrated his achievements with pride as those of one of the greatest of Germans have no more faith in his doctrines than he put in Tetzel's, and care no more for his Bible than he cared for the Missal, is pathetic enough. In other words, to put it plainly, the birthday of the great reformer has been honored in his own country mainly by people who never read his Bible, and who sing his hymns rather as old war songs than as expressions of religious devotion. The truth is that there is now but little religious belief of any kind to be found among the educated classes of Protestant Germany, and that Luther's Reformation is in their eyes rather a step in the political and intellectual emancipation of the country than a phase of religious progress. Luther is to them a forerunner of Bismarck, in short, rather than the promulgator of a new creed or the founder of a new church. They care very little about the nature or origin of his quarrel with the Pope. What he managed to save out of the wreck of his old faith is no more valuable in their eyes than what he lost, and his Bible interests them rather as a specimen of old German than as a new spiritual lamp provided by him for the men of his time. Rome could not have wished, and probably has never expected, a more complete failure of Lutheranism, in the sense in which Luther would have wished the term Lutheranism to be taken, than has actually occurred. But the failure is such that the Church profits nothing by it. Not much of his constructive work is left in Germany among the class which reflects on religious problems, but the spirit of free inquiry in which he carried it on has grown stronger than ever. The process which he applied to the papal authority is now applied to all subjects whatever. The Bible itself has to submit to the tests and questionings to which he subjected the Pope and the councils. This, were he to come on earth again, be might soon get to understand and even enjoy, but never that strong and growing disposition of his countrymen to think only of the things of this life, and to dismiss from their attention, as inscrutable and insoluble, those problems of the hereafter with which he and most thinking men of his time were mainly occupied.—*The Nation.*

BOOK NOTICES.

L'EVOLUTION RELIGIEUSE CONTEMPORAINE, chez les Anglais, les Américains, et les Hindous Par le Comte Goblet d'Alviella. Paris: Germer Baillière. Bruxelles: C. Muquardt. New York: F. W. Christern. Londres: D. Nutt, 270 Strand. pp. xix, 431. 8vo. Francs, 7.50. 1884.

This is a history of Free Religion in this country, England, and India, brought down to the present day. Strong in statistics and other details, rich in original generalizations and lucid conceptions, and singularly tolerant, devout, and hopeful in its spirit, it has the additional advantages of being printed in large type and on thick paper, so that, despite a few of those slips of the pen which are unavoidable in a work of such compass,—for instance, putting Mrs. Bisbee in Minnesota instead of Massachusetts,—the book is in every way worthy of its cause. Portions of it have already been translated for *The Index* from the *Revue des Deux Mondes* and *Revue de Belgique*, and a comprehensive review will soon appear in these columns; but the book must be read carefully from beginning to end, in order to gain any fair idea of its rare merit. It opens with a remarkably able account of the progress of free thought in England since the Reformation; and then follow elaborate studies of the Evolutionists, the Broad Church, British Unitarianism, Independent Theism, Comtism, and Secularism. Among other interesting facts here recorded is the advance of the British and Foreign Unitarian Association to the independent position attained more than thirty years ago by F. W. Newman, so that this gifted rationalist is now among its Vice-Presidents. The second part tells us, not only what has been done by Channing, Emerson, Parker, and other Unitarians and Transcendentalists, but also what is now going on in the congregations of Messrs. Potter, Adler, Savage, Schermerhorn, Chadwick, Beecher, Mrs. Bisbee, and other liberal preachers, as well as what is to be learned from the Free Religious Association, the Kansas Conventions, the writings of Abbot, Fiske, Frothingham, Gannett, etc., and *The Index*. This journal may, it says, be "taken as a model by the free thought papers in both hemispheres, on account, not only of the attractiveness of its articles, but of its breadth of views, and especially its elevation of moral tone." The last part gives such an account of the Hindu theists—who recently sent us their missionary, Mozoomdar—as might seem prolix, but is really of great importance, because it shows that pure theism, independent of sacred books or persons, is capable of becoming a national faith. Thus, the author fortifies himself for his final position, which is that a scientific religion, similar to that now preached by Conway, Savage, and Adler, is likely to take possession, ultimately, of the civilized world.

BEYOND THE SUNRISE: Observations by Two Travellers. New York: John W. Lovell & Co. pp. 237. Price 50 cents.

This anonymous work is evidently written from a Spiritualistic stand-point. Appearing nearly simultaneously with Miss Phelps' *Beyond the Gates*, it supplements that work by its record of phenomena, or what by many is accepted as phenomena, which bring us near "the boundary of another world." The style of the writers is refined, pure, and somewhat transcendental, with an undertone of patient pathos as of those who sensitively feel they are enunciating unrecognized and unaccepted doctrines or theories. However much we may differ from the conclusions of these "two travellers," it is impossible not to respect their motives or to refrain from sympathy with their aims so delicately delineated in this work. There are few who would not like to be so assured, as the authors seem to, that "no bar can intervene between this world and that beyond the Sunrise"; but, in spite of all the alleged authentic experiences of living persons brought forward by the select coterie of friends who form the nucleus of this book and give it its purpose, we must still give, as our opinion, the Scotch verdict, "Not proven." But we know there are many who will find, in this interesting story, corroborations of their own acknowledged, or unacknowledged, fancies, dreams, guesses, and hopes.

IN the *North American Review* for December, Gardiner G. Hubbard shows the advantages that would result from the proposed "Government Control of the Telegraph," and the benefits to be derived from the incorporation of the telegraphic with the postal service. Prof. J. Laurence Laughlin, of Harvard University, points out the "Evils of the Sub-Treasury System" in its absorbing and withholding from circulation the specie that is constantly needed to insure stability in the world of finance. "The Day of Judgment," by Gail Hamilton, is a caustic review of the less amiable moral traits of Thomas Carlyle. Henry George writes of "Overproduction," an idea which he declares to be preposterous, unless more wealth is produced than is wanted. Gen. W. B. Franklin sets forth the views of naval and military experts as to what is absolutely needed—in the way of organization, forts, ships, and war material—to insure the "National Defence." An article on "Railroad and Public Time," by Prof. Leonard Waldo, of the Yale College Observatory, explains the system of uniform time standards now being introduced into the railroad service of the United States. Finally, there is a discussion of the question of "Morality without Religion," by F. A. Kider and Prof. A. A. Hodge, of Princeton College.

AMONG the contributors to the November *Century* are Charles Dudley Warner, R. W. Gilder, Alphonse Daudet, George W. Cable, Mrs. Oliphant, John Burroughs, "H. H.," and Henry James. Among its chief attractions are an autograph and portrait of Queen Victoria at the age of nineteen, while Mrs. Oliphant's interesting biographical sketch of Her Majesty is adorned by a portrait of her as she now appears. Burton N. Harrison, formerly Jeff. Davis' private secretary, contributes an important bit of war history in his authentic account of "The Capture of Jefferson Davis." There are portraits and biographical sketches of Tourgueneff and Mme. Modjeska. The anonymous novel, "The Bread Winners," grows dramatic; and its author, in "Open Letters," replies to a criticism of a reader.

PERSONAL ITEMS.

EDWIN BOOTH completed a half century of life one day last week.

MINISTER LOWELL has been elected honorary member by five of the leading London clubs.

MR. EDWARD P. CALL has retired from the position of publisher of the *Daily Advertiser*, and George H. Ellis will succeed him.

THERE is to be a monument erected to Dr. Samuel Johnson at Lichfield, England, on the centennial anniversary of his death, Dec. 13, 1884.

MR. JOHN STORER COBB will lecture at Paine Hall, November 25, at 2.45 P.M., on "The Principles and Persecutions of the Roman Catholic Church."

THE native town of M. Pasteur has done honor to the eminent biologist by placing a plate on the house where he was born, commemorating the fact.

MISS LAURA BRIDGMAN has returned to the Perkins Institution, which has been her home since she was a little girl. She spent the summer with her mother in Hanover, N.H., and had a very pleasant time, but says she is happier at the school.

M. FRANCOIS LENORMANT, the famous Assyriologist, author of the *Manual of Ancient Eastern History*, is lying in a very precarious condition from the re-opening of a wound he received during the Franco-German war. But faint hopes are entertained of his recovery.

LORD COLERIDGE is displaying commendable reticence since he has returned to England. He refuses to give his impressions of America to reporters, saying that, when he has thoroughly assimilated his information concerning America, he intends to print a deliberate expression of his opinions.

GEN. GRANT has written another letter in favor of Fitz-John Porter, restating the positions taken in his former letter, and urging that justice should be done to an officer who has been unjustly treated. The letter is creditable alike to the author and to the man whom he seeks to benefit. Congress ought to repair the injury without longer delay.

GARTH WILKINSON JAMES, a brother of Henry James, Jr., died at Milwaukee on Friday of last week, aged thirty-eight. He was a commissioned officer in the late war, serving under Col. R. G. Shaw in the Fifty-fourth Massachusetts Regiment, and was wounded at Fort Wagner. He was of a genial nature, and had many warm friends.

HENRY GEORGE'S views in reference to the State ownership of land are making great headway in England. Miss Helen Taylor, step-daughter of John Stuart Mill, and a member of the London school board, has adopted them. Thomas Walker, a great Birmingham manufacturer, and J. L. Jaynes, B.A., the Eton master who was arrested with Henry George in Ireland, and subsequently dismissed from Eton on account of his radical sentiments, follow Miss Taylor. The Rev. Stewart D. Headlam, M.A., of London; Rev. J. E. Symes, B.A., of Nottingham; and the Rev. P. H. Wicksteed, M.A., of London,—three clergymen of the Established Church,—are also converts to Mr. George's doctrines.

REV. CHARLES LOYSON (Père Hyacinthe) intends no attack on the pope or Catholic Church in his lectures in this country. He calls himself an independent Catholic. He will simply explain his views on religious matters, and defend his position. All his discourses will be in French, as he speaks very little English. The proceeds of his lectures will be devoted to the religious work he is engaged in in Paris. His Independent Catholic Church has a large congregation in that great city. He was a great friend of Dean Stanley, who in his will left about $5,000 to his boy, a child of ten. Mrs. Loyson came over a short time before her husband, who was detained by a throat disease. She has been in Washington, visiting her son by a former marriage. He is Mr. Merriman, and is in the United States Treasury Department there.

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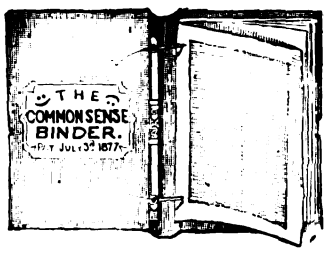
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CURRENT TOPICS.

THE bill striking out the word "male" from all election laws passed the Council of the Washington Territory Legislature, by a vote of seven to five, on the 16th inst. The Governor has expressed his intention to sign the bill; and it will doubtless become law in sixty days, the allotted time for bills to take effect.

THE Pope has sent a special pontifical benediction to a lady of Lafayette, Ind., who was recently cured, as it is claimed, after a long illness, by the use of the miraculous water of Lourdes. We hear much of the good done by the Pope; but who shall estimate the evil he has done and is doing to encourage ignorance and credulity and to perpetuate and strengthen superstition?

IT is said that Mormon missionaries are extremely active, and are making many converts in England and Wales. An anti-Mormon League lately formed in London has appealed to Mr. Gladstone to prosecute the Mormon missionaries, to prevent their inveigling young persons to Utah; but, through his secretary, Mr. Gladstone has declined to interfere, presuming that the converts go voluntarily.

THE Boston *Transcript* says, "Rev. Minot J. Savage has been commissioned chaplain of the First Infantry, *vice* Cudworth, resigned." If Mr. Savage is in favor of the complete separation of Church and State, we do not see how he can consistently accept a commission from the Commonwealth of Massachusetts for the performance of religious service. But perhaps we were in error in thinking he was in favor of State secularization, as expressed in the Nine Demands of Liberalism.

A LONDON despatch of the 24th inst. says: "William I. Ramsay, proprietor of the *Free Thinker*, who was convicted on the 5th of March last of publishing blasphemous libels and sentenced to nine months' imprisonment, was released to-day. He was escorted from jail by Mr. Bradlaugh and a large crowd of sympathizers, who cheered him, and was given a public breakfast at the Hall of Science. George W. Foote, the editor of the *Free Thinker*, who was convicted of the same crime, has yet to serve three months in prison."

PUBLIC feeling in England is deeply stirred over Egyptian affairs. The London *Spectator* says: "We must defend Egypt to the first cataract. We must hold the valley to Syene. At least, the troops must remain. If we retire, Egypt may be divided by insurrection or accept the Mahdi. That would mean the advance of a Turkish army to defend the Ottoman caliphate, which, if the Mahdi reached Cairo, would not be worth a week's purchase. Until the Madhi is defeated, the delta of the Nile must be garrisoned by British troops."

THE following is a despatch from Albany to the Boston *Herald:* "A well-known Methodist clergyman of this city has begun an active personal canvass among the Republican senators-elect, to secure the position of chaplain of the Senate, worth $500 per annum. He encloses to each member-elect a specimen copy of a prayer and of a sermon, and urges that no other denomination has been as earnest and united in its devotion to the Republican party as have the Methodists. He thinks this fact may be deemed worth recognition in selecting the chaplain of the Senate."

THE *Catholic Citizen* exultingly says that somebody declares in the *North American Review* that the Paine Building in Boston, "erected as a memorial to Thomas Paine, a few years ago, is now used as a church." One of the halls, it is true, is now let for a chapel on Sunday afternoon to a good liberal Christian, as we cannot occupy the whole of the large building. But the *Catholic Citizen*, with which we exchange, must know that Paine Memorial *has not* been changed from its original purpose, as insinuated. Cannot the reverend editor of that paper speak the truth, or does he follow the old Catholic maxim,—"Keep no faith with heretics"? —*Investigator.*

HENRY WARD BEECHER is very pronounced in his opposition to a protective tariff. At Cooper Institute, last Thursday night, he said: "The high tariff almost entirely releases wealth from taxation, and lays most of the burden upon the laboring classes. If there is to be a tariff, no trade should be exempt from its burdens. If there are to be incidental advantages to any class from a tariff, all considerations of good government and of Christian statesmanship are in favor of inclining these advantages to the struggling classes. I am profoundly opposed to a protective tariff, because it is essentially selfish and un-Christian, and because I am profoundly in favor of that unity and common brotherhood which belong to us in common with all the other nations of the world."

OUR Governor's Thanksgiving proclamation is thus referred to by the Boston correspondent of the *Christian Union:* "It is a striking orthodox paper in its recognition of the Trinity, as if its author aimed a shot at Dr. Bartol and James Freeman Clarke. It recommends festive observance of the day, and seems strangely sacrilegious in its application of Christ's sacramental words, 'Drink ye all of it,' to the cup of a feast. But I acquit the Governor of any irreverent intention; for I do not think he is susceptible of spiritual distinctions, does not recognize the difference between a festive supper, commemorative of God's natural bounties, and the Lord's Supper, commemorative of spiritual grace. Yet who shall say that there is not as much true religion in this *outré* effusion as there has been in some which were apparently the outflow of sentimental decorum?"

COMMENTING on a remark in *The Index*, in regard to a mass in a Milwaukee church for three hundred persons who perished in Lake Michigan twenty-three years ago, the *Catholic Review* says: "As to twenty-three years being a long time to dwell in purgative suffering, in one sense it is. A minute there, we are told, would ordinarily exceed all the sufferings of this life, such is the true character of offences against the Divinity and the punishment that they deserve. Is it then any wonder that the Church Militant ends all its solemn prayers with a cry for mercy to the Patient Church? Or is it wonderful that those who understand, as the Boston *Index* certainly does not, the true nature of purgatory and its possible duration, should, year after year, even century after century, pray for the repose of those who have gone before, no matter how high their rank, how great their services, or how apparent their holiness, unless when that is certainly declared by the Church?"

SAYS the Springfield *Republican:* "A fortnight ago, three Baptist ministers refused to visit the bedside of a dying man in St. Louis to administer religious consolation, on the ground that the man had the small-pox, and that they didn't propose to take it. In other words, they believed that he could do them more harm than they could him. Their position was doubtless well taken. But these three Campbellite Baptists have held since then a prominent place on the pages of the local religious press. The *Christian Evangelist* plainly and fearlessly draws the line at small-pox. Ministers may follow a sinner up to the walls of a pest-house and no farther. Beyond that, they have no power to shield a man from the eternal pit. Says the *Evangelist*, 'If men will not repent of their sins and live righteous lives, there is no hope for them through the intercessions of any priest on earth.' The Catholic Father Phelan, in the *Watchman*, just boils at such logic. If a priest is of no use at the death-bed, he is of no use at all. It is just terrible. 'These hireling preachers declare they will not "damage" their work in the city waiting on vile sinners at quarantine. Damage their city work? Damage! Sensible people would be tempted to use a shorter word, and apply it to both the preachers and their work.' It is whispered that Father Phelan has established a disinfectant fund, and will detail a force to do small-pox duty 'in order to further put to shame the Campbellites and all the Protestants."

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THE SCHOOL OF "THE NEW HUMANITIES."

Last week, Mr. Kennedy spoke his earnest word in these columns for the new school which we have been advocating for the broader training of public teachers of religion. Mr. Kennedy comes from a recent experience of theological schools, and knows their defects when measured by the demands of modern thought,—their defects, especially, in preparing preachers for meeting the great social problems of the age. He also has a keen realization of the shortcoming of the great majority of the churches in the presence of these problems. Some of our readers may have stumbled over the long word which he coined to express the key-note of the new school that is needed; and some of them, after they had learned to pronounce the word, may have questioned whether it expressed his full meaning,—whether, long as it was, it covered more than half the key-note of a school which would be devoted to the study of "the new humanities," and have for special practical aim the bettering of man's condition in the world he now inhabits. But no reader could fail to be impressed with the earnest vigor with which Mr. Kennedy discussed the theme. And, by the way, his phrase, "College of the New Humanities," would not be a bad name for the proposed school.

This week, Mr. Mead has the floor on the same topic, in the communication which we print below, keeping the epistolary form in which he sent it. His broad culture and special knowledge of school and university systems, both in this country and abroad, give weight to his words. He also presents some facts with regard to Mr. Wade's offer that will be of interest to all who have a hope that that gentleman's generosity may become the basis of the school that is wanted. Mr. Mead has considerable acquaintance with Cleveland, and, we are sure, does not overstate the conditions there which are favorable for the establishment and success of such an institution. We heartily welcome his indorsement. Who next will take up the discussion? These several responses that have been called forth by our articles have been entirely spontaneous, and bear witness to an interest in the subject among persons representing various phases of liberal thought. This is a good omen. We shall be glad to hear from others in the same way. Meantime, we wish to add a couple of remarks, anticipating a possible criticism of the plan of the proposed school.

Of course, a school aiming specially to benefit public teachers of religion, but based on no special system of theology, would not suit sectarians. That is not expected. It would be one of its merits that it should not suit minds that are so narrow as not to see any possibility of religion divorced from a certain theology. But there are other persons, not of sectarian spirit, who may yet have the apprehension that the teaching in such an institution would be so largely given to social and secular subjects that the school would lack the religious and worshipful spirit which all preachers, of whatever sect, need to possess quite as much as they need a knowledge of sociological problems. With reference to such possible criticism, it may be said first that, so far as by "the religious and worshipful spirit" is meant personal earnestness, consecration, devotion to high ideals, this is something that goes into any school more through the character of the teachers than through any system of doctrine or special forms of worship. A whole-souled, single-hearted devotion to truth with enthusiasm for it beyond all things else, on the part of any professor, is a more potent influence over the young men who may come in daily contact with him than any so-called religious exercises. It is to be assumed that such an institution would seek men for its professorial chairs of the highest character as well as of the best ability and learning, and would thus secure this most powerful of all educational agencies.

But, if this criticism were to imply that the institution ought to furnish special religious exercises, yet would be debarred from doing so by its non-theological and non-sectarian character, it may be further replied that, without affirming that no union in such exercises would be feasible, a large city like Cleveland, or any other where such an institution would most naturally be placed, would furnish in its various churches and other religious organizations ample opportunities for services of this kind according to the preferences of the students. The members of the school, as Dr. Newton has pointed out, might be of various denominations. Some might come to it for its special instruction, after passing through their own denominational schools or even after having entered the ministry; and these might prefer to associate and work with churches of their own faith while in the school. For all such there should be full liberty, as also for those who might prefer to devote the same time to some practical philanthropy. The school would be designed, in fact, for men and women, and not for boys and girls; and, hence, it might be safely assumed that the character of the students would be pretty well established before their entering it. We believe that it would draw together a large number of earnest minds, thoroughly imbued already with the spirit of consecration, and only wanting to get hold of a better supply of tools for practical work. There is, indeed, a peculiar personal ability for moving other minds which is needed by every public teacher, and which no school can absolutely impart; but we see not why even this gift should not be fostered and strengthened in such a school as is here contemplated quite as much as in any of the ordinary theological schools.

P.S.—Since writing the above, a letter comes from a lady in New York, who writes as follows: "I was greatly impressed with your article in *The Index* a few weeks ago on the establishment of a scientific college which should supplement the teaching given in ordinary colleges for theological students. It was a proposition to which my reason and sense of a great need at once responded. I said to myself, 'I wish I were rich.' Then came Rev. Heber Newton's warm indorsement of the plan, and I asked myself if it were possible for me to help the project in any way. The matter has been present with me ever since; and, but for severe indisposition, I should have written to you before. I think I can spare $1,000, which I am willing to give to help the enterprise. This is, however, such a mere 'drop in the bucket' that I want to contribute it conditionally, so that it may bring more; and I should like my sex to share in the honor of inaugurating the College of Humanity. So I offer to be one of ten ladies (or fifty, if you please) who will contribute or raise each $1,000 toward the building or endowment of such a college within a specified time."

The woman who makes this generous offer modestly wishes her name withheld from the public, preferring to be designated simply as "a member of the New York Society for Ethical Culture." She adds that, though no longer young, she hopes and expects "to live to see the College of Humanity in full operation," and closes with "Yours for work *for and in this life*."

Who next will show the same faith by the same sort of works?

WM. J. POTTER.

THE WADE SCHOOL AT CLEVELAND.

Dear Mr. Potter:—

I have been exceedingly interested in the warm expressions of feeling concerning the establishment of a higher school of religion and philosophy which have recently appeared in *The Index*,—your own articles, and the words of Mr. Newton and Mr. Savage. I hope that this genuine revival of interest in the matter may not be allowed to cool until a proper assurance is given to Mr. Wade that anything he may choose to do in the matter will meet with the hearty gratitude and the intelligent and substantial co-operation of all the liberal scholars in America. It seems to me that the generous offer which he made, now nearly three years ago, and which he has kept open ever since, has not met with that response which he had a right to expect; and I do not see how any liberal scholar, or any one who has the interests of rational religion in America at heart, can have looked on all this time, seeing a man holding out half a million for the cause and nobody to take it or to act heartily and strongly with him in any way, without sorrow and amazement. I do not believe it has ever been a money matter with Mr. Wade. I believe—indeed, I think I have heard Mr. Wade himself say substantially this—that he would as soon give six hundred thousand dollars as five hundred thousand dollars, if he felt sure that so an institution of the highest order could be successfully established. But he has felt, and I think he is right, that he ought to have the very strongest assurance of support from the Liberals of the country before he acts. That assurance he has certainly never had. I hope that he is now going to get it. And, if he does get it, I do not doubt that his disposition in the matter is as free and forward as it has ever been. One thing, I think, is pretty evident: that, if Mr. Wade ever founds such a school now, it will have nothing whatever of the denominational about it. He will proceed almost as independently as Sir Josiah Mason did in establishing his great scientific school at Birmingham, and his friends will help as they can. As concerns the Unitarians, I think the delay has only done good; that is, if it has not defeated the enterprise altogether. None of the leading or thoughtful Unitarians now wants to see a simple Unitarian theological school established at Cleveland,—a larger Meadville; but that is what very likely would have been established, had definite action been taken when Mr. Wade's first offer was made. Mr. Hale was speaking to me on this point quite at length, before I left Boston. What is wanted, he said, is a school for the highest religious and philosophical studies, "a college for *men*." I think he used the same term (a Johns Hopkins for theology) which Mr. Newton used. He was writing something for the *Tribune* at that time on higher theological studies in America, referring to this very possibility of the Wade school,—an article which, I dare say, has already appeared; and he dwelt upon the importance, in connection with such a school, of lectures like the Hibbert Lectures, commanding men like Max Müller or like Matthew Arnold. If Mr. Hale speaks fairly for the best Eastern Unitarians,—and I do not doubt that he does very largely,—this shows that they have gotten quite beyond anything which the Western Unitarians have been jealous about in relation to the school. The Western Unitarians seem to me to be feeling very earnestly about the matter, never so earnestly as now. I understand that Mr. Batchelor especially is resolved to take energetic action, if there is any outlook; and Mr. Jones, of course, is energetic about everything. Cleveland and Chicago, he said the other day, are going to be for the

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Middle States what Edinburgh and Glasgow are for Scotland,—Chicago the commercial capital and Cleveland the intellectual capital. All manner of important intellectual interests seem now suddenly to be centring at Cleveland. If the Wade school should really be successfully established there,—a school of religion and philosophy of a higher order than any in the country,—it would do more than anything else now to settle the fact that Cleveland is to be an Edinburgh, and make it one of the great centres of culture and enlightenment for the country.

I am very glad that you have taken this matter up so warmly in *The Index*, and I hope that your words may do much good.

Yours truly, EDWIN D. MEAD.

SUPERSTITIOUS LIBERALISM.

I define a superstition to be a (tacit) belief that an effect can be produced without an adequate natural cause,—*i.e.*, not by the operation of the fixed laws of nature. This definition is comprehensive enough to embrace all sorts of superstitions, from the belief in the personal and dictatorial supervision of Deity over every minutia of human affairs down to the popular faith in the efficacy of patent medicines, or the belief that a poker standing against the fire-place somehow helps the fire to burn.

Since its growth from mere instinct, intelligence has been more or less absorbed in efforts to penetrate the phenomena of nature. In its objective contact with things and its subjective intercourse with itself as a part of nature, the human mind continually has been confronted with mysteries both as to the essence of things and the conditions and laws of their manifestation. The natural history of reasoning is but the mind's struggle correctly to explain facts. These constant contacts and incessant inquiries have resulted in conclusions or rather notions which form the bases of human beliefs. Obviously, beliefs are true or false just in proportion as the conclusions which support them square with facts. For various reasons, furnished by heredity, experience, imagination, etc., inability to detect or comprehend natural causes inevitably gives rise to supernaturalism, as, under the circumstances, the only satisfactory explanation. The mind refuses to rest without some solution. This disposition to be satisfied with apparent explanations and reluctance to be stimulated by aggressive doubt produces a mental stagnation which gives superstitions easy dominance. Superstitions always thrive in that satisfied state of mind, without the fruitful curiosity which insists on knowing "how" and "why." Progress in knowledge (and therefore in beliefs) always follows that unsatisfied state of mind which insists on the constant revision of conclusions. All along the line of mental progress, new and more accurate conclusions have modified old beliefs, substituting new and more rational ones. The ever-increasing recognition of cause and effect in things is doing much toward undermining supernaturalism, which is nothing more than a belief, arising from false conclusions, that effects can happen without adequate natural causes,—is nothing more than superstition.

That the quantity and intensity of superstitions are exactly commensurate with the degree of ignorance is, I presume, a truism; and the fact that this superstitious ignorance is always present where there exists a want of scientific habits of thinking suggests a natural and inevitable antagonism between superstition and science. By "scientific habits of thinking," I mean those mental traits which result from the constant recognition in all the experiences of life of the natural law of cause and effect; for, psychologically viewed, science is nothing more than this recognition persistently made; while, objectively considered, science constitutes the combined products of knowledge resulting therefrom. Accurately to ascertain just what causes produced known effects and how they produce them, and to determine just what effects known or partially known causes produce and how they produce them, is the aim of the whole range of science from astronomy to sociology. No matter, then, what may be the character of the beliefs of an individual,—whether he be Christian or Liberal,—it is safe to make the *a priori* prediction that, in the absence of this habit of scientific thinking, this due recognition of cause and effect, we shall invariably find a certain dominance of superstition.

On a moment's reflection, it is perfectly clear that, while "sanctified" superstitions are a *sine qua non* of all religions of worship, there exists, outside of and independent of any and every theology, a vast array of superstitions of a non-religious kind, such as thirteen at a table, breaking a looking-glass, seeing the new moon over the left shoulder, unlucky Friday, a bird flying into the house, and the like. In most recent times, Liberalism has gained a footing and earned a respectability that was thought scarcely possible one hundred years ago. Of this change, science has been both the direct and indirect cause. A portion of the Liberalists are the scientists themselves, whose investigations have so absolutely demonstrated the ubiquity of the law of cause and effect as to put to flight from their minds all the elements of superstition. By far the larger portion of Liberalists are not scientists. Some know just enough of science—can reason sufficiently—to change their early religious beliefs, and, in others, the reflex influence of science on the popular mind has wrought the change. The continual deposit in their minds in childhood and youth of Biblical lore has produced a settled belief in spiritual personalities, chance happenings, coincidences mysteriously controlled, etc. Many such people have become liberated from their old religious beliefs from a variety of causes, none of which are directly traceable to scientific influences,—as from historic proofs, textual inconsistencies and contradictions of the Bible, reading Paine, Ingersoll, etc., hatred of hypocrisy, or from no known cause. As applied to this class, "free thought" means simply an emancipation from religious superstitions: it by no means signalizes a liberation from all superstitions. A common form which the resulting superstitions take is Spiritualism. The fact that we have many so-called "free-thought" publications, devoting a large portion of space and energy to the advocacy of this form of superstition, is significant of this tendency. In its very nature, Spiritualism is simply supernaturalism non-religionized. It involves the belief that pure spirit can possess intelligence, personal identity, and power over matter; that, through the manipulations of media, the dead converse with friends, relate experiences in spirit-land, make predictions, give warnings, etc. Their existence and manifestations are beyond the scope of nature, as we know nature, and independent of natural laws. That minds which revolt at theologies and to some extent repudiate their early thoughts should still retain and stand committed to such gross superstitions seems at first thought extremely unnatural, and is to be explained only on the basis of the marvellous hold methods of early thinking have on the mind and of the singular failure to comprehend the nature and scope of the universal law of cause and effect. But most children are *taught* to think superstitiously. Answers to their questions are drawn largely from supernaturalism. Persistently to drill children in the manifestations of cause and effect in things around them make Herbert Spencers out of them. That early education takes deep root in memory and powerfully influences subsequent life is one of the most inexorable laws of mind. We spend a considerable portion of our lives unlearning the lessons and unthinking the thoughts of our childhood, and very many utterly fail in the end to eradicate the errors. It lacerates the mind to revolutionize itself.

In view of these facts, it partially appears why superstitions still linger in minds liberated from the restrictions which the gross forms of religion place upon them, but which are not accustomed to recognize the natural cause and effect of things. To say the least, greatly circumscribed is the "liberty" of that mind which, when it repudiates supernaturalism, still fondly hugs a horde of superstitious notions. It has succeeded in making only the first step toward "free thought."

I knew a liberal-minded man, who, doubtless, prided himself that he had plucked the last thread of the root of superstition from his mind, to be thrown into violent alarm at a coincidence, which showed that his pride was false. It was past midnight in a sick-room. His only child, a babe of less than a year, was wild with fever. Its temperature was a hundred and five degrees, indicating dissolution. The physician's face wore a serious look. The mother, who was carrying her delirious offspring in her arms, was weeping. Each was asking in anguish the question, "Will it die?" To distract his mind from the awful thought, the father impulsively picked up a book lying upon a table, entitled *The Microcosm*, by Abraham Coles; and, mechanically opening it, his eye fell upon a line of poetry reading,—

"Impossible! 'Tis fixed. Your child must die."

Was it not an "answer" to his questioning fear? Could it be a mere coincidence without significance? Scarcely had his eye met the verse, when he threw the book into the fire, thus demonstrating its significance to his mind. The child recovered. This shows how ideas that have been eradicated from the brain sometimes linger in the nerves. The only way to emancipate the human mind from the bondage of superstition is by the proclamation of science. The futures of children's minds should not be hampered by teachings which, when they come to reason for themselves, they will find it necessary, but exceedingly difficult, to unlearn. For those who can appreciate the need in this regard, fortunately, the means are at hand. Religion no longer monopolizes morality or knowledge nor exercises censorship over science; and, like most other needed reforms, the most fruitful field for our efforts is with the young. In this particular there is infinitely more to be expected from the cradles than from the gray hairs.

EDWARD KIBLER.

WHERE ARE THE CHRISTIANS?

In a recent communication published in *The Index*, that publication is criticised for the treatment which "Christianity" is said to receive at its hands. The writer of the communication referred to thinks it is an outrage to represent Jesuitism and other "Satanic incarnations" as the outgrowth of the teachings and practice of Jesus. To that, I agree. To that, I think, *The Index* agrees. But the criticism suggests the question, What is there now existing which *has* grown out of the teachings of Jesus, what institutions proclaim, what people believe, those teachings? What position would one who believed those teachings occupy toward the

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"Christianity" of to-day? Suppose one believes that "resist not evil" is a command given by divine authority to men who, by reason of their fallen nature, are unable, without the aid of revelation, to arrive at moral truth: how can he approve of the institutions of Christian governments, which resist, repress, and punish evil? Could such a believer demand the enactment and enforcement of Sunday laws, for example, which seek to resist a supposed evil founded, if on anything, on the very authority which says to us, "Resist not evil"? It will not do to say that an apostle has written, "Obey your masters," in determining what are the teachings of Jesus. We cannot recognize the right of the followers of Jesus to alter or amend his teachings. It would be a singular proposition, in view of the orthodox theory that he possessed infinite wisdom and power, that he was unable to express himself perfectly, and so that his words would need no amendment. Who believes that we should take no thought for the morrow, even *anxious* thought, when the welfare of family or friends demands it? What ecclesiastical body takes to itself the command, "Judge not, that ye be not judged"? The people who listened to Jesus heard him say, "Blessed are the pure in heart; blessed are the meek; blessed are the merciful." Would not the modern doctrine of atonement have been strange to them, proceeding as it does on the denial of human merit, the uselessness of good works by the "unregenerate," and the sufficiency of the acceptance of the benefits of the sacrifice of another?

"Give to him that asketh," is a proposition not easily misunderstood. Where are the Christians who believe in it? Is not the prevalent "Christian" belief better expressed in an address delivered before the Society for Organizing Charity, in Philadelphia, some years ago, in which occurred the following? "The churches should earnestly discourage all alms-giving, except in harmony with the principles of this charity organization, since giving without adequate inquiry has been proved to be selfish in the giver, hurtful to the receivers, wasteful of sacred resources, and therefore wicked"; and "the objective point to which we must push is to make services of good-will to the needy a part of the common morality, and to make undiscriminating charity seem as discreditable as the careless handling of fire-arms and as absurd as the use of a surgeon's instruments by an idiot."

If this is "Christianity," what is "Give to him that asketh"? "Swear not at all" is another precept violated by every Christian government and community, the pretext being, I suppose, that "profane" swearing was meant. It is hard to believe that the whole Christian world honestly suppose that to swear "by the heavens" or "by the earth" would be profane, but to swear "so help me God" is perfectly innocent. If there is any reconciliation possible between the pretended Christian belief and the actual Christian practice, or between Christ and modern Christianity, the exhortation of the apostles to believers to be diligent in business becomes strikingly prophetic; for diligent we must be, when it is absolutely necessary to have a learned D.D. constantly at our elbow, if we are to be enabled to square our belief in Christ with our belief in Christianity as agreed upon by the Christian world. For, though our revered instructors may be true successors of the apostles in infallibility, the command to carry no scrip in their purses has in some way failed to descend "in an unbroken line" to the present day. That a rich man shall hardly enter into the kingdom of heaven is believed by only poor Christians; and, among them, it is to be feared that doubt is common. "Of him that taketh away thy goods ask them not again," is the teaching of Christ; but the practice of Christians is to ask earnestly, and, if that fails, all Christian governments furnish courts to enforce the demand. "Go, and sin no more," was the admonition of Christ to the repentant sinner; but Christian laws take no notice of repentance, and Christian society gives to the fallen little chance to rise. There is, however, some appearance of a disposition to accept the teaching of Christ in this respect; but belief in it is still not common.

The precepts referred to constitute the body of the *original* teachings of Jesus. One cannot be said to believe in the teachings of Christ because he agrees to those things which he taught, which were in his time and before his time and still continue to be part of the common morality of the people, such as common honesty, the rendering to Cæsar the things which are Cæsar's. If Christianity is belief in the teachings of Christ, where are the men who believe in those teachings in those respects in which they differ from the teachings of all moralists, in all ages, among all people sufficiently civilized to have an organized government? When we come to reflect upon what his (own) teachings were, would we be surprised to find modern "Christians" who did not believe *one word which he ever spoke to the people about him* which could properly be called *his*, and that, too, among those who are willing to accept the benefits of his supposed expiation of their sins? If any considerable belief in his teachings is uncommon, if it is negatived by the creeds of the churches of Christendom, if it is disproved by the institutions and laws of "Christian" governments, how is criticism of "Christianity" inconsistent with reverence for Christ? And, in regard to imitation of the practice or conduct of Christ, can the orthodox claim to be better than others? Viewed from a rationalistic stand-point, his conduct was noble, brave, and honest (supposing him to have claimed no supernatural powers). Viewed from the orthodox stand-point, he is equally entitled to respect.

Considered as man or as God, his love for his fellow-men entitles him to our gratitude and love. Whether man or God, his death was a sacrifice for the good of man; and the contemplation of it ennobles us. To determine whether the orthodox or unorthodox best imitate his conduct would require a complete knowledge of the outer and inner life of every person on earth; but a few suggestions may show the necessity of modesty and charity. The cowardly principle of shunning the *appearance* of evil is totally inconsistent with the conduct of Christ. He shocked, not only the *immoral*, but more especially the *moral* sense of the community in which he lived. He shocked the ideas of the people on the subject of keeping the Sabbath; he spoke disrespectfully of their spiritual guides; he put new constructions on the commands of their sacred book; he offended the priesthood by claiming that he and those who followed him should be the true sons of God, thus depreciating sacrifice and priesthood and temple. He was punished for blasphemy, for speaking against the old and established, and therefore sacred. Who are in most danger of such punishment to-day, the "Christian," who may not believe any of Christ's teachings, or the heretic who may believe, at least, part of them? Suppose he should come again: who are doing best to prepare the world for his coming? I am not supposing that he should come with infinite power producing the total destruction of all existing things, but that he should appear again, a young man of humble parentage, the son of a carpenter, born in a humble station, without the "advantages" of priestly training, not even a "Rev." to his name, and should begin to preach to the common people a doctrine as far from our Orthodoxy as from the Orthodoxy of the Pharisees, a doctrine shocking the "moral sense" of the community of our day as it shocked the moral sense of the chief priests, preaching to the people, for example, the uselessness of churches and missionary societies as now conducted, the errors of orthodox theology, denouncing the ministry and holding up our most esteemed leaders to derision and contempt, what fate is the "Christian" world preparing for him? A prophet without honor in his own country, what would be his reception in Delaware?

In how many of the States of free America could he do this without finding himself in the county jail? How many Christian countries would harbor Christ? One of two things must then be true. If modern Christianity, modern Christian laws and institutions, are founded upon the teachings of Christ, his teachings would result in his own punishment, and thus be proven false. If modern Christianity, modern Christian laws and institutions, are not founded upon the teachings of Christ we have the authority of Christ's teachings for attacking them. If his teachings were false, they deserve attack. If they were true, it is evident that they are not so commonly believed as to have given character to the laws and institutions which now prevail in so-called Christian countries. Those laws and institutions, so far as they give power to Church or State to harass and oppress any bearer of any new truth, we, as Liberals, oppose. As long as such laws exist there can be no presumption that orthodox Christianity is true Christianity. A "Christian" community which does not believe the teachings of Christ has no right to claim exemption from attack either for its "Christianity" or for the teachings of Christ which it itself rejects.

A. L. DAVISON.

EDITORIAL PARAGRAPHS.

THE best army Egypt was capable of putting in the field has been defeated in the upper valley of the Nile by the forces of that shadowy character whom few have seen and few know, the Africo-Arabian El Mahdi, the False Prophet. It is not surprising that the Egyptian authorities now feel concerned as to their safety in the original provinces of the country. The disaster in the Soudan will probably consign that region to the rule of the dervishes and the slave-dealers; and if the Prophet be a natural leader and commander, capable of acting upon a well-defined plan, and shall take up the rôle of an invader, nothing but English interests at stake in Egypt will be likely to save that land from desolating strife. The significance of the success of El Mahdi at El Obeid even extends beyond the confines of Egypt. The Mohammedan century begins with the first of our month of November, dating from the flight of Mohammed from Mecca to Medina; and this is the time that has long been looked to for a messiah, a warrior as well as a priest and prophet, expected to come and reform abuses, enforce the true faith, and regenerate the world. This is a tradition that has been cherished as a part of the religious faith of all true believers of Islam. Should the Prophet, with the start he has obtained, advance down the Nile valley, calling upon all true believers to join his victorious forces, no little inconvenience might be caused those European powers that rule over Mohammedan subjects. But, fortunately, every Moslem government is interested in checking the growth of this reactionary movement, which regards present rulers as the sycophants of European influence. Even were this not so, the army of El

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Mahdi, the Mohammedan messiah, would be likely to stop considerably short of the conquest of the world; for his army, although successful against the Egyptian troops, would stand a poor chance in a contest with English soldiers, or a force drawn from any of the leading countries of Europe.

A GENTLEMAN paid a dollar to witness some wonders at a Spiritualistic séance in New York city the other evening. "In the spirit land," said the medium, a girl of fourteen, "we have a variety of musical instruments. This young and gifted medium is the only human being who has ever been able to render their sounds audible to mortal ears. She will make you hear any tune that may be called for. Speak!" The medium was securely tied in a chair, the only article of furniture in the cabinet, when the manager of the circle, the father of the girl, announced that the music about to be heard would be that of a church organ. A number of popular tunes were played on what one of those present, at least, concluded was a new kind of miniature organ, worked by pulling through it perforated paper. This gentleman, in a communication to the Boston Sunday *Herald*, says: "I was on the committee against fraud; and, when the door was opened, revealing the medium tied fast in the chair, I was invited to see that the knots were secure. In the performance of that duty, I took occasion to search for the concealed organ. The chair was common, except that its upholstered bottom seemed thicker than its general style warranted. I felt underneath; and there, covered by a removable lower cloth, was fastened the real medium of musical communication between the spirits and the audience. The alert girl was quick to play a part in which, doubtless, she had been carefully instructed. 'What are you doing, sir?' she exclaimed, rising in all the wrath of insulted innocence. Every Spiritualist in that company of forty or so believed that I had taken some outrageous liberty with the tender creature. She completed her task expertly by bursting into hysterical weeping. The fond father came hotly to the front. I grabbed up the chair. He slammed it down. I protested that I wished to investigate. 'You have disturbed the harmony of the circle,' he said, repressing his resentment with a carefully manifest effort; 'and I will cheerfully refund your dollar, if you will kindly go.' I departed, leaving those Spiritualists confident that the medium was a phenomenon, and I an affronting wretch." However much there is occurring under the name of Spiritualism worthy of serious attention and scientific investigation, trickery and fraud like the above, which are practised by hundreds of so-called mediums, can receive no encouragement from intelligent and honest men and women, be they Spiritualists or non-Spiritualists.

OF the able and valuable work noticed in *The Index* last week, *L'Evolution Religieuse Contemporaine chez les Anglais, les Américains, et les Hindous, par le Comte Goblet d'Alviella, membre de la Chambre des Représentants de Belgique*, a writer in the London *Inquirer* says: "The work occupies, I think, a unique position in literature, inasmuch as it presents an elaborate historic and unbiassed view of the various consecutive phases of religious rationalism in England, America, and British India, from the stand-point of sympathetic critical appreciation. It is to be greatly hoped that Mr. Moden (who has just translated M. Hocart's admirable *Conference on Atheism*), or some other equally competent person, may ere long present a translation of *L'Evolution Religieuse* to the general English public. To the various sections of Liberal Christianity—Unitarianism, Theism, and Rationalism—in our country and abroad, the work is of paramount interest, bringing, as it does, the subject-matter of J. J. Tayler's *Retrospect*, but in a more comprehensive mode, up to the present year. The learned and impartial author, writing from intimate personal knowledge, conveys even to the ordinary reader a complete idea of English-speaking Rationalism and its origins."

AT a meeting of the New York Spiritualist Aid Society, held on the 17th, one of the speakers, a lady, was "controlled" by Mr. E. S. Wheeler, who died in this city on the 12th. A correspondent of a Spiritualistic paper says, "His marked characteristics of decision of utterance, freedom of speech, and eloquence, were clearly defined; and all seemed impressed with the reality of his presence in spirit and in truth." But, so far as we have seen, no communication has yet been published from or concerning Prof. Denton, the able, widely known, and highly respected writer and lecturer on Spiritualism, whose death occurred some months ago in a far distant land,—Java, it is thought,—regarding which event, however, no word has been received beyond a telegraphic despatch from one of his sons, stating that his father was dead. Does uncertainty in regard to the place and circumstances of the death of this distinguished advocate of Spiritualism, in the minds of spiritual mediums to whom spirits show themselves, and talk face to face every night in Boston, New York, and Chicago, make the conditions so unfavorable that he cannot send a message to his friends to relieve them of painful doubt and anxiety caused by a meagre despatch, leaving them in ignorance whether he perished at the hands of savages, by the volcanic eruptions, or by disease, whether among strangers or attended by his sons? B. F. U.

EDITORIAL NOTES.

ALL associations or individuals desiring to arrange for lectures by B. F. Underwood the coming winter are requested to address him at an early date, the earlier the better, to enable him to plan his route systematically.

DR. FELIX L. OSWALD'S brilliant papers, published in this journal under the caption of "The Secret of the East," will be issued this week in a handsome volume. Price $1.00.

THE *Christian Register* remarks, "Martin Luther, not believing in the inspiration of the book of James, and disparaging other books of the Bible, could not have been admitted to the Washington City Presbytery."

"THE tales of Virginia Democrats," says the Springfield *Republican*, "about bloodthirsty Danville negroes, remind one of the fellow who was caught killing a sheep in another man's field, and explained the matter by saying: 'When I'm goin' along all peaceable, there can't no dang animal as wears wool run up and bite me! You hear *me!*'"

THE Woman-Suffrage Sociable in this city on the evening of the 21st was a pleasant reunion. Mrs. Julia Ward Howe, with Lucy Stone for her right-hand assistant, presided in her usual graceful manner. A large company was present. A touching allusion was made by Mrs. Howe to the loss sustained by the death of their noble co-worker, Charles H. Codman.

THE wedding presents of a minister's daughter who was married in Westfield, Mass., Oct. 16, 1768, are thus chronicled by her father, Parson Ballentine, "1 gal. rum, 2 qts. do., leg of mutton, 1 qt. rum, 2 do., brandy, flour and suet, some butter, pig, 2 qts. rum, a loyn of mutton and butter, some cranberries, a pig and three fowles, a piece of veal and suet, apples, cabbage and potatoes, 2 fowles, 2 qts. brandy." This reminds us of Falstaff's account,—"one half-pennyworth of bread to this intolerable deal of sack!"

MRS. CLARA M. BISBEE'S Free Religious Society at Dorchester will hold a fair at Lyceum Hall, its usual place of meeting, on Wednesday, December 5, from four to ten P.M. Mrs. Bisbee is a worthy worker in the cause of liberal religious thought; and she and those who are helping her to sustain the excellent society for which she speaks every Sunday deserve, at least, such encouragement and aid from the liberal men and women of Boston as they can render by their presence and patronage at this fair. The "Meeting-house Hill" cars, which leave Temple Place on the hour and half-hour, convey directly to Lyceum Hall. Admission to the fair, fifteen and ten cents.

WE quoted recently from a Spiritualistic paper published in the West, protesting against "test" conditions,—that is, conditions preventing the possibility of fraud at circles for communing with the spirits. The protest seems to have awakened feelings of gratitude among mediums, one of whom thus writes to the journal above referred to:—

> I have read your admirable editorial, . . . and hasten to express my thanks for the position you have taken, and to add a word, hoping to strengthen others who are developing in the various phases of mediumistic work. After sitting some months under test conditions, I became satisfied that I did not, in that way, get the best results possible to be attained; and since that was what I aspired to do, and as my soul rose in hot rebellion against the indignities of the tests proposed, I foreswore them altogether, and for the past two years I have permitted inspection of the cabinet only. The result of the change has been so wholly satisfactory that I feel it a pleasure and a duty to speak of it, for the encouragement of other mediums. There has been and still is a constant gain in the power and variety of manifestations which my increased comfort in release from torture has made possible.

SAYS the *Radical Review:* "The distribution of wealth, it seems to us, will always be unequal in direct correspondence with the natural inequalities of men's capacities for acquiring it honestly. We see no reason, in justice, why such inequality should not obtain. It must obtain, unless we destroy the incentive in man to labor. But communism or socialism will not recognize difference of capacities for work in men. On the ground 'that the time and service of one man is equal to the time and service of any other man,' communism advocates 'equal pay for equal time' 'as the nearest approach to exact justice.' . . . At the recent international conference of workingmen at Paris, the difference between French and German feeling on the labor problem on one side, and of English feeling on the other, was brought to light. German and French workingmen urged pressure upon the government for a solution of the problem. The English workingmen resisted the proposal of any legislation, except such as was needed for the protection of women and children, and referred with pride to the work of their trades unions. Instead of waiting for the government to lift them out of their misery, English workingmen have undertaken the task themselves. In consequence of this, we find little of communism among English workingmen as compared with German and French workingmen. And the fact is that, however short the condition of English workingmen may fall of what it ought to be, it is on the average preferable to that of their continental brethren."

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For *The Index*.

THE SONG OF THE REFORMER.

How can I live in a world like this,
So filled with the base and the evil?
How can I help but believe in my heart,
When I examine it part by part,
That God will be killed by the Devil?

Does not the wrong rule over the land,
Are the poor not sold in the shambles?
Are not the leprous slaves of the cup
By every hearth-fire burning up
The souls for which the fiend gambles?

Up and down through each city's streets
Do not the lost women wander?
Sick unto death with the horrible blight,
The canker and worm of their piteous plight,
On their case can I fail to ponder?

Are not the children crying for bread
In the reeking haunts of the cities,—
Crying for care, for nurture, for love,
With cries which might rend the heavens above,
If there be there a God who pities?

Is not the brute in the busy mart
Sinking 'neath lash and labor,
Standing with great and piteous eyes
Lifted appealingly up to the skies,
'Gainst man, his cruel neighbor?

Are not the weak oppressed by the strong
Through every rank and station?
Do not the liars and hypocrites stand
In the holiest places in all the land,
For pay dealing out salvation?

Oh, how can I live in a world like this,
Unless with a sword I can smite it;
Unless I can clean the wrong with my hand,
Apply to the evil the burning brand,
And aid somehow to right it?

I must tear and rend with a purpose firm
To leave no wrong unrighted;
No peace, no quiet, no idle days
To the man God calls to mend the ways
Of the earth so sad and benighted.

But a mighty faith must bear me up,
Or I faint and fall in blindness.
If zeal and passion and faith unite,
Then wrong itself must yield to right
And the reign of eternal kindness.

HATTIE TYNG GRISWOLD.

For *The Index*.

THE SUNDAY LAW.

I've two neighbors living nigh,
  One is Jones and one is Walker:
Walker is a mechanist,
  Jones a polished pulpit talker.
Both are honest, pleasant men,
  Both have families to work for,
Both stand hand to hand with toil,
  Neither 've lazy souls to shirk for.

But it puzzles me to solve
  How the church-folk view their labor.
Jones on Sunday earns his cash,
  All on week-days must his neighbor.
Let me, in my plain, blunt way,
  Put in shape my homely query.
Help me, reader! Knotty snarls
  Always make my poor head weary.

What I wish to know is this,—
  Why is Jones a petted worker,
Earning, Sunday, clothes and bread,
  Walker but a guilty lurker,
If on Sabbath morn he goes
  To his work-shop, still and quiet?
Jones would have the Christian's praise,
  Walker rouse them to a riot.

Work is work, and cash is cash,
  Men are men, and Sunday Sunday.
Jones and Walker both are right:
  God works Sunday just as Monday.
Why do not his little folk
  Bluster up and serve indictment
That he wheels the earth ahead?
  That would be a rare excitement!

EMMA TUTTLE.

The Index.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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☞ PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

For *The Index*.

Some Characteristics of George Eliot.*

BY R. W. BOODLE.

It is perhaps fortunate for Miss Blind's reputation that her volume upon George Eliot forms one of a "series" ("Famous Women Series"), the readers of which will not demand a high standard of excellence or much originality in their literary guides. And yet, in regard to George Eliot, the time has hardly come for a meagre outline such as that given in the work before us. From the first regular attempt to set forth the life of the great novelist, we naturally expect to get something better than mere clippings from the scattered eulogies that followed her death. Yet, to those who followed the monthlies and quarterlies after George Eliot's death, Miss Blind's little volume has little new information to give. Not to mince matters, our first life of George Eliot is little better than a creation of the scissors. Into the secret history of her life she does not attempt to take us.

The following, for instance, is all that we learn about a step that surprised many of us,—her marriage with Mr. Cross. "One day," we read, "George Eliot not only took the world, but her intimate circle, by surprise, by her marriage with Mr. John Walter Cross, on the 6th of May, 1880. The acquaintance with this gentleman, dating from the year 1867, had long ago grown into the warmest friendship, and his boundless devotion to the great woman, whose society was to him his daily bread, no doubt induced her to take a step which could not fail to startle even those who loved her most. But George Eliot's was a nature that needed some one especially to love. And, though that precious companionship, at once stimulating and sympathetic, which she had so long enjoyed, was taken from her, she could still find comfort during the remainder of her life in the love, the appreciation, and the tender care which was proffered to her by Mr. Cross."

We are thus debarred, in discussing the genius of George Eliot, from many interesting, if possibly uncertain, speculations upon one side of our subject by the fact of our ignorance of the inner life of the great authoress. A hint may here and there be obtained from similarities between her *Poems* and *The Mill on the Floss;* but, until her life has been written and her heart laid bare by one who knew her well, George Eliot herself must be an enigma to most of us. It is impossible, for instance, for us to say how far she drew upon her own experience for the details of disappointing marriages with which her novels are full.

As it is, if we consider the bare outlines of her life, we cannot help finding in her early connection with George Henry Lewes, and still more perhaps in her over-hasty marriage that followed Lewes' death, facts hard to reconcile with the conception of duty and sentiment she has made us familiar with in her books, as well as with the character—a combination of devotion with moral and intellectual firmness—stamped upon the massive outlines of a face recalling the features of Savonarola, of Dante, of Carlyle, and Cardinal Newman. Perhaps there is little more to know, and her inner life merely requires an interpreter of analytical powers hardly inferior to her own. However this may be, any one who might feel inclined to speak harshly of her example should remember, by way of caution, the judgment that the neighborhood of *Middlemarch* passed upon her own heroine, Dorothea, "as a fine girl who married a sickly clergyman, old enough to be her father, and in little more than a year after his death gave up her estate to marry his cousin, young enough to have been his son, with no property, and not well born," and, therefore, as unlikely to have been "a nice woman."

In turning from her life to her work, the student of George Eliot will find much assistance from the volume of *Essays* given us by Messrs. Funk & Wagnalls. The boon is so great that he will forgive them for reprinting the silly essay by Mr. Sheppard, on the Analysis of Motives, that serves as introductory to the volume, though we cannot repress the desire to ask whether these are all, or nearly all, the essays she printed during her literary apprenticeship? The writer of her obituary in the *Academy* (No. 453) at least mentions a paper on "Weimar and its Celebrities" (1859); and Mathilde Blind shows cause to attribute a share to George Eliot in a *Westminster Review* article upon "Realism in Art: Recent German Fiction," as well as the sole authorship of another upon "Margaret Fuller." We must be thankful, meanwhile, for what we have, enabling us, as these Essays do, to see more clearly the qualities that have made her undeniably the greatest Englishwoman in literature; while, as a novelist, she stands in the first rank, with Thackeray, among the successors of Miss Austen and Walter Scott.

The first quality of George Eliot's mind is the high tone of culture that pervades her writings. We can detect no gaps in her mental outfit. Her intellect belongs to that class fitly termed "encyclopedic," that includes such giants as Dante, Ben Jonson, and Milton. It is interesting, from this point of view, to notice the late date at which her first book of decided genius was published. Born in 1819, it was not till the year 1857 that "Amos Barton," the first of the *Scenes of Clerical Life*, appeared in *Blackwood*. Upon this point of culture her *Essays* are illustrative. They enable us to find out the subjects in which she took most interest, the defects she detected in her predecessors, the standard at which she afterward aimed in her novels. In criticising "Silly Novels by Lady Nov-

* *George Eliot.* By Mathilde Blind. Boston: Roberts Brothers.
The Essays of George Eliot. Collected by Nathan Sheppard. New York: Funk & Wagnalls.

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elists," she points out the cause of the failure of so many of her own sex :—

"It must be plain to every one who looks impartially and extensively into feminine literature that its greatest deficiencies are due hardly more to want of intellectual power than to the want of those moral qualities that contribute to literary excellence,—patient diligence, a sense of the responsibility involved in publication, and an appreciation of the sacredness of the writer's art. In the majority of women's books, you see that kind of facility which springs from the absence of any high standard; that fertility in imbecile combination or feeble imitation, which a little self-criticism would check and reduce to barrenness; just as with a total want of musical ear people will sing out of tune, while a degree more melodic sensibility would suffice to render them silent."

A second note of George Eliot's works is the impartiality and absence of prejudice that they show, —a quality that should naturally result from a high tone of culture, but to which, it is easy to see from the *Essays*, she did not attain without effort. It is only right, while noticing this mark of her mind, to call attention to exceptions. She has hardly the supreme impartiality of Homer, Virgil, and Scott. There is always, for instance, a perceptible under-current of satire when she is describing what she would call sarcastically "good society." This is not so obtrusive as in Dickens, but its presence is undeniable. Now, to a fair-minded man, there seems no reason why a commonplace "gentleman" should be more an object of ridicule than a commonplace artisan. In the short but admirable picture which opens Mr. Mallock's late work on *Social Equality*, we find a description of the effects of a large barouche upon the by-standers of an English country town: "The solicitor squints at it. The farmer touches his hat to it. The rector waves his hand to it." George Eliot is one of those that squint at it. She does not seem content to take gentility as a fact of life without repining. Like Carlyle in her extraction, she feels—though she does not weary us with her iteration of it—a contempt for gigmanity. Similarly, and perhaps as a corollary of this, she is hardly fair in the pictures she gives us of the average English ecclesiastic of the day. Dissenters in the present and the Catholic priest of the past are described with perfect fairness. There is always some drawback found in her pictures of the commonplace English churchman. And, while she is unfair to blood and contemporary orthodoxy, unredeemed by eccentricity, she shows a woman's partiality for a type of character unendurable to her male readers, at least,—for Daniel Derondas, with one hand on the flap of their coat, for the feeble Will Ladislaw. "Sometimes," she writes, "when he took off his hat, shaking his head backward and showing his delicate throat as he sang, he looked like an incarnation of the spring whose spirit filled the air,—a bright creature, abundant in uncertain promises."

Culture and impartiality, however, are rather conditions of eminence than qualities that insure it. We must now turn to what seem to be the *differentiae* of her genius. First among these we must rank the success with which she has blended in her best works the ideal with the real. While her studies from the life, such as Celia, Mrs. Poyser, Caleb Garth, and the two old Tullivers, are hardly inferior to those by Miss Austen or Thackeray; in ideal characters, like Tito, Silas Marner, Dorothea, and Gwendolen, we have masterpieces worthy of a place by the side of Homer's Achilles, Æschylus' Prometheus, Hamlet, or the Blind Harper in *Wilhelm Meister*.

To explain the combination of these qualities, it must be remembered that George Eliot wrote just at the turn of the tide. A reaction in literature was beginning from the Pre-Raphaelitism of Wordsworth that had culminated in Thackeray. It is very important to grasp clearly the outline of this side of the literary life of our century, for its influence is important. Let me illustrate it more fully by reference to the poems of Tennyson, extending over the entire period. Realism in poetry is of course different in degree from realism in prose, yet it is obvious that Tennyson's early domestic idylls were written under the influence of the Pre-Raphaelite school of Wordsworth. The turn of the tide is marked among other things by his first volume of the *Idylls of the King*, published in the same year as George Eliot's *Scenes of Clerical Life*. As one of the latest results of this stream of reaction, we may instance Mr. Shorthouse's *John Inglesant*. Our own days have beheld a counter reaction to realism in the writings of Zola and the novels of the American school,—a reaction which corresponds with and is marked by the low-life sketches of Tennyson's *Ballads and Poems*. By this latter reaction George Eliot was uninfluenced. Beginning as a Pre-Raphaelite, as a follower of Wordsworth and Thackeray, her works exhibit as they go on the increasing influence of the idealistic school. Another point should also be remembered in explanation of this twofold side of her literary character. She was a devoted admirer, an acknowledged follower, of the great Sir Walter,—like herself at the same time, as in his Meg Merrilies and his Dandie Dinmont, an artist of the ideal and the real school.

Realism, however, is with George Eliot the primary fact,—realism to which she considers the true antithesis to be, not idealism, but "falsism." Charlotte Brontë had succeeded in arousing our interest for ugly heroes and heroines, while Lawrence had abandoned the ideal of a high moral standard in either case,—indeed, had gone into the other extreme. But George Eliot turned all her characters into heroes and heroines, making them all alike interesting, all human. Another innovation, for which she deserves gratitude, is her determination to view marriage, not as the end, but as the beginning of mental development and of the interest of the story. Positivism, in a practical sense, is the key-note to her literary work.

I will illustrate George Eliot's feelings with regard to the true representation in fiction of the lower classes—a side upon which her transcendent realism is shown at its best—by a passage from her essay upon the "Natural History of German Life":—

"The thing for mankind to know is, not what are the motives and influences which the moralist thinks *ought* to act on the laborer or the artisan, but what are the motives and influences which *do* act on him. We want to be taught to feel, not for the heroic artisan or the sentimental peasant, but for the peasant in all his coarse apathy, and the artisan in all his suspicious selfishness. We have one great novelist, who is gifted with the utmost power of rendering the external traits of our town population; and, if he could give us their psychological character—their conception of life, and their emotions—with the same truth as their idioms and manners, his books would be the greatest contribution Art has ever made to the awakening of social sympathies. But, while he can copy Mrs. Plornish's colloquial style with the delicate accuracy of a sun-picture, while there is the same startling inspiration in his description of the gestures and phrases of 'Boots' as in the speeches of Shakspere's mobs or numskulls, he scarcely ever passes from the humorous and external to the emotional and tragic, without becoming as transcendent in his unreality as he was a moment before in his artistic truthfulness."

From criticising the art of Dickens, she turns to point out the need of a true conception of vulgar life:—

"If we need a true conception of the popular character to guide our sympathies aright, we need it equally to check out theories, and direct us in their application. The tendency created by the splendid conquests of modern generalization, to believe that all social questions are merged in economical science, and that the relations of men to their neighbors may be settled by algebraic equations,—the dream that the uncultured classes are prepared for a condition which appeals principally to their moral sensibilities, —the aristocratic dilettantism which attempts to restore the 'good old times' by a sort of idyllic masquerading, and to grow feudal fidelity and veneration, as we grow prize turnips by an artificial system of culture,—none of these diverging mistakes can coexist with a real knowledge of the people, with a thorough study of their habits, their ideas, their motives."

In this extract, we are brought face to face with another side of George Eliot's genius. If she blends idealistic with realistic art, she is equally a writer with a purpose; and the perfection of her best works lies in the skill with which she has interwoven the moral element as a necessary part of her story,—the lesson being merely suggested by the facts. Though *The Mill on the Floss* and *Romola* are as free from sermonizing and Teutonic displays of tendency as a play of Shakspere or a Waverley novel, they are far more instructive than the moral allegory of Johnson and Goldsmith. Her success in this, we know, was only for a time supreme. In *Felix Holt* and *Daniel Deronda*, perhaps also in *Middlemarch* itself, tendency has at least partially mastered her genius. But in *Silas Marner*, in *The Mill on the Floss*, and *Romola*, the blending of the two motives is as perfect as in Sophocles. The explanation of this fact lies in her conception of life. As a realist, she views life as a whole. The supremacy of conscience, the binding force of morality, is as much a part of our inherited nature as the love of pleasure or the desire of self-preservation. Of the importance of conduct as a part of life, she is as fully convinced as any follower of Matthew Arnold. It is therefore legitimately a subject of art. And her treatment gives a richness and fulness to her themes that we desiderate in Scott or Thackeray, that we do not feel the loss of in Jane Austen, because we judge her much as we should Ben Jonson or Fielding. Let me explain myself more fully.

To Virtue, no great writer has done more servile homage than Sir Walter Scott. In her interest, he has sacrificed all his heroes and heroines, with the exception, perhaps, of Edgar Ravenswood and Di Vernon. Virtue is everywhere triumphant, but triumphant as a goddess; and, therefore, the service that Scott does her is homage, but not appreciation. He welcomes her as Hamlet bids Horatio give welcome to his father's ghost,—as a stranger. The intricacies and shades of moral action, as one feels them with the self-deceived Bulstrode, with the brilliant Tito, with Maggie Tulliver, play no part in his creatures of flesh and blood. I think it is Carlyle who says that Scott paints mankind from the skin inward. I should rather put it that he wrote too much under the influence of the antithesis between the natural and the spiritual. Thackeray again is different from Scott, but he differs as widely from George Eliot. If Sir Walter felt toward virtue and the proprieties and moral feeling, and so on, as the Red Cross Knight does to the Fairy Queen, Thackeray regards them like an artist,—merely as profitable materials for his studies. A deep religious feeling is as appropriate to Col. Newcome as a scientific moral coloring to his old friend Benny, the student of David Hume; and we must own the old Colonel's concluding "*Adsum*" is very effective from the artistic and sentimental point of view. Many men, when they came to it, have doubtless felt deeply affected, just as they have been by the pathetic tags with which Dickens closes a scene or a book. But

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the art is too apparent; and it does not sensibly affect our estimate of Thackeray, as the admirable stylist, the novelist of fashionable club morality. Give me rather Scott with his distant reverence, than Thackeray with his patronizing familiarity!

The leading conception of our moral life, upon which, it seems to me, George Eliot dwells most constantly, is its final importance, which she views alternately from the humorous and the pathetic side. "To us, it is conceivable," she writes, in her Essay upon Young, "that in some minds the deep pathos lying in the thought of human mortality—that we are here for a little while and then vanish away, that this earthly life is all that is given to our loved ones and to our many suffering fellow-men—lies nearer the fountains of moral emotion than the conception of extended existence." As parts of this doctrine, we find a high conception of duty,—its neglect sometimes leading to lifelong sorrow, as in Godfrey Cass, sometimes to moral ruin, as in Tito, sometimes—and here her realism, and, I had almost said, her humor, is apparent—to nothing in particular, as in Stephen Guest. Maggie, who rejects the cup of pleasure at the promptings of duty, lives to be shunned as an outcast and to perish prematurely. Stephen, who tempted her, survives as the husband of his first love. Similarly, obedience to duty is sometimes, as in the case of Silas Marner, rewarded; at other times, as with Romola, it only leads to peace after long years of sorrow. But the conception is ever present, ever held in high honor. The persistence of evil and good in their effects upon character is but another side of the same doctrine, and illustrated pre-eminently in the characters of Tito and Bulstrode, but no less effectively, though from rather a different point of view, in the sketch of Mr. Gilfil. "The trivial erring life," she writes, echoing the words of Aristotle,* "which we visit with our harsh blame, may be but as the unsteady motion of a man whose best limb is withered." With George Eliot, our life here is ever sacred, too sacred to be misrepresented as necessarily fortunate because virtuous, too sacred to be be-littled by comparison with another hereafter. She is equally opposed to the worldliness and the other-worldliness of the poet Young. Even those, and they are many, who have little sympathy with an agnosticism which relegates a belief in immortality to the rank of a bygone superstition, may learn much from her criticism upon his lines:—

"Far beneath
A soul immortal is a mortal joy."

"Happily for human nature," she writes, "we are sure no man really believes that. Which of us has the impiety not to feel that our souls are only too narrow for the joy of looking into the trusting eyes of our children, of reposing on the love of a husband or a wife—nay, of listening to the divine voice of music, or watching the calm brightness of autumnal afternoons? But Young could utter this falsity without detecting it, because, when he spoke of 'mortal joys,' he rarely had in his mind any object to which he could attach sacredness. He was thinking of bishoprics and benefices, of smiling monarchs, patronizing prime ministers, and a 'much indebted muse.' Of anything between these and eternal bliss he was but rarely and moderately conscious. Often, indeed, he sinks very much below even the bishopric, and seems to have no notion of earthly pleasure but such as breathes gaslight and the fumes of wine." Young "sees Virtue sitting on a mount serene, far above the mists and storms of earth; he sees Religion coming down from the skies, with this world in her left hand, and the other world in her right. But we never find him dwelling on virtue or religion as it really exists,—in the emotions of a man dressed in an ordinary coat, and seated by his fireside of an evening, with his hand resting on his little daughter, in courageous efforts for unselfish ends, in the internal triumph of justice and pity over personal resentment, in all the sublime self-renunciation and sweet charities which are found in the details of ordinary life."

Another side of the sacred importance that George Eliot attaches to life is her sympathy with failure, with baffled hopes and frustrated ideals. "Patience, friend," she writes in her *Minor Prophet*.

"I worship in the temple with the rest
(The centre temple, that is, of beauty);
But, by my hearth, I keep a sacred nook
For gnomes and dwarfs, duck-footed, waddling elves,
Who stitched and hammered for the weary man
In days of old."

There is some pedantry, but more truth, in her motto to a chapter of *Daniel Deronda:* "There be who hold that the deeper tragedy were a Prometheus bound, not *after*, but *before* he had well got the celestial fire into the νάρθηξ, whereby it might be conveyed to mortals: thrust by the Kratos and Bia of instituted methods into a solitude of despised ideas, fastened in throbbing helplessness by the fatal pressure of poverty and disease—a solitude where many pass by, but none regard." No one, probably, has given us a more pathetic study of life-failure than George Eliot in her picture of Lydgate, the hopeful young doctor in *Middlemarch*, ambitious of scientific renown, but bound for life in the sequel to the worldly Rosamond, and gaining at length an excellent practice by having written a treatise on gout,—"a disease what has a good deal of wealth on its side."

In thus passing in review some of the points constituting George Eliot's greatness as an artist in fiction, nothing has been said of her powers as a humorist or as a painter of scenery, equal in accuracy, though hardly in power, to those of Scott himself,—both of them points which are rather accessories to her genius than constitutive qualities. On the former point, much light is thrown by the Essays before us; and we find in their pages many anticipations of characters and philosophic views afterward more fully developed in her novels. Let me quote, in conclusion, her analytical sketch of the "general reader," the first draft of the class of mind which she afterward depicted artistically in the amiable Brooke:—

"For the most part, the general reader of the present day does not exactly know what distance he goes; he only knows that he does not go 'too far.' Of any remarkable thinker, whose writings have excited controversy, he likes to have it said that 'his errors are to be deplored,' leaving it not too certain what those errors are; he is fond of what may be called disembodied opinions, that float in vapory phrases above all systems of thought or action; he likes an undefined Christianity, which opposes itself to nothing in particular, an undefined education of the people, an undefined amelioration of all things: in fact, he likes sound views,—nothing extreme, but something between the excesses of the past and the excesses of the present. This modern type of the general reader may be known in conversation by the cordiality with which he assents to indistinct, blurred statements: say that black is black, he will shake his head, and hardly think it; say that black is not so very black, he will reply, 'Exactly.' He has no hesitation, if you wish it, even to get up at a public meeting and express his conviction that at times, and within certain limits, the radii of a circle have a tendency to be equal; but, on the other hand, he would urge that the spirit of geometry may be carried a little too far. His only bigotry is a bigotry against any clearly defined opinion; not in the least based on scientific scepticism, but belonging to a lack of coherent thought,—a spongy texture of mind, that gravitates strongly to nothing. The one thing he is staunch for is, the utmost liberty of private haziness."

IF you wish to be miserable, you must think about *yourself*,—about what *you* want, what *you* like, what respect people ought to pay *you*, what people think of *you*; and then to *you* nothing will be pure. You will spoil everything you touch. You will make sin and misery for yourself out of everything God sends you. You will be as wretched as you choose.—*Kingsley*.

* Nic. Eth., I., chap. 13, sec. 15.

For *The Index*.

A HUNDRED DAYS ABROAD.

BY GEORGE JACOB HOLYOAKE.

CHAPTER IX.

When we were at Strong City, Kansas, I was much interested in the conversation of the famous plainsman, Mr. S. F. Jones, who had more cattle than any patriarch. I had never seen a genuine plainsman. This one was handsome, small-eyed, robust, with the health of a buffalo. His modest, resolute, lucid conversation did seem to me wholesome. The breeze of the prairie was in his speech. His wife told me that she much preferred being on the plains. She said they had a ranch for twenty years on the mountains of Colorado, which gave them a range for many miles around. Yet she felt as though she had not elbow-room there, but on these unlimited prairies it was different. To a person living in London, who thinks a room twelve-feet square a rare possession, it seemed like conversing with people on a new planet to meet a lady with this queenly sense of space and movement. Defoe had no idea of this kind of people. If this plainsman had been in Robinson Crusoe's place, he would have thought a desert island a poor affair, and felt himself crowded upon it. The plainsman in question was entirely without pretension or vanity or swagger often seen in self-made men. He knows precisely what a ranch should have, fertility of grass and accessibility of water. He can tell good ranch land at a glance, and has a quick eye for the points of cattle. He knows what a ranch must produce to feed a thousand cattle in winter. This is precisely the kind of man whom the government should ask to contribute a chapter to their Guide-book. Ranch buyers would be well directed by the guidance which he could give. He sold his Colorado ranch and stock to the Edinburgh Cattle Company for $600,000. Around his new Kansas ranch, he has already thirty miles good stone fence. He, therefore, is one of the men who know all about the subject.

It was at Garden City where we bought eight melons at ten cents each. To a lady who had wandered out in the moonlight, too thinly clad, and had acquired transient malaria, I carried one melon, saying that a homœopathic physician had prescribed that slight globule to be taken. It was not easy to carry, as it weighed forty-four pounds. It cost only 5*d*., and was as delicious as a peach. The green plains of Kansas are the very place for a vegetarian colony. Here, a man might entertain seven friends a whole day, giving each seven pounds of dainty food, at the cost of 5*d*. for the whole company. And as the melons, like the white onions we saw, seemed visibly to grow as we stood by their beds, vegetarians might live in luxury on a quarter of an hour's work a day.

One day, when we had driven some miles across the prairie, we encountered an animated housewife, who said she was born with a love of flowers; and it looked like it, for she had beds of them blooming all around her prairie dwelling. Her husband did not share her taste. But there is no need out there for an agitation in Parliament to pass a bill for conceding civil rights to married women. There is plenty of space in the prairie for a woman to have her own way. What struck me most in her conversation was her remark that their land lot at first was only one-fourth of a square mile. They had since taken a second lot, and she said she thought they should take the other two, and have the whole six hundred and forty acres to themselves; as, otherwise, some one would come and take them, and she did not want to have neighbors too near her. To have no neighbor within a mile of home would seem to English people rather solitary, but this lady felt most at home with neighbors a good distance from her.

The prairie dog, like the buffalo, is destined to extinction, as is the bright-eyed, wonderfully nimble little gopher. My first acquaintance with a prairie dog was made in one of the parks of Chicago. The zoölogical gardens there are all free to the public. Wandering in one day, I came upon an excavation in the sand, in which a number of prairie dogs and a gopher were at play. The prairie dog is about the size of a fat young rabbit. I would one of the merry little fellows were before me to describe. He appeared to me something between a little pig and a cat, with the fleecy skin of a lamb. Certainly, the group were as nimble and playful as kittens. Their manifest de-

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light was to scratch a considerable hole in the soft sand, push the foremost of the scratchers into it, when the others buried him under the sand, scampering off, leaving him to get out as best he could. I saw no creatures, human or otherwise, in America so droll and merry-hearted as the prairie dogs were.

In Holland, the dog is very serious. He has to draw small carts and barrows along the street, and guard the goods in them while his master is gossiping with the servants at the door. There is no canine trades union to see to shorter hours of labor for poor Pompey in the shafts. In England, the dog, though not in harness, is far from being light-hearted, and has no sense of pleasure save the running after cats or in barking at the wrong person. He has also fine qualities, but he is grave. The prairie dog is a gentleman by nature. He is jocund, unembarrassed. He does not speculate. He has not a care upon his mind. He knows nothing of a "corner," except as a hiding-place. His little soul is all sunshine.

The gopher is much smaller, and is quite a business-like animal. He is half rat and half squirrel, slender, like the stoat, has a sharp-pointed mouth which could deal with a dinner in a keyhole, and brilliant eyes. His tail is long, like a rat's. His pastime is to race round the enclosure with such incredible celerity that no eye, save one as quick as his own, could follow him. Yet, in an instant, he will bring himself up on any little elevation, stand perfectly upright on his hind legs, resting his body on his tail, just as the Manxman might do, who has three legs, according to the heraldic device of the island. The gopher, moving his body round as though his tail were a pivot, glances everywhere, surveying the whole land around him, like an Indian on the lookout, then darts round the entire enclosure with electrical velocity. I never beheld such a bright, observant, nimble creature. On the prairies where irrigation is introduced, both the dog and gopher are drowned in their happy holes. The remainder of the race ought to be pensioned off and kept in zoölogical gardens.

Driving over the prairie presents a strange outlook to an Englishman. The prairie is a sea of verdure. It is as though you were in the midst of an Atlantic of buffalo grass. No tree, no water, only one vast *circular* horizon, on the distant edge of which you may see the lightning play when thunder is about. You drive on forty or fifty miles, and you may ride on for hundreds of miles, and the scene never changes. The horizon behind follows you as the new one opens before you. That is the prairie, where the only live things are the dog and gopher, now the buffalo and Indian are gone.

When we were nearing Las Vegas, we found at one of the new Mexican cities consternation prevailing at the appearance of the comet. It was the same comet which was seen in England; but, in New Mexico, it displayed itself better, probably out of respect to the republican expectation of that country, where the people pride themselves upon having the biggest thing out on view there. I saw it first one morning, just before sunrise, as we were dashing into the great Raton Valley. I had seen no such comet in my time. It lay stretched along the blue vault near the horizon, like a vast, elongated, luminous serpent of the heavens. There are ranchmen, mountaineers, and cowboys about those parts not more advanced in science than we are in England, where Mr. Proctor had agitated many with the prediction that this comet was bent on mischief, and would fall into the sun, when that luminary would be disagreeable and roast us as the Inquisitors did the heretics. The first question put to me by the interviewers who met me at the hotel, where we spent some time, was, what did I think of the comet, and whether or not, in my opinion, it would fall into the sun, and what would the sun do if it did. I answered that, as far as I could judge, it appeared to me a well-behaved comet. We had reason to think that it had been loafing about the skies for two thousand years, and must by this time know its way about pretty well. The regular and methodical way in which comets departed on a journey—in some cases of three or four hundred years, and reappeared at the predicted minute—showed that they kept better time than railways, and knew their business too well to get in the way of the sun; and, if any young, reckless comet did run its head into the sun, that experienced luminary would do as America did by a new colony of settlers,—absorb it into itself and say nothing about it. Mr. Proctor had alarmed us unnecessarily. This opinion was given in the papers of the district, and perturbation ceased in Lower Mexico. Nobody could be more astonished than I was. I was represented as an authority upon comets, and my opinion was considered conclusive upon their behavior and fate.

The effect of the prairie on city classes is notable. Though the city family be an emigrant one, no sooner do they get upon the prairie than the city seems a familiar home compared to the strangeness of the green desert. After five years or so, the family generally go back to the city, leaving a son, or perhaps two, behind. The lad is less wedded to the city, adventure is alive within him, and the first years of prairie life have been mitigated by the family society, and he is for enterprise on his own account. In many instances, the effect of the prairie on the city classes is entirely good. The feeble become robust, the timid brave, the vacillating acquire decision. The settler from the city tries to be man enough for the situation, and succeeds; and he is a stronger and prouder man than he was, besides being independent. Thus, the prairie develops men,—when it does not kill them.

CORRESPONDENCE.

THE SOCIOLOGIC SOCIETY.

Editors of The Index:—

The Sociologic Society, a New York organization whose object is the dissemination of co-operative principles, held an important meeting Monday evening in the parlors of Dr. Pullman's Church, 37th Street, near 8th Avenue. A large audience was present, including among others the Drs. Pullman, Rylance, and Eaton, Prof. Rice of Columbia College, and a number of the leaders of the New York State Labor League. Mrs. Imogene C. Fales, the president, read a letter from E. Vansittart Neale, of England, stating substantially that the social system involved in the conception of co-operation as a system is the transformation, under the guidance of reason, of the natural law of "struggle," to institute a higher moral world, where harmony is the result of individual activity; that a difficulty is to make men realize that by reason the highest improvement can be achieved, and that the same process that Godin has applied to Guise can be successfully employed to civilized life; that, by interesting the laborer pecuniarily in his work, the law of supply and demand can be successfully controlled, and a more equitable distribution of wealth brought about. Co-operation is simple and efficient.

The president explained that Mr. Neale was one of the founders of the co-operative movement in England thirty-five years ago, along with Henry Maurice and Charles Kingsley, and is among its chief representatives to-day.

An eloquent address was delivered by Rev. Charles Eaton, who enlarged upon the responsibilities, the duties, and the rights and wrongs of society, the capitalist, and the laborer. He claimed that the evil of to-day results from the indifference of the more fortunate toward the great masses of the people, and that, unless this indifference be supplanted by practical and active interest, a lamentable condition of affairs is sure to be reached. The application of the Golden Rule to all the relations of social and industrial life was the need of the age.

A statement was then given by Miss Wyer on "The Condition of the Industrial Classes," as shown by the last census and other statistics. The paper revealed glimpses of tenement-house life in New York, that seemed almost incredible. An urgent appeal was made that "profits should be brought to reinforce wages."

The closing number of the programme was an address by Charles Barnard, the well-known author on "Co-operation in England, Distributive and Productive." Mr. Barnard showed that, in the present condition of industrial life, distributive co-operation bore every promise of universal application and development, while, on the other hand, productive co-operation appears to have made no appreciable progress in twenty-five years; that, where the Rochdale Pioneers are represented in England to-day by over two thousand three hundred establishments, productive co-operation is represented by some thirty insignificant institutions; that, in this country, of over three hundred ventures in productive co-operation, only a handful have kept alive. Mr. Barnard ascribes this state of facts partly to the near-sightedness of the working-classes and partly to a lack of a broad moral culture.

Announcement was made of the next meeting in December, when Frederick Hinckley, of Providence, and Courtlandt Palmer, of New York, will deliver addresses upon co-operation.

"THE SUN DO MOVE AND THE EARTH DO STAND STILL."

Editors of The Index:—

In your issue of the 15th inst., you speak of Martin Luther's disbelief in the now generally accepted idea of the globular form of the earth, which you call an "astronomical fact." There are many besides Brother Jasper who believe that "the sun do move and the earth do stand still."

It may interest such of your readers as do not already know it to learn that a very able work, setting forth this view, is published by Day & Son, 17 Paternoster Square, London. The author calls himself "Parallax." The name of the book is *Zetetic Astronomy: Earth not a Globe.* After reading his introduction and a few of his experiments and his analysis of the Newtonian theory, very many people—in fact, all the people I know who have gone thus far—are pretty thoroughly convinced that we have been believing something for which no sound reason or demonstration could be offered.

Respectfully, C. B. WHITEHEAD.

BLOOMFIELD, N.J., Nov. 19, 1883.

BOOK NOTICES.

CHRISTIAN HISTORY IN ITS THREE GREAT PERIODS. Third Period: Modern Phases. By Joseph Henry Allen, late lecturer on Ecclesiastical History in Harvard University. Boston: Roberts Brothers. 1883. pp. 319. Price $1.25.

This third volume of Christian History completes a task that Mr. Allen informs us was planned nearly thirty-five years ago, and has been kept in view ever since. The first volume is devoted to a consideration of "Early Christianity," and its topics are as follows: the Messiah and the Christ, St. Paul, Christian Thought of the Second Century, the Mind of Paganism, the Arian Controversy, St. Augustine, Leo the Great, Monasticism as a Moral Force, Christianity in the East, Conversion of the Barbarians, the Holy Roman Empire, and the Christian Schools. The second volume, devoted to the "Middle Age," discusses the Ecclesiastical System, Feudal Society, the Work of Hildebrand, the Crusades, Chivalry, the Religious Orders, Heretics, Scholastic Theology, Religious Art, Dante and the Pagan Revival.

The third and last volume covers the period extending from the beginning of the Protestant Reformation to the present time, including in its treatment the events we call the Reformation, the Catholic Reaction, Calvinism, the Puritan Commonwealth, Port Royal, Passage from Dogma to Philosophy, English Rationalism, Infidelity in France, the German Critics, Speculative Theology, and the Reign of Law. This volume, like the preceding ones, contains a chronological outline of its period, with a full table of contents, and can be read without referring to the other volumes, although knowledge of all the periods treated is necessary to an intelligent understanding of the progress of religious thought.

Mr. Allen is not simply a scholar of large attainments who has given much study to his subject, but he is a thinker of a discriminating and judicial mind, imbued with the modern scientific spirit and method, which demand that all events and systems be considered with reference to their antecedents and surroundings. He is not satisfied to make his history a mere narrative of what has been said and done. He must show the connections and consequences of beliefs and acts, and group them together so as to indicate to the common reader this relationship. Mr. Allen's analysis of character is keen, and his comments on many of the distinguished men of modern times are especially valuable. Thus, of Carlyle he says, "That his is at once the most powerful and the manliest influence that has gone out upon the English mind of our time." And yet he does not hesitate to say,—"I would not go to Carlyle, so far as I know or care, for a single opinion upon any topic or for sound judgment on any historical person or event. Mere contact with that powerful intelligence is the one thing sufficient. It illustrates better than anything I can call to mind the immortal soul that survives from a body of opinion intellectually dead." The descrip-

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tion of Calvin and the characteristics of his system, and of Comte, his great genius and services, including his "perhaps the most massive, luminous, and instructive survey ever given of the intellectual development of mankind," and also his limitations, are equally fine in their power of psychological analysis, discrimination, and catholic spirit. Some passages in the work show a little theological bias; but there is no bigotry, no narrowness, even in these. The writer of this notice dissents from some of the theories and conclusions presented in the work, but this does not prevent appreciation of the valuable contribution that Mr. Allen has given us in this and the two preceding volumes.

THE BOYS' AND GIRLS' PLUTARCH. By John S. White, LL.D. With forty-five illustrations. New York: G. P. Putnam's Sons. 1883.

We have here, in a handsome quarto volume of four hundred and fifty-seven pages, parts of the "Lives" of Plutarch, edited for boys and girls. The selections appear to have been made judiciously. The introduction might have been more instructive. Quite a story might have been told of the fortunes of Plutarch. In "the bright lexicon of youth," his name is one of the brightest. His "Lives" have nursed a manly spirit in a great many youthful breasts. Emerson said of him, "I do not know where to find a book—to borrow a phrase of Ben Jonson's—'so rammed with life.'" Emerson's recurrence to him for illustration of his theme was frequent. In Dr. White's edition there is probably about as much as would be serviceable to the adolescent mind. This handsome volume is more likely to prove enticing to the average boy or girl than the many-volumed edition of Clough or the bulky one-volume edition in which the type is small. The illustrations are of real value. So are the chronological tables and the lists of proper names with their pronunciation. Our young people may well forego the travellers who have never travelled for this genuine fragment of the ancient world.

NIGHTS WITH UNCLE REMUS: Myths and Legends of the Old Plantation. By Joel Chandler Harris. Boston: James R. Osgood & Co. Price $2.00.

In these days, when it has been discovered by the close students of mythological lore how much historical meaning may be hidden in the analogical folk-lore of different or similar races and nations, Mr. Harris has rendered a signal service to such research by giving us in this entertaining fashion the heretofore unrecognized folk-lore of the African race as transmitted in traditionary form to its American descendants. Mr. Harris' Introduction to the present work shows how faithfully he has labored to make this collection of seventy-one stories embody "everything or nearly everything of importance in the oral literature of the Southern States." In regard to the negro idiom in which these stories are given, the author says, "The discriminate reader does not need to be told that it would be impossible to separate these stories from the idiom in which they have been recited for generations." The book is handsomely bound and profusely and finely illustrated, and apart from its ethnological value is calculated to entertain the dullest intellect and most superficial of readers.

THE *Popular Science Monthly* for December contains several very readable articles. It opens with an address by Prof. Emil du Bois-Reymond on "Alexander von Humboldt," delivered at the anniversary of the University of Berlin, in which the characteristics and the work of Humboldt are estimated with discrimination. In connection with the address is an admirable portrait of the great author of *Cosmos*. A paper by M. R. Radau, on "The Habitation and the Atmosphere," presents suggestions regarding the construction of houses. Dr. Oswald's paper in "The Remedies of Nature" series on "Enteric Disorders" is one of his best. Mr. Thomas Foster presents a discussion of the "Morality of Happiness," from the stand-point of scientific ethics. M. E. Caro, of the Institute of France, in "Genius and Heredity," points out that there is something unaccountable in the sporadic appearances of genius with which the world is from time to time astonished. In "The Illusion of Chance," Mr. William A. Eddy shows with what regularity the law of averages applies. Dr. T. S. Clouston, of Edinburgh, considers "Female Education from a Medical Point of View." In "The Loess-deposits of Northern China," Mr. Frederick W. Williams describes a most remarkable geological formation, which is at the same time the foundation of a very fertile agricultural district. There is, with other articles, the usual instalment of Mr. Mattieu Williams' series on "The Chemistry of Cookery"; and the editor continues the discussion on the study of the classics, with a lively article on Lord Coleridge's recent address at Yale.

THE *Atlantic Monthly* for December has a fine list of contributors, with a widely varied array of contributions. Among which, Ralph Waldo Emerson's posthumous essay on his aunt, "Mary Moody Emerson," shines like an antique gem in a rare and artistic setting. Richard Grant White sets an exemplary example to American Anglophobists in his chivalrous defence of "Some Alleged Americanisms," which have been held up to scorn as evidence of America's lack of culture, by showing that the "alleged Americanisms" are really of English birth and parentage. There is an article by Rev. F. H. Hedge on "Luther and his Work"; and "H. H." gives one of her interesting descriptions, this time of a mining region in Colorado, where she found a watercourse rejoicing in the name of O-Be-Joyful Creek, and, adjacent to it, a locality named Poverty Gulch. Other articles relating to travel are William C. Langdon's "Recollections of Rome during the Italian Revolution" and Julia C. R. Dorr's "Bermudian Days." Generous instalments are given of Lathrop's "Newport" and Crawford's "Roman Singer." There are two good poems, one by E. C. Stedman. Henry Loomis Nelson gives a sketch of "Social Washington." The review articles are on "Mr. Longfellow and the Artists," "Foreign Lands," "Recollections of a Naval Officer," and "Recent Poetry." "The Contributors' Club" is well represented.

ST. NICHOLAS for November is the beginning of a new volume, the eleventh, and is a brilliant number. We give its list of contents: "The Little Lord of the Manor," by E. S. Brooks; "Benevolent Birds," a pleasant contribution to natural history, by Will Woodman; "Jake's Mistake," by John S. Adams; "A Thanksgiving Dinner that Flew Away," by Hezekiah Butterworth; "The Two Men of Cologne," verses, by Emma C. Dowd; "Winter Fun," by William O. Stoddard; "A Young Seamstress," a poem, by M. L. B. Branch; "Sophie's Secret," the beginning of a new and charming story, by Louisa Alcott; "Wisdom in the Well," by Phil. O'Gelos; "Snow Shoes and No Shoes," by John R. Coryell; "Little Maud's Story," by M. G. Gow; "Capt. Mayne Reid," an interesting biographical sketch of the boys' story-teller, by J. T. Trowbridge; "Nutting," by H. I.; "The Gentleman from China," by Sophie Swett; "The Lamp-Lighter," by Mary A. Lothrop; "The Bee-Man and his Original Form," a delightful fairy tale, by Frank R. Stockton; "Polly's Ragamuffin," by Lucy G. Morse; "Among the Pines," a play, by Ruth Ogden; "The Origin of the Stars and Stripes" is an anecdote of more than ordinary historical interest, by E. W. Tuffley. There are three full-page illustrations, together with many smaller ones, all in the high style of art so characteristic of this magazine.

PERSONAL ITEMS.

MATTHEW ARNOLD will be sixty-one years old on Christmas eve.

CARL SCHURZ, finding the steady grind of editorial labor irksome, has retired from the New York *Evening Post*.

MISS ELAINE GOODALE, the elder of the Sky Farm poets, has become one of the teachers of Indians at the Hampton School.

IT is said that Prof. Huxley's son is the rising young poet of England, and that his friends see in him the future laureate.

MR. JOHN STORER COBB will give a free lecture at Paine Hall, 2.45 P.M., Sunday, December 2, on "The Principles and Persecutions of the Roman Catholic Church."

J. R. LOWELL, our Minister to England, and one of America's best poets, has been elected Rector of the University of St. Andrews, as a compliment to his literary merit.

COUNT VON MOLTKE's mind is failing. His memory is a blank, and he fails to recognize even intimate friends. He is living on his estate at Kreisau, in strict privacy, having ceased all official work.

"DONAL GRANT" will unquestionably be pronounced one of the most fascinating, if not the best, of George MacDonald's remarkably popular stories. The fact that it is published in America from the manuscript, and will be republished from advance sheets in England, is an innovation creditable to the enterprise of the American publishers, D. Lothrop & Co.

ANNA DICKINSON is coming to her senses, if a despatch recently received from Chicago may be credited. It says that she has decided to make a tour through the country to make speeches in behalf of the Knights of Labor till the close of the next presidential election. Anna Dickinson on the lecture platform was an undoubted success; but Anna Dickinson, posing as a poor make-believe Hamlet in hose and doublet on the stage, was a most deplorable failure and pitiable spectacle.

AN article in *Month*, by a Catholic writer, Rev. W. Loughman, concludes thus: "Go to then, Doctor Martin Luther, blasphemer and hypocrite, thou lustful monk and sacrilegious priest, without faith in God or hope in the Redeemer, even in the convent,—take thyself off, begone out of our sight, fly away into space. Papist or Protestant, we will have none of thee; for, with all our sins and unworthiness, yet are we men, and thou art of the earth earthly, of the flesh fleshly, of the devil devilish."

QUEEN MARIA PIA of Portugal recently presented a dress to the image of the Virgin Mary in the Capuchin Church of Guimaraes, Brazil. This proof of the queen's devotion to her faith has given great offence to the pious Catholics of Brazil, for it seems the dress is somewhat the worse for wear. In fact, two journals—*O Thabor* of Sao Paulo and the *Progresso Catholico* of Guimaraes—agree in describing it as badly soiled, as provided with a long train, and altogether unfit for an offering to the Immaculate Virgin.

CHARLES WILLIAM SIEMENS, distinguished as an engineer and electrician, who died in London last week of rupture of the heart, was sixty years old. He was born in Hanover, and educated at Lubeck, Magdeburg, and Göttingen. At twenty years of age, he went to England to introduce an invention, and remained there, becoming an English subject in 1859. He added greatly to the mechanical facilities of the world, and received numerous honors from leading scientific and mechanical societies. He constructed the Indo-telegraph line, the North China cable, the Direct United States Cable, and the Platino Brazileira Cable.

MR. GEORGE WILLIS COOKE, author of the work on Emerson published two years ago, and so well received, and of a critical *Study of George Eliot*, which has just appeared from the press, is prepared to give a short course of lectures on "The Great Women Authors of England." These are Charlotte Brontë, Mrs. Browning, and George Eliot. He can also give a course on "The Great Living English Authors," Tennyson, Ruskin, and Browning. Where desired, he will add two leetures to this course on some of the younger authors, especially Matthew Arnold and Swinburne. These lectures will be helpful in stimulating a love for the best books, and in awakening an interest in the study of English literature. They are more particularly designed for clubs, reading classes, or special parlor gatherings. Mr. Cooke's address is West Dedham, Mass.

SAYS the *Radical Review*: "The two Misses Bradlaugh, daughters of the great reformer, and their friend, Mrs. Annie Besant, are examples of what women can do, when given the opportunities to develop their powers. The activity of these ladies in the lecture-field, the class-room, and the editorial staff of the *National Reformer*, is truly remarkable; and their work bears such marks of ability, scholarship, and maturity of thought as would do credit to even the stronger sex. Mrs. Besant is now engaged in delivering a series of lectures on the French Revolution, which are published in the *National Reformer*, and which belong to the very best that literature has produced on that subject. We can form an idea of the nature of the work of the Misses Bradlaugh, when we see the announcements for their lectures. Miss Alice Bradlaugh, the elder sister, spoke before a branch of the National Secular Society on 'Mind Physiologically Considered'; and Miss Hypatia Bradlaugh has commenced a course of four lectures on 'English Land Tenures,' with a very clear and interesting exposition of the basis of this law. In this course, she proposes to examine the various theories of land nationalization."

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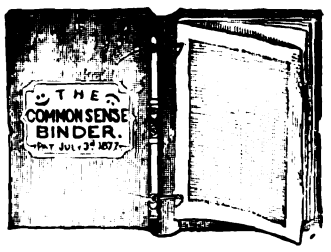
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THE INDEX

LIGHT, LIBERTY, RIGHT.

VOL. XV., OLD SERIES.—NO. 728.
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CURRENT TOPICS.

AMONG the indications of progress worthy of note was the passage of a bill in the lower house of the Hungarian Diet, permitting civil marriage between Jews and Christians, and legalizing civil marriages contracted in foreign countries.

SAYS an English exchange: "An interesting illustration of the spread of 'State Socialism' comes from Denmark. The government has introduced a bill providing for the establishment of a fund for insuring workingmen against want in old age."

AT the Revenue Reform held at Cooper Institute recently, Mr. Waterson remarked: "If I wanted to say a mean thing in answer, for example, to the frequent charge that human life is held cheaper in the South and West than in the East,—which is true, I might intimate that men are at least as safe in Kentucky as women seem to be in Connecticut." Of course, everybody present thought of Mary Stannard, Jennie Cramer, and Rose Ambler.

PROF. BROOKS, of Phelps, N.Y., thinks it possible that the peculiar lights attending our sunrises and sunsets are due to our being enveloped in the tail of a gigantic comet. An Albany astronomer says he is satisfied that the illumination is an unusual exhibition of what is called the zodiacal light, a nebulous girdle, having the sun for its centre. There seems to be no certainty or well-defined theory among scientific men as to the cause of the phenomenon.

THE *Sunday School Times* publishes an article from the pen of Prof. Franz Delitzsch, who is justly referred to by that journal as "a foremost champion of evangelical views among the great Biblical scholars of Germany," who "has done stalwart service in defence of Orthodoxy in the critical discussions of the last third of a century." Yet the *Sunday School Times* deems it prudent to say of his article that "it is not without its indications of the chilling influence of that atmosphere of sceptical criticism and of rationalistic doubtings, in which such a reverent and truth loving scholar as its warm-hearted writer has been compelled to breathe in all his life of Biblical study."

MGR. CAPEL says that, where there is the most education, the people are the most immoral. He mentions Scotland, Sweden, and Germany as "the most immoral countries he knows of." This leads the Boston *Herald* to observe: "In stigmatizing Scotland, Sweden, and Germany, 'where the people are well educated,' as 'the most immoral countries he knows of,' has not Mgr. Capel forgotten Italy, where the percentage of illiteracy and of illegitimate births run so high? Or does his knowledge extend to the countries of popular ignorance in Mexico and Central and South America? Intelligence and virtue do not always go together, but they are more nearly related than ignorance and virtue."

THE following eloquent summary of what is implied in heredity is from the discourse delivered over the dead body of Ivan Tourgueneff by Ernest Renan: "His conscience was not that of an individual more or less gifted by nature: it was, in a certain way, the conscience of a people. Before he was born, he had been living for thousands of years: infinite trains of dreams were concentrated deep in his heart. Never a man has been thus an incarnation of a whole race. A world lived in him, and spoke through his mouth. Generations of ancestors, lost without uttering a word in sleep of centuries, were endowed by him with life and language. The silent genius of collective masses is the source of everything grand."

ABRAM S. HEWITT, after a four months' trip abroad, says: "During all the trip, which was made largely in a private steamer, with leisure to study men and manners, I came to the conclusion that the greatest miracle of our time and the most valuable treasure which mankind has ever discovered is the government of the United States, in which the checks and balances are so arranged that, while progress is not only possible, but its results certain, the prejudices of popular passion are kept in check, and only those measures which are best calculated to promote the general welfare can by any possibility receive the sanction of legislation and of permanent public judgment. I come back, not only proud of my country, but conscious more than ever of the duty which rests upon every one of its citizens to preserve constitutional government in the form and according to the spirit of its conception and organization. It is the result not merely of the wisdom of our fathers, but of a fortunate chain of circumstances which never occurred before in the history of the world, and can by no possibility occur again."

SAYS the Springfield *Republican*: "The attitude of condescension held by the English landlords toward the laboring classes may not appear to them undignified, sanctioned as it is by tradition; but the course of trade and the working out of the hard rules of profit and loss are showing more plainly every day that it is very bad business. It is no uncommon thing, after the annual, expensive display upon lord mayor's day in London, for men and women in second-story windows to throw pennies to the street, and enjoy the fun of the general scramble. The whole system of 'boxing day,' the feeing and numberless gratuities from the high to the humble, is too old to be eradicated in a day; but, clearly, the coming conflict of parties will turn in some form upon the rights of the toilers to earn their good fortune rather than to receive gratuitously the deficits in living expenses, which the lack of opportunity now forces upon thousands. Lord Salisbury may throw his pennies to the street, but he will find that there are not enough to go round. The cry is not money, but land to work; not a fee, but a field to plough; not charity in city tenement-houses, but the right to buy a country home, and to break up and plant the mortgage-ridden downs and deer-parks of England."

AT a town meeting held at Winthrop, Mass., last week, a motion was made to the effect that, Gov. Butler's proclamation having been ignored by the churches of the town, it should be read in town meeting that the citizens might have an opportunity to hear it. The moderator declared the motion out of order; but an appeal from his decision resulted in a vote of three to one that the motion was legal, and the reading of the proclamation was ordered. "Then," says the Boston *Herald*, "began a scene of disorder that continued for several hours, the anti-Butler men yelling and howling at every attempt of the clerk to perform his duty of reading the proclamation, several very angry speeches being made. The Governor's friends condemned the bigotry of the churches in refusing to read the proclamation in unmeasured terms, and dwelt long and earnestly on the narrowness and petty hate exhibited in ignoring the proclamation simply because it was written by a chief magistrate politically opposed to the preachers. Various attempts were made by the clerk to read the document, but every attempt was drowned in cries of the anti-Butler men. Finally, the clerk determined that such lawless proceedings should go on no longer, and constables were placed at the doors, with orders to arrest the first man attempting to interrupt the proceedings, after which the proclamation was read through without further interruption, and the meeting adjourned." The clergy have the right with all other citizens to express and defend their views in regard to political parties and public officers; but it has not been customary to omit the reading of Thanksgiving proclamations from personal or political considerations, and it was but natural that the supporters of Gov. Butler should resent this unusual manner of manifesting from the pulpit dislike toward their favorite immediately after a political campaign, marked by great bitterness, which resulted in his defeat for a second term. Should the example of the Winthrop clergy be followed very often in the different States, not many years would pass before Thanksgiving proclamations, which are an anachronism under a secular government, would be discontinued through the ill feeling and contention engendered, without regard to the injustice of the custom and its inconsistency with the principles of State secularization.

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AN ENGLISH ESTIMATE OF THEODORE PARKER.

In the graceful speech which Lord Coleridge made at his reception in Boston, he characterized Theodore Parker, among the distinguished persons who had given fame to the city, in a way that gratified Parker's appreciating friends, but was a surprise even to some liberal thinkers. After naming Franklin, Webster, and Story, and adding some descriptive sentence of each, he continued: "And Theodore Parker, perhaps one of your highest and greatest souls." He then gave a word to each of the literary lights, Hawthorne, Emerson, Longfellow, Holmes, and Lowell. It is noteworthy that Parker is the only preacher or theologian named; and also that even the use of the qualifying word "perhaps" in the descriptive clause concerning him, instead of weakening the judgment, adds weight to it as a deliberative one. It shows that the speaker was not hesitating as to whether Parker was entitled to be enumerated in the list of famous persons there referred to, but whether he might not be placed not only in the small number at the head of that list, but among the few exceptional characters that had made the history of Boston and of Massachusetts. And this, we have reason to believe, is the real opinion which Lord Coleridge holds of Mr. Parker. It is a common opinion concerning Parker and his work, held by broad and cultivated thinkers in England.

And, in our view, this will be the judgment of history upon Theodore Parker. He will be placed among "the highest and greatest souls" that America has produced. He will be counted in the brief list of the world's religious reformers and leaders. There is no man in our age who comes so near being the Luther of the age in leading a revolution in the religious thinking of Christendom as does Parker. Of course, as there were behind and with Luther profounder seers and scholars than he, so there have been many workmen in the nineteenth-century revolution against the evangelical theology who, in this or that feature of their work, would rank above Parker. But, as an intellectual soldier of the broad church militant, the preacher in Boston Music Hall stood pre-eminent. In the vigor of his grasp of the conditions of the conflict, in his robust brain-power, in his intellectual and moral courage, in his tenacity of moral purpose and bold defiance of wrong, in his whole-hearted zeal for human rights, he was a born leader of men. Liberal religion has had no advocate who equalled him in the faculty of carrying great truths home to the hearts of common people by a style both plain and picturesque. His Anglo-Saxon English was as terse and strong as Luther's German. He did not produce his era more than Luther his; but, more than any other man working in and for it, he "fired the shot heard round the world." Large as was the circle of his admirers and wide as was his influence in America, there has always appeared to be in Europe a more general appreciation of his work than here. In Germany, twenty-five years ago, we heard Baur of Tübingen characterize him as a veritable intellectual giant who was fighting for the people the battle of religion against superstition on the one hand and scepticism on the other. On the other side of the globe in India, his thought appears in the faith of the Brahmo Somaj. Literally, indeed, all round the world he is recognized as the sturdy champion of a reformed theology and of a practical religion that meant justice and humanity.

Since Parker's death there has been in this country a tendency to depreciate the extent of his influence. He has left, it is said, no permanent system of thought, no great scholarly work. The Unitarians, though they have advanced steadily toward his positions, are not generally disposed to give him the credit of the advance. And even more liberal thinkers, seeing that his special beliefs have been largely outgrown, are querying whether he laid the foundation of a lasting reputation in history. For his books, it is argued, there is very little demand,—so little that no publisher in the United States has been willing for a number of years to issue a new and complete edition of them. Even some who were his most ardent disciples during his lifetime have been nearly ready to concede that, when he died, his mission died with him. The doctrine of evolution, in especial, these persons say, has made such headway since his time that his intuitional philosophy of religious belief is already antiquated, and would have at least to be restated to be acceptable to-day.

Now, it is doubtless true that there is much in Parker's writings on theological topics that is outgrown. And it may also be said that much of the truth in them may now be found absorbed in the works of later authors. But the influence and reputation of historic characters are not measured by the permanence of their special forms of belief. Channing's theology is much more antiquated than Parker's. There are very few who believe to-day as Channing did. Calvin's creed is fast dissolving even in the churches that bear his name. Only a small proportion of the millions of people who honor Luther accept his theological doctrines. Doctrines are conditioned by the special epoch in which they appear. But the great leaders have qualities of mind and spirit independent of their limitations of doctrine; and it is these qualities that mark them as leaders and keep their names memorable and their power a living force long after their creeds may have become obsolete. Chief Justice Coleridge we believe is right in according to Theodore Parker a very high place in this class of great souls whose vital energy survives their beliefs.

And, if it be asked with what particular great step in the progress of religious thought Parker's name will be identified, the answer is ready. He was the apostle, in the history of religious belief, of natural law in opposition to the idea of miracle. It is the gradual acceptance of this view that is revolutionizing the religious thinking of Christendom. But, when Theodore Parker first announced it, it drew upon his head a storm of reproaches and obloquy, even from Unitarian churches. It was really a greater step than Channing took when he attacked the five points of Calvinism. Channing attacked certain doctrines as having no authority in the Bible. Parker attacked the very citadel of authority itself, and effected a change of base for all after religious thinking. And, by and by, people will turn to him and read him again for this great service, as well as for his valiant championship of social and moral reforms, just as in latter years they have turned to Channing with new ardor. His words will be found still to ring not only with liberty, but with life. In our opinion, if a dollar edition of Parker's works were to be issued, as there has been of Channing's, it would find an equal host of readers. The new Orthodoxy has already gone beyond Channing and is looking up to Parker's level. It needs just that doctrine of anti-supernaturalism and of the natural immanence of divine energy in nature and humanity which was the central thought of Parker's preaching. Parker's reputation is not to wane: it is to grow.

WILLIAM J. POTTER.

LUTHER AND LIBERTINISM.

Luther's fundamental doctrinal position was that the way to bring about good living is to bring about correct thinking. "Wiclif and Huss," he said, "assailed the immoral conduct of the papists; but I chiefly oppose and resist their doctrine. . . . When the word remains pure, the manner of life, though something therein be amiss, will be pure also." The truth, that is always the first thing with Luther. And certain it is that, if truth is not goodness in this world, it is the next thing to it. Luther's doctrine of justification by faith is at least a mighty witness to the omnipotence of ideas. Much needs to be said upon this point properly to complement what follows. Here be it said that, whatever the virtue there be in enlightenment, an enlightened creed is only one factor in an excellent life. "Thou believest that there is one God," says St. James, whom Luther decried so much. "Thou doest well: the devils also believe." And, if Luther really believed that if a man once grasped the Protestant doctrine his life would become holy, he was doomed to terrible disappointment. The preaching of Protestantism, all through Luther's life, seemed chiefly to be making the world not better, but worse. The very common idea of the Reformation as a universal revival of religion is a very superficial and untrue idea. The history of the Reformation is like that of every great period of religious transition. The world was full of men whose eyes were open to the glaring sins and superstitions of the old religion, and who were pouring ridicule and satire upon them in every way that might not invite the stake. Europe was honeycombed with scepticism and cynicism and uncleanness, only less general than those of old Rome when Christ and Christianity appeared. Into this comes Luther, with bolder and more outspoken unbelief in the old Church than the boldest sceptic of them all, but with a deep, new truth which they know nothing of. To the old Church, he appears but as one of these, only as the most uneasy and defiant of its assailants,—just as, to the orthodox paganism of old Rome, Christianity seemed only one atheism among the other atheisms which were making men neglect the ritual and desert the temples. To the great mass of malcontents, Luther was welcome, because he spoke out their antagonism and unbelief so much better than they could ever do it; and multitudes caught up his doctrines of private judgment and free thought as the instrument and sanction of abominations. Where the new gospel made one religious man, it simply unsettled ten,—undermining their faith in the priests and sacraments and authority of the old Church, while powerless to give them the new faith, since to most men, and especially in religion, a thing gets sanctity only when it gets age. Luther had to face the chaos which every reformer must expect in a period of religious upheaval. "He had the pain of seeing, one after another, various tendencies in the Reformation prematurely brought out, and exhibited in exaggerated shape and with accompaniments of violence and horror before the world." Iconoclasts and libertines, demagogues and lunatics of every sort, were abroad, haranguing the people and calling him their father. "My friends have done as much to injure me as my enemies," he said. He was held responsible for all the mad doings of Anabaptists and Antinomians; and every crime in the calendar, offspring of the general unsettlement, was charged to his account. "They reproach me with all this," he cried, "me, unhappy Martin Luther. They reproach me, too, with the revolt of the peasants, and with the sacramentarian sects, as though I had been their

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author." He saw a hard, materialistic spirit manifesting itself all about him; and, among his own pronounced followers, anything but a strong, united, satisfying religious life. There was, undoubtedly, much truth in what Erasmus wrote to Hutten, that Luther's followers were made up of these three classes: first, learned and well-meaning people, who approve of most of his doctrines, and wish to see the power of the pope and bishops restrained; a second class of men, without education or judgment, and of impure lives, who adhere to Luther without accepting his teaching or even knowing what it is; a third class, whose only object is booty and plunder, and who only make a pretext of the gospel. I see, continued Erasmus, many Lutherans, but few evangelicals. If Hutten knew of people who spent their time in reading the Scriptures and pious converse, instead of with women, in drinking and play; who, instead of cheating about debts, freely gave to the needy; who, instead of insulting those who have never harmed them, would give a soft answer to an angry word; who, instead of making disturbances, promote peace and good-will,—if Hutten would show Erasmus Lutherans like these, he would joyfully join himself to them. If there were any such, they were extremely rare.

Luther himself was plunged into deep melancholy by the poor and inadequate results which he saw. It often seemed as though all that he meant for good was turned to evil. "The devil often assaults and perplexes me by objecting that, out of my doctrine, great offences and much evil have proceeded." "The darkness," he said, "grows thicker around us, and godly servants of the Most High become rarer and rarer. Impiety and licentiousness are rampant. I hope the last day will not be long delayed." "Sodom and Gomorrah," he wrote in 1530, "were never one-tenth part so wicked as Germany is now.... It is a strange and grievous thing that the world hath become worse and worse since the revival of the true doctrine of the gospel.... Every one perverts Christian liberty into carnal wantonness.... If I could do it according to my conscience, I would advise and assist to bring back the rule of the pope." Again and again, we find him wishing, in his hours of despondency, that he had "never begun this business with the pope." But this is only in his hours of despondency. His common word is, "This is what was to be expected, this is the way of the world." "I will fight it out. I know my quarrel and cause are just. On, in God's name!"

How deep a lesson there is in all this for the adherent and apostle of the New Faith of our own day! The laws which governed thought in Luther's time rule also in the time of Emerson, and, little changed by changing circumstances, will work inexorably through the centuries. Ever the prophet of new truth will appear, to the establishments and orthodoxies of his time, as the lawless, unbelieving man, like the other unbelievers; and the more earnest and sincere he is, the more dangerous will the orthodoxies count him,—sincere and hypocritical orthodoxies alike,—and the more earnestly will they seek to silence him. The reformer must always appear, in the first place, as the negator of what is established, always as a breaker of idols. "The painful but indispensable first preparative for *true* sovereigns getting place among us," says Carlyle, "I find to be a revolt against *false* sovereigns." This necessary, negative element in new truth wins for it the quick applause of all the restless, the reckless, and the faithless,—all those to whom the criticism of the popular theology is a mere Mephistophelian game, or who are hostile to it,—no more because of its obvious intellectual defects than because it stands, in its way, for what is transcendental, conserving, and religious. The rising new faith of an age will ever draw the faithless to its standard, not because they spiritually apprehend the faith, but because they are tickled by the novelty, the negativeness, and the idol-breaking; and the new faith must ever be prepared to pay the price of disrepute from libertine applause and following, alike in Corinth, in Wittenberg, and Boston. It must also be prepared for what will certainly ensue, and what is hardest for the philanthropic mind to bear,—to see itself, in its own day, the creator, not chiefly of a deeper faith among the masses of mankind, but rather of unfaith,—destroying, as it does, false sanctions, which were, nevertheless, sustaining and commanding, and which only the idealizing influences of time can replace or teach the multitude of mechanic and dependent minds to see in it itself. Such are the birth-throes by which new truth comes into society and into the soul. This is the great law which the reformer must learn to recognize, and before whose operations he must school his heart, how merciful and loving soever, not to shrink. The years shall be his sure justifiers; and upon their potency and their perspective he may peacefully rely, unmoved by any suffering or disorder, if he is sure of his truth, into misgiving or regret for having "begun this business with the pope." "Luther and his Protestantism," says Carlyle, "are not responsible for wars; the false Simulacra that forced him to protest, they are responsible. Luther did what every man that God has made has not only the right, but lies under the sacred duty to do: answered a falsehood when it questioned him,—Dost thou believe me? No! at what cost soever, without counting of costs, this thing behoved to be done. Union, organization, spiritual and material, a far nobler than any popedom or feudalism in their truest days, I never doubt, is coming for the world; sure to come. But on Fact alone, not on Semblance and Simulacrum, will it be able either to come, or to stand when come." To-day is Luther's justification. To-morrow, fearless, faithful soul, shall be your own. To-morrow, the great vision which inspires you, and which men dread to-day, shall be an institution and a universal sacrament.

EDWIN D. MEAD.

THE WADE SCHOOL.

Allow me to express the interest I feel in the proposed Wade School at Cleveland. The time must soon come, if it has not come already, when such a school can find the suitable persons to carry it on and a supply of pupils to employ its advantages. All the existing theological schools exist primarily to feed certain pulpits, and only secondarily to train intellect and character. Even the Harvard Divinity School is not quite extricated from this position; for, though its professors are sufficiently liberal and enlightened to be transferred collectively to the institution proposed by Mr. Wade, they are yet hampered by the traditions of their school, and yet more by the conditions under which most of its beneficiary funds are held. There is abundant room for something which shall be to other schools, as has been suggested, what Johns Hopkins University is to our colleges.

It must be remembered, however, that such an institution will require greater organizing power and maturer wisdom than any educational enterprise ever attempted in America. Precisely in proportion as men are reformers is it usually difficult to organize them and bind them to any systematic co-operation. When we remember the history of London University,—founded expressly to secure the widest liberality, and yet ending by excluding James Martineau on the one side and Miss Bradlaugh on the other,—we see the immense difficulties of such a task. Especially where the "civil war," as it has been called, between the ideal and the scientific aspects of free thought is liable to be brought into the arena, these difficulties would be greatly increased. When we think how hard it has sometimes been to persuade agnostics and transcendentalists to work smoothly together in holding one or two annual meetings and in conducting one small newspaper, how will it be when they become conjointly responsible for the daily lives of a hundred young men and women? How shall they, together or separately, meet and adjust the enormous demands that will be made upon the new institution by every man who has an ideal hobby and by every man who is bent upon some practical project? All this can, I believe, be done; but it will make an unexampled demand upon the judgment and patience of those who shall undertake it.

T. W. HIGGINSON.

MGR. CAPEL.

Men and things are very much mixed in the world of to-day, with its annihilation of distance and lightning-like swiftness of intercommunication. It is not this continental country alone which exhibits a confused and confusing commixture and hotch-potch of races, creeds, and languages. Other leading nationalities are in the same predicament. At last, the various races and nations cannot help being tolerant of each other and of each other's usages and beliefs. Even Rome itself no longer stands for mere Romanism in religion. The infallible Pope, in these days of universal intercourse and of the large mutual forbearance which such intercourse engenders, finds himself not only a subject of the King of Italy, but unable to exclude from the shadow of the very Vatican,—which, by the way, was originally sacred to the pagan deity Apollo, as all readers of the Odes of Horace know,—finds himself unable to exclude, I say, from his own precincts heretical forms of Christian worship. Not but that he still has the will and disposition to do so, but he has been shorn of the power. His is a case of involuntary tolerance, of compulsory liberalism. The infallible Pope also—who in past generations has delighted to be known as the Great Unmoved and Unprogressive—now finds himself environed by a city which is not only putting off the wrinkles of eld, but taking on more and more a modern aspect, and even exhibiting in the matter of growth and expansion the appearance, in portions of it, of a young American city away out in Nebraska or Kansas or, still farther, toward the regions of the sunset. The blood and ideas of the latter part of the nineteenth century are being rapidly injected into the veins and cerebrum of the many-centuried metropolis of Romulus and Remus.

The head-quarters of Romanism are no longer merely ecclesiastical and papal. Rome is becoming industrial, enlightened, sweetly reasonable,—in Matthew-Arnoldian parlance,—tolerant, liberal, democratic, unhierarchal; that is, truly modern and cosmopolitan. Illustrious visitors like the great Spanish idealist, progressive and poet philosopher, Castelar, are no longer ordered to leave the Eternal City abruptly or incur an indefinite period of incarceration in papal dungeons. Roman citizens now have rights which priests are bound to respect. Fathers of families are no longer dragged from their beds at midnight by a priestly police and thrown into prison for being derelict in the matter of going to mass or confession, or for not getting on their knees when the carriage of his Holiness was passing. Such things were

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once the main features of ecclesiastical Rome, but they are no longer the characteristics of the capital of United Italy. In its earlier centuries, Rome was nourished, or suckled, by "the brazen-imaged dugs" of the wolf of war and conquest. Later along, the cruel, implacable, and world-absorbing Rome of the political Cæsars was transformed into the even more cruel, implacable, and earth-coveting Rome of the ecclesiastical Cæsars such as Hildebrand *et al.*, who substituted for the sword of conquest blazing faggots and engines of torture of the Inquisition. At length, both these whilom Romes have nearly vanished, like hideous dreams; and we have the mitigated Rome to-day of a liberal, constitutional, free-thoughted monarchy, with a free thinker for king. It is a transformation that would have gladdened the heart of the noblest of liberals, Mazzini. But such a fruition was not for him, although he was the greatest promoter and forerunner of it. It is true that the spiritual Cæsar still lives, diligently engaged in studying the folios of St. Thomas Aquinas and claiming to be the spiritual lord of the human race. But, if that claim was always ridiculous, how shall it be characterized at this time of day? These things being so, why should not a papal Monsignor, or my lord, and illustrious member of the Pope's household or family, be engaged in a lecturing crusade against heresy in New England, which has been a nest of heresy from the beginning, so far as a prelatical religion with priests and mitres has been concerned? Moreover, within the last forty years, there has been superimposed upon the original Anglo-Saxon, Plymouth-Rock New England a Celtic, Roman Catholic New England, which votes for Ben Butler and allows itself to be made the foe of common schools, under the leadership of priests, and to make a mock of the ballot-box and of the privileges of free citizenship. Thus, Mgr. Capel is sure of an audience here, in any event, of religionists of his own creed, although he is not a Celt, but an Anglo Saxon who has voluntarily abdicated the independence of his imperial race to become the propagandist of mediæval superstition in the vast English-speaking world, which comprehends so large a portion of both hemispheres, and which is invincibly wedded to free government, individual independence, and freedom of thought, speech, and belief, and implacably hostile to priests and priestly dictation. However, as Mgr. Capel uses no other instrument of conversion of heretics than a plausible tongue, he is fairly entitled to all the converts whom he can win over to his obsolete views.

The writer of this has no intention of attempting to impugn Mgr. Capel's discourses. The day of theological controversy is past and gone, never to return. The world of to-day is no longer interested in theological dogmas or creeds. The discussions of articles of faith are now regarded as mere logomachies, or futile talks about words, which stand, not for any realities either in earth or heaven, but for the mere imaginations and dreams of primitive, barbaric times and primitive, barbaric men. The fair humanities of old religion, with which Mgr. Capel is attempting to conjure in keenly rational, practical, democratic New England, live no longer in the faith of reason anywhere. The genuine, Simon-pure New Englander, to the manner born, was always his own priest and king, an invincible independent in politics and religion, *ab initio;* and such he will remain to the end of the chapter. On this subject, Mgr. Capel should read Emerson's Boston Hymn. It is the confession of faith of all true Yankees:—

"The word of the Lord by night
To the watching Pilgrims came,
As they sat by the seaside,
And filled their hearts with flame.

"God said, I am tired of kings,"
(and of high priests also,)

"I suffer them no more;
Up to my ear the morning brings
The outrage of the poor.

. . . . . .

"My angel,—his name is Freedom,—
Choose him to be your king;
He shall cut pathways east and west,
And fend you with his wing.

"Lo! I uncover the land
Which I hid of old in the West,
As the sculptor uncovers the statue,
When he has wrought his best.

"I show Columbia, of the rocks
Which dip their foot in the seas,
And soar to the air-borne flocks
Of clouds, and the boreal fleece.

. . . . . .

"I will have never a noble,
No lineage counted great;
Fishers and choppers and ploughmen
Shall constitute a State.

. . . . . .

"Call the people together,
The young men and the sires,
The digger in the harvest field,
Hireling and him that hires.

"And here in a pine state-house
They shall choose men to rule
In every needful faculty,
In *church* and *State* and *school*.

. . . . . .

"Come, East and West and North,
By races, as snow-flakes,
And carry my purpose forth,
Which neither halts nor shakes.

"My will fulfilled shall be;
For, in daylight or in dark,
My thunderbolt has eyes to see
His way home to the mark."

B. W. BALL.

THE ATMOSPHERE AS AN AGENT IN MENTAL AND MORAL EDUCATION.

The atmosphere acts as the lungs of our planet, sustaining in correspondent relations with it the respiratory organs of all animals and plants. It inhales from the earth and waters oxygen and hydrogen, in form of aqueous vapor, oxygen and carbon in that of carbonic acid, and hydrogen with azote in form of ammonia. From the sun, it derives electricity. Nay, the thermal, the luminous, the electric, and magnetic forces, four facets of the one solar diamond, conspire in the atmosphere. Superior to the soil in its physical position, it is equally so in the natural hierarchy of powers and their media. Oxygenation of the tissues is the "*open sesame*" of the *organic* forces. These reproduce the *telluri* in subtler variations by the senses, by mentality, and by passion. Predominance of solar powers in the organism over the passive elements of structure emaciates and consumes. This vital fact, so normal in the lives of great thinkers and of ardent lovers, was expressed by the Greeks in the fable of Semele, the mother of Bacchus.

Jove was enamoured of Semele. Jove, the aerial power, whose banner still waves in the "Jupiter" flag of the topmast (corrupted by our sailors into the "Blue Peter"), Jupiter *tonans*, distributed in nature the imponderable forces. He was wont to visit Semele in modest earth-guise, clad in the mild radiance of the dawn or vesper. But she, the vain-glorious beauty, having once wrested from him in a moment of imprudent tenderness that Stygian oath, that no god may gainsay, to grant whatever she should ask, requested he should visit her in full celestial glory. Semele had not divined through the spectroscope that robe of flaming hydrogen, which may enlarge the sun's photosphere by some half a million of miles, and whose rays our atmosphere quietly absorbs. When this protective veil fell away, she perished in the embrace of flame. The lesson is at once moral and physical. It alludes to the electrical combustion of tissues oxidated by excessive innervation, and to the corresponding limitations to which terrestrial beings are subjected in the spiritual activities of thought and passion. The unborn Bacchus, rescued from the womb of genius too aspiring, was sewed up in Jupiter's thigh, whence, in the due revolution of seasons, he issued and reproduced the solar forces, humanized in wine. In the fabled career of Bacchus, his conquests and his trials, in his car drawn by lions,—savage forces of the earth subdued by "Mirth, that humbler harmonist of care,"—we find a coincidence of periods ascending in power and glory, then declining with those of the solar year. It is one of the forms of that great solar allegory in whose myths human actions are blended with those of terra-solar relation through the climatic zones of the air-power.

Man exerts over the air powers equal to his intelligence and needs. It lights his fire, pumps his water, grinds his corn, makes his salt, and dries his sugar, warbles music by the flute or carves it with the violin bow, wafts him across the seas, lifts him above the clouds. The power of man over the elements is a result of his social combinations.

Let us forbear to dwell on those by which society, expending in useful enterprises forces either spiritual or material, which have hitherto been wasted or corrupted in intestine and national conflicts, shall heal the ulcerations of our bared and wounded mother-soil, extending the limits of production, and centupling this by distributive wisdom. Let us first consider the earth king subjected himself to the air-power, a naked infant on his mother's breast.

Voice and hearing are twins in the air-nursery. Voice speaks to ear, ear absorbs and transmits to the throne of conscious thought and emotion the air's rhythmic undulations. In order to unite souls in sympathy, nature bestows on each of us an active and a passive sense; not disassociating them in body, as in her distribution of sex, but connecting both in every individual. Suffering cries out, and intelligent sympathy answers. Such is the first passional symphony, tearful and compassionate. How moving the cry of an infant! What subtile relations have these inarticulate sounds with the fibres of piety subtending the valves of the heart! The new-born animal, which seems to heed no other sounds, quickly distinguishes its mother's voice, even amid the bleatings or mooings of a herd. The ear, which suffices for the young lamb or kid, is complemented for the ewe or nanny by the nasal diagnosis of her uterine propriety; and the senses of beasts are far subtler than ours in this discrimination.

Philosophy, says St. Pierre, may prove to a mother, in the name of physical and moral laws, that she ought to nurse her child. But may she not oppose to such general reasons her particular reasons,—her delicacy of health, exhausting vigils, ceaseless anxiety, social oppression, her country's indifference to her needs, then, the too frequent case that the child, when grown to man's estate, may be her torment? She hears her infant's plaintive wail, and she gives it the breast without reasoning. The parents or teachers who resort to pain and fear in order to supplement their own ignorance of child nature and the inherent vice of their methods of teaching, who arm themselves with rods and extort cries at which savages, the most cruel toward their enemies, would blush, only give the proof of their own incapacity for delicate and sacred functions. The mother to whom is confided the privilege of those first impressions on the plastic brain which mould the moods of temper, and who prostitutes her mission either by violence

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or paregoric, violates toward her child the first compact of natural piety, and derogates from her ministry of charm between man and humanity. These considerations by no means, however, invalidate the policy of a little moderate and judicious spanking; not with the animus of punishment, but as a convenient method of modifying some existent morbid influence. The switch is especially homœopathic to fits of bawling and crying, apparently causeless, in awaiting the possible discovery and removal of their physiological causes. In quickening reaction from depressive moral states, and diverting sensation *a posteriori*, a child's real comfort may be much promoted.

Air is, next to warmth, the essential stimulus of life. It is not sufficient to breathe pure air: the delicate skin must breathe it also through light fluffy garments. Air of a pleasant summer heat must circulate through the clothing, the cradle, and the chamber,—not the poisonous carbonic oxide of cast iron stove air, nor yet that of coal grates mingled with chilling draughts, but the rational economy of air warmed all around the room by its contact with hot water or hot air pipes, and changed by a well-graduated ventilator from above.

Even with abundance of fresh, well-sunned air infants may blanch and wilt like plants in an ill managed hot-house. Their uneasiness ceases on leaving close rooms: they stop crying to play or go quietly to sleep. Children generally are gay when they are naked: they cry when their clothes are put on, and rejoice when they are taken off. This is not merely because tight or ill-fitting dresses embarrass their movements, but because the air feels pleasant and is tonic to their skins, stimulating circulation and insensible transpiration. The rapid and vigorous growth of savage children is mainly due to the free play of air and sunbeams on their skin. This protects them from our influenzas, catarrhs, and rheumatisms. Wherever climate and season permit, education should be mainly conducted in the open air. The most attractive studies, those of the natural sciences and useful arts, are especially congenial with this free air culture.

The aërial forces play with children in the toy balloon and kite, nay, even in their pop-guns. The descent of the balloon is a lesson in the geometry of gravitation and of parabolic curves. When the boy has raised his kite with an ambitious joy, comment upon the composition of forces, as the wind acts on the inclined plane of its surface. If showers occur, we may, in taking shelter, review the evidences of atmospheric electricity, relate the story of Franklin's so brilliant and dangerous discovery, the imperfect security afforded by non-conducting cords of silk, especially when wet, in limiting the passage and directions of a force so explosive in its cumulative energy, and to which Prof. Richman of St. Petersburg fell a victim, notwithstanding the entire insulation of his apparatus.

It has often been observed that battles attended with much cannonading were presently followed by rain. While it is impossible to know whether or to what extent the *post hoc* in these cases is really a *propter hoc*, they are to be viewed in the light of the fact that, while a substance is burning, positive electricity escapes from it into the air, while the ashes become negatively electrified. Domestic additions to the air-store of positive electricity lead us to expect, *ceteris paribus*, an increase of rains proportional with population and with the wealth of populations, since the exchange of electricities coincides with rains in conditions of maximum intensity or greatest accumulation of opposite electricities in the two bodies of earth and air.

As the air itself treats the solar principles, so treat the mind of the child. Give to principles, not thought alone, but a body and action. Fix attention on interesting facts, and let theory hobble behind: it will catch up soon enough.

The sky is obscured; the sun, veiled in vapors, lets long pale rays pierce through, announcing the storm. A flurry of snow sprinkles the air, like the down of birds; anxious herds low in their pastures. The terrible wind piles mountains of clouds in the heavens; rapid and heavy, it hollows the face of the waters. Its rustle is heard from afar in the bending tops of the forest:—

> "With sudden roar, the aged pine tree falls;
> One crash, the death hymn of the perfect tree,
> Declares the close of its green century.
> Low lies the plant to whose creation went
> Sweet influence from every element,
> Whose living towers the years conspired to build,
> Whose giddy top the morning loved to gild."

And, while these monuments of ages pass, a bird appears fixed against the sky. The hawk battles with the storm, screaming his death note. He espies some gentle victim, never more to welcome the spring. Yet amid these apparent disorders of nature—the tempest and the fall of forests and the wars of animals—reigns providential Law.

But for man and other predatory species, the mild and so fecund frugivora would crowd and starve each other. The chances of life favor the strongest, with steady aim toward perfection in kind; for weakness is not viable. The whirls of the hurricane renew vegetation, scattering the seed of plants afar; they dissipate the brooding miasms; they bear to cold regions the tropical air; and, while rendering milder our middle zones, they hurl upon the polar realms mountains of snow, which, with returning summer, shall give fresh springs to the ocean. M. E. LAZARUS.

WORSHIP.

Many people who accept in a general way the theory of evolution are unwilling to admit that religion—especially the religious nature of man, which, some hold, distinguishes him from the brute—is a product of evolution.

But, if man has risen from the condition of creatures incapable of religious thought and devoid of a religious nature, his disposition to worship as well as his belief in regard to the objects of his worship must have been acquired, must have come into existence naturally with the development of the race. The statement of Lubbock, that there are tribes devoid of religion—unless, indeed, we no "longer regard religion as peculiar to man"—indicates that to-day, even, there is no sharp dividing line between religious and unreligious creatures, and of itself is sufficient to suggest that, as the higher religions have been evolved from the lower ones, so the lowest religions have grown out of conditions with which we are accustomed to associate nothing of a religious character. Certain it is there are tribes still existing in which the intellectual faculties are so feeble that the phenomena of nature have as yet scarcely become an object of thought. Who can doubt that the men who lived in the earlier ages of human existence were as destitute of religion as are the Bechuanas or Arafuras of to-day. Of the low intellectual condition of man in a very remote past, we know something from the rough implements of stone which have outlasted the bones of the rude men who made them. And there must have been yet earlier ages in which man lived and was able to leave no memorial of his existence, and during which, in a religious point of view, he was still more like the brute mentally than at the time he is first brought to our notice by prehistoric archæology. Occupied for ages in contests with wild beasts and obtaining food, his life was of a kind not adapted to favor the contemplation of natural phenomena; and when, after ages of mental development under exceptionally favorable circumstances, he began to form ideas and to frame hypotheses, they must have been very simple, crude, and indistinct.

There is "a twilight stage of intelligence" in which, as in fetichism, there is confusion between living and non-living things; and, with all that Spencer has written on the subject fully in mind, we believe with McLennan that "the simplest hypothesis and the first to occur to men seems to have been that natural phenomena are ascribable to the presence in animals, plants, and things, and in the forces of nature, of such spirits prompting to action as men are conscious they themselves possess." "Man," says Goethe, "is a true Narcissus: he delights to see his own image everywhere; and he spreads himself underneath the universe like the amalgam behind the glass." Projecting himself out upon the field of natural phenomena, man invests with his own thoughts and feelings the objects around him, and tries to win their favor and secure their aid. "We still say," says Mill, "the sun rises and sets and comes to the meridian, the sea ebbs and flows. Languages were formed by men who believed these objects to have life and active power in themselves." "Man paints himself in his gods," says Schiller. The character of his gods is determined by his own; for he worships, unconsciously to himself, his own qualities abstracted from himself and contemplated objectively, whether in a piece of wood or mineral, the passing clouds, the flowing stream, the changing moon, the quiet stars, the life-giving sun, or in an invisible king with a crown on his head and a sceptre in his hand, with ministering angels around him.

But how came man to have a tendency to worship which in the individual is antecedent to experience, which now depends not upon any observation of nature, which depends not upon experiences such as those through which our savage ancestors passed? The answer, in the light of modern psychology, is not difficult to give, at least in a general way. In the course of ages, states of mind produced by the outward world have become organized in the race in the form of tendencies. That which is learned, whether from a personal teacher or by contact with nature, and is repeated through centuries, may produce states of mind which by heredity appear in the descendants in the form of aptitudes or predispositions. Although we are not born with innate ideas, it is unquestionable that we come into the world with organisms whose actions and reactions are largely determined by the form and quality of structure; and they include all those results of generations which appear in us as aptitudes and intuitions.

It is reasonable to conclude, that the contemplation of nature and the practice of worship induced by ages of experience, during which fear, admiration, wonder, gratitude, and reverence have been constantly excited, have resulted in a predisposition to worship, which, although due to experience in the race, is now, wherever it is found, *a priori* in the individual. Thus much as to the natural genesis of religion considered as a part of man's nature.

Outside of the human mind, it presupposes, not a personal being who implanted it in man, and the worship of whom is man's highest and noblest duty, but that world of phenomena, with all its wealth and variety, with all its beauty and deformity, which confronted our earliest ancestors as it confronts us to-day. The instinctive fear of man exhibited by wild animals implies the exist-

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ence of man and those destructive acts which excited their dread and terror. And, if the religious tendencies of man have been acquired in the manner indicated, they presuppose, in addition to the susceptible mind, not a supernatural being who endowed man with a religious nature when he appeared on the earth, but the natural world that impressed him and produced those mental states which have been repeated and the results of which have been transmitted in the form of a predisposition to worship. There is nothing in the religious instinct that determines the particular form or character of the object of worship. That depends upon the intellectual and moral condition of the worshipper and the instruction he has received from parents and teachers.

Since worship had its origin in man's contemplation of his own nature, in observing himself reflected from the mirror of his own thoughts, in fearing and reverencing his own qualities seen illusively in the objective world, the conclusion seems unavoidable that the continuance of worship (in the common meaning of the word) must depend upon the continued recognition of a personality like himself behind or immanent in the world of phenomena. A god has no significance or value for an ardent worshipper, unless he can contemplate him as a being like himself, who approves and disapproves human actions, who sees man's movements, who hears his words, who sympathizes with him in misfortune and distress, to whom he can appeal when in need of aid, and from whom blessings come in response to prayer. What cares the devotee for the "absolute," the "unconditioned," the "unknowable," a god without any of those human qualities with the contemplation of which in fear, in reverence, in love, worship commenced and worship has been sustained through all the ages of man's existence as a religious being? No doubt, as Mr. John Fiske maintains, the purification and refinement of Theism consists in a continuous process of "deanthropomorphization," discarding the human qualities with which man has invested deity. But, as Theism commenced by ascribing natural phenomena to personality and intelligence, and has always recognized them as the essential attributes of deity, when they are discarded, the essential element of Theism is abandoned, and worship is no longer possible. When Mr. Fiske purifies and refines Theism by the total abolition of every anthropomorphic element, he simply purifies and refines God until he deprives him of every quality that has had or can have any interest for the worshipper.

Imagine the devotee attempting to reconcile the duty and delight of prayer, praise, and thanksgiving with sentences like these from *Cosmic Philosophy:* "For to represent the deity as a person who thinks, contrives, and legislates, is simply to represent him as a product of evolution. . . . To represent the deity as intelligent is to surround deity with an environment, and thus to destroy its infinity and its self-existence." "As Spinoza somewhere says, 'Determinatio negatio est,'—to define God is to deny him; and, such being the case, what can be more unnatural than to insist upon thought and volition, phenomena only known to exist within quite narrow limitations, as the very nature and essence of the infinite deity?"

Mr. Fiske says that what men have worshipped from the earliest times has been, "not the known, but the unknown." But we must not overlook the fact that that which is an object of worship is that which the worshipper believes he understands, so far as it has interest for him. Just so far as he ascribes his own qualities to God, he loves him; and, so far as his God is regarded as bad, he fears him. The devotee believes his religion solves the mystery of the world. As Spencer says, "For, though every religion, setting out as it does with the tacit assertion of mystery, forthwith proceeds to give some solution of this mystery, and so asserts that it is not a mystery passing human comprehension." That which is mysterious to the philosopher seems perfectly clear to the devotee. The mysteries that arise in connection with deities with the growth of intelligence are the result of speculation, and are unessential accompaniments, not the objective basis of worship. It is true that, when an object becomes actually known to the worshipper, "it ceases," as Fiske says, "to be an object of worship." But this is for the very obvious reason that it ceases to be what it had appeared to be, what it was believed to be when it was worshipped. And, when it is seen that the qualities with which the unknowable is invested cannot properly be ascribed to it, and that it is inscrutable, it can have worshippers only among those who, although they have on purely intellectual grounds rejected anthropomorphism, are yet under religious influences which have been inherited and strengthened by education and surroundings.

By worship, we mean that mental attitude, with its corresponding expressions, which results from the conception of personality and volition behind phenomena. But the religious sentiment which is based primarily upon the idea of cause and origin will persist. For, as Spencer says: "No more in this than in other things will evolution alter its general direction. It will continue along the same lines as hitherto. And, if we wish to see whither it tends, we have but to observe how there has been thus far a decreasing concreteness of the consciousness to which the religious sentiment is related, to infer that hereafter the concreteness will further diminish, leaving behind a substance of consciousness for which there is no adequate form, but which is none the less persistent and powerful. Without seeming so, the development of the religious sentiment has been continued from the beginning; and its nature when a germ was the same as its nature when fully developed." Its essential nature is the awe with which the savage and the saint alike contemplate the display of a power greater than their own. It continues when worship as a system founded upon the conception of personality as the cause of all phenomena has lost all interest for the mind, and when "communion with nature" is its only worship.

B. F. UNDERWOOD.

EDITORIAL NOTES.

ALL associations or individuals desiring to arrange for lectures by B. F. Underwood the coming winter are requested to address him at an early date, the earlier the better, to enable him to plan his route systematically.

"THE question of allowing students the option of substituting modern languages for Greek," says the Springfield *Republican*, "is approaching a decision at Harvard. The battle appears to be between the Faculty and Overseers, and in the anti-Greek party are President Eliot, Rev. Dr. James Freeman Clarke, Superintendent Seaver of the Boston public schools, and of course Charles Francis Adams, Jr. Prof. Agassiz favors the reform party."

THE injustice of exempting from the burdens of government the enormous wealth locked up in church edifices and grounds is so manifest that the evil will be corrected, when the question can be got squarely before the American people. We cannot afford to foster favoritism in a democratic government. All people must stand upon an equality before the law, all property before the tax collector. One man's religion is only on a par with another's infidelity, so far as exemption from burdens is concerned. Religion is not a State institution. The State can in no way patronize it. The public money cannot be used to build churches, neither is there power in the government legally to support indirectly religion by exempting from taxation the wealth invested in it.—*Iron-Clad Age.*

REV. MR. WOODS, of Trinity Church, Springfield, Mass., on Thanksgiving day, read the President's proclamation, not intending to read our Governor's with its, "Drink ye all of it," etc.; but, while contributions for debt-raising were being taken, a prominent Democrat said to one of the collectors that he would give $50 if the pastor would read the Governor's proclamation. Mr. Woods, after some hesitation, having been handed a copy of the proclamation, "read it," says the Springfield *Republican*, "like chain lightning." The same paper adds: "When the good Republican brethren saw that their pastor was, as it seemed to them, selling his conscience for $50, four of them 'chipped in' and offered, through another collector, to buy it back for $100; but Mr. Woods had already begun reading, and a 'scene' was prevented by keeping still." Wonder, if Jesus had been present, if he would not have applied his whip of small cords!

THE Boston *Transcript* says of Emerson:—

His gentle yet sturdy intellectual personality, which was so conspicuous while he remained on earth, and which by a law of its being repelled everything impure, clinging to everything noble and that would assist in the toilsome ascent to heights of contemplation where only the finest natures can abide. His influence upon the world of letters, subtle yet powerful, has been seen and felt like a benediction, and did not require even Arnold's attestation. Emerson tried to lead his countrymen up to higher mental altitudes than was their wont, but he evinced not the least anxiety to found a school or enlist followers. He taught here and there, leaving whatever truth he propounded to make its way without further concern on his part. His teachings were chiefly a protest against current ideas, whether in political economy, philosophy, or religion. Emerson's precise belief he probably never knew himself. There is where he stands on common ground with Arnold. He was less of an intellectual guerilla than the living Englishman, whose irregular, destructive fire on very many established customs and institutions has rendered his name famous in both hemispheres. Emerson, however, never failed to combat wrong, however firmly intrenched.

POETRY.

For *The Index.*

A HOLY DAY.

What is a holy day? Not that, I know,
When priest goes down beneath the ashen vow;
And starched peasant, silent, solemn, slow,
Beneath the frescoed saints files in below.

Not that when myth with myth the preachers weave,
And all men "Credo" cry,—I do believe;
For all my sins leave Christ on cross to grieve,
That I from hell deserved may find reprieve.

Not that when rings in solemn tones the bell,
High hung in belfry, God's sweet love to tell,
Whereby one-tenth in death may say 'tis well;
And all the rest, o'erripe, drop into hell.

But this, when, matched from out the wealth of time,
Man brings a day of toil with love to chime;
His hand begrimed, his soul uplift, sublime,
His work with worship comes to sweetest rhyme.

The upward look, from anvil or the press,
Doth every-day with truth and honor bless;
And he who frees his soul from foul duress
Most holy keeps the Sabbath's rich largess.

E. P. POWELL.

CLINTON, N.Y.

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The Index.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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For *The Index.*

The Lower and Higher Laws of Nature.

An Address delivered before the Educational Meeting of the Sociolog'o Society.

BY MRS. I. C. FALES.

There are in nature lower and higher laws. The lower law in the economy of the individual appears as selfishness, and has its root in the instinct of self-preservation. The higher law is unselfishness, and includes regard for the welfare of others. One is egoistic, the other altruistic. These are the centripetal and centrifugal forces of social life. In individual and social growth, movement is from the base to the summit, from the lower to the higher, from the simple to the complex; and the centripetal principle has been the moving force. There is, however, no conflict between lower and higher laws. They are wholly supplementary one to the other. A true regard for our own welfare requires that we should also consider the welfare of others.

When unenlightened, the natural instinct of self-love leads us to concentrate our care upon ourselves, irrespective of the happiness of others. This, it will readily be seen, is productive of warring interests,—hatred, struggle, conflict. "Each for himself," etc., is an adage too well known to be repeated. The growth of society has, however, largely subordinated selfish feelings to kindly ones. Progress is only another name for the closer affiliation of mankind. Whatever retards that affiliation retards progress. Social growth is toward that aggregation of individuals where, by a natural process, the good of one becomes the good of all.

Matthew Arnold has said: "An individual or a class concentrating their efforts upon their individual well-being exclusively do beget troubles, both for others and themselves also. No individual life can be truly prosperous and happy passed in the midst of those who suffer. To the noble soul, it cannot be happy: to the ignoble, it cannot be secure." Matthew Arnold, with his fine insight, enunciates a law not generally recognized,—that of the unity of mankind, the inter-dependence of all the parts of social life. Emerson expresses the same idea when he says: "Secret retributions are always restoring the level of divine justice. It is impossible to tilt the beam. All the tyrants, proprietors, and monopolists of the world in vain set their shoulders to heave the bar. Settles forevermore the ponderous equator to its line; and man and mote and star and sun must range with it, or be pulverized by the recoil."

It is impossible for any social and economic system to be permanent where the good of one is purchased at the expense of another. It must, in process of time, give birth to another and higher system, where the rights of all are acknowledged, and where an equation of values takes the place of inequality.

"The great idea of federation," says Mr. Neale, of England, "between worker and consumer for their mutual benefit, is on the point of replacing that ill-starred scheme, the plan of exploiting the worker for the benefit of the consumer, which has masqueraded under the very inappropriate name of the Federal system. For federation, as we see by the striking instance of the United States, means not a system where a central body affects to direct at its will limbs which do not enter into the organization, but a system where every limb has an independent sphere of action, subordinate only to a common rule resting on their joint assent, and governing for its common benefit." This is federation in the political system: it is co-operation in the industrial system.

It cannot be too strongly insisted upon that, under the competitive system, where one man's gain is another's loss, wealth concentration inevitably carries with it poverty and pauperism, and that this poverty and pauperism are in exact ratio to the extent of the concentrated wealth. This can only end in one thing,—revolution. If competition is allowed to pursue its course unchecked, producing vast wealth and vaster poverty, then nature's terrible law of reaction, in the shape of revolution, comes in. If, however, co-operative action is instituted,—if the forces of labor combine, and thus arrest the further action of competition, making a lower law subordinate to a higher, —then, in place of a revolution, there is an evolution of a higher form of social life.

These are the issues before us,—increasing centralization of wealth and power with increasing poverty and suffering, ending in the effort to restore the social balance in revolution, and organized action ending in industrial co-operation.

In advocating co-operation, we do not advocate a principle that is in antagonism to nature's lower law of competition, but one that supplements and crowns its deficiencies. Competition, as a dominant element, can never institute orderly relations. It can only advance the interests of mankind through perpetual struggle and conflict, and even there its power is limited; for, eventually, a condition is reached where the action of a "higher law" becomes indispensable.

It is necessary that we should recognize that, in the development of life, there are principles evolved as well as organic forms, and that, in both instances, their production is the result of ages of growth. For countless years, mankind has developed along the line of opposing interests. This stage of growth has been necessary, in order that the poorer elements of life might be eliminated and the better retained; but the very nature, action, and soul of competition is finally to induce a state where progress is retarded by disunited action, and where the best interests of the community at large can only be subserved by the interests of men becoming identical, where the good of one becomes the good of all. This is nature's higher law, the law of correlated forces in the realm of industrial economy; and, because it is the *higher law*, it must dominate the lower.

In forming centres whence these principles are to be propagated, we are not working in advance of the need of the times. We are only seeking to explain laws which through the ages have been evolving. Co-operation can never be successful, until the thoughts of men are changed. Life has its genesis in thought. Whether it is upward or downward, the starting point of action is in thought. Elevate man's ideal, and character will insensibly and gradually undergo modification, and tend to shape itself in conformity with that ideal. Lower the ideal, and, by the same persistent law, insensibly character is lowered.

Hence, the need of an educational system to show the moral and economic advantages of industrial co-operation. In the presentation of the pirnciple, those twin forces, morality and economy, cannot be separated. If we present only the economic side of co-operation, then all that would result would be only an improved form of our present industrial system. We would simply have a low form of utilitarianism. The voice would be the "voice of Jacob," albeit "the hands are the hands of Esau." Present only the moral advantages, and we would indeed be "a voice crying in the wilderness": we would repeat what is now the glaring evil of our civilization,—theoretical, and not practical, ethics.

Co-operation must be shown to be a great moral and economic law.

Since nature has placed the emphasis of greater economic value upon the moral law of regard for the rights of others, we need not shrink from appealing to the selfish instincts of men. Those instincts, when held in check, are right. The higher law does not destroy, but only fulfils the lower.

It is interesting to look back at the prehistoric past, and observe by present evidences how higher forms of life have gradually arisen from lower ones; to observe how, through periods, it may be, of devastation, destruction, and oscillation, the law of growth has held its steady course, endlessly working toward the production of good. It is infinitely more interesting to realize that we are living in the very centre of vast and world-wide changes, that we are in a period of transition from a lower to a higher state of existence, and that we are conscious workers in this evolution of the ages. Nature's forces working in the past are equally active in the present: they are working in us. And it should ever be borne in mind that, although the operation of natural law is as independent of human volition to-day as in dead eras, and that an altruistic civilization is the inevitable result of that law, despite any and all antagonism, yet that human intelligence and human activity are powerful factors in the process, and that, when applied in the normal direction, accelerate and aid social growth, and make nearer the coming of that altruistic condition referred to.

Although we cannot discern the full scope and sweep of the movement that is bearing society onward and upward, we do know that it is toward the evolution of a moral status in which all things are brought into harmony.

When, through the application of co-operative principles, the interests of men are made identical, and all work for a common purpose; when we fully realize the unity of life, and that our neighbor's welfare is indeed essential to our own; when we know that human relations are to become uni-

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fied, and, like the solar system, act as a whole,—then life takes on new meaning. Selfishness is redeemed of its ugly attributes, and stands hand in hand with unselfishness; and this industrial co-operation will do. It is no dream, no illusion, no mere theory: it is a fact.

We can help on the process of transforming one industrial system into another by united effort in assisting and directing the organization of labor, in the preliminary work of the classification of industries, until that stage is reached when competition is arrested by the moral force of united, intelligent action.

CORRESPONDENCE.

THE RELIGION OF THE FUTURE.—A TEMPLE TO THE SUN.

Editors of The Index:—

The religious element in man is central, giving tone alike to affirmation and negation; and, as a result of its culture, there comes a demand for ceremonial expression. The history of all religions attests to this fact. This demand for ceremonial expression has always had its result in a formalism under which the religious element has lost its force; and worship has become a ceremonial display, concealing all manner of hypocrisy and imposture. The tendency of ceremonial worship has ever been in the direction of materialism,—to lose sight of the spiritual reality, and rest satisfied with shams and shadows. The religion of this day, misnamed "Christian," has followed in the footsteps of its illustrious predecessors, and has now arrived at this point materialistic. Church effort in all its tendencies has become mercenary, the amount of money it can command, the standard of its influence, and the passing of the contribution basket, the pivot upon which it turns. To this, it has, of necessity, come at last in its sectarial rivalries,—to excel in the magnificence of its churches, the height of its cupolas, and in its pulpit and platform exhibitions. The Church has formed an adulterous union with a corrupt social State, receiving as the price of her virtue the replenishing of her coffers. For the redemption of society, she has nothing better to offer than ceremonial observances, while standing ready to denounce all effort to strike at the causes of our social evils by the reorganization of society upon the only true basis of industrial co-operation, as infidel in its tendencies and atheistic in all its proposed aims. To counteract these materialistic tendencies of the Church ecclesiastic demands a new departure from the stand-point of industrial co-operation, as presenting the foundation for a true, spiritual, moral, educational, and thence social superstructure. Conference among honest, earnest seekers after the right way must precede practical effort. Before laying the foundation in view of the superstructure, the proposed plans must be submitted and held under review, to be accepted, modified, or rejected. The very idea of a church presupposes teaching and administering; and this calls for a temple with its halls of assembly and courts for varied uses, under the control of teachers and administrators. The nature of the proposed teachings and the varied uses designated will determine the character of the prospective structure. The only creed which will receive unquestioned and unqualified acceptance will be "Excelsior!"—onward and upward forever. Nature's revelations, under the ministrations of science, point unerringly to the sun as the embodiment of the creative and sustaining activities proceeding from the Great Fountain Source of all life. The religious sentiment in man intuitively turns to the sun with feelings akin to adoration. The temple of the coming religion of humanity will be dedicated to the sun, its halls of assembly devoted to instruction in the mysteries of nature, and its courts to varied uses, including exhibitions of the products of man's co-operation with the solar and planetary forces. Work will be worship; and, therefore, the devotional exercises of the temple will consist in a preparation for all the practical uses of our daily life; its prayers, an honest aspiration to excel in all activities involving the common good, with a ceremonial exhibit of the products of individual and corporative energy and industry. All the orders of its priesthood will be open to men of science divinely authorized, because qualified by their scientific attainments, to instruct in nature's mysteries, and to administer the varied processes of her unfoldings. The sacerdotal order will include male and female educators of childhood and youth, whose qualifications must give evidence of direct apostolic succession from the first great apostles, Pestalozzi and Froebel, in the only true line of educational advance; and to the kindergarten will be assigned the chief court in the temple. Here, too, all the reform movements will find their long-sought-for solution. The temperance question will find its solution in the temperate use of all nature's bounteous gifts conducive to a healthy physical growth, the scientific use furnishing all needed safeguards against abuse. Woman will take her position on the broad platform of equality with man, all positions and occupations being designated and determined by attractions and qualifications. Our atheistic friends, for whose truth-loving sincerity we have the most sincere respect while differing with them in their conclusions, will take their stand upon the common platform, with the privilege of halting at any station within the special domain of nature's forces until the watchword "Excelsior" makes clear to them the pathway of advance. Our fellow-citizen, Col. Ingersoll, whose brilliant oratorical talents are now devoted to the contract of clearing away the mass of rubbish which has accumulated as the outcome of the efforts of the Church ecclesiastic to build from the top downward, after finishing up his contract, will be found among the foremost architects and builders. The Rev. H. W. Beecher, who, since his late utterances, has by many of his Christian brethren been pronounced "a worse man than Ingersoll," will here find room for his progressive tendencies and varied talents, with many hundred more reverend gentlemen who are silently thinking in the same direction with Mr. Beecher.

Our Swedenborgian friends should be prepared to come over in a body under the teachings of their "illumined Seer," who tells them that in the angelic heavens the Divine Man presents himself to the open vision and adoration of the angels in the sun of the spiritual world as the symbol of the divinely human energies proceeding from his perfect manhood. To the initiated, this temple of the sun will be viewed from the stand-point of its mystic teachings,—its ceremonials, the symbols of interior unfoldings from centre to circumference, with way stations where all may rest until, through their reasoning faculties, they hear the call to come up higher. The substance of nature's teachings is the revelation of hidden truth, commencing with the literal scientific rendering, advancing under successive forms of expression, and accepted according to the state of mental unfolding. So that for all there will be room with space ever expanding. From this temple of the sun will be proclaimed a free gospel, "without money and without price." Its revenues will come from the free-will offerings of self-appointed trustees of their own surplus capital, pledging its expenditure to the furtherance of the best interests of their fellow-men, with no salaries guaranteed or contribution baskets tolerated. It will become the nucleus of all effort in the direct line of industrial co-operation as the only foundation giving hope of a social redemption from the wrongs and injustices with all the social infamies now on the increase under virtual patronage of Church and State.

In view of all these considerations, and as a point of departure for practical effort, let us have a temple dedicated to the sun.

W. H. G.

SAN JOSE, CAL.

DOGMATISM.

Editors of The Index:—

An article in a recent number of *The Index*, appearing over the signature of the senior editor, contains the statement that, in the realm of possible existence open to human imagination, research, and attainment, "only the most irrational dogmatism can deny the existence of a Power, however dimly comprehended, that may be called divine,—a Power anterior to and greater than humanity,—anterior to and greater than the material nature which man's senses reveal to him. . . . The averments of materialistic philosophy that Nature is all the deity which the universe needs, and of Comtism, that the supremest being is humanity itself, . . . are assertions of a narrow dogmatism."

Now, setting aside the verbal question whether the word "nature" may properly be used to designate *all there is*, it seems to me that the paragraph quoted is not written in Mr. Potter's usually thoughtful and kindly spirit. Does not the charge of dogmatism rest quite as heavily upon the shoulders of the asserter of a supernatural Power—big P—as with the denier? And why is the assertion that Nature is the greatest or only deity any "narrower" than the assertion that Nature is itself dominated by an undominated something else?

For my own part, I see and hear so much "irrational dogmatism" which rests upon no stronger foundations than tradition, Bibliolatry, and mere anthropomorphism, that I like to see, now and then, a good, sturdy, dogmatic denier of dogmas. He seems to keep up a kind of equilibrium in the field of dogmatism, and, I doubt not, often does a good work.

Human imagination may create a thousand fancies which human knowledge cannot deny. The witchcraft delusion was one of this class, one which, perhaps, denial, dogmatic or otherwise, could not have removed or alleviated. We have simply outgrown that, as we are outgrowing other lunacies, notwithstanding ancient precept and example and the authority of great and honored names. But, though denial might not avail to abate a belief in witchcraft, it may serve, in this later age, to loosen the bonds of delusions equally groundless and hurtful, even if men be foreordained to them before birth, and carry them with unabated injury beyond death. To rid the human mind of its inherited follies and terrors requires great knowledge and wisdom and unbounded patience. "Mother-wit," says Emerson, "is the sure cure for false theology." But the great majority of us are so checked and hampered by evil tendencies of mind, traceable through ages of superstition away back to savage ancestors, by childish fears and timidity of thought, by false ideas of duty and reverence, and by mistrained conscience, that mother-wit seldom gets a fair chance to work its cure.

To the child who, frightened by villanous nursery tale and ancient fable, clings fearfully to the hand when in the dark, we speak words of courage and cheer; and, if he timidly whispers of "something in the dark," we laugh and deny it. We do not know his spooks are non-existent: we do know the evil effects on his mind of a belief in them, of even a suspicion of them, and we quietly, even if dogmatically, *deny*. So the healthier human mind, groping in the darkness of human life, keeping always in view the terrible history of the martyrdom and crucifixion of Man—O veritable Christ—at the altar of so-called religion, speaks to its comrades in the dark cheerful words, laughs at whispered terrors, and denies, however dogmatically, the reality of the bugbears of primitive imagination and the tangibleness of the reflection of man's self in the mirror of nature.

If the appalling fact of existence overwhelms us, let us not fly to a dead and damned theology for refuge. To erect the image of Man over Nature does not explain, but mystifies and degrades it.

G. M. W.

[There are false dogmas and superstitions in abundance, against which, on clearest grounds of reason, our correspondent may hurl the most vigorous denials; and we heartily join him in that work. But we do not think the universe is all shut up in that little corner which comes within the range of human senses and human knowledge. And to deny the existence of any possible powers or power beyond the limit of man's knowledge is contrary to reason and without any warrant from science. In view of what science itself is yearly discovering as it extends its researches into the realm of the unknown, it behooves man to be very modest both in denial and assertion. In the article referred to, we said no more than Herbert Spencer says in the sentence: "The religion of humanity can never exclude the sentiment awakened by that which is behind humanity and behind all other things,—a Power of which humanity is but a small and fugitive product." One may believe in this Power and even in the possibility of attaining a more definite and rational conception of it and of man's relation to it than Herbert Spencer thinks admissible, and yet not erect any anthropomorphic image of it over nature.—W. J. P.]

WHETHER happiness may come or not, one should try and prepare one's self to do without it.—*George Eliot.*

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MATTHEW ARNOLD ON EMERSON.

Some idea of Matthew Arnold's estimate of Emerson may be obtained from the following extracts from his lecture on "Emerson" delivered in this city last week:—

"Milton says that poetry ought to be simple, sensuous, impassioned. Well, Emerson's poetry is seldom either simple or sensuous or impassioned. In general, it lacks directness; it lacks correctness; it lacks energy. . . .

"That poem, which shall be a plain, forcible, inevitable whole, he hardly ever produces. Such good work as the famous stanzas on the Concord monument is the exception with him: such ineffective work as the 'Fourth of July Ode' or the 'Boston Hymn' is the rule. . . .

"I do not, then, place Emerson among the great poets. But I go further and say that I do not place him among the great men of letters. Who are the great men of letters? They are men like Cicero, Plato, Swift, Voltaire,—writers with, in the first place, a genius and instinct for style, whose prose is by a kind of native necessity true and sound. . . .

"Emerson has passages of noble and pathetic eloquence; he has passages of shrewd and felicitous wit; he has crisp epigrams; he has passages of exquisitely touched observations of nature. Yet he is not a great writer: his style has not the requisite wholeness of good tissue. . . .

"You will think I deal in nothing but negatives. I have been saying that Emerson is not one of the great men of letters, the great writers. He has not their quality of style. He is, however, the propounder of a philosophy. . . .

"Emerson cannot, I think, be called with justice a great philosophical writer. He cannot build; his arrangement of philosophical ideas has no progress in it, no evolution; he does not construct a philosophy. . . .

"Not with the Miltons and Grays, not with the Platos and Spinozas, not with the Swifts and Voltaires, not with the Montaignes and Addisons, can we rank Emerson. His work of different kinds, when one compares it with the work done in a corresponding kind by these masters, fails to stand the comparison. No man could see this clearer than Emerson himself. . . .

"We have not in Emerson a great poet, a great writer, a great philosophy maker. His relation to us is not that of one of those personages: his relation to us is more like that of the Emperor Marcus Aurelius. Marcus Aurelius is not a great philosophy maker: he is the friend and aider of those who would live in the spirit. Emerson is the same: he is the friend and aider of those who would live in the spirit. All the points in them which are necessary for this purpose he takes, but he does not combine them into a system or present them as a regular philosophy. Combined in a system by a man with the requisite talent for this kind of thing, they would be less useful than as Emerson gives them to us; and the man with the talent so to systematize them would be less impressive than Emerson. They do very well as they now stand—like 'boulders,' as he says—in 'paragraphs incompressible, each sentence an infinitely repellent particle.' In such sentences, his main points recur again and again, and become fixed in the memory. . . .

"Yes, surely, his insight is admirable; his truth is precious. Yet the secret of his effect is not these: it is in his temper. It is in the hopeful, serene, beautiful temper wherewith these, in Emerson, are indissolubly joined, in which they work and have their being. He says himself, 'We judge of a man's wisdom by his hope, knowing that the perception of the inexhaustibleness of nature is an immortal youth!' . . .

"One cannot well overrate the importance of so holding fast to happiness and hope. It gives to Emerson's work an invaluable virtue. As Wordsworth's poetry is, in my judgment, the most important work done in verse in our language during the century, so Emerson's essays are the most important work done in prose. His work is much more important than Carlyle's. . . .

"Happiness in labor, righteousness, and veracity in the life of the spirit; happiness and eternal hope,—that was Emerson's gospel. . . .

"Many of your writers are over-sanguine, and on the wrong grounds. But you have two men who in what they have written show this sanguineness in a case where courage and hope are just, where they are also infinitely important, but where they are not easy. The two men are Franklin and Emerson. These two are the most distinctively and honorably American of your writers. They are the most original and the most valuable. Franklin's confidence in the happiness with which diligence, honesty, and economy will crown the life of this workday world is such that he runs over with felicity. With a like felicity does Emerson run over, when he contemplates the happiness eternally attached to the true life in the spirit. You cannot prize him too much nor heed him too diligently. He has lessons for both the branches of our race. I figure him to my mind as visible upon the earth still, as standing here by Boston Bay, or at his own Concord, in his habit as he lived, but of heightened stature and shining feature, one hand stretched out toward the east,—toward our laden and laboring England,—the other toward the ever-growing west, toward his own dearly loved America,—great, intelligent, sensual, avaricious America. To us, he shows for guidance his lucid freedom, his cheerfulness and hope; to you, his dignity, delicacy, serenity, elevation."

LORD COLERIDGE ON THE CLASSICS AT YALE.—But for the gravity of the occasion and the dignity of those who figured in its proceedings, we should say that this was a little funny, and might query whether the noble lord had not been misreported in citing the greatest orator of England in connection with classical education. But there can be no mistake; for his lordship again remarks, "The man who has influenced his contemporaries the most is, generally speaking, the man of highest education"; and he had previously said, "If John Bright comes here, you will know what English speaking is, you will know what English oratory is." Since the celebrated case of Balaam, who was sent for to prophesy one way, and, when it came to the pinch, went back on his employers, and prophesied in exactly the opposite way, there has been no more conspicuous instance of incalculable waywardness in mental operations than was here furnished by the Chief Justice of England. He might as well have broken into a eulogy of Napoleon Bonaparte before the Peace Society as to have named John Bright in Yale College in connection with dead language studies. He was expected to applaud the ancient classical scholarship as the supreme incomparable means of bringing the human mind up to its highest power; and he did this by quoting a man as the most commanding orator of England, who knew nothing about ancient scholarship, and who has achieved his distinction entirely by the study of the English classics. He came to eulogize the dead languages, and gave super-eminence to a man who knew nothing of either, and had devoted himself exclusively to the mastery of his vernacular speech. Lord Coleridge represented the intellectual accomplishments that give the highest advantage in the bar and the senate as fourfold. The highest education is exemplified by (1) "the man who can state anything best"; (2) "who can pursue an argument more closely"; (3) "who can give the richest and most felicitous illustrations"; and (4) "who can command some beauty of diction"; and he then pointed to the man of all England who possesses the traits in the highest degree, and who is confessedly only a smatterer in Latin and Greek. He commended classical education; but he referred to another education, not classical, which yields still higher results. Certainly, if the Yale boys turn this memorable occasion to its highest uses, they will be incited to tread in the path followed by the most distinguished orator of England, and, wasting little time upon the dead languages, will concentrate their main efforts in gaining a skilful and powerful control of the living language in which all their work is to be done.—*Prof. E. L. Youmans, in Popular Science Monthly for December.*

SOCIAL EVOLUTION.—Of the myriads of languages once existing, and of many of which we now have but mere glimpses, few remain; and, of these few, a very small number are rapidly predominating. The many have become few; and the few will be completely unified, for such is the course of philologic evolution. Of the myriads of tribes scattered by the shores of the seas, on the margins of the lakes, and along the streams of all the habitable earth, but few remain. They have been gradually integrated into larger tribes, and finally, with the most advanced, into nations; and the time will come when there will be but one body politic, for such is the course of sociologic evolution. Every tribe of the myriads that have spoken distinct languages has each for itself developed a mythologic philosophy. These mythologic philosophies are rapidly disappearing, and now are comparatively but few; and the time will come when but one philosophy will remain,—the philosophy of science, the truth,—for such is the course of philosophic evolution. The fourth stage of society—the cosmopolitan or pantarchic—is a legitimate induction, a qualitative but not a quantitative prophecy; for who shall say when it shall come?—*Science.*

BOOK NOTICES.

MEMOIR OF ELIZABETH NEWPORT. Compiled by Ann A. Townsend. Philadelphia: Friends' Book Association, 706 Arch Street. 1878. pp. 310.

We have here a memoir of one of the many earnest-hearted women preachers to whom the Quaker faith has given encouragement, scope, and opportunity of congenial labor. The face which greets us in the frontispiece wins our regard before we have read the record of its owner's work from its winning look of genuine humanitarianism, the utter sincerity of the fine eyes, the uncompromising honesty betokened in every lineament. But this memoir shows more prominently than any work we have heretofore read the strong faith in the supernatural, which is part of the Quaker faith. Here was a woman of pure morals, modesty, earnestness, and sincerity, who really believed that her every action was directed by an unseen power higher and far holier than herself, and who, all her life, obeyed those fanciful promptings which she called "the Inner Light," and rebuked, encouraged, condemned, and praised persons to whom she was a stranger in obedience to those alleged spiritual impressions. A mother, housekeeper, and wife, she yet spent much of her life in travelling within a certain circuit, and preaching to those whom she felt called upon to benefit by her ministrations, and this in spite of the fact that she was during her long life of fragile constitution. She was certainly a remarkable personage, if all the stories related in this book of her clairvoyance and prevision are true. But it strikes us that, although incident after incident is related of the happy hits she made in her intuitive study in the cases of numerous individuals, the cases which must have occurred of mistaken intuitions in regard to others have failed to be recorded. Her experience in the South, "testifying" in the presence and under the roof of slave-holders against the sin of slavery, is very interesting reading; the more so since she does full justice to the spirit of noble hospitality with which she was met by many of these, who treated her politely and cordially in spite of her outspoken anti-slavery opinions. Elizabeth Newport, born at Ellison, first saw the light in 1796, and died in 1872, aged nearly seventy-six.

ROLFE'S SHAKESPEARE. Henry VI. Three Parts. Troilus and Cressida. Timon of Athens. New York: Harper & Brothers.

This admirable series has now arrived at its conclusion, some of the doubtful plays and two volumes of the poems bringing up the rear of the imposing column. The volumes have sustained throughout the high character which belonged to the earliest in the series, established its reputation, and made it a success. The idea of the series was admirably conceived,—for each play, a separate volume; a text sufficiently expurgated to make it proper reading for the school or social circle; a history of each play, with an account of its sources and a selection of the most admirable critical comments; and, finally, an abundance of critical and explanatory notes. What more could be desired? Paper and print are so excellent, and the ornamentation of the plays is so tasteful and appropriate, that, if one desired an elegant edition of Shakspere, he could not do better than to have these volumes—the ordinary binding of which is merely neat and serviceable—bound in some elegant style. "Timon of Athens" and "Troilus and Cressida," not being suitable for school use or for social reading, are printed without expurgation. This seems to us a matter for regret. It would have been better had the entire edition been freed from the more gross offences of the original text. It is conceivable that a social club might wish to read every one of Shakspere's plays, and an edition in which they could do this without too serious embarrassment from the dramatic freedom of expression was a real desideratum.

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THE EXPANSION OF ENGLAND. Two Courses of Lectures. By J. R. Seeley, M.A. Boston: Roberts Brothers. 1883.

The author of *Ecce Homo* and of *Natural Religion* is not apt to write without a fruitful theme; and, because those parts of *Natural Religion* which treated of political morality were those in which he showed the firmest hand, we approached his latest volume expecting to be greatly pleased. It has proved fully equal to our expectation. The lectures of the volume are sixteen in number, two courses, eight in each. In the first course, Prof. Seeley elucidates his method, describes the old colonial system, the effect of the New World on the Old, and finally the "Schism in Greater Britain," caused by our own war for independence,—a war which was the natural result of the old colonial system, under which the colonies were regarded as "possessions," held for the profit of the mother country. The second course of lectures deals almost entirely with the relations of England and India. The lecture "How we conquered India" is particularly instructive. The object of the book in its entirety is to show that there is no reason why the colonies of England should drop off from the parent-stem as soon as they are ripe for self-government. That they will drop off, unless England endeavors to make them part and parcel of herself as she has not yet done, he makes no doubt. But he contends that "the Empire" is a delusive phantom; that it is possible for England and her colonies to form a vast confederacy of equal powers. He urges this with all his usual force of style, and with magnificent breadth of illustration. Since Bagehot's *British Constitution*, we have had no work on English politics so good and strong as this.

GUENN: A Wave on the Breton Coast. By Blanche Willis Howard. Boston: James R. Osgood & Co. 1884. Price $1.25.

To the habitual novel-reader, this book will be a pleasant surprise. In it, Miss Howard has surpassed her previous and successful efforts in novel-writing, *One Summer* and *Aunt Serena*. Moreover, she introduces us in this book to a new, sincere, and strong, if narrow, world "on the Breton coast." This work, in spite of its sad ending, is deeply interesting from its careful and artistic delineation and study of unique and original characters. Guenn, the fisherman's daughter, beautiful, saucy, healthful, sincere, passionate alike in love and hate; Hamor, the sunny-tempered, handsome enthusiast in art; Thymert, the manly, noble, yet passion-tossed priest; Rodellec, the handsome, unprincipled, brutal villain; Nannie, the weird, malicious, yet loving and inspired little hunchback,—these are all original creations, or studies, whose characteristics dawn upon the reader gradually. The work indicates careful study, yet is breezy, strong, never tiresome, and intensely interesting from beginning to end. The reading public, after this effort, will not be content until Miss Howard gives it an American story as realistic as this.

THE opening article in the *Unitarian Review* for November is "Man's Unity with God," by Rev. John W. Chadwick. Something of its reconciliative method and spirit may be inferred from the following sentences: "Did Paul know a man who was in the seventh heaven? There are not a few of us who have known as much. What are the limits of imagination?" "We are told in the New Testament that, if the personal history of Jesus should be fully written, the world itself would not contain the books composing it. Could we not say as much of the personal history of any human being, taken with its remotest implications? For such a history, 'writ large,' would be no less than a history of the complete and boundless universe and a biography of God. But the infinity wherein man is at one with God is temporal, no less than spatial. Did Jesus say, 'I was before Abraham'? Who cannot say as much, and in no trivial sense? Before Abraham? Millions of years before! Before the singing of the morning stars, ere yet the fiery nebulous cloud began to sway hither and thither, and anon to circle into suns that, wheeling, cast the planets. Our lives have taken color from that awful rose of dawn. We bear within ourselves the traces of that great primeval pain. We are a Living Past." "Protestantism in India," the second article, is an address by Mr. Mozoomdar, delivered at the Ministers' Institute in Lowell, Mass., and is interesting as an exposition of the course of liberal religious thought in India. "Dead and Living Truth" by Rev. R. A. Griffin, "Some Absent Spokes of the Unitarian Wheel" by Rev. Roland A. Wood, and "Martin Luther" by Prof. E. Emerton, are the other leading contributions, in addition to which are "Things at Home and Abroad" by Mrs. Martha P. Lowe, "Notes from England" by Rev. John Page Hopps, and "Review of Current Literature."

WE find, from a Catalogue of the Foreign Exhibition which we have received, that in all there are forty-five different nations represented,—a larger number than has appeared at any former International Exhibition. Among the exhibits, special attention is invited to the Japanese collection, which excels in beauty and variety any previous exhibit ever made from that country. From China, Siam, Calcutta, Bombay, and other Eastern nations, the exhibits are of a most attractive character. The porcelain exhibit from France is specially valuable. Visitors to the Art Gallery express themselves highly pleased with the beautiful specimens of art from France, Germany, Spain, and Italy; and the statues from Italy deserve special mention. The Catalogue contains much useful information in reference to the history and statistics of the various nations, and is illustrated with portraits of the reigning sovereigns. It is compiled by the Secretary, Gen. C. B. Norton, published by George Coolidge, Foreign Exhibition, Boston, Mass., and sent postpaid by the publisher on receipt of price (25 cents).

PERSONAL ITEMS.

THE receipts at Matthew Arnold's three lectures in this city amounted to $2,000.

MISS BLANCHE HOWARD, the author of *One Summer*, *Aunt Serena*, and *Guenn*, is now living in Germany, editing a periodical and writing a novel.

REV. W. H. CUDWORTH, of East Boston, who fell dead suddenly in the pulpit while engaged in prayer on Thanksgiving morning, was much esteemed not only by his own congregation, but by the entire community for his active benevolent work.

SAYS the *Investigator*: "Jonathan M. Roberts, editor of *Mind and Matter*, a Spiritual paper, has been found guilty of libelling Messrs. Wm. R. and T. S. Tice, and sentenced to pay $3,000.06 in each case. The six cents were for damage done the characters of the plaintiffs, and the $3,000 for the malice of the libel, as we learn from the *Religio-Philosophical Journal*."

THE *pros* and *cons* of the question of Woman Suffrage will be discussed at a parlor meeting to be held at Mrs. Adeline Locke's, 285 North Avenue, Cambridge, Wednesday evening, December 12. Mrs. H. R. Shattuck, president of the Massachusetts branch of the National Woman's Suffrage Association, and Mrs. H. H. Robinson, with others, will take part in the discussion.

MR. CROSS has almost finished the Life of George Eliot, and it will be published by Messrs. Blackwood in the course of next year. The work will contain a great deal of correspondence of the very highest interest. Mr. Cross has luckily been able to recover almost the whole of his wife's letters, among them being a series, extending over several years, written to some of the friends of her younger days.

SWEN NILSON, the distinguished Swedish naturalist, is dead, at the age of ninety-six. His principal work, *The Scandinavian Fauna*, was published in 1820 and the succeeding years. He also wrote a treatise on the birds of Sweden, and numerous zoölogical works. During most of his career, Prof. Nilson was attached to the University of Lund, first as director of the museum, and later as professor.

PROF. HUXLEY delivered, last Saturday, his first address as president of the Royal Society. It was occupied with a review of the scientific history of the year. Perhaps the most remarkable passage relates to Mr. Gardiner's researches respecting the continuity of protoplasm through walls of vegetable cells, which means, says Prof. Huxley, nothing less than an approach to a demonstration of the essential unity of plants and animals.

A FUNNY but thoroughly enjoyable feature of the attentions paid at Ramsgate recently to Sir Moses Montefiore, the Jewish philanthropist, was the singing under his window in the early morning by an admirably trained choir of children. First they sang in Hebrew the famous Jewish hymn of Moses, and then "Rule Britannia," which closed the programme, as intended by the teachers who had drilled the choir. But the little fellows had not got their blood up and their voices in tune for nothing; and so, as a finale, they burst out with "For he's a jolly good fellow, Which nobody can deny!"

GEORGE W. CABLE, the Southern novelist, now giving a series of readings from his own writings in this city, has been the recipient of many flattering attentions from the leading literary men of Boston,—attentions due to the generous recognition by his fellow-workers of Mr. Cable's modest but genuine and original genius in story-telling. Whittier and others have called on him, W. D. Howells gave him a charming reception; and Howells, T. B. Aldrich, E. P. Whipple, John Boyle O'Reilly, and O. W. Holmes united in a published testimonial, asking that the Boston literary public give him a generous hearing and full attendance at his readings.

SAYS the London *Inquirer*: "As an instance of how the Japanese are assimilating Western civilization, we may mention that several of Mr. Herbert Spencer's works have already been rendered into their language. A translation of the *Data of Ethics*, made by Tamaguchi Matsugoro, was published in 1882. The *Education* was translated and published by the Educational Department in 1880, sundry of the *Essays* as early as 1878, *Social Statics* in 1881, and the *Study of Sociology*, in 1883. 'The Leader of Young Japan' is having translations made of the rest of Mr. Spencer's works. In the University of Tokio, they, along with other European works, are studied in the originals."

WALT WHITMAN, in the *Critic*, on "Our Eminent Visitors, Past, Present, and Future," exclaims: "Visits like theirs and hospitalities and hand-shaking and face meeting face and the distant brought near, what divine solvents they are! Travel, reciprocity, 'interviewing,' intercommunion of lands,—what are they but Democracy's and the highest Law's best aids? Oh that our own country—that every land in the world—could annually, continually, receive the poets, thinkers, scientists, even the official magnates, of other lands as honored guests! Oh that the United States, especially the West, could have had a good, long visit and explorative jaunt from the noble and melancholy Tourguénief before he died, or from Thomas Carlyle! Castelar, Tennyson, Victor Hugo, were they and we to come face to face, how is it possible but that the right and amicable understanding would ensue?"

PROF. J. H. TICE, the weather prophet, well known at the West, died yesterday morning at Chiltopham, Mo. Prof. Tice, in early life, attained eminence in his chosen profession as an astronomer. He gave to the world many interesting discoveries in regard to electricity. He made cyclones a study, and was a pioneer in the theory that they were electric disturbances, totally dissimilar to the wind storms known as hurricanes. He also claimed to have discovered an inter-Mercurial planet, which he named Vulcan, and from the movements of which he based his weather predictions. The existence of this planet has been denied by other astronomers. Many of the professor's predictions were unfortunate. A grand meteoric display for November, 1880, failed to show up. Prof. Tice was superintendent and secretary of the public schools in St. Louis up to 1857. At that time, he was succeeded by Mr. Davoll. Later, he was appointed principal of the old Laclede School, which position he held several years.

SOJOURNER TRUTH, the well-known negro lecturess and anti-slavery and woman's rights' agitator, died at Battle Creek, Mich., on the 26th of November, at the advanced age of one hundred and six years. She was born a slave in Ulster County, N.Y., and became free in 1828 under the emancipation act passed by the New York Legislature. Her parents were brought in a slaver from the coast of Guinea to this country. As a slave, her name was Isabella Hardenburg; and she professed to have been given the name of Sojourner Truth from a supernatural source. She had considerable natural talent as a speaker, was quick at repartee, and utterly sincere in her utterances. During her later life or for the past ten years, her avowed object in travelling around was to obtain names to a petition which she intended presenting to the government, asking that a portion of the public lands in the West be set apart for the establishment of a negro colony, where she proposed that the negro youth should be educated. She claimed among her personal friends many distinguished abolitionists.

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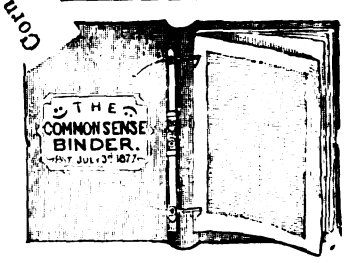
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CURRENT TOPICS.

AN elaborate statement of the political and social attitude of the Latter-day Saints from the pen of President John Taylor, the official head of the Mormon Church, will appear in the January number of the *North American Review*.

SAYS the Boston *Transcript*: "It is the workmen on the Clyde who suggest a reduction of five per cent. in their wages to keep the ship-yards going. This is the result of workingmen having some voice in the fixing of their wages, as they do in many trades in England, and is a practical vindication of the new political economy."

"IT would be a thousand pities," says the London *Inquirer*, "if it should turn out that there has been exaggeration, of a very gross nature, in relation to the outcry about the poor." But it would be something worse than "a thousand pities," if "the bitter cry of outcast London" should go unheeded, and call forth no effort to relieve distress in that great city.

MGR. CAPEL, in his lecture in this city, said, deploringly, but with truth: "Is it not notorious that there has been a great growth of rationalism and agnosticism, which has grown to infidelity? Men of liberal education, brought under the influence of private judgment, will tell you this is the case; and I venture to say it is the logical output of private judgment."

THE *Christian Union* is disturbed because more people go to theatres than to churches Sunday evenings. It says: "On Sunday nights, the theaters are full and the churches thin. Absentees from all public worship abound, and the evils resulting are a dark cloud in our bright sky. How shall we bring in the people? Gather in the children. The youths of to-day will be the masses in 1910; and, if we get them for Christ, we shall soon have the masses. Children will hear and come, if they are really wanted and sought for. It is an easy thing to win a child, when you put your heart to it." The remedy proposed is the same as that employed by the Roman Catholic Church to add to its membership,—"Gather in the children."

THE Salt Lake City *News* of December 6, in a leading article on the President's message, says: "It is not shown in what way the destruction of our local government would affect the question of polygamy. The plural marriages of the Mormons are not recognized by the Territorial laws, and could not be dissolved by commissions, by edicts, by armies or other earthly power. They are ecclesiastical, perpetual, and eternal. Until the Mormons become recreant to their faith with high heaven, these unions will be recognized by the Almighty Being who established them for the benefit of his people and the fulness of his glory. The President's remarks on Utah polygamy will not add force to his message nor credit to his statesmanship. They are a sop to bigots and breath to the flame of popular passion. It is doubtful if it will have a practical bearing on Congress. It will certainly create no commotion among the God-fearing people of Utah."

THE Boston *Herald*, having stated that foremost among the good features of Senator Edmunds' new anti-polygamy bill is the provision abolishing woman suffrage in Utah, that "this right of the slaves and dupes of the Mormons has proved a bulwark of defence for the defence of polygamy, and it should be withdrawn," Miss Alice Stone Blackwell, in a very sensible letter to that journal, asks: "Will you kindly explain on what principle of abstract justice, or even of common fair play, the 'dupes and slaves of the Mormons' should be deprived of their political rights, while the dupe-makers and slave-drivers—the Mormon men—continue to vote? And, after showing that the proposed measure is fair and just, and deals equally with criminals of both sexes, will you further explain what good it is likely to do? The male population of Utah is overwhelmingly Mormon. The disfranchisement of women, therefore, could not avail to break the political power of the Church. Attention has been repeatedly called to this fact by senators who are anything but Mormon sympathizers. Senator Edmunds himself does not claim that the abolition of woman suf frage in Utah would give the Gentiles a majority. Then, what is the object of that part of his bill?"

IN a communication to the Boston *Herald* on Mgr. Capel's recent lecture in this city, Hon. Elizur Wright gives expression to his views in the following language: "To come into a country whose government was founded by infidels, in which every man and every woman is free to have any religion or none, and undertake to deal with people who reject all sorts of theology and never use the word God except as a poetical figure of speech, would have argued a want of good sense. He confined himself to an argument with Protestant Christians, in which really he seemed to have the best of it. They are lost sheep—at least to his Church—the moment they trust to 'private judgment.' There must be an infallible revelation or there is no revelation at all. Among the multitude of interpreters there must be an infallible one somewhere, or interpretation is of no use. My Lord Capel, according to your reporter, reconciles infallibility with history by saying, 'A man may be an honorable man, or be the biggest scoundrel going and yet be infallible; for God Almighty can compel wicked men to say that which is true.' Now, it is certainly true that an Irish servant girl in America had better save her wages for herself and her starving relatives in Ireland than to give even a tithe of them to priests who are able to earn their own living. Why does not God Almighty compel the pope to say that?"

REV. J. G. WOOD delivered a very interesting lecture at the Institute of Technology a few evenings since on "Ants." He said in substance that, like many others of the insect tribe, ants in various ways anticipated the ingenious but usually long studied devices of men. An ant-hill, carefully examined, is seen to resemble very closely in its interior construction, as respects shafts and galleries, that of a modern coal mine. The ant community has two principal divisions, the military and the civil. The latter are the working ants. When night approaches, the ants close or bar up the apertures of ingress to their nest or habitation, and place sentinels at each entrance. The civil class is subdivided into nurses, food-carriers, artisans, and laborers. It is the business of the nurses to care for the cocoons, and the male and female ants when they first emerge therefrom, wing-clad, but not strong enough yet for flight. While they are waiting for their wings to grow, the food-carriers bring for them the means of sustenance. These male and female ants have wings only for three or four weeks, and use them in flight only about half an hour. After migration and mating, they break off their wings. The working ants are females, but such as do not reach full development. The artisans among them are the skilled workers: the laborers are such as bring material for the artisans, and are never permitted to take a share in handling it for construction. The military division of the ant community discovered by instinct, what men arrived at by long experience, that it is well to have companies consist of about one hundred privates, and that each company should have four officers. As the column moves forward for the battle-ground, the officers walk beside the companies, and prevent straggling on the part of the rank and file. Official rank is indicated among them, not by differences of uniform or color, but by size of head. A captain has a much larger head than a private; and a general has a head as big as the head, body, and wings of a private. Ants are long-lived. He had kept a queen ant alive for eight or nine years. The male ants are harmless creatures: it is the females that bite. So it is with mosquitoes and with bees and hornets. The largest and most intelligent ants are found in tropical lands, but those which live in our climate display great skill and capacity; and the study of their characteristics and habits of life is an inexhaustible one, presenting many yet unsolved problems.

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MORAL DOUBT.

Intellectual doubt is one of the conditions of human progress. So far from destroying truth, it opens the way to larger and better conceptions of it. It leads to the removal of false and harmful beliefs, in order that more correct and wholesome ones may be put in their place.

But there is a kind of doubt that is a most mischievous element in the human mind, wherever it gets possession, and a formidable obstacle to progressive effort. It is moral doubt. Mental scepticism may be a sign of healthful movement. Moral scepticism is a sign of corrupting and dangerous disease at the most vital centre of character. It is a sad day for any mind when it loses faith in human goodness. A heartless cynicism takes the place of heathful, moral belief. The very nerves of moral endeavor are paralyzed. All generous enthusiasms are starved and killed, and the spur of hope is broken.

To the evil eye of this practical scepticism, when the disease is at its worst, society is hollow all through. To its view there is no true metal, but only everywhere base counterfeit. It sees politics to be so corrupt that it will not believe that any man can enter them and come out undefiled; trade so dishonest that it doubts whether a strictly honest man can live by it; the courts so venal that it asserts that only rich men can get a favorable judgment from them; fashionable society such a mockery and vice that it affects to believe that no true man or true woman can mingle in it; the very philanthropies and humanities so honey-combed with self-seeking and hypocrisy that it questions whether any good gets through them to the wretchedness that needs the help. It sneers at claims that may be made for man's honor or woman's virtue; is ready, on no evidence but that of *a priori* probability, to trust and circulate any stories which may be started to the prejudice of persons whose reputations have hitherto been unblemished; and, worst of all, is compelled to receive, with a self complacent, gleeful smile and a triumphant "I told you so" air, any convincing testimony of the moral fall of men and women of good repute as confirming its own theories. Persons with whom moral scepticism has gone to the full depth of all these characteristics may not often be met with, but it is not infrequent to see those who are at various stages in the gradation of this evil on the way thither.

Now, there are bad things enough in the world, but they are not so bad as the moral sceptic would have us believe. In spite of the corruption on all sides, the majority of people are sound at heart, and, whatever the faults and temptations against which they have to struggle, are yet striving to keep an honest name and to lead tolerably virtuous lives. It is true also that a sufficient proportion of them succeed in this effort to keep the standard of morality advancing from age to age, and human society, notwithstanding all drawbacks, steadily progressing in the attainment of a purer virtue and a finer humanity. This indisputable historical fact of the moral progress of mankind is, indeed, a difficult one for the moral doubter to deal with. There is, it is true, no cause for self-satisfied ease in view of the moral condition of human society, nor for the optimistic illusion that things, however wrong they may seem, are all going to right themselves without any care or effort on man's part. But, on the other hand, there is no occasion for the mood of moral scepticism that breeds moral indifferentism and despair. The natural forces of the world are set toward right, but man himself must work with and for them. And one of the strongest planks in the platform of moral faith is that so large a portion of mankind do recognize and endeavor to meet this obligation. It is the vice of moral doubt that it sows distrust of this important fact on which ethical progress so largely depends. It tends to destroy the very springs of the effort from which must come the reformation of the wrongs which are seen and lamented.

One practical phase in which moral scepticism appears is the habit of looking on the dark moral side of things,—of imputing, for instance, bad motives to people where it would be quite as reasonable to impute good motives; of interpreting conduct, where different interpretations are equally admissible, in the worst rather than in the best light; of expecting bad conduct in cases where it would be just as easy to expect correct conduct. Teachers and parents who have this habit may do great harm to the children that come under their care. Children of strong moral natures may stand up against it uninjured. But those of less virile moral temperament are sure to be depressed by it. Led to understand that their motives, without regard to evidence, are habitually suspected, and that they have no good opinion on the part of their teachers or parents to forfeit, they will, most likely, adapt themselves to the low standard of behavior set for them; while the same children, if induced to believe that good things were expected of them, would make an effort to fulfil the expectation.

Another very common phase of moral scepticism appears in the magnifying of difficulties which oppose the performance of duty. These difficulties are often great enough, but there is no need so to array them as to make them seem insurmountable. It is from this habit that many disastrous moral compromises ensue. When young men or young women have an exceptionally high moral ideal of life and are burning with fresh enthusiasm to set out for the attainment of it, it is of the nature of moral treachery to dilate to them of obstacles which, with all their youthful courage and enthusiasm, they will not be able to overcome; to tell them that fashion will frown upon them, to warn them that wealth and social position are not found that way, to caution them overmuch on the side of prudence and conventionality. If their ideal be a moral one, let them, by all means, give themselves with whole mind and soul to the pursuit of it. Why dampen their enthusiasm? Why chill their heroic ardor? Possibly, they may fail. But, at least, they will reach higher than if they lowered their aim by a compromise at the start. And, possibly, they will not fail. Heroic resolution and persistent earnest courage are capable of accomplishing things that seem miraculous impossibilities to more prudent and timid minds. Persons often prevent themselves from doing their best by excusing themselves in advance from attempting a high aim on the ground that it is impracticable.

The mischief of this kind of moral doubt appears especially in public matters. It is the arch enemy of social and political reform. It was the apology for slavery, it is the apology for intemperance and other social evils to-day. In the anti-slavery conflict, the timid and prudent said: "Oh, yes, slavery is a great evil! But it is so great, and has become so embedded in the institutions of the country, that emancipation is impracticable. The difficulties are too vast for any remedy but that of time." Garrison only thundered back from the citadel of his moral ideal, "Immediate emancipation a duty!" So, now, men are saying, "Intemperance is a dreadful curse,—a curse to the home, to the individual, to the nation. But the obstacles to its removal are gigantic, insurmountable; we can only wait for time and a higher civilization to work a cure." But, again, the earnest reformer cries from the citadel of his moral ideal, "Shut up the grog-shops!" So long as people stop to explain and dwell upon the difficulties of carrying a reform, the enemy is intrenching. There are difficulties that beset every kind of warfare with evil; but the battles must, nevertheless, be fought, if moral progress is to be continued. In the contest with the liquor-saloons, the difficulties are, doubtless, enormous. But it is a fatally weak policy that excuses itself from the contest on account of them. This leaves the saloon-keepers in open possession of the field. They should, on the contrary, be made clearly to understand that, however hard it may be legally to convict them and to break up their traffic, they will, nevertheless, be worried with restrictive laws and harassed with searches and seizures and arrests, until at last they slink into holes out of sight.

The same moral scepticism has stood in the way of the proper settlement of the Indian question in this country. "The Indian cannot be civilized: he is doomed to extermination," has been the national assumption; and the national action has been in entire keeping with this assumption. The Indian has been practically an outlaw, an object of standing abuse and swindling and outrage. Yet, all the time, the still, small voice of here and there an ideal conscience has been whispering, "Do the Indian justice." And these whisperings are now breaking into open voice together, and a better national faith in the Indian's capacity for civilization begins to dawn. When the moral scepticism of the white race concerning him has vanished, he will be found far on the road to civilization.

Thus, in various ways, private and public, are seen the disastrous effects of moral doubt. There is no doubt that is really deadly but this. To lose an intellectual belief may be only a preparation for another and grander belief. But to lose faith in goodness, either as actual or potential, is to lose the foundation on which solid character is built, and the pillars of public righteousness must rest. If the Christian Church had spent in combating moral doubt even half the energy which it has applied to the suppression of theological doubt, mankind would now have been very much farther advanced in practical morality. Liberal thinkers have to let go many beliefs which they were once taught to hold as all important; but, so long as they keep their faith in virtue, they have nothing to fear. Let them hold fast to that, whatever else has to go. The law of virtue is the advancing standard of an ideal humanity. Only by holding firmly to that can the ideal humanity become actual.

WM. J. POTTER.

HOMOCENTRALITY.

The "humility of science" is a grand phrase; and the acknowledgment of agnosticism, so far as it is real and apparently inevitable, is a virtue. Only One can ever justly claim omniscience. Intellectual modesty and self-circumspection will never be outworn or outgrown. But these virtues may be misapprehended, and an ignorant self-degradation may take the place of true reverence for science. A negro, who went to hear Whitefield, rolled in the dust with uncontrollable delight at the eloquence of the great orator. But it so happened that it was not Whitefield who preached; and, being told of it, the negro rose from the ground, remarking, "Then, I've dirtied myself for nothing." Not an uncommon practice among white people. What better is it to divest ourselves of our manhood before science than before religion? Nay, it is surely far better to perish beneath

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the car of Juggernaut than the car of Materialism. One crushes chiefly the body. The other crushes chiefly the soul, and withers and destroys all immortal hopes, all anticipations and aspirations of the very noblest order. Undoubtedly, it is always best "to face the facts of science," when we know what they are, or may know; and we ought to determine their import so far as possible. And, while "pessimistic mythology" ought, as we think, to be abandoned, it may yet appear that pessimistic materiology ought to be abandoned also. For one, I cultivate a reverence for truth; and I bow to known facts more readily than the refractory elephant to the approaching cannon. But I also respect the ancient oracle, "Reverence thyself"; and the argument which dishonors me, discrowns me, decapitates me, must be very strong before it can conquer my aversion and unbelief. *A priori*, its improbability is next to infinite, and its verity requires a corresponding support. For a better and endless life, I have a longing and a conviction strong as the heart and faith of all mankind (with noteless exceptions); and I discern in every quality of my conscious being an evidence that I am made for immortality and eternal progress. And what are material phenomena as an argument against this? They are a pure impertinence. They know nothing about it. They are brute forces, whose only significance is given them by the inner, conscious power.

I am in favor of everything by which the knowledge and power of man may be advanced. By all means let us have the College of New Humanities. Let the liberal men of wealth at once found and endow this school of highest and yet broadest specialty; and, if they cannot spare enough themselves, let them enforce a larger, though unwilling, liberality on their heirs. But let us not imagine that the new school must be all new. The old was of nature, and whatever succeeds must have the same source. The old, therefore, was once just as true and legitimate as anything in the future can be, though it was of a lower grade than future developments may become. We must always retain enough of the old to preserve continuity. No cataclysmic gulfs must be created between any two successive periods. We are bound to observe an order of progress, and respect the past, which is our most venerable parent, less wise than we, but necessary to our superior wisdom. Treat it reverently, while surmounting its limitations.

Above all things, let us, on the other hand, not be guilty of incorporating into the new what we especially complain of in the old as effete, and thence injurious. Let not the new school be started with a creed which is to be made a law, and supported by favors and penalties. If it is religious, let it be a free religion, and just as liberal in its science; and, from accepted facts, let the inferences be as free to pupils as to teachers, else what better is the new than the old school? It may be but a repetition in another form of what Milton complained of, when he said, "Presbyter was Old Priest writ large."

It must, therefore, not have any dogma whatever for a "key-note." In such a connection, the idea of "deanthropocentralization," suggested by Mr. Kennedy, is as repulsive as is the word. It is a tyrant creed. It stands at the gates, and says, "Worship me, all who enter here!" The creed may be true. That's no argument in favor of its tyranny. No man is under obligation to believe it, and every pupil and professor should be free of its enforced dominion. Nor is it as an idea or a truth sufficiently broad and regnant to make its elucidation "the chief end of man" in his higher education. That end is better expressed in the symbol of the Free Religious Association,—"to promote the *practical interests of pure religion*, and to encourage the *scientific study of man's religious nature and history*."

As such a creed would be illiberal, its enforcement would be impossible, I trust, on all but a very few. Men will not readily surrender their hope of immortality at the bidding of a small coterie of youth, because they are bold enough to style themselves "The School of Advanced Science." Abrupt and vast is the descent down which, in obedience to alleged modern material science, man is now commanded to plunge. Nine days and nights, according to Milton, it took Satan and his impious crew to fall from their empyreum to Pandemonium; and a far longer time will it take good men to fall from their immortalities down to the low estate which makes the whole duration of human existence shorter than the life of a carp which serves a man for a dinner. It is not reasonable to expect that men who reverence themselves in the higher significances will readily take the plunge down into this nether world, until they are forced to it by some higher power than brute matter.

If there is any one word which should symbolize the spirit of the new school, it would be HOMOCENTRALITY. This is in accord with Positivism, which knows nothing higher than man. It is philanthropic, since it seeks supremely man's honor and welfare. It is scientific and philosophic, because man is nature's last and highest known product or form of energy. It may be allowed that "the fair weather divinities," whatever that may mean, "are all dead, and there remains nothing but the universe." We want nothing but the universe, and what the universe teaches by scientific interpretation and philosophic exposition. But, if the universe teaches anything very clearly, it is the centrality of man as the highest known form of the universal force, to whose generation all previous forces conspire; and we know not as yet that they will ever generate anything better and nobler. The heliocentric theory of the universe, instead of relatively repressing, relatively exalts, man. It shows how many more and greater forces contribute to the existence and happiness of man. So far as nature has exhibited to us the action and effect of her power, it is all subsidiary to man, except what is wasted or injurious. For the evolution of man, nature has labored long, and approached it by an incalculable number of successive steps; and, without this result, all her previous actions were comparatively insignificant and worthless. What are roses which bloom unseen, or suns which blaze without a mind to know it? Their chief or only significance is beyond themselves in a mind which recognizes their beauty and power. The old philosopher spoke truth, when he said, "In the universe there is nothing great but man; and, in man, nothing great but mind,"—whatever mind may be beyond the conscious power which it is known to be. Nay, the very universe called material, so far as it is known to us, is itself mind, a complexus of conscious states. Man is thus not only the central figure, the latest and highest issue of nature's action, but he is the very forms and glories and powers of all nature, so far as it is known or knowable.

But, great as is man relative to nature, I would not have even this erected into a creed to be imposed as a yoke upon all who entered our grand high school for the world's teachers. Homocentrality would have no more right to such a place and office than the false and centipedal word previously mentioned.

To believe in the mortality of this mind, this vast personality, this mighty conscious agency of unimaginable capabilities and boundless hope, is perhaps for some conceived as a sublime self-renunciation. To others, such a mental state is not even a step from the ridiculous. To say the least, it is altogether too superfine. Common men will never be able to rise to that superlative elevation. Men of genius who live in the aura of an immortal fame may do it, but the unhappy masses will hope for a better life beyond; and we rejoice that they can.

WM. I. GILL.

AN ENGLISH CRITICISM OF AN AMERICAN EXPERIENCE.

Mrs. Harriet H. Robinson's contribution to the Fourteenth Annual Report of the Massachusetts Bureau of Labor Statistics, entitled "Early Factory Labor in New England" (recently noticed in the columns of *The Index*), giving as it does the history of a unique and thoroughly American development of the labor question, has attracted the attention of a number of European journals, and has been translated into two foreign languages. The London *Saturday Review* of November 3 devotes over two columns to a review of it, under the heading of "A Lost Eden," and calls it "a most curious chapter in the history of labor in the New World," which it endeavors to account for after a fashion in consonance with Old World notions of inbred class distinctions. There is a little contemptuous self-complacency in the half-patronizing tone assumed in speaking of the culture exhibited by the factory girls who edited and contributed to the *Lowell Offering*, nearly half a century ago, which Dickens (who the *Saturday Review* confesses was "certainly not prepossessed in favor of American institutions") said would "compare advantageously with a great many English annuals."

"These mill girls," says the *Review's* reviewer, "after work read metaphysics, wrote poetry, and, when they had nothing better to do, yearned after the Infinite. It is true that the transcendental problems which they discussed in their 'Improvement Circles' seem to us, looking back on them after the lapse of nearly half a century, to have been often as pertinent and practical as that with which the wicked young man of Harvard posed poor Bronson Alcott, when he asked his opinion on 'the latest theory of Verdantius Grün,—to wit, that the moon is a mass of sweitzer-ocaseous matter, congealed from the uberous glands of the lacteal nebula.' Looking also at the poetry they wrote, it strikes one now either as being as 'spasmodic' as Aytoun's burlesque, *Fermilian*, or as belonging to the vague and sentimentally mystical school of those who warble about the 'Vedas of the violet.'" The national prejudices of the *Review* writer having been apparently considerably upset by Mrs. Robinson's portrayal of a cultured working class of American women, he goes on to explain what he is pleased to call "a unique outgrowth of wholly exceptional conditions," after a theory of his own. "The plain truth is," he declares, "that the Lowell mill girls formed a cultured community simply because it chanced that they were drawn from a class infinitely superior to that which usually furnishes factories with their labor. Fifty years ago, in New England there were very few occupations open to middle-class women. In fact, in 1840, there were, besides home life, only seven vocations open to them: whereas, in New England, according to the last census, women are now engaged in two hundred and eighty-four branches of industry. The great West was not, in those rough and perilous times, accessible to women of gentle upbringing. A great many highly respectable families were suffering from poverty into which the Civil War had driven them, or rather had not recovered from the effects of their losses during the war, and the unmarried ladies of these families were fain to go out into the world and earn their livelihood.... The old Puritan blood and high personal character,

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founded on a firm substratum of earnest religious feeling, formed the heritage of most of the women who were attracted to Lowell fifty years ago. They not only, therefore, had an inherited taste for culture, but an inherited capacity for winning it."

This theory is very satisfactory to the Old World caste feeling, is rather romantic, is, in a few cases, the truth; but nearer the truth is the admission by the *Review* that "there is one sentence in this official report which speaks volumes,—'Help was too valuable to be ill-treated.'" In that fact, combined with the true spirit of American democracy, which considers one well-behaved person in the community, whatever his or her social position, as good as any other well-behaved person,—a spirit which was more prevalent in those early days of Lowell than it is to-day,—was the secret of the Lowell mill-girls' aspirations and achievements. And, though the conclusion of the *Review* is that "the moral is not that under a democratic system it is easier than in the Old World to organize an Arcadia of labor, it is that, under any system, blood and breeding must tell," from that conclusion, we of the New World, more conversant with the outcome of the democratic idea carried out in the treatment of laborers in this country, must in a good measure differ. For, although Lowell, as a representative community of workers, owing largely to the enormous influx of the overplus laboring population of Europe, which has lowered the price of goods and cheapened labor, is no longer anything like an "Arcadia," yet all over New England, in what are called factory villages, may be found a class of native workers, and also many of foreign descent, who, encouraged and aided by democratic treatment and ideas, are by no means the soulless drudgers who "live barren and hopeless lives amid unlovely surroundings," such as the *Review* imagines the most of the mill-hands of to-day are; and it is no surprise to those who are acquainted with facts as they are to find among the factory girls of to-day practised players on the pianos earned by their own labor in the mills; and, thanks to our free schools and compulsory education laws, there are very few mill-hands, even among the children of emigrants, who are not in possession of at least the rudiments of a good common school education, such as forms a firm basis on which to upbuild a higher culture.

When we contrast the laboring classes in America, who from their birth have been under the influence of democratic treatment and independent ideas, with the imported laborers which Europe sends us, we cannot fail, in spite of such critics as the one who so glibly explains our industrial status in the *Saturday Review*, to see that it *is* easier under a democratic than under an aristocratic system, not to build "Arcadias of labor," but to make labor respectable, and laborers self-respecting, self-supporting, ambitious, and even cultured.

SARA A. UNDERWOOD.

"LITERATURE AND DOGMA."*

A popular edition of the famous work, *Literature and Dogma*, which was first published ten years ago, has just been issued in conformity with the wishes of the author, who says in the preface that the book admitted of considerable condensation and probable improvement thereby for the general public. The main reason, however, for selecting this book for the experiment of a popular edition, is that he thinks it the most important of all his prose works and "most capable of being useful."

Many who have never read *Literature and Dogma* may be induced to do so now by Mr. Arnold's presence in this country and the references to him and discussions of his rank as a critic and of the value of his judgments seen in the leading American journals.

"The object of *Literature and Dogma*," Mr. Arnold tells us in the preface to this new edition, "is to reassure those who feel attachment to Christianity, to the Bible, but who recognize the growing discredit befalling miracles and the supernatural. Such persons are to be reassured, not by disguising or extenuating the discredit which has befallen miracles and the supernatural, but by insisting on the natural truth of Christianity. That miracles have fallen into discredit is to be frankly admitted; that they have fallen into discredit justly and necessarily, and through the very same natural and salutary process which had previously extinguished our belief in witchcraft, is to be frankly admitted also. Even ten years ago, when *Literature and Dogma* was first published, lucidity on this matter was, on the whole, not dangerous, but expedient: it is yet more expedient to-day. It has become even yet more manifest that by the sanction of miracles Christianity can no longer stand: it can stand only by its natural truth."

Mr. Arnold acknowledges that "to pass from a Christianity relying on its miracles to a Christianity relying on its natural truth is a great change." To assist in this change is the object of his work. "Miracles have to go the same way as clericalism and tradition; and the important thing is not that the world should be acute enough to see this (there needs, indeed, no remarkable acuteness to see it), but that a great and progressive part of the world should be capable of seeing this and yet holding fast to Christianity." "Christianity is immortal. It has eternal truth, inexhaustible value, a boundless future. But our popular religion at present conceives the birth, ministry, and death of Christ as altogether steeped in prodigy, brimful of miracle,— *and miracles do not happen.*"

While men are losing faith in the supernatural origin and character of the Bible, Mr. Arnold aims to show that it contains moral and religious truths of transcendent value, which in no way depend upon belief in the legends and miracles of the book or the dogmas of theology. Whatever is to stand must rest upon something that can be verified. "Now, the assumption with which all the churches and sects set out, that there is 'a Great Personal First Cause, the moral and intelligent Governor of the universe,' and that from him the Bible derives its authority, cannot at present, at any rate, be verified."

Mr. Arnold's definition of religion is well known, —"not simply *morality*, but *morality touched by emotion.*" "'By the dispensation of Providence to mankind,' says Quintilian, 'goodness gives men most satisfaction,'—that is morality. 'The path of the just is as the shining light which shineth more and more unto the perfect day,'—that is morality touched with emotion or religion. . . . 'If thou givest thy soul the desires that please her, she will make thee a laughing-stock to thine enemies,'—that is morality. 'He that resisteth pleasure crowneth his life,'—that is morality with the tone heightened, passing, or trying to pass, into religion." Belief in neither a personal deity nor the immortality of the soul is regarded as essential to religion. Those familiar with the work may remember the following sentence from the preface of the first edition: "Our mechanical and materializing theology, with its insane license of affirmation about God, its insane license of affirmation about a future state, is really the result of the poverty and inanition of our minds." In the body of the work, he says: "Let us announce not: 'There rules a Great Personal First Cause who thinks and loves, the moral and intelligent Governor of the universe, and *therefore* study your Bible and learn to obey this.' No, let us announce, 'There rules an enduring Power not ourselves, which makes for righteousness, and *therefore* study your Bible and learn to obey this.'" That there is a "Great Personal First Cause who thinks and loves, the intelligent and moral Governor of the universe," cannot, he says, be verified; but that there is "an enduring Power not ourselves, which makes for righteousness," is verified by the experience of every individual. This Power, whatever it be, has so formed and fashioned man that right conduct is necessary to his well being; and he would have the Bible read, because it contains in a pre-eminent degree those requirements in regard to conduct, obedience to which is all-important.

It is not strange that he is not in favor among orthodox theologians, when passages like the following occur in this work: "For the total man, therefore, the truer conception of God is as 'the Eternal Power, not ourselves, by which all things fulfil the law of their being'; by which, therefore, we fulfil the law of our being so far as our being is æsthetic and intellective, as well as so far as it is moral. And it is evident, as we have before now remarked, that in this wider sense God is displeased and disserved by many things which cannot be said, except by putting a strain upon words, to displease and disserve him as the God of righteousness. He is displeased and disserved by men uttering such doggerel hymns as: *Sing glory, glory, glory to the great God Triune!* and *Out of my stony grief Bethels I'll raise!* and *My Jesus to know, and feel his blood flow, 'tis life everlasting, 'tis heaven below!* or by theologians uttering such pseudo-science as their *blessed truth that the God of the universe is a* PERSON."

One other extract is given, to show how he replies to those who apply to him and other free thinkers the term "infidel": —

"And no man is to be called 'infidel' for his literary and scientific criticism of the Bible; but, if he were, how dreadful would the state of our orthodox theologians be! They themselves freely fling about this word *infidel* at all those who reject their literary and scientific criticism, which turns out to be quite false. It would be but just to mete to them with their own measure, and to condemn them by their own rule; and, when they air their unsound criticism in public, to cry indignantly: *The Bishop of So-and-so, the Dean of So-and-so, and other infidel lecturers of the present day!* or, *That rampant infidel, the Arch deacon of So-and-so, in his recent letter on the Athanasian Creed!* or, *'The Rock,' 'The Church Times,' and the rest of the infidel press!* or, *The torrrent of infidelity which pours every Sunday from our pulpits!* Just would this be, and by no means inurbane, but hardly perhaps Christian. Therefore, we will not permit ourselves to say it; but it is only kind to point out in passing, to these loud and rash people, to what they expose themselves at the hands of adversaries less scrupulous than we are."

No attempt is made in this article to give anything like a *résumé* of the work, much less to discuss the views advanced, but simply to indicate some of its main positions for the information of those who have never read it. It is the work of an acute thinker and graceful writer, who does not believe in Christianity as a supernaturally revealed and miraculously attested religion or as a theological system, who is indeed an agnostic, but who is for gradualism and accommodation in the interests of the continuity of religious life, who would put new meanings into old phrases, and would have Christianity, founded upon a purely

* *Literature and Dogma.* An Essay toward the better apprehension of the Bible. By Matthew Arnold. Popular edition. New York: Macmillan & Co. 1883. pp. 232. Price 75 cts. For sale by Clarke & Carruth. Boston.

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natural basis, divested of miracle and legend, sustained and perpetuated. Whatever may be thought of some of Mr. Arnold's views, it must be admitted by all readers of *Literature and Dogma* that the work is marked by a charming style, fine discrimination, an admirable spirit, and contains a great deal of "sweet reasonableness."

B. F. UNDERWOOD.

TO MEMBERS AND FRIENDS OF THE FREE RELIGIOUS ASSOCIATION.

The Free Religious Association has an empty pocket, and it hereby holds out its hand to its constituency for a Christmas and New Year's gift. It is four years since the Association, aside from collections taken at its annual meetings, has made a public appeal for funds for its own treasury. The responses made to the circular issued in December, 1879, together with the yearly collections and membership fees, have sufficed to supply its modest wants up to this time. The needs of *The Index*, as reported at the last annual meeting, have been provided for without making a general or public appeal. But, now, the Association must provide for its own needs; and, to this end, it confidently asks the help of all its friends. Renew your membership fees, if you have not paid the one dollar fee within the last year, and cannot do more than that. Become, if you can, a "patron member" by sending five dollars. Or send still more, if the spirit and your purse will let you. We set no limit to your generosity.

The Association is under certain pecuniary obligations for office rent and service which must be met. But the Executive Committee wish to hold before the next annual meeting several conventions, and to be ready for any other work for which the way may open. To do these things, money is wanted. We are sure we can count upon your aid. Please direct your donations to "Free Religious Association," 44 Boylston Street, Boston, Mass. (stating that they are for the Association) or to the Secretary, F. A. Hinckley, No. 120 Congdon Street, Providence, R.I.

WILLIAM J. POTTER, *Pres't.*
FREDERIC A. HINCKLEY, *Sec'y.*

EDITORIAL NOTES.

ATTENTION is called to the pamphlets issued by the Sociologic Society of New York, *First Principles of Co-operation*, *Short Studies in Co-operation*, and *The Lower and Higher Laws of Nature*, the last reprinted from *The Index*. These pamphlets can be obtained of the President of the Society, Mrs. I. C. Fales, 52 7th Avenue, Brooklyn. Price five cents.

MATTHEW ARNOLD borrowed his phrase "sweetness and light" from Swift. The passage occurs in the famous apologue of the Bee and the Spider, in the *Battle of the Books:* "Whatever we have got has been by infinite labor and research, and ranging through every corner of nature. The difference is that, instead of dirt and poison, we have rather chosen to fill our lives with honey and wax, thus furnishing mankind with the two noblest of things, sweetness and light."—*Exchange.*

A PAPER named *Lucifer* finds fault with the *Investigator*, because it publishes poetry "most terribly mixed with piety," and says we should "encourage the poet of nature, and thus get God out of our poetry as well as out of our prose." This leads our neighbor to say, and very pertinently, we think: "The *Investigator* acknowledges liberality wherever it is seen, and does not ask the question whether its teacher believes in a God or not. If we are not mistaken, we have known people who, notwithstanding their belief in a God, had more genuine liberality than some people who did not have that belief."

"JUSTICE," in the *Christian Register*, states the "object of the National Conference of Unitarian and other Christian Churches" and adds:—

Article X., added at the last Conference, says, "The previous articles are not intended to exclude from our fellowship any who, while differing from us in belief, are in general sympathy with our purposes and practical aims." That is, not only Methodists and Presbyterians and Episcopalians and Baptists and Universalists, included in the phrase "Other Christian Churches," can join us and aid us Unitarians in our work of "building up the kingdom of his [God's] Son," and aiding our "exertions in the cause of *Christian faith and work*," but atheists, theists, deists, free religionists, agnostics, materialists, spiritists,—indeed, any one, though not a Christian, who wishes to help us in *that* work, is welcome to do so."

IN his Thanksgiving sermon, Mr. Beecher said of Mormonism: "It was a spiritual despotism, founded on absolute ignorance. It was the literal acceptance of the Old Testament. A man who believed in the verbal inspiration of the Bible could fling no stones at Mormonism. It had polygamy: so did the old saints. There was Solomon: what sort of a man was he? In all his glory, was he not arrayed like one of these? In the Bible, men talked face to face with God: so the Mormons believe they have revelations now. Mormonism was the reintroduction of the Mosaic institutions and belief. They believed in the Bible more than church members—many of them—do here. In an argument with them, how could an old-fashioned, regular Presbyterian combat their arguments?"

ACCORDING to the *Lancet:* "Brain tension is not a proof of strength, but of weakness. The knit brow, straining eyes, and fixed attention of the scholar are not tokens of power, but of effort. The intellectual man with a strong mind does his brain work easily. Tension is friction; and, the moment the toil of a growing brain becomes laborious, it should cease. We are, unfortunately, so accustomed to see brain work done with effort that we have come to associate effort with work, and to regard tension as something tolerable, if not natural. As a matter of fact, no man should ever knit his brow as he thinks or in any way evince effort as he works. The best brain work is done easily, with a calm spirit, an equable temper, and in a jaunty mood. All else is the toil of a weak or ill developed brain straining to accomplish a task which is relatively too great for it."

THE Seventh Day Baptists have not been, we believe, a very progressive sect; but the following from a discourse at the dedication of a church in Wisconsin, by Rev. A. H. Lewis, indicates that this sect is like others in the line of progress. He said:—

1. This pulpit should be dedicated to BROAD-VIEWED DOCTRINES AND A PROGRESSIVE ORTHODOXY. Truth is as infinite in its extent as it is eternal in its nature. God could not reveal it all at once to us, because we could not understand it. Each age that does its duty unearths its share of truth, and passes the tools with which it delves to those who come after.

The pulpit should be mindful of three things:—

(*a*) That the Bible should be tested the same as any other book, and that all honest, intelligent questioning and criticism should be honestly and openly met.

(*b*) As to science, accept all truths brought to light by it, and have no fear of its guesses.

(*c*) Creeds grow and change, each age having one different from that of preceding ages.

2. In its organic capacity, this church should rededicate itself to THE DOING OF GOD'S WORK IN THE WORLD.

CAPEL has certainly the virtue of frankness. In his Porter lecture he met the charge that Alexander VI. was a libertine and a murderer by arguing that this could not be quoted as an argument against the infallible word of God. "A man," he said, "may be the greatest scoundrel living, and yet be infallible." Says the *Christian Leader* in reply: "If Catholicism gives the true theory, it had been just as well if Felix instead of Jesus had been selected for Christ." It is very curious that so close a reasoner as Capel did not see that he was giving the best possible argument for Protestantism. He is perfectly right in holding that a man of evil habits can talk the best Christian philosophy, and in this sense can be infallible. The Bible may be right, and yet the organization formed to promulgate it utterly corrupt and venal. When Capel admits that the great papal delegate of the Word is corrupt, is he not utterly giving his organization away, to use a street expression? We do not remember to have met an admission of a Romanist so utterly fatal to the claims of popery.—*Springfield Republican.*

REV. HENRY W. MONK, the faith-cure healer, who of late has been the object of considerable attention in Brooklyn, N.Y., was last week mulcted in $75 in a suit brought by his secretary and organist to recover payment for services rendered. Those in attendance, mostly women and adherents of Monk, manifested great interest in the case. From a report of the cross-examination, we give the following questions and answers:—

"State the process by which you heal."

"I cannot, for I do not heal."

"State how you exercise the power which you have."

"I lay my hands on the sick person, that is all I do. I have no healing power of my own. I do nothing. I am a cipher."

"Do you invoke the Almighty?"

"Most certainly, I invoke the Almighty."

"Did you cure the sick?"

"Thousands will testify in court, if permitted. I do not mean to be understood, when I say that I cured sick, that I did it myself; but I put on my hands, and the Lord cured."

"Was it not for performing some such acts that you were sent to jail in England?"

"No, sir."

"Was it not for some miraculous performance like that?"

"No, sir: I do not perform them. I am simply an instrument of the Lord."

"About the payment,—was that for you?"

"I always use this formula. When they ask me, What is there to pay? I say, You can offer whatever you like, and it will be accepted to enable me to carry on my work in helping and healing the sick poor, to whom my life is devoted."

"Was not this money for your own purposes?"

"I am simply a servant of God, and this is a cruel attempt to persecute and put down my work of healing the sick. This man is trying to drive me out of Brooklyn, but he cannot do it. Mine is the cause of God. The Lord of hosts is with me. The God of Jacob is my refuge."

"What is the principle of your healing?"

"The healing is made by faith. The healer puts his soul in communication with the Almighty, and rests his hands on the sick, who is cured."

"What do you mean in your answer, when you swear that you heal by vital force?"

"I mean the great primary force of the universe, the vital force. It is a force given in answer to devout prayer. It is the divine work lifting people from vicious habits and bringing them to intelligence."

Monk stated farther that he had been a medium in England, that he had been in prison there three months, that he was of a noble family, that he had been worth $50,000, and was still worth considerable money. Extracts were read from the remarks of the English judge, on appeal, who said that Monk "was properly convicted as a rogue and a vagabond." The wife of the plaintiff swore that she had been in his employ, and had left because she found him a humbug and a libertine.

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The Index.

BOSTON, DECEMBER 13, 1883.

THE INDEX is published every Thursday, at No. 44 Boylston Street, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to B. F. UNDERWOOD, the Business Manager, 44 Boylston Street, Boston, to whose order all checks and drafts for THE INDEX should be made payable. Letters for Mr. POTTER should be addressed to him, at New Bedford, Mass.

☞ PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

POETRY.

For *The Index.*

TRUTH vs. FAITH.

"Time is wisest, because, having already solved many mysteries, it will yet solve all."—*Thales.*

The Law was watchword of the Jew;
The Beautiful the Hellene taught;
How realms are ruled the Roman knew;
Dogma and creed Dark Ages taught;
The veil of Nature, Isis grand,
At length the modern man withdraws,
Space strown with stars like beach with sand
Yields to his search its secrets, laws.

Art, dogma, creed, imperial sway
The foretime's thoughts alone beguiled;
At length in reason's noontide ray
Man truth demands, no more a child.
Full-grown he stands, and knowledge craves;
The dreams of faith will lull no more;
Doubts' anguish keen he boldly braves
In quest of a maturer lore.

The cloud, which aye has wrapt his fate,
He yet will penetrate, dispel:
If reason is the inlet, gate
Of truth etern, all endeth well.
Free of his planet bonds of space,
To shackle him full soon will cease,—
Dweller-at-large,—of climate, place
He takes his choice, where'er he please.

The whole round earth his home will be,—
Thus dwelling naught will him content
But knowledge full, when eye can see
All round of space the starlit tent.
When Southern Cross and Northern Wain
Their stellar fire for all shall shed,
Full insight then will reason gain,
The open secret clear be read.

B. W. BALL.

WHAT is defeat? Nothing but education, nothing but the first step to do something better.—*Wendell Phillips.*

For *The Index.*

D'Alviella's History of Free Religion.

BY F. M. HOLLAND.

Copious extracts from this recent work have already been translated for *The Index*, where it has also received some notice, but not to the length it deserves, especially as some of the most important chapters have not yet appeared in English.

The Count begins by describing himself as "a stranger to every church, but in communion of ideas and sentiments with whoever is trying, whether inside or outside of ecclesiastical organizations, to reconcile religion and reason," and as "almost ready to feel myself in turn Unitarian in England with Martineau and with Savage in the United States, theist at London with Voysey, transcendentalist at Boston with Parker, cosmic at New Bedford with Potter, and humanitarian at New York with Adler,—nay, even Brahmaist at Calcutta with the leaders of the Brahmo Somaj." He also tells us that he has no intention of propagandism, but only of supplying materials for the history of religious rationalism in the latter part of the nineteenth century. His study of liberal literature, both English and American, has been extensive; and his visits to this country, Great Britain, and India, have enabled him to hear the principal speakers of whom he writes. His result is that "with every day grows the conviction, on one side, that our intelligence cannot grasp the supreme Reality, except by means of imperfect symbols, and, on the other, that all religions are products of natural causes, contain amid inevitable errors an element of truth, and remain subject to the law of progress."

The first chapter, entitled "The Progress of Free Inquiry in England," extends as far as the persecution of Bradlaugh, and speaks with especial sympathy of Coleridge, Newman, and Miss Cobbe, the last of whom is praised for "knowing how to join a power of philosophic reasoning—rare enough in her sex—to a vivacity of imagination and a warmth of sentiment, which give a peculiar savor to her style." The second chapter, on Evolutionism, represents Darwin as applying his theory to mankind in the *Origin of Species* in 1859, though in fact he did not do so until 1871, in the *Descent of Man*, but shows such an admirable knowledge of his real meaning as to remark: "The alternative he presented was not between creation and evolution, but between an organic creation by means of evolution and one by successive interventions of an exterior power. Thus, he did not hesitate to declare that his doctrine, far from banishing the idea of a first cause, supplied a more rational and lofty conception of one, because, instead of a capricious, arbitrary, or impotent God, forced to correct himself often in order to perfect his work, it permits the substitution of a supreme Being who has endowed his creation from the beginning with the forces and laws necessary to insure a regular and advancing march." A page later, he says: "The philosophic system of Herbert Spencer marks the point of convergence between the scientific current I have just analyzed and the positivist psychology of Stuart Mill. From the first, he took the materials for constructing his synthesis of the universe; and, from the second, his categories, not only of the knowable, which includes all phenomena and their relations, but also of the unknowable, which term is applied to the noumenon, the absolute, being in itself, the inner nature of force, movement, time, space, and even conscience. But he goes farther, in that on one hand he extends to all phenomena the theory of transformation used by Darwin to explain the development of organic nature; and, on the other hand, he does away with the necessity of a first cause, in rejecting all limit of time to the action of the forces at work in the universe. The importance assumed by this doctrine makes it worth while to stop to consider it. Spencer shows, in continuation of Kant, Mill, and Hamilton, that the human mind is powerless to pass the bounds of space and time, and, consequently, to know anything about substance or first cause. It should undoubtedly be admitted that the objects of thought correspond to the images which we make of them. But this correspondence can never give us anything more than symbols of the reality; that is to say, images which represent the objects imperfectly. Hence, a scientific explanation of all that is observable in the universe must be sought for without going beyond the phenomenal and relative." It is then shown how Spencer advances from his fundamental idea of the persistency of force, with the corollaries of the indestructibility of matter and the continuity of motion, to his complete definition of evolution, which, however, is said, by a slip of the pen, to end in homogeneity instead of heterogeneity. Spencer's attempts to invest the Unknowable Reality with religious attributes are said to have provoked many continental evolutionists into denouncing them as results of the influence unconsciously exerted on him by his Protestant environment. But it is justly observed: "Vainly do these views offer a new field for the religious sentiment in bringing out the mystery of the Unknowable, the grandeur of its manifestations, the inflexible might of its laws, and the eternal rhythm of its forces. None the less, they substitute for the personal and conscious God of the traditional mythology a Being who is deaf, blind, and indifferent to human miseries, or at least is removed so far from men that no direct relation could be imagined between the two terms of the religious equation, and thus would seem to disappear that sentiment of direct communion of the conscience with its Author, which forms not only the central principle of Protestantism, but the necessary foundation for recent theism. Does not the reconciliation announced by Spencer between science and religion resemble, as Gladstone has remarked in a university address, the proposition made to a bore by a man, who said: 'My house has two sides. Let us divide them. Will you be good enough to take the outside?' Without doubt, the doctrine of Herbert Spencer would give room for the two great factors of all religion,—belief in a mysterious Power and consciousness of dependence. But, while maintaining dependence, would it not suppress obligation and ruin the idea of Duty, which has become an element of religious feeling henceforth inseparable?"

To the latter question, I answer, No. I believe that there can be no true religion without morality; but I am sure that there can be a high and sound morality without religion. Witness the lives of John Stuart Mill, Harriet Martineau, and Robert Owen. Herbert Spencer's best work has been in showing that there is foundation enough for morality in the necessary relations of man to man, and independent of any relations of man to God. These latter have become so much the sport of controversy that virtue needs a firmer basis. Actions are not right or wrong because God has called them so, but because of intrinsic properties, according to which they are necessarily productive or destructive of social welfare and progress. The more fully and freely we give our hearts to the human beings around us, the stronger and clearer our idea of Duty will be.

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Emerson says: "The mind of this age has fallen away from theology to morals. I conceive it an advance."

D'Alviella quotes Voltaire's remark,—"If there were but one religion in England, its tyranny would be terrible; if there were two, they would cut each other's throats; but there are thirty, and they live in peace and happiness,"—at the beginning of the chapter on the English sects, whose number may, he thinks, be reduced to that just given, if nominal differences are disregarded. Much space is given to the Broad Church, and it is justly urged that "it would be wrong to see in their inconsistency only prepossession by material interests or lack of moral courage. Such weaknesses may be found, without doubt, in the Church of England as in all the rest; but no suspicion of this kind can be breathed against men like Stanley, Temple, Rowland Williams, Kingsley, Colenso, and their peers. The truth is that, among the Broad Church adepts, the sentiment of religious communion is superior to all questions of dogma. Their dream is of an ecclesiastical organization broad enough to take in every form of Christianity." The fifth chapter tells, not only the history and recent statistics of British Unitarianism, but the hospitality accorded to advanced opinions like those of P. H. Wicksteed of London, Frank Walters of Glasgow, J. Taylor of Preston, Peter Deane of Clerkenwell, and F. W. Newman, the veteran champion of pure theism. The next chapter opens thus: "Logical people have complained that Unitarians do not carry their efforts at religious synthesis far enough, and that to preserve the name of Christian and at the same time deny the supernatural origin of Christianity involves taking delight in an equivocation, and making vain attempts to exclude from religious communion the Jews, Moslems, Buddhists, and even theists who will not acknowledge the divine authority or infallibility of the Bible. Why, again, make a dogma out of precepts, even purely moral ones, while professing to found fellowship on simply agreement in religious feelings, and not on identity of belief? The Church Universal is not a liberal Christian Church, but a free Church open to all who admit the existence of God, and feel the need of uniting with others for his worship. . . . It is such principles that form the platform on which rests the important congregation in London led by the Rev. Charles Voysey. Mr. Voysey was an eminent clergyman in the Anglican Church, who had attracted notice, ever since he took orders, by the extreme independence of his religious views. The publication of a work called *The Sling and the Stone*, in which he questioned the deity of Christ and the doctrine of original sin, excited such indignation in the ranks of the High Church and Low Church that the English Church Union and the Church Association each offered five hundred pounds for paying the expenses of prosecution in the courts. Voysey was deprived of his benefice; but, without even passing through the halting-place of Unitarianism, he founded, on Oct. 1, 1871, the independent congregation which he still directs. Saint George's Hall, where I heard Mr. Voysey for the first time in 1874, is a little *salle de théâtre*, whose arrangement recalls exactly the image of our café concerts. In front of the stage is a red curtain, meant to conceal the choir. There is no altar or pulpit; but above the stairs there is a kind of platform, also covered with red cloth. At the time of my visit, the congregation consisted of two or three hundred superior-looking people. A circular, scattered profusely over the seats, told me that the society was gathering money to build a church. . . . At present, the subscription exceeds two thousand pounds sterling. . . . On the list, I noticed officers in the army, baronets, many men of science, such as the late Sir Charles Lyell, Sir John Bowring, etc. The Rev. Charles Voysey represents a type of clergyman common enough in England, stature low, a slight tendency to corpulence, hair black and smooth, face carefully shaved. As in the Unitarian churches, I found on the seat where I was placed a ritual composed especially for the congregation. As Dr. Martineau's service abridges the Anglican liturgy by suppressing every trinitarian formula, so the Revised Prayer-Book of the Rev. Charles Voysey seems to be an abridgment of the Unitarian liturgy stripped of every Christian formula. For the first time, I saw in a liturgy the ceremonies proper for cremation. Thus far, however, the law has not permitted them to be used. When the Rev. Charles Voysey mounted, during the playing of the organ, on the platform which serves at once for reading-desk and pulpit, I noticed that he had kept the surplice and stole of the Anglican Church. At first, one cannot but be surprised at hearing, under these vestments of a Christian priest, and after a service copied from the liturgies of Christian churches and interspersed with readings from the Bible, the most vehement attacks made, not only on the practices of certain sects, but on the doctrines and traditions of Christ himself. Thus, in his sermon, entitled 'Christianity versus Universal Brotherhood,' after denying the right of the Unitarians to make a distinction between the moral and the doctrinal part of their religion, the orator reproaches Christianity for never accepting, except for defence, the great principles of charity and tolerance so often invoked by its heretics and adversaries. This apparent contradiction is explained by Voysey's conviction that new ideas should be introduced under ancient forms, especially in matter of worship." After giving a full translation of the declaration of faith in God, immortality, and the authority of the religious sentiment, adopted in 1880, when what had called itself the "Congregation of the Rev. Mr. Voysey" changed this title at his own suggestion for that of the "Theist Church," our historian says: "Whatever care Mr. Voysey had taken to emphasize his distinction of dogmas, which are unchangeable by nature, from beliefs which remain open to all progress, this official adoption of theism, attributing to the congregation the views which had hitherto been kept personal by the minister, necessarily drove away the secularist and agnostic elements which had sustained Voysey in his struggle against the Anglican Church, but which did not in the least mean to accept his profession of faith. It must be added that Mr. Voysey had no more hesitation in striking to the left than to the right, and that, contrary to the usage of the Unitarians, who strive to avoid polemics, he devotes a great many of his sermons to refuting sometimes the defenders of Orthodoxy and sometimes the apologists for unbelief. However, the vacancies which he had made among his original supporters have been rapidly filled, it seems, by the accession of new elements; and I must say that, on a second visit in 1882, I thought I noticed among his hearers much more interest and zeal than eight years before. This is not the only crisis through which the theistic congregation has had to pass. One fine morning, it found the doors of its hall closed. An evangelical congregation had agreed surreptitiously with the proprietor of Saint George's Hall, on the principle that money has no creed, to consecrate to the God of Calvin and Wesley this den of infidels which had scandalized the devout. Fortunately, Voysey was able to establish himself near by in Langham Hall, which he occupies to-day. According to information, which he was kind enough to give me, his congregation now numbers five or six hundred members, subscribers, or adherents. Its assessments, besides the building fund, have exceeded one thousand three hundred pounds in these eleven years. Its charities have amounted to more than twenty-seven million five hundred thousand francs. It has no special organ; but it has printed Mr. Voysey's sermons every week and circulated them freely, and the total number of pamphlets which it has distributed has recently reached four hundred and fifty thousand. In short, the Voysey congregation has passed victoriously through the principal trials incident to the founding of any new church; and it is probable that even the loss of its founder would not now cause the dispersion of its members. If, as everything permits us to hope, it succeeds in realizing the money necessary for building a church in the centre of London, this experience will be a decisive answer to those who dispute the possibility of establishing public worship firmly on the simple formulas of theism."

It is further remarked that Mr. Voysey owes much of his success to his having made "a continuous and logical development of his spiritual vocation," instead of coolly inventing religious rites, as did the unsuccessful Society of Independent Religious Reformers, and that his movement might become very powerful, if it were not for that absence of the spirit of proselytism which characterizes theists generally, and which leads them either to remain with indifference in the churches where they have been, or else quit them only to shut themselves up in individualism. Brief notices follow of the Humanitarians, or followers of the socialistic mystic, Leroux, and of the Progressive Hebrews, whose synagogue in London can accommodate a thousand worshippers, but whose plans are too narrow to promise a universal religion. The accounts of Conway, the Comtists, and the Secularists, recently given with some abridgment in *The Index*, conclude what is said of England.

The second part of the work is on the United States, and has been translated so fully and ably for these columns by Miss Arethusa Hall, from the *Revue des Deux Mondes*, that I need only notice the most important additions made by Count d'Alviella in this final form of his work.

The colonization of Rhode Island he calls the starting-point of religious liberty in the United States. Mr. Gannett's memoir of his father is said to contain "records of religious progress in North America, which are made especially instructive by the ability with which the author has grouped around the sympathetically drawn figure of his hero the events and personages of the whole period"; and it is recommended that the work be translated into French, "for it would be difficult to find a more animated apology of Unitarianism and its men." The notice of Emerson is enlarged not only by quotations in both French and English, but by remarks like these: "Despite the eight generations of clergymen whose blood runs in his veins, he is anything but a theologian and a controversialist. The imagination and the heart are his ruling faculties. We might almost call him one of the illuminati of rationalism. . . . It is in the human mind that he seeks the explanation of nature and the secret of history. . . . Another point where he shows himself a man of his age is his extreme respect for scientific truth, which he regards as a revelation from God. . . . As was shown shortly after his death, by Rev. Heber Newton, in a sermon which made a sensation in New York, Emerson has professed the philosophy and religion of nature, but of nature idealized; and this is the secret of his influence over his contemporaries."

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Of Theodore Parker, we read: "All subjects were equally familiar to him; and, whether in regard to religion or politics, floods of public opinion or private scandals, nothing intimidated him, when conscience bade him speak. . . . Slavery had no adversary more vehement; and he took a leading part in the abolitionist agitation, whose final triumph he predicted. When the pro-slavery party, then master of the government, passed in 1851 the Fugitive Slave Bill,—which ordered that runaway negroes be arrested everywhere, — Parker announced that he should open his house to them, and even defend them, arms in hand. He kept his word. And, when reproached for putting himself above his legal obligations, he reminded his congregation how a lawful decree of the high priest had commanded the arrest of a certain stirrer-up of discord, named Jesus of Nazareth, and how Judas Iscariot alone had the courage to fulfil his constitutional obligations." Then follows the eulogy closing with *Sancte Iscariote, ora pro nobis.* "Parker started with the method of Kant's successors, abstained thenceforth from discussing its foundations, and contented himself with applying it to the discovery and development of religious truths." He is further said to have shown not only the transcendentalism of the Declaration of Independence, but the idealistic character of the French Revolution. The formation, under Mr. Salter's direction, of the Chicago branch of the Society for Ethical Culture does not escape notice. Neither do the Freie Religiose Gemeinde of our German brethren, who are said to have reopened the door for the Deity they had shut out, as they declared, in 1870, their belief in a constant development toward perfection. The liberality of those denominations who call themselves "Christians" and "Disciples" is shown to be on the increase. A visit of the author to Beecher's tabernacle is told at some length. Copious quotations are made from Abbot, Gannett, Frothingham, and Potter. And it is remarked that "all the advance guards of the American religions have been duly represented on the Executive Committee of the Free Religious Association,—the Unitarians by the Revs. Minot J. Savage, W. C. Gannett, John Weiss, John J. Sargent, etc.; the Transcendentalists by Emerson and Col. Higginson; the Quakers by Lucretia Mott, who died last year at the age of eighty; the German materialists by Mr. Schuenemann-Pott; the Reformed Jews by Rabbi Isaac Wise, etc. In this mosaic of religious opinions is seen how far the action of the organization extends. Let us add that it has often received through Keshub Chunder Sen the sympathy and encouragement of the Hindu Brahmaists."

To these followers of Rammohun Roy, nearly a third part of the volume is devoted. We must all remember gratefully their success in advancing popular education, emancipating women, and resisting the tyranny of the priests; but it is very plain that the Brahmo Somaj rests on a foundation on which we cannot build. D'Alviella states that Keshub Chunder Sen became so absorbed in mystical dreams of personal union with God and constant enjoyment of direct inspiration that in 1876 he gave up preaching, and spent the time in praying and meditating with his disciples. Mozoomdar complained in the *Theistic Quarterly*, in 1877, that the leaders of the sect were abandoning practical work; and, during that year, its principal normal school was given up. At the same time, Keshub made such concessions to the old religion, in order to marry his little daughter to a rajah, as caused such a general secession that he had to ask for help from the police in order to keep possession of his pulpit; and the Brahmo Somaj is now broken up into five distinct groups of societies. The whole number of the latter is one hundred and seventy-three, but only comparatively few have followed Keshub into the New Dispensation. This was announced on Jan. 22, 1880, and is to consist in forming a new religion by uniting all the previous ones, which Keshub calls "the pearls which are to form his necklace, the colors blended together in a ray of light, the various instruments which together produce a symphony," etc. This sounds well at first, but is likely to result in mixing up error and truth inextricably. If all the old religions are true, then we must keep up their ceremonies. Accordingly, Keshub has honored Vishnu with processions before which crowds bow their faces to the dust, with pouring butter on the sacred fires in the temples, and with taking the lead in such dances of young disciples, clad in symbolic colors, as have been customary before Hindu idols. At the same time, he has had himself baptized in the name not only of the Christian, but of the Brahmin Trinity. Recently, he showed the public a cross, a crescent, the trident of Vishnu, and other emblems, first displayed separately and then united as the symbol of the New Dispensation. Another time, a dead dove was held up as that which descended from heaven eighteen centuries ago, but has recently been slain by human reason. Suddenly, the dead bird disappeared, and a live one flew down with a paper round its neck, saying, "Victory of the New Dispensation, harmony of all the religions." This sort of thing may become very popular in India, but it is not going to influence England or America. Nothing is plainer from D'Alviella's account of Hindu theism than that it is not likely to teach us anything we need to know. The most advanced section is that which calls itself the Sadhâran Somaj, and publishes the *Brahmo Public Opinion;* but its congregations number but twenty-nine. One of the most curious facts in this part of the book is that the *Theosophical Society* of New York, which devotes itself to spiritualistic investigations, and does not admit the personality of God, has sent Col. Olcott and other missionaries to India to proclaim the grandeur of the old national religions, and warn the people against all new faiths, the result being that thousands who had been converted to Christianity in Ceylon have been brought back to Buddhism.

In the Conclusion, the author takes up the question how far "the existence of religion is endangered by the general repudiation of theocracy," and calls attention to his having shown that, "while some Protestants delight in ignoring the aspirations and discoveries of their age, and others persist in trying to reconcile the results of science with faith in miracles by some specious compromise, a large part, not only of the believers, but of the congregations, have been able to conform to all the demands of the modern spirit without breaking the continuity of religious tradition. This enlargement of the theological horizon, which shows itself more or less among all the Christian sects capable of change, is especially marked among those whose communion rests not on uniformity of creed, but on harmony in sentiment. Perhaps it is Unitarianism that has shown us the most perfect type. Anglo-Saxon Protestantism may be compared to an advancing army. Day after day, the main body plants its tents on the point which the advance-guard occupied the night before, and the march goes on until the rear-guard finishes by taking possession of the positions but recently evacuated by the centre. Each division loses a few laggards and foragers, some of whom disappear from the field of battle, while others merely enlarge the ranks that follow on. Thus, the relative positions remain the same, while the whole army finds itself ever nearer and nearer to its goal."

He next shows how it is the elimination of dogmatism that has led to such a separation of religious belief from religious feeling as gives a basis for Free Religion, and how the rejection of biblical supernaturalism has made it possible for Christian theists to join with emancipated Jews and Hindus. The number of theistic congregations seems to him strangely small, considering that theism is the preponderant faith of the cultivated classes in England and America. His explanation is that pure theism is so individualistic in its character as not strongly to favor social worship, except among such ardent mystics as the Hindus. "Transcendental theism, which nearly succeeded in endowing America with a new religion half a century ago, would have been worthy of such a glorious triumph, if we may judge from the elevation of its principles and the suggestiveness of its teachings. But like German idealism, whose most mystical tendencies it represents, this movement, which Parker and Emerson have made famous, fell a victim to its own extravagances the day when it came into conflict with its ancient adversary, Positivism, now supported by the wonderful discoveries of science. It is difficult to see where the victory will remain in this conflict of the two philosophies which have continually divided the rule of human thought. Both have been made more circumspect by their reciprocal vicissitudes, so that they seem to-day drawing nearer together on some common ground, and perhaps seeking to make a permanent compromise by accepting some system which shall pro claim at once the limitation of our positive knowledge to the world of phenomena and the absolute existence of a transcendent Reality." No scepticism has, he thinks, shaken the existence of these four principles: "1. The positive existence of a transcendent Reality which reveals itself in conscience, but is above all definition; 2. Our continual dependence on this Reality, in which we live and move and have our being; 3. The certainty that it acts through fixed and general laws; and, 4. Some sort of connection between this action and the tendency which leads us to do right." More, he thinks, than this will ultimately be accepted by all scientific men, especially in regard to future life. Very much more must be, in my own opinion, before we can have a scientific religion; for I agree with Count d'Alviella, as he says in a passage already cited, that Herbert Spencer's great Unknowable has not such attributes as can attract strong and permanent religious feeling. Neither can I believe that our modern scepticism is likely to be checked, like the classical, by the advent of some new religion, which may be already born "in some spiritualistic circle in the recesses of the Rocky Mountains, in some club of illuminated socialists in a back-shop in London, or in some company of ascetics, meditating, like the ancient Essenes, on the miseries of this world in a jungle in India." He who writes thus does not consider that scepticism has now the great advantages, over its condition fifteen centuries ago, of being supported by fully developed science, of having permeated the middle as well as the upper class, of being protected by democratic institutions, and of being propagated by means of popular education. No unscientific form of religion, whether old or new, can possibly become supreme in such a country as this.

But we can all approve cordially of our historian's closing words: "Powerless as we are to foresee the name or even the form of the future religion, can we not at least state the needs which it ought to satisfy and the tendencies to which it

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should adapt itself? In the first of the Christian centuries, an impartial observer could have confidently predicted that the coming faith would have to justify the sentiments of humanity, fraternity, and universal charity, to preach meekness, humility, chastity, and scorn of wealth or pleasure, to insist on the promise of a future life, atoning for the evils and iniquities of the present, and finally to revolt against the old anthropomorphic religions in giving for men's worship a God who should be Spirit, Purity, and Love. To-day, that side of the divine which should especially attract us is called Science, Law, Harmony, and, as their result, Justice. The future faith will have to take account of the movement which has triumphed in scientific circles; and its theology must be adapted to the ideas, immanence, continuity, and regularity in the development of the universe. But a religion is not merely a dramatized version of a cosmogonic theory. It is a reflection of the ideal, and this is a sufficient reason why it should also represent a moral reaction against the transgressions of the society in which it develops itself. Thus, Christianity has exaggerated scorn of the material; and the future faith will have to restore beauty to reverence, sanction all rational pleasures, and re-establish the communion of men with nature. Our most eminent and earnest thinkers have long been turned away from social problems by metaphysical speculations. The coming faith will have to reduce preoccupation with supra-sensible things to the second rank, in order to concentrate our principal attention on the improvement of this world. Our positive science has led more and more toward the crushing of the weak by the strong in the struggle for existence. The coming faith will have to protest against this apotheosis of force, and plant the rights of the individual on a religious basis. Our political economy has not fulfilled the hopes in which our fathers were rocked to sleep. The coming faith will have to give us, not only a solution of the problem of suffering and evil, but also a means to introduce greater justice into the relations of man to man. If, while developing these indispensable elements of progressive and harmonious culture, this faith succeeds in preserving that state of sincerity, spirituality, fidelity to duty, self-devotion, and enthusiasm which caused the glory and success of its predecessor, of what importance will be the name and symbol under which it will present itself to work for the peace of all consciences and the regeneration of the world?"

CORRESPONDENCE.

MORAL FREEDOM.

Editors of The Index:—

So wide and embracing in its bearings is the subject of "moral freedom" that its true solution is a question of the greatest importance, and the attention of the readers of *The Index* has been called to its consideration by editorial and other articles which have of late appeared in its columns.

One of the main arguments advanced in its favor in these essays is that without "moral freedom" there can be no "moral responsibility." But *can* there be any such thing as "moral responsibility" *with* "moral freedom"? I cannot be absolutely free to choose between two or more courses of action, unless I am under no obligations to act in one way more than in another. The very idea of "moral responsibility" is diametrically opposed to any absolute "moral freedom"; for it implies that I am under some constraint to act in a certain manner. Another reason often assigned for "moral freedom" is that, without it, there would be no more merit in a good act than in a bad one. On the contrary, if, in any given case, the person could as easily have done the bad action as the good one,—which is the free-will hypothesis,—it would show that the moral sense of the individual impelling to the right was no stronger than that impelling to the wrong: otherwise, there could be no free agency in the matter.

Let us make this point plain as possible. The motive impelling to a good act must consist in a sense of the relations involved between the subjects of the act; that is, a sense of its beneficence and justice must be sufficiently strong in the agent to impel him to put forth his efforts to perform it. Now, if, instead of doing the good action, he does its opposite, it is morally certain that his impelling sense of right was weaker than the selfish impulse impelling to the wrong. The absolute conditions necessary to the exercise of a free will are that these opposing forces must be exactly equal, so that the person is no more *impelled* to the one course than the other.

The old metaphysical and theological idea that the soul, or thinking and willing power, was a simple, indivisible entity, is contradicted by all the facts and by every discovery in the science of human nature. On the contrary, all the facts demonstrate that the personal will power is made up of all the impelling forces that *constitute* the person, and that these opposing impulses are equilibrated and balanced, one with another, like all the forces of nature. Any stimulus from outside that disturbs these equilibrations, this static balance of powers, potential mind, forthwith sets them in commotion spontaneously to readjust themselves in new equilibrations to accord with the change initiated by the forces of the environment. This spontaneous action of the potential powers (equilibrated forces) which make up the person constitute all feeling, desire, passion, impulse, and action. But let it be borne in mind that these impulses constituting the personal will are not any direct reaction of external forces, not the mere transformation of these forces, but they are the action of internal powers which *constitute* the person. Hence, it is not disputed that the personal will is a self-determining power, but that this determining power can be exercised independent of the conditions which constitute it, and that it is in any sense absolutely free. As has been so well and forcibly stated by a writer, in alluding to this question of free agency: "The possibility that one of the inseparable parts of an infinite whole could express its attributes and qualities otherwise than in accordance with the conditions by which it exists as such *is utterly unthinkable.*" The character of our desires and motives are the resultants of whatever peculiar combinations of forces, constituting our ruling impulses, predominate in our constitution.

The final solution of the question of "free moral agency" must ultimately depend on the truth of either the theological or the scientific view of the universe. If the principles which underlie and constitute all true scientific thought are *universal* in their application, then there can be no actions on the part of *any* portion of the constituents of the universe but what are bound up in a continuous and endless chain with all other actions,—the principles of cause and effect, action and reaction, in logical sequence, include in their embrace the whole history of individuals, societies, and nations; and man, including all his relations, motives, and actions, is as completely a subject for scientific inquiry and investigation as any other department of being and existence. But it is only on conditions which utterly preclude free moral agency that any science of human relations and actions is possible. Otherwise, no principles of evolution, no scientific principles whatever, are applicable to him, considered as a mental or moral factor in the processes of universal being.

But, if man is the result of a *free*, determining power (which means nothing else but an effect without any cause), who also endowed him with the same power, then no scientific principles apply either to man or his Creator; and God and man are only other names for caprice and chance.

But it is when we turn to the pages of human history in the past, and witness the results of this idea of "moral freedom" in its influence on individuals and nations, that the soul sickens at the terrible recital of its sway over the human mind. The hatreds, persecutions, cruelties, oppressions, massacres, and bloodsheds that have grown out of a belief that man possessed the freedom to think and act contrary to the will of an *Omnipotent* Deity is most appalling to contemplate. Religious devotees of nearly every sect, believing that all others who differed from them did so of their own free wills, considered them under the ban of this omnipotent ruler, and deserving of nothing but the divine curse for *voluntarily* going counter to his wishes, could feel no sentiment but blame and hatred toward them, and manifested it by atrocious cruelties and oppressions whenever they had the opportunity and power.

These diverse sects of religious belief held that the human mind was as free in what it accepted and rejected in thought as it was in its acts. And why should it not be? Inasmuch as our feelings and thoughts govern our acts, if we are free agents in action, then we must be in those sentient states upon which all human action depends. They were logically consistent in blaming persons for their thoughts and beliefs as well as their acts, on the free-will hypothesis.

The human mind has had a vague, instinctive sense that charity toward *all* was a law inherent in our constitutions and relations; and science verifies and demonstrates the truthfulness of these intuitions by showing how intimate and close are the relations and connections of man with the universe. But theology, with its surface view of the real constitution and nature of the human sentient organism, and failing to realize its inseparable connections with all beings and things, declares it to be a free and independent agent, with power to think and act or not, in accord with a sovereign and separate ruler. Hence, blame and hatred. Hence, denunciation and persecution. Hence, the reason why the Christian Church, while in consonance with the soul's instincts it has preached the utmost charity, in obedience to its idea of the nature of man's voluntary powers has practised the utmost malignity toward all who differed from its arbitrary teachings and dictations. The dungeon, the cross, the gibbet, the stake, the rack, and all the institutions and implements of torture, cruelty, and hatred which the ingenuity of man has ever invented, are external expressions, symbols, and manifestations of the idea that man is a free moral agent. The gross injustice of society toward its criminal and unfortunate classes is a necessary result of the same idea. The states, conditions, and acts of the human mind are controlled by rigidly inflexible and unvarying laws; and, however much you may believe in charity in the abstract and sentimentally, you cannot *practically* feel this charity toward those whom you believe to have done wrong and injured yourself or others, when they might *just as well* have done the right.

Some writers upon the question of "moral freedom" have asserted that "without freedom of the will there could be no morality." If this is true, then, on their own theological grounds, those who make this assertion must deny any morality to God; for it is a fundamental principle in theology that "it is *impossible* for him to do wrong." The truth is that all and any morality deserving the name consists in a conviction that we are not free to act contrary to immutable principles of justice and right, and in proportion to the strength of this conviction will be the moral character of our acts. The fact is plain that the person who persistently violates the moral laws is one in whom this sense of justice has not been developed in his constitution sufficiently to convince him of the necessity of being controlled and coerced by them. He imagines his will is free to act contrary to their dictations, and only learns his mistake by the degradation and suffering which these omnipotent laws entail upon him for attempting their infraction.

The conceptions of the human mind have symbolized the highest, deepest, widest principle known to our intelligence by a pair of scales as an emblem, signifying that all justice consists in a balance and equipoise of opposite but concurrent forces. This tendency to balance on the part of opposite forces constitutes all Justice, which is another name for Love, which is but another name for Harmony. And, if any manifestations of this one principle of all tendency and action ultimate in evil and wrong, the cause thereof is to be sought in the *conditions* that *compelled* the manifestation.

No rational, nor even intelligible, view of human volition and acts can be attained otherwise than as linked in the universal *chain* of causation. Any other view of human character and conduct relegates it to the realm of the incalculable and "unknowable," and renders our philosophy of mind and sentience an incongruous mass of empty, barren, and meaningless abstractions.

FRANKLIN SMITH.

DEDHAM, MASS.

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INFORMATION WANTED.

Editors of The Index:—

The library of Harvard University contains an English translation of D'Holbach's *System of Nature*, made by H. D. Robinson, and published in 1835 by G. W. and A. J. Matsell, 94 Chatham Street, New York, for the Free Inquirers' Family Library. There is a frontispiece drawn expressly for this library by J. H. Bufford, and called "Reason Enlightening the Nations." Reason, dressed in white and with flowing locks, is at the left on a platform which rests on sphinxes, under whom is a massive pedestal inscribed "Nature." Behind her is an eagle who bears in his beak a scroll, on which is written, "Free Discussion." In her hands is a placard, saying, "Truth is Eternal," with the Greek motto meaning, "Know thyself." From her form stream forth rays of light. Before her, and in the centre, stand men and women of various countries, looking up to her with delight; and in the dim background are figures of kings and popes in front of churches and mosques.

Can any reader of *The Index* furnish any information about Robinson, Bufford, the Matsells, or the Free Inquirers' Family Library?

F. M. HOLLAND.

CONCORD, MASS.

"OPEN CONFESSION IS GOOD FOR THE SOUL."

Editors of The Index:—

The confession here following is made by Theodore T. Munger, on page three hundred of his recently published work, entitled *The Freedom of Faith*, a book enthusiastically praised by the *Independent* and the *Congregationalist*:—

"We still assert in words a literal resurrection of the body, but none of us believe it. Our hymns, our prayers, our epitaphs, and too often our sermons imply that the dust of our bodies shall be reanimated in some far-off future, and joined to the waiting soul. At the same time, we know that science declares it to be impossible; our reason revolts from it; it is sustained by no analogy; it is an outworn and nearly discarded opinion."

Perhaps, after Mr. Munger has routed the agnostics, he will have time to remonstrate with his brother preachers against continuance in the course of dishonesty which he here imputes to them. C. K. W.

BOOK NOTICES.

HEROES OF ISRAEL. By Richard Bartram. London: Sunday School Association, 37 Norfolk Street, Strand, W.C. Cloth. 1 shilling.

The purpose of this neatly bound little volume of one hundred and thirteen pages is best expressed in the following words from the author's preface: "I have not hesitated, where it seemed to me called for, to apply the same kind of moral criticism to these old-time (Bible) narratives that most of us would to similar occurrences in the present day. One knows, alas! too well, that the mere fact of a thing having been done by such men as Joshua or Samson or David is enough in the eyes of some to justify deeds which would otherwise be regarded as evil. By all means let us not too hastily condemn these men for acts which, according to the ideas of their time, were not reprehensible; but we ought not to let our little ones imagine that *we* regard such acts as grateful to God, or that there was any special sanctity in men simply because their doings are recorded with approbation in the pages of the Old Testament." The "heroes" treated of in this volume are Joshua, Samson, Samuel, Saul, David, Solomon, and others.

LAYS OF ROMANCE AND CHIVALRY. By W. Stewart Ross. London: W. Stewart & Co., the Holborn Viaduct Steps, E.C.

This daintily gotten up volume of sixty-nine pages is from the pen of the co-editor of the London *Secular Review* ("Saladin"); and, though the days of which he sings are long since past, no one of whatever age can lay aside the book after perusal without having been consciously thrilled into sympathy with that now nearly forgotten age of chivalry by the old-time vigor and rhythmic cadence of "Saladin's" verse. Mr. Ross has a fine poetic talent, and seems to be thoroughly saturated with the romantic spirit of the age of which he writes. The bits of Saxon history he weaves into rhyme are, even when divested of the poetic setting which gives them added charms, very interesting and instructive. Among these we especially note the following: "Caractacus, the Briton," "Hereward," "The Ampulla, a Legend of Thomas à Becket," "Richard, Lion-heart," "Death of Edward the First," and "The Choice of Sigismund."

INNSBRUCKER SPAZIERGAENGE. Von Balthasar Hunold. Innsbruck: Gassner & Co. 1883.

This is a little volume of German poems by a gentleman whose advanced views of theology and politics show themselves plainly, for instance, in that lively satire on the course of study in the university, entitled "Hohe Schulen." His pictures of Tyrolese life are vigorously drawn, and his work is in all respects what would have been looked for from a friend of Longfellow.

THE *Century* for December offers in biography some interesting "Recollections of Peter Cooper," by Susan N. Carter, which are accompanied by a new portrait of that practical philanthropist from a photograph from life, and a sketch of the life and works of George Fuller, the artist, by Mrs. Schuyler van Rensselaer. Of travel, we have "The Fairest County of England," a description of some Devonshire scenery by F. G. Heath, and "Echoes in the City of the Angels," by H. H., which treats of Los Angeles, Cal. Other articles are "The Frieze of the Parthenon: A Discovery in Connection with the Athene," by Charles Waldstien; "The Pretenders to the Throne of France," by Anna Bicknell; and "Original Documents of the New Testament," by J. R. Harris. George W. Cable's serial story, "Dr. Sevier," deepens in interest; "The Bread-Winners" has a dramatic instalment; Henry James' short sketch, "The Impressions of a Cousin," is concluded; and Robert Grant, the author of *The Little Tin God on Wheels*, etc., begins a new story, entitled "An Average Man." The "Open Letters" deal with various current topics. The illustrations of this number are, as usual, numerous, pertinent, and of the highest style of art. For sale by Cupples, Upham & Co., "Old Corner Bookstore," School and Washington Streets.

THE *Catholic World* for December is a brilliant number, and its contents are of interest to all classes of believers. There is first an entertaining sketch of a Flemish writer, "Hendrik Conscience," written by Rev. Camillus P. Maes. Another interesting biographical article treats of "Benjamin Banneker, the Negro Astronomer," by Rev. John R. Slattery. In "A Poet of the Reformation," Goethe is criticised and reviewed by R. M. Johnston. Rev. Walter Elliot sharply criticises Leslie Ward's "Dynamic Sociology," S. Hubert Burke writes of "Ireland under Elizabeth," Arthur H. Cullen of "Infallibility and Private Judgment," and Orby Shapley of "English Catholics and Public Life." There is a strongly told short story, entitled "The Four Sons of Jael," by Rev. John Talbot Smith, and two long chapters of the serial story, "Armine." The book review for the month is very full and varied.

AMONG the many attractions of the Christmas number of *Wide Awake*, we have only space to notice a story, "Facing the World," by Dinah Mulock Craik, which is illustrated by Miss Dowie, a grand-daughter of Robert Chambers, the famous Scotch publisher; a charming poem by George MacDonald; the beginning of a serial story for girls by Elizabeth Stuart Phelps; a description of last winter's carnival in Montreal, by Dr. Beers; and a Christmas poem by Lucy Larcom. There are over fourscore illustrations, eight of which are full-page. The whole number is a refined and beautiful one, which ought to be treasured in the family for years; and no better gift from Santa Claus could be offered.

TO SAY that the December number of *St. Nicholas* is more than usually rich in lovely pictures, and that it gives articles from the following distinguished writers, is but to give a hint of the treasures it offers to the young people for the holidays. These are only a sample of its contributors, whose names are sufficient guarantee of the worth of their articles: Whittier, Prof. Boyesen, Julian Hawthorne, Capt. Mayne Reid, Charles Dudley Warner, Mrs. S. M. B. Piatt, Louisa Alcott, Frank R. Stockton, Mrs. Lizzie W. Champney, and Dora Read Goodale.

WITH the December number of *Pansy*, the children's Sunday magazine, comes a lovely picture, suitable for framing, of the talented editress, Mrs. G. R. Alden ("Pansy"), whose delightful stories are appreciated alike by old and young. This magazine gives much excellent and moral reading-matter, accompanied by suitable illustration, for the small sum of seventy-five cents per year. It is published by the same firm which issues *Wide Awake* and *Baby-land*, D. Lothrop & Co., Franklin Street, Boston.

"OUR LITTLE ONES" for December is a charming number. There is more than one lovely picture to a page of reading-matter; and the "little ones" who are so fortunate as to receive it will, we feel sure, be unable to decide as to which gives them most pleasure, the stories in prose and verse or the beautiful pictures which illustrate them. The best writers for children are employed by the Russell Publishing Co., which issues this model juvenile monthly.

"BABYLAND" for December is bright and sparkling, as usual. Its contents include, in prose, a new version of "Cinderella," "A Good Christmas Gift," "Painter Peterkin's Cats," and "Blue Eyes and Black Eyes at Home"; and, in poetry, "Papa's Coming!" and "A Little Boy's Treasures."

WE learn that the next issue of the *Popular Science Monthly* will contain an elaborate article on "The Classics in Germany," designed as an answer to President Porter and others who have appealed to the celebrated "Berlin Report" against Charles Francis Adams on the Greek question. The article is by Prof. E. J. James, of the University of Pennsylvania, who has recently returned from Germany, where he carefully investigated the whole subject. He maintains that the inferences drawn from German experience of classical and scientific studies are of not the slightest value for the dead-language party in this country.

PERSONAL ITEMS.

MR. SAMUEL MORLEY has contributed $25,000 for the relief of the poor of London.

INFORMATION has been received, it is stated, that William Denton died of fever at Berigabadi, New Guinea, August 26.

THE exercise of the Parker Memorial Science Class next Sunday will be conducted by B. F. Underwood. Subject, "The Body and Will," by Maudsley. The meetings of this class are held immediately after the morning lecture.

THE *Commonwealth* says: "A gentleman in Cambridge, who says that in his youth Sojourner Truth was a servant in his uncle's family, and subsequently often an inmate of his father's house, writes that she did not then know her own age; but, some twenty or thirty years ago, it was decided, from what she could tell and from what those who had long known her said, that she was born between 1795 and 1800. This would make her considerably under the age she has of late years claimed for herself, and there are other circumstances going to sustain this gentleman's assertion."

FREEMAN of Pocasset, who killed his little daughter in 1879, believing God commanded him to do so, and that the girl would be raised to life, has been acquitted of the charge of murder, and sent to the Danvers Insane Asylum for life. An exchange says: "Freeman himself testified that he killed the child because Abraham's faith overpowered him. Alvin Wing, a neighbor, testified to Freeman's summoning the selectmen and some twenty-five of the neighbors to the house the day after the killing, holding forth to them on the Bible, and telling them that Edith lay dead in the next room and would rise on the third day. Mrs. Freeman testified to her husband's temperate and affectionate character. He was sun-struck in 1876, but was not confined to his bed. He was devoted to Christianity, his devotion increasing year by year, until it conflicted with his business. His nervous system was very much weakened; and, in the end, he slept but little. He attended prayer-meeting on the night before the murder, and said he had three visions. They affected him greatly. He told her that God had required something of him. She saw him for hours previous to the murder walking the floor with his child, and weeping. The witness's feelings were the same as her husband's at the time of the tragedy; but, after that, they entirely changed."

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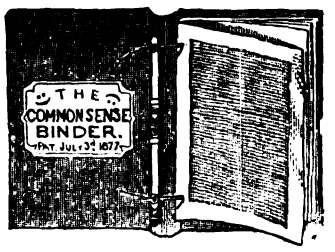
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CURRENT TOPICS.

AN English exchange says: "A department for women has been opened at Owens College, which counts eighty students, two or three of whom are reading for degrees, and are allowed to attend the senior graduating classes of the college."

A NEW Radical Club, said to be somewhat like that which once had its meetings in Mrs. Sargent's parlors in this city, has been formed in South Boston. It meets in the parlors of Mrs. Anagnos, a daughter of Mrs. Julia Ward Howe. The subject of the essay and discussion last week was Emerson.

AT the hearing of the special legislative committee on Convict Contract Labor in this city last week, Mrs. Nahum Brigham recommended that fountains of hot coffee be provided for drunkards and poor people; and she thought that, instead of ten days' sentences, drunkards should be made to work, their families receiving pay for the same.

THE *Christian Socialist* remarks: "It was not to be wondered at that the German Socialists, who have been banished by Bismarck from the Fatherland and are condemned to live in the less congenial atmosphere of smoky London, mustered in force at the meeting in the Memorial Hall at which Herr Stöcker was announced to lecture, and gave the Court Chaplain a very warm reception."

WE take the following from an exchange: "The detectives are again telling the story of the revival that occurred in the jail in Hartford, Conn. The prisoners held their religious meetings in a room given them for that purpose. The zeal ran especially to music, and the songs were of the shouting kind. Great progress was made, and an abundant harvest seemed certain; but it accidentally was discovered that the sick absentees were busily sawing the bars in another cell."

IN defence of eight sisters who came over from Europe with the vicar-general of the St. Louis diocese (said to belong to a guild of only a semi-religious character), and who were arrested for smuggling, a St. Louis priest says, "These women who seem to have been doing a little smuggling (which, after all, is no great crime) are no more than any sodality." "That is to say," observes the Springfield *Republican*, "that any sodality sanctioned by the Church is expected to do a little smuggling, 'which is, after all, no great crime.'"

ACCORDING to a letter from a Nihilist confined in the Troubletskol bastion at St. Petersburg, published in the London *Times*, the condition of the prisoners is terrible, and the treatment they receive most brutal. Dysentery and scurvy are prevalent, and many of the prisoners rot away and exhale the odors of dead bodies before life is extinct. Not a few go mad from their sufferings. Men are whipped with the knout and tortured, and the prison resounds with the yells of the victims throughout the night. Suicides are frequent. The cases of the violation of women are numerous. The prisoners are covered with vermin, and have to be constantly on guard against the rats. The condition of the women is described as far worse than that of the men, and in their behalf the writer of the letter appeals to the civilized world.

AUSTIN BIERBOWER in the *Weekly Magazine* says: "Mgr. Capel has boasted that the Catholic Church, by merely giving the word of command,—sharp as the click of a trigger,—could take out all the Catholic children of America from the public schools. He intimated that the Church would yet do this; and that, unless the State should release Catholics from school tax, and pay them back a rebate for what they have already paid, there would be a fight. . . . If the Roman Catholic Church made as great efforts to keep its people out of the saloons as it does to keep them out of the schools, there would be less drunkenness and more intelligence in the country. Here, we have a great denomination engaged, at a Herculean expense, in preventing its children from acquiring a common school education, while it fills the saloons with perhaps three-fourths of all their victims. The schools it regards as a danger, while saloons it patronizes as harmless."

PERE HYACINTHE, whose mission to this country, in part at least, is to enlist moral support and obtain financial aid for his church, spoke twice in this city last week. All who heard him were stirred and thrilled by his eloquence. He is a master of French and a great orator, and has a reputation that is world-wide. He is somewhat in advance of the Roman Catholic Church. These facts are sufficient to secure for him not only a hearing, but more or less sympathy among Protestants; but it must be confessed that his eloquence and his great name have failed to make any perceptible impression upon the Church of Rome, or to awaken any considerable interest in his new departure among the progressive people of France. He pleases neither the Roman Catholics nor the Protestants, much less the free thinkers; and consequently, while he receives from the first nothing but opposition in his effort to revive Gallicanism, from the last two he receives only a lukewarm sympathy. Yet he is a religious reformer, a Catholic striving to reform his Church, and opposing Ultramontanism which is plotting against the Republic. We are pleased, therefore, to see the welcome and encouragement he has received in this country.

AN article in the *Nineteenth Century* on Walt Whitman says: "Whitman has been the object of a good deal of enthusiastic and undiscriminating admiration, and also of a certain amount of furious and equally undiscriminating abuse. Neither is deserved; but he lays himself open, it must be said, equally to both." The article is a mixture of praise and criticism of the writer; "for," it says, "we need not be zealous to claim for him the title of poet." The common objection to Whitman is thus stated: "In the first place, he is indecent; and that, too, not accidentally, but on principle. Whatever may be thought of his morality,—and that I hold to be essentially sound and healthy,—it cannot be denied that in one section of his work, and occasionally throughout the poems and prose, he outrages every ordinary rule of decency. There is nothing impure in this kind of exposure: it is indeed the direct antithesis to prurient suggestion, and the intention of it is unquestionably honest; but, from an artistic point of view, it is the gravest of faults: it is essentially and irremediably ugly and repulsive. We are most of us agreed that there is and ought to be a region of reticence; and into this region the writer has rushed himself, and dragged us unwillingly after him."

MAYOR PALMER, in introducing Mr. Matthew Arnold at Tremont Temple last Friday evening, said: "The dominion of literature is universal and eternal. Empires rise and fall, but the republic of letters stands through the ages; and we hail its successive rulers from Plato to Emerson, an unbroken line of the monarchs of thought, to whom the homage of mankind is ever due and will continually be paid." At the conclusion of the lecture, Wendell Phillips conveyed his sentiments in the following words: "Our honored guest leaves New England to-morrow. I know you will join me in thanking him for the wise suggestions he has offered and for the searching criticism to which we have listened. Our great master of Concord taught us one thing, at least,—that no generous criticism was ever too searching, and that, in the matter of truth, we must hew to the lines, no matter how many chips fly in our faces. We should be false to his memory, if we did not welcome a generous critique like that.. We will promise you, sir, to read, mark, learn, and inwardly digest it, proving all things, and holding at last to that which is not sham. We see you amid the crowds that will greet you under the dome of the Capitol and on the banks of the Mississippi, but be sure, sir, that none will watch your career with a keener interest or hear of your triumph with a fuller joy than your Boston friends."

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MATTHEW ARNOLD ON EMERSON.

We did not hear Mr. Arnold's lecture on Emerson, and can only judge it by the brief abstract that has been printed. As Matthew Arnold is a writer who deals in niceties of discrimination, and uses many qualifying phrases in order to give the true light and shade to his main propositions, it is possible that the printed abstract, even if made up, as it appears to have been, of literal extracts, does not give all of these modifying touches in his estimate of Emerson which came into his lecture as written and spoken. We heard his lecture on Literature and Science; and, though it was a strong vindication of the dominant place of literature in all methods of large education, yet it had so much of this quality of nice and fair adjustment in the treatment of the joint theme that the most earnest devotees of science would hardly complain of it. We know at least one such among his hearers who was enthusiastic in praise of it as a vindication of the claims of science by a man of letters.

But, even making our judgment of the Emerson lecture entirely from the published partial report of it, we see no occasion for the great ado concerning it which some of the newspaper critics have made. We are among those who think that Emerson's celebrity is to be lasting. His literary work, we believe, will remain among the permanent feeders of human thought and virtue. He will have a place in that small band of select souls to whom through all time thoughtful men and women continue to repair for mental and moral nourishment. Nor does his right to this place need to be vindicated by the indiscriminate praise of his admirers any more than it can be withheld from him by the inadequate estimates which unappreciative criticism may make of his work. But, holding this opinion of the perpetuity of Emerson's reputation and influence, we by no means class Matthew Arnold among his unappreciative and disparaging critics. When he places Emerson by the side of one of his most favorite historical characters, Marcus Aurelius, Arnold concedes the essential rightness of the claim that is made for the continuance of Emerson's kingly power in the realm of pure intellect and morals. In the details of his estimate there are two or three points that need to be further explained or modified, but of its general conclusion Emerson's most ardent disciples have little or no occasion to complain.

We are not aware, for instance, that Emerson's greatest admirers ever claimed that he was a constructer of systems of philosophy. His mind did not move in the grooves of logical syllogisms. He said of himself that he could not argue for his beliefs if they were attacked, for he did not come to them by a process of reasoning. He only stated what his mind saw. He was a seer, not a logician. Nevertheless, there may have been an harmonious, logical system of thought beneath his utterances. In our opinion there was. A system-maker might now come with logical plummet and line and apply them to Emerson's writings, and compile therefrom the Emersonian philosophy. Nor has it been generally claimed that Emerson's chief place was in the front rank of poets. Perfect as are some of his poems (as Mr. Arnold admits), he did not have great facility in versification, and does not appear to have much cultivated this talent. His poetry has, in fact, always been overshadowed by his prose to the mass of his readers. It was rather, in the common view, an incident in his literary career than a necessary part of it. He was a prose writer who occasionally wrote poetry, and very genuine poetry, rather than a poet who could also write good prose. We should demur to Mr. Arnold's statement that Emerson's poetry "lacks energy." Vigor of thought seems to us a special characteristic of it, even where the metre limps and the verse is rugged. But, in the main, on these two points, that Emerson was not a philosophy builder and did not stand among the chiefs in poetry, Mr. Arnold's judgment does not much vary from that which has been the common judgment in the circle of Emerson's friends: though not a few would protest, and with good reason, on the latter point.

But Mr. Arnold goes further, and says that he does not even place Emerson among "the great men of letters,"—he is not even "a great writer." And this is what has most surprised people, and is the real *gravamen* of Mr. Arnold's critical offence. It has been the custom to put Emerson at the head of American literature; and, since he was only known to the public as a writer and lecturer, if he was not great there, the question is naturally asked, In what, pray, does his greatness consist? On this point, we think, Mr. Arnold's usual lucidity leaves him. He sacrifices substantial truth to verbal classification. He is guilty, in fact, of using the terms "writers" and "literature" in two senses; and hence there come into his estimate of Emerson a confusion and fallacy of statement which startle at the first reading. On a second and more careful reading, however, his meaning becomes evident; and it is not a meaning which degrades Emerson, but elevates him to a niche of greatness higher than that in which the lecturer places the "great men of letters."

By "great men of letters" in the earlier part of his lecture, Mr. Arnold means those writers who have a special "genius and instinct for style," writers who may or may not have much solidity or virtue of thought, but who have the faculty of saying things in a clear, fascinating, and artistic way. There are writers whose style alone affects people like a work of art; and such writers continue to be read without much regard to the truth or the error, the good or the evil, of their thought. Now there need be no great anxiety to determine whether Emerson can rightly be placed in this list or not. His genuine admirers will have no eagerness to prove that he will stand in history by the side of Cicero and Swift and Addison and Voltaire, writers named by Mr. Arnold as specially illustrative of the class of "great men of letters." Placed alongside of them, it is felt at once that his greatness is of a different type from theirs. And this difference Mr. Arnold finely indicates when he defines Emerson as "the friend and aider of those who would live in the spirit." Emerson was more than a master of style: he was a master of thought. His style exactly matched his thought and his mode of thinking. It is the style of the seer, the prophet. Though his essays may not be written according to the rules of artistic creation and development, there have been few writers capable of putting so much pith and vigor into single sentences; and few, we believe, who will be longer read for the truth of their thought and their purity and elevation of spirit. And, surely, it is a higher distinction for an author to continue to be read for what he says than for his way of saying it.

The question, therefore, arises whether there is not a class of authors who are really greater, even as writers, than those whom Mr. Arnold classifies as "the great men of letters," or whether those writers who perform for us the elevating service which he attributes to such authors as Marcus Aurelius and Emerson are not *the* great writers above all others. Since literary art is for the expression of thought, are not those persons who infuse into their writings such a power of elevated thought and ennobling inspiration that they continue ever after to uplift the world thereby, deserving to be put into the highest class of literary workers? And, in the latter part of his lecture, Mr. Arnold appears to be compelled to use the words in this larger and less artificial sense. He says that "Emerson's essays are the most important work done in prose during the present century"; and, again, that, of all American writers, Franklin and Emerson are "the most original and the most valuable." He even says that Emerson would be "less impressive," "less useful," if his style were to be logically systematized. It is plain, therefore, that in Mr. Arnold's view there are writers and writers. The so-called "great men of letters" are style-mongers. They may have good thought, but they *must* have good style. But there are other writers who write and are read because they have thought to give for the nourishing of the mental and spiritual life of mankind. For our part, we are content to have Emerson placed in this latter class. But, if placing him there takes him out of the list of "great writers," then we venture to suggest that both the lucidity and the ethics of literary classification might be improved by a new nomenclature. Shakspere has been charged by the critics with habitually violating the dramatic unities. Many a French author has written artistically correcter plays, yet Shakspere continues to stand the incomparable dramatist of the modern world.

WILLIAM J. POTTER.

A PLAN FOR A NEW SCHOOL OF RELIGION.

There can be little question as to the desirableness of a new school of religion. It may be premature to suggest a particular plan, yet an attempt in this direction may not be altogether unprofitable, if it call forth other plans and lead to a comparison of views. The new school could not be, of course, under denominational auspices. If it were, it would not be new, but only a numerical addition to the theological schools already in existence. It may be regarded as providential, in the rationalistic sense, that the Unitarians have responded with no more alacrity to Mr. Wade's project; for there is no need of a slightly more liberal Cambridge or Meadville. It is no new particular views that need advocacy, but a new stand-point, a new method needs to be taken. Unitarians may be found to adopt this stand-point, and there may be narrow-minded Liberals who would find it too colorless and non-committal. But what is wanted is, I am persuaded, not an organ for so-called Christian or "liberal" opinions, but a field where profound thought and thorough scholarship, working on the simple basis of reason and history, can express themselves, quite independently of their relation to particular views or current opinion. I would have only this negative proviso,—that none should teach whose opinions in philosophy or judgments of history are affected, not to say formed, by preliminary theological assumptions. It must be a simply and entirely rational stand-point that is taken. But, this being taken for granted, to refuse to appoint a man because he was a Kantian or an Hegelian, or to appoint one because he was a Spencerian, to refuse to accept the services of an historical critic like Dr. Ezra Abbot because he held to the Johannic authorship of the Fourth Gospel, or to appoint any one simply because he held so-called "radical" views about this or any other Biblical question, would be narrowness. I take it that there is such a thing as vigor of mind independently of the question of particular opinions, and that there are certain habits of the scholar—thoroughness, accuracy, impartiality—of more significance, and even value, to those who are influenced

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by him than any of his special critical judgments. I do not think it impracticable to base the appointment to professorships on the possession of such qualities and habits. If the most vigorous and searching mind that is known is a Spencerian, let him be appointed to the professorship of philosophy; but, if it be an Hegelian, let the Hegelian be appointed. In time there might be two or three professorships, or at least lectureships, of philosophy. But if, in the mean time, the appointing board is not itself partisan, or made up of varying partisans, but of those able to recognize strength and vigor and depth under any form, they will have no insuperable difficulty in deciding.

And this leads me to speak of the importance of selecting a suitable board at the start. The insuperable difficulty, if there is any, is here. But I believe, if the aim is recognized, it can with a fair measure of success be accomplished. If Mr. Wade is fortunate in one or two counsellors, he would probably do best to take the matter quite into his own hands. Any board that sought to represent different religious or free religious bodies would be a failure. It must be *men*, large-brained men, who compose it; and where they come from is a matter of slight moment.

It would seem to be necessary to have at least four professorships. First, philosophy and ethics in their fundamental questions and general principles. Second, the history of religion, covering what is known as primitive (moral and religious) culture, comparative religion, and particularly the history of Judaism and Christianity, not necessarily because these are truer, but simply historically nearer to us than any other religions. Whatever attention the Bible has, it should have simply as the literatures of the Jewish and Christian religions, even as the Brahmin Vedas or the Koran; though it should, of course, have more attention than the other literatures, for the reason already given. In time, the professorship, as indeed the preceding and the succeeding ones I shall mention, might be subdivided. Third, applied ethics, where would be treated the problems of political economy, social and political science. Fourth, pedagogics (for lack of another word), which would include psychology, theories of education and their history, methods of writing and public speaking and of instructing the young.

The question arises, Where are suitable persons for such chairs to be had? They might not be found immediately. A professor of philosophy and ethics might perhaps easiest be found. Few students or teachers of ecclesiastical history have or think of having the wide culture necessary for properly assuming the duties of the second chair. Probably, no one at present is competent for the third chair; for the task of the occupant would not be to treat of this or that special reform, but to view the whole field of human life and society in the light and from the stand-point of morality. Happily, increased attention is being paid now to the science of education and to the moral and religious training of the young; and it would probably not be difficult—at least in a short time—to fill the fourth chair. In the mean time, the endowments for the professorships might be used for supporting a number of fellowships, with the aim and hope of finding from among the holders of them, after extended courses of study in this country or abroad, fit candidates for professorial chairs. Why might not a Wade Fund be established, like the Hibbert Fund in England, the interest to go to the support of eight fellowships,—two of philosophy and ethics, two of the history of religion, two of applied ethics, and two of pedagogics,—the holders to be appointed after examination, to present satisfactory evidence of the character of their work at the end of each year, and, at the end of three years, an exhaustive thesis on some special department of their field? A board, such as I have already spoken of, would of course be necessary here. This, or something like this, might be done immediately, and make a real and effectual beginning of the later Wade School of Religion. The school can afford to wait four or five years for the sake of beginning well. Buildings are not necessary for a school, a library and other equipments may follow in their time. Of the first importance are only men; and they, I suspect, will have to be prepared in some such way as this.

Such a school, headed by masters in their departments, by trained specialists, would be likely to attract students from the denominational schools for at least a part of their course of study, and would nowise preclude their returning to these schools for special denominational studies. It would not aim so much to take the place of other schools as to give to its students a broader foundation of culture than they would elsewhere receive and a training in some special studies which other schools neglect. It might well dispense with a prescribed course of study, and give a degree—say of doctor of philosophy—to those who are able to pass certain examinations and to present a satisfactory thesis. The young men of this country need such a school, the higher interests of religion call for it; and proud might any man well be who has the chance, as Mr. Wade now has, of laying its foundations.

W. M. SALTER.

CHRISTMAS ILLUSTRATIONS.

Every work of art, to be a permanent acquisition to civilization and fill a want of the human heart, must be an illustration of truth and beauty. The Messrs. Harper call for an "illustration appropriate for Christmas."

What is the truth and what is the beauty in the midwinter festival? In Europe, for a thousand years Rome has dictated the illustration for this celebration. America invites the world to her shores, she calls for a representation that the hearts of all people can respond to, as all rejoice at this time. Europe's representation has been the birth of a child in a stable, born outside civil and material laws,—the supernatural child, which is not a celebration of God's natural laws of generation or man's civil law of marriage. Every intelligent person knows that the twenty-fifth day of December —the cessation of short days, the return of longer, warmer days—was not, in truth, the birthday of Jesus. Christian Rome saw fit to announce it as such; to rename the universal festival of Creator's laws after a Person; to turn a Sunfest into a Sonfest; to turn from the celebration of a principle to a Person she was to stand as the representative of and she was to conquer by. When Rome was the home for the then known world, she was cosmopolitan,—her festivals world festivals, as true for the Egyptians as the Teutons or Franks. When she wished to rule the world, then she renamed the world festivals after her heroes. All saved by believing in me and my creed, not all saved by being true to themselves and to earth's laws. But the world is in fact a cosmos, not a machine. It is sustained in space by the regularity and velocity of its own motion; not on any Atlas' shoulders, but by its own laws, acquires equilibrium and permanence and life. The festival at midwinter is a time to rejoice and be joyful in the goodness of law and order in the universe. The Power that created is Preserver. In every race, in every zone on the globe, for many thousand years has the regular turning of the earth toward the sun for the gift of a new year of possibility, of bud, blossom, and harvest, incited to the giving of gifts to one another.

God is good, and no respecter of persons or countries. The new year comes as surely to China as to Italy. Age after age, the earth has turned so far and no farther, and then returned to bless the other side. Law does the best for all. Well may Greenland, Norway, China, and France, Germany, and America rejoice. The Japanese mother rises to kiss her babe, and give it the symbolic bonbon, emblem of "God is good." The gift of a new year is given to us, rejoice and be glad. In Africa, the ebony mother takes her children to celebrate the goodness that gives to them cooler, shorter days, and builds her festival fires as we do in June, our shortest day.

Every bird, every living root, even the preserved juice of every vine and berry, note the festival with rejoicing. Man alone is dumb to the universal joy, and lisps the Roman legend. America is cosmopolitan. The Republic is based on the law of the stars: each State true to itself secures safety to all. Her art must harmonize in spirit and method, and not be an imitation of Roman Europe.

All nations and peoples can find a home on the newly discovered hemisphere, which proved the earth a sphere, which confirmed Copernicus' discovered law in the heavens, which has made a reality the classical ideal held before Rome clinched the world and held it on its knees, praying to persons.

America's festivals must rest, not on persons, but principles and laws, on truth and beauty; for these are universal, and secure respect and reverence wherever the human heart thinks and loves.

Reverence, success, science, all call for obedience of the first commandment,—"Thou shalt have no other gods beside me," no image or person. By celebrating the laws of creation by festivals, we put ourselves into harmony with his works worshipfully and the organization of the globe. The midwinter festival, the sunfest, celebrates the goodness of earth's laws in preserving, not only humanity, but all vegetable and animal life. When earth turns toward sun for the gift of a new year, well may all people rejoice.

The American artist that is to speak and receive response from the heart of the world will not be imitator of Europe's festival ideal, but with open eye see the far horizon, and with heart think sympathetically around the world: then will the word be spoken and the picture painted that shall appeal to the universal human heart, to all enjoying earth's blessings, whether in Japan or England. America receives the world; her festivals must be cosmopolitan; her artists represent her spirit.

M. N. A.

MYTHOLOGY.

IV.

The second stage in the transformation of nature-myth is marked in the Nursery Tale. This fact is one of the discoveries, a signal and important discovery of our time.

All peoples have such tales. The mind naturally delights in them, dwells in this wonderland: they were the charm and tuition of our childhood. Emerson says a good story easily crosses all frontiers; a good tale, a pithy telling proverb, is much affected, travels far and lives long. There are many told among savage races that seem as apt, have as much salt and quaint humor often, as those we find in civilized lands. But, probably, no people have been so fruitful in this regard as the Aryan race. The stories told to childhood, remembered, cherished, carried down by oral transmission alone through innumerable generations by

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every one of the tribes of this stock, are almost without number. Within our own time, or say at most within thirty or forty years, these have been sedulously gathered, studied by scholars, and carefully compared together. They have been picked up in the cotters' huts of Norway, the spinning-rooms of Germany, the hovels of the Scottish Highlands, in the peasants' homes, in fact all over Europe, and somewhat in Asia, never having been committed to writing, but preserved and transmitted with a wonderful fidelity by the old nurses and the venerable grand-dames and grandsires, from generation to generation, through thousands of years. Here is a feat like, if not equal to, that of the supposed transmission of Homer's *Iliad* or the Hindu *Vedas* by memory and oral communication, and in this case of the tales not merely to the time of writing, but all along through that, through printing, to the present hour.

The amount of matter collected by Grimm, Campbell, Norwegian scholars, Russian scholars, etc., in their several fields, is very great; and it has brought new surprise to Europe. For it was found that these tales, carefully compared among the different peoples, were substantially alike, one and the same thing, all the nationalities here speaking language differenced hardly so much as dialects of a common mother tongue; and, inasmuch as they were found to have their analogues and counterparts, close correspondence, in tales that we learn were told among the Greeks and Romans, nay, are still living and told to-day in India, it was seen that the community and identity could not sufficiently be accounted for on any hypothesis of lateral diffusion: they must have been part of the original heirloom possessed by the remote ancestry, and carried with them as they separated for their several homes, Greek, Hindu, Teuton, Celt, etc. This, too, brought new light upon some questions in ethnology and matters belonging to the history of culture.

Furthermore, it was soon seen that these nursery tales have a meaning little suspected before. They are not mere sports of the wild and capricious fancy, *jeux* of the imagination, stories invented for fun, plays of caprice, bits of amusing nonsense. They have a history behind them. The tales tell a tale of themselves that is full of strange and curious interest. They have a high ancestry, are the direct children of the heroic legends, and their grand-parents are the divine myths. Nay, they are the heroic legends told in the patois, and adapted to the plane of children, and so have become plebeian, rustic, and almost lost the look and remembrance of their noble birth. The maiden sits now in the ashes in the kitchen; but she is, nevertheless, indubitably the king's daughter.

A wide field full of rich fruits is opened up here. It is like finding a new meaning in an old and familiar face to learn that these nursery stories have such a remarkable significance other and far more than we had ever dreamed before.

There is a quaint expressiveness and an apt symbolism often in the tales that we shall find in no other department of literature; and the folk-lore, nursery stories, etc., constitute in themselves a field for study that may well occupy the time of an entire life. The realm in fact is unlimited, practically: new discoveries and fresh surprises come constantly.

Every one is familiar with the story of Jack and his Bean. It has amused and entertained the childhood of us all, and has doubtless seemed very interesting, simply as a sport of the free imagination. "It is found," says Prof. John Fiske, "all over the world, is told among the Zulus in South Africa, and among the Red Indians of our own continent. But it brings fresh surprise to find that Jack and the Giant reproduce for us Indra and Ahi of the Hindu mythology, Apollo and the Python in the Greek; then, coming down farther, St. George and the Dragon in the Christian hagiology. Here in the bean-stalk is in all probability the world-tree, Ygdrasil, of the Norse, that stupendous ash, whose roots go down deep into the kingdoms of Hela,—death,—whose trunk reaches the highest heaven, whose boughs cover the world. Under its branches, the gods hold their meetings. Jack ascended this tree, penetrated the giant's castle and slew him, as Herakles strangled the serpents of night and brought the day."

Jack, withal, stole, the story says, the giant's harp: he had besides bags of gold and diamonds, and a hen which daily laid a golden egg. "The harp," says Mr. Baring-Gould, "is the wind,"—the breeze of the morning described as musical; it is the lyre of Apollo. "The bags are the clouds dropping the sparkling rain, and the golden egg laid every morning by the red hen is the dawn-produced sun. I have not space here to establish these two latter points, but they are repeated in so many cosmogonies that there can be little doubt as to my interpretation being correct."* By a similar figure, in the Arabian tale, or rather Indian, the roc's egg is the sun; the roc here, however, being the rushing storm-cloud.

So the story of Little Red Riding Hood is the tale of the dawn or the gloaming swallowed by the wolf, night. The German nurses have preserved it more complete than the English; for they say that a hunter met and ripped up the sleeping wolf, and the little maiden came forth from his maw, in her red satin cloak, unharmed. Another form of the same thing is the tale of Tom Thumb, who was swallowed by the cow and came out unhurt. In the Hindu, it is Saktideva, who was swallowed by the fish. The fish was cut open by the servants of the king, and Saktideva came out again. The same, doubtless, was the original purport of the story of Jonah and the whale,—Jonah ejected after a time safe and sound upon dry land. This was told before the story was modified so as to be made to answer a moral requirement, like tales we find in South Africa among the Zulus and Basutos, in New Guinea, and in North America among the Ojibwas, the Algonquins, and the Greenlanders.

Cinderella—*i.e.*, Cinder-lass—and her Slipper seems originally a myth of the dawn, the presenting of the fair maiden, and the loss of her by the prince, reproducing here in a degree the story of Eurydike and Orpheus, of Ushas and Indra, the same we have in the Hindu tale of Urvasi and Pururavas, so charmingly told by one of the Hindu poets, and rendered in English by Dr. H. H. Wilson. Cinderella appears in the Greek in the story of Rhodopis and her sandal conveyed by the eagle to Psammetichus. Similar purport lies in the tale of Boots and the Princess.

The Sleeping Beauty reproduces again the tale of Brynhild, and of so many another maiden benumbed and imprisoned, awaiting the arrival of the prince who alone by a kiss can restore to life. In the palace of the Beauty, all is like her locked in icy repose; and naught thrives save the ivy, a sufficient indication of the winter holding the earth in his embrace.

Jack and Gill represent to us a very old story; and probably, in a modified and somewhat degenerated form, it has become that of the Man in the Moon. In the old Norse myth, Maui, the moon, stole two children from their parents, and carried them to heaven. Hjuki and Bil were their names, signifying, in Baring-Gould's opinion, waxing and waning, and so being originally personifications of these phases of the moon. They were carrying water that they had just drawn from a well in a bucket suspended by a pole from their shoulders. Children, pole, and bucket were all transferred to the moon, and there they may be seen to this day. Thus were the moon spots explained, and thus is the explanation given to-day by the Swedish peasants.

The Norse superstition attributed theft to the moon; and, erewhile, it came to be believed that the figure seen in the moon was the thief. The girl dropped out of the mythology, the boy oldened to a man, the pole remained on his shoulders, but the bucket transmuted to a bundle of sticks, and by and by he was fabled to have been guilty of theft or of Sabbath-breaking, and so to this day he is set in the moon where he cannot die. There is an ancient pictorial representation of this old offender in Griffin Church, near Conway, England.

The story of the master thief is told almost everywhere. It has played a conspicuous part in the folk-lore of Europe and Central Asia. It has ancient origin; for it is in fact the myth of Hermes, the breeze of the morning, the child so strong, agile, and artful, when but an hour old stealing the cattle of Apollo, slinking back through a key-hole to his cradle, and gravely denying the theft. Under many variations, it has been told in Asia, in Europe; and we see it finally in Paul Pry and Peeping Tom of Coventry.

The Wandering Jew, Rip Van Winkle, the Babes in the Wood, the Two Brothers in German, Beauty and the Beast, Dornröschen, or Briar Rose, Snow White and Rosy Red, Blue Beard in some of its essential features,—all are of mythologic origin. There has been strange transformation in many cases. The fancy has revelled and run riot, and we are treated to multitudes of incredible characters, and shown no end of impossible situations. Such a growth as is presented us in these tales could not be accounted for except on the ground of their having their original material in the creations of mythology. So "puck," "bugaboo," "hobgoblin," etc., carry back to the same source, and stand to day as witnesses to what was once, and for a very long time continued, matter of gravest belief. And Maitland's impious and ill-natured remark, that God was but "a Bogie of the nursery," bears, when we consider "Bogie" etymologically, a suggestion of truth much nearer than he knew; for it is the same name with the Slavonic "Bog" and the "Bhaga" of cuneiform inscriptions, both being designations for the Supreme Being. Max Müller says of the German goddess Hela, or Hell, that she had once seen better days. A great change, one not less radical, came to the word "brag," standing now, as it does, for a vain, boastful, empty fellow, or his swaggering talk; for originally it was Bragi, god of the heavens, the brilliant, and then the god of eloquence and poetry. Very much so Trismegistus, we are told, applied to Hermes, "thrice great," has degenerated into our word "termagant," the name of a supposed Saracenic idol.

The nursery tales show something of this change, the mind getting a little liberated, and daring to deal somewhat cheerily and sportively with the old superstitions. It is marked still more in the saws, proverbial expressions, etc. So "Remember to pay the piper," "Devil never so near as when you are thinking of him," "To sow the wild oats," "To raise the wind," "To get out of bed wrong foot first in the morning," "A noise loud enough to wake the seven sleepers," "To find a mare's nest," "To set the cap for one," and numberless other like expressions, carry mythological allusion. And so epilepsy, ecstasy, genius, spirits (as spirits of hartshorn, of nitre, etc.), nightmare, witch-hazel,

* *Curious Myths*, 2d Series, 169.

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sassafras (rock-breaking), and many other terms in common use, bear the same reminiscence.

The serious use precedes the sportive, says Mr. Tylor, speaking of the history of much that we find in culture. What answered an end for service, after that function in a particular case has been superseded, is preserved for ornament, or more frequently kept as reminiscence purely through tradition and by use and wont. So the buttons on the back of our coats, notches in the collar, studs in the shirt bosom, etc., all simply repeat bits of past history. And our language to-day, especially in the familiar and constant modes of proverbial expression, is penetrated through and through with the record of mythology. Some of this has been in the main outgrown, cast aside, and the forms of speech are used now simply for pleasant reminiscence, or apt, sprightly statement of some truth far larger and more than had been embodied in the old conceptions. Mr. Emerson somewhere says of jokes that, inestimable for sauce, they are for food intolerable. It holds with still stronger emphasis here. A phrase, mythologic proverb, or the like, invaluable perhaps for sparkling hint or symbol, may be a snare and a blight taken for a verity of fact, believed as many even among the most intelligent do dimly but very really believe it to have some real meaning of truth, and to convey monition worthy of respect and careful, practical heeding.

In Germany, they say that in December you must not speak of the wolf by name, lest the werewolves tear you. And the faith in omens, presages, portents, etc., is all but universal among ourselves. Napoleon was fearfully superstitious in regard to the breaking of a glass that stood over Josephine's picture; and the late President Garfield, 'tis said, had a feeling of dread touching a certain fateful number. The shadows linger long and project far, even amid the light of present risen day.

CHARLES D. B. MILLS.

WAS EMERSON A GREAT WRITER?

Matthew Arnold is himself in part a literary progeny of the genius and spiritual teaching of Emerson, who was one of the chief "prophets of the soul" of his century. As for the question of Emerson's rank as a mere *littérateur* or writer, it is not of much importance. He was infinitely more than a mere writer. And the greater includes the less. He had a *daimon* behind him, like Socrates; that is, he was in such intimate and habitual relation with eternal truth and beauty as to be capable of such utterances as none of his contemporaries could voice. His writings are like a beach strewn with riches: —

> "On that deep, retiring shore,
> Frequent pearls of beauty lie."

He was the poet of poets, a poet of the old Oriental sort. His poetry has found a lodgement in the deepest minds of the century, in the mind of a great scientist and *littérateur* combined, who denounces the most popular poetry of the day as mere sensual caterwauling. As mystical interpretations and voices of the mystical spirit of the universe, Emerson's "Monadnoc," "Woodnotes," "Threnody," "Problem," and "Sphinx" outweigh all that Tennyson, Browning, and Arnold have written. As a delicious "sensuous" drop of Heliconian honey, the lines entitled "The Humblebee" are simply unequalled, excelling even Milton's "L'Allegro" and "Il Penseroso." As for Addison, Swift, and Voltaire, they were purely literary men, though the two latter were actuated by such a fierce indignation as gave to them occasionally a sort of prophetic elevation. But how is it with their writings in the light of to-day? They are scarcely readable except by the curious student of the past and an historian of English and French literature. How arid Voltaire's dramatic works! The essays of Montaigne are on altogether a lower plane than Emerson's. Cicero, although a great *littérateur* and essayist as well as orator, was not a dæmonic writer at all like Emerson, but only a gossipy reporter and would-be interpreter of Greek thought and the great Greek thinkers, but conspicuously incapable in that direction with all his fine writing. The publication of Emerson's great earlier essays constituted a new era. Matthew Arnold himself is one of the children and lights of that era. As for Emerson's *English Traits* and Hawthorne's *Our Old Home*, they are unequalled works in the department of what is called national psychology. Hawthorne wrote not from "chagrin," but from the fulness of a genius with an analytical subtlety all its own. Marcus Aurelius was a prophet of the soul, like Emerson, but a minor prophet in comparison with the latter. No other mystical writer and interpreter of the soul exercises such a fasoination over his readers as Emerson,—not St. Augustine or Chrysostom. For Emerson was a mystic, and that is really Matthew Arnold's objection to him on literary grounds. He is not measurable by a literary mete-wand at all. Emerson drank daily at the fountain of inspiration at which the historic prophets and saviors drank. Hence, he knew that none of them, nor all of them together, were finalities. He teaches that every man has a better and universal self. It is a curious idea to couple the author of the penny-wisdom of Poor Richard's Almanac with the author of the mystical essay on "Nature." The world could no more spare Emerson's writings, whether in prose or verse, than it could the example of "dignity, delicacy, cheerfulness, hope, serenity, and elevation" in which they were written. Matthew Arnold has "vacated no pedestal" by his critical strictures on Emerson. Indeed, he figures him as "visible upon the earth still, in his habit as he lived, but of heightened stature and shining feature"; and he will continue to be a far, shining light to both hemispheres to the remotest future.

B. W. B.

TO MEMBERS AND FRIENDS OF THE FREE RELIGIOUS ASSOCIATION.

The Free Religious Association has an empty pocket, and it hereby holds out its hand to its constituency for a Christmas and New Year's gift. It is four years since the Association, aside from collections taken at its annual meetings, has made a public appeal for funds for its own treasury. The responses made to the circular issued in December, 1879, together with the yearly collections and membership fees, have sufficed to supply its modest wants up to this time. The needs of *The Index*, as reported at the last annual meeting, have been provided for without making a general or public appeal. But, now, the Association must provide for its own needs; and, to this end, it confidently asks the help of all its friends. Renew your membership fees, if you have not paid the one dollar fee within the last year, and cannot do more than that. Become, if you can, a "patron member" by sending five dollars. Or send still more, if the spirit and your purse will let you. We set no limit to your generosity.

The Association is under certain pecuniary obligations for office rent and service which must be met. But the Executive Committee wish to hold before the next annual meeting several conventions, and to be ready for any other work for which the way may open. To do these things, money is wanted. We are sure we can count upon your aid. Please direct your donations to "Free Religious Association," 44 Boylston Street, Boston, Mass. (stating that they are for the Association) or to the Secretary, F. A. Hinckley, No. 120 Congdon Street, Providence, R.I.

WILLIAM J. POTTER, *Pres't.*
FREDERIC A. HINCKLEY, *Sec'y.*

EDITORIAL NOTES.

B. F. UNDERWOOD will start on a lecture trip next month. His engagements will take him as far West as Denver. He is still open to applications.

"THOROUGHNESS and accuracy" are the words which the *Advance* applies to Joseph Cook's treatment of the subjects of the day! The *Advance* needs a new dictionary, or these maligned words need a new definition.—*Christian Register.*

"THE SECRET OF THE EAST"; *or, The Origin of the Christian Religion, and the Significance of its Rise and Decline*, by Felix L. Oswald, M.D., just published by *The Index* Association, is for sale at this office, and will be sent by mail on receipt of $1.

THE *Popular Science Monthly* for January contains an article from the pen of Herbert Spencer on "The Past and Future of Religion," in which the distinguished thinker takes the ground that religion is not destined to pass away, but that it will be purified and exalted with the further evolution of the race.

DR. LAZARUS desires us to say that in the manuscript title, as sent by him to his article in *The Index* of December 6, he used the words "according to Saint-Pierre." He thus desired to indicate that, though the article was not a translation, it was, in "thought, spirit, and method," founded upon Bernardin de Saint-Pierre's *Les Harmonies de la Nature*. As Dr. Lazarus is sensitive lest he shall be charged with plagiarism, we willingly testify that the article did come so entitled. We will add also that it was a portion of an unpublished work on *The Living Earth*.

GEORGE H. ELLIS will publish immediately *Martin Luther: A Study of Reformation*, by Edwin D. Mead,—a volume of about two hundred pages, uniform with Mr. Mead's *Philosophy of Carlyle*, discussing the Reformation with special reference to the problems of reform in our own time. The work will be in about a dozen sections, devoted to the significant phases of Luther's life and character, to the principles of Individualism, Intellectualism, and Rationalism for which he stood, and the Libertinism, the Roman Church or Old Orthodoxy, and the Erasmusism or New Orthodoxy with which he came into conflict.

SAYS Herbert Spencer, in the January number of the *Science Monthly*: "The visiting on Adam's descendants through hundreds of generations dreadful penalties for a small transgression which they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of; and the effecting a reconciliation by sacrifice of one who was perfectly innocent,—are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence; and the ascription of them to the ultimate Cause of Things, even now felt to be full of difficulties, must become impossible. So, too, must die out the belief that a Power present in innumerable worlds throughout infinite space, and who, during millions of years of the earth's earlier existence needed no honoring by its inhabitants, should be seized with a craving for praise, and, having created mankind, should be angry with them, if they do not perpetually tell him how great he is. Men will by and by refuse to imply a trait of character which is the reverse of worshipful."

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The Index.

BOSTON, DECEMBER 20, 1883.

THE INDEX is published every Thursday, at No. 44 Boylston Street, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to B. F. UNDERWOOD, the Business Manager, 44 Boylston Street, Boston, to whose order all checks and drafts for THE INDEX should be made payable. Letters for Mr. POTTER should be addressed to him, at New Bedford, Mass.

☞ PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

For *The Index.*

THE ABSOLUTE AND RELATIVE.

BY WILLIAM I. GILL.

VII.

Our further progress is here obstructed by some prevalent and subtle errors on the nature of absolute and relative and the relativity of knowledge. All nature, all existence which is a living substantial reality, metaphysicians have anatomized and sublimated into a ghost called the "absolute," and to this ghost they have given a shadow called the "relative"; and, then, they are unable to tell which is which or what is either. They follow closely the directions of Mephistopheles to the student: "See that you conceive profoundly what is not meant for human brains. A fine word will stand you in stead for what enters and what does not enter there. . . . Generally speaking, stick to words: you will then pass through the safe gate into the temple of certainty. . . . It is precisely where meaning fails that words come in most opportunely." A system may be built with words, the devil truly adds. And systems have been built with the terms "absolute" and "relative," and kindred terms, used without real and definite meaning, such as substance and noumena as opposed to quality and phenomena.

This false method of philosophizing was first in modern times made conspicuous by Locke by the emphasis which he put upon the old distinction between substance and attribute and between essence and quality. Substance and essence, being discriminated from attribute and quality, are void of them; and they are, therefore, a nihility alike to knowledge and conception, empty words. So that substance and essence are really ruled out of existence, though nominally retained. Berkeley battled earnestly, but with inadequate light, and therefore ineffectively, against this distinction. Hume took it up, and properly affirmed that all our knowledge is hence comprised in impressions and ideas, which Locke himself had explicitly affirmed in saying that essence and substance are unknown. So that nothing but impressions and ideas remained to be known; and these two Locke includes under the one term, "ideas," and he expressly and frequently affirms that these are all we know.

Kant adopts the distinction under the terms "phenomena" and "noumena"; and he is therefore obliged to confess that he cannot furnish in logical unity an ultimate speculative system. Fichte and Schelling substitute the term "absolute" for the term "noumenon," and vainly attempt what Kant held to be beyond human power,—the reduction of the absolute and relative to a logical unity. Here, Hegel burst in and boldly took the bull by the horns, declaring that the impossible logical unity is not necessary, and that to seek it is fundamentally wrong; that contradictories may both be true, and are true, since being and nothing are one, because the universally accepted definitions of being—essence, substance—are defined as qualityless, which, to conception, is just the same as nothing. Thus, the great primal logical law of noncontradiction is discarded; and a new logic is invented, which consists only in showing the orderly concatenation of phenomena or phenomenology.

Sir William Hamilton reimports the ill-starred distinction under the terms conditioned and unconditioned. But, as he does not follow Hegel, he alternates back to Kant and ultimate mystery, or Agnosticism; and he is followed, with a slight modification in the dogmatic direction, by Mr. Spencer in his *First Principles*, only he uses the terms absolute and relative, instead of unconditioned and conditioned.

The absolute should be considered as numerically different from the relative, else the two terms are merely synonymes; and much of what all these philosophers say of them implies their duality. On the other hand, they all really—and, except Hamilton, all expressly—make all things an ultimate unity. On this theory, the difference between absolute and relative is only modal, and yet to the absolute there are, it is alleged, no modes; and, if they are ultimately one, the unknown absolute is very closely and vitally related to the known relative, though incapable of relation. This kind of writing in the name of philosophy makes its way and maintains its authority, because it is too incomprehensible to be refuted like the mummeries of witches and gypsy fortune-tellers; for, as Goethe's Mephistopheles says again, "A downright contradiction remains equally mysterious to wise folks and fools." I allow that his utterances are not always immaculate, but on some spirits they are not without power; and, of their pertinence and probable influence here, the reader must judge.

The paralogism in this lofty conceit of the absolute is more conspicuously flagrant in sensist or objective evolution than in connection with preceding theories, because this professes to be simpler, and even at times affects to despise metaphysics. Mr. Spencer affirms that the absolute is unknown and incogitable; that yet it exists and is proved by the known existence of the relative; that, if we suppose the absolute annihilated, the relative itself becomes the absolute, in which case the phenomenal becomes unphenomenal, since this is the character of the absolute. But since he makes the absolute and relative together to constitute the universe, the one grand totality of force and action, the vast and labored distinction between the two is without a difference. They are both forces and causes, and as such they are mutually related in an endless series of changes; and so the absolute is as much a relative as the relative itself; and it *is* the relative, for the two are intrinsically one and the same. In short, this high dialectic absolute is not only an intrinsic absurdity, but it is especially foreign to the theory of evolution.

This style of pseudo-thinking has generated a false theory of cognition concerning the relative as the known. Our positive experience and thought have made it necessary for us to speak often of subject and object, of *ego* and *non-ego*, of outer and sensible forms and inner and supersensible experiences; and, now, this class of philosophers assail us with a perpetual clatter about our knowledge of these things not being absolute, but only relative; and, with an empty verbal ingenuity, they bewilder equally themselves and others, and erect a fabric miscalled philosophy, less substantial as well as less charming than the palace of Kubla Khan of Coleridge's dream. Our first task, therefore, now is to sweep the air clear of these phantasms; but it is their unsubstantial character which makes the difficulty of the task, for they do not obey the laws and forces of the real world, and the motion or stroke of solid things has no power to drive or crush and destroy them. Go through them, and trample them and roll over them, and they rise again or reappear as large as before, like a parted fog.

Vast is the flood of words which has been poured out on the high metaphysical conceit of the Absolute, pure and simple, as the alleged unrelated; and the utmost degree of misled subtlety, in wandering mazes lost, has been exercised only to render a dark and formless topic still more obscure and perplexed. The main proposition is intrinsically self-contradictory, and should thence be considered as self-nullified. But logic has no rights which this *a priori* metaphysics is bound to respect. A little reflection will make it apparent to any one that nothing that we know or can conceive is perfectly simple. Every atom contains or constitutes a plurality of qualities. It has locality, extension, weight, and chemical force, and what else I know not. But of all these, or all but one, we cannot conceive it to be divested. A more profound analysis will show that everything, whether considered as object or subject, must include in the conception of it a set of logical categories. For instance, it must be of some quality, some quantity, some duration; must be either cause or effect, or both; must be of some number, one or more: must be whole or part, and have some degree of worth; and there must be a degree of relation and community between all these.

If there were only one being, it would have no external relations. But, as such a being would include all things, its internal relations would be infinitely or indefinitely multifarious. But, if there is a plurality of beings, these have various relations to one another. In any case, therefore, the unrelative absolute is an impossibility. Relativity belongs to all real existence, by whatever name we call it.

The absolute as related is a reality and a genuine concept, because it is a thing of positive qualities which have various relations to each other; while each complex reality is related to all others, so that it is relative as well as absolute. It is absolute only in the sense of having a real existence as a thing of such or such a quality or intrinsic force or nature, and would be such though it were the only existence. Relations spring from the existence of things, not their existence from their relations. Something there must be as an *a priori* condition of relation. In this sense, the relative not only presupposes the absolute, but also that the absolute is the very thing which is related, and is therefore also the relative. Any other absolute than this is an illusion, a void form of thought, which has imposed on many.

An Erroneous Notion of Relativity.

In a region less aerial, we are also presented with a false metaphysical doctrine of relativity concerning the senses and supersensible matter. This doctrine is that, as all subjective phenomena vary with organic condition and constitution, though outward things are the same, our experience is never a direct cognition of outward things or extra-organic realities, and no just expression of truth, except as relative to the conscious subject and the connection of its various experiences with each other. Flavors and odors of various viands are imperceptible to some, while very powerful to others. Savages receive impressions through eye and ear which are impossible to Europeans. Abnormal conditions as to health beget sensations of smell, taste, sight, and sound, and even of the muscles, which in the same circumstances in health are impossible. In normal conditions, we all have different sensations from the same object, if it is only changed in its position relative to the different parts of the organism; as, for instance, snuff, pepper, and ammonia have very different effects, according as they are applied to the hand, tongue, eyes, or nostrils. The hand is sensitive to heat, but not to light; while the eye is sensitive to light, but not to heat. In the language of Spencer, "We are thus driven to the conclusion that what we conceive as space-relations cannot be either in their nature or degrees like those connections among external things to which they are due." In plainer terms, sensations are not like their external causes, because they vary not only according to the variations of external phenomena, but also according to organic subjective variations; and that, hence, known sensible objects are not ultimate realities, but symbols of such which are beyond our reach. Thus, it turns out that we know only subjective states in experience, and that these states or phenomena represent transcendental realities, which answer to

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the noumena of Kant, at least in a good degree; and Mr. Spencer is a transcendentalist as well as an agnostic, which was true also of Kant.

Source of this Error,—Fossil Metaphysics on Matter and Mind.

This is a relict of scholasticism, which was excusable in the earlier times, when they knew not the scientific compass, which should teach us how to escape these dark and vacuous regions, where empty words are the only stars. All this barren show of reasoning and profound ulterior conclusion is based on the assumption of a supersensible world, whence a comparison is drawn between the sensible and the supersensible connections; the latter being described as "those connections among external things to which they [sensations] are due." The confusion is augmented by an oblivion of the oft admitted fact that all phenomena are subjective, and the consequent institution of a blind comparison between sensations and external realities, so called, extra-organic phenomena being thus assumed to be *non-ego*. Herbert Spencer (*Principles of Psychology*, § 77) says, "Having contemplated feelings in their relations to one another as components of our consciousness, we have now to contemplate them in relation to things by which they are produced." He then proceeds through the chapter to carry this out, on the assumption that whatever is beyond the organism is beyond consciousness, and thence to explain the variations of sensation relative to extra-organic objects as *non-ego*.

The whole truth in the expression of facts of the relativity of sensations is as follows: Sensations vary uniformly, according to a simple law of forces in mutual relation. So that, if all the related terms are the same, the sensation is the same; and, if any of the related terms are changed or their relations changed, the sensation is changed. This law, instead of being a mystery and pointing to a spectral world, whether called noumenon or the unknown,—and these are one,—is, when the facts are duly apprehended, seen to be the simplest possible expression of the necessary facts,—a logical truism, in fact,—because the variation of the related terms is itself a variation of sensations as well as of the forces of the related group, since all the known terms are nothing else than sensations (with their implicated forces). Some of the terms may be sometimes more or less unknown (but never unknowable entirely); and yet, relatively to the changes of these, sensations will change, because we are always the subject of the action of forces which are only partially disclosed in consciousness. But it is only for phenomena or the forms of consciousness that we seek a law. This shows our knowledge to be real, direct, and perfect. These phenomena or sensible objects being sensations only,—or conscious forces in said form,—to know them is to know everything involved in the case, and that so thoroughly that nothing more remains to be known. Sensations are always known as they are, precisely and absolutely.

The term "relative," so far as it has any real meaning, *does not refer to the nature or forms* of sensible objects, but only to their temporal and spatial order and connection. They are variously related to each other in space and time and as cause and effect. As objects of sense, they are always perfectly and absolutely known, else they are so far not sensible objects; and this knowledge is not vitiated in the slightest degree by the fact that we have another knowledge,—the knowledge of their relation to each other in space and time, and their relation to the *ego* as their common subject, which may be wholly conscious or partly unconscious. One knowledge does not nullify another. And it is entirely certain that we have indubitable knowledge of certain sensible objects, and that these are lexically related to each other, and that they are all the modes of a common, conscious subject, which we call I, or *ego*. This is all there is to be known or surmised. There is no logical necessity or possibility of going any further, and there is no room for the introduction of the old relativity. The relativity which I have admitted as the only possible one does not in the least detract from the knowledge or the value and verity of the facts as known. Facts are facts; and sensible objects are what they are, notwithstanding their relations, which do not annihilate or obscure or alter the nature of the facts or objects. It is only a false ontology and psychology which have led to the adoption of any doctrine of relativity which implies that we are shut off from a real and direct knowledge of things as they are. It is preposterous to suppose that things can be known otherwise than as they are, for else they are not so far known at all. So far as we know or can conceive, nothing exists but experiences and their subjects; and these are one, and directly known. Here, therefore, there is no possible room for any unknowable background, no fathomless and vacuous gulf of the absolute discontinuous from the known, nor an unknown, bewildering something—nothing called the material world beyond the senses.

As a further exemplification of dementation caused by the dualism of a sensible and supersensible material world, I will quote a passage from a representative author of France and then of Germany,—one from M. Janet's much-praised work on *Final Causes*, the other from an article of Lotze in *Contemporary Review*, January, 1880. Janet says: "Despite the warnings of the greatest minds and of all great minds, are we not ceaselessly tempted to yield to the automatic instinct which makes us believe things to *be as we see them*, makes us suppose the existence of a *matter, sonorous, cold, or hot, such as the senses acquaint us with?* No doubt, nothing external to ourselves can be known internally by us; but, if the exterior be the expression of the interior, is not the one equivalent to the other? And to ask more would amount to asking to be more than men. Science teaches us that all appearances have a fixed and precise relation to reality. *The visible, apparent sky is strictly what it ought to be to express the real sky.* The deeper our knowledge goes, the more we see the perfect conformity of the apparent to the real, the more do phenomena translate noumena." A strange scientific sin it is to "believe things to be as we see them." Surely, there *is* "a matter, sonorous, cold, or hot, such as the senses acquaint us with," else the senses do not acquaint us with it. It is a matter for deep regret that the distinguished academician has not described to us more fully the two skies, which he designates respectively as the apparent and real skies, or tell us where we may find them, in order that we may be able to verify or test his assertion that they are equivalent to each other and conform to each other, so that one is an expression of the other. We have never known but one sky, which is apparent to our senses, and which we have confounded with the real sky in spite of all warnings from great minds; and because we have no proof of any other sky, and because the assertion involves many logical difficulties, besides being unscientific, we are content with this one sky,—the sky which daily floods our world with light and at the same time constitutes for it a variegated, fleecy canopy, the sky which by night looks down upon us in deeper colors and with myriads of eyes more brilliant than diamonds.

The promised passage from Lotze is as follows: "Whencesoever our knowledge of the world, of its contents as well as of its great fundamental principles, may come, it remains always our representation of its object, and not that object itself." To the initiated, this means that the world itself is unknown, but represented by certain sensible experiences. This passage does not shed a brilliant light on its own darkness, like stars on a dark sky. In this only it differs from Janet, and it is the general difference between an erring Frenchman and German. How Lotze knows that sensible phenomena represent a thing he does not know and never can know, as he confesses, or how there is anything representable, he does not inform us.

These extracts exhibit the Kantian notion of relativity (which here is Spencerian) and its paralysis of ultimate speculative power. It affirms that what everywhere uniformly appears as real is not real, but only a representation of an unknowable real; and that what appears to our intelligence as an ultimate necessary truth, and which we are obliged to act upon in that light, is not such, but may be a reflection from such a truth. It proclaims philosophy proper (ultimate) an impossibility, and stultifies all intelligence, and by consequence its own statement. These are dark clouds which are yet exhaling from the primeval metaphysical world, and they will gradually roll away before the light of a true analysis. We do not, with Janet, hold to any instinct which makes us believe a lie. We not only *believe* that we see things as they are, but we *know* it, else we do not see them at all, since these things exist only as they are seen or are sensibly manifest. For them, *esse* is *percipi* and *percipi* is *esse*. It is no false faith nor even a faith at all, but a knowledge that the solid and sensible material world exists. All the darkness and mystery here, all the philosophical difficulty, limitation, and confusion, arise from the baseless and persistent assumption of dualism that there is a non-egoistic world, non-egoistic to me and all men and common to all, which world, it is reluctantly allowed, is unknown, since the known is *ego*.

It were to be expected that they who affirm that a false and misleading instinct dominates our sensible judgments will exhibit a similar principle concerning supersensible judgments. Whoever affirms that "there is never any sensible object, but only a representation of an object," may with equal reason say that there is never any mental object, but only a representation of such object, so that we have no logical protection against utter philosophical scepticism. This is the present and ultimate result of all existing forms of relativism, intellectual as well as sensible.

Confusion of Identity and Similarity.

Our attention is now claimed for another oversight in the common analysis of sensible phenomena concerning relativism. It is that the word "same" is constantly and unwittingly used in a false connection and with a meaning which implies identity, where in truth we should have a word which denotes *similarity of relations*. Thus, Mr. Spencer says that a fox, a man, and a snail, *going over the same ground*, will have very different experiences. The fact is that no two living things ever do go over the *same ground*. Each of them as known to me is a mode of myself, as is the ground over which they pass. These cannot have any sensations or experiences at all, being themselves only sensations. If these moving phenomena are taken as symbols of living beings, thus correspondingly like or unlike each other, then we must carry out the symbolism to all their environment. Thus, no two beings can see or feel the same thing nor be in the same world or the same space. Each is a universe to itself and of itself, said universe, organic and inorganic, being its various modes, a grand complexus of sensations. Whence, again, it follows that all experiences are true absolutely and not merely relatively, and are conformable always to facts and relations, because they constitute all the facts and all the relations. The only sources of error consist in a false analysis or a false inference beyond experience, and these present no logical or philosophical difficulty. The possibility of such errors is a consequence of our finite limitations, and the possibility of progress till we are able to correct our error has the same root. All the dense shadows and cavernous obscurities and philosophical nullifications of relativism thus pass away, and "there is found no place for them."

Cause of Relative Sensitive Variation.

Our analysis and exposition must now take another step. Psychologically, we have already reached the ultimatum; but a logical procedure is still possible and called for. We have seen what is the ultimate psychological law governing the facts, which are couched in the general statement that there is a variation of experience corresponding with organic constitution and condition, though there are no extra-organic changes. We will now state the ultimate reason and cause for this law. *It is found in the intrinsic nature of all being as a force.* These phenomena are necessary facts as the expression of the various existing and therefore operating forces. Things cannot be different without operating differently in producing different effects, which are the causes of other effects correspondingly different. So the effects will vary according to the connection of the forces in mutual operation. A spark dropped on water and a spark dropped on powder is expected to be followed by different effects. These are absolute facts and absolute perceptions. So, if the spark drops on my organism, the effect will be again different, and in different parts of the body the effect will still be different; and, so far as my knowledge extends of either the causes or effects and their relations in the case, it is absolute,—that is, it is direct and real and ultimate. Antecedents will be followed, and must be followed, by different consequents, whenever the relations are varied, and only then, whether any of these related terms include an animal organism or not. Hence, it is an absolute necessity, according to the known general law and the essential conception of force, that, if in any respect my organism is different from another, my experience must be different

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in the same connections, and the experience must vary in different parts of the body.

It may be thought that this leaves us just where we began, with the knowledge of things in their relations to each other only, so that we have only relativity at the last as before. This is a misconception. It is true that we know only things in their relations to each other. But the point I make is that that is just the way to know them, because that is the way they are. Since they are related to each other, our knowledge cannot be real and correct, if it does not embrace these relations in all their forms and variations and effects. We know things in themselves *and* in their relations, and these are different and the knowledge of them is different; and these include *everything*. Before it falls, I know that spark in itself irrespective of all its antecedents and consequences as an object of sight or a visual sensation, which is all it is, brilliant, transient, mobile; and this knowledge is real, absolute, and ultimate. And I also know that spark in its origin and cause, or its preassociation with other sensations, which is another real and absolute (though not unrelative) knowledge or set of knowledges; and, then, I afterward know it in its subsequent relations or effects or its post-associations with other sensations, which is another knowledge or set of knowledges, real, direct, and as absolute as anything can be. Nothing more remains to be known, because everything is known as such or such, and as in such and such relations, and always as sensations or modes of the conscious *ego*, which is just what they are and all they are; and here our ultimate, logical, as well as psychological goal is attained, so far as it affects the doctrine of sense perception; and, as concerns the ontology of the *ego*, that must be left to be treated in its proper connections.

No Unknowable Absolute.

Relativists next unite all phenomena into a grand totality, and say that, when we have traced them up to their highest unity, there is implied beyond them all an unknown, if not unknowable and even inconceivable, something as their explanation by way of substantive base or cause or we know not what. All schools and parties (except positivists) have agreed on this in general; but they have differed in the attempted determination in detail as to what constitutes that implicated transphenomenal reality and the amount of our knowledge and proof of it. Phenomena, it is said, are known only in relation to this, and this is only conceivable in relation to phenomena; and the conception and knowledge of both are relative only, relative to each other as well as relative to the conscious subject. So that all our alleged knowledges and conceptions are indirect, a *mere* alternate reflection of things unknown, like double or treble echoes responsive to each other, only the echoes are in kind like the original, while these are not. A very little labor now in the line of our previous expositions will here winnow the chaff from the wheat. The phenomena, because phenomena, are perfectly and absolutely known in themselves, and they are also known as being related to a self-conscious egoistic reality as modes thereof; *and this reality or ego is definitely conceived simply as a force causative of these phenomena*, in which phrase the nature of the force is described with accuracy, though not necessarily with perfect fulness. We have thus an absolute knowledge of phenomena, and of their ultimate relation as modes and effects of the conscious subject or *ego*, the force which is their cause. Thus, again, the mystery of relativism disappears; and, to the utmost of our inquiry, our knowledge is real and direct or absolute.

REPLY TO A CANADIAN CRITIC.

"Historicus" desires free thinkers to contemplate "such terrible results as must arise from unbelief," if revelation is true. The Mohammedan in defence of his faith employs the same kind of argument (?), which is merely an appeal to men's superstitious fears. The Catholic speaks of the "terrible results" of rejecting the authority and teachings of his Church, if its claims be true.

When an individual, after careful study and thought, has come to a certain conclusion, must he disregard his reason and common sense because theologians, who know as little in regard to the matter as himself, declare that adherence to the conclusion he has reached makes him criminal in the sight of God, and will call down upon his head the wrath of heaven? The rejection of Christianity is compatible with great intellectual worth, noble moral qualities, and probably a fair share of enjoyment (when not prevented by Christian intolerance) in this life. Such men and women as John Stuart Mill, Charles Darwin, Ralph Waldo Emerson, and Theodore Parker, George Eliot and Harriet Martineau, William Lloyd Garrison, Buckle, and Grote, Haeckel, Huxley, Tyndall, and Spencer—to mention only a few of the long list of "infidels" that could be given—will compare favorably, perhaps, with any equal number of Christians of this generation. But the penalty of rejecting Christ, theologians declare, will be inflicted upon us in another state of being. This, however, is a priestly assumption and threat that can intimidate no man whom science and the scientific method of thought or the exercise of common sense has emancipated from the cruel thraldom of superstition. The clergy who repeat this "believe-or-be-damned" nonsense cannot sustain their claims by an appeal to reason: they have a professional interest in preaching it sufficient, at least, to bias their judgment. Many who no longer believe in the doctrine of eternal torment, from professional and prudential considerations conceal their sentiments, if indeed they do not, like the priests of Egypt, have an esoteric and an exoteric doctrine,—one for themselves and one for the people. The decay of the belief in arbitrary divine punishment, either here or hereafter, has, like the belief in witchcraft and Satanic influence, corresponded with the progress of knowledge and independence of thought; and the "better-be-on-the-safe-side" argument—which is effective in the ratio of the narrowness and intolerance of those who employ it and the ignorance and credulity of those upon whom it is employed—is not likely to have any weight with the members of the Montreal Pioneer Free-thought Club.

If the Bible were a "revelation," its truth would be beyond doubt. To reveal is to make known. What kind of a "revelation" is that which dogmatizes regarding matters beyond the range of experience and makes statements which do not admit of verification, and yet is attested only by "miracles," which make no impression whatever upon scientific minds,—the "miracles" belonging to a class of marvels which abound in the history of all religions, which disappear "like the baseless fabric of a vision" the moment we apply to them those canons of historical criticism by which we test the miraculous occurrences recorded in Grecian and Roman history? Learned men, after centuries of study and discussion, are unable to agree even as to the teachings of the Bible. An infallible revelation implies an infallible standard of interpretation. Is the Catholic Church that standard? No, says the Protestant: every one must use his own private judgment in reading the Bible. Seriously, has God given an infallible revelation, belief in and knowledge of which are necessary to our eternal well-being, endowed us with fallible judgment, given us the right and imposed upon us the duty of exercising it, and yet ordained to punish us for ever, to make our escape from the most excruciating and unremitting as well as eternal torment impossible, if, in the use of our reason and common sense, we fail to reach correct conclusions as to the authority and origin of this book-revelation which is attested by "miracles" related by writers whose testimony in relation to any supernatural event would to-day be regarded by sane men as evidence only of their own mental derangement?

"Historicus" wants information from those who would "destroy" the Christian faith, why and how they do it, and what they would substitute for its "motive power"? Evidently, they would replace whatever error there is in the Christian system—retaining the truth, of course—by those principles and precepts of which the error is a denial and contradiction, *because*, as all experience demonstrates, error is the foe and truth is the friend of man. They would do this by criticism and discussion, by the diffusion of knowledge,—such knowledge as the clergy since the establishment of Christianity have employed their position and power to oppose and suppress. The "enthusiasm of humanity," the philanthropic desire to diminish suffering and to augment the happiness of the race, is the highest and the noblest "motive power" of which we can conceive, being infinitely above that of the Christian, who tries to believe absurd dogmas and performs foolish and frivolous ceremonies to please an invisible Being; or who in all his acts keeps in mind the idea of future rewards and punishments, and believes in a scheme of redemption by which the natural consequences of evil-doing can be avoided, by which a link in the chain of causation can be destroyed, by which cause and effect can be disjoined, by which the "vilest sinner" may attain to eternal bliss, while the noblest men and women—like Humboldt and Harriet Martineau—may suffer torment more horrible than can be conceived and as endless as eternity....

I have no "followers" in the Montreal Pioneer Free-thought Club. Free thought has no popes nor priests, no creed to which any one can be called upon to subscribe. Every free thinker exercises the right of private judgment, carries out the Protestant principle enunciated by Luther, and which neither he nor Protestants generally extend to its legitimate results. That there are members of the Montreal Club who concur mainly in the views I advanced is possible; but, if so, it is because the views commend themselves to their reason, and not because there is any authoritative obligation to accept them. "Historicus" seems to think that every *agnostic* must accept the views I presented. This leads us to inquire what agnosticism is.

Prof. Huxley—who says, "Some twenty years ago, or thereabouts, I invented the word 'agnostic' to denote people who, like myself, confess themselves to be hopelessly ignorant concerning a variety of matters about which metaphysicians and theologians, both orthodox and heterodox, dogmatize with the utmost confidence," and who adds that he thinks, therefore, that he "can state authentically what was originally meant by agnosticism"—thus defines the word: "Agnosticism is of the essence of science, whether ancient or modern. It simply means that a man shall not say he knows or believes that which he has no grounds for professing to know or believe.... Agnosticism simply says that we know nothing of what may be beyond phenomena."

Thus, an agnostic is one who claims to know nothing "beyond phenomena." At the same time there may be a diversity of views among agnostics in regard to the phenomenal world,—the only world of which we have or can have any knowledge. In the report of a portion of my lecture published in the *Star*, I stated some of the propositions that I believe, to show that one who is an agnostic, one who claims no knowledge of the *noumenon*, may yet have convictions regarding those things that belong to the province of phenomena.—*B. F. Underwood, in the Montreal Daily Star of December 8.*

MR. J. A. HALLOCK writes from Exira, Ia.: "I ordered your paper, *The Index*, some time ago on trial, and have read it with more satisfaction than any publication of a similar character I ever had the pleasure of reading. Your issues are all good and instructive, but I found more in *The Index* of the 15th inst. to admire than in any liberal paper I have ever read. Mr. Underwood's 'Agnostic's Creed' expressed so fully the convictions that I have been trying to teach for the last thirty years that I read it and reread it with delight. And Capt. Adams' 'Travels in Faith' express so fully my own struggles and experiences in years past that it seems almost like a retrospective view of my own life. A lawyer can study his case and bring out with brilliancy all the points both great and small in his favor and hide all the truths and facts against him, but how an honest searcher after truth and a teacher of righteousness can expound from the so-called sacred desk as truths the mythologies of Palestine is beyond my comprehension."

EARLY errors make late arrows that poison and jag the flesh.—*J. R. Monroe.*

> SOME of your griefs you have cured,
> And the sharpest you still have survived;
> But what torments of pain you endured
> From evils that never arrived!
>
> —*Emerson.*

IT is the want of appreciation of what we have that makes our life poor and often so uninteresting as it is, so devoid of inspiration. There is the delusion that has befallen many people, that *life to be of any* real value must be attended with extraordinary array of circumstances. Unusual and signal occurrences must conspire to create great days, and *then* life will

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be worth living. But no greater delusion comes to mortals. Great lives are great and rich and of transcendent interest, not because of signal and crowning circumstances in themselves considered, but rather because a genuine soul has been thrust *into* the circumstances, and so they have become signal and extraordinary.—*Rev. E. L. Rexford.*

For *The Index.*

TERRA TO THE STAR.

Star, whose wondrous lustre o'er my soul is beaming,
Whither wert thou gleaming e'er thy eyes met mine?
Star, whose untold radiance sets my heart a-dreaming,
Shine into my darkness, and there forever shine!

Bright amid the glories of heaven's constellations,
Thou wert gracious ever ere thy light to earth
Found its way and sweetly reached for adoration,
And my inmost being wakened into birth.

Star of love, whose richness fills a life of sadness,
Star of purity and truth, forever with me dwell!
Let thy coruscations warm my heart to gladness,
Let their tender rays enfold me safe and sure and well.

So shall I, enraptured, bathe me in thy beauty;
Loving, still grow lovely, and nearer heaven and thee;
In my soul's completeness recognizing duty,
As thy powers magnetic exalt me to be free.

Star of hope, my pathway, once thou art arisen,
Guide in loving wisdom toward the Gates of Day,
O Illuminator! till the fields elysian
Open to our vision forever and for aye!

NEW YORK. LITA BARNEY SAYLES.

For *The Index.*

SONNETS.

TO WALT WHITMAN.

O rich fulfilment of the Prophecies,
By God's own finger writ on every hand,
In plain and mountain of thy native land,
Its boundless prairies, rivers, lakes, and seas;
O Bard! with thought and speech befitting these,
And soul in all as generously planned!
Present in thee, by Nature's largess, stand
And voice themselves the world's democracies.
All Powers that wait on freedom thee attend,
And breathe in every cadence of thy song;
And every impulse that doth work the Will
That shapes the world forever to the end
That heaven in man shall yet itself fulfil,
Is thine ally, and shall thy verse prolong.

IN TENEBRIS.

A cunning not their own our hands makes wise.
And Powers there be that are unguessed of men
That build their faiths beyond the utmost ken
Of earthly wisdom. Spirits in disguise
Lead our feet daily under fairer skies
Than those our eyes behold. Hands guide the pen
Of bard and prophet and of statesman, when
They wot not of their presence. Stars arise
We dream not of, to light o'er perilous seas
The drifting barks of years that journey on,
Bearing the seeds of far-off centuries.
Though unperceived, there blows a breath through ill
Towards heavenly shores, and a propitious moon
Sways all the ocean tides of human will.

G. WALTER R. THOMAS.

EMERSON ON THE DEAD LANGUAGES.—The protest against the dead languages as a college fetich is not new this year. Ralph Waldo Emerson gave the sum of this protest in a lecture read in Boston on the 3d of March, 1844. He said: "The ancient languages, with great beauty of structure, contain wonderful remains of genius, which draw, and always will draw, certain like-minded men—Greek men and Roman men—in all countries to their study; but, by a wonderful drowsiness of usage, they had exacted the study of *all* men. Once (say two centuries ago), Latin and Greek had a strict relation to all the science and culture there was in Europe, and mathematics had a momentary importance at some era of activity in physical science. These things became stereotyed as *education*, as the manner of men is. But the good spirit never cared for colleges; and, though all men and boys were now drilled in Latin, Greek, and mathematics, it had quite left these shells high and dry on the beach, and was now creating and feeding other matters at other ends of the world. But, in a hundred high schools and colleges, this warfare against common sense still goes on. Four or six or ten years the pupil is parsing Greek and Latin; and as soon as he leaves the university, as it is ludicrously styled, he shuts those books for the last time. Some thousands of young men are graduated at our colleges in this country every year, and the persons who at forty years still read Greek can all be counted on your hand. I never met with ten. Four or five persons I have seen who read Plato. But is not this absurd that the whole liberal talent of this country should be directed in its best years on studies which lead to nothing?"

COL. HIGGINSON TAKES ISSUE WITH MATTHEW ARNOLD.—It is here and here only that I should take issue, were I entitled to do so, with Mr. Arnold. The quantity of his final praise vindicated Emerson, if he needed vindication; but the quality of it did not vindicate Mr. Arnold. The very points he made, the very standard he set up, drew the lines of his own limitation as distinctly as Voltaire drew his own in criticising Shakspere. His standard of poetry excluded Browning as effectually as it excluded Emerson. His standard of prose composition, "the requisite wholeness of good tissue," would exclude Milton and Barrow. The preference that would set the smooth and rather commonplace sentiment of Longfellow's "Bridge" above the magnificent swell of Emerson's "Problem" simply records a verdict upon him who expresses that preference. Think of those superb stanzas:—

"Not from a vain or shallow thought
His awful Jove young Phidias wrought;
Never from lips of cunning fell
The thrilling Delphic oracle;
Out from the heart of nature rolled
The burdens of the Bible old;
The litanies of nations came,
Like the volcano's tongue of flame,
Up from the burning core below,—
The canticles of love and woe;
The hand that rounded Peter's dome
And groined the aisles of Christian Rome
Wrought in a sad sincerity;
Himself from God he could not free;
He builded better than he knew;—
The conscious stone to beauty grew."

The criticism that would put "the whole body of Emerson's poetry," these lines included, below Longfellow's little poem, would, if consistent, put Barry Cornwall or Mrs. Hemans above Milton. They have written poems as tender and melodious as "The Bridge," while nothing in "Il Penseroso" or "L'Allegro" is finer than the lines just quoted from Emerson. Recognizing this, I do not feel that Emerson's position as a poet—a position which rests, like every poet's, upon his best work—was in the least degree touched by Mr. Arnold's criticism; but, as a reader and admirer of Mr. Arnold's own works, I felt a pang of regret.—*T. W. Higginson, in the Woman's Journal.*

SAMPLES OF PRAYERS.—The Milwaukee *Sentinel*, referring to the alleged distribution of samples of his prayers by a candidate for the chaplaincy of the New York Senate, says: "It is certainly a very good thing in these civil service reform days to insist upon merit in the appointment of a Senate chaplain. Not that it is of much consequence whether the Senate is well prayed for, since it may be regarded as beyond the region of hope, but because the appointment of a praying man without any regard for the quality of his prayers is contrary to the principles of the Pendleton bill. The chaplain gets $5 a prayer, and that amount ought certainly to secure a first-class article. That the Methodist applicant believes his article is first-class and worth the money is evident from his putting it in print and using it as an electioneering argument. But there is still a better way than this, if the salary is to be a fixed one. Of course, if economy were in question, it would be well to invite proposals for prayers with samples appropriately labelled, —as, for instance; 'This style, quiet and gentlemanly, two for $1.' Or, 'This fervid appeal, $2.50 each,' etc. However, as the generous State has fixed the salary, a competitive examination ought to be held. We are not sure that it is not made imperative under the New York civil service law. Even if it were not important to have the most effective preacher for the Senate itself, the fact that all other non-elective positions are filled after competitive examination should enforce the rule in this case. A set of rules might easily be drawn up to test the powers of the applicants. For instance, in a prayer for rain, there should be a rule to determine how much of a sprinkle constitutes a rain. This question is still undecided, though it is now before the Supreme Court of Massachusetts. An unbelieving man told a believing woman that he would give her $50, if she would bring a rain by prayer within twenty-four hours. She did it; but he declared it was only a sprinkle and refused to pay, whereupon she brought suit to recover the amount. With a distinct understanding as to what is to be prayed for, the applicants may be subjected to a fair test of their respective talents."

BOOK NOTICES.

EXCURSIONS OF AN EVOLUTIONIST. By John Fiske. Boston: Houghton, Mifflin & Co. 1884. pp. 379. Price $2.00.

This volume contains thirteen essays which appeared originally in different magazines from 1876 to 1882, together with the address which the author delivered at the farewell dinner given to Herbert Spencer in New York last year. These essays are "Europe before the Arrival of Man," "The Arrival of Man in Europe," "Our Aryan Forefathers," "What we learn from Old Aryan Words," "Was there a Primeval Mother Tongue?" "Sociology and Hero-Worship," "Heroes of Industry," "The Causes of Persecution," "The Origins of Protestantism," "The True Lessons of Protestantism," "Evolution and Religion" (the address), "The Meaning of Infancy," "A Universe of Mind-Stuff," "In Memoriam: Charles Darwin." We are pleased to see these essays issued in book form; for they are all full of thought and worthy of preservation, while several of them are entitled to rank among the very best essays of American writers. For depth of thought, scholarship, literary taste, critical ability, and the power of clear and vigorous exposition *combined*, Mr. Fiske has no equal in this country and but few equals among European writers. He does not write on a subject until he has acquainted himself with it; and then he presents his thought, which often has the merit of originality, with a lucidness and attractiveness of style which make it easy to follow him in his treatment of even difficult topics. It is a pleasure to turn from our merely literary writers to the essays of Mr. Fiske, whose clear thought, discriminating judgment, and philosophic spirit, together with his fine taste and perspicuity of style, make his writings both instructive and entertaining. No wonder George Ripley wrote a few years ago, "Mr. Fiske is himself a thinker of rare acuteness and depth: his affluent store of knowledge is exhibited on every page, and his mastery of expression is equal to his subtlety of speculation." His *Outlines of Cosmic Philosophy, Myths and Myth-makers, The Unseen World, and Other Essays*, and *Darwinism, and Other Essays*, were noteworthy additions to the philosophy and literature of America; and this new volume indicates undiminished vigor and versatility of mind, and leads us to look for even more valuable work from the same pen in the future.

AN AUTOBIOGRAPHY BY ANTHONY TROLLOPE. New York: Harper & Brothers.

Those who desire a more substantial edition of this book than the "Franklin Square," in which it was originally published, will find it here, and greatly to their mind. And, indeed, the book is good enough to keep, deserving of its tasteful covers and its handsome page. It is a singularly interesting book. It is written with exceeding frankness. It is full of encouragement. The youth of Trollope, without being so sordid as the youth of Dickens in its environment, was, if possible, more miserable. His school-days were a long unhappiness. And yet our sympathy with him is not so keen as our disgust with his mean-spirited, arrogant schoolmates, forever bent on making him feel his inferiority to them, because he had not their pecuniary resources. The victories of Trollope's later life never made it pleasant for him to remember those things. He could never think of them without bitter pain. His account of his literary

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life, of his methods of work, his opinions of his own novels and of other men's,—all these things are interesting to a remarkable degree. So, too, are his details concerning his labors in the postal service. Our civil service reformers will have to count him out. The story of his mother's happy discovery of her literary gifts and her marvellous industry is the most romantic feature of the book. In this volume of self-revelation, Trollope makes a very creditable appearance on the whole. He is not fine, and he is even sordid. But he is industrious and manly; he is sincere and generous and kind. For those who have enjoyed his novels, his autobiography will have a peculiar interest; and it will secure for them some fresh readers.

AUTOBIOGRAPHY AND LETTERS OF ORVILLE DEWEY, D.D. Edited by his daughter, Mary E. Dewey. Boston: Roberts Brothers. 1883. Price $1.75.

"It is about twenty-five years since," writes the daughter of Dr. Dewey, "at my earnest desire, my father began to write some of the memories of his own life, of the friends whom he loved, and of the noteworthy people he had known." Those "memories" embraced something of the history of the rise and progression of liberal ideas in the religious world in the eighty-eight years of life granted him, and with which to a certain extent he had much sympathy. The "friends he loved" included Ralph Waldo Emerson, Henry W. Bellows, W. H. Channing, William and Henry Ware, Catherine Sedgwick, William Cullen Bryant, John W. Chadwick, and others. To these, many of his most interesting letters are addressed. Among "the noteworthy people he had known" were Daniel Webster, Josiah Quincy, Harriet Martineau, Prof. Audubon, Washington Irving, Prof. Moses Stuart, John C. Calhoun, Tom Corwin, and Thackeray. Independent of the pleasant, restful, yet breezy style in which his autobiography and letters are written, his personal reminiscences and fresh anecdotes of these notable men and women give this book of three hundred and sixty-six pages an interest to all classes of readers.

HEALTH IN THE HOUSEHOLD; or, Hygienic Cookery. By Susanna W. Dodds, M.D. New York: Fowler & Wells, 753 Broadway. 1884. pp 601, extra cloth. Price $2.90. Sold by Lee & Shepard, Boston, Mass.

This book, whose motto from Dr. Felix Oswald, is "No spice but hunger, no stimulant but exercise," apart from its peculiar hygienic theories, contains a considerable amount of information, and excellent ideas suited to the requirements of readers of all kinds. Although it is, of course, specially adapted to the needs of housewives who are in sympathy with the author's vegetarian views, it will be found of great benefit to all others in the varied bill of fare it gives of simply cooked, health-giving food, suitable for all varieties of invalids. The author, in spite of her personal proclivities, has sensibly considered the needs of those who, while desiring to avoid highly seasoned dishes and live on simple and natural food, are not willing to subscribe to a strict vegetarian diet, and for such has prepared a department under the title of "Compromise," giving recipes for the healthful preparation of animal food. The book is divided into three parts, designated respectively "The Reason Why," "Hygienic Dietary," and the "Compromise," which titles explain themselves.

IN the *Art Amateur* for December, we find an interesting notice of a late gift to the Metropolitan Museum of "a curious collection of American iconography." It consists of fifteen hundred engravings, prints, etc., and over three hundred busts, statuettes, and miniatures. While this collection probably possesses little artistic merit, it must have great value for the antiquarian. The dramatic and musical feuilletons occupy a good deal of space in this number. The most attractive long article, however, is the sketch of the life of our own fellow-citizen, Mr. Charles Sprague Pearce, the grandson of the poet, Charles Sprague, whose pictures have often been exhibited at the Art Club and Art Museum. The engravings illustrating the article give a very pleasant idea of his work, giving an impression of more simplicity and feeling than the pictures we have seen, which are rather violent and repulsive in color. Exhibitions in Philadelphia and Paris are carefully analyzed, as well as an exhibition of sketches and studies at the American Art Gallery. Thoughtful and impartial criticism of all works shown to the public is what is most needed for the advancement of art. The critic may not be finally sustained in his judgment of a picture, but at least he calls attention to it and helps people to think about it: and a thoughtful reception is what the artist needs, not blind admiration. The coloring of theatres and public buildings is an interesting subject, suggested by the new Opera House in New York. Those interested in the Feuardent-Cesnola trial will find a report of the most important testimony brought forward in the libel suit now in progress.

THE November number of the *Revue de Belgique* contains articles on the "Audacity of Modern Surgery" and on the Panama Railroad and Suez Canal, which are placed among the "Seven Wonders of the Modern World," the other five being the tunnels under Mont Cénis and Mont St. Gothard, the Pacific Railroad, that across the Andes, and the Panama Canal. The magazine is mainly devoted, however, to Belgian politics; and one of the editors, Laveleye, protests against the project of making all the men voters, as likely not only to divide the liberal party ruinously, but to give irresistible power to the Roman Catholic clergy, whose influence over the mass of the population is manifest in such facts as that almost every one goes to church in Belgium, whereas there are few worshippers but females in France, Portugal, and most parts of Italy. The success of the clerical schools in obtaining more pupils in Belgium than those carried on by the State is also cited as a proof that the priests need only universal suffrage in order to be able to crush out Liberalism.

HOUGHTON, MIFFLIN & Co., of Boston, have just published a new edition of the Portrait Catalogue of their publications. It embraces a list of the thousands of books they publish, under the names of the authors arranged alphabetically, and in many instances describes the books or gives their contents. It contains portraits of several of their distinguished authors,—Aldrich, Hans Christian Andersen, Björnson, John Burroughs, Cooper, Dickens, Emerson, Fields, Bret Harte, Hawthorne, Holmes, Howells, James, Longfellow, Lowell, Owen Meredith, Scott, Scudder, Stedman, Mrs. Stowe, Bayard Taylor, Tennyson, Charles Dudley Warner, Mrs. Whitney, and Whittier.

FROM the Unitarian Sunday School Association, 37 Norfolk Street, Strand, London, comes a bound copy of the eighth volume of their children's magazine, *Young Days*. It is full of interesting reading matter and charming pictures for "children up and growing." We are glad to find among its biographical articles notes of the lives of such thinkers as Channing, Thoreau, Fichte, Caroline Herschel, Whittier, Walter Scott, and Dickens. London Hospitals are carefully and interestingly described, and will be likely to interest young people in their philanthropic work, and imbue them with the "enthusiasm of humanity."

WE have received from John B. Alden, 18 Vesey Street, New York, two numbers of his cheap "Irving Library," including "The Legend of Sleepy Hollow," "Thoughts on Books," and Dr. John Brown's "Rab and his Friends," together with the December number of *Choice Literature*, which contains sixteen choice and solid articles on current topics excerpted from the leading magazines and reviews of the day. Price $1.00 per year.

PERSONAL ITEMS.

CAPT. ROBERT C. ADAMS will lecture before the Montreal Free-thought Club, Sunday, December 23, on "The Resurrection of Christ."

HENRY MARTIN, the French historian, Julius Payer, the Austrian arctic explorer, and Richard de Laprade, the poet, are among the honored dead of last week.

PERE HYACINTHE solicits money to build a chapel in Paris. His church, after five years, has a membership of two hundred only. It satisfies neither Catholic nor Protestant.

A DAUGHTER of John Bright and a daughter of Richard Cobden were each a delegate to the great liberal conference in Leeds, in October, at which over five hundred organizations were represented by twenty-five hundred delegates. The two mentioned spoke in favor of woman suffrage.

RICHARD WATSON GILDER, editor of the *Century*, is described as a slender young man with black eyes, straight features, and a thoughtful face. He talks quietly in a softly modulated voice, but the reporter further adds that "the *Century* owes its position at this time to his untiring industry and literary discrimination."

THE checkered career of the pretty young treasury clerk, whose marriage to Senator Christiancy created such a sensation in Washington society circles a few years ago, and which resulted so unhappily to both parties, came to a sad ending a few days ago. She died in Brooklyn on the 10th inst., while visiting some friends in that city, from the effects of an overdose of chloral, taken to quiet her overtaxed nerves.

OUR poet minister to England seems to inspire poetic thought in the usually prosaic London editors by his geniality and fine manners. The London *World* says of him that "he reminds you of nothing so much as a beautiful Indian summer of his native land." And then the writer tells that the poet-diplomat "took from its rack a well-colored little meerschaum, and proceeded to smoke." An apt comparison,—our Indian summers are always calm, mild, and smoky.

IN a letter to *Unity*, Mrs. Caroline Healey Dall writes: "I am reading now the Life of Daniel Webster, by Henry Cabot Lodge. I am glad to owe one other debt to the young man who has done so much to redeem the honor of Massachusetts. But I, who sat on Daniel Webster's knee as a child, who had my heart broken by his failures,—not so much, at first, in politics as in virtue,—am sorry that Mr. Lodge did not see that the key to his virtues and his vices, to his triumphs and his failures, the key to the magnificent presence which made every passer-by turn to look at him in the street, was to be found in the mixed blood which he inherited. The problem will never be completely solved till some one has the courage to show this." Has not Mrs. Dall "the courage to show this"?

AT the recent pleasant and well-deserved reception given by his numerous friends to Mr. Theodore D. Weld in this city, the following appropriate sonnet was read by Rev. A. Judson Rich:—

"Hail, noble soul! with eighty annuals crowned,
Youth sweetly lingers as the years go round.
Thy checkered life and golden westward way
Has been one rich, abundant harvest day.
For justice, truth, and right thou e'er hast stood,
And sought for humankind one brotherhood.
A lion's courage with a woman's heart,
By love to conquer is thy matchless art.
Thy gracious presence and thy beaming face
Have been the power to mould to finer grace.
Thy charity, embracing as the sky,
Covereth sins as heaven's benignant eye.
May all our lives transfigured be as thine,
And with the glow of good deeds ever shine!"

AT a recent private dinner party, Wendell Phillips, recalling the days when Fanny Kemble was the leading actress and he a law student, said: "Such audiences as she had, too! If you'd put a cap-sheaf down over the theatre, you would have covered about all Boston had to boast of in the way of culture and learning,—Webster and Everett and Story. Judge Story used to be so enthusiastic that he'd talk about her all the time of the lecture. Next morning, he'd say, 'Phillips,'—or somebody else, as the case might be,—'were you at the theatre last night? Well, what did you think of the performance?' I said to him once: 'Judge Story, you come of Puritan ancestors. How do you reconcile all this theatre-going with their teaching?' 'I don't try to reconcile it,' he answered, striking his hands together: 'I only thank God I'm alive in the same era with such a woman!'"

"WE went to Denver to attend the Old Soldiers' Reunion," the Troy *Times* makes Gen. Sherman say, speaking of his Western trip with Justice Gray, of the United States Supreme Court, and others, last summer. "The boys came down to the station with a big crowd of people. John Sullivan, the prize-fighter, was expected the same day; and half the crowd came to see him, and half to see us. Well, you know, Gray is a big fellow, and of course no one knew him out there. When he got off the cars, the 'sports' thought it was the other man, and set up a shout, 'Hurrah for Sullivan, the slugger!' I got in one carriage and Gray in another, and they followed Gray more than they did me; and a justice of the Supreme Court rode through Denver with all the sporting characters in the city at his heels. An hour afterward, Sullivan came into town without any demonstration at all."

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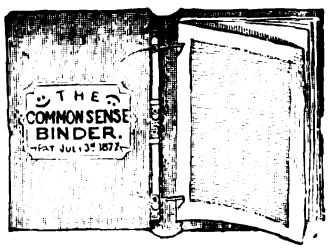
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THE INDEX

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CURRENT TOPICS.

A CORRESPONDENT of the Chicago *Tribune*, calling on Mgr. Capel for interviewing purposes, thought it somewhat incongruous to find him writing a new lecture on "The Poverty of Jesus" in a superb ten-dollar-a-day room, at the Brunswick, in New York.

WE hope Matthew Arnold's recent reception at Yale will have an inspiring effect upon the students there, since only six essays were sent in to compete for the "literary" prize this year; and they were all of such inferior merit that the medal was withheld from all.

A NEW religious society, called the Oahspe Society of Faithists, held a convention recently in New York City, at which delegates from eleven States were present. Their Bible, known as the Oahspe, is composed of extracts from the Bible, the Koran, and the writings of Confucius, Buddha, and other religious leaders. The sect is Unitarian in its theistic belief. Over one hundred and fifty delegates were present.

THE *Christian Register*, which has a keen appreciation of the characteristic of his Lectureship, says: "Mr. Joseph Cook is still vending his crude criticisms upon Channing and Emerson throughout the country. At Syracuse, lately, he spoke of Emerson as a ruined cathedral in a marsh! The only part of a cathedral which Mr. Cook succeeds in resembling is the brazen effrontery of the bell, and the tone suggests that it is somewhat cracked."

THE Executive Committee of the Loan Exhibition for the benefit of the Bartholdi statue voted last week to keep the exhibition open on Sundays at a reduced price of admission for the benefit of working men and women who are unable to attend during the week. This sensible action of the committee will be appreciated by the working people of New York city and vicinity, even though it should furnish orthodox ministers an occasion for preaching against the desecration of the Sabbath.

THE Institute of Heredity held three meetings in this city last Tuesday. Among the speakers were Dr. E. V. Wright, Mrs. Clara Bisbee, Dr. Wright, Mrs. Lydia Warner, J. S. Cobb, Mrs. Dr. Smith, Dr. George Dutton, and Prof. Rhodes Buchanan. The subject was treated generally with good taste, and some of the addresses were of marked ability. There was some irrelevant talk; but, on the whole, the character and tone of the speeches did credit to the Institute. A number of letters from prominent gentlemen were read, a few of which we are able by the courtesy of the officers of the Association to print in this number of *The Index*.

A WRITER in the *Catholic Review*, to whose communication special attention is called in its editorial columns, suggests that an effort be made to have Good Friday added to the list of legal holidays. He thinks Catholics and Protestants should unite in petitions for this natural commemoration of the Saviour's death. He asks what "prevents the members of each church urging upon their pastors to sign in their behalf a petition, and send it to the member of Congress representing the district in which his church is located, urging him to do all in his power to have Good Friday added to the list of legal holidays? Can it be supposed for a moment such applications would meet with a refusal? Even an infidel member dare not refuse; if Justice, and the almost universal desire of the people are not sufficient to influence him, what hope for re-election could that member have, if he set at naught such petitions?"

A WRITER for the San Francisco *Chronicle* describes Honolulu, the last stronghold of evangelical missionaries, as it appears on Sunday. His letter suggests what the orthodox clergy would bring about in this country, if the progress of liberal thought had not limited their authority and influence. This writer says that, having landed in Honolulu on Sunday, he found all the houses closed and the streets deserted. Although the thermometer marked 101°, he could not buy a glass of soda. "A photographer," he says, "who had travelled with us, had proposed to show a few of his new acquaintances some pictures of the island in his studio, but now he expressed his regret that it could not be done. 'But why not?' 'Oh, you could not see them without light.' 'But there is plenty of light.' 'Ah, you do not know Honolulu,' said the photographer. 'If a window of my place were to be seen open on Sunday, we should all get into trouble; and mine would not end soon.'"

AT a recent meeting of the Council of the University College of South Wales and Monmouthshire, the Archdeacon of Llandaff called attention to a published statement that Prof. Lloyd Tanner was a member of the Natural Secular Society. Lord Aberdare read a clause of the Constitution which declares that no tests shall be applied; but the Dean off Llandaff moved that Prof. Tanner's engagement terminate in three months. The motion, we are glad to note, did not prevail. Mr. Henry Richard, M.P., in a letter stating his inability to be present, wrote: "If the question relates to a matter of speculative belief, it seems to be that Article 4 of our Constitution is so explicit and emphatic as not to admit of a doubt as to the course we should take. According to my view, we are bound to adhere to the principle there laid down. If we depart from it in one instance, where shall we stop? for objection may be next raised to a Roman Catholic, a Jew, or a Unitarian, and we may be landed in endless sectarian conflicts. If it be said that this is an extreme case, it is extreme cases that test principles." In the course of the discussion that preceded the vote, it was pointed out that the appointment of Prof. Tanner had not been made solely upon his high mathematical and scientific attainments, but also upon the testimony of a bishop, two distinguished clergymen, and an eminent nonconformist minister, who all spoke of the unblemished purity of his life and character.

THE case of John M. Barker, of Worcester, Mass., which was an action for tort, brought on account of injuries received by the plaintiff by reason of a fall on an icy sidewalk last winter, came up in the Superior Civil Court last Thursday. The judge ruled by request of the city solicitor that Mr. Baker had no case, since, when he received his injuries, he was violating the public statutes by travelling on "the Lord's day." The jury at once rendered a verdict for the defendant. The case was appealed to the Supreme Court. This journal has had occasion before to note miscarriages of justice similar to the above, under the old law of this State, forbidding travel on Sunday except on works of necessity or for purposes of charity. The law is universally disregarded, and rarely ever thought of except when some corporation wishes to defraud a person, who through its criminal carelessness has sustained injuries and is in justice entitled to damages. Every attempt to abolish this law has failed. Every such attempt is opposed by the orthodox clergy and orthodox people generally. A wrong done to a Christian missionary in a heathen country excites their sympathy at once; but a citizen of Massachusetts may be injured and fairly entitled to such reparation as is possible from those through whose carelessness the injury was done, and yet his failure to obtain it in consequence of an old statute which originated and has been sustained in the interests of the clergy and the theology they preach receives not one word of condemnation from the orthodox pulpit which is supposed to denounce all kinds of wrong-doing. Indeed, many of the clergy and their followers would have this statute rigidly enforced, and deprive the people of all pleasure on Sunday,—deprive them even of access to public libraries, deprive them of Sunday papers, and of about everything else except the liberty of going to church; and some of them would make this compulsory. And yet there is no Scriptural authority whatever for the observance of what they call "the Lord's day."

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CHRISTMAS LEGEND AND CHRISTMAS FACT.

The legend and poetry of religion are often as instructive and inspiring as its sober facts and actual history. Some of the most fundamental religious truths owe their preservation and their influence upon the popular mind to the dramatic form in which they have been clothed. There is a large share of this dramatic element mingled with the early history of Christianity. But only when it is claimed to be a literal chronicle of what happened need it offend our sense of historical veracity. Regarded as the primitive work of the poetic faculty in the human mind, it may no more disturb our sense of truth than does the theology of *Paradise Lost*. Yet the religious imagination did not work upon mere *nothings* in Judea more than in Greece or India.

No rational thinker to-day, certainly, can accept the legendary narrative in the New Testament concerning the birth of Jesus as literal truth. But with quite as much certainty may it be affirmed that no rational student of human history will throw such legends away as worthless trash. How legends start and grow, and what is the meaning of myths, are now among the questions that have a deep interest to historical investigators. That the story of the supernatural advent of Jesus, with all its accessories, as related in the New Testament, was deliberately concocted and consciously imposed as a falsehood upon the world, is an opinion that will be advanced by only the most superficial critics. Rather in this story may be seen the pious imagination of the early Christian believers endeavoring honestly to construct for their already idealized Messiah a fitting dramatic entrance into the world.

In other words, the primitive disciples of Jesus found the sober garb of prose entirely inadequate to express the emotions of the new life and hopes which had been begotten in their hearts, and the ordinary methods of nature inadequate to account for this new experience. Their very life was poetry, drama,—a sudden transition from the prosaic occupations of fishermen and tax-gatherers into discipleship to a fascinating religious teacher and prophet, whom day after day and month after month they followed about in town and country, over lake and hill, to catch his minutest words of instruction, and to be ready for the Messianic kingdom of happiness and glory which they believed he was speedily to inaugurate. Even after his tragic death, their new faith and hope triumphed over such hard, natural facts as the cross and the tomb; and they still looked for him from the skies to establish his kingdom. As their life was itself dramatic, so did they naturally choose dramatic and poetic forms of speech in which to clothe its experiences; and just as their childlike, spiritual hope, after the crucifixion of Jesus, painted a vision of his second coming in the clouds of heaven, attended by the angelic host, to close the old dispensation and usher in the millennial era, so did the religious imagination of their primitive faith throw itself backward and around the infancy and birth of Jesus, which were mainly free from historical data, picture scenes which they deemed befitting the earthly advent of a being so beneficent and morally majestic.

In all probability there were shepherds on the fields of Bethlehem tending their flocks when Jesus was born. That would have been a natural fact. Most probably, too, these shepherds shared the common belief of their time and race that the Messiah was soon to come. That, also, would have been a natural fact. But can any rational mind now believe that an angel announced to these shepherds that the Messiah was that day born in a manger at Bethlehem, and that then the heavens opened, disclosing a multitude of celestial beings who literally sang in chorus, audible to the outward ear of the shepherds, "Glory to God in the highest, on earth peace, good will toward men"? Thus treated, all the poetry would be crushed out of this exquisite legend, and its fine moral meaning would be lost. Translated into a bald statement of outward facts,—the usual method of Christian theologians,—historical criticism and science will forever protest against the story, and the plain sense of common people will suspect and disbelieve it. But let it be read as dramatic legend, as the unconscious poetry of a primitive and childlike religious imagination, and we may see how the "opened heavens" were not the literal parting of the skies to the shepherds at Bethlehem, but the lifted and transfigured spiritual vision of the disciples of Jesus a full generation and more after his birth. The "opened heavens" were their own illuminated minds and hearts. The angelic presence was the courage and faith and hope and trust which had somehow come to them from the teachings and life of Jesus. The anthem, whose sublime notes still sound through the generations and all round the world, was the echo, from their own hearts, of the beatitudes and parables which they had heard from his lips. It was the triumphant song of rejoicing which sung itself out of the new life and hope and power that had come into all their natural faculties. In fine, it was the natural utterance of their new religious faith. But, since these primitive Christian believers were not philosophers, tracing conditions of mind to their natural causes, nor rigid historians, narrating events only for the sake of historical truth, but zealous religious teachers, eager to impress upon others in the most forcible way their own happy religious experience, the legendary and poetical faculty of the age readily seized upon the central truth of their experience, carried it back to the birth of Jesus as the most fitting time for its origin, and represented it, with all the accompaniments of the New Testament story, as proclaimed by angelic chorus from the skies.

By this poetic mode of interpretation of what is in itself essentially poetic, we may preserve the inner truth, while rejecting the form of many of the old legends and myths and beliefs in Hebrew and Christian as well as in other religions. Poetry and music have a significance apart from the literal meaning of the words that may be associated with them. It is thus that poems like Homer's and Dante's and Milton's keep their place in the world; thus that the great oratorios, like the "Creation" and "Messiah," do not lose their impressive sublimity, though the theological dogmas in which they are verbally clothed be utterly rejected. The dogmas are only temporary material for the clothing of thoughts which never become obsolete. In the work of these masters there is something that continues to speak to the struggling, creative, and Messianic spirit, perpetual in its nature, that exists in man himself.

And so, at the annual return of the Christmas season, though no one can now tell just when Jesus was born,—the festival in the earliest age of the Church was a movable one,—and though we may not believe, with those who first instituted the celebration, that it commemorates the advent of a miraculous personage upon the earth, yet the festival, notwithstanding the excesses into which it periodically runs, appeals to something in the human heart that never loses its vital power. And this is because it has never been made an historic so much as a poetic and dramatic commemoration of Jesus; not so much an attempt to revive his memory by certain ordinances and speeches on a set day as to put for one day something of the kindness and good will that are associated with his name into the actual conduct and relations of people with each other. There is evidently an increasing disposition among all sects and classes of people in some way to observe the festival. This cannot be from an increasing sense of its being an actual historical commemoration, which has come down by pure ecclesiastical tradition from the primitive days of Christianity; for historical investigation leads the other way. Even the most rigid class of free thinkers, since it has been discovered that there was an older and pagan sun-festival which Christianity adopted and combined with its Christmas celebration, readily find a reason for not standing aloof from their Christian neighbors in the observance of some of the most prominent features of the day.

The real reason for the increasing observance of Christmas is that people of all sects, strict and liberal, and of all classes, religious and unreligious, are coming to feel the poetic significance of the festival without regard to its literal and historical basis. It is enough that it is a season of mutual good wishes and good deeds, of friendly remembrance, of family enjoyment, and the strengthening of family ties, of the children's glee, of neighborly greeting and fraternity; enough that material and sordid enterprises for a brief interval remit their pressure, that the wrangling of parties, the strifes of politics, the selfish greeds and ambitions of people, have at least a momentary chance to be laid aside and forgotten; enough that the season brings "the holidays," during which people's hearts are open to gentle thoughts, tender affections, and gracious charities, while they take each other more warmly by the hand and try a little harder for a little time each to make some other more happy by his presence. And all this is a living commemoration of a religion whose nativity began with a song of "good will to men," and of every religion which has the spirit of that song at its heart.

It may, indeed, even be claimed with a good deal of truth that this general celebration of the Christmas season is doing more in this age for the preservation of the Christian Church than are all its creeds. But, with the preservation, the same cause is working a transformation. Metaphysical dogmas and artificial observances with reference to Deity are giving way to natural helpful action between man and man. Even the mythical St. Nicholas is for children a more impressive representative of religion than the historical and dogmatical St. Paul; and the loaded stocking on Christmas morning, which has been mysteriously filled during the night with the treasures that appeal to a child's heart, contains more practical religious lessons than the catechism. As the little hands draw the bounty from those wondrous depths, a lesson is learned of an exhaustless sheltering love and generosity and of a religion of actual good will, which not even the teaching of the catechisms nor the false creeds and more wretchedly false practices can ever quite obliterate. The child is really "experiencing" the religion of good will, though his consciousness is yet utterly innocent of all theologies and even of the word "religion." And the glee that sings in his heart and utters itself all day long in his prattle and laughter is his rendering of the old anthem, "Peace on earth, good will toward men."

WM. J. POTTER.

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COSMICAL SPACE.

Forces which are active throughout infinite space and infinite time, without manifesting the least diminution of that activity at any point of space or time, are cases of omnipotence and almightiness. Such are the forces which pervade cosmos. We soon grow weary, and feel the shadows of age and decay falling on our hearts, even before we have reached the end of the threescore and ten years which are allotted only to the most vigorous moiety of the human race. At last, we can scarcely uplift the weight of the superincumbent hour. Our vitality finally succumbs to gravitation, and we lie prostrate, our suffering clay being paralyzed by the chill of death. Meantime, the forces of nature are as fresh and unwearied as ever. Nature may well exclaim, in the language of her greatest American interpreter:—

> "No ray is dimmed, no atom worn,
> My oldest force is good as new,
> And the fresh rose on yonder thorn
> Gives back the bending heavens in dew."

Of course, omnipotent and unceasingly active forces, which know not rest or weariness, require for the field of their operation nothing short of boundless space or limitless room, wherein a projectile, moving under the impetus of a single and unabated force, could rush on forever in a straight line without reaching any final goal or ultimate Thule, beyond which is mere nonentity. When we have reached the utmost scope of natural or telescopic vision, it is only a new point of departure in space for an equally remote *beyond;* and so on and on, until even "those thoughts" which, in Miltonic phrase, "wander through eternity," begin at last to flag, and to confess their inability to cope with the ineffable mystery of cosmic space.

Long years ago, or as long ago as the period of the Commonwealth in England, the ocean-world—which constitutes, superficially, two-thirds of our planet—was over the greater part of its extent but little frequented, so that a fleet of the merchantmen of the period seemed lonesome in the vast oceanic solitudes, through which it sailed for weeks or months without encountering any human object. Milton describes such a fleet:—

> "By equinoctial winds
> Close sailing from Bengala, or the isles
> Of Ternate and Tidore, whence merchants bring
> Their spicy drugs, they on the trading flood
> Through the wide Ethiopian to the Cape
> Ply, stemming nightly toward the pole."

Our sun, with its retinue of subordinate planets, may be regarded as such a lonely fleet in boundless space. From the suburbs or confines of our solar system, it is a million million miles to the nearest fixed star, to our nearest stellar neighbor. But such a distance forbids the use of the word "neighborhood" as descriptive of it. Such is our isolation in cosmic space with reference to the outside stellar universe. A distinguished astronomer says: "The solar system is a very small object when viewed in comparison with the dimensions of the sidereal system. The planets form a group nestled up closely around the sun. This little group is separated from its nearest visible neighbors in space by the most appalling distances." A vessel in the middle of the Atlantic Ocean is not more completely isolated from the shores of Europe and America than is our solar system from the stars and other bodies which surround it in space. Space is mere capacity to hold things, objects, bulks. It is, in the language of transcendental metaphysics, a necessary and universal idea or notion. It is the condition of extension and thought both, out of which they cannot escape any more than an eagle can escape from the upbuoying atmosphere, which is the condition of his flight. Time and space are, in a word, the elements in which events and thoughts and extended substances float, so to speak.

There is always house-room in cosmos for any object, however bulky, an infinite roominess, affording the amplest accommodations for those vast masses of fire and splendor called suns, with their planetary satellites, to move in without collision or crowding, although the night-heaven occasionally, with its innumerable light-points, looks as though it was densely thronged. But it is not. There is a vast interspace even between the planets of our solar system that isolates them from each other.

As there is space enough, so there is time enough for all kinds of evolutions, consummations, and ripenings and decadences. The old Zoroastrians named their supreme being Zarvan Akarana, or Boundless Time. The immeasurable expansion of space and time, in our conception of them by current astronomy and geology, constitutes a revelation more startling than any ever before made,—a revelation which brings us face to face, as it were, with infinity and eternity. By comparison, how our little historic past is shrivelled up into a mere lapse of a few moments, more or less! Against the background of astronomic and geologic times, Moses and Job and Homer and Sesostris and Semiramis were our contemporaries. B. W. B.

MR. FISKE'S MORAL THEORIES.

I have been reading Fiske's *Cosmic Philosophy* lately, with renewed interest and much instruction. I seem to find here and there that Mr. Fiske, like all true philosophers, is better—or broader—than some of his own theories would seem to show, when it comes to practice. To illustrate, I will copy out a passage or two, which occur near the end of the book.

1. *Of Moral Freedom.* "The closed circuit of motion remains just what it was before. No conceivable advance in physical discovery can get us out of this closed circuit; and into this circuit psychical phenomena do not enter." Vol. ii., p. 442. The "psychical phenomena," as is shown before, include thought, emotion, and volition; and, as is here shown, none of these come within the "closed circuit" of physical necessity, or are provided for by the "persistency of force."

2. *Of the Divine Personality.* "In so far as the exigencies of finite thinking require us to symbolize the Infinite Power manifested in the world of phenomena, we are clearly bound to symbolize it as quasi-spiritual rather than as quasi-material. . . . We can never get entirely rid of all terms of anthropomorphism. . . . We need not shrink from the scarcely greater anthropomorphism involved in speaking of the unknown Cause as a Spirit manifested in phenomena." *Id.*, 449. A "Spirit," I suppose, if it means anything, means a *thinking intelligence;* and, if so, Mr. Fiske has here gone farther in the direction of what we may call *re*-anthropomorphization than some "Christian" theologians would consent to follow him.

3. *Of the Conviction of Sin.* "Religion further declares that sin has been done, and there ensues a painful state of consciousness which is not due to selfish dread of suffering (since similar suffering in a righteous cause would be met with a feeling of self-approval), but is made up chiefly of self-condemnation for inexcusable infraction of nature's ordinance." *Id.*, 456. If "inexcusable," this infraction is certainly not *necessitated.* And here Mr. Fiske is in perfect accord with the advocates of "free-will" in human actions, whom before he has labored to confute. J. H. ALLEN.

THE D.D. SYSTEM OF EDUCATION.

HAMLET.—Is not parchment made of sheep-skins?
HORATIO.—Ay, my lord, and of calf-skins too.
HAMLET.—They are sheep and calves which seek out assurance in that.

In our recent discussion about the need of a non-ecclesiastical school for preachers, I believe we have torn up with the coulter a piece of the old Upas tap-root that conveys the liquor of death into our national life. "When sinners were too obdurate, too sluggish in responding to our exhortations," said Father Taylor, "we used to open the door a little, and let them smell hell." There is an ecclesiastico-educational hell in America; but the horns of the gentlemen in charge are carefully sawed off, and their hoofs concealed in calf-skin. Their victims are young men and women, despondent tutors, and cowed and repressed professors. Not long ago, the hatches were lifted a little (see the *Nation*), and a few anonymous groans were heard from young German-trained instructors, who then sank back again into the old despair.

Ah, canting, arch-canting Americans! Leave your commerce but for a moment, and see your shame! Your secondary and higher education captured (all of it, from sole-leather to hat-band) by hard truculent ecclesiasticism.* Look at the German gymnasia and universities, and then look at yours,—German educational institutions the nurse of independent thinkers, searchers, heroes; yours, largely of brain-sickly pietists and time servers. Our priests have unkinged our young men: they lesson their pupils well in mythology and in dead tongues, but their progress in logic and philosophy is mostly that of the crab, backwards. Would you put your finger upon the very quick of the intellectual pusillanimity and frivolity of the age, touch here, and here, and here,—these colleges, Yale, Princeton, Brown, Amherst, Oberlin; *strike there!* There are your mildewed castles of twilight, your vested interests, your mortmain obscurantisms, your haughty D.D.s with golden rings in their noses, holding falsities aloft in the right hand, falsities in the left hand, and breathing out falsities with every breath, purring with the self-complacency of fat sinecurists, swelled out with the elephantiasis of pride,—cunning, cunning in the profundity of their self-sophistication. Are these the noble leaders of our youth, our gladiators of God, our broad-minded truth-seekers? Are the grandest men in this nation the teachers of its youth?—that is the question. If they are not, then woe to us!

But, then, you run over in your mind certain educators whom you know, and you find them to be sweet-souled men, "antique evangelists and gentlemen of Christ," blameless in life and thought. True, it is gladly admitted. These and all other educators do much good. Better to have education at a Jesuits' college than not at all. But why not have the best? Harmlessness is but a weak negative qualification for a leader of young men in a great moral crisis. We thought we had carefully excluded religious intolerance from our national compact; and yet a whirl of the ascending spiral of thought, and we are mortified to find a cluster of bigoted sects firmly intrenched in almost every educational and social stronghold in the land.

*From Steiger's valuable *Year Book of Education* for 1879, I quarry by actual count the following statistics: Out of 520 collegiate, scientific, and theological schools in the United States, 285 are presided over by Doctors of Divinity. And, as all but 90 of the total number of institutions are registered as sectarian, it is easy to see that those not governed by D.D.s must be governed by those equally narrow in religion. Indeed, even the 90 registered as non-sectarian are really most of them under religious police surveillance. Do you apprehend the deadly implication of these facts as bearing upon the national glory? *Five hundred* hot-beds of educational error opposed to half a dozen mildly neutral institutions devoted to truth!

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Well, however they got there, certain it is that there they are, and are not to be unseated for centuries. How to pass them by, lessen their influence, and lead on the youth of the nation to loftier heights and to a grand unity of intellectual life? The man who has struck the deepest and truest note in response to this query is Prof. Felix Adler, of New York. He begins his teachings with little children, some of them, I believe, the wastrels of society. His kindergarten is the most historically interesting institution since Swiss Pestalozzi and German Froebel. It is to be hoped that Mr. Salter may establish another such in Chicago. Perhaps another Mrs. Quincy Shaw will appear and establish a large number of such schools in each great city,—Milwaukee, St. Louis, San Francisco, St. Paul, etc. But, even in academies and colleges, it is not too late to provide some antidote to the current religious nursery-lore. As it is now, the D.D.s have it all their own way. Give them the school, the college, and the church, give them the ears of the young and their confiding trust, and they ask no more for the moulding of the national character: they laugh then at your Jeffersonian Constitution and its broad-based religious tolerance. Is it not pitiful to see them turning out the poor lambs into the cold and darkness of doubt, so poorly weaponed? Is it not execrable that they should be instrumental in causing such a jangle of conflicting hopes and fears and beliefs in the minds of the young? We poorly realize how many thousands of young men and women there are at this moment suffering acute torture on account of the lies told them by those sweet and gracious D.D.s at college, and by the small pedants employed by those D.D.s.

Dear old Yale,—my own Alma Mater,—there she sits in her Egyptian darkness of farmer-Puritanism, and the two or three struggling rays of literary light thrown out by her little literary candle during two centuries only serve to make the gloom more conspicuous. The creative spirit of literature is incompatible with religious intolerance. Yale's greatness has all been won in the law, in philology, and in natural science. Her instructors are all pretty thoroughly gagged and throttled by the Connecticut farmers.

Oberlin is the typical Papa-college,—great morally, but nothing intellectually, because shackled hand and foot by religious bigotry. The college has made the village; and so the village, too, is tyrannized over as by an over-neat Dutch housewife. Absolutely, no religious freedom is tolerated. If a student or professor at Oberlin tremblingly ventures to read Darwin or Spencer and adopt any of their views, he would never dare to confide the fact to his best friend. To be an instructor at Oberlin, you have *got to* pray and snuffle, or out you go. The tutor who can get up a revival is sure of a salary for life. I speak of these things by personal observation. I know a young man now living in Oberlin who was completely ostracised by the college officials and spotted as a dangerous character, because he took *The Index* and tried to circulate it. The gentleman is educated and refined and blameless in life, but is not connected with the college.

As for Amherst, I have been told, by students who attended it, of some of the most disgraceful and petty acts of religious tyranny that I ever heard of anywhere. Founded as a counter-irritant to Harvard's pernicious poison, it of course attracts religious students. But the college is so antiquated that a liberal student is marked, prayed for, vituperated, and generally oppressed. The head of the college considered it a great condescension, and a very dangerous thing withal, to allow such awful heretics as Father Alcott (!) and Ralph Waldo Emerson to lecture at Amherst. And they never lectured there at all by invitation of any college official, but by invitation of a few liberal students.

Of the disgraceful action of Cornell in the matter of Prof. Adler, everybody knows. And there are a thousand and one colleges vastly more bigoted than even Cornell. In view of these facts, I say that there ought to be not only one Johns Hopkins, one Harvard College, in the country, but colleges of like and even greater liberality in *every State*. It will come to that. The people are thinking. They are groping their way to the light. The instinct may be voiceless at present, but the real purports of a nation's life often are so. Long slumbering, the giant at length awakes, and scatters destruction around him. There are too many enlightened scientists in America, too many rich men cognizant of the truth, for this state of things to last much longer. I believe the time is ripe for a great simultaneous movement. I believe the giant is ready to rise; that a wave of organized effort for mental liberation will soon spread beyond the comparatively narrow limits of Liberal Leagues, Philosophical Clubs, and Free Religious Associations into the great field of general society. There is need of another Luther; some one to peal a trumpet in the ear of sloth; some one to sting the consciences of silent men of science, who know well enough the vast gain that would come to them in their work, if there were but a partial exchange in the schools and colleges of nursery philosophy for scientific philosophy. I suggest the sending of a committee to the next meeting of the American Social Science Association to stir them up on the question of new schools of science, and of teh grander religion of science, and to secure their co-operation in the work. Ah! you men of science, you know your duty. You know that silence is guilty. We are all guilty, alas! The glory of the nation is dying out, and we do nothing to retain it. Do you not believe this? Then, you have read history to little purpose. It is the madness of infatuation to dream that grand sculpture, grand architecture, grand literature, grand national life, can grow out of *doubt*, out of faithlessness, out of irresoluteness and frivolity. The art of Greece culminated just at the moment when she was most earnestly seeking the highest truth in philosophy. The dream-like French cathedrals of the thirteenth century sprang out of undoubting belief. The glory of Venice was the result of her intense religious life: her fate was sealed with the loss of her faith. By the doom of Rome and Venice, let London and New York be warned.

It is because I love my country so deeply that I grieve over the loosened grip of her people on eternal truths. In religious dissolution, I see the germ of national death; but, in unity of faith, I see the seed of indestructible life.

"But what are your eternal truths, young man?" a frowning company of ecclesiastics exclaim. "Do you know what you are doing? You are bringing anarchy, you are leading people to despair" [and, above all, I am endangering your salaries].

Well, I thought as you do until recently; and that is why I have kept still for years, and have only thought. My profounder study now shows me that you are, and that I was, wrong. I see the sunken piers of a vaster and better foundation, even the universe itself. Its muniments and spinal supports are the eternal laws of life. In the light of the unimaginable splendor of the mystical universe that arches above us its fretted gold,—this grander God, the universe,—your petty baby-prattlings and picture-book stories pale away, and become as tinsel and trash. And I see now very clearly that even a rough-cast, splendid materialism would be better than your puling ecclesiasticism, your lily-handed clericalism, your sombre, funereal despair, and the wormy pessimism that puts so many degrees of longitude into your faces. What! Miserable doubters, do you think that there will be no more religion because you can no more drone you ancient tales? Out of every world, hands are reached and waved to testify to you of the solemn grandeur of a living universe, which is God. What more would you have? You want the perpetuity of that human mind of yours for twenty or thirty million years. You want to be a harp-twanger in the sky. So did the Egyptians, and they preserved their offensive mummies for the nineteenth century to feed its locomotives with. Yet there may be a more sublime immortality awaiting us than that of the body or the brain-born mind.

But the point is this: whether we see the sufficiency of the unimagined universe as the goal of ideality and aspiration or not, certain it is that the mass of men will see it, and have got to come to see it all together before we can have any great living again or any great thinking again. I believe that the retrospect and the prospect and the aspect of life at this moment are great and satisfying, and that the contemplation of the starry universe is and always will be (however deep man's spirit may dive) an unfathomed fount of religious suggestiveness, inspiration, and hope. But we have got to do some plain heroic thinking, suppress that petty egotism of ours, and not be in haste to imagine that we hold in our microscopical hands the vast key of eternity. The new commandment is: Thou shalt not whimper.

If these words should be scanned by true scientists (knowers, seers), let us implore them, if they are *men*, to lend a hand in the reorganization of institutions, and the placing of them on a basis of knowledge commensurate with the facts. Without unity of belief, there can be absolutely no great social or political life. "Master Ridley, play the man." And make assay at once:—

> "For this *would* changes,
> And hath abatements and delays as many
> As there are tongues, are hands, are instruments."

WILLIAM SLOANE KENNEDY.

P.S.—The above being in type, comes Mr. Gill's strong article. I am glad that he has had the time (which I had not) to complement my former article on the philosophic feature of our hoped-for college. If it is of any importance, I may say that I am not a jot behind anybody in my desire to allow to the *genus homo* the place of highest honor in creation. What sane man would not? The bubbles and spray of the ocean partake of the nature of the whole, and are *in essence* as admirable as that out of which they spring. But it is an Hegelian axiom that a difference in quantity may sometimes create a difference in quality, and a drop of water and a drop of intelligence and love might become infinitely ridiculous by *undue* assumptions as to their place and rank in the system of things. It is only a greater spur and incentive to the noble man to realize the grandeurs of the universe external to himself. And his consciousness of these abates not, but keenly whets, his undying ideal aspiration and daring ambition.

It won't hurt you to give your mind a good stretch occasionally. No danger of getting very far away from ourselves. I never dreamed of making a key-note of philosophy a creed or condition to impose upon anybody. I still maintain, however, with firmness that the idea rolled up in my Latin-Greek cinnamon roll of a word is the central idea of modern times; and, taken along with the ancient idea expressed by Mr. Gill's

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word, epitomizes the intellectual attitude of good thinkers of this age toward theoretical and practical life philosophy. We have had vaporing enough about angels' feathers. Now, we shall assume nothing, begin at the bottom, and transfer to the department of noble hope and lofty desire those thoughts which are incapable of present proof. Looking at life from this angle of disinterestedness and cool suspension of judgment, we shall by gradual increments of inductions arrive at a truer explanation of our destiny.

Let me add that, if what has been said above about our system of higher education may seem harsh, I cannot help it. It is all true, so far as it goes. Of course, such schools as the Harvard Divinity School and the Meadville School are not to be classed with the intolerant institutions. They are each entirely catholic and tolerant. But, as Mr. Higginson says, they are hampered by traditions. They are also antiquated in their curriculum, and yet do a work of great and almost inestimable value in furnishing opportunity to their students for thinking and reading, and in the fine discipline they impart. We do not quarrel with the disciplinary feature of any American college.

W. S. K.

HEREDITY.

Heredity is a law of biology,—a term under which we generalize a class of phenomena differing in degrees of complexity, but common to all living things. It is the law by which organisms tend to repeat themselves in their descendants, and the phenomena are fundamentally the same throughout the domain of life. In the low organisms in which reproduction is effected by division, the divided individual differs from the parent form only in bulk; and, when it is produced by budding, the process is still so comparatively simple and the dower of the offspring so large that the likeness of the progeny in form and function to the progenitor is never doubted. The reproduction of the higher organisms is but a continuation of the simple process which begins with fission and gemmation.

Every animal inherits the characteristics of the species to which it belongs. Mental heredity is just as much a fact of science as physical heredity, and nobody would ever think of calling this in question to-day but for the pernicious influence of certain *a priori* theological and theologico-metaphysical hypotheses which have not one fact upon which to rest. Animals inherit the psychical as well as the physiological characteristics of the genus, species, and variety to which they belong. Even atavism, resembling somewhat alternate generation in the lower forms, serves to show the tenacity with which heredity preserves and transmits what has been acquired, even when it has been suppressed for generations.

Men and nations form no exception to the law of heredity. An individual inherits the traits of his race, his people, and his family. A State inherits its national character. Anything worthy to be called a psychology of nations, we do not yet possess. Yet historians have not failed to notice the essential identity of the character of a nation through all the periods of its history. Cæsar, in describing the Gauls, used language which describes nearly as well the French of this century. One sentence from his *Commentaries* will suffice: "The Gauls," he says, "have a love of revolution. They allow themselves to be led by false reports into acts they afterward regret, and into decisions on the most important events. They are depressed by reverses. They are as ready to go to war without cause as they are weak and powerless in the hour of defeat."

Thus, heredity is seen to be a law of conservation. And yet it is only under this law that development and progress are possible. Changes in environment—climate, soil, food, etc.—must produce changes, however slight, in the organism. Offspring cannot be wholly like both parents. The law of heredity, by which paternal and maternal characteristics are united, necessitates variations from both the father and mother. Variations occur, which, because we cannot discover their antecedents, we call "spontaneous." These unexplained deviations, when they are of a physical character, are conceded by all, or nearly all, to have natural causes; but, when they appear in the mental order, a multitude of writers are ready to point to them as evidence of some sort of an extraneous inspirational influence, without antecedents in ancestral character or environment.

But we mention these variations here only to indicate the necessity of heredity to preserve and perpetuate beneficial changes, and to promote that progress which heredity at first appears to render impossible. The newer modifications are neces sarily fluctuating, because not fully correlated with the reproductive system, and only when they are sustained from without as well as within can they acquire stability and take their place among the conservative inheritances. For those who imagine that to meet the demands of evolution there should be perceptible modifications going on under their eyes, and that in the historic period great changes should be seen in the physical and mental character of man, the above facts will have but little, perhaps no significance.

But there is an important practical side to the study of this subject of heredity, to which it may be worth while to call attention. Since by conscious selection man produces varieties of animals adapted to his wants, is it possible for him by similar methods to improve his own race? Ribot presents the question thus: "The goal is a race quick of comprehension and expert in action, well disciplined, of gentle manners, and easily adapting itself to the complicated forms of civilization. The problem is how we are to raise the masses to the level of those who, at the outset, were greatly above them. Can this be done? We would observe, first of all, that so far is this aspiration from being chimerical that every effort of civilization has it, and it alone, in view. But the end is attained by means of education, an external agency, different from heredity, which acts from within. As we view it, education is unequal to the task. There remains in some natures a substratum of unintelligent savagery, which may be overlaid by civilization, but never done away. Hereditary transmission alone could modify them."

Mr. Darwin, in his concluding remarks in *The Descent of Man*, says, with much truth, man "might by selection do something not only for the bodily constitution and frame of his offspring, but for their intellectual and moral qualities. Both sexes ought to refrain from marriage, if in any marked degree inferior in body or mind; but such hopes are Utopian, and will never be even partially realized until the laws of inheritance are thoroughly known. All do good service who aid toward this end. When the principles of breeding and of inheritance are better understood, we shall not hear ignorant members of our legislature rejecting with scorn a plan for ascertaining by an easy method whether or not consanguineous marriages are injurious to man."

It is certain that the nobility of every country in which it has existed is founded on the idea of heredity, and the conviction that the worth which gave it distinction or which it claims to possess is transmissible, and that by perpetuating itself from its own resources it can make this worth continuous and permanent. But the degeneracy of noble families and the history of nobilities in general are not encouraging as to the results of heredity in aristocracies or exclusive orders.

The knowledge now possessed in regard to the laws of heredity, were it diffused, would probably contribute something to prevent the transmission of physical, mental, and moral deformities and weaknesses; but deep-rooted prejudices, time-honored customs, and hoary superstitions are obstacles to the practical application as well as the diffusion of this knowledge, not to be overcome easily nor in a short time.

The improvement of men certainly cannot be effected by methods, in all respects, like those employed to change animals in adaptation to our necessities or tastes. The varieties we have carefully bred for our own purposes, if returned to a state of nature, would perish, or by reversional heredity go back to the original type. And only a race of slaves would submit to the control of another class of men for improvement by selection; and, the more they were "improved," the more slavish they would become, and the greater their need of constant care. A class of men, improved, we will suppose, by their own selective efforts in accordance with a lofty moral ideal, with the altruistic sentiments predominant, and with an extremely refined and sensitive nature, would, left to themselves, have but a poor chance in the present competitive pursuits of civilized life. Should they, in this experiment, endeavor to combine all the qualities in the proportion necessary to qualify themselves for success in the present social state, would they succeed better than nature has in producing through centuries of struggle and strife, in which the fittest have survived, the men of to-day? The views of those who claim that "the improvement of the race by heredity is as feasible as the improvement of our domestic animals" need considerable revision. Nevertheless, the subject is one of great importance, and well worthy the study of intelligent men and women. The fact that ignorant cranks and charlatans associate with it all sorts of extravagant notions, and present certain aspects of it in a way designed to pander to a prurient taste, is additional reason for intelligent discussion of the subject, and making the people better acquainted with it.

B. F. UNDERWOOD.

EDITORIAL NOTES.

OF Dr. Oswald's *Secret of the East*, the *Investigator* says: "This book, written by a very able scholar and an independent thinker, is worthy of a place in the library of every Liberal and inquirer in the country. The character of the book is indicated by its title; and, from the first to the last page, it is exceedingly interesting in its texts and the historical knowledge given in its notes."

THE Dunedin (New Zealand) *Echo* gives us an idea of the exercises of a liberal society in that distant region. It says:—

The hall was well filled on Sunday, October 7. The lesson was upon the "Life of Sixtus." The reading was from the Boston *Index*, on "Mythology." Mr. Sparks gave a recitation from "Richard III." The company, assisted by the choir, sang "The Vesper Song." Several members again spoke on the unjust sentence of Foote and Ramsay, when it was resolved to send home a petition to the government asking for their release from prison. The band played several selections. The secretary reported that a ball took place on Friday last, attended by the members, their wives, daughters, and sons, which was in every way a success; that fifty-four children attended the morning Lyceum. The address was by Mr. Webber, on "Sympathy."

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The Index.

BOSTON, DECEMBER 27, 1883.

THE INDEX is published every Thursday, at No. 44 Boylston Street, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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ALL communications intended for the paper and all business letters should be addressed to B. F. UNDERWOOD, the Business Manager, 44 Boylston Street, Boston, to whose order all checks and drafts for THE INDEX should be made payable. Letters for Mr. POTTER should be addressed to him, at New Bedford, Mass.

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TO MEMBERS AND FRIENDS OF THE FREE RELIGIOUS ASSOCIATION.

The Free Religious Association has an empty pocket, and it hereby holds out its hand to its constituency for a Christmas and New Year's gift. It is four years since the Association, aside from collections taken at its annual meetings, has made a public appeal for funds for its own treasury. The responses made to the circular issued in December, 1879, together with the yearly collections and membership fees, have sufficed to supply its modest wants up to this time. The needs of *The Index*, as reported at the last annual meeting, have been provided for without making a general or public appeal. But, now, the Association must provide for its own needs; and, to this end, it confidently asks the help of all its friends. Renew your membership fees, if you have not paid the one dollar fee within the last year, and cannot do more than that. Become, if you can, a "patron member" by sending five dollars. Or send still more, if the spirit and your purse will let you. We set no limit to your generosity.

The Association is under certain pecuniary obligations for office rent and service which must be met. But the Executive Committee wish to hold before the next annual meeting several conventions, and to be ready for any other work for which the way may open. To do these things, money is wanted. We are sure we can count upon your aid. Please direct your donations to "Free Religious Association," 44 Boylston Street, Boston, Mass. (stating that they are for the Association) or to the Secretary, F. A. Hinckley, No. 120 Congdon Street, Providence, R.I.

WILLIAM J. POTTER, *Pres't.*
FREDERIC A. HINCKLEY, *Sec'y.*

For *The Index.*

POETRY AS A MORAL FORCE.

An Address delivered before the Montreal Pioneer Free-Thought Club, Oct. 28, 1883.

BY GEORGE MARTIN.

The nature and function of poetry have received various definitions from the most noted writers. Some have maintained that it is not to be held to any purpose or exactions beyond the pleasure it affords to its author,—a narrow and altogether insufficient conception. Carlyle says: "It is one of those mysterious things whose origin and developments never can be what we call explained. Often, it seems to us like the wind, blowing where it lists, coming and departing with little or no regard to any the most cunning theory that has yet been devised for it." This utterance of the Scottish sage is vague enough to suit a Swedenborgian or a transcendentalist of the Alcott school. Plato held that poetry comes nearer the vital truth than history. Macaulay and Emerson lean to a like opinion. Macaulay, in his essay on the Athenian Orators, affirms that "the merit of poetry, in its wildest forms, still consists in truth,—truth conveyed to the understanding not directly by the words, but circuitously by means of imaginative associations, which serve as its conductors." Emerson says, "Rhyme, being a kind of music, shares this advantage with music, that it has a privilege of speaking truth which all philosophy is unable to challenge." In his essay on Inspiration, he gives a definition of poetry in these words, "Only that is poetry which cleanses and mans me." The conciseness of this saying is its only merit; but, if it is too bald and epigrammatic to convey the whole truth, it serves to indicate the pure and elevated character of its author. Coleridge's definition is more comprehensive. He says, "Poetry is the blossom and the fragrance of all human knowledge, human thoughts, human passions, emotion, language." Leigh Hunt gives a similar idea. He tells us, "Poetry is the breath of beauty flowing around the spiritual world as the winds that wake up the flowers do about the material." Dr. Johnson says, "The essence of poetry is invention,—such invention as, by producing something unexpected, surprises and delights." Authorities might be quoted to any extent; but, if the examples cited be well shaken together and placed under sufficient pressure, we may obtain, I think, the "essential oil" that inheres in the questions raised.

When logic shall have gauged the charms of music and mastered the mystery that glows and lightens in the heart of maiden and of youth,—a mystery whose sufficient vocabulary is a bare monosyllable,—then may we expect to find exact definitions of all the elements that go to make up a perfect poem. It seems to be the general verdict, however, that all true poetry is based on truth and purity. To one who is void of any feeling for the spiritual breathings of music, to a heart that has always been proof against the delirium of the tender passion, disquisitions on and exemplifications of these subjects are as tapers that burn to no purpose. In like manner, the soul that is void of the poetic instinct will never be able to discriminate between the veriest doggerel and the most exquisite verse. Happily, few individuals bear these infirmities. Music, twin sister of Poesy, is a universal deity to whom all peoples bow in spontaneous adoration; and there is no rebel against human nature so bold as dare deny that the sovereignty of love is boundless and supreme.

Music, love, and poetry constitute a better trinity than ever was hatched under the wings of theology. Better rear temples to these divinities and serve at their altars than waste the fragrance of the soul on doubtful and remote majesties, who seem altogether indifferent to our worship or our wants.

Poetry is articulate music, adapted to delight the emotions while it instructs the intellect. There is high authority for the belief that it is older than prose, but whether this claim for precedence and antiquity holds good or not is of minor account. Certain it is that, if the prehistoric man did not "lisp in numbers," he must have felt a severe want for the expression of the mighty emotions that shook his soul when consciousness first awoke him to the wonders of this magnificent universe. He must have apostrophized in some manner—mute and gesticulate, if not vocal—the luminous orbs that shed their beneficent lustre upon his daily and nightly wanderings; and the rhythm of winds and waves must have begotten responsive rhythm in his listening heart. We may be allowed, then, at least to conjecture that the prehistoric savage was a truer poet than many a modern college-bred celebrity on whom the crown of Apollo has been bestowed.

But we can well afford to dismiss the prehistoric man from our retrospection. If he ever composed a sonnet to his mistress' eyebrow, the eyebrow must have felt the happier therefor. If the terror of reverberating thunders and vivid lightnings exploded in speech, that speech was pregnant with a regal element of poetry, passion subdued to awe, tremulous with the excess of its own mystery.

In the earliest dawn of historic thought, to poetry was assigned the post of honor. Songs were sung, we may be sure, before books were written. The tender yearnings of disconsolate hearts, the exploits of warriors, the wonder-waking legends of far-off times,—all these experiences of primitive races found expression in the mournful or exultant cadences of the bards.

The germs of knowledge, nurtured and stimulated by all the forces of nature as man advanced toward civilization, blossomed into song, inspiring and sustaining humanity in its fierce struggle for existence.

One admirable feature in the Biblical history of the Hebrew race is the poetry we find therein. Poet and prophet in early Jewish times meant one and the same thing,—a fact which the well-abused Paine demonstrates in his *Age of Reason.* And we find that the prophets were in the habit of rebuking the overbearing insolence and torpid formalism of the priesthood, a certain proof of their superior enlightenment. The Psalms of David, if we eliminate a casual supplication for the destruction of his enemies, the poetical productions credited to Solomon, with all their Oriental extravagance of hyperbolic imagery, the dramatic story of Job,—a fine poem,—and other portions originally cast in the poetic mould, diffuse a mellow light over many portions of the sacred volume that require a mantle. Like flowers that conceal a rank soil, their beauties overspread and mitigate the repulsiveness of passages that, seen in their nudity, shock and confound our modern sense of propriety.

Who can fully estimate the moral force exerted by that master genius of all antiquity, "the blind bard of Chios," as Homer has been styled? Having no knowledge of the original language, I can only judge from our English translations; and, governed by these, I hold that no man of culture who reads the *Iliad* and *Odyssey* can arise from their perusal, and not feel an elevation of all his mental faculties and his amazement gratified at the capabilities of the human mind. And yet Homer has not escaped detraction. While the su-

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premacy of his genius is admitted,—because it cannot be denied,—morality has been denied him, in one notable instance at least. In the Encyclopædia Britannica, latest edition, the writer of the article on Homer uses these words, "As there is no law in Homer, so there is no morality." He immediately qualifies this startling allegation by conceding that "moral feeling indeed existed." Now, I venture to submit that "moral feeling" is the source of moral action. If Homer's heroes, as the writer cited has it, "are hardly more moral agents than the giants and enchanters of a fairy tale," as much may be said with equal relevancy of the Christian heroes of modern battle-fields. The roar of battle and the clash of arms admit but little practice of the amenities pertaining to the social state. I fear that three thousand years, the gap that separates the age of Homer from our own day, have not effected sufficient reformation in the art of killing our fellow-beings to excuse us in casting stones at the ancients. It can be pleaded in behalf of ancient warriors that foe met foe face to face and hand to hand, and the heat of passion engendered by such direct conflict stands as an apology for the inhumanities practised by the combatants. More shameful it is that we, having the civilizations and refinements of all past ages added to our own, should use our superior knowledge in inventing and using such diabolical engines of destruction as render the battle-fields of Christendom superlative in wickedness.

If examples of bravery, of fidelity to cause and country, of friendship between brothers in arms, as between Achilles and Patroclus; if scornful and vehement denunciation of injustice, treachery, cowardice, and falsehood,—all of which examples abound in Homer,—if these virtues show not a "stream of tendency" for moral development, I fail to perceive their import. In the *Iliad*, frequent passages are met of the most moving pathos, toned with nobility of thought. The venerable Chryses, the father of the beautiful captive Chryseis, and priest of Apollo, suing to Agamemnon, for the release of his daughter, and the interview between Hector and his wife, Andromache, are incidents in the great epic that tax the eyes of a stern reader to retain their moisture. It would be an affront to and a crime against art to detach and exhibit fragments of these precious pictures. Quotation would be mutilation. Let them be seen in their symmetrical completeness in their proper place.

As an offset to the depreciatory comment of the article referred to, a few words from Heeren's *Ancient Greece* will finish this hasty glance at Homer. "The history of this poet," says Heeren, "is lost in doubtful obscurity, as is the history of many of the minds who have done honor to humanity, because they rose amid darkness. The majestic stream of his song, blessing and fertilizing, flows like the Nile through many lands and many nations." This tribute to Homer, bearing as it does on the moral scope of his writings, is sufficient for my purpose. The verse that does honor to humanity, blessing and fertilizing where it flows, is entitled as much to our gratitude as to our admiration.

It is not from epic poetry, however, that the widest and most persistent moral force is evolved, but from the more genial and gentle breathings of the lyric muse. The choicest productions that fall under this head charm alike the learned and the unlearned, and by consequence contribute toward hastening the realization of what has always been the vision and the prophecy of hopeful and loving souls,—the common brotherhood of man.

Dante's epic, or satire, as the *Divina Commedia* has been variously ranked, and Milton's *Paradise Lost* have but little interest for the ordinary reader of to-day. Very little, I fear, can be placed to the famous Florentine on the score of moral advancement. There is reasonable ground for the following reproach on his character, rendered by a late historian: "His [Dante's] works owe their origin to his misfortunes and revengeful spirit. His great object seems to have been to pierce his enemies with the shafts of satire. The rancor of his feelings mingled itself with the sweetness and graces of his poetry."

This severe stricture is justified by the ruthless gloating of the poet over the *post-mortem* sufferings of his enemies, whom he consigns to his fabled Hell. It seems like an insult to Virgil, the greatest of the Roman poets, to be made the guide of Dante to his infamous Hell and Purgatory. This is not poetry, however honeyed: it is the eruptive virulence of an evil spirit ambitious to emulate the malice of the arch-fiend himself. Poetry is alien to such hatred and revenge. And the reader is poorly requited for the outrage done to his feelings of pity, in witnessing the horrors of the infernal regions through which he has been dragged, by being conducted at last by the poet and his Beatrice to his radiant Paradise. Let what is really poetry be determined by the effect produced. If the heart is not filled with pleasurable emotion,—shaded with sorrow, it may be,—and the imagination lifted to a happy realization of

"The light that never was on sea or land,"

it may be concluded that the essential element of poetry is wanting. The author has only succeeded in modelling the image of Poesy without being able to breathe into it a living soul.

There is a radical difference between Dante and Milton. Dante was relentless and revengeful. Milton was sympathetic and forgiving. He lived in stormy times. The struggle for political ascendency between the desperate factions of his day acted as a constant menace toward any one who chanced to stand in opposition to the successful rival of the hour. But Milton's courage was equal to his genius. His eloquent pen was wielded for freedom,—freedom of the press and of the multitude. A republican by nature and in modes of thought, he had no sympathy with crowns and sceptres. No one, I think, who reads the *Paradise Lost* reflectively, knowing Milton's political leanings,—if he is free from the glamour of Christian theology,—can fail to detect more sympathy manifested for Satan and his rebel host than sincere regard for the celestial Monarch against whom they rose. Satan is the hero of the poem,—a superb Power battling against tremendous odds; discomfited, but not subdued; fearless and defiant in the midst of overwhelming darkness and disaster; a sublime patriot, in short, wronged and exiled by the obsequious myrmidons of a despotic ruler. This is the impression which the reading of the poem has always produced on me.

Johnson, in his *Lives of the Poets*, cannot avoid stigmatizing Milton as a "rebel." Few at this hour will deny that it adds to the glory of Milton, instead of detracting from it, that he was a rebel to such a ruler as Charles I. Had he been a loyalist, he could not have been a true poet; for loyalty to authority assumed, and not based on the will of the people, is inconsistent with poetic genius. The sturdy old Tory, who thought to obscure the fame of Milton by holding him up as a rebel, is compelled, in reviewing *Paradise Lost*, to describe him as "this mighty poet." Mighty poet and mighty rebel may unite in the same person, and benefit the world the more by the union. The moral force projected from such a work as *Paradise Lost* is too palpable to be seriously questioned. True, it may be charged that it has aided in perpetuating the orthodox belief in a literal hell of fire and brimstone. But this presumption, if fairly weighed, will be found to rest on "airy nothing." The reading of the work, instead of confirming the heretofore popular notions concerning that sultry region, produces a reaction, and suggests the absurdity of the fable on which it is founded. No intelligent person can suppose that Milton had any belief in the reality of the parent story. He took the legend as he found it, and, endowing it with the wealth of his marvellous intellect, expanded it into a splendid vision.

A perusal of the work raises the mind of the appreciative reader to an altitude of sublime discernment, of intensified vigor, promotive of all its nobler instincts. In contrasting the petty ills that vex common humanity with the enormous chastisements that pursued and clung to the rebel angels, and finding that neither utter ruin nor agonies unparalleled could conquer their fortitude, that in their consummate misery they indulged in no cowardly repinings, one is ashamed to murmur at the calamities that may chance to fall to one's own experience. An impulsion is given to stand erect, equal to whatever may happen, and to give aid to the unfortunate, the fallen, the forsaken.

With this mere glimpse, and without any reference to others, we must part company with the epics. They stand out in the world of poetry as high mountains that attract more, perhaps, by their bulk than their beauty. But, if climbing their alluring and dizzy heights usually ends in fatigue, the air on their summits is exhilarating, and force the lungs of our moral being into healthy action.

For my own part, I confess to a decided preference for the flowery valleys and breezy uplands, the quiet woods and smiling streams, of what is known as lyric poetry. The opinion held by Edgar A. Poe, that a veritable poem cannot exceed a certain length, that it must not weary, but hold the attention of the reader, fascinated and unflagging, from the beginning to the end, is more than plausible. In his lecture entitled "The Poetic Principle," he says: "I hold that a long poem does not exist. I maintain that the phrase 'a long poem' is a flat contradiction in terms." He supports this dictum by able argument, and fixes the utmost limit of a poem at half an hour's reading, at the end of which time, he maintains, the pleasurable excitement "fails,—flags,—a revulsion ensues, and then the poem is in effect and in fact no longer such." Poe, in my humble opinion, deserves to be ranked as the prince of American poets. He invariably practised what he taught. None of his poems exceed the limit prescribed in his lecture; and, as if in confirmation of his rule, his longest poems are found to be the least and his shortest the most entertaining. "The Raven," "The Bells," "Ulalume," "Annabel Lee," "To Helen," all comparatively brief compositions, are the credentials that gave Poe a ready admission to the temple of fame. I venture the opinion that these delightful creations have given more happiness to the readers of American poetry than all that Longfellow, learned as he was, and Whittier good as he is, have produced. I am not unmindful of the claim advanced by Walt Whitman for supremacy. He styles himself "the poet of the future,"—a happy thought, indeed; for, as the "future" allows any number of centuries, Walt can wait for the fulfilment of his modest prophecy till a new heaven and a new earth are ushered in.

It may be urged that, if the chief purpose of poetry be simply to please, a canon held by sound judges, its moral force cannot be very extensive. Granting the correctness of the premise, I deny

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the inference. Pure and innocent pleasure is the blossom of heathful content. Pleasure is the opposite of pain, and those who contribute to its increase must be reckoned among the world's benefactors. This disparagement of pleasure is a theological scowl. In the happy days of Greece, it was unknown. It is a canker that crept into the gloomy caverns of monkish brains. Wretches, incapable and unworthy of pleasure, insanely supplemented the inevitable ills of life with others of their own contrivance. This dreary heresy against human nature has been perpetuated by ascetic minds, and is preached in the pulpits of our own time. Note the assaults made on the theatre, on dancing, on Sunday recreations.

I once heard an elder of a church declare that he considered it a sin to laugh. He was an honest and amiable man, and his peculiar scruple on this head could well be excused on the ground of his religious belief. He was thinking, when he deprecated laughter, of those who were "weeping and wailing and gnashing their teeth"; and certainly, for all who are bowed down with such uncomfortable notions, mirth of any sort is wholly out of place.

But, if to impart pleasure be the chief function of poetry, it is not its only office. The rhythmic denunciations, quivering with righteous indignation, aimed directly at oppression; the patriotic songs of all nations, and the lofty tribute so often paid to noble deeds and worthy men, testify to the wider range native to the muse.

The immortal song of the French Revolution, the "Marseillaise," by Rouget de Lisle, and "Bruce's Address to his Army," by the poet of all hearts, Robert Burns, will occur to you all. The history of the "Marseillaise" attests the moral force that a single inspired lyric can exert.

French rulers, enamoured of crowns,—men who climbed to power regardless of justice, spurning the dead bodies of brave citizens who fell in striving to obstruct their merciless course,—found it necessary to issue edicts, from time to time, for the suppression of the "Marseillaise Hymn of Liberty," so potent did they find it in rousing the people to a sense of their wrongs, and to resistance of usurped authority. While a Frenchman exists to ring out that trumpet peal in the ears of his countrymen, no despot need ever hope to reign long in France, under any circumstances. It may be safely affirmed that this glorious song has done more for the achievement of political freedom in France, culminating in the present happy republic, than all other influences combined. In estimating the full power of the "Marseillaise," we must keep in mind the character of the people for whom it was created. Logical and elaborate disquisitions on political rights will do for a Briton or a Teuton, but the Gaul requires more stimulating stuff to impel him to front danger and death in behalf of outraged justice. Cool reason and deliberation are indispensable to the leaders of reformations; but the bulk of the people, who must be moved, are required to act rather than think, and for them emotion and imagination are the springs to be touched. The first Napoleon knew well the value of such methods. "Play upon the imagination" was his motto. His philosophy was shrewd: he knew his business and his men.

A significant line, left by one of our own Canadian poets, the amiable Heavysege, occurs to my mind, and is worth quoting:—

> "Too much reflection would arrest the world."

This sentiment points my meaning touching the agencies most effectual in urging the masses to great and perilous enterprise.

"Bruce's Address," if it does not equal, ranks second in order of excellence to the "Marseillaise." And, while it survives in the memory of Scotchmen, Scotland cannot be made the vassal of any power under heaven. She is a voluntary ally of England, not an unwilling partner, as Ireland is.

Had Moore given to his countrymen a "Marseillaise" or a "Bruce's Address," England would have been forced ere now either to have annihilated the whole race in their uncontrollable resistance to her rule or to have yielded independence to Erin. His national lyrics are more provocative of tears than of daring, patriotic hostility to a foreign foe. They are lamentations. He wrote, perhaps, with some fear of English vengeance hanging over him, and felt it safer to plead for liberty than to demand it. Yet who can doubt that his inimitable melodies have gone far to keep alive the sparks of national aspiration in the hearts of the people, from which flash forth with alarming frequency the lurid lights that trouble the eyes of England at this moment? Very sweet and precious are these melodies. They have helped largely, through their subduing influence, to secure for Irish subjects the ameliorations that were granted after Moore's demise,—removal of religious disabilities, and other reforms of a later date.

What English ruler could read or listen to such lines as those commencing,

> "The harp that once through Tara's halls,"

and not feel a shudder of remorse?

The words of the second stanza of this melody have haunted me for years, like the wail of an injured spirit:—

> "No more to chiefs and ladies bright
> The harp of Tara swells:
> The chord alone that breaks at night
> Its tale of ruin tells.
> Thus Freedom now so seldom wakes:
> The only throb she gives
> Is when some heart indignant breaks,
> To show that still she lives."

The lines in memory of young Emmet are, if possible, even more affecting. Robert Emmet, when condemned as a rebel and sentenced to die for having loved his country too well, enjoined that no one should write his epitaph till his country was free. Moore, mindful of the injunction and moved to do honor to the sentiment expressed by the dying patriot, has fused into eight lines the compressed sorrow and sweetness of Ireland's mourning heart:—

> "Oh! breathe not his name, let it sleep in the shade,
> Where, cold and unhonored, his relics are laid.
> Sad, silent, and dark be the tears that we shed,
> As the night-dews that fall on the grass o'er his head.
> But the night-dew that falls, though in silence it weeps,
> Will brighten with verdure the grave where he sleeps.
> And the tear that we shed, though in secret it rolls,
> Will long keep his memory green in our souls."

In lingering over such lines as these, one can fully understand Ossian's apparently paradoxical phrase, "the joy of grief,"—joy awakened by the rare beauty of the lines, and grief at the burden which they bear.

Returning to Burns. If we look at the character of his poems as a whole, we perceive that he generally wrote with some moral or reformatory purpose in view, not always directly, but indirectly, in accordance with the canons of verse. His satires are the most mirthful satires ever penned. "Death and Doctor Hornbook," "The Holy Fair," and the cap-sheaf of all, "Holy Willie's Prayer," are unrivalled in their way. He executed his victims in such a comical fashion that the victims themselves, if they had a particle of fun in their composition, must have laughed in the midst of their death-struggles. "Holy Willie's Prayer" is the most unique bit of satire in all satirical literature. It knocked Scottish Calvinism blind, if not senseless. It never recovered from that stunning surprise. Like the terrible Cyclop, Polypheme, after Ulysses had destroyed his one glaring eye, it has stumbled and groped about among the glens and crags of Scotland ever since, helpless, forlorn, if indeed it did not yield up its miserable ghost many years ago.

Entertaining as such contributions to utilitarian literature are, it is always more agreeable to bend over the softer portions of the poet's pages.

But time will not permit further reference to the many enticing things bequeathed us by the Ayrshire bard,—bestowals too beautiful not to be familiar to everybody.

Too literally did he experience the force of his own apothegm,—

> "Man was made to mourn."

And so full of sympathy was he for all living things, from man to the poor little unhoused field-mouse, that his constant wish was to lessen the sorrows of others.

The feeling tribute paid to his genius by Moore is not, I think, sufficiently appreciated; and its recital will close these hurried remarks on Burns:—

> "Swan of the Nith! thy wing was light,
> Thy plumes the whitest of the white,
> And wild and wayward was thy flight
> From wave to wave.
> Thy course was one headstrong and bright,
> Even to thy grave.
>
> "Swan of the Nith! if aught in thee
> Sullied thy whiteness, none should see
> The blemish: men should view, like me,
> Thy life's short dream;
> And let thy faults like swans' feet be
> Hid in the stream."

Byron, Shelley, and Wordsworth—you see, I am obliged to group my favorites—have left their ineffaceable impress on the mind of Europe, and made it possible for a later poet to give England the flattering name "a crowned republic." The electric force of Byron was death to kingcraft and dismay to priestcraft. The ethereal witchery of Shelley charmed the devotees of these impostures away from their idols. And the rhythmic philosophy of Wordsworth encouraged the friends of democracy.

It was the fashion at one time to stigmatize Byron as a misanthrope and Shelley as a lunatic. But that time is long past. No one can be a hater of his kind who rouses his fellow-men to the knowledge and assertion of their rights. Byron's efforts tended largely that way. His enthusiastic devotion to freedom not only inspired his pen, but led him to unsheathe his sword in the cause of Greece, hoping to see her restored to something of her ancient glory. His last breath mingled with her atmosphere. The Greeks are not forgetful of his services. They are now preparing to erect a monument on the spot where he died, worthy the greatness of the noble poet soldier. Chief among his poems, "Childe Harold" and "The Prisoner of Chillon" reflect the attitude that Byron maintained toward the world. History speaks of the Prisoner of Chillon, Francesco de Bonnivard, as a man of transcendent ability, learned in the sciences and in the classics, and an ardent republican. From his twenty-fifth year, in 1519, till his forty-second, he suffered persecution from the enemies of Geneva, which country he had adopted as his own, on account of its struggles for popular government. The Duke of Savoy and the Bishop of Geneva united their malice to crush him. He was seized and confined in the Chateau of Chillon, where he pined in extreme wretchedness for six years, when he was set at liberty by the Bernois, the people of a department of Switzerland. Such was the man whom Byron chose as the hero of his most worthy poem. The introductory sonnet sounds the key-note of his

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character, and proclaims the poet's sympathy with his hero. Allow me to recite it:—

"Eternal spirit of the chainless mind!
Brightest in dungeons, Liberty, thou art!
For there thy habitation is the heart,—
The heart that love of thee alone can bind;
And, when thy sons to fetters are consigned,
To fetters and the damp vault's dayless gloom,
Their country conquers with their martyrdom,
And Freedom's fame finds wings on every wind.
Chillon, thy prison is a holy place,
And thy sad floor an altar; for 'twas trod,
Until his very steps have left a trace
Worn, as if thy cold pavement were a sod,
By Bonnivard. May none those marks efface,
For they appeal from tyranny to God."

We must bid Byron adieu, and press to a close. Pope, Goldsmith, Keats, and many others, whose names shine in the firmament of song, illumining the highways and by-ways of the world, conducting the nations to that summit of happiness which is the birthright of humanity, must be left untouched. The necessary brevity of such an address as this precludes the possibility of doing more than barely glancing at a few of the salient points in support of the contention that poetry is one of the principal moral forces of the world.

Its peculiar advantages over prose in fixing facts and principles in the memory may be hinted at: (*a*) condensation of thought; (*b*) greater nicety in choice of words; (*c*) rhythm,—the melody resultant from the special mixture and balance of syllables, conformatory to the art; (*d*) rhyme,—the most effectual instrument in aid of memory. Blank verse loses much efficiency and popular favor for lack of these neighborly, mutually responsive terminals, fixing the ends of lines.

These are a few of the advantages that distinguish poetry from prose. No education can be justly regarded as finished that ignores or neglects the poets. To them emphatically belongs the *honor* of adding warmth and grace and beauty and sweetness to all philosophy and all science.

"The scientific method" is the rage of the day. In our feverish hunt for the primal egg from which everything has been evolved, there is some danger that many beautiful growths will be passed by unnoticed or trampled wholly out of sight. Poetry, music, and art are by many absurdly subordinated, and the deepest sources of all that is gladsome and tender in the heart of man are in process of shrinkage. If science lays the foundations of the temple of knowledge, and philosophy rears the walls and places the rafters, poetry comes in to finish the structure, adding the interior decorations. Let who will seek comfort in always poking about in the basement, or in keeping their eyes constantly fixed on the hard, cold walls, others may be excused for preferring to look at the frescos, the stained glass windows, and associate ornamentations.

Let me urge, in concluding, that it is hardly possible to exaggerate the services rendered to humanity by the inspirations borne abroad on the wings of poesy. She may be accounted the patron saint of the affections, of noble thoughts and heroic deeds, of self-sacrifice for the benefit of others, of truth, of virtue, of freedom. If prose acts as the masculine agency in leading the march of progress, poetry serves as the feminine, a bright and beautiful companion, cheering and blessing the barren ways and wilderness of life.

Not alone nor chiefly in gorgeous palaces and vast cathedrals is her voice heard and her presence felt. Impartial and vivifying as the light of heaven, she enters the squalid homes of the poor, and mingles the sweetness of her message with their sobs and sorrows; their tears are dried, or gleam through the dawn of happiness; the light of hope plays upon their faces once more, and the gloomy shadows on the walls become as gossamer curtains, soft and silken. She journeys with the exiled wanderer through solitary places, and chants deep down in his longing heart "home, sweet home." She rocks the cradle of the widowed or forsaken mother, and whispers consolation. Like an angel of mercy, she passes through dungeon bars and speaks to the chained captive in his cell: his eyes brighten, and his lonely heart throbs with hope of freedom and happy days to come.

Banish poetry from the world, and man would lapse into his primitive barbarism, without hope of rising again from savagery to civilization. Let due reverence, then, be paid the nymph. Let us give her gladsome greeting and cordial welcome to our homes, to our social gatherings, to our free-thought halls; for in honoring her we do honor to ourselves and to humanity.

LETTERS TO THE INSTITUTE OF HEREDITY.

From Hon. Daniel Needham.

BOSTON, Dec. 15, 1883.

My dear Sir,—If possible, I shall be with you. My most earnest desires are for the success of the great work we have in hand. There is no greater work. In fact, as I look upon it from day to day, it seems to be the work of all human work, underlying all the advance of civilization.

Very truly yours, DANIEL NEEDHAM.

From Wendell Phillips.

Dec. 14, 1883.

Gentlemen,—I cannot be present at your convention, but desire to recognize the vast importance of the subject you meet to discuss. It lies at the root of all real education, and, once opened and understood, affects all judgments of crime, measures responsibility by a new standard, and throws a new light on all theories of disease. A subject with wide relations and such profound influence certainly claims the most thorough and exhaustive discussion. It need not meet any very bitter opposition. But ignorance and prejudice are elements very incalculable of mood and action. Hence, you must not expect an easy success for your movement, but close up your ranks for a long and stern struggle. Respectfully,

WENDELL PHILLIPS.

From F. M. Holland.

MR. E. V. WRIGHT, 47 Dover Street, Boston:

Dear Sir,—I am greatly obliged to you for inviting me to speak at the meeting of the Institute of Heredity on December 18, and am strongly inclined to do so. The subject is so important and so little understood that I would gladly do something to assist the able speakers whom you have already engaged. Unfortunately, I am now so much out of the habit of making addresses in public that I do not think I had better do so at present. So I must confine myself to writing a few words which I should be glad to have read at the meeting, if you think them appropriate.

My studies lead me to doubt the advisability and feasibility of making any distinction between parental influence before birth and the same influence afterwards. It is only as we take the whole amount of influence from both parents, not only directly but through elder brothers and sisters, into account that the full value of being born and bred in a virtuous and intelligent family becomes manifest. If we would know what a young man or woman is likely to become, one of the first things we should consider is what sort of influences surrounded the child. Two young men may be living equally moral and religious lives at present, because the inherited tendencies are not yet developed which will ultimately make one of them a criminal and the other a saint. I therefore think, with Galton and Trollope, that parentage ought to be considered in competitive examinations for public office. My own plan would be to give no appointments to applicants under forty who should not produce satisfactory testimonials that their parents, brothers, and sisters are of unblemished reputation, and that no near relative has ever been convicted of crime. I think that our country has a right to ask for an exceptionally good record among those who ask her to place them in offices of trust. This may come hard on individuals, but public offices ought to be given with a view to public interests. Politics are in such need of purification that we can scarcely look too carefully at the antecedents of all candidates for office.

Hoping your meeting will be a success, and promising to try to attend, though only as a listener, I am

Respectfully yours, FRED. MAY HOLLAND.

CONCORD, Mass., Dec. 7, 1883.

From M. J. Savage.

Dec. 17, 1883.

MR. E. V. WRIGHT:

Dear Sir,—I regret exceedingly that I have time to do no more than express, in the briefest way, my hearty sympathy with the work proposed by the Institute of Heredity.

I cannot now enter into the subject further than to say that science is teaching us that not *poets* only, but *all men* must be "*born, not made.*" Education can only bring out what faculty and power one is endowed with: it cannot furnish brains. And this is also largely true with the essentials of character.

If, then, the race can ever be brought to that point where people are properly born they will not need to be "born again."

This would perhaps take away the business of many of the preachers; but I, for one, should be glad to know that men were wise enough and good enough to render my vocation no longer necessary.

Most sincerely yours, M. J. SAVAGE.

From M. L. Holbrook.

NEW YORK, Dec. 17, 1883.

Gentlemen of the Institute of Heredity,—I have your notice of the next meeting of the Institute of Heredity, and am sorry I cannot attend. I hope you will bring out some good points in favor of a better race of men and women and children. The thought is slowly percolating through society, and it will not be long before the battle is won. The books on this topic alone in French, English, and German are very voluminous, as I had reason to find out when preparing my work on sanitary marriage and parentage. I pray you stick to scientific methods: mere fulminations against unsanitary marriages are next to useless, and so are lectures and speeches advocating fanciful theories created in the brains of enthusiasts. The ancient Greeks had the best system of sanitary marriage yet practised; and, if I were to come to your meeting, I should tell you about it. It was founded on perfect health and rational physical culture for youth of both sexes. There can be no sanitary marriage of any other kind. Preach this wisely and well, and you will do good, and in no other way. Truly, M. L. HOLBROOK.

From David Thayer, M.D.

Dec. 17, 1883.

MR. L. M. WARNER, *Secretary of the Institute of Heredity:*

Dear Sir,—Please accept my thanks for the invitation to be present at the first meeting for the organization of this Institute of Heredity.

Being at that time on the other side of the Atlantic, I could not be with you. But, now, I most cordially avail myself of the opportunity to express my hearty concurrence with the noble efforts which you and other brave men and women are putting forth to shape American civilization and to give it form and character for usefulness, and to relieve it of all the elements of destruction which have led to the overthrow of the great nations of antiquity, whose social and political systems were not founded on the eternal laws of God, and which did not recognize what Americans call the rights and the liberties of the people.

Civilization may be defined as the law of the social and political system of a people who have started on the career of progress.

If the American system is left to drift in the direction of its present tending, uncontrolled by wisdom and goodness, or misguided by selfishness, who can say that the dark and rayless curtain of Egyptian night may not cover *us* too, and that our fair inheritance may not be numbered with Babylon and Carthage and Egypt and Greece?

Let our civilization be ever quickened by the warm inspiration of the motto of this Institute of Heredity,—*Science, love, and goodness,*—and it will open to the coming generations a new heaven and a new earth, and usher in that golden age of which poets have sung and sages have taught, and which believers call millennium.

The opportunity for observation, which nearly half a century of active professional life has given me, results in the strongest conviction that there are no causes on which the weal or the woe of a people may depend of more momentous importance than those contemplated in the purposes of the organization of this Institute of Heredity.

And may it live! May it live till there shall be no need of jails and asylums for the insane! May it live, and its benign influence be felt till the prison and the gibbet shall be remembered as things of the past!

The good which this institution will do begins with those who form it; and all who belong to it, and cultivate the sentiments helpful to the reforms we aim at, are blessed already.

Hoping that the greatest blessings to the largest number may come from the workings of this institution,

I am very respectfully yours, DAVID THAYER.

CORRESPONDENCE.

ETHICS OF THE SOIL.

Editors of The Index:—

The soil is the organ intermediary between the special work of man and the general work of planetary or terra-solar forces. There is the foundation of the religion of agriculture. This is why the distribution of the soil is the ethical focus of national wisdom. This is why the natural method of associating human forces should have an agricultural basis. This is why the future of society reposes on the education and virtue of the farmer. It will be conceded without hesitation by civilized peoples, and even by barbarous and patriarchal, that agriculture (consid-

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ered as integrant of pasturage) is the true basis of human society. Its industries, more complex than those of the savage state, afford to woman the opportunity of rising from that lowest stage of oppression in which she is generally crushed among savages. Religions are practically judged by their social fruits. We should not combat the most absurd doctrines, if we found them connected with amiable, social formations; and we do not know whether, by their social coincidents, divers mythologies may not subserve spiritual uses, even after death. The happiest religious syntheses are such as associate their doctrines and ceremonials with agriculture. Thus, they are more easily consistent in harmonic expression. It is but too true that agriculture in its ruder phases is anything but beneficial to the soil. And so it may be said of the rudimental forms of society, with regard to spiritual development or happiness. But, without a beginning, no progress. For legitimate results, we must look only to the most advanced degrees of art, either in the old world or the older settlements of America, and almost exclusively in our Nothern States.

When ancient Persia and Peru were happy gardens, long before the modern liberties of misery had been discovered by philosophy, their religious customs were carefully inwoven with agriculture, and the harmonies of human with the terra-solar forces. It is true that a one-sided study of these forces may learn from the tiger and the cobra the doctrine of the Thug, which is certainly as logical as that of our Christian filiation under the "paternal God." Saturn. who devoured his children, was a father much nearer akin to Nature such as she has been hitherto known to us.

But what we are to look for in religions is their social expediency. Thuggery may be logical: it is but a phase of the fashionable struggle for, in a doubt of, existence; but it is not viable for progress. Christian fraternity is a postulate that has to begin by declaring that "God's ways are not our ways," and by accepting all sorts of affliction as good moral training in direct contravention to common sense; but in so far as the phases of Christianity, however fantastic, are auspicious to associative progress, they are viable, and may one day be harmonized with natural or agricultural religion.

In order the better to appreciate the physiological value of that unconscious and unformalized religion which is born of the direct co-action of human with terra-solar forces, let us consider the generally healthful spirit of farmers and gardeners and mechanics, when not perverted by malaria, and compare it with the uneasy and discontented disposition of classes more advantaged by fortune, freer of movement, and more cultured in mind, but who lack that necessary and fundamental relation with the earth, through which the former earn their bread. Then think how it would be with them if, for such labor, mere gymnastics and allowance of provisions were substituted. What proletary, even, would accept subsistence on condition of walking in a treadmill or digging and covering up pits?

This article is an extract from the section Soil, in an unpublished work by me, entitled *The Living Earth*.

M. E. LAZARUS, M.D.

CREMATION.

Editors of The Index:—

In consequence of my having projected and founded the New York Cremation Society and the United States Cremation Company, many friends are urging me to do similar work in this city. As the time appears ripe for such a movement, I ask the courtesy of your columns to convey to your readers the request that I may be furnished with the names and addresses of those who are in favor of substituting incineration for inhumation as the method of disposing of the dead. After the receipt of these names, I will call a meeting to consider the best way of carrying into effect the promotion of such change.

JOHN STORER COBB.

HOTEL UNION, BOSTON, Dec. 20, 1883.

For *The Index*.

TRUSTING SORROW.

Is earth not sweeter yet,
Framed life-like in regret,
  Than when the soul could go
Where suns seemed ne'er to set
  On hearts untouched by woe?

Are hands not true as gold,
Lips dear not as of old,
  And dearer for the years
Which loss and doubt unfold
  Through indecisive tears?

Shall hearts now idly scorn
Hearts ours when we mourn,
  Lives ours when we need
Strong hopes to lift our worn
  And bleeding forms, and feed?

What voice dares falsely say
Life passed another way,
  When so much life remains,
And love and wisdom play
  The newly hallowed strains?

Who once hath by one hand
On grief's so sterile land
  Held cup of joy to man,
By so much hath love's band
  Spread to a wider span.

The old world still is here
To shame the one-time fear;
  The waters glisten still
Upon the shore, to cheer
  The homestead on the hill.

Oh! list as fits an ear
Tuned with the lordly sphere,
  Knowing that what seem far
Are like our dreamings near,
  If we but think they are.

HORACE L. TRAUBEL.

BOOK NOTICES.

MEMOIR OF CHARLES LOWE. By his wife, Martha Perry Lowe. Boston: Cupples, Upham & Co., Old Corner Bookstore. 1884. pp. 596. Price $1.75.

This book, "written at the request of his wisest friends, and encouraged by his brethren in the ministry," is the record of the life of a well-known Massachusetts Unitarian clergyman, originator and editor of the *Unitarian Review*. It shows him to have been a man of sincere, earnest nature and of a lovable disposition and manners. In the copious extracts from his journal and letters, we get transient glimpses of the inner life of many of his Unitarian brethren; and these memoirs will be of great interest to all who are interested in the history of Unitarianism in New England.

A ROUND DOZEN OF STORIES. By Susan Coolidge. Boston: Roberts Brothers.

Susan Coolidge has long since proved her ability to write such stories as children will delight to read and their parents will be pleased to read to them. There are too many children's books that appeal to the tastes of grown people at the children's expense; but Miss Coolidge does not seem to sin in this respect. If a story can by its substantial elements interest a child, and at the same time by its artistic grace make itself acceptable to older people, there can be no objection to this double quality. We find this in Miss Coolidge's stories. They are bright and tender, imaginative and fanciful. The "Round Dozen" here collected will sustain the writer's previous reputation.

IN the *North American Review* for January, the question of "Ecclesiastical Control in Utah" is ably discussed from opposite sides by John Taylor, the present official head of the Mormon Church, and Hon. Eli H. Murray, Governor of Utah. Senator John I. Mitchell writes of "The Tribulations of the American Dollar"; Rev. J. H. Rylance writes, in the interests of science and common sense, of "Theological Readjustments"; Senator H. W. Blair has an article on "Alcohol in Politics"; Gail Hamilton finishes her trenchant overhauling of Carlyle's deficiencies as a husband in part second of "The Day of Judgment"; Edward Self treats of "The Evils Incident to Immigration"; and "Bribery by Railway Passes" is made the subject of a discussion between Charles Aldrich and Judge N. M. Hubbard.

THE two articles in the *Popular Science Monthly* for January that will attract the most attention are "The Classical Question in Germany," by Prof. E. J. James, with which the number opens, and "Religious Retrospect and Prospect," by Herbert Spencer. Prof. James, having just returned from Germany, where he has investigated the subject, takes up the now famous "Berlin Report," so often quoted, to show that, according to the experience of the German universities, the classics afford a better preparation than the sciences, and shows that the report is one-sided and its conclusions unwarranted. His article throws a new and somewhat startling light on the policy of the higher education in the German Empire. Herbert Spencer's article is a clear and forcible statement of the ultimate ground that science must occupy on the relation of evolution to religion. The religious element is demonstrated to be indestructible in human nature; but, as it has hitherto undergone extensive development and purification in the long course of human unfolding, it is destined to be still further purified and exalted by the progress of science and enlargement of the human intellect, until all conflict disappears and religion and science are completely harmonized. Among the other contributions are "The Colonists of the Swiss Lakes," by F. A. Forel; "Female Education from a Medical Point of View," by T. S. Clouston, M.D.; "Defective Eye-sight," by Samuel Yorke At Lee; "Idiosyncrasy," by Prof. Grant Allen; and an editorial on "Church and State Function of Dead Languages." This able monthly commences the new year with a very strong number.

THE *Catholic World* for January gives unusual space to the story-teller's department, five of its nine contributed articles being stories, finished or serial. The remaining articles treat of the following subjects: "The Protestant Episcopal Convention," "The First Christmas Eve," "Reminiscences of Bethlehem," and the "Turk in Ireland."

"OUR LITTLE ONES" for January has these holiday contributions: "Santa Claus at Sea," "Christmas Carol," "Christmas Hymn," "Mysterious Santa Claus," "A Christmas Surprise," "The Morning Glory Pitcher," and "The Christmas Tree." These, with the accompanying illustrations, are but a small part of the *Little Ones*, treasury.

PERSONAL ITEMS.

REV. O. B. FROTHINGHAM and family will spend the winter in Washington, D.C.

SALMI MORSE, having made a failure and a fizzle of the Passion Play in New York, now makes a new bid for notoriety in the religious world by offering to give one hundred lectures over the country in reply to Col. Ingersoll for ten thousand dollars.

THE Life and Letters of Queen Victoria's daughter, the Princess Alice, recently published, show her as a very charming, amiable, and intellectual woman. She was the friend of David Friedrich Strauss, who dedicated to her his work on Voltaire. Louis Büchner was another of her friends. She was very charitable and the devoted friend of her own sex.

THE Providence *Press* of the 11th inst. gave the opinions of several of the professors of Brown University in regard to Matthew Arnold's lecture in that city on "Literature and Science." Prof. Bancroft, of the Department of Rhetoric, said Mr. Arnold did not represent the views of the majority of literary men. Prof. Appleton, of the Department of Chemistry, regretted Mr. Arnold's misrepresentation of science, as a friend both to the speaker and to literature. The lecturer's treatment of the subject was an unexpected disappointment. He belittled science in a way unworthy so great a *littérateur*. Prof. Blake said Mr. Arnold assumed a definition of literature which gives it everything and science nothing. Prof. Williams, of the Department of Modern Languages, expressed disappointment. Science and literature, he said, should not be divorced.

MRS. HARRIETTE R. SHATTUCK, of Malden, is receiving many complimentary testimonials to her efficiency as a public speaker on woman's suffrage, among which we note the following from the Cambridge *Tribune* anent a recent address given by her at a parlor meeting: "This fair lecturer has a widespread reputation throughout the United States on account of her many personal qualifications. Being easy of access, attractive in appearance, fluent, and possessed of a high degree of oratorical proficiency, she is well deserving of the cause in which she has unreservedly centred all her energies. Her address, though lengthy, was so ripe with interest, ease, and so free from the jagged, jarring sensation so commonly experienced by the audience of the ordinary speaker of the times that, apart from the subject under discussion, her delivery was really refreshing."

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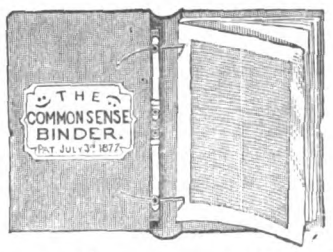
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CURRENT TOPICS.

THE Toronto Secular Society has a reading-room at No. 9 Grand Opera House, which is open every evening and Sundays.

AN exchange sensibly remarks that "the Philadelphia jury, which awarded $10,000 damages to a girl crippled by jumping from a burning mill not properly provided with fire escapes, did more to insure compliance with the law in future than all the papers and all the officials could do."

THERE seems to be a general opinion among intelligent men in all branches of trade that the tariff question is now of paramount importance, and that, in the interests of business and the welfare of the general public, the revenue should be reduced to the legitimate needs of the country.

SAYS the Hamilton (Ont.) *Tribune:* "The anti-tithe movement is gaining strength in rural England; and the day is near when a state-pampered clergyman will not be able in the name of Christianity to compel a man to contribute toward a church which he does not attend. Forced tithe sales, accompanied by riotous proceedings, are of almost weekly occurrence. The existence of a State Church is an infamy which England will not tolerate many years longer."

THE Society under the direction of Mr. Babcock, which meets at Paine Hall, has now nearly three hundred members. Independent and free in its religion and active in its efforts for the enjoyment and culture of the young, it deserves generous support from the liberal public. At the late Santa Claus celebration, Mr. Babcock, whose services at present are gratuitous, was presented with one hundred dollars by the board of energetic directors, who are making ready also for a patriotic observance of Washington's Birthday at Odd Fellows' Hall. As soon as a good instructor can be obtained, a large class of adult persons will be formed.

THERE was the old-time clarion ring in the voice of the patriarch, Wendell Phillips, at the Harriet Martineau meeting, when he said that in 1835, when she was invited to attend a secret meeting of the abolitionists in this city, and "the only hall in which they were allowed to hold that meeting—veil your faces, Christians!—was one owned by an *infidel*, though," continued Mr. Phillips, "the infidelity of that day is the Christianity of to-day!" It was the hall of Abner Kneeland, the originator of the *Investigator*, who was soon after imprisoned for blasphemy by reason of careless punctuation, which was the only place in Boston where a word for the enslaved black man could then be freely spoken.

UNABLE to prevent the opening on Sunday of the Bartholdi Art Loan Exhibition, the "Law and Order" Society in New York, composed of ministers and church members, notified the managers that, if catalogues were sold, complaint would be made against them, and they would be prosecuted under the penal code. No catalogues were sold; but a large number were distributed about the rooms, with a note on the cover of each asking visitors not to take it away. Thirty-five hundred attended the first Sunday, at the reduced admission price of twenty-five cents; and the papers state that not a catalogue, at the close of the day, was missing. What shall we say of an attempt to close an art gallery on Sunday against people like these?

THE Boston correspondent of the *Christian Union* writes: "I have inquired of clergymen and of laymen whether they find now a marked distinction between those who are in church and those who are out, in their congregations, on the score of moral life. Of the respectable portions of the congregations they say they cannot. I do not think it goes far in the business circles of Boston now simply to say of a man, 'He belongs to the Church.' Not that there are not as true and pure men in churches as ever lived, but the popular distinction on ethical lines is not drawn parallel with church lines.... Has not the theory of reconciliation, as it has been preached, had to do with matters in the air more than with the every-day matters on earth? Has there not been a great deal of vague and impassioned preaching on the spiritual life as distinct from the ethical life?"

THE ceremonies attendant upon the unveiling of the statue of Harriet Martineau in the Old South Church in this city, on Wednesday afternoon of last week, were very appropriate and impressive. Mrs. Livermore presided, and made the opening address. Wm. Lloyd Garrison, the son of the old anti-slavery agitator, gave some interesting reminiscences of Harriet Martineau's visit to this city in 1835, at the time the senior Garrison was mobbed for his anti-slavery work. An address from Wendell Phillips closed the speaking. The statue was unveiled before the addresses were made, and the audience sat for five minutes in reverential yet critical silence, then a unanimous burst of applause testified to the hearty approval by the audience of the sculptress' (Miss Anne Whitney's) success in giving a life-like and characteristic expression to the marble figure. The figure is somewhat larger than life-size, and is seated in a straight-backed garden chair, such as Miss Martineau, it is said, habitually occupied on a terrace at her home in Ambleside. The position is dignified, the expression of the face thoughtful, and the statue bears a close resemblance to the noble woman it commemorates. The money for the statue has been contributed by friends in New England, New York, England, and Scotland. The final disposition of it is as yet unknown; but, for the present, it will remain in the Old South.

THE New York *Herald* says that the Republican party has outlived its original purpose; that the issues with which it was its mission to deal have been settled, and have gone into history; that it shows no disposition to meet the issues of the present as it once met and successfully dealt with those of the past; and that its work is done. The Democratic party, the *Herald* declares, has been, since the Republicans have been in power, but a negative party, with no higher purpose than to oppose the Republican policy; that, as one party is still advocating dead issues, the other is simply opposing dead issues; and that the contest has degenerated to a scramble for office. It is time, therefore, it is claimed, for the formation of a *new* party, that will deal with the question that looms above all others; namely, that of revenue reform. The revenue raised is, it is affirmed, far beyond the needs of the government, and goes to swell an enormous surplus, which is not simply useless, but is mischievous, being a continual encouragement of extravagance and corruption; that the abnormally rapid payment of the public debt and calling in of the government bonds threatens banks, saving institutions, trust companies, and commercial interests in general, affecting the price of food, clothing, and all the necessaries of life, and the domestic welfare and prosperity of the country. The article the gist of which we have given concludes as follows: "A part of the Democratic party and a part of the Republican party are in favor of protection. These two elements ought to combine, and frankly declare for protection. A great many Republicans, a large number of Democrats, and a vast body of independent voters are strongly in favor of revenue reform. Let these follow the leaders who represent their principles. Let two parties thus form on the tariff question. Let this be made the uppermost issue in the legislation of the coming session of Congress. Let each party go before the country next year squarely and uncompromisingly on this issue. The people will then have an opportunity to choose between the two. If they want protection, they will vote the protection ticket. If they believe that the welfare of the country demands revenue reform, they will elect the men who represent that principle."

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MODERN CIVILIZATION AND CHRISTIANITY.

That the Christian religion has been one of the important promoters of human progress may be readily and rightfully conceded. And this we say, notwithstanding the moral corruptions which have crept into the Christian Church and sometimes been tolerated in it against its better conscience, and notwithstanding the long list of crimes against mental liberty which it has committed in the name of conscience. In spite of these dark blots on its history, we willingly admit that the Christian Church as a whole has been the conservator of morals; and that, after the collapse of the Roman Empire, it performed the very great service, by keeping its own organization intact, of furnishing both a governmental and social bond for the shattered States and the undisciplined barbarian tribes of Europe. In this way, doubtless, even better than it knew, it helped to lay the foundations of modern civilization; though, when the real forces of the new era began to appear, it resisted and tried in vain to destroy them.

But, when zealous Christian writers and preachers make the boastful claim, as they not infrequently do, that Christianity is the sole parent of modern civilization, their zeal evidently gets the better of their discretion. The extravagance of such a claim is well parodied by Dr. Monroe, editor of the *Iron-Clad Age*, in an article commenting on the newspaper reports of sermons recently preached on Luther and the Protestant Reformation. Reformed Christianity, according to these preachers, says Dr. Monroe, has brought everything that the modern world prizes. "Caveats were filed for whatever of value the world has. The world owes everything to Christianity. Painting, printing, all improvements in the science of war, the art of killing, the art of distilling, the discovery of America, of tobacco, of the north pole, Stanley's discoveries in Africa, sewing-machines, needle-guns, revolvers, railroads, telegraphs, telephones, lightning-rods, reapers, mowers, Egyptian mummies, and Keeley motors,—all owe their existence to our Christian civilization. And to these must be added gunpowder, gun-cotton, nitro-glycerine, dynamite, and Siberian dungeons; also the gallows and the guillotine. To Christian progress are we indebted for all. But for religion, people would still go naked and be living on roots and barks; men would still be dwellers in caves, and be killing each other with the slings and arrows of outrageous ignorance, instead of the more swiftly destructive Parrot guns, pocket artillery, and Cincinnati whiskey. But for the Christian religion, we should never have gotten the Jews out of Spain, never have gotten rid of the turbulent Albigenses, nor the plethora of population that the Massacre of St. Bartholomew's thinned out. . . . But for the Reformation, we should still be navigating the oceans in dug-outs, dancing to the music of rattling gourds, and devouring our ground-hogs with the hides on."

To some of our readers, these extracts may seem a little rough; but the satire in them is as well deserved as it is witty. The claim that Christianity produced modern civilization becomes, indeed, sometimes simply ridiculous in its extravagance and ridicule is then its proper answer. We once heard, for instance, an Orthodox preacher—and he was a man not without the usual denominational learning—make the statement that out of the Bible had come everything good in modern life, —our homes and their comforts, commerce, discoveries in the arts, enterprise, and science, as well as all the schools, philanthropies, and charities Except that he did not go so minutely into particulars, his claim was hardly exceeded in extravagance by Dr. Monroe's parody. Such Falstaffian boasting we have not supposed, however, would be countenanced by the more judicious and scholarly of Orthodox writers. Some of them, we imagined, have felt humiliated by arguments of this kind from their brethren. But here comes the *Independent* in its Christmas issue, breaking out in a rhapsody which almost outdoes Dr. Monroe. We quote here the main portion of its short leading editorial: "Happy were those simple shepherds who first heard the news of peace on earth, good will to men. But they only blindly knew that a better age had dawned on the earth. We know what the new age has brought to man. The helplessness of Jew and Roman, sinking into the despair of the Sadducee and the Epicurean, has passed away; and the world is full of faith and joy. . . . The world now sees in Jesus its Saviour from death and sin. That first Christmas day is the turning-point in the world's history. Philosophy and civilization had done their utmost, and had developed only wealth, poverty, materialism, and despair. . . . What has renovated the earth? Nothing but Christianity. What gives hope to the living and the dying? Nothing but Christianity. What is beating down oppressions, overthrowing tyrannies, sanctifying governments, uplifting democracies, sweeping away superstitions, disseminating education, magnifying justice and love? Nothing but Christianity. What makes every morn glow brighter, every sun shine clearer, every century more grand? Only Christianity."

We are quite sure that writing like this does not help the cause of the Christian religion. If the *Independent* had added that the rapid spread of Christianity accounts for the recent sunset-glows, the assertion would hardly have been more absurdly extravagant than is the general tenor of its boast of what Christianity has done and is doing. One would suppose that the millennium were clearly in sight, if, indeed, it were not already inaugurated, to justify such claims. But what are the facts? Are not the social problems that confront Christendom to-day quite as formidable and quite as perplexing as were any that confronted the Judean and Roman world nineteen centuries ago? Is the problem of "wealth" and "poverty" settled? If so, how happens it that there is such an increasing discontent among the laboring classes, and that in the minds of many thoughtful people there is a growing apprehension of trouble ahead, because of the widening gulf between the rich and the poor, especially in the great "Christian" city of New York? Not far from the *Independent's* office in that city there is printed a newspaper, for the express purpose of showing up the wrong and suffering that ensue from a form of social organization which permits certain "Christians" to amass "wealth" by the hundred millions, while other "Christians," close by their side, are pressed down by "poverty" to the verge of starvation, and to a very tangible kind of "materialism and despair." And *is* "the world full of faith and joy"? The blackened columns of reports of vice and crime in the daily press tell a different story. And does "the world" yet "see in Jesus its Saviour"? The missionaries do not say so. And, for every pagan they report "converted," the home churches might have to report ten Christians "backsliding" into simple natural religion or into agnosticism. Something may be pardoned to the cheery feeling of the Christmas season, but we submit that the *Independent* has drawn altogether too largely upon its imagination for its facts. And, if it were true that Christianity is the parent of modern civilization, then it would follow, too, that Christianity must father the evils of modern civilization—of which there are not a few—as well as its good things.

But it cannot be admitted that Christianity, as an organized religion, has done or is doing the good things which the *Independent* attributes to it in its final paragraph. What is "oppressing" the people of Russia to-day? Christianity, as organized in the powerful Greek Church. What was the bulwark of slavery in the United States? The Christian Church. What "governments" have waged the most destructive wars in the present century? Christian governments. What has opposed the modern rising spirit of "democracy"? The great Catholic branch of the Christian Church. Where, within the era of modern civilization, does history show that "superstitions" have been adhered to longest? In Christian churches. What power has sought to restrict the spread of science and to narrow "education" to sectarian standards? The ecclesiastical power of Christianity. Where have some of the most distinguished philanthropists of modern times been obliged to plant themselves, in order to proclaim and execute their works of "justice and love"? *Outside* of the Christian Church.

In truth, modern civilization has found Christianity standing in its way as a part of the thing to be reformed; and, to-day, Christianity owes quite as much to modern civilization as modern civilization owes to Christianity. The three main forces which produced modern civilization were the reawakening of the human mind in Europe in the fourteenth century, the temper of the Anglo-Saxon brain with its inherent gravitation to independence and self-assertion, and the spirit of science. With neither of these forces did Christianity readily assimilate. It contested them. But now that they bid fair to carry the day, now that under their sway the creeds of the churches are being wiped out, and the old standards of ecclesiastical authority are being overturned, and time-honored ordinances are giving way to the demands of humanity, behold, these same churches, touched by the modern spirit, come forward and cry, "See what a great work we have accomplished!"

WILLIAM J. POTTER.

A GLANCE AT REMEDIES.

There are about us at this time the symptoms of a financial condition which is sure to result in material distress and moral agitation. It is natural to suppose that every social organization that has ever existed has in great measure grown out of the efforts of men to satisfy the needs of their nature, and has therefore some power to satisfy such needs. Hence there are times when each form of society seems prosperous, and no one then stops long to inquire whether there be weaknesses and misfitting parts in the social machine which are slowly preparing for disaster; but, when disaster comes, questions are on every tongue and theories seethe in every brain. Much wild thinking and frantic declaiming is done at such hours, but even fanaticism is a school where the student may learn to choose and reject till he has grasped the secret of the future.

We are now in an uncomfortable state, pinched here and griped there like Caliban by forces that we do not see, yet with which we must grapple for life. It is a serious struggle to many: to some, it is tragic. It is fearful to think of the increase of suffering which those times known as hard times inflict on creatures already much burdened. It is an hour to search out causes and listen to the proposing of remedies, those called radical and those called conservative.

Henry George has an article on "Over-production" in the *North American Review*. It is com-

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mon to refer our present financial trouble to over-production. Manufacturers are closing and preparing to close their mills in this busy New England, in order to lessen the product of certain classes of goods, hoping thus to increase the demand for them.

There can be no doubt that there have been times when too many goods of some particular kind were made to meet the wants of the market. A clever manufacturer of cotton goods once told us that a branch of his business had been seriously affected by a sudden change of fashion which stopped men from wearing colored shirts. Is it anything analogous to this from which manufacturers are now suffering? Are cotton mills closing, because all over the world the vast peoples have more cotton clothing than they want? Or are they closing, because all over the world vast numbers of people are in some way hindered from producing, or, if they have produced, from bringing to market goods which they can exchange for the cotton cloths, which in New England are filling storehouses, weighing on manufacturers' minds, and serving as a barrier between the laborer and the food and fuel that he needs to keep his heart cheerful and his body strong for the healthful maintenance of himself and his order?

Henry George thinks that the cause of the present difficulty is under-production somewhere, and the hindrance in some way of free competition in the market; and his closing paragraphs suggest the remedy which is becoming associated with his name. It may be that the change in the system of land tenure referred to in this article, and which he has elsewhere ably argued, which would make the people in their corporate capacity as the State the sole land-holder, would not be so desirable as he thinks. It may be that, if tried, his system would cause some painful pressure on some spot in human nature which he has not divined. Yet it is only by having the courage to risk making a mistake that men and nations move forward. Many Protestants, even in this year of Luther's celebration, openly or in secret confess that Protestantism has not proved wholly adequate to the need of man; yet who among them wishes that Martin Luther had forseen the inadequacy, and had not dared to challenge the papacy? Should we be afraid even to consider Henry George because of his radicalism, because he strikes at Roman jurisprudence in regard to land, as Luther struck at the ecclesiasticism of a later Rome?

M. de Laveleye says: "There is a marked contrast between the positions of men's minds at the end of this century and at the end of the last. Then, men of all classes were eager for reform and full of hope.... Now, also, we speak of reforms; but it is with a gloomy heart, for we have but a feeble trust in the final efficacy of our endeavors.... We thought we had but the difficulties of the political order to solve, and now the social question arises with its gloomy abysses." And again: "Economists reiterate that all property is the result of labor; and yet as before, under the empire of existing institutions, those who labor have no property, and with difficulty gain the bare means of existence, while those who do not labor live in opulence and own the soil.... The destiny of modern democracies is already written in the history of ancient democracies. It was the struggle between the rich and the poor which destroyed them, just as it will destroy modern societies, unless they guard against it."

If we are entering upon even a temporary era of money distress, it almost goes without saying that we are also entering upon renewed agitation of the labor question, that Banquo spectre, which will not be mistaken by any anointed eyes for a mediæval ghost of Duncan which should no more "be thought on." It is a fresh ghost, specially appointed to our modern feast. The old selfish evil in the human heart, which bred old wrongs and old errors in former eras, has begotten of its carnal embrace this new phantom; but new it is, and we have not yet found the spell by which to lay it. Justice? Yes, but justice how expressed and embodied in what institutions?

Prof. Sumner offers his remedy in his very clever book on *What Social Classes owe Each Other*,—a sort of "hands off" theory, brilliant advice to each man to touch no one else, and let no one touch him, but to stand as completely individualized as possible, bolt upright, amid a complicated civilization. There is no bond between classes, only some individual duty to be kind to another, lest each one some time be in the other's sad predicament,—a duty based thus on a sort of selfishness.

Prof. Ely has written a history of socialism, showing how entirely modern this labor question is, so modern that we may not indulge ourselves with dreaming in some moment of ease that the thing is settled. It is only begun; and, however wrong-headed may seem many of the theories advanced on either side, it has to do with our whole social structure. Opposed to Prof. Sumner are the Christian socialists, who maintain the altruistic theory of life, and would draw the social bond closer. They think that, as men have always been found willing to die for their country, it is not impossible to hope they may yet be morally educated, so that they would be willing to live for the good of their people. Others, like Henry George and M. de Laveleye, would gladly strengthen the tie that binds men to their native soil by giving each one a direct interest in its ownership. Then there is the large body of those who, when they think about the matter at all, believe that the present organization of society, superior to all past organizations, will prove elastic enough to adapt itself to whatever strain is put upon it. But many of those who thus think have not reflected sufficiently upon history to consider how much superior to past social forms ours must be, to insure such a result. And finally comes the formidable array of those who believe that destruction is to supersede growth, and our next step is to lead us out of the pleasant, prosperous sunshine that lights up familiar paths into the darkness and horror of revolution. Must not all these ideas be even more than glanced at?

L. C. WYMAN.

THE PAPACY.

Since the Latin nations have sunk to second-rate and third-rate powers in the political scale, the papacy finds itself without a single first-class nation to back it and give it countenance; and yet it abates none of its arrogance and pretentiousness. It is thus like a decayed family, which cannot forget its lost importance. Thus, the papacy is discussing the propriety of having its canon law recognized by this free secular government, and of sending a papal nuncio to Washington. The four great nationalities of to-day are Germany, Great Britain, the United States, and Russia. Not but that France is still a leader of civilization; but it is in virtue of her spiritually emancipated, liberal, de-Romanized class that she is so, in virtue of her great free-thoughted writers, thinkers, and statesmen, such as Littré, Gambetta, Renan, Taine, etc., that she is so. In Russia, Romanism finds itself overshadowed in the presence of a puissant State Church, which is mistress of the situation; namely, the Greek, Byzantine, or Eastern, Church, which, as an organized superstition, is even older than Romanism itself. In all the four imperial nationalities which I have enumerated, the *soi-disant* Catholic Church is an alien social element or factor, except in the southern part of Germany. It is an alien element, a hostile encampment within their borders, which not only takes no pride in their mighty growth and predominance, but which is constantly decrying their institutions; and, by way of return for the hospitality and tolerance which it enjoys at the hands of their governments and people, is waging a more or less open war against them,—against German unity, for instance, and the common-school system of education here in the United States, by undermining which it sees that it can effectually undermine popular self-government here, which is only possible through the prevalence of popular intelligence.

In Russia, the papacy has behind it the insurrectionary and hopelessly factious Poles, as it has behind it in the vast English-speaking world the Irish of Western and Southern Ireland,—a people who still remain at a primitive point of social and moral development, and who have kept themselves abjectly poor and ignorant and in a state of chronic rebellion and conspiracy against free Anglo-Saxon civilization in both hemispheres, and in all quarters of the world wherever Anglo-Saxon colonization has gone, in order to fight the battles of the papacy against that civilization. And still the fight goes on, but with symptoms of a final crisis not far ahead.

Germany, Russia, Great Britain, and the United States are modern countries. Their civilization is not Roman at all. Russia is Slavonic; and it is the proud boast of the Slav that he stands on the threshold of morning,—that is, by comparison with the maturer nations of the West at the beginning of his racial career. The Germany that is worthy to be called by the name is Northern Germany, the fatherland of Luther and Frederic the Great. The Great Britain that is truly such is not the Great Britain of its privileged orders and hereditary landlords, who are rapidly reverting to Romanism, where they belong. It is not the Great Britain of queen, nobility, and the Established Church, but the Great Britain of John Bright, Gladstone, and the liberal element of the British population which they represent. It is the Great Britain which Hampden and Cromwell and Milton represented long ago—from whose loins Puritan New England and American freedom issued—that deserves the name and has a future in the modern world.

These four imperial and earth-dominating nationalities such as I have described can, from the nature of the case, afford no permanent *nidus* for Romanism in its hour of extremity. Such a guest can have no permanent abiding-place in their borders, where it only exists in a state of more or less flagrant conflict with the political and social environment in which it finds a temporary refuge from the storms of fate.

And yet it is a singular historic fact that the papacy would hardly have been in existence to-day, had it not been for the intervention of Prussia, England, and Russia in its behalf after the battle of Waterloo. The above three non-Catholic powers bore back on the points of their bayonets, as it were, to Rome and to his throne in the Vatican poor old Pius VII., the pope of the period, whom Napoleon I. had dragged about for years as a captive bound to his chariot wheels, to be used whenever his projects required papal sanction. The *status quo*, as it existed before the French Revolution and the great Corsican chief, was thus restored by the re-enthronement of the pope. It was the intention of the first, or great, Napoleon, had his star continued in the ascendant, to have absorbed the papacy as well as the functions of civil Cæsar

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into himself, and thus to have reigned as Pope-Emperor. But Waterloo quieted him and his exorbitant ambition, as Sedan, later along, quieted Napoleon the Little, as Victor Hugo nicknamed Napoleon III.

The fall of Napoleonic Cæsarism meant the fall also of Latin high-priestism. For it is now moribund, being kept in a semi-animate state of existence by the sufferance of the hereditary personal rulers of Western Europe, because they feel that they are embarked in the same boat with the pope, and must suffer wreck finally with him. For the pope is undoubtedly the incarnation and personification of the old social and political order in Europe, the anointed head and front of the *régime* of kings, emperors, and nobilities, which is nearing more and more a revolutionary Niagara, or, in Byronic phrase, "a hell of waters," in which it must at last disappear for good.

Could the Liberals of France, Italy, and Spain have their way, or could such Liberals as Gambetta, Garibaldi, *et id omne genus*, have had their way, not one stone would be left upon another of the Leonine City. For French, Italian, and Spanish Liberals feel that their countries have been dragged down and humiliated by the papacy, and relegated to the rear in the march of modern civilization. Thus, they are bitter against it with a sense of personal and national grievance. Spain exhausted herself in her days of power, in the fifteenth and sixteenth centuries, in a fierce and bloody endeavor to make the Roman Church truly universal. For her pains and her infernal *autos-da fé*, she is now existing in a semi-civilized state of national inanition and decrepitude beyond the barrier of the Pyrenees, more Oriental than European. The eyes of all intelligent and modernized Italians are open to the fact that Italy is not now a foremost nation, because of the papacy. So leading French thinkers acknowledge that France's repudiation of the spiritual emancipation of Luther in the fifteenth century was the cause of her present decline and of all her woes of the last hundred years.

Meantime, what shall be said of such human anachronisms and phenomena as Messrs. Newman, Manning, and Capel, the famous Englishmen who have not only reverted to Romanism, but become its ablest lights, champions, and propagandists with tongue and pen? Cases like theirs are not without their historic parallels, when the fascinating paganism of Greece was evidently "going" before the insidious advance of the *then* new Christian religion. Such profound scholars and lovers of the splendid Grecian past as the Emperor Julian and the rhetorician Libanius, and others of like intellectual power, culture, and proclivities, rallied to the support of the old religion, and made a final desperate effort for its preservation. But their effort was vain and futile, for they were fighting against the *Zeitgeist* and the course of events. The Galilean faith was in the air of the Roman world, as the democratic, scientific, rational modern spirit is everywhere in the air of the world of to-day. Thus, Messrs. Manning, Newman, and Capel are merely eccentrics, such as a time of radical change and crisis never fails to bring to the front.

Before closing, let it be said that the student of the social and political phenomena of to-day in Western Europe and the United States is sure to find out early in his investigations that the implacable spirit of decaying Romanism is, through the presence everywhere of more or less of its benighted and reactionary adherents, the one great and chief obstruction to the perfect realization of a law-regulated, popular liberty and self-government and the spread of popular intelligence in the regions indicated. In particular, the scandals of municipal government in our great, heterogeneous American cities are due almost solely to this great disturbing element in modern civilization, with which it refuses to get into line itself or to suffer its blinded adherents to do so. Thus, it will not allow itself to be let alone; and thus, to clear the atmosphere of the modern world of its miasma, there must occur sooner or later a day of crisis, in which its priesthood and temples will meet with a violent overthrow. For it is true, as the French philosopher Cousin affirmed, that a new social, political, and moral era cannot be fully realized without violence and bloodshed. B. W. BALL.

THE GOSPEL OF DEVILS.

My little grand-daughter Elizabeth had been playing with a small girl in the neighborhood,—walking their dolls across the green, playing "go to see," etc.,—when a sudden stop seemed put to their amusement. The air was soft, the twilight most lovely. The whole west was draped in gold and purple, glinting across the lake in opaline hues, where were reflected also every tree and shrub upon the bank, as

> "The swan on still St. Mary's Lake
> Floats double, swan and shadow."

There was a low hum of the insect tribe, invaded by the bat skimming among them. The undertone of the great sea in the distance came up, and mingled itself with the faint stir of forest trees in a soft, soothing monotone.

I sat in my library, enjoying these sweet voices of nature, when to my surprise the two children entered, pale and silent, and seated themselves. I left them to explain matters in their own way and in their own time, till, perceiving Carrie on the verge of tears, I asked:—

"Is anything the matter, children?"

At this, our little neighbor gave way to an hysteric burst of tears, which I found difficult to soothe. She seemed in great terror, and trembled violently.

My grand-daughter, of the same age, rebuked her with a grim "Shut up!" as children will, and then proceeded to explain the difficulty by asking:—

"Mamma, do you think Carrie is a wicked girl?"

"I should be very sorry to think that of her? Why do you ask?"

"Do you think I am a wicked girl?"

"By no means: sometimes a little irritable, but, on the whole, an exceedingly good child."

"Well, then, mamma," and her lip quivered, "why should the wicked man come to me, and chatter at me?"

"It was the devil,—the real devil," cried Carrie, with a fresh burst of sobs and tears.

"Oh, shut up," cried her young friend, "and don't use wicked words."

The case was growing interesting by this time, and I called them both to my knee, and asked for more information.

"What makes you think it was the wicked man or devil? How did he look?"

"I know it was the bad man," both cried. "He had great staring eyes and such a big head; and he showed his teeth, and gritted them. And we ran off as fast as we could, for fear he would catch us."

"I do not understand," I said, "why anything bad should be round in such a lovely twilight as this is. The birds are still, to be sure; but all the katydids and crickets and grasshoppers are singing a pretty song, and the bats are taking their play in the dusky light. If there is a devil"—

"Oh, madam, there are devils! And they go about with pitchforks to take off bad children."

"Did this one that you saw have a pitchfork?"

"I didn't see any, but his great eyes and big teeth were full as bad."

"Well, let us go out, and see if I can see him," I said, and took a hand of each, and sallied out in pursuit of the devil. Carrie rather held back; but Elizabeth, not being so firmly fixed in diabolic belief, went forward quite bravely. We went across the lawn to the fence by the side of the barn.

"There he is,—there he is," the children whispered, drawing back.

Sure enough, there he was in the shape of a large, beautiful owl, soft brown and rose-tinted white, the delicate feathers fluffed out, suggesting the line of Keats:—

> "The owl, for all his feathers, was a-cold."

Thus it is that superstition transforms what children are unfamiliar with into objects of dread to them, and thus do parents weaken the force of moral beauty by enforcing obedience to right through the element of terror instead of love, making them to feel that all the sweet mysteries of nature are shrouded in gloom, that behind all this aspect of lovely bloom and tranquil star-light rove nocturnal imps, ready to pounce upon their innocent heads and snatch them away to darkness and unknown horrors. It is no wonder that men are cowards, trained as they are by fear, believing themselves subject to powers malign, vindictive, and pernicious, always on the alert to entrap and mislead them. This belief in a dual ruler, even more potent than its opposite one of beneficence, becomes the apology for a thousand enormities. Men think they are beset by an irresistible influence, and yield to crime, tempted thereto "by the devil."

I remember, after the cruel assassination of President Lincoln, there was, for a space of time represented in the shop windows a likeness of Wilkes Booth, behind whom was a terrible demon, blowing upon the back of his head a stream of sulphurous, red-hot breath. Now, a man, thus impelled, would cease to be a criminal: he would simply be one *sore beset*, urged on by an irresistible power of evil, against whom reason and conscience struggle in vain, and the simple "Get thee behind me, Satan!" of a morally free man would be no more than a straw with which to dam up Niagara.

While the popular belief is *that a man is surrounded* by these supernatural, malignant tempters to crime, he can always find an excuse for wrong, doing. Banish the whole from the sphere of educational and pulpit teaching, and then every man, woman, and child would learn that every act of malignity and the slightest dereliction from duty was testimony to his own bad blood and lack of a high moral sense. There is so much less of what is humanly manful about them. We should have less of this snivelling Sunday-school teaching and these goody-good story books and novels fraternizing with crime. The plausible casuistry of the Eugene Arams of the race would stand rebuked before the innate majesty of a better morality.

ELIZABETH OAKES SMITH.

BLUE POINT, L.I., Dec. 14, 1883.

THE UNVEILING OF THE HARRIET MARTINEAU STATUE.

There are those to day who, perceiving clearly the pressing need of earnest, concerted action on the part of the world's workers to overcome, abate, or ameliorate the abounding ignorance and misery incident to humanity, and feeling keenly the apparent superficiality and apathy of the majority of those who pose as, and are really capable of being, helpers to others less favorably situated, are often sorrowfully angered against the age in which they live, and grievously discouraged from any

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hope of progress being made in the work they have set themselves to do. Such, even if in hopeless fashion they doggedly work on companionless, as they imagine, are apt to sink into a pessimism which embitters their spirit and mars their usefulness by making their chosen work a drudgery instead of, as it should be, an abiding joy.

But occasionally an event occurs, of no great apparent moment in itself, which yet effectually serves as a mark of advance, a milestone in the onward path showing that progress has really been made; that, however slowly accomplished, work has been done; that the world is advancing and not retrograding in knowledge and justice. Such an event was that which occurred last week in the public unveiling of the statue of Harriet Martineau on the 26th of December in the Old South Church in this city.

To be sure, the daily press, which reported very finely and pretty fully the proceeding on that occasion, did not look upon it in that light. Very likely, the majority of the ladies and gentlemen who were present gave no thought to that aspect of the large and decorous gathering. Indeed, it is barely possible that the three distinguished speakers, who paid eloquent tribute to the woman thus immortalized, may not have caught the full purport of the sincere homage to genuine worth so earnestly offered by them; and (though it seems impossible) it may be that even the talented artist who so wonderfully caught and embodied in marble the true spirit of the sister woman, whom she must have fully understood before she could thus embody, did not realize all that her statue and its cordial reception by the people of Boston implied.

But to the thousands of isolated, unrecognized, disheartened, yet unfaltering workers for humanity in this and other lands, this spontaneous, popular exhibition of reverential, individual interest in this alien, undevout, heretical, strong-minded, unhandsome, and plain-spoken woman meant a thousandfold more than a mere tribute to the merits of the one individual presumed to be thus honored. It attested that, in spite of the lethargic surface aspect of society in regard to the humanitarian work so earnestly demanded, there is a strong undercurrent of appreciation of the needs and of sympathy with the progressive tendencies of the age. The message of that large and quietly enthusiastic gathering in the Old South Church to these waiting thinkers was a many-sided one, and full of hope and courage. I venture to point out a few of its lessons.

Deep in the hearts of the people, though unspoken, is a fine and just appreciation of sincerity of purpose as exhibited by this woman in her unswerving loyalty to whatever she held to be true. "Feeling, as I do, daily comfort in the knowledge of some things which I should once have shrunk from supposing," she writes to Henry Atkinson, "it would be weak—as foolish as cowardly—ever again to shrink from knowing anything that is true, or to have any preferences whatever among unascertained matters of speculation or fact." Mrs. Livermore, who appropriately presided at the unveiling ceremonies, declared of her that "she had an unpurchasable love of moral freedom and an uncompromising adherence to the inner voice of her being. She forgave no sham in others, as she allowed none in herself; nor could she sympathize with that politic timidity which palters and equivocates in the face of wrong and injustice from considerations of self and safety." "Magnificent woman!" apostrophized the "silver-tongued" Wendell Phillips on that occasion, "you spoke alone, when you saw the truth, in the face of the highest authority." "Never," said of her the son and namesake of Lloyd Garrison, "were flesh and blood less influenced by praise or censure." Thus through her are all loyal adherents of truth encouraged and honored.

That here in conservative Boston, once the hotbed of that narrow Know-nothingism which saw nothing worthy, creditable, or desirable outside of America, and little outside of New England, a statue of an undoubted Englishwoman could be so cordially greeted and fraternally welcomed, spoke volumes in regard to the growth of that grander sentiment of wider world citizenship embodied in the term "the brotherhood of man." "The world's great countrywoman" she is called by the committee having the statue in charge; and Mrs. Livermore, in her opening address, said, "Harriet Martineau belongs not alone to England, but to all English-speaking people, to the whole world, since right and justice and truth are not of any nationality, but are of God, and are ultimately to be incorporated into all lives,—individual and national." "No single nation," exclaimed the younger Garrison, "shall claim you wholly; for, with Lafayette, Mazzini, and George Thompson, your country is the world, your countrymen all mankind." "I ask you, Americans," said Phillips, "to welcome to Boston the statue of an abolitionist!"

That one who was a pronounced agnostic, not blatant, not coarse, but only true to her strongest intellectual convictions, should be thus heartily done justice to, by those who strongly dissent from her religious conclusions, shows an encouraging advance in that genuine liberalism so essential to all progress and breadth of thought. Harriet Martineau was as outspoken in her scepticism as in everything else. "There is no theory of a God, of an Author of Nature, of an origin of the universe," she wrote, "which is not utterly repugnant to my faculties, which is not (to my feelings) so irreverent as to make me blush, so misleading as to make me mourn. I can now hardly believe that it was I who once read Milton with scarcely any recoil from the theology, or Paley's *Natural Theology* with pleasure at the Mechanic-God he thought he was recommending to the admiration of his readers." And yet, of the woman who dared say this, Mrs. Livermore, who doubtless has no sympathy with her in her religious views, had the courage to declare that "she was so nobly planned that she towered up into the clear air and commanding heights of pure reason, one among a million." "I bow with reverence," said Mr. Garrison, "to that exalted probity and that veracious faith which hesitated not to proclaim a change of theological belief which was to make her an outcast from Christian sects."

That the woman thus apotheosized was a thoroughly brave and independent thinker gives new encouragement to those who to-day, in spite of social ostracism, dare to think for themselves, and express their convictions, untrammelled by authority or precedent; for some time, it may be, justice will be done to them as to-day it is done to her. Says the writer of the committee report, "All this long lifetime of devoted service has been given, in the earlier stages of progress, to enterprises which were met, as such undertakings always are, with strenuous opposition on the part of those they were to benefit, to be hailed afterward with thanks and blessings through all coming time." "Genius and intellect are worthy of perpetuation in bronze and marble," said Mr. Garrison; "but Miss Martineau typifies what is most often divorced from both,—the highest moral courage to make conviction paramount to all else."

And, above all, to women does the unveiling of this statue and honoring of the memory of Harriet Martineau bring gladness and promise. The subject of all this praise, deemed worthy of being chiselled in marble, and welcomed by the best of Boston's intellect, birth, and culture, was an earnest and outspoken believer in woman's capacity, progressiveness, and political as well as all other "rights"; and that the sculptor whose genius wrought so noble a conception of a grand woman is also a woman, and that the welcoming of the statue should be confided mainly to another of the sex, are facts replete with promise of the speedy dawning of the day when all women shall be recognized as Harriet Martineau wished them to be recognized,—at their true individual worth, and, independent of sex, given equal chances, equal encouragement, and equal privileges with men in all that pertains to their happiness and well-being. Miss Martineau did not fear boldly to contend for her rights as a woman, even at a time when so to do brought much more of intellectual obloquy and social ostracism than are possible to-day. "I declare," she says, in the second volume of *Society in America*, published in 1836, "that whatever obedience I yield to the laws of the society in which I live is a matter between, not the community and myself, but my judgment and my will. Any punishment inflicted on me for a breach of those laws I should regard as so much gratuitous injury, for to those laws I have never actually or virtually assented. I know there are women in England who agree with me in this. I know there are women in America who agree with me in this. The plea of acquiescence is invalidated by us."

So, discouraged but faithful workers for what you believe to be true and needful and uplifting, take heart of grace, and mark with a white stone the day when Boston, welcoming Harriet Martineau's marble counterfeit, spoke in unmistakable tones words of hail to liberty of thought, purity of purpose, loyalty to conviction, woman's enfranchisement, and cosmopolitan fraternity.

SARA A. UNDERWOOD.

EDITORIAL NOTES.

A HAPPY New Year to the contributors and readers of *The Index!*

THE Sociologic Society of New York will hold a mass meeting in that city in support of industrial co-operation on the evening of January 14, at Steinway Hall. Prof. Isaac L. Rice, of Columbia College, Rev. William I. Gill, of Madison, N.J., and Louis F. Post, Esq., will address the meeting.

THE use of the Bible and the performance of religious exercises in our public schools, sustained and enforced by State authority and public appropriations for religious institutions, are utterly inconsistent with that complete separation of Church and State which is so often declared to exist in this country.

HE who deserts or stands aloof from a good cause because the advocacy of it brings him in contact with erratic and offensive characters should acquaint himself with the early history of the Reformation, the anti-slavery reform in this country, and every other movement the wisdom of which time has vindicated, and the heroes of which, like Luther and Garrison, are now honored in all lands wherein liberty dwells.

BY keeping in the background the teachings of the Bible which have been outgrown, by giving prominence to the precepts of morality which are attached to all systems of religion, by *stamping them all as Christian*, although they were known and practised before Christianity was ever heard of, theologians impress the masses with the con-

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viction that the Bible and the Christian religion are the foundation of all virtue and the only hope of the world.

THIS number of *The Index*, the first of the new year, with contributions from Mrs. L. C. Wyman, B. W. Ball, Mrs. Elizabeth Oakes Smith, Mrs. Sara A. Underwood, Mrs. Annie Olcott Commelin, Dr. L. E. Lazarus, Prof. W. D. Gunning, Allen Pringle, and others, speaks for itself. Next week, we shall present to our readers articles from Moncure D. Conway, Robert C. Adams, George Jacob Holyoake, Hudson Tuttle, William I. Gill, and other able writers.

THE Science Class of the Parker Memorial Society will begin a course of practical talks on "Anthropology" next Sunday, January 6, at 12.15 P.M. Dr. J. R. Buchanan will give the introductory lecture on the general subject. The more specific subjects of "Anatomy," "Physiology," "Hygiene," "Temperament," "Longevity," "Marriage," "Body and Mind," "Infant Education," "Sociology," "Language," etc., will follow on successive Sundays, by other speakers.

A POSTHUMOUS paper by Mr. Darwin on "Instinct," recently read before the Linnæan Society in England, concludes with the following sentence: "It may not be logical, but to my imagination it is far more satisfactory, to look at the young cuckoo ejecting its foster brothers, ants making slaves, the larvæ of the Ichneumonidæ feeding within the live bodies of their prey, cats playing with mice, otters and cormorants with living fish, not as instincts specially given by the Creator, but as very small parts of one general law leading to the advancement of all organic bodies,—multiply, vary, let the strongest live and the weakest die."

WE do not print all the compliments that come to us for *The Index*. But we think it may be pardonable, at this beginning of a new year, to let our readers share with us a good word which has recently come across the Atlantic. Rev. Dr. Samuel Davidson, LL.D., the distinguished Biblical scholar of England, to whom one of our Western subscribers is in the habit of sending various liberal journals of this country, denominational and otherwise, writes to this friend that he has noticed "more marked ability in *The Index* than in any other American papers" that have been sent to him. We tell this in the hope that others of our subscribers may be encouraged by such an indorsement to help *The Index* to a larger circulation.

MONROE'S *Iron-clad Age* drops from its subscription list the names of a certain class of delinquents, and expresses its opinion of them in the following direct and forcible language: "We here correct our hopeful estimate of the crowd that goes overboard with this issue. . . . We have no hope of receiving anything from those thrown overboard. The man that will take a paper from two to ten years without paying for it, or giving notice that he wants it stopped, is not going to get spunky and pay up, when dumped." There are a few persons, whose names we notice on our books, likely to get "dumped," if we do not hear from them this month. We refer to those in arrears for several years, and abundantly able to pay, who withhold from us our just dues,—money needed to enable us to meet expenses,—and disregard all appeals made in this journal and all bills sent them from this office. A printed list of such delinquents might be of advantage to other papers which are liable to be imposed upon by the same persons.

THE Boston *Daily Advertiser* gives a fair and admirable outline of Dr. Oswald's *Secret of the East*, and adds: "It is a strong statement of the views held by many earnest thinkers and workers, and it cannot be set aside indignantly because it wounds or irritates Christian believers. Dr. Oswald believes in a religion for this world,—in a natural religion: there is no common ground for him and for those who believe in a supernatural religion, and who throw all the hopes and joys of life forward into another state of existence. Dr. Oswald believes that, if Paradise can be regained, it should be regained here, and enjoyed on this side of the grave. His religion of the future is a religion of happiness. He judges Christianity, not by its claims of divine origin, but by its fruits in this world; his charges against it are founded in history, and have little or nothing to do with the interpretation of the Bible. His book will not be welcome to the majority of readers; but it is a vigorous, ardent, minority report, made for the sake of those who have honestly and thoughtfully rejected Christianity—made, not as an apology, but in a manly spirit."

THOSE who unite in forcing all tax-payers to pay taxes which religious societies only should pay, in excluding from the courts the testimony of citizens who differ from them on speculative subjects, in keeping in our schools a religious service that is objectionable to a large and respectable portion of the patrons of these schools, who are taxed equally with others for their support, *go no farther, simply because they lack the power.* If they could, they would force Jews, Spiritualists, and free thinkers of every phase of thought to attend churches and help pay the salary of the clergy, and prevent all gatherings and prohibit all expressions of belief not in accordance with their own belief, as was done in New England by the Puritans. Whatever those who petition Congress for an amendment to our Constitution that shall recognize "God as the source of all authority, Jesus Christ as the ruler among nations, and the Bible as the supreme authority" may disclaim now, it is plain that they purpose to make belief in Christianity a test of office and of citizenship, and thereby disfranchise all Liberals, Jews, Buddhists, Mohammedans, and others who cannot accept Christianity as a supernatural religion. The incorporation of their dogmas in the Constitution means the legislative and executive enforcement of them by governmental authority. To be consistent, the government would have to give directions in regard to the worship of God, and see that the citizens make their conduct conform to the "revealed will of God."

LAST Saturday evening, the Boston Union Liberal Club held its second meeting at Young's Hotel. An address on "The Moral Law of Heredity" was delivered by Mr. Henry W. Holland. A few sentences from an abstract report published in the *Sunday Herald*, which we are informed is a fair summary of the lecture, will convey some idea of the position taken:—

> The moral law of heredity is squarely at variance with ascetic Christianity. Christianity says, Surrender self, live for others. Evolution says, Let everything give way to the race: war, struggle, sin, are the means by which the best is eliminated and survives. The old idealism of Christianity is incompatible with the ruthless utilitarianism of evolutionary heredity. The new ethics will not hear of communistic equality or of co-operation. . . . We must arrest the multiplication of the deficient brains and misshapen skulls that mark the criminal and doom him from birth to his sad career. The death-penalty must be revived, and eternal law allowed its course. . . . The law of evolution also makes it imperative to let competition have its course between employer and laborer. . . . The lecturer closed with the proposition that the idea of self-surrender and self-abnegation is a weakness to be supplanted in the future by a manly self-culture.

If Mr. Holland is fairly reported in the *Herald*, much advanced in his address in the name of evolution is not, in our opinion, fairly deducible from the theory, and certainly is not taught by its leading representatives. It is, rather, what the orthodox clergy have, during the past dozen years, been persistently claiming must necessarily result, theoretically, *from* Darwinism, which Mr. Holland makes the basis of his conclusions. But Mr. Darwin, whose great mind fully considered the implications of his theory in the domain of morals, said: "Important as the struggle for existence has been and even still is, yet, as far as the highest part of man's nature is concerned, there are other agencies more important. For the moral qualities are advanced, either directly or indirectly, much more through the effects of habit, the reasoning powers, religion, etc., than through natural selection; though, to this latter agency, the social instincts which afforded the basis for the development of the moral sense may be safely attributed." A general belief in evolution as interpreted by Mr. Holland, of which happily there is no danger, would, in a few generations, blunt the moral sense and take us back to savagery. We shall have something to say on this subject at greater length next week.

For *The Index*.

UNDINE.

In all Romance's fairy land,
No brighter form, I ween,
Created is by Poet's wand
Than thine, O sweet Undine,
With hair of gold, with airy grace,
With girlish shape and winsome face.

Thou'rt kin to every living thing
By nature given birth,
To birds with glad song carolling,
To varying shapes of earth.
Thyself a form all joy and light
Art near to wood and water sprite.

And though the Poet's fond ideal
Has given thee living form,
Thou art a type of all things real
In life aglow and warm.
Each human form, each human heart,
In Nature's All is but a part,
And kin to all things here are we,
To bird and fawn and plant and tree.

And like a faun or water sprite
Or idle wind that blows,
With merry prank and spirits light
Thy happiness o'erflows.
At one with Nature's every mood,
Thou findest friends in stream and wood.

But when a soul in thee is born
With care and thought opprest,
Then Love and Life mysterious dawn
With sadness and unrest.
And kin to bird and plant, I ween,
Akin thou art to forms unseen.

ANNIE OLCOTT COMMELIN.

For *The Index*.

SONNET.

TO THE SEA.

By tokens such as those that lovers wear
On breast or sleeve, meant only for their eyes,
At masquerade, and whose sweet meaning lies
Unguessed of others; or, as bards declare,
The signs by which th' Immortals everywhere
Each other know, when wandering in disguise,
My soul in thee, O Sea, doth recognize
Its deathless brother, who with it doth share
This temporal heritage of shine and shower,
This strife of winds and storms, this endless fret
And fever of existence. And, too, hast
With it that inward calm that mocks the power
Of outward changes which the years beget,
Called birth and death, and smiles as they go past.

WALTER R. THOMAS.

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The Index.

BOSTON, JANUARY 3, 1884.

THE INDEX is published every Thursday, at No. 44 Boylston Street, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to B. F. UNDERWOOD, the Business Manager, 44 Boylston Street, Boston, to whose order all checks and drafts for THE INDEX should be made payable. Letters for Mr. POTTER should be addressed to him, at New Bedford, Mass.

☞ PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

TO MEMBERS AND FRIENDS OF THE FREE RELIGIOUS ASSOCIATION.

The Free Religious Association has an empty pocket, and it hereby holds out its hand to its constituency for a Christmas and New Year's gift. It is four years since the Association, aside from collections taken at its annual meetings, has made a public appeal for funds for its own treasury. The responses made to the circular issued in December, 1879, together with the yearly collections and membership fees, have sufficed to supply its modest wants up to this time. The needs of *The Index*, as reported at the last annual meeting, have been provided for without making a general or public appeal. But, now, the Association must provide for its own needs; and, to this end, it confidently asks the help of all its friends. Renew your membership fees, if you have not paid the one dollar fee within the last year, and cannot do more than that. Become, if you can, a "patron member" by sending five dollars. Or send still more, if the spirit and your purse will let you. We set no limit to your generosity.

The Association is under certain pecuniary obligations for office rent and service which must be met. But the Executive Committee wish to hold before the next annual meeting several conventions, and to be ready for any other work for which the way may open. To do these things, money is wanted. We are sure we can count upon your aid. Please direct your donations to "Free Religious Association," 44 Boylston Street, Boston, Mass. (stating that they are for the Association) or to the Secretary, F. A. Hinckley, No. 120 Congdon Street, Providence, R.I.

WILLIAM J. POTTER, *Pres't.*
FREDERIC A. HINCKLEY, *Sec'y.*

For *The Index.*

PIETISM AND MORALITY:

A PICTURE OF LIFE IN THE SOUTH.

BY M. E. LAZARUS, M.D.

I have been resident ten years in a primitive country, whose population, of the Anglo-Saxon type in its rudimental phase, is very slightly modified by the school master or the newspaper. Reading is indeed a rare accomplishment. The germ of arts and trades exists in the hand-loom, the tanner's vat, the carpenter's bench, and the blacksmith's forge; and we see here and there a real plough instead of a scratcher. The young people meet to sing hymns, and that is the best that can be said for culture. Political questions do not ruffle the surface of this tranquil ignorance. Chapels abound, and are the only places or modes of excitement, instruction, or amusement. In the absence of the Roman Catholic and Episcopal forms, the Methodists, Baptists, and Presbyterians must represent Orthodoxy in the Christian Church. This premised, church membership is the rule: some are more zealous, some more indifferent. Scepticism, if it exist, is mute. It is then interesting to note the moral tone of a people abstracted from the complex and perplexing influences of more advanced civilization, and surrendered to the teachings of the pulpit and its catechisms.

The opportunity seems fair to make a diagnosis of the average influence of modern Christianity upon the masses, unalloyed by legislation or the æsthetics of conventional etiquette. We are less concerned, remarks Mr. Davison in *The Index*, with what Christianity was at its origin than with its outcome in our own time and country. Its origin, indeed, is for us but a luminous mist, picturesque with miracles, the *fata morgana* of a transcendent philosophy. Its outcome, or what bears its name at least, is open to observation and afflictive to experience. A characteristic feature of our Christian sects, and especially of those which in England are called *dissenting*, is the prayer-meeting and communication of "spiritual experiences." I am impressed with the useful effect of this democratic method as applied by Mr. Robert C. Adams, in his series of "Travels in Faith." In corroboration of his estimates, I would cite not a subjective experience, but some local observations. I would be the first to remark that these observations, while they fairly bear upon the morality of doctrinal teaching, are without importance as local statistics, for the reason that the local sphere in question is rapidly changing its state by emigration and immigration. The removal of obstructions in the Tennessee River and the completion of a railroad will naturally co-operate very powerfully in promoting such a change in constituent elements during the next decade.

The first year of my local experience, although I did not advertise nor make any professional demonstrations, I was continually distracted from my farm work by medical applications. I have been obliged to refuse my services and renounce practice in general by the almost universal bad faith of my patients. And I was soon forced to realize that this bad faith, embracing all grades and particulars of falsehood and dishonesty, prevailed alike among those in comfortable circumstances as among the very poor, and that it extended to all relations of social intercourse in the exchange of values. For example, a prominent church member, whose family I attended, came to me, proposing that I should import seed-wheat, to be sown on ten acres of his farm, the costs of culture and the crop to be equally divided between us. I acceded, and drew up a contract which he signed. I performed my part. The crop was estimated by neighbors as a fair average for this country. When it was harvested, he sent me one bushel. I first remonstrated with him in presence of his family. He answered me coolly that he did not consider himself bound by any contract the fulfilment of which was inconvenient to him. He knew, what I did not at that time, that the laws of Alabama allowed him full discretion. In fact, I sued him, and got damages; but the judge informed me that nothing could be collected, because of the stay and exemption laws, which invalidated the judgments of courts.

This case is exemplary, because the farmer was a pious religionist, a pillar of the church, generally respected, sedulous in family prayers, in comfortable circumstances, and who made his avowal of contempt for contracts openly in presence of his wife and children. I have no reason to suppose he suffered at all in reputation because of his behavior to me. To test this matter, I applied to another prominent member of the same congregation, inquiring what was their method of procedure regarding flagrant immoralities of this sort upon which the law had pronounced its theoretic condemnation. He named a minister before whom I should state the case, and who, if he found my statement justified by the facts, would bring it up for discussion among the members, and publicly reprove the person found guilty,—a reprobation which might amount to expulsion. I followed this course, but obtained no action. A year or more afterward, I learned that the parson referred to had nothing to do with the congregation in question, and even belonged to a different sect. This style of evading the issue is significant. An educated man who behaves like the farmer pre-cited can hardly escape the imputation of hypocrisy; but this does not necessarily hold of one who cannot read, and whose knowledge is confined to a few rural topics, and whose social intercourse rarely brings him into contact with minds above his own level. The neighbor who evasively protected him from moral judgment was one of the most intelligent and reputable persons in this neighborhood, and also a pious church member.

Another catch among this pious peasantry, and equally favored by the laws, to which I fell a victim, is to borrow goods, and, without any contract, say on taking them, I will either return these or pay for them. This simple promise, of which the lender may take no notice, constitutes the borrower the indefeasible and irresponsible possessor of said goods. If he had not promised to pay, said the lawyer whom I consulted, you might have recovered the goods; but this promise constitutes them a *debt*, and debars your recovery by the stay and exemption laws. These remarkable laws, which harmonize so well with the doctrine of vicarious atonement in annulling personal responsibility, bear with democratic virulence against the learned professions. Debts for "mechanical labor" are judicially recoverable from anybody who has seizable property; but add to the same amount of mechanical labor—as in case of medical visits at a distance, preparation of drugs, or surgical apparatus—the element of intellectual labor, and the debt is invalidated.

The only practical method of dealing with these people, in whom pietism has supplanted and nullified the fundamental sentiment of honesty and moral obligation, is the "wave" note or formal lien on certain articles of property; and even these they can pledge deceptively, after having made previous disposition of them. The consequence of credit under these risks, and where public opinion is silent, is to render business men exacting and

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remorseless usurers. Use of money or money's worth is not obtainable at less than twenty to twenty-five per cent. interest, which no farm profits can pay here. Thus, merchants in the neighboring village, among whom are counted physicians, have come in one generation to own thousands of the farms surrounding them. To the superficial observer, it may appear here, as elsewhere in the South, that society and industry are making progress; but, on closer analysis, we find that this pretended progress consists in a series of displacements,—in capitals and characters coming from abroad, while, with the exception of a merchant here and there, the original population melts away either by misery or emigration.

How far their tincture of Christianity co-operates with the tendency to communism natural to rudimental societies I know not; but in fact there is no such thing as property here in the sense that it is understood at the North or in Europe. The sense of it is limited to corn, cotton, kine, hogs, and household goods. Pastures and orchards are unscrupulously made public spoil. Hence, neither fruit nor fine stock can be raised out of sight of one's dwelling. My fences have been continually taken down, and the increase of my stock has but fed thieves. My house has been broken into and robbed. I had probable evidence against the burglar; but no grand jury here would find a bill for trial, nor State solicitor take up the case, although the burglar was a man of notoriously bad character and without social influence. The same lenient spirit of "Judge not, that ye be not judged," is carried into questions of punishing murderers. They habitually escape. In one very flagrant case, in which, after a year of known malice, a young lawyer walked into a shop with his gun and deliberately shot his enemy, the jury found a verdict of insanity, and sent the murderer to an asylum. The physician in charge averred that he was perfectly sane, the asylum discharged him, and no farther notice was taken of the matter. I might multiply illustrations *ad infinitum*, but space is limited.

The moral status which I here regretfully attest contrasts most unfavorably with other mountainous districts of the South that I have formerly visited, and where the pietist sentiment was not remarkable, but where a richer soil and abundant game insured to moderate industry an abundance of this world's goods. Here, I have been forcibly reminded of that abrupt schism between piety and morality of which I had read as existing among the Catholics of Southern Europe, where robbers share their spoils with the shrine of the Virgin. In fact, there is no other relation between the two orders of ideas, principles and feelings, than such as education may introduce.

In most countries, the law undertakes to supply the defect; but, in my present sphere of observation, the law, holding aloof, allows the immorality of religion, or of what these people take for religion, to be the more sensible. Between the sale of indulgences among the Catholics of Luther's day and the condoning of sins by pietistic observances among the Protestant sects of our own day, the difference is morally evil to the people. Commercially, there is this difference,—that the profits of the sale of indulgences supported an organization of clerical privilege, aristocratic in the bishops and imperial in the pope; while the profits of vicarious atonement in our democratic society are distributed among the rank and file of parsons who live by their pulpits,—*i.e.*, by inculcating the fear of hell and showing up a path of evasion through the merits of Christ. Christians of refined culture, repudiating mysticism, may explain the "atonement" as sympathy, which everywhere compels the better to suffer for the worse and work for their improvement, operating as a barrier to the isolation of superiorities, and vindicating the as yet inchoate principle of human solidarity. But such ideas are the whipped syllabub of philosophy which the vulgar never taste. For the masses of Christendom, the atonement is simply a bargain between God and devil, by virtue of which, under certain conditions, some souls may escape hell. Now, these conditions substitute for social virtues ceremonial pietism. And thus humanity is cheated. Plucky sinners, prodigal in their confessions and liberal toward the Church, such are the beloved of Christendom. 'Twas for sinners that Christ died, and 'twere churlish to refrain from enjoying the full benefits of his devotion by punctiliously straining for some little personal merit.

Lie and cheat all the week, if you can: that only shows how smart you are. To outwit your neighbor is a feather in your cap. Only confess yourself on Sunday a miserable sinner; for that is the normal state of man, and the humility of self-deprecation his only title to divine grace. In the glory of this presence, differences in human goodness or desert become imperceptible. This is what people in the mass find or make of Christianity. In Catholic and Protestant countries alike, we find pietism undermining self-respect and the personal responsibility of conscience. The doctrine of vicarious atonement is the arch-traitor to be gibbeted in the place of Jesus, and swung before humanity between two thieves.

CORRESPONDENCE.

THE SMITHSONIAN.

Editors of The Index:—

It is said that the only man who is known over all the United States is Barnum, the showman; and the only living Bostonian of true national reputation is Sullivan, the slugger. I would have said that we have one institution which is known by name and character to every man and woman who is high enough on the scale of life to read a newspaper. It is the Smithsonian. The name of Joseph Henry, its first secretary, is a household word. The name of Spencer F. Baird, the present secretary, should be known as widely as that of the showman or the slugger.

The Smithsonian receives about thirty thousand letters a month. It was my fortune to look through the archives of correspondence. Here was a letter addressed "To the Secretary of the Smith Swing Institute, Washington, D.C." It came from a druggist of Helena, Ark. What strange compounds must come from his alembic whose mental alembic resolves Smithsonian into Smith Swing? Here is a letter from the editor of a country paper. It is addressed "Prof. Spencer, (?) agent of the Tenth Census." The able editor writes "Spencer,"—a pause, memory does not give up the name,—he calls the foreman, he never heard of it; the "devil," and even the devil cannot help him. A teacher wants to know something about grasshoppers. He directs to "Prof. Henry Baird." The Germans have a saying, "He has heard bells," meaning a noise and only a noise. As a jingle on the distant air, this teacher had heard the names of Henry and Baird.

Some "mute, inglorious" Wiggins sends observations on the weather. He directs "To the Smith Onion Institute." He thinks he can discriminate between a cloud and a weather vane, but he is sadly befogged on the Smithsonian. A man who has found the bones of De Soto would like to sell them to the "Smith Institute." Another who has opened an Indian mound sends an inventory of the bones and trinkets to the "Smith Made Institute." Still another, who has found a petrified snake, would like to send it to "The Smithingtonian Society." James Swain has collected some rare birds' eggs, which he can furnish for a consideration to the "Smithingtonian Institute." Robert M. Nay wants to learn something about meteoric stones from "The Director of the Thompsonian Institute." John Day, another apothecary, writes to "The Secretary of the Smith Masonian Institution." One of the most distinguished men of science in America writes often, and always directs to "The Secretary of the Smithsonian Institution." The French Academy sends all its papers, and always to the address "A. O. M. Smith Sonian Institute." An Englishman writes to "The Henry Smithson Institute, Washington, Province of New Jersey, in the United States of America." A young American naturalist directs "To the President of the Smith Union Association of Bird's Eggs, Indian Mounds, and So Forth." A showman in Canada writes to "The Manager of the Smithsonian" that he has the greatest acrobats in the world, and he would like to bring his show to Washington. If Baird, "the manager," will "work it up in the papers," he, the showman, will "go halves" with the Smithsonian.

All this would seem trivial; and it should have no place in the columns of *The Index*, but for the law and the morals. Here, where least expected, is the law of chance. What so unlikely as that any human being, out of our fifty millions, should address the Smithsonian under the name of "Thompsonian"? And yet it is almost certain that, within the coming year, twelve men will write this address. It is equally certain that fifty men will direct to the "Smith Sonian," thirty to the "Smith Union," twenty-five to the "Henry Smithson," fifty will direct to Prof. Henry, and as many more will ask Prof. Baird, in the name of the Smithsonian, to take the management of their shows. The last two quantities, whose *rationale* is more obvious, are less constant. Every year since the decease of Prof. Henry, the number of letters addressed to him as secretary has diminished. Every year since the National Museum was partially differentiated from the Smithsonian, the number of letters from showmen has increased.

The word "museum" carries into many minds no other idea than that of amusement. It is not a matter of surprise that many showmen should mistake our National Museum for a sort of variety theatre. My sympathies are partly with the showman. I imagine him strolling through the museum. He passes the case holding General Washington's old breeches, then an old quilt made in 1788 by Dorothy Davis, and stops before a stork put up in the attitude of seizing a turtle which had just escaped from the egg, and which bears the inscription, "Does your mother know you are out?" "This," he might say, "is the very place for my acrobats."

Shade of Henry, how changed! The first secretary held the Smithsonian up to the functions imposed by the founder, the discovery of truth and its diffusion among men. No part of the museum, under him, could become an "Old Curiosity Shop" or an advertising medium. No subordinate would have been allowed to attach a foolish label to a young turtle, or to put on exhibition an old quilt, or to advertise the Mason & Hamlin organ. The department of the Smithsonian, differentiated as a museum, is in crying need of reform. The Smithsonian proper sustains the high rank it won under Henry.

In its function of diffusing knowledge among men, our Smithsonian has introduced to the English-speaking world the researches of Plateau on the forms assumed by a liquid mass withdrawn from the action of gravity. Olive oil in a mixture of alcohol and water breaks into molecules which lie suspended in the fluid, as world-mist of a nebula is suspended in space. Give spiral motion to the fluid, and the molecules of oil gather themselves into a globe, and you have the beginning of a system epitomizing the solar system. The sphere spins on its axis, becomes oblate like the earth, and then detaches a ring from the equator. It is now a mimic Saturn. The ring breaks, and each fragment becomes a secondary sphere, revolving around the primary. We have only to hypothecate a nebulous mass diffused through space, and then such motion as we give to the fluid, and we have accounted for the genesis of a solar system. Not quite. Clifford subjected this experiment to his powerful analysis, and showed that a hypothetical "experimenter" would have to twirl the world-mist, and do many other things.

The Plateau experiment foreshadows other and deeper truths. The molecules of oil come together in aggregations of five forms. Only one form is finite. It is the sphere. The other figures have infinite dimensions in certain directions. Only the sphere can be realized in a finite mass. The other figures are in-

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complete. Not one could be realized to completion except in an infinite universe of matter. Heine called nature "the unseen thought." What unseen builder is this who

"Wreaks his thought upon expression,"

and lays the foundation of structures so vast in conception that each would fill a universe, so infinitesimal in realization that a thousand are contained within the compass of a cubic inch! The completed sphere, spinning on its axis and casting rings that form other spheres, may type the genesis of the great sphere which, "wheeling, cast the planets." Its analogue is the material universe. Where is the analogue of these forms unfinished because they imply infinitudes? If anywhere, it is in the spiritual. May they not type the lives of men? As the figure in oil is a segment whose contours imply, for completion, an infinitude of matter, so a human life, with

"Thoughts that wander through eternity,"

is a segment which eternity alone may complete.

W. D. GUNNING.

WASHINGTON, D.C., December, 1883.

REV. DR. WILSON AND THE SALVATION ARMY.

Editors of The Index:—

The Anglican church of Ontario is at present much exercised over the case of Rev. Dr. Wilson of St. George's Cathedral at Kingston. The Doctor is publicly fraternizing with the Salvation Army, and the church is greatly scandalized thereby. The newspapers have given the reverend gentleman's experience among the Salvationists, as related by himself recently in one of their meetings at Kingston. He referred to his experience with them during an "all night of prayer," on which occasion the reverend gentleman felt so "perfectly happy" that he remained the whole night with the Salvationists, and betimes prostrated himself on his face in the dust on the floor. At such anomalous and unseemly conduct on the part of a highly esteemed and intelligent Episcopalian clergyman, Dr. Wilson's clerical brethren are sorely puzzled as well as pained. They are at a great loss to account for it, as it is so flagrantly out of all keeping with the staid spirit of devotional decorum so signally characterizing the Anglican Church. The Doctor's sincerity in the matter is so evident from his past life and so obvious from his present action that no one questions it, for he has much to lose and little to gain by such a course.

Now, what is the explanation of this and similar psychological phenomena? Science must answer, the science of mind; for psychological rather than supernatural in origin these mental manifestations undoubtedly are. Dr. Wilson says, and doubtless sincerely believes, that these pleasurable subjective experiences are really the result of the "Spirit of God" operating upon his mind. And, under the influence of this inspiring belief and the magnetic environments, he prostrates himself in the dust on the dirty floor of the tobacco-stained and polluted "barracks." But is this really the spirit of God, or is Dr. Wilson temporarily the subject of psychological ecstasy proximately arising from the nervous *ganglia*, and purely natural in its origin and manifestations?

At present, for the purposes of the argument, I will grant or assume that there exists a personal God, and that his spirit operates upon the human mind as believed by Christians generally. This God is said to be omnipotent, and he is alleged to have promised to answer *any* Christian's sincere prayer of faith. Well, if this be so, he can surely answer prayer and operate upon the mind at any time and in any place. He would not require any special, profane, or vulgar machinery through the medium of which to vouchsafe his spirit. This much must surely be admitted. But the facts diametrically contradict this. From the facts as they are, it would seem to be only under certain special conditions that this so-called Holy Spirit can manifest itself. There must be certain secular machinery to evolve it. The psychological conditions must be present,—purely natural conditions, mark you. The machinery of revivalism, in some of its forms, must be put in motion, in order to bring down with "power" this capricious "spirit of God." There must be one or more positive minds to stir the magnetism of the negative and passive subjects, and get duly *en rapport* with them. There must be the inspiring music and devotional song still further to thrill the nervous centres and complete the circle. With strong belief and intensive faith superadded to all this "childlike faith," as Dr. Wilson puts it, is it any cause of wonder to the rational or philosophic mind that the magnetized subjects of all this nervous action and interaction should feel "perfectly happy," and go off into cerebral ecstasies, believing all the while that this is really the spirit of God? Let a person with a well-balanced and enlightened intellect—an unbeliever, if you please—go into a first-class revival meeting, with all its mesmeric appliances, and passively place himself under its influences, and what will be the result? If he but gently and passively yield to the influences surrounding him, he will in due time, by the law of sympathy, be like the others entranced with nervous delight, and lost in "perfect happiness," rationalistic though he be. This is no imaginary case. We have tried it. And, if not carried to enervating excess and to the ridiculous extent of soiling one's person on the dirty floor, it is a "spiritual" food not bad to take. The unbelieving philosopher, under such circumstances, yields to the influences, because they are pleasant, and for purposes of experiment, knowing they are purely natural, and, when reasonably indulged, beneficial both mentally and physically.

When, however, it is possible for so enlightened a man as Dr. Wilson to be carried to such a length by such influences, how can we wonder that the ignorant and unenlightened—being creatures of emotion rather than reason—go still further, and bring up raving maniacs, as frequently happens in the wake of professional revivalists, such as Moody, Hammond, and others? Nearly every week, we read in the newspapers of some religious lunatic, who, professedly under the guidance of the "spirit of God," wants to offer up as a sacrifice some of his family or somebody else, frequently murdering his victim before his sacrificial hand is stayed. If there be a God at all, it hardly looks reasonable; nor is it very creditable to his character that he should move his creatures by his spirit to such absurd and brutal excesses.

The Salvationists at Kingston, as a part of the "divine service" and exercises held in their "barracks," engage in a general and promiscuous jig-dance after midnight. Now, to the dancing, *per se*, no agnostic utilitarian can object. Dancing is a first-class physical exercise and excellent mental recreation, if properly carried out. But the physiologist and moralist may fairly question the propriety of a promiscuous dance in a heated and poisonous atmosphere, and after midnight, by a crowd of enervated and half-crazy fanatics.

A Methodist minister once related to the writer how, on one occasion, while in Plymouth Church in Brooklyn, listening to H. W. Beecher, a lady in the pew immediately in front of him, as soon as the eloquent preacher had nicely warmed up to his work, began to follow him in all his movements in the pulpit. Whatever gesture the preacher made the lady made, and she kept this up till he finished. Was this the spirit of God, or was it Beecher's personal magnetism?

When the ancient orators of Greece and Rome were able by the magic and magnetism of their burning eloquence to inspire the vast assemblage to rise as one man and shout, "On against the invader!" what was this but the same psychological, not divine, power which has manifested itself through all the ages?

ALLEN PRINGLE.

SELBY, LENNOX CO., ONT., Dec. 15, 1883.

P.S.—It is now announced that Rev. Dr. Wilson has been dismissed by the Dean of Ontario, approved by the Bishop of Ontario, for the prominent part he has taken with the Salvation Army. Dr. Wilson was the Bishop's chaplain, and he speaks very highly of his earnestness and zeal in the work of the Church.

A. P.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION AT LEEDS.

Editors of The Index:—

Recently, the British and Foreign Unitarian Association held a provincial conference in Leeds. Doubtless, you will have full accounts of the meetings from English papers and English correspondents; but an extra letter, if it is very brief, may not be unacceptable. In addition to a religious service in Mill Hill Chapel on the previous evening, there were also a luncheon and a tea, and a discussion after each meal. In the afternoon, the discussion was opened by the Rev. C. Hargrove, M.A., of Leeds, who read a paper on the "Means of Extending Liberal Christianity." Some fifteen or sixteen laymen and ministers took part in the discussion. There was remarkably little novelty in the suggestion of "means." The plans suggested—controversy, dissemination of Unitarian literature, greater earnestness, deeper spirituality, co-operation with temperance and political reformers—are all as old as Unitarianism, at least. But, if there was little novelty of plan for spreading liberal Christianity, there was what is really better. All the best speakers, and notably the reader of the paper, evinced an earnest desire to make liberal Christianity worth spreading. Whatever be the state of things in America, in England assuredly the tendency among Unitarians is to greater boldness, outspokenness, and, with these, *accuracy*. This was really the main point in Mr. Hargrove's valuable paper. Carefulness in learning and frankness in speaking what they have learned must characterize the Unitarians of the future. In reply to adverse criticisms, Mr. Hargrove disclaimed any wish to dig up buried controversies, but urged with fresh vigor his first contention,—that Unitarian ministers should know for themselves, and state boldly and frankly to the people, their own thoughts on the questions which are forced upon all religious inquirers. What do you believe of God, of Christ, of the general character of the New Testament? Do you accept or reject the dogmatism of the Fourth Gospel, and why? What credence do you give to the three first Gospels? How do you justify the position you accord to them? Accepting the results of modern science, how do you find your religion modified by them? The *means* for finding answers to these questions, and the courage to speak those answers out frankly and intelligibly, are the only means, he thinks, of extending liberal Christianity. "And it would be our bounden duty to answer these questions for God's sake and the truth's, even if popular Christianity had already redeemed every soul from vice and made practical piety universal."

Nothing better was said either in the afternoon or evening. Indeed, it may be said that every really helpful speech was a comment on or a confirmation of the above sentiments; and these remained as the real work of the day. And it was not a bad day's work. It showed where we are going. Unitarians have caught the spirit of science: they are beginning to love the truth for its own sake and to despise random assertions, whether made in the interests of belief or unbelief. Let *The Index* take courage. "Light, liberty, right," is the motto of Unitarianism. Whoso sins against these three will find himself out of order among the English liberal Christians.

Yours truly, UNITARIAN.

LEEDS, ENG., December, 1883.

HEREDITY.

The Daniel Webster Problem.

Editors of The Index:—

Mrs. Caroline Healey Dall, writing of Daniel Webster, remarks, as quoted in *The Index* of December 20: "The key to his virtues and his vices, to his triumphs and his failures,—the key to the magnificent presence which made every passer-by turn to look at him in the street,—was to be found in the mixed blood which he inherited. The problem will never be completely solved till some one has the courage to show this."

Perhaps the reader may remember that Andrew Jackson Davis, in *Spirit Mysteries Explained*, page 163, mentions the name of Daniel Webster as a member of the committee of spirits who, in the Spiritual Congress, addressed the sons of Africa. That Daniel Webster should have been a delegate to that spiritual congress was not impossible, for his abilities admirably qualified him to aid any cause with which he allied himself. But why was Daniel Webster in the *African* delegation? Why should he, honored and honorable, co-operate with and in behalf of Africans, then among the most despised and abject of earth's inhabitants? Such questions would readily suggest themselves to readers who remember that Daniel Webster had not in his earth life been prominent as an opponent to the extension in the United States of the domain of slavery, or as a friend to the colored race. Similar queries occurred to Mr. Davis; and he inquired, as Daniel Webster's name appeared on the roll of the African delegation, "What does this mean?" "Because," was the reply, "there is a law

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of justice, which evermore overcomes evil with good. He selects his own field of labor. He comprehends the extent of the ground, is in harmony with the workmen already engaged, and sees where the institution is vulnerable and its advocates accessible."

But a puzzled inquirer might again question, Though Daniel Webster selects his own field of labor, why should he in spirit-life choose to work for and with Africans? Upon this question, as well as upon the problem proposed by Mrs. Dall, the following short article from the *Merrimac Journal*, Amesbury, Mass., which I chanced to see about thirteen years ago, may shed some light:—

Ancestors of Daniel Webster.

On his paternal side, as is given in full in his Life by Curtis, he came from the Websters of Hampton, among the earliest settlers of that town. Of his maternal ancestry, less is said. We are told that his mother's maiden name was Abigail Eastman, a tailoress of Salisbury. But whence came she? The late Dr. Nye, of Salisbury, was much interested in the history of that town, and has left papers detailing the genealogy of some of the families. From one of these papers, we quote: "A Miss Eastman, a young lady of Welsh descent, living in Salisbury, was courted and had a natural son by a mulatto man, who ran off or died before the birth of her child, who bore the name of his mother. The boy grew up to manhood, and married a half-Indian girl, whose father was a white man, and reared up a family of Eastmans, from whom Miss Abigail Eastman, the mother of Daniel and Ezekiel Webster, and all the Eastmans of Salisbury had their origin. It was very common in the early settlement of Salisbury and Amesbury for the inhabitants to marry Indian girls. The characteristics are very visible to this day among their descendants." We supply this omission to keep history good. It is in favor of miscegenation more than any other fact within our knowledge. Dr. Nye will be remembered by some of the older people; and nobody will doubt his authority, which possibly even now would be capable of proof from the old records. It will account for the complexion of "Black Dan."

If Daniel Webster had negro blood in his veins, as the *Merrimac Journal* plainly intimates, that fact of mixed blood tends to solve Mrs. Dall's problem, accounts for the complexion of "Black Dan," and shows why in spirit-life he was a member of the African delegation in the Spiritual Congress.

"Their cause I plead, plead it with heart and mind,
A fellow-feeling makes us wondrous kind."

A. E. G.

HYDE PARK, MASS.

[The main objection to the above "solution" is that one statement; namely, that Webster was a member of a "Spiritual Congress" and in the "African Delegation," which is open to doubt, is explained by another statement quoted from the Merrimac *Journal*, which is wholly unauthenticated.—ED.]

THE CAUSE OF ALL THINGS.

The following extract from an article in the *Popular Science Monthly* for January, entitled "Religious Retrospect and Prospect," by Herbert Spencer, may help those who are satisfied to apply to God terms which express their own qualities to be patient with those who make no attempt to describe or define the Ultimate Reality:—

Every emotion has its antecedent ideas, and antecedent ideas are habitually supposed to occur in God: he is represented as seeing and hearing this or the other, and as being emotionally affected thereby. That is to say, the conception of a divinity possessing these traits of character necessarily continues anthropomorphic,—not only in the sense that the emotions ascribed are like those of human beings, but also in the sense that they form parts of a consciousness which, like the human consciousness, is formed of successive states. And such a conception of the divine consciousness is irreconcilable both with the unchangeableness otherwise alleged and with the omniscience otherwise alleged. For a consciousness constituted of ideas and feelings caused by objects and occurrences cannot be simultaneously occupied with all objects and all occurrences throughout the universe. To believe in a divine consciousness, men must refrain from thinking what is meant by consciousness,—must stop short with verbal propositions; and propositions which they are debarred from rendering into thoughts will more and more fail to satisfy them. Of course, like difficulties present themselves when the will of God is spoken of. So long as we refrain from giving a definite meaning to the word "will," we may say that it is possessed by the Cause of All Things, as readily as we may say that love of approbation is possessed by a circle; but, when from the words we pass to the thoughts they stand for, we find that we can no more unite in consciousness the terms of the one proposition than we can those of the other. Whoever conceives any other will than his own must do so in terms of his own will, which is the sole will directly known to him, all other wills being only inferred. But will, as each is conscious of it, presupposes a motive, a prompting desire of some kind: absolute indifference excludes the conception of will. Moreover, will, as implying a prompting desire, connotes some end contemplated as one to be achieved, and ceases with the achievement of it; some other will, referring to some other end, taking its place. That is to say, will, like emotion, necessarily supposes a series of states of consciousness. The conception of a divine will, derived from that of the human will, involves, like it, localization in space and time; the willing of each end excluding from consciousness for an interval the willing of other ends, and therefore being inconsistent with that omnipresent activity which simultaneously works out an infinity of ends. It is the same with the ascription of intelligence. Not to dwell on the seriality and limitation implied as before, we may note that intelligence, as alone conceivable by us, presupposes existences independent of it and objective to it. It is carried on in terms of changes primarily wrought by alien activities,—the impressions generated by things beyond consciousness, and the ideas derived from such impressions. To speak of an intelligence which exists in the absence of all such alien activities is to use a meaningless word. If, to the corollary that the First Cause, considered as intelligent, must be continually affected by independent objective activities, it is replied that these have become such by act of creation, and were previously included in the First Cause, then the reply is that in such case the First Cause could, before this creation, have had nothing to generate in it such changes as those constituting what we call intelligence, and must therefore have been unintelligent at the time when intelligence was most called for. Hence, it is clear that the intelligence ascribed answers in no respect to that which we know by the name. It is intelligence out of which all the characters constituting it have vanished.

These and other difficulties, some of which are often discussed, but never disposed of, must force men hereafter to drop the higher anthropomorphic characters given to the First Cause, as they have long since dropped the lower. The conception which has been enlarging from the beginning must go on enlarging, until, by disappearance of its limit, it becomes a consciousness which transcends the forms of distinct thought, though it forever remains a consciousness.

THE MORMON PROBLEM.—The Mormon problem now before Congress attracts much attention, and is a subject of deep interest and animated discussion throughout the country. It furnishes topics for the daily paper, the magazine, the pulpit, and the platform. The Milwaukee *Sentinel* publishes "interviews," representing the opinions and feelings of prominent men of that city as to the advisability of "force or Christian influence in putting down the Mormon rebellion," and other questions relating to the Mormon problem. The ministers of the city generally seem to have little, if any, faith in "Christian influence" to abolish polygamy, and among them are the most ardent advocates of employing military force to "wipe out Mormonism at once and forever." But one minister relies on neither Christian influence nor force. He says: "Christian influence, which has been suggested, would be utterly futile. To resort to force would be to return to barbarism, and to reestablish, in the land of freedom, something like the Holy Roman Inquisition. No: we can neither shoot Mormons nor preach to them; but the United States can assert and maintain the dignity of law from now on. The only reasonable course to pursue would be to recognize the present status, but to prevent the growth of Mormonism by prosecuting in the civil courts any one, after a certain date, who should contract a plural marriage." The views of Mr. R. C. Spencer, one of the most prominent Liberals of Wisconsin, are thus presented in his own words by the *Sentinel* reporter: "Our government knows and provides no way to suppress rebellions (religious or otherwise) against its lawful authority but by force, which it is in duty bound to use when necessary. Since Mormonism is based upon and embodies the dogma of Christianity, with the addition of a new revelation from God, from which comes polygamy as a part of their religion, I fail to see how 'Christian influence' can consistently oppose Mormon institutions and rebellions. It would, I judge, be much more consistent and vastly more effective to turn Col. Ingersoll loose among the Mormons, under armed protection if necessary, to talk their religious superstitions out of them, and by the power of his eloquence win them to the dominant idea of modern civilization,—the founding of the family and the State on the marriage, by civil contract simply, of one man with one woman. Unless expressly sanctioned by statute, polygamy is unlawful within the boundaries of the United States, because against common law. However, the first amendment to the Constitution limits the power of the federal government by declaring that 'Congress shall enact no law respecting the establishment of religion or prohibiting the free exercise thereof'; but no such limitation is imposed on the States, which are therefore free to establish any religion they please, and to prohibit the free exercise of religion. The Mormons deny that the national government has constitutional power to prohibit polygamy, because it is part of their religion. The Mormons evidently intend to make out of the territories in which they are establishing themselves several States in which, by the will of the majority, their religion, polygamy included, shall be engrafted into the organic law, thus uniting their Church with the State on the same principle and by the same right that Christians propose to amend the Federal Constitution, incorporating into it God, Jesus Christ, and the Bible. As legal safeguards against all such schemes of religious fanatics and persecutors, amendments to the National Constitution should be adopted as follows: abolishing every vestige and forever prohibiting all and every form of union, however slight, between Church and State throughout the nation in every ramification and subdivision of the government, federal, state, and municipal; requiring Congress to enact uniform laws on the subject of marriage and divorce, prohibiting religious or ecclesiastical intermeddling therewith, and compelling parents to provide for the support of children and send them to school; allowing no one to vote, after a certain time, who does not possess the requisite secular education, including a knowledge of government and means of support. The first will be opposed by some good Christians (including also the Mormon and Roman Catholic Churches) who imagine that God is under their special protection, because it makes government and public schools godless and infidel. All will, of course, be opposed by those good, old-fashioned Democrats, who place State rights above the rights of American citizenship. It seems probable, therefore, that, by uniting Mormons, fanatical Christians, the Roman Catholic Church, and State-right Democrats, religious polygamy will succeed in legally and permanently establishing itself in several new States hereafter to be formed. It can only be defeated by carrying out promptly and vigorously the principle of complete secular government, which alone can consistently suppress crimes and remove vices practised in the name of God and religion by Mormons and others who are guided by so-called revelation, and not by natural reason and rights."

FREDERICK THE GREAT.—The man who really founded liberty of thought in Germany was Frederick the Great. In the history of his race there is no character more attractive, for there is none more human. His idea was not the narrow idea of Arminius, nor the national passion of Luther: it was the idea and the passion of humanity. The crowned philosopher, persecuted by the great, assailed by Russians, Tartars, Croats, Hungarians, Frenchmen, abandoned by friends and allies, he yet created a power in the centre of Germany which was destined to be in respect of liberty of thought what the Oranges and England were in respect of political liberty. If he had no other glory, it would be enough that he broke down that redoubt, the terrible power of Austria, the Goliath of Absolutism, the terror of the nations, the enemy of William Tell, the assassin of Padilla, the executioner of John Huss, the poisoner of the Latin races; that power of Austria which, had it triumphed, would have burned to the marrow of our bones, reduced our conscience to ashes, and

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made of Europe what it made of Spain, a desert. He opened the frontiers of his kingdom, the gates of his palace, the arms of his friendship, to all who had any thought, who worked for any idea.—*Emilio Castelar.*

BOOK NOTICES.

HARPER'S YOUNG PEOPLE. 1883. New York: Harper & Brothers, Publishers, Franklin Square.

The separate numbers of *Harper's Young People*, containing sixteen pages each, are not particularly impressive; but they come once a week, and, when the fifty-two numbers of a year are gathered up into a single volume, we begin to realize how much we have been getting for our money. What beautiful pictures are here, what charming stories, what chapters of instruction, and what pleasant games! We have found our eyes getting a little dim over the handsome pages just from the sense of contrast with the books we had to read when we were "young people," but not "Harper's." Or were not even then the Harper's Rollo books the best that could be had? They are still good, but how they pale in comparison with the variety and richness of this volume of eight hundred and forty pages! The pictures cannot but educate the sense of beauty in the child; and, in the text, the proportion of fiction to more solid matter is not excessive. *Harper's Young People* has won its way to popular success by sheer dint of its inherent excellence, without any resort to the costly tricks on which some of our young people's literature relies,—tricks which take something from our reverence for authors who are willing to trade upon their fame, and add but little to the enjoyment of our boys and girls.

MONEY AND THE MECHANISM OF EXCHANGE. By Prof. W. Stanley Jevons, F.R.S. Complete in two parts, 15 cents each, post free. J. Fitzgerald, publisher, 20 Lafayette Place, New York.

This valuable and most timely treatise, from the pen of one of the foremost contemporary writers on finance, throws a flood of light upon every one of the great questions of finance, such as metallic money, gold coinage, bi-metallism, bank issues, and bank reserves, which are likely to receive thorough discussion in Congress this winter. The account of the mechanism of exchange here given is singularly full and instructive.

NAN. By Lucy C. Lilly. New York: Harper & Brothers. 1883.

This little story has already done good service in the columns of *Harper's Young People*. It relates the fortunes of a little girl who was taken away from certain poorer relatives by certain richer ones, who did their best to kill out her affection for her early friends, but without any success. Her natural affections triumph over the allurements of her purse-proud cousins. The story is pleasantly and simply told. The moral is not obtruded, but it is not likely to be missed by any boy or girl of good intelligence.

Life at Puget Sound, by Mrs. Leighton, deserves a good notice. We have seldom read so charming a book of travel. Mrs. Leighton narrates pleasant and painful experiences in unexaggerated style, with such transparent truthfulness and freedom from egotism that we listen to her story with the same confiding interest as to the unstudied conversation of a friend. Her descriptions of the wild, beautiful, magnificent scenery in the far North-west are delightful from their thorough simplicity. A tender fancy runs through them all, but does not color the truth. The fortitude amid the agonies of shipwreck on a reef in the Caribbean Sea, the calm courage with which they passed through the perils of the forests and of the voyaging on the Columbia River, the sweet and wise humanity which marked their friendly intercourse with Indians, Chinese, and frontiersmen,—all are evident in her modest story. Many readers of *The Index* will be interested, too, when they know that the author is the wife of Rufus Leighton, one of Theodore Parker's well-beloved youths, who for ten or more years made phonographic record of every word in sermon and prayer uttered on Sunday by the great preacher, and so was prepared to give us that noble collection of "Prayers,"—strong and tender words, which would else have passed away unrecorded,—a book of which George Ripley said, "There has been no expression of devotional feeling equal to this since the days of the Hebrew poets."

WE have before us the *Art Amateur* for January, 1884. If this popular magazine continues to improve steadily for the coming year as it has for the last two years, it will do a great deal to extend knowledge of art and to improve the taste of the community. It has become more and more thoughtful, and taken a higher range both in its subjects and its treatment of them; and its biographical notices especially have a permanent interest, as introducing us to the leading artists of the day. The most important article in this number is a sketch of Auguste Bartholdi, the sculptor of the great statue of Liberty to be placed on Bedloe's Island in New York Harbor, with spirited sketches of his grand Lion at Belfort and others of his works. There is an article on the "Opening of Museums on Sunday," giving an account of a recent discussion at the recent Social Science Congress at Huddersfield, Eng. The well-known arguments in favor of opening museums on Sunday are given in the abstract of a speech by Mr. Judge. The Rev. John Gritton answers by the rather specious and weak plea that the great evil of the working classes is intemperance, and that England is improving in this respect, while her museums are not open on Sunday, while Italy and France are growing worse. He also lays stress on the loss of Sunday to the attendants at museums. This is a subject which requires larger considerations, to be decided. The first step is to do away with the superstitious idea of the Sunday, and then to consider how it can be best utilized for the good of all.

THE *Century* for January is an excellent number; and, among its most striking articles, we note the profusely illustrated one on "Edinboro' Old Town," by Andrew Lang, and "The Forty Immortals," by Y. D., the author of the striking biographical sketch of "Gambetta," in the March number. This is illustrated by portraits of Alexander Dumas, Jr., Ernest Renan, Henri Martin, Duc d'Aumale, Duc de Broglie, Jules Simon, Octave Feuillet, Victorien Sardou, Louis Pasteur, Victor Cherbuliez, and others. "Tom Dutt', is a charming sketch, with portrait, of a remarkably talented young Brahmin girl. "Garfield in London" gives extracts from a journal of a trip to Europe, in 1867, by the late President Garfield. "The Bread-Winners" ends somewhat disagreeably and sensationally. The poetry of the number is contributed by Henry Tyrrell, Miss Caroline May, Henry Gillman, Mrs. Elizabeth R. Bianciardi, James Herbert Morse, and Miss Eliza Calvert Hall; and the "Bric-à-brac" verse by John Vance Cheney, Samuel Minturn Peck, Miss Grace Denio Litchfield, R. W. G., and others. From Cupples, Upham & Co., Old Corner Bookstore.

THE opening article in the January number of the *Atlantic Monthly* is the commencement of a serial story, "In War Time," a story of the war for the Union, by Dr. S. Weir Mitchell. Mr. Crawford's serial, "A Roman Singer," is continued, and will run through several more numbers. Henry James, who knew Turgénieff and greatly admired him, writes of him as an author and a man. Dr. Holmes has a poem, "At the Saturday Club," in which he pays tributes to Longfellow, Agassiz, Hawthorne, and Emerson. Rev. Dr. A. P. Peabody contributes an article on "The Study of Greek," apropos of the famous address of C. F. Adams, Jr. Octave Thanet tells a very interesting story, "The Bishop's Vagabond"; H. H. writes entertainingly of "Chester Streets"; Richard Grant White adds "A Sequel to Mr. Washington Adams, in a Letter from Mr. Mansfield Humphreys"; Prof. E. P. Evans has a learned paper on "Hafiz of Shiraz"; E. V. Smalley surveys "The Political Field" from an unpartisan stand-point; and there is an unusually full department of reviews and a varied Contributors' Club.

"ST. NICHOLAS" for January makes its New Year's call with a bright table of contents and a brilliant list of contributors. Among whom are Louise Alcott, H. H., Mary Hallock Foote, Mayne Reid, H. H. Boyesen, Joel Benton, W. O. Stoddard, and Julian Hawthorne, and his sister, Mrs. Rose Hawthorne Lathrop. An entirely new feature, inaugurated in this number and to continue throughout the year, is the *St. Nicholas* Almanac, which will give to young folk, in simple and popular form, the more important phenomena of our earth's relations to the heavenly bodies; and, in addition, some entertaining bits of fun, fable, and allegory relating to the various months and seasons.

PERSONAL ITEMS.

AMONG the names of the signers to the protest against opening the Bartholdi Loan Exhibition on Sunday is that of Cornelius Vanderbilt, who is a prominent officer of a railroad that runs Sunday trains.

W. D. HOWELLS, the novelist, and Prof. Charles Eliot Norton, of Cambridge, are out in a card appealing for aid in rebuilding the Armenian Monastery of San Lazzaro in Venice, which was destroyed by fire last summer.

THE German Rothschilds refused to have anything to do with the Russian loan, unless the government first pledged itself to a certain line of defence of the persecuted Jews,—a fact that should be put to the credit of that famous house.

JAMES BAYLIES writes from Massillon, Ohio: "I have been taking liberal papers many years,—the first, *Ecce Homo*, published by Mr. Houston in New York in 1827, then the *New Harmony Gazette*, then the Boston *Investigator*, then *The Index*, and others. I heard Robert Owen deliver his first address in Philadelphia on his favorite system of reform, and became a convert. I belonged to the congregation of Abner Kneeland in New York in 1826-27, and now cannot be without *The Index*."

NO AMERICAN will write or read or hear of "Lord Tennyson" without a sense of a cheapening of great honors. It lessens a great man to have an honorary title conferred upon him, and a baronage to the poet-laureate is a derogation not to be expressed. Alfred Tennyson comes of a gentle family, one of the oldest in England; but it never before had a title, although it possesses a coat of arms, with the impressive motto, "*Cor unum, via una*" (One heart, one way). It is honor enough in the worldly way to belong to an ancestry that leaves such a noble epigraph and path-mark. But Alfred Tennyson's title of poet is higher than that, for it is of his own earning. The office of poet-laureate has added nothing to his lasting fame: it is a mere incident of his life.—*Springfield Republican.*

THE Princess Alice, who was a Liberal in religion, was warmly attached to Strauss, who dedicated to her his *Voltaire*. On receiving a copy of the book, she wrote: "I have not been able to thank you till to-day for the *Voltaire* that I received yesterday. The book is itself the cause of the delay, as I immediately devoted my spare time to it, gladly reading over again what you had read me last winter so beautifully. Your voice and all your observations seemed again before me, and I must again thank you a thousand times for the enjoyment, and for your much too kind dedication. ALICE." The London *Inquirer* says that, although she did not accept all the views advanced in *The Old Faith and New*, she "yet clung with undiminished esteem and gratitude to the memory of a man in whom she encountered one of the most beautiful sides of German learning,—namely, unyielding sense of truth, connected with a rare gift of engaging power of representation and winning modesty of personal manners."

"ON the steamer 'Cephalonia' this fall," says the Boston correspondent of the Philadelphia *Press*, telling the story, "the Rev. Brooke Herford, the Rev. Dr. Rufus Ellis, and the Rev. Phillips Brooks came home from Europe together. On the first Sunday out from Queenstown, the captain, on pious thoughts intent, endeavored to make arrangements for religious services, asking the clergymen to decide among themselves which one would preach. Mr. Herford excused himself upon the ground that he had been preaching steadily throughout his vacation, and wanted to rest. He therefore suggested that, as Dr. Ellis was the oldest, he ought to speak. 'Oh, no,' Dr. Ellis responded, 'it would be nonsense for me to preach when everybody wants to hear you.' And so, with disclaimers and compliments, the matter was turned over and discussed until it ended in there being no service whatever. 'Well,' sighed the captain to a sympathetic passenger, 'I did what I could. But isn't it confoundedly singular,' he continued confidentially, 'three fire-escapes on board, and nobody saved from the burning!'"

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CURRENT TOPICS.

OUR Paine Hall friends are arranging for a New England Free-thinkers' Convention, to be held in that building January 27 and 28. Horace Seaver, Elizur Wright, and James Parton are announced among the speakers.

A WRITER in the Boston *Herald*, who apparently wants to find some fault with Miss Clara Barton, late superintendent of the women's prison in this State, mentions "that the prisoners fairly idolized Miss Barton," and says this fact would seem to imply "undue sympathy" on the part of the superintendent; for "sympathy is the last thing that should enter a prison." We should not like to see our prisons in charge of men without sympathy for those in their care. It is, as Galton remarks, the ideal criminal who "has neither sympathy for others nor the sense of duty, both of which lie at the base of conscience."

THE following is from Emerson's sketch of Dr. Ripley in the *Atlantic Monthly:* "Some of those around me will remember one occasion of severe drought in this vicinity, when the late Rev. Mr. Goodwin offered to relieve the doctor of the duty of leading in prayer; but the doctor, suddenly remembering the season, rejected his offer with some humor, as with an air that said to all the congregation: 'This is no time for you young Cambridge men: the affair, sir, is getting serious. I will pray myself.'. . . Sage and savage strove harder in him than in any of my acquaintances, each getting the mastery by turns, and pretty sudden turns. 'Save us from the extremity of cold and those violent sudden changes'; 'The society will meet after the Lyceum, as it is difficult to bring people together in the evening—and no moon.' 'Mr. N. F. is dead, and I expect to hear of the death of Mr. B. It is cruel to separate old people from their wives in this cold weather.'"

A GOOD idea of the kind of education furnished to the young men of this day may be inferred from the creed embodied in the constitution of the Andover Theological Seminary. Every person elected a professor in that institution must not only publicly, on the day of his inauguration, subscribe to a declaration of his faith in the doctrines of the Westminster Assembly Shorter Catechism, but is also obliged to affirm a long creed, concocted by the founders of the seminary. One clause of this creed reads as follows: "I believe that the souls of believers are at their death made perfect in holiness, and do immediately pass into glory; that their bodies, being still united to Christ, will at the resurrection be raised up to glory, and that the saints will be made perfectly blessed in the full enjoyment of God to all eternity; *but that the wicked will awake to shame and everlasting contempt, and with devils be plunged into the lake that burneth with fire and brimstone forever and ever.*" (See John L. Taylor's *Memoir of Samuel Phillips*, Appendix, p. 389.) There is a good deal more of this nightmare stuff in the creed, but a specimen will suffice.

THE London *Inquirer* says of the attempt to oust Prof. Tanner from his position in University College: "If ever there was a case of attempted persecution for the sake of opinion, this is undoubtedly an instance; and it is all the more extraordinary that it occurs in connection with an institution founded upon the purely secular principle. We had hitherto imagined that the Dean of Llandaff, better known as Dr. Vaughan, Master of the Temple, had some pretensions to liberality of thought, and at least some slight appreciation of the principles of religious liberty. After the signal defeat of his discreditable attempt to persecute a scientific teacher who differs from himself on religious subjects, it is to be hoped that he will see fit to withdraw from the Council of the South Wales College. It is gratifying to find that the President and the nonconformist members of the council were resolutely faithful to the principles on which the college is founded,—setting a laudable example to the council of the older institution in Gower Street,—and that they received the support of one of the local clergy. . . . Once, it was our fate to suffer persecution and obloquy. Now, it is the fate of secularists and agnostics; and we should be unfaithful to the noblest traditions of religious liberty, if we did not vindicate at all hazards their claim to equal justice. *Proximus Ucalegon ardet.* If Dean Vaughan had succeeded in ousting Prof. Tanner, he might next have tried his hand at persecuting a Unitarian. These things show that religious liberty is still endangered, and needs unflinching advocates."

ON the 13th of December, 1883, in the city of Brooklyn, N.Y., a unique banquet was held by the Thirteen Club, which consists of thirteen members who have undertaken to break down an old-time superstition. Although its aim is excellent, it could not we think have been a very jolly affair, with skulls and crossbones ornamenting the walls, a big coffin in the centre of the room serving as a dining table, with human bones strewn around as decorations, and a skeleton dangling from an invisible wire behind the President's chair. On the coffin lay a wooden figure supposed to represent the giant Superstition. Its head was a mask with gaping mouth. At 9.30 P.M., the Club, arrayed in black robes with crossbones worked in white in front, marched in to the music of a funeral dirge. The bill of fare was in the shape of a tombstone, and the *menu* included "Oysters in the last gasp," "Fillet de tombstone," "Expiring duck," "Macaroni de la Morgue," "Resurrection sauce," and "Coroner's cream." The President's gavel was a human bone, which he announced had been forwarded from Tewksbury by Gov. Butler. Among the songs sung after supper were such as "See that my grave's kept green." And yet the affair, which was conducted by young and healthy-looking men, was said to be very hilarious, as their object was the death and funeral of Superstition. At midnight, after various superstition-defying ceremonies, such as spilling salt, etc., the coffin lid was nailed on, and Superstition was supposed to be forever dead in Brooklyn; but the Thirteen Club will doubtless find that their buried friend has at least as many ives as a cat is reported to possess.

REV. J. S. BLACK, a prominent orthodox minister of Montreal, in a recent discourse in that city, as reported in the Montreal *Witness*, in reply to the question, Why has the Church never taken the lead of great moral movements in their infancy? said: "The Church was a huge body, and as such moved slowly. By the very necessity laid upon her to preserve the peace within her own borders and to do no injury to the consciences of her members, a new moral movement must be well under way before the Church, with united and harmonious front, could join in the grand march of progress. The Church, too, was an aged body, and as such was inclined to be conservative, and was a censor and not a caterer. . . . Again, the Church's true work was not so much to inculcate particular items in moral reform as to inculcate the principles which lie at the root of all reforms. In this respect, the Church was not a knight errant, running a-tilt at particular abuses, but a sage teacher of those things which lead to sound moral life. All moral movement, too, had a social or political environment, or both; and it was only right that every innovation should reach an assured vitality before it was accepted. . . . The Church, in every age, has enough to do in enforcing moral truths about which all agree, instead of championing those things which are undergoing a probation. She was not the motive power in the engine of social progress. God is the living fire, and his Church is the controlling balance-wheel." That is to say, a newly discovered truth or a reform in its infancy and unpopularity need expect no encouragement from the Church. When it has reached an "assured vitality," when its triumph is no longer doubtful, the Church graciously condescends to smile upon it. This is what the free thinker is abused for claiming. Why should God, "the living fire," need "a huge body" like the Church for a "controlling balance-wheel"? Great is the mystery of the orthodox theology as expounded by its representatives!

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A GOOD STEP FORWARD.

The question among the Unitarians as to what names should be inserted in their *Year-Book* list of ministers has this year been advanced to a new and important phase. Without any public discussion or announcement before the publication of the *Year-Book* itself, a new rule has been adopted in making up the list. This rule is stated at the head of the list in the following explanatory note: "This list is intended to give the names of all persons who have charge of Unitarian societies in the United States and Canada, whether as pastors or stated supplies; of all ministers now living, not in fellowship with some other denomination, who have been pastors of such societies and have not withdrawn from the profession; and of ordained ministers from other denominations, who have been approved by the Committee on Fellowship of the National Conference. In some instances, the person in charge of a society has not been ordained, or is a clergyman in fellowship with some other denomination." The preface to the *Year-Book* refers to the new rule thus: "In the preparation of the *Year-Book* for 1884, this change has been made: the additional list of ministers, which last year succeeded the usual list, has been omitted, experience having shown that it is best to include all names in one list. By reference to the heading, it will be seen that this is simply a directory, giving the facts as they actually exist."

Heretofore, the heading to the list has begun with the sentence: "This list is intended to give the names of all the Unitarian ministers in America." And the question in controversy was whether in this heading the term "Unitarian" necessarily connoted the term "Christian"; or, more particularly, whether those who had been regularly recognized and settled as Unitarian ministers, and had afterwards come to feel that they had no logical right to retain the Christian name, could still rightfully have their names included in the list. This question was raised ten years ago in our own case. The compilers of the *Year-Book* then decided that by Unitarian minister was meant a Unitarian Christian minister; and they dropped, accordingly, our name from the list. The heading of the list was not changed; but, in the preface to the *Year-Book* for that year (1874), this interpretation of it was clearly stated. This action, however, of the compilers of the *Year-Book* gave dissatisfaction to a very considerable number of Unitarians, who rightly saw that it was hostile to that principle of mental liberty for which the Unitarian denomination had always claimed to stand. An attempt was made at the following annual meeting of the Unitarian Association to rescind the action. But the attempt failed. The interpretation which the compilers had given of the meaning of the list, and their act in dropping a name from it, were both expressly indorsed by a large majority.

But the question, though thus settled for a time, has not been permitted to rest. One immediate consequence was that several other ministers requested to have their names withdrawn from the list, either because they could not conscientiously keep them there now that the list was officially declared to include only Christian ministers, or because they did not think there should have been any official excision of a name from it on the grounds given. For this latter reason, Rev. Dr. Bartol withdrew his name. Western Unitarians have been particularly active in protesting against what they have called a "mutilated" *Year-Book;* and *Unity*, their organ, has been persistent in contending for a repeal of the action of 1874 and 1875, and for a "complete directory." The question remained, therefore, as a kind of thorn in the side of the denomination. And the thorn evidently has been working to good effect. Last year, an attempt was made to conciliate the protesting party by publishing a supplementary list of those ministers of Unitarian societies, whose names, for any reason, were not included in the regular list. But this, so far from satisfying objectors, only served to keep alive the question, with regard to some of the names, why they had ever been separated from the regular list. This expedient has now been abandoned after a year's experiment, and the more generous rule adopted that is above cited. By the new rule, all the names go back into one list, and this without consulting their owner's wishes or asking their doctrinal views. As stated, the list now gives "the facts as they actually exist"; and the compilers do not attempt to make themselves responsible for the denominational soundness of any names included in it.

But, it will be noticed, the old question is not so much settled as removed. The change in the heading entirely alters the conditions of the list. If the present heading had been used ten years ago, no question could have arisen. There is no attempt now to make a list of "Unitarian ministers"; and, therefore, the question, whether "Unitarian" necessarily means "Christian" or not, has, so far as this list is concerned, no pertinency. The compilers have put into it, and knowingly, the names of some who do not style themselves "Christians." But if asked, Do you mean to say that Unitarian ministers may be "non-Christians" as well as "Christians"? they may answer, We have not touched that point: we have simply given the names of those whom Unitarian societies have chosen for their ministers. They are, we believe, in some instances non-Christians, as in others they are Universalists or Christian Baptists; but we do not go behind the returns.

And this rule, we believe, will be found to be a good one. Though it may seem, at first sight, to be an ingenious evasion of the old question, we do not think it was adopted for that reason, but rather because it is really demanded by the best spirit and traditions of Unitarianism. It respects the liberty and independence of the individual societies, and does not attempt, as did the old rule, to arrogate for any central board of power the right to say who are Unitarian ministers and who not. It is in the interest, therefore, of a larger liberty and a wider fellowship. It will remove a temptation and a stumbling-block from the paths of young men who are studying for the Unitarian ministry, or who may be already in Unitarian pulpits. It will help to lift a burden from sensitive consciences. And for this we hail it with sincere satisfaction.

The question of the list of ministers in the Unitarian *Year-Book* seems to be thus happily disposed of. There is no longer any printed official list of "Unitarian ministers." If any such list exist,—as in popular nomenclature, as also to the historic judgment, there doubtless will,—it will be henceforth, like the British constitution, unwritten. But behind this there lies another question,—What are "Unitarian Societies"? This, at present, may not be a question of much practical perplexity. But, by and by, it will come to the front. And with it will then return the old question, in its proper place, Does Unitarianism necessarily mean Christianity?

On this point, we may have something to say in a subsequent issue. For the present, we extend our sincere congratulations to the Directors of the Unitarian Association for their happy settlement of one vexing question. Some questions are legitimately settled by taking them out of the way.

WM J. POTTER.

A LETTER FROM MONCURE D. CONWAY.

A Sunday in Tasmania.

Beautiful for situation is Hobart, where I am writing this; and round about it are the mountains on whose snow we look from a plain clothed with blossoms of an opening spring. The great majority of the inhabitants, as is usual with Scotch and English people, went on their usual pilgrimage to Palestine, in groups that glare or turn up their noses at each other; and I resolved to observe one of these groups. As I am hoping to examine Oriental sects, it would be hardly sensible not to know all about those of my own native land; and one of these was remaining on my conscience,—to wit, the "Campbellites." So, hearing that there was a Campbellite chapel in Hobart, I went to its morning service. It was barn-like in plainness, so homely that I rather liked it, the only decoration being two yards by a half-yard deep of scarlet cloth framed in tin, which, from the wall above the pulpit, proclaimed, "Praise ye the Lord." Three men sat with the ordinary arrangements of the communion before them, which they proceeded to administer, passing the bread and wine through the congregation, but carefully omitting our party of three. (This precaution was not observed later on, when the offertory plate was passed round.) A boy of about seventeen was signalled in the congregation, and went up to read the first lesson,—a Psalm, "a canticle of love and woe," which the poor lad read in a tone suggestive of a school task, with droll monotony. Another person, considerably older, was summoned from his seat to read from the New Testament, but did so with a bashful and almost inaudible voice. The prayers, also, were by different people, seated on the cushionless benches. The sermon was by a shipwright of the place, and there were two things in his talk which I found striking. One was his remark on the saying that God would not suffer his children to be tempted beyond what they are able to bear,—"this will sustain us in almost all the trials of life." There was something about that "almost" which made me lay it up for future reflection. The other thing was this: he said: "'Dead in trespasses and sins.' Some people think that a man must commit some crime or great immorality to be thus 'dead'; but a man who lives a careless and indifferent life is as dead in trespasses and sins as the vilest criminal in the world." I had heard this same sentiment before; but it never made me shudder so much as now, possibly because it was uttered on a spot haunted with weird traditions of a penal colony, and around which are numbers of people who left their country for their country's good. However, amid all this humble shipwright's bad grammar and ignorance, and in all the services, there was a touching sincerity. It has been many years since I have attended an orthodox church or chapel in which the words sung and spoken were physiognomically represented in the faces and voices of those who uttered them. I had become so accustomed to words of penitence and grief from rosy faces, to dogmas strained to impossible meanings, that this atmosphere of perfect sincerity was surprising and refreshing. The hymns were mainly those of Charles Wesley. In one, I noted a verbal change not without significance. The old Methodist hymn began:—

> "Come on, my partners in distress,
> My comrades through this wilderness,
> Who still your bodies feel."

In the Campbellite version, "sorrows" takes the place of "bodies." The hymns were all about the future, about resurrection and heaven, with the usual background of earthly misery. There was no choir or instrument; and they were sung

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with shrill and querulous voices,—no harmony, no bass and contraltos or second trebles, but an undrilled unison of sharp high voices. It was all an unconscious rite and service of pessimism by a hundred of the illiterate people of Tasmania.

I was somewhat surprised at there being a Campbellite chapel at all in this region, and was told that it was founded a few years ago by the Rev. A. O. Carr, of Kentucky. He came over here, obtained some adherents, preached fluently, and gradually gained a strange hold upon his converts. It is said that they almost worshipped this A. O. Carr, and that they could hardly bear it when he returned to America. They would not let him go until he had promised to return to them again, and ever since they have been feeding their hearts on that hope. He writes them letters saying that he cannot return so long as his father and mother are alive; and it is to be feared that, if the lives of the elder Carrs depended on the prayers of Tasmanian Campbellites, they would not long be in the land of the living. They have built their tabernacle for him since he left, but have no minister, and are simply keeping alive the fire he left by rubbing together such sticks as appeared last Sunday.

This is the great trouble in these distant regions,—so many come and dwell for a time, and go away again. When such have been superior men, teachers who have called friends around them, they are constrained to make promises of return which can never be fulfilled. Just now, the finest church in Australia is parting with its minister, an eloquent Emersonian, whom the champions of Calvinism have laid low. His congregation—whom he has taught to sing the hymns of Longfellow, Adelaide Procter, and other liberal spirits—are broken-hearted. They have undertaken a war to free their church from the Presbyterian Union; and all their efforts have for a watchword, "He will come again!" The other day, I expressed to one of his friends a doubt whether Mr. Strong would ever see Australia again, and soon discovered that I had uttered an exceptionally painful heresy. The Bishop of Melbourne, too,—a brilliant Broad-Churchman,—has given a hint about retreating from the perpetual tempest which Hard-and-High Churchmen keep up around him; and his warm admirers are trying to believe that he only means to take a furlough. "He will come again."

How long has this been going on? When I was in the Sandwich Islands, I reread the story of Capt. Cook who was buried there. When he arrived, the natives hailed him as one whom their tribe had been traditionally expecting,—a sort of white Messiah. After a time, they found he was no Messiah; and no doubt it was partly under the bitterness of disappointment that they were so ready to kill him. Since I left those islands, I have explored their traditions farther, and find that they ascribed their temples and their priesthood to a white man who visited them many years ago, then left. When the whites from this town, Hobart, went over to what is now Victoria, and founded Melbourne in 1835, they found there an Englishman dressed in skins. He had escaped from a convict ship in 1804, and remained all that time among the aborigines. He related that, before he had met any native, he came to a grave with a spear stuck upright in it. He took this spear; and, when the aborigines beheld him, they recognized the spear, and at once believed that a beloved chief had returned to them from that grave. They all treated him with solemn and ceremonious homage, and took extreme care that he should not be injured in any of their tribal wars.

This man said that it was the faith of the Australian aborigines that their dead would all return to them with white complexions. Their anticipations have in a way been strangely fulfilled. The aborigines have nearly all died,—in Tasmania all,—and the whites who fill their places have established as a religion fables and dogmas beneath whose white complexions the aboriginal characters may be detected. A powerful creator, Pund-jel, much feared, but who may be soothed, who keeps in his employ a huge serpent, Myndie, whose ravages, when let loose, only members of one family line can stay,—that is the foundation of the late Australian "religion." The system that has succeeded to it, so far as its dogma and mythology are concerned, fit into the shell of the departed one with remarkable precision. I have before me, as I write, a strange plant of this region, which seems to be a natural symbol of the way in which one mythology may build on the lines of another. This plant the aborigines called *Aweti-Hotete*, and the whites call it the "bulrush caterpillar." The grub of a huge moth—that before me is nearly three inches long—buries itself in the ground at a certain season. The seed of a certain fungus (*Sphæria Robertsii*) lodges in a space on its head, kills the grub, then turns it into its own root, yet preserving the exact shape of the chrysalis in every minutest detail. Dissected, this animal shape is found to be solid wood. The *Sphæria* does not break through the shell anywhere except at the forehead, whence it grows into the air some six inches, a single leafless thing, coiling at the top like a snake, with a brown coating of seed ready to fall off and fix their fang in the next little worm that buries itself, dreaming of far-off wings.

MONCURE D. CONWAY.

"THE ETHICAL CONSEQUENCES OF DARWIN'S THEORY."

In another column is printed a summary of a paper by Mr. H. W. Holland, kindly prepared by him for *The Index* by our request, in which the author gives an outline of his views as to the ethical consequences of Darwin's theory. The paper, as read, doubtless contained qualifying phrases which could not be put into a brief summary, and some of which, very likely, are necessary to convey the author's meaning with fulness and precision. Making allowance for this fact, Mr. Holland's reasoning, nevertheless, seems to us open to criticism, and his conclusions unwarranted by the theory the moral implications of which he endeavors to explain. He emphasizes one class of facts and presents one aspect of evolution; but another class of facts and other aspects of evolution, which are quite as important to consider in order to understand "the ethical consequences of Darwin's theory," are, so far as one can judge from the summary, wholly ignored.

Certainly, natural selection must have played an important part in the development of man in the early periods of his existence; but, happily, with his departure from the point of his animal origin, the struggle for existence has acquired a milder form, and among the most advanced peoples today is largely a competition in useful arts and pursuits. Civilized man has emancipated himself from those conditions under which his ancestors struggled, and has been able to substitute his own rational spontaneity for the blind forces of nature. He now contemplates his relations and surroundings, and seeks to improve them by means of political and social institutions. He has a *moral* nature, and is interested in the well-being of his fellowmen. He has a conception of equal rights and reciprocal duties and obligations, together with extended sympathies and altruistic feelings, which awaken his interest in the welfare of the race to which he belongs. "Moral life," says Lewes, "is based on sympathy: it is feeling for others, working for others, aiding others quite irrespective of any personal good beyond the satisfaction of the social impulse. Enlightened by the intuition of our common unity of weakness, we share ideally the universal sorrows. Suffering humanizes. Feeling the need of mutual help, we are prompted by it to labor for others. The egoistic impulses are directed toward objects simply so far as these are the *means* of satisfying a desire. The altruistic impulses, on the contrary, have greater need of intelligence to understand the object itself in all its relations. Hence, so much immorality is sheer stupidity."

Now, when the brutal struggle for life is replaced by social conditions in which the conduct of men is more and more governed by fixed moral principles, and in which the tendency is to work together for the general improvement, the influence of natural selection is small and continually becoming less. "With civilized nations," says Darwin, "as far as an advanced standard of morality and an increased number of fairly endowed men are concerned, natural selection apparently effects but little, though the fundamental social instincts were originally thus gained. But I have already said enough, while treating of the lower races, on the causes which lead to the advance of morality,—namely, the approbation of our fellow-men, the strengthening of our sympathies by habit, example and imitation, reason, experience, and even self-interest, instruction during youth, and religious feelings."

"While," says Büchner, "the struggle between peoples was formerly a contest of weapons, strength of body, courage, and ferocity, it now consists in an emulation in good and useful arts, in discoveries, contrivances, and sciences. The time is past in which one people subjugated another, or exterminated it to take its place. It is not by destruction, but by peaceful competition, that one can attain a superiority over another. But, by this means, that uniformity of culture and that intermixture of races are brought about which so powerfully oppose the separation of new species. The advancing development of the human race will not therefore in future occur solely or chiefly in particular races destined eventually to subject or displace the others as has hitherto been the case, but it will constitute a uniform acquisition of the whole species."

Of the same purport is the following passage from Strauss: "The wild, savage struggle for existence has already had abundant play in the brute world. Man cannot entirely avoid it, in so far as he is still a mere product of nature; but, in the measure of his higher faculties, he should know how to ennoble it, and in regard to his fellow-men should mitigate it, especially by the consciousness of their kindred and the mutual obligation of race. The wild turbulence of nature must be appeased in mankind: man must be, so to speak, the *placidum caput*, the Virgil's Neptune reared above the tumultuous waves in order to calm them."

There is danger of ascribing too much to heredity. Although heredity is a law by which beings tend to produce beings like themselves, in the processes of reproduction there are in operation so many laws, known or unknown, there are so many subtle relations, so many intervening causes, that an approximate resemblance only of offspring to parents is possible; and we are never surprised if there is even in some respects striking dissimilarities. The continuous repetition of the same forms and functions would be possible only under ideal conditions. In this case as in all others, the

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term law is a formula expressing general facts, with all resistance set aside, all perturbations removed. The first law of motion, that any body will pursue a uniform movement in a straight line, means, not that there is any such phenomenon in nature, but that no change in the velocity or direction of a body would occur, if its motion were not accelerated, retarded, or changed by another body. In the domain of life, the requisite conditions of the ideal law of heredity are no more realizable than in the domain of astronomy. Indeed, the resisting and perturbing influences in the former are far greater in number and variety, ever increasing with increased complexity of organisms, until, in man, the "exceptions" are so numerous that the majority of people, even to-day, dispute or doubt the law itself. If we study heredity without considering fully the conditions and circumstances which modify and neutralize inheritance, the results of our investigation will be one-sided, our conclusions fallacious, and the results without practical value.

Notwithstanding heredity, we must remember the lower forms of life are subject to continual modifications due to causes but little understood, and that many of these modifications, by transmission, are incorporated into the constitution of the species. But man is susceptible of immensely greater mental and moral modification. He is born in a social medium in which are registered the accumulated results of centuries of labor,—language, knowledge, beliefs, institutions, literature, customs, conventionalities, etc.,—which determine his action not less, perhaps more, than heredity. The more he advances, the more complex becomes this social medium, pressing upon him continually and in a thousand ways. "Education," says Ribot, "is a sum of habits: among civilized nations, it builds up an edifice so skilfully contrived, so complicated, so laboriously raised that we are astonished, if we examine it in detail. The fact is, six thousand years and more stand between the two. Many of the habits which we construct through education have cost the race centuries of effort. . . . Education, after centuries of effort, has made us what we are."

The Greeks, pre-eminently the intellectual aristocracy of the ancient world, retrograded; and the most enlightened nation of to-day, whose progenitors a few hundred years ago were savages, owe but little, if anything, to that nation by direct inheritance. But who can estimate the educational value of Greek literature, to the study of which was due largely the revival of learning, and which profoundly influences the thought of to-day?

The attempt to keep "a close tie of family and race," and "a modified selfishness setting up one's own blood as the object to which one's self and everything else is to give way," so far as it has been made, has given no results of an encouraging nature. "The citizens of the ancient republics," says Littré, "were never able to maintain themselves by reproduction. The nine thousand Spartans of Lycurgus' time were reduced to nineteen hundred in the time of Aristotle. The people of Athens were often compelled to recruit their numbers by the admission of foreigners. Nor has the course of things been different in modern times. All aristocracies, all close corporations that fill up their ranks solely from among themselves, have suffered gradual losses, which would have caused a certain reduction, were it not for the additions made from time to time. There is not in Europe a single natural nobility the majority of which dates from considerable antiquity."

Referring to the institution of caste, hereditary professions, and that of classes, Ribot says "that heredity is a law of nature from which a people frees itself as it grows in civilization." History justified Bentham in saying to this country: "Beware of an hereditary nobility. The patrimony of merit soon comes to be one of birth. Bestow honor, erect statues, confer titles, but let these distinctions be personal. Preserve all the force and all the purity of honors in the State, and never part with this precious capital in favor of any proud class that would quickly turn their advantage against you."

The liberty allowed by the system explained by Mr. Holland "includes the liberty of the strong to conquer the weak." The system "favors endless competition even to the extent of wars," is "opposed to making our land the refuge of poorer foreign blood," "involves much severer measures against criminals," "forbids all out-door relief," is opposed to all trades-unions, etc., "favors the farming class more than the manufacturing," and develops men "self-assertive, but patriotic and domestic."

Such a system as this would show its pernicious tendency first in the "region of moral feeling," which, says Maudsley, "representing the highest reach of evolution, is the consummate efflorescence of human culture," and, by narrowing our sympathies, making us indifferent to the sufferings of the weak and poor, and encouraging exclusiveness, aristocracy, and caste, would lead to general and rapid demoralization.

"The aid which we feel impelled to give," says Darwin, "to the helpless is mainly an incidental result of the instinct of sympathy, which was originally acquired as part of the social instincts, but subsequently rendered, in the manner previously indicated, more tender and more widely diffused. Nor could we check our sympathy, if so urged by hard reason, without deterioration in the noblest part of our nature. The surgeon may harden himself while performing an operation, for he knows that he is acting for the good of the patient; but, if he were intentionally to neglect the weak and helpless, it could only be for a contingent benefit, with a certain and great present evil. Hence, we must bear without complaining the undoubtedly bad effects of the weak surviving and propagating their kind. But there appears to be at least one check in steady action,—namely, the weaker and inferior members of society not marrying so freely as the sound; and this check might be indefinitely increased, though this is more to be hoped for than expected, by the weak in body or mind refraining from marriage."

Mr. Holland does not suggest that the example of the Spartans, who killed all newly born children who had any bodily infirmity, be followed; but his theory implies that the strongest and bravest men should be sacrificed by thousands on the field of battle. Even to-day, as Haeckel says, "the stronger, healthier, and more spirited a youth is, the greater his prospect of being killed by needle-gun, cannon, and other similar instruments of civilization. . . . The more useless, the weaker, or infirmer the youth is, the greater is his prospect of escaping the recruiting officer and of founding a family." Mr. Holland's system would add to this enervation of nations through war by stimulating the war spirit. The savage tendencies acquired in the brutal struggle for life would be revived and strengthened. But we hold, with Ribot, that "these warlike instincts, preserved and accumulated by heredity, have become a true cause of destruction, of carnage, and of ruin. After having served to create social life, they are no longer of any use but to destroy it. After having assured the triumph of civilization, they now only contribute toward its overthrow. Even when these instincts do not bring two nations into conflict, they manifest themselves in ordinary life in certain individuals by a quarrelsome, contentious disposition, which leads often to revenge, to duels, and to murder."

Those whom unfavorable circumstances repress would stand no chance under the system proposed. If consistently carried out, all aid societies would be abolished, and all assistance in the education of the poor and the weak would be discouraged. Would it not be more humane and useful to remove the pressure, which, as Büchner says, "can only be operated against by lightening, as much as possible, the struggle for existence by means of such arrangements as will present space and the possibility of development to every aspiring talent, and prevent in future the weal of millions from being sacrificed to the glory of a few? In the greatest possible equalization of the means by which the struggle for existence is fought out by each individual lies the problem of the whole future of the human race."

Equality of ability, education, or happiness among men is not to be expected; but every civilization, in proportion as it becomes infused with the moral spirit, must strive to equalize as far as possible the *conditions* under which each may achieve the full possibilities of his being. Efforts in this direction are more in harmony with our highest nature and more likely to be fruitful of good results than attempts to extinguish the families of the less favored and less fortunate of our fellow-beings; for the conditions of life go far to determine its success or failure. "Had Cæsar come of a proletarian family," says Henry George, "had Napoleon entered the world a few years earlier, had Columbus gone into the Church instead of going to sea, had Shakspere been apprenticed to a cobbler or chimney-sweep, had Sir Isaac Newton been assigned by fate the education and the toil of an agricultural laborer, had Dr. Adam Smith been born in the coal hews, or Herbert Spencer forced to get his living as a factory operative, what would their talents have availed? . . . As the common worker is on need transformed into queen bee, so, when circumstances favor his development, what might otherwise pass for a common man rises into a hero or leader, discoverer or teacher, sage or saint. So widely has the sower scattered the seed, so strong is the germinative force that bids it bud and blossom. But alas for the stony ground and the birds and the tares! For one who attains his full stature, how many are stunted and deformed!"

The approximate equalization of the conditions under which men may pursue happiness will be more effective, in our opinion, in preventing crime than "severer measures against criminals." However many criminals are annually executed, the number will not be reduced, but increased under such a system as the one proposed, which has been sufficiently tested, as, for instance, in the reign of Henry VIII. and in later as well as in earlier periods. A large proportion of those who commit crimes are no more badly organized than multitudes who, in more fortunate circumstances, live and die respected by their fellow-men. Measures directed against the increase of a certain class of criminals by propagation would serve somewhat as a preventive of crime, but a more general and radical preventive must be sought in such social reforms as will diminish the causes of criminal acts.

Doubtless there is valid ground for objection to much in the policy and practice of labor combinations, but it results chiefly from the very antagonism which is fundamental in the system outlined by Mr. Holland. "Selfishness on the one side resisting selfishness on the other," says Spencer, "inevitably commits sins akin to those it complains of, cannot effectually check harsh dealings without itself using harsh measures. Further, it

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may be fully admitted that the evils of working class combinations, great as they are, go along with certain benefits, and will hereafter be followed by greater benefits,—are evils involved by the transition to better arrangements." These evils should be contemplated with some considerations of the good accompanying them by those who hold that war, with all it implies—wholesale slaughter, orphanage, poverty, oppression in the form of taxation, and moral retrogression—should be encouraged in the interests of an aristocratic race.

Of course, under a system requiring war for its success, a large number of offspring are necessary constantly to take the place of those killed off; but, under an advanced industrial system, as Spencer says, "the highest constitution of the family is reached when there is such a conciliation between the needs of society and those of its members, old and young, that the mortality between birth and the reproductive age falls to a minimum, while the lives of adults have their subordination to the rearing of children reduced to the smallest degree. The diminution of this subordination takes place in three ways: first, by elongation of that period which precedes reproduction; second, by decrease in the number of offspring born and reared, as well as by increase of the pleasures taken in the care of them; and, third, by lengthening of the life that follows cessation of reproduction."

We have quoted passages from well-known writers to show not only that no such ethical consequences as Mr. Holland imagines result from Darwinism, but that his conclusions are in direct opposition to the views of the ablest advocates of evolution,—those who, like Darwin, have given to the subject years of patient and laborious thought. It would be easy to show, we think, by going more deeply into the subject, that the "new ethics" outlined by Mr. Holland embodied in individual and social life, and recognized as the highest standard of conduct, would in a few centuries produce a type of human character as selfish, as cruel, and as vicious as has ever existed on this globe. Even the type, so far as indicated in the summary, is one attempts at the production of which are not likely to evoke much enthusiasm among the best men and women of this age, and for others the subject is without interest.

We say this of course with no disrespect to the author of the essay we have frankly criticised, who is a gentleman of much ability, of generous disposition, and whose interest in human progress is no less than our own.

B. F. UNDERWOOD.

EDITORIAL NOTES.

SAYS Darwin, "The moral nature of man has reached the highest standard as yet attained, partly through the advancement of the reasoning powers, and consequently of a just public opinion, but especially through the sympathies being rendered more tender, and widely diffused through the effects of habit, example, instruction, and reflection."

THE exemption of churches, church property, and religious institutions from taxation, thereby forcing indirectly into their support persons who do not believe in their utility, is an outrage on the rights of all such persons, and a remnant of that religious despotism which once treated mankind as slaves, and robbed its victims, in the name of God, to build costly cathedrals and enable ecclesiastics to live in luxury and ease.

SAYS the *Sunday School Times*:—

The more polished the phase of infidelity, the greater its influence for evil. Paul found it harder to reach the cultured Athenians than the sensual Corinthians. And, to-day, the smooth-spoken and cold-blooded Matthew Arnold will attract to his infidel teachings many readers and hearers who would recoil from the coarse blasphemies of the Bradlaughs and the Ingersolls. Just now, while Matthew Arnold is lecturing on our American shores, his publishers have issued a new and cheaper edition of his *Literature and Dogma*, a book of which the general spirit may be understood by the closing words of the author's preface to this edition: "Our popular religion at present conceives the birth, ministry, and death of Christ as altogether steeped in prodigy, brimful of miracle; *and miracles do nothappen.*"

SAYS Lange, in the concluding chapter of his *History of Materialism:* "We lay aside the pen of criticism at a moment when the Social Question stirs all Europe,—a question on whose wide domain all the revolutionary elements of science, of religion, and of politics, seem to have found the battle-field for a great and decisive contest. Whether this battle remains a bloodless conflict of minds, or whether, like an earthquake, it throws down the ruins of a past epoch with thunder in the dust, and buries millions beneath the wreck, certain it is the new epoch will not conquer, unless it be under the banner of a great idea, which sweeps away egoism, and sets human perfection in human fellowship as a new aim in the place of restless toil, which looks only to the personal gain."

THERE is no such horror of the "infidel" in Christian society as there used to be. Only the very narrowest and blindest sort of religionists stigmatize so the man or woman who lives a good life, loving and helping their fellows. It is recognized more and more that belief cannot be forced. A man who thinks cannot make his faith against his thought. As this is seen, even the Church comes nearer and nearer to the simple position of Paul,—tribulation and anguish upon every soul of man that doeth evil, but glory and honor and peace to every man that worketh good. Notwithstanding all Paul's elaborate dogma and dialectic in the building of the Christian Church, that utterance remains the fit expression of an absolute truth.—*Springfield Republican.*

THE *Christian Register* thinks that if Joseph, the father of Jesus, could revisit the earth, a thing that would "awaken regret and indignation in his heart would be the fact that, in the eyes of all Christendom, he is not the real, but only the *reputed* father of his own son! . . . He would doubtless be content with the testimony of Matthew that he was a righteous man. But, as a righteous man, with what indignation must he view that unrighteous mythology which robs him of the joy and honor of being the father of the Christ-child? God had called him to this holy and exalted privilege, why should man deny to him its rewards? Joseph would hasten to assure us that this denial of his fatherhood was not the work of his own age. . . . Strange that, in seeking to honor Jesus, it should affix a stigma of dishonor to his natural birth." Verily, the *Register's* Christianity is very much like Paine's "infidelity."

MR. EDWIN D. MEAD concluded his lecture in Chicago recently on "New England in Holland" as follows:—

From Old England, through Holland, to New England! It is to me a parable and prophecy of the experience of the English race in the creation of this great New World commonwealth. As the Pilgrim Fathers were schooled and disciplined by those long years of life in a foreign land, amid new thoughts, strange manners, and strange speech, and came out of Holland broader, stronger, and better men than when they went into it, so the English race is being educated and enriched in this America by daily contact, by neighborhood and brotherhood with the men of every nation and of every race. Not Holland only, but Germany, with her deep religious heart, Italy, with her love of beauty, France, with her energizing aspirations after social justice and perfection, Africa and Asia with all their mysterious possibilities,—these have all taken up their abode with us, and are offering—nay, inevitably urging—each its different gospel and its different warning. For good or evil, the English race here in America is appointed to take upon itself and into itself all other races of mankind. God grant that, as our Pilgrim Fathers, in their life among a foreign people, had wisdom and virtue to appropriate their excellences and resist their vices, so we may take from these various peoples, who have come to be forever with us and of us, all and only that which can make our English nature larger and nobler. God grant that all of us, each race purging other and each enriching other, may emerge from each national experience a broader, a deeper, and a more united whole, and that the whole body, fitly joined together, and compacted by that which every joint supplieth, may go steadily and surely on unto a perfect state, unto the measure of the fulness of the City of God.

THE Boston *Herald* has the largest circulation of any daily paper in Massachusetts. One reason of its large circulation is that it prints what the people like to read. When, therefore, we find in its columns special despatches giving detailed accounts of prize-fights, dog-fights, and other brutal sports which are read with avidity by people who would feel insulted, should their faith in Christianity be called in question, we wonder that intelligent men and women do not see that something more than belief in theological dogmas is necessary to morality. We give an extract from one of the *Herald's* "specials" of last week, to show the sort of news that is placed before the readers of the most popular daily in this State:—

The dogs were led into the pit, and at once began to fight. Ladd had the advantage in the attack, and got a good hold on Billy's neck, which he kept for some time, Billy meanwhile doing his best with his feet to free himself. They tumbled around the pit for some time, and Billy succeeded in shaking Ladd off, and caught a good hold on Ladd's nose. After a few minutes, he let go, to get a better hold. They again got fast, and tumbled about the pit, biting each other severely. They were separated, and taken to their corners, had their mouths washed out, and received other necessary attentions from their handlers. The betting now changed in favor of Ladd. When they were let go again, they faced each other in a savage manner. Ladd got a hold on Billy's throat, and held it for some time, Billy struggling with all his might to free himself. He succeeded, and got Ladd's leg in his mouth. They tore each other, and tumbled around the pit for half an hour, to the great delight of the roughs present. They were again separated. Ladd's backers now offered to bet two to one on their dog, but Billy's backers could not be induced to accept the odds. When they were let go for the third scratch, Ladd hopped across the pit on three legs; but Billy failed to respond, and Ladd was declared the winner in 2 h. 7 m. Ladd received the worst punishment, having his leg broken and his neck and head terribly lacerated.

THE F. R. A. FUND.

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The Index.

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WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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ALL communications intended for the paper and all business letters should be addressed to B. F. UNDERWOOD, the Business Manager, 44 Boylston Street, Boston, to whose order all checks and drafts for THE INDEX should be made payable. Letters for Mr. POTTER should be addressed to him, at New Bedford, Mass.

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For *The Index.*

SUBTILTIES.—"DEAR FRIEND."

Sweetly and silently, these two plain words
Glide through the crimson chambers of my heart;
And white thoughts fly, swift-winged as mountain birds,
To haunt your soul with subtilties of art.

When, like a chain formed from the souls of flowers,
Fine, fair, invisible, but real in its force,
You feel my love fetter your quiet hours,
And turn you hitherward from some far course;

When, with a pensive smile, you pause and say,
Hushing all speech and harking with your soul,
"Some one who loves me thinks on me to-day,"
You hint at laws most potent to control.

Not best with speaking lips or soulful eyes
Reach we the real lives of those most dear,
But by the force of unnamed mysteries,
Felt but unseen in the soul's atmosphere.

This magic power stops not to measure space,
But conquers distance like an angel free:
We feel a presence, sense a shadowy face,
And know a soul bears our soul company.

I do believe these longings reach as far
As paradise, and woo the sainted dead
From holier ways to where we groping are,
With lonesome hearts, and sad prayers all unsaid.

Believing this, I fain would do my best
In righteous living, making small complaint
To break the sweetness of their sacred rest,
Who can but sorrow when we moan and faint.

For their dear sakes, and for my earthly friends
Whom I do light or shadow unaware,
My life shall never sink to sordid ends,
Nor make one soul who loves me grow less fair.

So bid me welcome when with viewless feet
I tread the flowery meadows of your thought,
For only what is white and pure and sweet
Shall be by me upon your being wrought.

EMMA TUTTLE.

IF you would lift me, you must be on higher ground. If you would liberate me, you must be free. If you would correct my false view of facts, hold up to me the same facts in the true order of thought.—*Emerson.*

For *The Index.*

Orthodox Commiseration for the Heretic Dead.

BY GEORGE JACOB HOLYOAKE.

[The finest secular hall in England, excelling in taste and brightness and as complete as the Cosmian Hall at Florence, Mass., owes its existence to Councillor Josiah Gimson, of Leicester, who was president of the Secular Society in that town. At his funeral, the following argument was maintained by me. It arose from an impression being diffused through the town that, though secular principles might do to live by, they were not so well to die by as those supplied by preachers or officially provided at railway stations. Besides, complacent persons did not scruple to say, of a man of high character and great secular usefulness: "We are not quite sure as to his future. We, however, who have done nothing equal to him, shall, because of our belief,—which costs us nothing and gives us no trouble,—march into heaven with cymbals playing, while the secularist, on account of his good intentions, may perhaps, if God is not very particular, be allowed to come in after us." The nobler sort of Christians say this and do not mean it: the baser sort both say it and mean it. We should entirely lack self-respect, did we not respectfully suggest that this patronage of pity is not necessary. Others intimated that the piety of life, according to reason and duty, must have a melancholy outlook. Professional "spirituality" imposes upon many honest people. Such is the argument of the following address.]

Secularism is a form of opinion which looks for light by studying the order of the universe. It asks from members of its society no declaration as to the origin of the world. Each forms his own view. Some are theists, some are agnostics, some believe in immortality, some are doubtful of it. An agnostic is a non-asserter of a future life, and silent concerning God and immortality as beyond our knowledge. It is asked, What will become of a man who thinks thus? We will answer the question. Look around! You see—if, happily, not here, what is to be seen in great towns—ruffianism, inebriation, and debauchery breeding souls. Are immortal souls created thus? Are the quarters of fever and crime the breeding-ground of heaven and hell? Is God concerned in that? Look on this earth! Is there a creature but another creature is following it to devour it? Not a being swims the ocean but sees an open mouth of death before it. Not a wild animal on the earth, nor a bird in the air, but lives in terror of a deadly enemy. Is God behind all that uncertainty and alarm? Why is the very insect so wondrously made with nerves and brain? Why are the fish fashioned so beautiful in hue and action? Why are the birds so gorgeous and the animals so full of strength and grace, and all to be devoured? Is that the design of God? Why do the great battalions of five nations in Europe stand to-day ready armed to blast the chivalry of each realm with shot and shell? Does God permit and incite this? Is not that man, who says, I will not charge God with being the cause of this, more reverential than the theist who says that the carnage of creation is the manifestation of God's love? Is not the thought awful? Is not silence worship, compared with this appalling religion?

Whence is this black and ponderous world, which for one hundred millions of years has rolled through the etheric void? What is this huge universe which has been self-acting through eternal ages, before we, specks of an hour, emerged into life upon its mysterious surface? What was before it? what is behind it? what is within it? Did Job know? Did David know? Did Christ tell? What insanity of conceit must dwell in him who says he knows! If the great Existence takes note of our ways, how tender it must be to that man who has the piety of silence, while with what despising amazement he must look on those who, not knowing their ignorance and not feeling their presumption, babble of knowing him! Few have the rare reverence of reticence or feel that God is too big for the churches to measure by the profaning and finite tape of any preacher. And is not immortality as inscrutable as Deity? By the side of the grave, the theist has nothing more than hope: the atheist has nothing less. Neither has knowledge, and both have one prospect of possibility. If Christians were *sure* of future life, and men believed them, who would linger here, when those we love and honor have gone before? Ere we reach the middle of our days, the joy of every heart lies in some tomb. If the Christian actually believed that the future was real, would he hang black plumes over the hearse and speak of death as darkness? No. The cemeteries would be hung with joyful lights: the grave would be the gate of paradise. Pestilence would not unpeople the world like this giant gladness. No. We know we know nothing, yet still we have the cheer of hope. There is no proof that the future is impossible, and there the secularist has the advantage of the Christian. The Christian has but the doubtful qualification of faith: the secularist relies on the surer desert of works. The Christian *begs* paradise, the secularist *earns* it.

There are some persons who have a shabby theory of free thought; namely, that it is mere reaction against repulsive Christianity, and that disbelief is founded upon passion. There are sceptics of this class; but, having no vigor of conviction in them, they are unstable and uninstructive. You know them by their excitement and their shrieking imputations. After a time, they overdo it, and are frightened back into Christianity as they were frightened out of it.

But there is another class who reject Christianity from seeing that it is not true,—from finding that it includes propositions that make men intolerant; and, though it has good features, it, on the whole, brings terror, shame, and loss on millions of men. It is a terror; for, if there be a hell open, and men fully believed it, there would never be a laugh heard in the whole world. The doomed would be dumb, and the elect—unless they were brutes—would be stricken speechless with horror at the thought of the damned. When we know that those under this dread regard art and science as criminal diversions from sanctity, it makes progress itself seem a shame and a crime. Those who teach that God answers prayers for help make self-trust a form of sin, and betray men to their destruction. To see this is to be a sceptic from conviction. This is what Mr. Gimson was. Could a man waver who saw these evils? Who could withhold a generous pity for those who perish in the purlieus of error or cease to make earnest efforts to bring before the people methods of secular deliverance? And, in the silent hours, when every man of conscience asks himself if he has done his duty according to his light, he finds abiding gladness in what he has thus attempted.

Is this "wandering in the wilderness"? Does this generosity need the compassion of the Creator? Is this the latest theory of Christianity, that a man could possibly be an "outcast" or be liable to "punishment" because he has seen the truth, has acted up to his belief, and rejected dishonoring doctrines? Is this to lose hope of the future? May men close libraries and museums, shut up the works of nature and art, and convert Sunday into the Dead Day of God? May *they* have "hope of the future," and not those who seek to make the world cheerful and sensible? Are the Salva-

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tion Army going to heaven? Every respectable Christian can see that there was no sense in expelling Satan, if the sourness and ruffianism of Christianity have hope of the future.

The creed of the gentleman inculcates duty and courtesy, and leaves thought and wise recreation free,—a creed which entitles a man to what of good heaven has to give. The pity of God will be—so far as we can speak of it—for those who have not the courage of sincerity, and who linger in error and gloom from want of trust in truth.

Now, let us turn to the secularist, who, leaving the secret of the universe and the future alone, works for the good of this world. Is it true that the life of such a one is, as some say, unspiritual? Surely, they judge by the barren, church-bred quality which goes by that name. There is a nobler spirituality than that of the Bible and creeds and prayer, however sincere it may be. The voyage of Columbus over unknown seas, bringing unknown lands and men to light, was spirituality. Watts' invention of the steam-engine, giving a new power to men, was spirituality. Fulton's steam-vessel, making a highway between two worlds, Stephenson's locomotive, breaking down the insularity of towns, were works of spirituality. Garrison and Clarkson's forgetting their own souls in freeing the slave was spirituality. Newton's demonstrating gravitation, Darwin's tracing evolution, unfolding the unseen methods of nature, was spirituality. Every act of mercy and duty is spirituality. Good work and honest pride in it are spirituality. He who lives within his income, who provides for the happiness of his family, who has tenderness and sense in his household, teaching his children industrial self-dependence, has more spirituality than is to be found in all the creeds of all the churches. There are coffee-houses in Leicester which do us more good to see than a prayer-meeting; and Abbey Park preaches nobler sermons than all the churches, though I do not say the sermons may not be good in their way. But the park is always spiritual, the sermon is not always so. Secularism, which teaches the duty of thinking and the wise use of material means for human improvement, is the higher spiritualism of truth and of nature.

Will this theory bear the test of practice? Let the life of him of whom these words are said answer? Was he not a good husband, a good father, a good workman, a good master, and a good citizen? Did he not desire that all in his employ should prosper, and study means to effect it? Did he not help any who strove to help himself? Had he not business capacity,—that genius which makes honest principle practicable in daily life? Was he not a man of probity, of good counsel, of good faith? Was he supine in public duty? Did he not give strong aid in all public work within his reach? Was he a philosopher selfishly content with his own wisdom, leaving others to pine or perish in their ignorance? Had he not that finest of all arts of advocacy which is only born of a wise and generous spirit, —I mean constant consideration for the feelings of others? What could Christianity do for him which his own principles did not? Could it make him more tolerant, more fair, more honorable, more truthful, more cheerful? There are those who never felt the passion for truth, and who imagine, like the Mohammedan or the Christian, that there is no happiness outside the Koran or the Bible. Is Christianity so cheerful a faith? Is the idea of hell exhilarating? Is the Devil a pleasant acquaintance? Is the crucifixion a fact to make the heart glad or to exalt our ideas of the kindness of God? Is the doctrine of natural depravity one to inspire the holy ideas of self-trust and self-effort? I do not argue against these views here. Many good and honest men hold them, and wonder how we can be happy without them; while, on our part, we cannot help wondering how humane men can be happy with them. However, if men of those sad-minded views do not apologize for holding them, it is not for us to apologize for rejecting them.

Surely, humanity may go further and fare better. Though secularism is as yet but in its infancy, even now it escapes the close atmosphere of superstition, and catches fresh breezes from the uplands of nature. Confining itself to human work, secularism is content without a spurious belief in the inscrutable and therefore prohibited secret of its origin. It accuses not God. It brings no charge against him, because life is not what we think it ought to be. The secularist does not outrage God by apologizing for the mysteries of his creation. We do not aver that God is all-powerful and all-good, and set up a contradiction between God and nature where pain and evil are seen. We are silent, because speech is conceit or effrontery; and, being silent, we are void of offence. We do not say with Paul, If the dead rise not, what profit have we? God is under no obligation to extend our life to another world. He has made no contract with us to do it. Because he has given this life which we value, is it not insolence to hold that he is bound to give us immortality? Because we give a friend one favor, that confers upon him no right to exact or expect another. The secularist does not sink into the presuming beggar of heaven. We have the common means of life and happiness accorded to us in the gifts of sagacity and uses of nature for our profit; while our interest and self-protection are bound up in industry and courage, in kindness, in truth and justice to others. In these mighty gifts, morality and happiness are placed within our reach. There may be no limit to the unforeseen gifts which await us. Future life may be granted to those who have made an honest use of this. Those who have done nothing in this world but care for themselves would bring resurrection into contempt, if they were suffered to encumber another world. The secularist has therefore no foreboding as to the future. The melancholy are they who are always expecting too much, and whom honest happiness does not content.

The heart of him of whom we speak was always in public affairs. (And that is the one mark of a citizen above the common crowd, that he does take part in public affairs, not for personal, but for public service.) He was for the Liberal representation of the borough, for open parks, for sanitation of the town, for open libraries, for open museums. (These are all forms of the sanitation of the mind.) He was for bright coffee-taverns for the people, for co-operative devices which tend to establish equality without revolution and equalize fortunes without dynamite. In these and similar ways, material improvement was to him religion, the only religion which has ever yet brought good to man. Had Mr. Gimson entered your town council earlier, or had his life been extended, it would have been largely seen that he held working principles. We may apply to him what was said of one of mighty name, but who owed everything to the personal qualities common to all men of original power:—

> "His voice is silent in your council-hall
> Forever; and whatever tempest lour,
> Forever silent; even if they broke
> In thunder, silent. Yet remember all
> He spoke among you, and the Man who spoke;
> Who never sold the truth to serve the hour,
> Nor paltered with eternal God for power;
> Who let the turbid streams of rumor flow
> Through either babbling world of high and low;
> Whose life was work, whose language rife
> With rugged maxims hewn from life."

There are persons who tell us that no man is really missed; that men fall as pebbles into the ocean, and society closes over them like the waves of the sea. This is not true. Men are missed. Cavour's loss was never supplied to Italy. The Conservative party has found no successor to Peel. When shall be seen another in the place of Cobden? We do well to value any one who does unusual service, for there will be vacancy when he is no more. One of the forces of local progress has gone from among us. Though there is none of like power to step into his place, there is reason to believe that worthy successors will arise among those in whom his hopes lay, and in the sons of colleagues whom he prized. Reared in the school which taught that as material facility was a cause of sin, he believed that wise and well-devised facilities might be a means of virtue. Else no Secular Hall had arisen. No one knows better than I do that women and men exist holding the Christian faith who are noble, helpful, and honorable. I do not say that secularists are necessarily above them. Neither are they below them. Those who succeed me as speakers in this hall, for eight weeks, will be clergymen who will reason against the principles this society holds. The hall will be given them, the advertisements of their discourses will be paid for them. What church or chapel, either Unitarian or Quaker,—the fairest of all sects,—ever showed this toleration, this courtesy and confidence in the truth? If the words of Christ are still true, if we may know a tree by its fruit, it is not the secular tree which cumbereth the ground.

THE ETHICAL CONSEQUENCES OF DARWIN'S THEORY.

Summary of a Paper read before the Liberal Union Club of Boston, at Young's Hotel, Saturday Evening, Dec. 29, 1883.

BY HENRY W. HOLLAND.

There has been as yet no thorough examination of the ethical consequences of Darwin's theory, but those consequences are very important. The most vital points are that progress takes place by selection of the fittest in the struggle for life, and the transmission of the selected qualities by inheritance to a larger number of descendants; and, unless these two elements of selection and heredity act together, there can be no progress. Education is of comparatively little value, if we do not breed the raw material.

A close tie of family and race is the necessary inference,—a modified selfishness, setting up one's own blood as the object to which one's self and everything else is to give way.

. This extended form of selfishness, or limited altruism, keeps up competition not only between individuals, but families and races, while it preserves the home relations, by means of which the powers of the best portion of the community are revived in the next generation. And steady progress of civilization is impossible, unless the mode of living favors the success of the best part of the community, and greater fertility in it than in the poorer part. This law of growth, through competition and inheritance, is opposed to universal brotherhood, and has an aristocratic tendency. It is not a law of equality, and the liberty that it allows includes the liberty of the strong to conquer the weak; but we must be sure that the right kind of strength wins. It is inconsistent with both the universal brotherhood and the utter self-surrender of Christianity, for it limits both to one's own blood. It is a utilitarian examination of the practical way to strengthen future generations by social habits in accord with science. In order to proceed scientifically in the study of such physical facts, it is necessary to disregard both the religious and the sentimental bearing, for the purposes of thorough examination; but, when the conclusions are reached, it is well to look at both with regard to our feelings and our conduct. And these new ethics agree much better with our practice than with our sympathies, which they often shock, or our faith, with which they can hardly be reconciled. It favors endless competition,

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even to the extent of wars, by which the higher races gain room for growth at the expense of the lower. It is opposed to making our land the refuge of poorer foreign blood. In the treatment of criminals, it involves much severer measures, either of capital punishment or life-long imprisonment where crime is ingrained, and is opposed to freeing criminals on the ground of insanity. The class must be prevented from multiplying at any cost.

In the treatment of paupers, it forbids all out-door relief, because it encourages undesirable fertility, and requires an extended poor-house system with separated sexes.

In the laboring class, it is opposed to all limitations on competitions in the shape of trades-union rules for equal wages, forbidding apprentices, and the like, and favors the farming class more than the manufacturing, because that class produces better blood, while manufactures sterilize a valuable part of our community, and attract an undesirable foreign element. It is the production of men, not dry goods, that is important.

In the better portion of the community, the danger is in its infertility. We marry too late, and avoid having many children.

The paper closed with a description of the type such a system would produce,—self-assertive, but patriotic and domestic.

For *The Index*.

IS LIFE WORTH LIVING?

BY HUDSON TUTTLE.

The question, Is this life worth the living? is as old as history; and the saddest effect of a sad and mistaken theology has been to cast such a shadow and gloom over existence as to make the crushed heart moan a negative response. The answer is from weakness and defeat; and the melancholy view of the world it expresses culminated in the beginning of the Christian religion, from which it is reflected on our time.

Christianity came to the Jews in the hour of their decline, when they were environed by war and threatened by famine. It gained ascendency by their defeat and the destruction of the holy city. Its kingdom was not of this world; for its founder, the incarnate God, perished with malefactors on the ignominious cross, and its early apostles suffered martyrdom. Dungeons and stripes, contumely and scorn, were for its believers; and its fundamental doctrine was that the kingdom of heaven was gained through tears and suffering. It came at length to be believed that only through the crucifixion of the flesh could heaven be gained. Poverty and filth were praised, and thriftlessness became equivalent to godliness. The Old Bible pointed to the ant as a worthy example of industry and forethought; the New, to the lilies of the valley, toiling not, and said: Take no thought for the morrow. Give to the poor all you have, and depend not on your own exertions, but on God.

The old religions had taught this doctrine; and in some it had taken almost as wild a course, yet in none were its evil consequences so far reaching. The Eastern myth of the union of the flesh with the spirit, and the crucifixion of the former for the purification of the latter, became fixed as a fundamental dogma on which the scheme of salvation rested. The flesh, *i.e.*, matter, was of itself essentially evil; and, hence, physical pain became a means of spiritual purification. The hermit flying from the allurements of life, the flagellant, the ascetic, became the type of religious excellence. It was a terrible view of the world, justified by the imputed sayings of Christ. He was never known to laugh: he wept. The good Christian should be known by his solemn face and streaming eyes. Whatever gave amusement or joy was of evil. Life was only to be endured because death liberated the enslaved spirit. Jesus had said: "Blessed are they that mourn. . . . Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven." "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up your treasures in heaven," etc. "But seek ye first the kingdom of heaven and his righteousness, and all these things shall be added unto you." "Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." This doctrine of the times being evil and the body sinful, that the present was only of value as it hurried us to the next life, was fraught with momentous consequences, and moulded the thought of nineteen centuries, and from its sway we are just escaping. Under its sway, men became wild with religious frenzy. They retired to the wilderness to escape the temptations they could not resist. They trampled under their feet the most delicate sentiments of the heart as instigations of Satan. They looked on woman in her loveliness as a snare of the arch-deceiver, and spurned her gentle influence with unutterable loathing. Physical comfort was a sin, and self-inflicted pain a merit. Sackcloth, abrading with every motion of the wearer, was adopted as raiment, knives and thorns thrust into the flesh, and the inclemency of heat and cold, rain and snow, eagerly courted. What strange characters come in view, when we go back a century or two in history, produced by this mistaken belief regarding objects of life,—the wild-eyed flagellant lashing himself until the blood ran in streams, the Stylite on the summit of lofty pillar, the monk counting beads, the nun kneeling day after day on the cold, hard stones to propitiate the Infinite! A great mistake, which transmitted a legacy of evil to the present. There lingers a prejudice against pleasure which yet makes enjoyment next to a sin, and constantly asserts that God made a failure and blunder in the character of man. The kingdom of God is to come, and man's being on earth is a mistake. He must endure it as best he may until death releases him.

When all the sunshine and joy are taken out of life, it is not strange men think it not worth the having. When a monster is placed on the throne of the universe, and man made a puppet to dance to his supreme whim, the earth becomes a gloomy prison house and life a horrible farce.

We may have a strong conviction of the reality of a future life, yet not perceive any antagonism between that life and the present. The materialistic school that cries, "One world at a time," receives its bias from the old ideas against which it is a reaction. There is no necessity of sacrificing earth to gain heaven. The true and abiding love of husband and wife for each other, or for the children in whom their united lives commingling flow, is as holy and sacred as the love borne to God himself, and as much a part of religion. The contrary would make the adaptation of man to his environments a failure, and the infinite qualities of the Maker otherwise than infinite. These gloomy views of life are rapidly disappearing, and a reaction has come. Instead of placing the objects of life in the future, the future is ignored, and the present made supreme. Not sufficient for the day is the *evil* thereof, but sufficient for the day is all the day produces: the morrow is unknown. Hence, as life is only a succession of sensations of various character, some pleasing, others painful, the more of the pleasurable sensations which can be crowded into the few years of its continuance, the better. This materialistic view would be complete, had not life a morrow, and a morrow intimately related with to-day. After the full satisfaction of present wants there comes the immeasurable aspirations of the spirit. The physical world, bodily enjoyment, or mental culture are not all; and, when so regarded, the mistake entails misery where happiness was sought.

Freeing ourselves from these erroneous ideas inherited from our ancestors, we are prepared to answer the question of what true happiness consists and how best it may be gained. It is the primal desire of the heart, and our constant efforts are to gain it.

True happiness is a result of our being in accord with the laws of the world. When all the physical forces of nature and the spiritual energies move in harmonious rhythm through our being, there is no jar or conflict as we are wafted onward, and the soul feels the delight of perfect happiness. To arrive at this desired condition, we must understand the fundamental principles of creation and the relations of God thereto and of ourselves to both. We may accept as granted that the plan of nature, whatever idea be received of God, is perfect, and man as a part of nature is a unit therewith. There can be no break in the continuity of being, and hence his adaptation to the physical world must be regarded in the same light as the adaptation of his spiritual faculties for a spiritual life. Man as a dual being, a physical and spiritual, faces two worlds, and is amenable to the laws of both. As such, he must conform his life so that it will accord with both these states. He must understand that obedience to the laws of physical health is as obligatory and as much a part of religion as obedience to moral laws. Perfect health is a primary element of moral excellence.

Hence, it is that men, laboring under the mistaken theory which left the physical life out of its scheme, have fallen into grievous blunders. Had not Calvin been physically diseased, he would not have burned Servetus. A jaundiced theology was the offspring of a jaundiced preacher. Gall in the blood embittered the mind, and bred intolerance and hate. There was a gospel these teachers knew not of, the gospel of health. The teachers of the world have taught that happiness was not to be sought in this life, which at best is a vale of tears, and only came as a reflection from the perfect peace which comes from abject contentment with the decrees of fate, after assurance of having gained a passport to the future. We are assured that the world was not created nor is sustained by any such artificial or arbitrary plan; and abjectness and contentment, growing out of dwarfishness, are not in nature's creed.

"Give us health!" cries Nature. No puny sicklings, but the bounding pulse of fresh blood, the firm muscle, the quick nerve. When the songsters come up from the South to greet the spring, their voices gladdening hill and dale, there is no weak note, no feeble wail, but the fulness of strength. The pride of the forest, the sleek denizens of the wild, have no refined pleasures; but all they have flow from the perfection of physical being.

One lacerated nerve makes life a martyrdom. The luxuries of wealth are indifferent, the softest down a bed of nettles, the costliest viands tasteless to one diseased. And yet, ignorant of the primary conditions of happiness, how many lose their hope of gaining it in their attempt to grasp it!

Is it through the appetite, the delicate food which tempts the palate, the seasoned dishes, the blendings of many flavors? The time soon comes when the taste refuses to be pleased, and dyspepsia takes the place of digestion. The crust is sweeter to the hungry than richest viands to the palled tongue.

Rare wines, distilled by the sun, with delicate flavors, are sipped with mirth and gossip of fair lips; but at the bottom of the ruby cup is a serpent whose sting creates unquenchable thirst. How many go that way! They mistake the means of happiness, and drift insensibly into the resistless tide. The hungry nor the thirsty man cannot be happy. We must have food, and that of the proper kind, else our effort to appease our hunger will end in disease.

As happiness springs from the full and perfect expression of the laws of our being, and as such expression is in accord with the plan of nature, it follows that happiness is the natural estate and misery or pain the unnatural. Talk of the saving power of pain! Pain has no saving power. Happiness is not built on misery. People talk as though they expected a reward for suffering. Why, the very suffering shows a wrong, which, if righted, changes pain to joy. Yet they count their pains, disappointments, and measure their tears as treasures laid up in heaven, which are good at sight with heavy interest for answering joy. A man may be a victim of chronic sickness for a score of years and daily racked with physical torture, is it not his loss? How can he be repaid? Crowd his after years with all the heart may desire, and this loss cannot be made good; for life should be replete with its just demands fully met, and its cup cannot overflow. Why should he be rewarded for a sin against the laws of health? When we walk in accord with the laws of our being, the very fulfilment of these requirements brings delight. We are athirst, and with what exquisite delight we drink the crystal water! We hunger, and how delicious the plainest food! We desire to breathe, and what joy to inflate fully the lungs with the pure air! Health is next to heaven, and with it we are in unison with the material world. The beat of its pulse vibrates through our being, chord responding to chord. Thus have we felt when on some lofty mountain top, the world at our feet, the blue sky overhead, fading and melting into the distant mountain ridges, the crisp air like wine, and to the beauties everywhere around us our being responding. Then, life was a song of joy, and to *exist* the supreme delight.

But how shall we keep ourselves in accord with the

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laws of our being? Ah! true, most momentous question; for we are ignorant of those laws and conditions, and we inherit the results of the ignorance of our ancestors. We are the results of all the actions of our parents, and the conditions by which they were surrounded, of their parents and of theirs, back to remotest time. All these through them have flowed down to and become embodied in us. We drag the results of their transgressions after us, and cannot escape them.

It is this ignorance, this mass of festering, inherited wrong-doing that makes us lose faith in the goodness of God, and become pessimists, cravenly submitting to the inevitable. This ignorance must be replaced by knowledge. To know is the birthright of the soul. The limits of the Infinite are its boundaries. Whatever intelligence has planned man has the right to know. There is no patent on knowledge. Whatever intelligence has planned man, as an intelligent being, has the capability of knowing. When the sun of knowledge shines from the zenith of the cloudless heavens, and there remains no dark shadow of ignorance behind which superstition can conceal itself, then man will find that restful peace in the certainty of law and order the devotee now receives from his blind faith in salvation by the Cross.

CORRESPONDENCE.

THE RELATION OF CO-OPERATION TO COMPETITION.

Editors of The Index:—

It has been repeatedly shown that competition is a natural law. It represents natural tendencies and expresses self-love, the desire for self-preservation. Because society is in a growing state, with all its forces undeveloped and to a great extent unrelated, this instinct of self-preservation leads to struggle and conflict. Mankind, not having learned to correlate its interests, not realizing that in unity there is strength, growth is the result of opposing forces,—the destruction of the weaker, whatever it may be, and the survival of the stronger. There is gain in competition, but there is also loss. The final outcome of competition is a condition of equilibrium. When the principle is at work in industrial life, it reduces profits until a minimum of prices is reached; that is, the tradesman or manufacturer competes, until the margin of profits is reduced so low that further reduction is impossible. In the process, the weaker industry perishes: the strong survives. The result, however, is to bring about a certain natural equilibrium of prices. In the larger industries, combination of interests precludes further competition; and, from a purely selfish stand-point, associated action begins more closely to unite men. As with the competition of industries so is it with wage-earners. Here, the action of competition, inasmuch as it deals with the means of life, exercises a more marked effect. Wages, being regarded in the light of a marketable commodity, are subject to the law of demand and supply. When the supply largely exceeds the demand, competition acts with increasing severity upon labor. It reduces wages until the terrible equilibrium is reached below which human beings cannot go, and live. The next and indispensable step is for wage-earners to unite, combine their interests, and prevent further competition.

It is a purely natural process, and one that is incident to the growth of society. In this combination of interests, in order to arrest further competition and institute co-operation, the lower principle is not destroyed in being subordinated to a higher law. The evils incident to competition ARE destroyed, the good conserved. In ceasing to underbid one another in the matter of wages, men do not cease to compete in the matter of skill or excellence. The man of superior business ability will necessarily come to the front and reap the advantages of his activity, but it will not be at the expense of his fellow-man. Wherever and whenever acquisitiveness is unduly developed, it will be restrained and held in check by a system which limits and protects individual interests by the interests of all. Co-operation simply imposes a check upon inordinate activity: it leaves the individual free to the development of all his powers.

Neither is the organization of labor, when rightly conducted, in opposition to the interests of the employers of labor, but the reverse. Labor is compelled to organize for its own protection, and to institute one grade of prices for the same grade of work. The employer still has it in his power to discharge the incompetent workman, but not to replace him with a better workman at a lower rate of wages. He has it in his power to eliminate worthless labor, but not to go under its recognized value. Competition acts as an incentive to energy and excellence. Whenever a man rises above the grade wherein he works, he enters the next grade, and partakes of its advantages without injury to another. Passing from the preliminary stage where through labor organization co-operation appears as the beginning of a new social and industrial system to a consideration of specific instances, we shall see that here again competition exists as a latent force in the transaction of business. In any productive industry, an indefinite but still certain number of workers is a fixed maximum, beyond which the growth of that particular organization does not and cannot go. In any populous co-operative community, each industry and sub-industry would eventually contain a number of co-operative organizations, between which there would be more or less rivalry. This rivalry, however, in process of time, might to a certain extent be obviated by amalgamation, by the formation of a syndicate, by pooling, and the formation of central supply bureaus. Until co-operation becomes of universal application there must ensue competition between a co-operative community on one side and a competitive one on the other.

When co-operation becomes the basic principle of life, then competition will still exert its power on the production of everything that ministers to the well-being of man. The inventive genius must express itself. No restriction can ever be placed upon human skill and energy, save when they encroach upon the rights of others. We have never reached and never will reach uniformity of nature. "One star differeth from another star in glory": one man differeth from another man in inventive power and executive ability. Those powers will always raise one above another, and institute different classes and gradations in life. But to each shall be rendered his own.

Whatever form co-operation may assume, it will never destroy competition: it will only transform its mode of action. It will institute justice in human relations, but it will never confine those relations to the dead level of a forced uniformity.

IMOGENE C. FALES.

THE CAMBRIDGE DIVINITY SCHOOL.

Editors of The Index:—

The articles which have appeared in *The Index* in regard to a new school for preachers I have read with great pleasure, and I trust that this new agitation may result in the realization of Mr. Wade's ideal. The revival of interest is the more gratifying, since the aid sought from the Unitarians is generally understood not to be forthcoming.

Certain statements, however, have been made in some of the articles which might give a wrong impression as regards the Cambridge Divinity School.

While the Cambridge School retains in its course the study of theology,—and without doubt will continue to do so,—the study of sociology, it would appear from its published courses of instruction, is not neglected; and nearly all the branches named by Mr. Potter as important—*i.e.*, methods of philanthropy and education, the practical treatment of vice and crime, political economy, the higher domains of government and politics—have a place in the consideration of ethics-work with Prof. Peabody. The published summary of work in this department reads as follows: Ethics, Ethical Theories and Social Problems, Practical Examination of the Questions of Charity, Temperance, Labor, Prisons, Divorce, etc., Lectures and Essays. It has been further reported that it is the desire of the faculty to give more attention to like topics in the future.

On the other hand (as has been stated), the school is, without doubt, fettered by the restrictions which are put upon its endowments by the donors. The late appointment of a professor of Assyriology is a case in point. Had it been the wish of the faculty to create a chair of sociology, the funds appropriated to the use of the new professorship would not have been available, since the donor limited the uses to which the gift might be applied, and Assyriology and not sociology was within the limits of the restrictions.

But the school at Cambridge offers further instruction in the subjects which Mr. Potter would have the coming preacher know. All the courses in the University are open to the divinity student; and, in most cases, this privilege is used. Additional instruction in ethics. political economy, and in all the many divisions of natural science, given by professors of world-wide reputation, is thus made possible.

This school would therefore seem to offer already *all* that Mr. Potter requires. And, if one does not desire the degree of Bachelor of Divinity which it gives, one need take no more. If that be desired, somewhat must be known of theology, ecclesiastical history of the Old and New Testament, and of the writing and delivery of sermons.

The undenominational character of the school may be seen by reading the requirements made for admission, wherein no demand is made for belief in any creed; and a man to receive the degree of B.D., it would appear, need not even be a Christian. The school would seem to put no limits on the religion, much less the denomination, of the students that enjoy its privileges. Yet this catholicity arises, I am sure, not from indifference, but from a desire to dwell upon the fundamentals of religion rather than on any of its special forms.

The above statement shows, I think, that the Cambridge School feels the influence of the *Zeitgeist*, and that it desires to meet the wants of the age; that it already offers the broadest culture, untrammelled by theological restrictions; and that it is the desire of the faculty to make this good better as fast as means shall be provided. In all of which, Liberals may surely find cause for rejoicing.

The above has not been written to discourage any action that makes for the establishment of the Wade or any other new school for the education of preachers. Rather would I do all that I am able to aid such establishment. Before the perfect man shall be evolved, more even than this new project, I venture to assert, must be attempted and achieved; and I am glad of this further evidence that Liberals are active and anxious to aid his advent.

But it seemed well that the readers of *The Index* should know what had been done already, and especially that no young man might think it necessary to wait for the founding of any new institution before there could be furnished the means of fitting him for the work of uplifting humanity, for the bringing in of "nobler modes of life," "with sweeter manners, purer laws." CHAS. F. RUSSELL.

[We readily admit the progress which has been made in the curriculum of the Cambridge Divinity School, and heartily welcome it. But the sociological topics which it includes are necessarily made the appendage of another department, and put under the care of a professor whose chief attention has been given to other lines of study. In the Wade School, we would have sociology, in its various branches, stand foremost, and put under the care of the ablest men to be found who have made themselves authorities in such studies. Meantime, we may say of Cambridge that it does as well as it can partly to fill the gap.—W. J. P.]

A GOOD WORD FOR AMHERST.

Editors of The Index:—

There is so much need of greater freedom of thought in the higher education of this country that there is the more reason to regret any overstatement of the offences of which "orthodox" institutions are guilty. Mr. Kennedy has not, indeed, spared his own Alma Mater, and I will cheerfully resign myself to all reasonable criticisms of mine; but simple justice seems to demand that she should receive the benefit of whatever testimony can be presented at variance with the complaints which have come to your contributor's ears. Entering Amherst with no previous connections or history to commend me to the authorities there, and with a frank avowal of my religious heresies, I continued through the course to indulge my fondness for publishing my opinions, being known, in addition, as one of the prominent members of the somewhat famous Radical Club, which enjoyed a brief existence during my college days. Yet, far from being "vituperated and generally oppressed," I was treated throughout with the utmost consideration and fairness. Were it not for indulging in too personal references, I could present specific instances in which it was made clear beyond question that there was no disposition on the part of the faculty to discriminate against me in the distribution of college honors on account of my religious sentiments.

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I was, very likely, "prayed over"; but it has never occurred to me before to think of that as persecution. Amherst certainly wishes to be known as a Christian institution, and cultivates, as far as possible, "orthodox" influences; but, unless the conditions have changed greatly within the last seven years, no young man of good character and manly purposes will have reason to complain of his treatment there because he does not accept, or even vigorously combats, the prevalent creed. HENRY DOTY MAXSON.

WHITEWATER, WIS., Jan. 1, 1884.

For *The Index*.

COLAEUS OF SAMOS.

(B.C. 640.)

The Samian Colaeus,
Long tempest-driven, saw
At length earth's western margin
With gaze of silent awe.
He first of Grecian sailors
Far in the foretime lone
Found egress for his galley
Into a world unknown.

Old Homer's ocean-river,
Deep running, without bound,
That with its green brine girdled
The foodful earth around,
That through the rift of earthquake,
Poseidon's trident made,
'Twixt Libya, Asia, Europe
A foamy pathway laid,

Filling the great sea-valley
Far eastward e'en to Nile,
Where infant navigation
Crept slow from isle to isle,—
From its primeval waters,
Its azure-flowing tide,
The rains and dews are gendered,
All founts and rivers glide.

Colaeus saw the Pillars
Strong Herakles upreared,
And boldly 'neath their shadow
His errant prow he steered.
Myth-nurtured, gazed he wistful
Out o'er the world sea's brine,
In golden clouds of sunset
Saw many a marvel shine,

Saw, haply, gleaming pathway,
That o'er the billows led
To rich Hesperian gardens
And islands of the dead.
Thereafter, Commerce halted
At pillared straits no more,
But traffic sought undaunted
By outer ocean's roar.*

B. W. BALL.

BOOK NOTICES.

WHAT SHALL WE DO WITH OUR DAUGHTERS? Superfluous Women, and Other Lectures. By Mrs. Mary A. Livermore. Boston: Lee & Shepard. pp. 208. Price $1.25.

Mrs. Livermore half-apologizes for thus bringing together in book form the revised substance of the lectures which she has previously "delivered hundreds of times to audiences in all sections of the country from Maine to California"; but the apology was not needed, for the book is a timely one, and destined to do good work in giving in orderly sequence a sort of "bird's-eye view" of the present status and future possibilities of the women of to-day. The book will reach thousands of readers who never heard any one of the original lectures, in addition to the many who may have heard one and remembered only part of that. Good, sound, practical sense inspires the work from beginning to end; and it should not only be in the hands of all parents of daughters, but should be read by every girl old enough to understand its teachings, especially that large class who are dependent on their own exertions for a livelihood. The book is divided into eight chapters, with the following titles: "Changed Conditions of Woman's Life," "Physical Education," "Higher Education," "Need of Practical Training," "Industrial and Technical Training," "Moral and Religious Training," and "Superfluous Women," the last being by no means the least in length or interest. All these topics are treated from a broad and sensible point of view.

ACTS OF THE ANTI-SLAVERY APOSTLES. By Parker Pillsbury. Concord, N.H., 1883. pp. 503.

This volume consists of sketches and narratives of the author's anti-slavery experience in New England. It contains a chapter on William Lloyd Garrison, a second on N. P. Rogers, a third on Slavery as it existed, and another on Anti-slavery, followed by "the acts of the anti-slavery apostles," with "acts of the pro-slavery apostles" added thereto. The work is a severe arraignment of the American Church and ministry as the bulwark of slavery, the testimony being drawn largely from their own archives. In the concluding chapter, Mr. Pillsbury says: "Most of my early comrades in the field-service have gone, some of them long since gone, to their well-earned rest and reward. It is mine to live and guard watchfully their graves, and with tenderest affection to cherish their memory, and to shield it from any unjust reproach, to the full extent of my power and to my latest breath." The sketches are confined mainly to events that occurred in Massachusetts and New Hampshire. The work will interest especially those who were identified with or interested in that remarkable movement, the anti-slavery agitation, and should have a general interest for all who can appreciate courage and sacrifice in a righteous cause which was opposed by the religion, respectability, and wealth of the day.

THE WORKS OF ORVILLE DEWEY, D.D., with a Biographical Sketch. New and complete edition. Boston: American Unitarian Association. 1883. pp. 804.

This volume has been published, we learn from the preface, in response to numerous requests from the admirers of Dr. Dewey, both in this country and in England, that the American Unitarian Association should publish a dollar edition of his works uniform with a like edition of Channing's works. These discourses delivered before the present generation came on the stage have in them much to interest and instruct the thoughtful reader of to-day. Dr. Dewey, who occupied a very prominent position in the early annals of American Unitarianism, was a man of massive intellectual power, a scholar, and a preacher of great influence over the congregations he addressed. His lectures on the "Problem of Human Destiny," when delivered, awaked wide interest and added greatly to his reputation. They form a part of this volume. A comprehensive sketch of Dr. Dewey's life, furnished by his daughter, Miss Mary E. Dewey, is at the beginning of the book, which is an octavo of over eight hundred pages, printed in clear type, on good paper, and at the remarkably cheap price of $1.00.

"VICK'S FLORAL GUIDE" is always a welcome visitor to thousands of homes all over the country, and should be in every household. It is not merely an advertisement of the immense business done by the firm which issues it, but is in every sense a guide to all lovers of flowers, plants, or vegetables, in their selection and culture. The number for 1884 is in no way inferior, if it be not superior, to preceding numbers. The æsthetic design of the outside cover is of itself well worth the small sum charged for the *Guide;* and it has, in addition, three full-page, brilliantly colored plates of flowers and vegetables, artistic in arrangement and correct in representation. This book, of one hundred and thirty-five pages, with hundreds of illustrations of the flowers and vegetables described, and its large amount of information, is sent to any address for ten cents, which sum will be deducted from any order for seeds, etc., sent to the firm. It is printed in English and German. Send orders to James Vick, Rochester, New York.

THE New Year's number of *Wide Awake* is beautiful enough to make it a valuable present for any young person, and its many artistic illustrations as well as its reading matter are worth the consideration of older people as well. Among much other excellent matter, it has an article by Miss Alice C. Fletcher, who for some time made her home among the Omaha Indians, entitled "The Carlisle Indian Pupils at Home," giving an account of the plays and home life of the American Indian children of to-day. Edward Everett Hale discusses the popular question, "Shall we study Greek?" with his young people, and seems to decide it in the affirmative. George Foster Barnes has an instructive article on "The Troubadours"; and, in the series "In Case of Accident," Dr. D. A. Sargent explains "The Blood and its Vessels," and accompanies his information with illustrations showing the proper way to stop the flow of blood in the absence of a physician.

THE *Unitarian Review* for December has an exceptional table of contents, contributed by first-class writers. For various reasons, which he sets forth in the leading article of the *Review*, Thomas Davidson thinks New England Unitarianism, or Free Religion and Emersonianism, "A Religion for Italy." Rev. C. H. A. Dall's "Italy and Bracciforti" follows this. Rev. C. A. Bartol has an article on "Martin Luther." Rev. R. P. Stebbins gives the fourth of his series on "The Hebrew Prophets." "Philophronesis" is the puzzling title of an essay by Rev. Thomas Hill. F. M. Holland writes of "Brave Old Latimer," of whom he gives an interesting account. "Liberalism in the Orthodox Church" and "The Religious Awakening in Italy" are the subjects considered in the Editors' Note-Book; while Mrs. Lowe's department discusses various current topics.

THE December number of the *Revue de Belgique* treats of compulsory education, the heroes of Wagner's dramas, the tunnels under Mont Cénis and Mont St. Gothard, the Central Pacifice Railroad, and the political condition of Italy.

"BABYLAND" comes to us in a new and brighter covering, in unison with its bright contents. Another new feature is a serial alphabet story for the babies.

"LIFE AT PUGET SOUND," by Caroline C. Leighton, noticed in last week's *Index*, is published by Lee & Shepard, Boston. Price $1.50.

PERSONAL ITEMS.

B. F. UNDERWOOD will lecture at Alliance, Ohio, the last Sunday in January, and at Louisville, Ky., the first Sunday in February.

GARCIA, the most notorious gambler in Europe, has entered a Trappist convent in Spain. Garcia has been known to win and lose £100,000 stakes at Homburg and Monaco. His last exploit was to break a leading Spanish roulette bank.

DR EDWARD LASKER, the eminent German Liberal, popularly known as Herr Lasker, died suddenly of heart disease in New York City, on Saturday morning, January 5. He had been dining with Jesse Seligman, a well-known New York banker, and died in his arms while returning to his apartments in a carriage. He was a member of the Reichstag, and one of the originators of the German Liberal party. He was the most able opponent of Bismarck's policy, and his death will be a great loss to Germany. He was fifty-four years old, and unmarried. Passage for his return to Germany had been engaged for him on a steamer which sails on the 26th, and which will instead carry his embalmed remains.

FROM the newspapers and from letters received from Montreal at this office, we learn with deep regret, which will be shared by our readers, that our valued friend and contributor, Capt. Robert C. Adams, was severely injured in a collision on the Canadian Pacific Railroad, near St. Martin's Junction, on the evening of January 4. The Montreal *Witness* of the 5th says: He "was thrown violently against a seat, and was hurt internally. It was hardly known whether a rib was broken or a muscle severely sprained; but the injury caused most acute pain, and prevented him from lying down all night." Capt. Adams, with others hurt by the same accident, was obliged to remain over night at the station house, waiting for a train delayed by a snow storm to take him to Montreal. Our private advices, however, state that his family physician gives hopes that he will soon recover from his injuries.

* The voyage of Colaeus of Samos through the Straits of Gibraltar into the Atlantic Ocean was a great event in the history of primitive commerce. Colaeus had sailed for Egypt, but was driven by an easterly storm to the western extremity of the Mediterranean Sea, "not without divine direction," says the historian Herodotus, in recording the event, which occurred B C. 640. It was the first historic voyage of a Greek mariner into the Atlantic Ocean, which was then literally "an unknown world" of water.

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CURRENT TOPICS.

THE Rochdale system of co-operation has been introduced in San Francisco. The capital stock of the first store is $100,000, and the number of shares 10,000.

OUR late Governor, so renowned for his piety, left a copy of the Bible in the Executive Chamber with the following written on it: "Jan. 1, 1884. When I came into the Executive Chamber, a year ago, I could not find a copy of the Holy Scriptures. I suppose each Governor took his away with him. A friend gave me this. I leave it as a needed *transmittendum* to my successor in office, to be read by him and his successors each in turn. Benj. F. Butler, Governor."

WHATEVER notable act is achieved by or occurrence happens to our prominent actresses is nowadays ascribed to a desire for notoriety or free advertising on their part. We hope some of them will copy after the new fashion adopted by Mary Anderson while in London. In partnership with several friends, she gave on New Year's day an excellent dinner to two hundred and fifty poor children of that city, half the expenses of which she paid herself. This is a more humane and admirable method of advertising than that of horse-whipping a rival actress, leading about as a side-show a spoony young millionnaire, losing costly diamond sets, or applying for a divorce.

WHATEVER may be the faults or failings of that nephew of Gen. Butler whose eccentricities have of late years occupied considerable space in the newspapers, his recent public statement, made in reply to a false report that he was the inmate of a Washington work-house, contains inspiration and food for thought to many who are not reduced to his pitiable condition and have not been subjected to his peculiar temptations. "I am," he writes, "an inmate of the government asylum for the insane, where drinking patients are admitted. I have been often in my life very drunk; may get so again, but don't want to. *If my will power is going or gone, and if, as the medical men, Maudsley, Dr. Godding, Dr. Bliss, and your own Austin Flint, say, a will power can be grown like a moustache, I intend to remain here until I raise a new one.*" The italics are ours.

THE *Independent*, that "quasi religious" sheet, as the Springfield *Republican* calls it, opposes the opening on Sunday of the Loan Exhibition in behalf of the Bartholdi Statue Fund. It says: "There is no excuse for opening it on Sunday, except that it is claimed that working-men can come on that day who cannot come on any other day. But, if they cannot come in the daytime, it can be opened to them in the evening." But suppose after working in the daytime they do not feel like attending in the evening, and wish to attend on Sundays when they have the time, and when they are not tired from ten or twelve hours' work. Are the people for Sunday, or is Sunday for the people? We do not ask for the abolition of Sunday as a secular institution, but we protest against all restrictions on the liberty of the people on that day which are not demanded for the maintenance of order and the undisturbed enjoyment of all.

IN the recent debate in the Hungarian Diet on legalizing marriages between Christians and Jews, Archbishop Samessa of Erian denounced the intended secularization of marriage. "Civil marriage," he exclaimed, "comes from the socialists, who want to destroy the family,—the basis of society." He denounced "mixed marriages." But the archbishop found more than his match in Baron Rosner, lay professor of canonical law, who showed that marriages between Christians and Jews were not contrary to the tenets of the Church or the traditions of Hungary; for, in the thirteenth century, unions between Christians and Ishmaelites and between Christians and Jews were valid in Hungary. The speaker pointed out that, in the early centuries, the Church had no aversion to marriages with non-Christians, and that the greatest Christian saints had pagan husbands, and that their children were afterward saints in their turn.

THE Mayor of Bangor, Me., is one of the good old-fashioned sort of Christians, and is not going to be beguiled by any new-fangled modern scientific contrivances. So he has refused to adopt the "standard" time or allow his city to accept it; and, when recently the city council voted to run one of the public clocks by that time, he promptly vetoed their order, declaring that neither railroad laws nor municipal regulation has power to change one of the immutable laws of God; that the hours of noon, sunrise, and sunset should occur at different periods of the day at different localities upon the earth's surface. So this "farce styled standard time" he vetoes, on the ground that it "is not indorsed by one-fourth of the general public, as it does manifest injustice to all laborers and mechanics or others who labor ten hours per day, as it turns day into night, as it teaches wholesale falsehood and deception, and is in no way adapted to the wants of the general public, for whose interest all legislation is or should be."

THE cable last week brought the intelligence of the death, at Calcutta, of Keshub Chunder Sen, the most distinguished representative and leader of the Brahmo Somaj. In the early years of the Free Religious Association, it received several letters from him, all bespeaking the most generous culture, the finest spirituality, and a noble ideal of human brotherhood. His theological position at that time closely resembled that of Theodore Parker. He was, as he always remained, a theist; and his hope of human brotherhood rested on the idea that all the religions would finally adopt the theistic faith. Latterly, he has inclined very strongly to ritualistic ceremonies on the one hand and to a mystical philosophy on the other; and the Brahmo Somaj had become divided in consequence. He was a man of marked ability and moral earnestness, and a very impressive orator. He was a genuine leader, but an Oriental leader. Mr. Mozoomdar will be his most natural successor, and will, it is likely, avoid some of the extravagances into which Chunder Sen had latterly fallen.

THE ministers whose names have been restored to the Unitarian *Year Book's* list of ministers, under the new rule, are Dr. Bartol, Samuel Longfellow, Abram W. Stevens, William F. Spencer, William C. Gannett, John F. Clifford, and William J. Potter. There are, besides, several Universalists whose names have now been included in the list, because they are acting as pastors of Unitarian societies. But these are specially designated as "Universalist," to indicate that they have not given up their fellowship with that denomination, and may be only temporarily connected with the Unitarians. Against the names mentioned above there is no special designation to distinguish them from the list in general. And, of these names, the two whose restoration to the list strikes us as most significant are those of Messrs. Stevens and Spencer. Neither of these gentlemen is at present pastor of a Unitarian society, and could not have been put on the list for that reason. They are put there because they have been pastors of such societies, and have not withdrawn from the profession, and are "not in fellowship with some other denomination," to quote the wording of the new rule. Both of them, it is well understood, have dropped the Christian name; and Mr. Spencer is a pronounced agnostic. The latter is the resident speaker of the Florence Free Congregational Society, and thereby is considered as not having withdrawn from the ministerial profession. Mr. Stevens, formerly for several years the devoted assistant editor and for a time editor of *The Index*, occasionally preaches, though he is engaged in another occupation; and so the list takes him in. By adopting a rule which goes back to pick up these names, it looks as if Unitarianism meant hereafter to emulate the Catholic Church by continuing to count all who have ever been a part of it, provided they have not openly joined some other denomination.

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THE NEXT UNITARIAN STEP.

The new action taken by the executive committee of the American Unitarian Association with regard to their *Year Book* list of ministers, of which we wrote last week, leads to the hope that the National Unitarian Conference may, before very long, reverse their action, and eliminate the objectionable theology from the famous preamble to the constitution of that body. The new article to the constitution, adopted by the Conference at its last session, whereby it was declared that, though the preamble and constitution represent the opinions of the majority of Unitarian churches, yet they are not intended to exclude from fellowship any who are in general sympathy with the purposes and practical aims of the Conference, was quite similar in its bearing to the supplementary list of ministers which, last year, the compilers of the *Year Book* appended to the regular list.

This appended list of ministers appeared to admit into the outer courts of the Unitarian temple certain persons who were not qualified for full admission; and it kept before the minds of all users of the *Year Book* a standing interrogation as to what particular part of the Unitarian garment they lacked,—as to why, for instance, Dr. Bartol, who for over forty years has been regarded in Boston as a Unitarian minister, was not put in the *Year Book's* list of Unitarian ministers, and why William C. Gannett, for six years the very live minister of a very live Unitarian society at St. Paul, and a director of the Western Unitarian Conference, was not included in the *regular* list of Unitarian ministers. So the last appended article to the constitution of the National Conference makes a supplementary class of members of the Conference,—a kind of *hangers-on* to the regular membership. It divides the Conference, in respect to theological opinions, into two portions. First are those who have their theological belief expressed in the constitution of the Conference. These are they who reaffirm their "allegiance to the gospel of Jesus Christ," and then from that platform speak of inviting others "to our fellowship." These are the "we" of the Conference, who speak of "our belief" and of those "differing from *us* in belief." And, second, are those who, though differing from the first and larger section in belief, are yet invited to join them, if they like their purposes and practical aims, but who can only enter the membership of the Conference under protest against the doctrine of the bond of organization which constitutes the Conference. These two sections, therefore, do not enter the Conference on equal terms. It is as if one section had its theological creed emblazoned on the flag of the Conference, under which all are rallied, while to the other section this privilege is denied. Equal rights of membership would require that the creed of all members should be placed in the constitution or of none.

And, as the supplementary list of ministers in the *Year Book* has been abandoned, after a year's experiment, as not a wise settlement of the question there involved, so we trust that this supplementary article to the constitution of the National Conference will not long block the way to a completely just and equitable settlement of the Conference controversy. It is a compromise which cannot permanently satisfy either party. Mr. Savage, who introduced the amendment, publicly announced that he did not consider it a final disposition of the question. He regards it, we have reason to believe, as only a provision by which he and those who agree with him can conscientiously have a footing in the Conference. But, having such a footing, they may be expected to use it before long in a united effort to secure the thorough amendment which shall purge the constitution of all the theological phrases against which they now protest. It is simply a demand of common fairness that the constitution should be so framed that all invited members of the Conference can equally give their assent to it.

And we cannot help entertaining the hope that the majority of the Unitarian denomination will yet see the justice of this demand, and will repair the great wrong which was done at New York and Syracuse in 1865 and 1866. Perhaps the publication of Dr. Dewey's Autobiography and Letters may serve to help forward this consummation. Dr. Dewey was one of the revered fathers of the Unitarian Church, who was regarded as a safe counsellor. Yet he vigilantly upheld the better denominational traditions of mental liberty, and was not afraid of the thought of the young men. He kept his own mind hospitable to inquiry to the end, though in some points of belief and feeling he remained attached to the conservative party. But, on the matter of the constitution of the National Conference, he seems to have taken sides from the start, without a shadow of hesitation, with the defeated minority. He was already in retirement, and took no public part in the discussion; but his recently issued life and letters—a most interesting and valuable book—brings to light the fact that he wrote his opinion plainly to Dr. Bellows and others. Previous to the first convention in New York, he expressed in a letter to Dr. Bellows his great interest in the movement, and his hope that the Unitarian cause might be "taken out of the hands of speculative dispute and be put on the basis of a working institution," and that a ground of union might be found "out of which may spring boundless freedom of thought." After the convention, writing again, he said: "I regretted only one thing, and that was that the young men went away grieved and sad. I think, too, that what they asked was reasonable. That is, if both wings were to fly together and bear on the body, no language should have been retained in the preamble which both parties could not agree to." With reference to the second conflict at Syracuse the next year, he wrote again to Dr. Bellows, "I think the minority in the Conference has had hard measure from the majority, and I liked Abbot's sermon [in condemnation of the action at Syracuse] as much as you heard I did." To another correspondent at the same time, he wrote: "The fact is, the Conference is wrong. If it expects the young men to act with it, it should adopt a platform on which they can conscientiously and comfortably stand. The conduct of the majority, in my opinion, is inconsistent and ungenerous."

This testimony of Dr. Dewey is all the stronger for being coupled with assertions that his theological sympathies are more with the majority than the minority. He condemns the constitution of the Conference purely on the ground of justice and fair play. His position is this,—all had been invited, all were desired to stay, all were asked o t give money and labor to a common cause; and, therefore, as a simple matter of square and honorable dealing, none but a common ground should have been taken, on which all could stand. And will not the Unitarian denomination yet see the reasonableness and the right of this position, and act conformably to it? Why should it be afraid of the orthodox Mrs. Grundys who may charge it with hauling down the Christian flag? All honorable men will honor the retracing of a wrong step. To be sure, the Conference must advance further now to find the common ground than would have contented the minority in 1866. It cannot now rally all on the basis even of practical Christianity. But, though it should strike all theological phrases from its constitution, it would not thereby, as a body, deny or oppose the eliminated beliefs. It would only deny their right to stand in the constitution of a body, a part of whose members reject them. It would only be serving all its members alike, putting them, with regard to theological beliefs, on the ground of democratic equality.

WM. J. POTTER.

HOW TO MAKE BRIGHT GIRLS BIGOTED.

Knowledge has a strong upward tendency, but it is well to notice the neutralizing capacity of our educational institutions. Convents, orthodox Sunday-schools, and prayer-meeting seminaries are apt to overdo things. Open advocacy of superstition and servility provokes bright girls into thinking for themselves and acting independently. Nuns, good little girls who die young, and female missionaries are not so fascinating ideals as the popular authoress, the successful teacher, or, above all, the leader in society. Such objects have power enough over girls that go to college to make them peculiarly susceptible to the conservative influence of what my friend Kennedy has most felicitously called the "D.D. System of Education." It is impossible to get together a hundred of our schoolboys without there being one or two at least who know enough about orthodox ministers to keep the rest on their guard against ecclesiastical prejudice, sectarian partisanship, and pious fraud. The white-cravated, old president, who holds up Mallock, McCosh, and Joseph Cook as the great lights of the age, sneers at the principles of Darwin, Spencer, and Galton as "science falsely so called," and charges the leading free thinkers with teaching immorality, is likely to give himself away badly, if he is talking to intelligent young men at liberty to say what they think. Whole rivers of such sermons and lectures flow steadily, with scarcely a ripple of protest, over the heads of the pupils in the ladies' colleges. Women are so much more in the habit of going to church than men, and so much more accustomed to clerical guidance, that a clever preacher can easily keep a flock of female students within narrow limits of thought, provided there are no men present except those who have an interest in taking his side. Moreover, no students are so generally influenced as those of Vassar and Wellesley with determination to keep on the fashionable and conventional side, and stop short of all opinions that might call down social ostracism. It is hard to say whether such feelings are strongest among the wealthy girls, whose only ambition is to know enough about art, music, modern languages, and current literature to shine in society, and enjoy travelling in Europe, or among the poorer girls, who are going to teach school, and know what the market is to which they must bring their wares. Even the best teacher in such a college cannot prevent its tutelary deity from being, not Minerva, but the Golden Calf. Girls, who love truth for its own sake, and care more for being right than being popular, find in such colleges that they are only swimming against a downward current so strong that they can barely keep stationary, and are almost certain, sooner or later, to be swept away. Nothing shows better the ruling spirit in these colleges than their magazines, especially the book notices, whose authors apparently never dare to differ from anything they are permitted to read. An exceptionally gifted graduate may turn out all the stronger and bolder for her four years of warfare against both faculty and class, but she will soon find great reason to regret having been

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systematically turned away from the best sources of information, and filled unconsciously with prejudice against some of the ablest books. The radicalism which is developed in such a contest is not the most enlightened, and neither is it the most liberal and far-sighted. A college girl is never so likely to think for herself or so ready to say what she thinks as when she is constantly meeting with intelligent young men, at liberty to speak their minds to her, and glad to hear her most advanced ideas in return. And, if she goes where she can do this, she has the further advantage of studying under teachers who are not mere trainers in accomplishments and superficial information, but keep themselves up to the high requirements of what men want to know. The mere fact that a college admits both sexes usually shows that it is advanced enough really to teach truth, and not prejudice and superstition. Oberlin is now an exception; but, when first founded fifty years ago, it was on what was then the advanced ground of abolitionism. Harvard and Ann Arbor need no praise, though they do need more generous support from those who wish to have women as well educated as men. At neither of these universities, or those in Boston and Ithaca, would a young lady who has been requested to write about Agnosticism receive severe censure from the president for expressing her own opinion in its favor, as recently took place at Vassar.

Among the institutions which have been peculiarly successful in making, not only young men, but young women think for themselves, is the State University at Madison, Wis. Nothing shows better how differently girls are treated by female teachers and boys by male than this fact. When a class entered at Madison some years ago, the president told them he should be glad to have them go to church, but should not require it. The matron, however, as soon as she got the female part of the class by themselves, told them she expected them all to go to church with her regularly. She carried her point in this respect, as she would probably have done everywhere, if left to herself. The girls, however, were kept so much under the able teachers needed for educating the young men, and allowed so often to interchange opinions with these latter, that most of them became thoroughly liberal. So great are the advantages, not only in standards for admission and qualification of instructors, but still more in love for mental liberty, of those colleges which admit both boys and girls over those that do not that I am glad to see the presidents of these comparatively liberal institutions state that co-education has proved thoroughly healthy and in every way suited for young ladies. Of course, it must be remembered that students in even the most narrow and reactionary of institutions are more likely to grow liberal than if they were not studying at all. No modern colleges or seminaries or even convents are managed with such care to check originality by authority as were the mediæval universities, yet every liberal thinker of importance during the Middle Ages was a university man. The long roll of free thinkers and reformers of all ages contains few names opposite which we cannot write those of their instructors. The liberating tendencies of knowledge are so strong that no teacher or institution can suppress them altogether. In all colleges, we find some mental growth; but it may be only that of the miniature tree in a Chinese flower-pot. Even of two colleges which go over the same ground, one may give all its energies to making the students come out on the beaten track, while the other encourages them to go on boldly into new fields of thought. The ladies' colleges do some good, but I insist that the difference between co-education and separation of sexes is essentially one of more or less respect for mental independence.

F. M. HOLLAND.

UNSECTARIAN READING FOR THE YOUNG.

Having just finished a letter in response to the request of a lady living in an isolated region in Oregon, where libraries and bookstores are scarce, that I would aid her in the selection of books of an unsectarian character fitted for the instruction and entertainment of her boy of eight and girl of fourteen years of age, and having become interested in my researches for her benefit, it occurred to me that somewhat of my reply to her might be of interest to other mothers struggling with the same problem in like localities. Besides, in these days, when the flood-gates of the press are constantly pouring forth a torrent of new books, and it is enough to rack the most retentive memory to keep in mind the names, ticketed with their peculiar province in literature, of the constantly increasing list of authors whose works help to swell this foaming torrent of publications, it cannot fail to be of help to some one, who has not time to find out for herself, to have some guide, however incomplete, to indicate in what direction to turn in search of the knowledge she craves. The hope that I may be of some use as such guide is my excuse for this article. In what follows, I have replied in the order indicated by the letter of inquiry of my unknown correspondent.

First, in respect to works on natural science suited to the comprehension of children, the Appletons of New York City published a few years ago a series of "Science Primers," written by acknowledged authorities on the subjects treated of: *Chemistry*, by Prof. Roscoe; *Physics*, by Balfour Stewart; *Physical Geography*, by Prof. Geikie; *Geology*, by the same writer; *Physiology*, by Dr. M. Foster; *Astronomy*, by J. Norman Lockyer; and *Botany*, by Dr. J. D. Hooker. These are uniform in size, are written in a style easily understood, and are entertaining as well as instructive. Price 50 cents each. This firm also publishes several scientific works by Arabella B. Buckley, written with special regard for the needs of children. They are entitled as follows: *Winners in Life's Race, or The Great Back-boned Family; Life and her Children; Glimpses of Animal Life from the Amœba to the Insects;* and *The Fairy Land of Science.* These are sold at $1.50 each, and are admirably adapted to the youthful mind. Dr. Felix L. Oswald's *Zoological Sketches* is a recent and very entertaining and beautifully illustrated work, such as must be attractive to young or old. Dr. Edward Clodd's *Childhood of the World*, price 75 cents, gives an excellent account in simple language of all that is known or indicated by archæological facts in regard to early man. After this may be read Capt. R. C. Adams' summary of *Evolution*, price 25 cents, and G. J. Romanes' *Scientific Evidences of Organic Evolution*, price 50 cents. These are written in terse, clear style, mostly devoid of scientific technicalities. They, however, are not calculated to interest the very young.

Livingstone's Travels in Africa, Barthe's Explorations of the same country, Dr. Hayes' Arctic Expedition, Stanley's *Through the Dark Continent*, though designed for older people, can be enjoyed by young readers, since they are all written straightforwardly, and are full of adventures. Du Chaillu's *My Apingi Kingdom* and other books of travel, though entertaining, are not always quite reliable. Bayard Taylor's travels in different countries are both. Should sketches of travel in the guise of fiction be preferred, such can be found, whose relation of events can be relied upon. Such are the "Rollo" books of travel, written by Jacob Abbott years ago, and recently republished; Horace Scudder's recent work, *Mr. Bodley Abroad;* and the joint works of Susan and Edward Everett Hale, entitled respectively *A Family Flight through France, Norway, and Switzerland, A Family Flight over Egypt and Syria*, and *A Family Flight through Spain.*

In biography, the *Letters of Lydia Maria Child, with Biographical Introduction by Whittier*, price $1.50, *The Story of Theodore Parker*, designed for children, by Frances A. Cooke, price $1.00, and *Famous Americans of Recent Times*, by James Parton, price $2.00, will be sure to interest. In *Wide Awake*, the children's magazine published by D. Lothrop, there has been, during the past year, a series of excellent brief biographies of distinguished people, written expressly for the young, which will probably soon appear in book form. Oliver Optic, I believe, has written various biographies designed for the reading of boys, of characters in recent history like Abraham Lincoln; but of these I can testify only from my knowledge of his generally entertaining, if slightly sensational, style. However, nearly all biography of recent date is written so interestingly and from so liberal a stand-point that it is pretty safe to order the biographies of any personages in whom it is thought best to interest young people from the pen of any well-known writer; and the result will prove satisfactory.

In history, Dickens' *Child's History of England*, Miss Charlotte Yonge's *Child's History of Rome*, and Col. Higginson's *Young Folks' History of the United States*, price $1.50, are all excellent, reliable, compact, and charmingly written. These can be followed by Macaulay's *History of England*, Justin McCarthy's *History of Our Own Times*, and Prof. Harrison's *History of Spain.* By the time these are finished, the young readers will be qualified to choose for themselves the next historical reading.

If poetry is craved by children, or a taste for it sought to be cultivated in them by parents who still wish to keep the young minds unsullied until their principles are firmly fixed and their characters unalterably moulded, it will be safe to offer them and their intellects will be able to assimilate much of the poetical thought contained in the works of Wordsworth, Southey, Cowper, Mrs. Hemans, Longfellow (who has been called the children's poet), Bryant, Holmes, Whittier, Lowell, Charles Kingsley, Adelaide Procter, Lucy Larcom's *Childhood's Songs*, and Celia Thaxter's *Poems for Children.* I have omitted from this incomplete list all those whose poems might prove too abstruse for juvenile comprehension or too suggestive of mature romance or passion of whatever sort. There are among the writings of all our best poets single poems which are fitted for the elevation and growth of immature minds, but I have not now time to indicate these; and the list I have given will be more than sufficient for most children. The stray poems referred to can be sifted and chosen by individual taste.

But, in reading, it is fiction which is most generally craved by the youthful mind, where imagination is the most dominant mental force. Writers, many of them themselves parents, have recognized and answered this craving; and the result is that in fiction it is hardest of all to fix upon the right thing in a field which is almost limitless. Among standard writers, I can now only call attention to a few. Among these are Sir Walter Scott's historical novels. Dickens' *David Copperfield, Dombey and Son, The Old Curiosity Shop, Nicholas Nickleby*, and the *Christmas Carols* delight by their realistic pictures of innocent child-life. Among the novels that greatly please young

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readers are the *Moral Tales* and *Rosamond* of Maria Edgeworth; Fredrika Bremer's *Home* and *The Neighbors;* Charlotte Brontë's *Jane Eyre;* the stories of William and Mary Howitt; Washington Irving's quaint tales; George MacDonald's *Sir Gibbie;* George Eliot's *Mill on the Floss* and *Silas Marner;* Bulwer's *Last Days of Pompeii* and *Rienzi, The Last of the Roman Tribunes;* Mrs. Mulock Craik's *John Halifax, Gentleman, A Noble Life,* and *My Mother and I;* Louisa Mulbach's historical novels; Mrs. Harriet Beecher Stowe's *Uncle Tom's Cabin* and *Oldtown Folks.* Jules Verne's semi-scientific and wholly sensational novels, such as *A Voyage round the Moon, Twenty Thousand Leagues under the Sea,* etc., awaken scientific inquiry and interest in youthful minds. Thomas Hughes' *Tom Brown's School Days,* Mrs. Henry Wood's *Roland Yorke* and *The Channings,* are very enticing books to school-boys. Both boys and girls like to read Louisa Alcott's charming child-stories, such as *Little Men, Little Women, An Old-fashioned Girl,* and *Work.* Hans Christian Andersen is too well known as a writer of delightful juvenile stories to need any mention. J. T. Trowbridge's *Neighbor Jackwood* and numerous other earnest and naturalistic stories of boy-life have made him a general favorite. Among the many writers for girls and boys, Mrs. A. D. T. Whitney, author of *Faith Gartney's Girlhood,* and Abby Morton Diaz, author of the *William Henry Letters, Polly Cologne,* and other works, are deservedly popular. While "Oliver Optic," and Captain Mayne Reid's stories for boys, are great favorites.

Among the miscellaneous books suitable for children, it will be safe to allow them to read at the age when they will most enjoy them the old standard romances which were once the delight of their fathers and mothers, such as *The Arabian Nights' Entertainment, Scottish Chiefs, Thaddeus of Warsaw, Robinson Crusoe,* and *Gulliver's Travels.* In addition, *The Tales from Shakspere,* by Charles and Mary Lamb, will give them a taste for that great writer's works, when they shall be old enough to understand and appreciate them. *The Swiss Family Robinson* is always read with pleasure by children. John Ruskin's *Ethics of the Dust* is high-toned, instructive, and amusing, and is written for the special needs of girl-minds. Mark Twain's *Innocents Abroad,* while full of wit, humor, and pathos, gives a pretty accurate description of things seen and places visited in his travels. Helen Campbell's new book, *The American Girl's Home Book of Work and Play,* price $2.00, is almost a necessity for girls in their teens.

In conclusion, I have only to repeat that the list here given is by no means complete, but is meant only as an indication. I have given the prices where I knew them, as the cost of reading has always to be considered in the selection. The works whose exact prices I do not know are published at popular prices, and many of them are reprinted in cheap form.

SARA A. UNDERWOOD.

WAS DANTE REVENGEFUL?

The article, "Poetry as a Moral Force," published in *The Index* December 27, containing the statement that Dante was relentless and revengeful, leads me to say that a careful study of Dante and the *Divina Commedia,* as also the history of the times in which Dante lived, will convince the student that it was in no spirit of revenge or spite that the great epic was written, but, on the contrary, that love inspired it throughout,—love of country, love of humanity and of religion.

Dante's stand-point was not that of the nineteenth century. He was no free thinker in the modern sense of the word; but his love of truth and justice, his courage for braving the right, can be paralleled only by the bravest free thinker of to-day. Dante stood fast by the Catholic Church, which, with all its sin, represented, perhaps, the highest attainable good in the fourteenth century. Dante's devotion to the Church, however, did not blind him to the abuses sanctioned under the name of religion. Again and again, he breaks out in hostile invectives, denouncing the fraud and iniquity practised by the Church. The high position of her officials was to him no excuse for extra sinning.

We are inclined to look upon the sins of the mediæval Church as if they occurred without much protest; but there were men like Dante, Gregory VII., St. Bartholomew, and others, who did not hesitate to denounce the iniquities of the popes and the corruptions of the Church. Sinning was as odious to Dante as it was to Martin Luther. And popes guilty of sinning Dante fixes in narrow apertures, their heads downward, and flames feeding on the soles of their feet. Dante pauses in this circle, and listens to the shade of Pope Nicholas V., who speaks to Dante in woful accents. Dante hears him, but is in no wise moved to pity. He seems rather to take a glad satisfaction in seeing one who had wrought so much ill suffer such penalty.

"Abide thou there:
Thy punishment of right is merited,"

says Dante to him, and then with bitter denunciations pours out this indignation upon the sinner for whom there is no longer space for repentance.

Dante has been censured for this and other expressions indicative of cruelty, but his was not a cruel nature. He passed through hell not to carry pity where pity could no longer avail. He was here to witness the execution of God's impartial justice; and it was not for him to pervert the ends of justice by showing pity where, as Virgil tells him, "pity lives most when it is dead." Dante's hatred of sin is intense, and he can have no sympathy with wilful persistency in error. The obstinate sinner is not to be caressed: he is to be pierced with thorns, not comforted with roses.

A contrast was made between Milton and Dante: the latter was represented as revengeful and relentless, and credit was given to Milton for sympathizing with Satan and the rebel host. Dante could never have been guilty of sympathizing with the arch-spirit of evil. He hated sin in every form, and was never deluded to admiration of it in whatever brilliant powers it might appear. Sin was sin to Dante, and he always paints it loathsome and disgusting. He never holds it up in a way to win admiration or elicit maudlin sympathy. As a moralist, therefore, Dante is almost beyond compare.

If one would know the tenderness of Dante's nature, he should study the *Purgatorio.* It is when the sinner is penitent that Dante has for him sympathy and consolation. Although sin is expiated only with intense agony, the suffering is mitigated with songs of hope and aspiration. Dante knew, as we know to-day, that the sin of years cannot be pardoned by a magic word of forgiveness, that for every sin there must be bitter atonement; but he knew also the holy joy which every repentant sinner feels, even in the agony which the thought of sin creates, and to all such penitents Dante's heart goes out in deepest sympathy.

The author of the essay was correct in saying that the *Divina Commedia* has but little interest for the ordinary reader of to-day. One could as easily reach the truth of the Calculus by glancing over it as to know Dante by a simple reading. Epics like *Faust* and the *Divina Commedia* are well called bibles, and as such are to be conned as the saint studies his Scriptures. The immortal truth which each conveys is not limited to the third or the fourteenth or the nineteenth century. It is eternally old and forever new.

CAROLINE K. SHERMAN.

REFORM.

However men may differ in theories concerning the past and the future, they are substantially agreed as to the practical needs of the present. A great problem faces us, the improvement of the world. The men of science, by study of nature's methods, are assisting material progress; but the sinfulness or imperfection of man is ever apparent, and good men of every religious creed and those who have no creed are alike striving to make men better individually, and to improve their social conditions. This motive has been supposed to be monopolized by religious people; and the common taunt to the unbeliever, when argument fails, is still, Your ideas are only destructive, and constructive ideas are what the world wants. But it has to be admitted that unbelievers are among the chief promoters of the welfare of society; and the candid observer must confess that all good men, Christian and agnostic alike, in the concerns of this world, are united toward one practical end. All see the evils of crime, intemperance, and poverty, and equally desire to alleviate them. The difference between the workers is not in their aims, but in their methods. Christians seek reform supernaturally: rationalists seek it naturally.

The demand for constructive effort is a just one; and, if radicalism only tears down, it lacks the element that will commend it enduringly to society. Let us see if the methods of the rationalist will compare with those of the Christian. The cross of Christ is the great remedy of the Christian. If a man is evil, he is taught that, by an emotional consideration of the death of Jesus, a supernatural change is wrought upon his nature, which will enable him to be good henceforth. This effect is often produced, and in many cases is lasting; but more often, when the emotion has subsided, evil practices are resumed. Under the stimulus of the love of Christ, men resolve to reform their lives; but feeling declines, and temptations conquer. Has the rationalist a better method of reform? He believes that reason is a more lasting influence than emotion; that the prospect of present benefit is more potent than the hope of future reward; that, as material progress is gained by the study of nature, so moral and mental advance is to come by the study of man's history and habits, and by observation of nature's methods of development. He sees that evil arises from ignorance of natural law, or from non-conformity to its teachings. Therefore, the remedy is suggested by the cause. Knowledge of "man's place in nature," and understanding of the physical forces that effect his welfare will supply the sources of improvement.

Education, then, is the remedy of the rationalist: regeneration is the remedy of the Christian. The latter has had a long trial, and has doubtless won trophies. The very fact of its birth and continuance proves that it had some adaptedness to the circumstances that called it forth from men's minds, and it has been serviceable under the existing conditions in the past. Its success, however, is not such as to commend it as a panacea for ill, nor for any application in the future to intelligent minds. Ignorance is alike the mother of devotion and the mother of crime. The least instructed

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people are the most religious and the most vicious. Lange, in *History of Materialism*, says, "Enlightenment and education, as a rule, go hand in hand with a decrease of the clergy in relative numbers and influence"; and "the diminution of crime corresponds with the diminution of superstition, which is inseparably connected with the worship of the letter."

Education in a broad sense is of recent birth, and is yet in its infancy; yet its fruits are undeniably good. Instruction has been limited to the acquisition of ancient ideas; but, since three hundred years past, it has been gradually expanding to embrace what the Germans call "earth knowledge," which is gained by direct study of nature's operations and conditions. Social progress is coincident with this advance.

But let us apply these principles to the vexed questions of the day, and see which method is best adapted to reform. The most prominent topics of concern are capital and labor, intemperance, crime, and the relations of the sexes. What is the Christian method of dealing with poverty? By Christian, we mean the methods taught in the New Testament. Intelligent Christians have generally abandoned these and adopt rational methods, but they have no right to credit these to Christianity. Jesus and the apostles, in view of the expected closing of the age, commended poverty, rebuked riches, ordered the distribution of wealth, the lending of money without asking for repayment, and the practice of communism. Rationalists say poverty is a curse, strive to gain riches, secure your individual comfort, keep your possessions except when you can do more good by parting with them; giving degrades the receiver, and injures his future efficiency; nature teaches "nothing without labor," and men must toil for what they would enjoy. But they see also the interdependence of men, that true self-interest demands the advancement of one's neighbor, that the employer's welfare is promoted by the prosperity of the employed, that a grasping selfishness injures him who exercises it, and they would educate men to far-seeing views of trade and wealth. They would show that nature indicates that general prosperity is promoted by freedom of trade, co-operation in production, the discouragement of pauperism by the promotion of inducements to industry, and thus by purely material considerations they would lead to prosperity rather than by abstract didactic inculcations based upon self-sacrifice through devotion to Jesus. They claim that the more nature's methods are studied, the more clearly it is shown that the true and lasting welfare of each individual is identical with the welfare of the community in which he dwells, and that the prosperity of each community is connected with the thrift of other communities. They believe that enlarged knowledge will promote a more efficient benevolence springing from motives of worldly self-interest than has been obtained by the principle of self-sacrifice for a heavenly crown or through emotional "love of God."

Intemperance is consistently combated by the Christian through conversion and prohibition. Drunkards are reclaimed by the stimulus of consecrated vows and by the impossibility of indulgence. But both experiences are rare. The vows lose force, and seeming impossibilities are overcome. The means of intoxication are procured by liquors or by opiates, where the craving has become confirmed. The rational method is to allow individual freedom, but to aim at prevention by the spread of knowledge of the evil effects of ardent spirits, by the inculcation of self-restraint for the advantage of self and others, and by study of the laws of heredity which may suggest means of preventing the transmission of depraved appetites. The recognition of intemperance as a disease, and its treatment by scientific methods, is in brief the method of rationalism.

As to crime, the same remarks may largely apply. The science of heredity has a great mission in this field. Conversion may rescue a few; but the improvement of the race must be gradually effected by physical improvement, by vivid impressions of the certainty of the punishment of crime, and by the growth of prosperity. A disciple asked the ancient rationalist, Confucius, "Since the people are so numerous, what more is needed?" Confucius replied, "Make them well off." "After that, what else?" "Instruct them." Preaching and tracts will not restrain the starving. Comfort is a prerequisite to learning. The question of capital and labor is therefore a problem intimately connected with that of crime, and general thrift must precede general virtue.

The relation of the sexes is a question made more difficult of solution, because a false propriety restricts its discussion. With this as with the other problems, the rationalist has no patent nostrums to effect immediate cures; but he claims to point out the methods in which light may best be gained. The present attitude of Christianity upon this topic is that of positive, unreasoning dictation. Thou shalt not,—because Moses and Christ said so. Look to Jesus for strength to conquer fleshly lusts. "Deny thyself, and take thy cross!" The failure of this method need not be argued. The method of rationalism would be the spread of knowledge about the human body; the recognition of the fact that there is nothing unholy or unclean in our organisms or natural impulses; the removal of a false glamour and exaggerated notions, that the sexes entertain toward each other, by co-education and familiar association; early instruction upon the direful effects of sexual vices, and demonstration that self-control is the truest self-interest. A refined lady graduate of a Western college, where co-education of the sexes was practised, remarked: "Whenever I met friends who were being educated in young ladies' seminaries, they usually talked about the young men and their secret efforts to correspond or associate with them: whereas our daily association with 'young men showed us what commonplace and often stupid things they were. They had no exaggerated fascination for us, and I am sure there was less 'flirting' than where the girls were secluded."

One who faces the ills of life, the woes of the wretched, the sorrows and "sins" of men, is at times overwhelmed with the consciousness of the hopelessness of speedy amelioration. He can only ask himself what general principles are best adapted to furnish remedies; and he finds two suggestions,—Christian supernaturalism and rational naturalism. But he says, if God can remedy all this, why doesn't he do it? Men have been pleading for ages for him to fulfil his promise to answer prayer, and to heed their petitions that these ills should be removed. He has had opportunity to prove his power and faithfulness, but he has failed to effect the desired reforms. On the other hand, it is seen that all permanent progress has been secured by natural agencies, and our only way to judge of the future is to learn of the past.

We claim, therefore, that not only does rationalism refute the charge that it is solely destructive, but all valuable construction is secured by its methods. Where Christianity influences intelligent people for good, it is owing to its adoption of rationalism. Its modified supernaturalism is serviceable to some heathen races as a stepping-stone toward naturalism; but the motive forces that advance civilization are not prayer, conversion, and religious dogmas, but knowledge of nature and the application of her hitherto secret powers to the welfare of man.

Education, then, must consist less in the study of dead languages and dying theologies, and more in research into nature's operations and the endeavor to conform our lives to those beneficent principles that underlie her methods.

ROBERT C. ADAMS.

EDITORIAL PARAGRAPHS.

THE *Presbyterian* says:—

It is sometimes argued that Christianity cannot be the constant and dominating force it is supposed to be, or there would be no necessity for the impassioned appeals made for the means to advance the kingdom of Christ. But the negation of faith does not help to any more abundant outpouring of funds for the advancement of unbelief. So we learn from a blunt announcement in *The Index* of last week. It says, without any hesitation or circumlocution, "The Free Religious Association has an empty pocket, and it hereby holds out its hand to its constituency for a Christmas and New Year's gift."

"The constant and dominating force" of Christianity is that general element which it possesses in common with other religions. "The impassioned appeals made for the means to advance the kingdom of Christ" are, in the main, for money to sustain what is less abiding, and already shows signs of decay,—the special elements of Christianity, and various and contradictory interpretations amounting to numerous modifications of these special elements. The Free Religious Association does not claim to be a "constant and dominating force"; it does not claim to have had a supernatural origin; it does not claim to belong to a kingdom "not of this world"; its members admit that it is entirely human in its character, that it was organized a few years ago in an entirely human and business-like way, by men who desired an association admitting of greater freedom and liberality than was allowed by any of the Christian churches. It does not represent "negation." It represents freedom and fellowship among men and women who are not of the same religious belief, but are broad and charitable enough to encourage the study and discussion of religious subjects from every rational point of view, and to advance what they regard in common as of essential importance. Now, it is very natural that such an association should need a little money. Unlike organizations that have sectarian dogmas to propagate and a sectarian ministry to support, it could perhaps live even with an "empty pocket"; but its usefulness will be greatly increased by money, since, being of this world, it must employ such means as this world affords to promote its objects. This even the *Presbyterian*, with all its other-worldliness, understands; and the friends of the Free Religious Association, with the same understanding, we are glad to say, have begun to respond to the appeal alluded to above. Meanwhile, our esteemed contemporary, who is somewhat disposed to reproach a young organization with the emptiness of its treasury, is informed that the Free Religious Association has expended considerable money in promoting its work the past few years, and that even now it has financial resources equal at least to those of Jesus and his disciples, who, with empty pockets, managed to do some work which is not now regarded by our esteemed contemporary as wholly insignificant. Who knows but that eighteen hundred years hence the Free Religious Association, or some outgrowth from it, will be a "dominant force," and that Presbyterianism, having taken its place among the dead and forgotten sects, will be known only to a few religious antiquarians?

AMONG the most active forces working for humanity to-day are the influential daily papers of

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our great cities. When hired detectives fail to convict a murderer, when the philanthropic societies are at a loss how best to help the most helpless classes, when a great explorer seems hopelessly lost, when governments grow chary of giving impetus or aid to scientific discovery, then the newspaper steps to the front, sends its reporters to detect the criminal and find the motive for the crime, starts its fresh-air fund in aid of the sick and young or other like philanthropies, becomes the unpaid almoner of all great charities, sends a Stanley in search of a Livingstone, and equips at its own expense new exploring parties. We were led to remember all this in reading of the latest illustration of this active philanthropic spirit of the press, as given a week or two ago by the Atlanta *Constitution*. On a Saturday night, it was learned that hundreds of poor people in that city were huddling around their last burning stick of wood, and destitute of the other necessaries of life. The *Constitution* Sunday morning made an appeal for money, provisions, and fuel, to be distributed by its business department; and at noon there were gathered at its office about sixty wagons, containing wood and provisions. Merchants worth hundreds of thousands of dollars turned drivers; and each, with a wood wagon and a provision wagon under his charge, started on a tour of the city. All day, the *Constitution* office looked more like a military supply depot than a newspaper office. In it were hundreds of sacks of flour, coffee, and sugar, sides of meat and hams, and, on the sidewalk, cords of wood, while the streets were full of people clamoring for relief. By night, the weather was bitter cold; yet it is safe to say that there was not a house or a hut in the city where there was not a crackling fire and food enough for a week. No distinction was made in the distribution in regard to color.

THE morality of the advanced nations to-day is commonly called Christian morality, but only with the same disregard of truth which is implied in denying the existence of virtue and goodness before Christ and outside of Christendom. The morality of this age does not owe its existence to any religion, to any book, to any historic character, however much or little any one of these has influenced mankind. Our present conception of morality has grown through many centuries of human experience, and exists now only because by many mistakes and much suffering man has learned its adaptedness to his wants. It is the result of the combined influence of our natural character and education. To ascribe it to the dominant religion were as absurd as to attribute the enlightenment of the ancient Greeks to their mythology, or the enlightenment of the Saracens of Spain in the ninth and tenth centuries, when darkness enveloped Christian Europe, to the Koran. The fact is, with the advancement of the human mind, with the discoveries in science and progress in morality, believers in all systems of religion modify their views so as to adjust them to the new order of things, always claiming, in ancient and in modern times, in Egypt, India, Rome, Turkey, England, America, that they find authority for the new ideas or reforms in their sacred books or religious systems, soon claiming even that these religions are entitled to the exclusive credit of having *produced* the beneficent changes they were powerless to prevent.

ACCORDING to a statement in the London *Truth* by Mr. Labouchère, the English Radicals will not be satisfied short of changes involving manhood suffrage, electoral districts, payment of members of Parliament, reduction of the expenses of the monarchy to $250,000, abolition of the House of Lords, local government for Ireland, elective county assemblies, radical land reform, disestablishment of the Church, free education, direct taxation with income tax to be progressive, and with a distinction between income from labor and income from investments. The Boston *Herald*, referring to this radical platform, says: "It will be observed that every change here proposed, except those relating to land tenure and direct taxation, is toward the policy which has been so successful in this country. A hundred years ago, nearly, there was a demand for such changes in England; but it was postponed on account of the horrors of the French Revolution. The aristocratic institutions of that country must have been fearfully weakened by the events of the last fifty years, and it is not impossible that they will yield to innovation more readily than is generally anticipated. Heretofore, however, it has not been safe to count on any sudden changes in England."

A STRANGE verdict that was of the Brooklyn jury in the suit between Miss Bridget E. Cronin and Father Florence McCarthy. Miss Cronin, the plaintiff, a girl eighteen years of age, and organist of McCarthy's church, had complained to her parents of an alleged assault upon her by this priest, and resigned her position. To injure her reputation and destroy the weight of her testimony, it would seem, the priest preferred a charge of larceny against the girl. Then came the suit for damages, which has just been disposed of by a farcical verdict for the plaintiff, with six cents damages. The verdict declares the defendant guilty of the charge preferred against him; and, then, for all the suffering she has endured from the position in which she has been placed before the public,—from a false charge of dishonesty, from slurs cast upon her character, for the loss of her position as organist, for the expense to which she was put by the proceedings,—the sum of six cents is considered a full compensation to the plaintiff. Why should a priest, more than any other person, be allowed to commit an assault with impunity upon a young girl? The New York *World* says, "A jury which could have rendered such a verdict must have been a jury of asses."

REV. DR. HEBER NEWTON announced to his congregation last Sunday that he had been requested by his ecclesiastical superior to stop his series of lectures on the Bible. He said:—

The assistant bishop of our diocese has asked me to stop my Sunday afternoon course of Bible lectures. He disclaims any attitude of authority, owning that his right to inhibit my teachings is at least doubtful. A claim of episcopal authority would have thrown me back upon the principle of "the liberty of prophesying." A request thus made by my ecclesiastical superior and my personal friend appeals to my loyalty. He knows the condition of his diocese, and would not have made such a request, had he not felt it wise. His own sympathies with mental freedom and honest utterance are so well known that such a request becomes doubly imperative. His task in guiding our Church is a delicate one, that I would not wilfully make more embarrassing. While I know of another side to my teachings than that which has doubtless been thrust before him, I cannot but defer to his judgment and accede to his wish. I shall therefore suspend my course of Bible lectures. . . . I confess that it is hard for me to comply with my bishop's wish, now that the fire of abuse has opened again upon me, and that my fellow-presbyters have not scrupled in the public press to charge me, in contemptuous terms, with conscious dishonesty and insanity [laughter], and to demand my instant expulsion from the Church. Personally, while never courting such an ordeal, I have never shrunk from facing the issue threatened me for exercising the freedom of teaching, which is the heritage of our Church. But I have no right to compromise other interests just now, perhaps, of greater importance to our Church; nor have I the heart to lay a burden on the mind of our venerable bishop.

B. F. U.

EDITORIAL NOTES.

A REPLY to B. F. Underwood on "The Moral Teachings of Darwinism," by F. M. Holland, will appear in *The Index* next week.

IN a letter to the junior editor, Col. T. W. Higginson writes: "I read your paper in reply to Mr. Holland with much pleasure. I think it was that which led me to send this subscription to the special fund." The subscription was enclosed.

MR. EDWIN D. MEAD is preparing for the press a volume upon *The Religion of Lessing*, comprising translations of Strauss' essay upon "Nathan the Wise," Zeller's "Lessing as a Theologian," and Johann Jacoby's "Kant and Lessing," with an introduction.

A GYPSY in prison for perjury was visited by a priest, who told him that by swearing to what he had not seen he had brought guilt upon his soul. "Is your reverence sure I have a soul?" asked the rascal. "Certainly." "Would your reverence swear that I have one?" "Yes." "Then, your reverence thinks people have a right to swear to what they have never seen."—*Milwaukee Freidenker.*

For *The Index.*

SONNET.

CREDO.

The heart is Nature's Prophet to the mind,
And wise beyond all subtleties of speech,
Caught up to heights that reason cannot reach,
And led by lamps that never yet have shined
On earthly paths, and never were divined
By human lore,—a sea-shell on the beach
Cast up from out the infinite to each
Rapt ear that hath within it still confined
Faint echoes of its native home, the sea,
Whose billows beat and break forevermore
Upon the shores of sense,—the gate of birth
That standeth still ajar, whence ceaselessly
Stray facing splendors from that farther shore
Across these darkened pathways of the earth.

WALTER R. THOMAS.

THE F. R. A. FUND.

Donations and membership fees for the Free Religious Association, in response to its recent appeal for funds for the holding of conventions and for meeting other expenses of the Association. Will friends see to it that this list is increased?

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MATILDA GODDARD, Boston, A. G. HILL, Florence, Mass., (previously given but not before acknowledged)	10.00 20.00

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The Index.

BOSTON, JANUARY 17, 1884.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to B. F. UNDERWOOD, the Business Manager, 44 Boylston Street, Boston, to whose order all checks and drafts for THE INDEX should be made payable. Letters for Mr. POTTER should be addressed to him, at New Bedford, Mass.

☞ PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

For *The Index.*

THE BROAD SCHOOL.

BY WILLIAM I. GILL.

It is an inspiring index of the times that a gentleman has offered half a million of dollars toward the founding of a school for higher education of a broader character than any now in existence in this country. This, no doubt, is an expression not only of the generous spirit of one man as the donor, but an indication of a great need beginning to be recognized, in view of which the offer is made. Though the offer may be slow in being effectively accepted and practically carried out, that should be attributed to the fact that there is no organic body of broad thought which is properly prepared or qualified formally in its organic capacity to undertake the task it implies. I think, however, the Free Religious Association might qualify itself for the task, under the conditions proposed by Mr. Wade. If this can be done, and it surely can, it would be far better than leaving the school to be wholly a personal move. I am very sure that the project is wise and feasible, and by no means premature. The world is surely fast rising to the capacity to appreciate, and the ability to utilize, a broad, high school of limitless liberality, whose only creed shall be the practical affirmation of the supreme worth and glory of truth, and the love and pursuit and practice of truth,—a creed which will not say to intellectual research, "Hitherto shalt thou go, and no further," and which will not anywhere place chains or crossbars to prevent research in any given or selected direction and force it into other directions. Happy the men who shall have the good fortune to inaugurate such a class of schools. Happy the successful teachers in such a school, and happy the students who enjoy and improve the advantages which it offers.

That there is great need of such a school there can be no reasonable doubt. Very numerous, and growingly numerous, are the minds who only with large and questionable reserve can subscribe to any of the existing formulas or assent to the regulations required in the schools, especially in this country and Great Britain. There is also a deep feeling in many minds, after they have gone through one of these special schools, that they are incomplete and one-sided, that there has been a lack of judicial balance in the spirit, and a lack of breadth and of scientific precision in the method of discussion. All such as these will want a course of instruction, or rather study, in a school of larger scope and higher aim; and, for all such, the school in question will naturally furnish a post-graduate course of general or special inquiry.

This calls us to observe that the character of all existing schools makes an imperative demand for the broad, high school which we are contemplating. All these schools are specialists as to their end. Specialism, in its right place, we do not decry. It is of necessary and eminent service when it selects a topic or line of topics for special and most thorough investigation. There are studies of this kind in increasing numbers and influence. But sectarian schools, whether supported by the State or private liberality, are not specialized in the topics selected, but in the object they have before them, which is not knowledge and education simply, but knowledge and opinion and mental habitudes of a certain form. These schools are avowedly large and general in their curriculum, and so claim in some cases the name of university; but they are not equally broad and liberal in the method and spirit in which they prosecute these varied studies. They seek a special end, which is kept in view always; and all intellectual work which apparently antagonizes this end is sedulously discouraged, and even repressed and restricted. Hence there is a necessary though partially unconscious lack of fairness and thoroughness all along the course of such instruction and study. It is a prolonged and various special plea in favor of a preadopted thesis or set of dogmas. All such schools are the organized and official advocates and expounders of a creed; and their highest regard and honors are exclusively reserved for those of their pupils who promise to be the most zealous and effective exponents of that creed. Even the secular departments of these schools are imbued with this spirit; and it operates on all their classes, though they be studying the classics or astronomy or biology. The whole school is one body, and pervaded by one spirit, which says, Let each pupil be so shaped and fashioned here that he will be a perfect pattern of the school matrix, and at the same time be a mould which shall fashion the minds of others.

While we give this veracious description of these schools, we do not absolutely condemn them. We would not thus condemn any institution which has lived long and exerted a great and extended influence in the world. These schools would not do this, unless they were an outcome of the highest conception and need and capability of a large portion of the world. Of this they were born, and they will live as long as this shall make a demand for them; but, after that, they can nevermore flourish, though for a while they exist and linger. Their prosperous existence is therefore proof of their right to exist. That right is entitled to respect till they are fairly overthrown and superseded. They are never to be treated with contempt or opposed with virulence or vituperation.

It is also to be considered that these narrow and restrictive schools are not necessarily and utterly inflexible. Most of them, if not all, are susceptible of improvement. They have already advanced far beyond their original condition and design. They must and will continue to advance. The great obstacle to this, in most cases, consists in the written foundation on which they were built or in accordance with which donations were made. Whatever be the methods by which these obstacles were surmounted, surmounted they have been, and will continue to be just as fast and as far as the general intelligence and the convictions of their constituents require; and any more rapid change than this is equally undesirable and impossible. Whatever of essential good they contain must abide, and many of them will gradually develop till they rank with our own Broad School. And for the rest there will always be work for them, a needful service which they only can perform. Their very limitations often foster intensity, and thus become a source of special power, just as the current of a river becomes more forceful when rushing between narrow rocky banks.

Meanwhile, if they are obstructive to the higher education, they only exemplify the law which governs all inferior development relative to the higher. The opposition of all such conservatism is necessary to all healthy progress, just as the resistance of the air is necessary to the flight of the bird and as the compression of the steam in the cylinder is necessary to its expansive and working force. All antagonism well met proves and develops the conqueror's power. Criticism from various opposing positions will be forever necessary to test and secure thorough work.

Nor should our Broad School be dominantly polemical. Iconoclasm is not its mission. Let the idols of the tribe fall foul of each other; and, if they will, let them unitedly assail us at different points. This will often be the best thing they can do. Our Broad School has a higher work to do than mere criticism. Its task is positive and constructive, in the prosecution of which it will be very free in criticism of itself; and it will not here fail to avail itself of the very abundant and willing help of others. While it will endeavor to take due account of all that has been attained or achieved, it will thence seek a clear vision of the near boundary of the unknown and of the best method of pressing directly into it for exploration.

In the next place, the best friends and representatives of the Broad School will not erect any set or class of views into a standard of intellectual power and attainment. This is contrary to the true spirit of liberalism, which can recognize personal worth and intellectual breadth and elevation in men of various theoretic opinions. Hence, it will not, when "in its right mind," judge and condemn or denounce either the intelligence or character of others on the ground of their speculative creed, especially where it does not necessarily affect moral principle; for, where it does, it expresses character, whatever its relation to intelligence. Now, this liberalistic principle is often violated by prominent advocates of liberalism. In all such cases, they put themselves and their cause in a false position. They follow the method of the old ecclesiastics who have doomed to hell all who have differed from them, and who have considered all such differences as a proof of mental obliquity and moral perversion.

Our Broad School should not be called or considered as specially theological, but purely and distinctively philosophical and scientific; so that it may be theological and religious and moral just as these seem to enjoin. It should make its supreme object the attainment of a scientific and philosophic knowledge and exposition of the subjects of its inquiries. It should thus seek the ultimate solution of questions concerning the existence and nature of God, of matter, spirit, and the general laws which govern them and their mutual relations, the nature, source, and issue of moral and responsible power, and the essential forms and methods of its utterance and manifestation as seen in the individual consciousness and the history of

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morals and religion. In no case concerning these questions is the school (or the investigator) dogmatically to preassert what shall be the issue. It is simply to inquire, and to hark with pure docility for the answer. Individual teachers may have their theories, but the institution itself is never to have any whatever. It is to have only a method and a spirit,—a scientific method and a philosophic spirit. The discoveries which may be made and the conclusions which may be reached by professors or students belong to themselves and those who choose to adopt them; but they are never to be adopted by the school as such in its formal organic capacity. While its spirit, method, and aim are scientific and philosophical, it never has itself any scientific or philosophic creed any more than it has a religious creed.

There are three methods of investigation, the archaic, the hypothetic, and the dogmatic. The archaic thinks nothing concerning the issue of its inquiries. It makes no presuppositions except what are involved in the process itself, so that it has no anticipations—not even provisional anticipations—as to what it shall find. This is naturally the method in the more initial stages of investigation in all directions. This method gave us in the main the law of the correlation of forces. The second method is stimulated and guided by the suggestion of anticipated results born of previous knowledge. It hypothecates certain results, and then proceeds to see if this hypothesis can be verified or scientifically justified. This method gave us the Newtonian formula of gravitation. The third method is always wrong, when it pretends to be a search for truth or knowledge. It affirms at the outset what *must* be the issue, so that its real object is only to defend or support an adopted dogma or thesis. It is the method of the denominational schools of theology which are "set for the defence of the gospel," as this is formulated among themselves; and it is of value only for such purposes. Its proponents are advocates and special pleaders rather than real philosophers and theologians.

From the foregoing observations, it will be apparent that our Broad School will naturally tend to the discouragement and ultimate extinction of "schools of philosophy," which are just as absurd as rival schools of scientific theories would be. And, indeed, there did exist for a while a geocentric theory of astronomy in opposition to the heliocentric theory; and it lingered till no very distant period as a proof of a partially unscientific development even among men of science. Without sufficient reason, the new theory had no claims on our credence; but it was entitled to fair and serious consideration, and to at least a partial suspense of judgment in the interim, ready to give to either its regard as it shall justify its claim. In that case there is no school. Rival theories are left to fight their way to supremacy or defeat with as much indifference as the frontier woman is said to have watched the fight between her husband and the bear, not caring which conquered. Let the best win. In order to this, we should neither be too hasty to adopt a new theory or dogma, nor too determined to cling to the old; but we should cultivate an intellectual hospitality which is infinitely generous, while it is correspondingly severe in its demand for good credentials, We want independent research combined with various action in coincidence, a community of contributions to the same result on all the questions of higher import which belong to our Broad School, just as we see it in the physical sciences. For instance, on "the effects of cross-breeding," on "the fertilization of orchids," or on "the habits of insectivorous plants," and other topics in physical science, workers in all parts of the world may be, and have been, employed, so as to contribute to a right conclusion, without any needless conflict and without anything of a really polemical quality rising among them. We want to learn to do the same so far as possible in the higher sphere which belongs to us. This is here more difficult, because the contributions of each cannot be so readily estimated and correctly labelled, and still more because subjects are here more central and more exclusive. There is but one point of the universal centre, though the space beyond is infinite and may be indefinitely various, so that in the extra-central inquiries there is less occasion for conflict. There is room for all to pass and dilate themselves without collision. But there is this in common to all inquiries,—that the right theory must expel all opposing theories; and this polemic element belongs to all departments of science, though in the narrower but infinitely deeper channel of philosophy the danger of collision is greater, and the effect more fatal to the foundered vessel. And here, above all places, we need a dispassionate study of opposing theories, a suspension of judgment till their relative claims are reasonably settled, and an independent yet coincident work in all quarters of the world, seeking without partisan feeling to contribute something to the conclusion, indifferent as to what it shall be, only be it the right. To promote this will be one of the great ends and issues of our Broad School.

As the Broad School has no dogmatics, it demands none from its professors or matriculates. It lays neither prohibitions nor commands on them concerning their theories; and they are at liberty to have and to hold and advocate or oppose whatsoever they will, provided always it be done in accordance with the acknowledged canons of good taste. It is their relative ability and their apparent mental integrity and their capability of animating their pupils with a veracious mental energy which is their recommendation. They may be Brahmos, Mohammedans, Christians, or atheists, provided they are otherwise acceptable. If in intellectual vigor and attainments they are among the prime men of their time, with the large and liberal spirit we have described as characteristic of the Broad School, the members of the faculty may be opposed to each other in their theories without diminution of their social and organic harmony.

I would recommend that the chairs of the Broad School be of four classes, though there may be two or more chairs of the same class.

First, Philosophy in general, or the ultimate knowledge and exposition of substance and cause.

Second, Comparative psychology. This is or ought to be a science; and it should exhibit the forms and laws of the human consciousness compared, so far as possible, with that of inferior animals, and the relations of both to their natural antecedents.

Third, Ethics, or the science of responsibility; the forms of moral conviction, their origin and significance and logical implications. This will also include the moral aspects of Sociology, which ought to be emphasized. Ethics is partly a science and a branch of psychology; but it is also partly philosophical, because it involves ultimate questions of cause as implied in the sense and principle of responsibility.

Fourth, Religion, its various forms, its historic development, its criticism, its universal nature and elements, its conditions and logical implications. This chair also will involve philosophical as well as scientific questions.

The form and location of the Broad School remain to be considered. The form should be the simplest possible compatible with efficiency. The philosophic schools of Athens were perhaps too much so. But they bred the greatest of men. I think material apparatus is often, in our modern schools, made too much of, and men too little. Vast buildings are not necessary. Enough if there are proper rooms for recitations and lectures. If these rooms are well located, a special library belonging to the Broad School will be unnecessary at the outset, and perhaps always, because in some locations it can easily avail itself of the best libraries in the country. Let then the trustees be appointed, and the faculty of lecturers, temporary and provisional, be selected, and the rooms hired or purchased in some such favorable place, and the Broad School is at once inaugurated. Working thus initially, it will thence learn how to work better, and how to build its anthropodrome afterward, if it shall want one, after having found out what it does want.

For *The Index*.

A HUNDRED DAYS ABROAD.

BY GEORGE JACOB HOLYOAKE.

CHAPTER XI.

The Bishop of Kansas was never thoroughly instructed as to how I came by that remarkable red face, which he observed me to have, during the pleasant days we travelled together through New Mexico. On returning from my visit to the Pueblo Indians, I lay full in the sun, basking in delight under its rays,—as was my wont,—unaware, until told, that my face was scorched; and, when I returned to the Palace Hotel, I was advised to bathe it in glycerine, which gave me the appearance of a polished red Indian. Had I drunk Bourbon whiskey for a month, I could not have looked so suspiciously radiant. Sir Wilfrid Lawson would not have known me. I apologized to the bishop, with whom I dined; but, when I was introduced to his wife, my confusion —added to my other appearances—rendered, I am afraid, my explanation unbelievable. Other persons, better acquainted than I with Bourbon whiskey, had referred similar manifestations to the sun, before me; and I am afraid the lady pitied my simplicity more than my misfortune.

I had a small flask I had bought in Montreal. It held but a quartern-and-half. In Denver, it came into my head to have it filled with the best brandy. I was charged six shillings (a dollar and a half) for it. There is no need of teetotal societies out there. If pledges were laid about a saloon bar, anybody would sign them before coming away. I brought the brandy to London. I shall leave it to some hospital, when I die.

The way of the country accounts for much. In great hotels, I was fond of sitting in bars, for conversation and picking up character; for, as Jerrold would say, there is sometimes a good deal lost there. I often saw young men order a costly drink, sip a quarter of it, and walk away. They were not drinkers, they were money-spenders. It was as though a person in England ordered half a pint of wine, drank a wine-glass, and left it. One day, I saw a senator in the dining-hall order a variety of expensive dishes, taste a few, order others, and eat moderately. He certainly wasted ten shillings. He did not take wine, or he would have wasted as much more. My impression was that hotels are regarded as very pleasant charitable institutions, which ought to be supported in this disguised and delicate way, instead of leaving a subscription at the bar openly.

When I was travelling among those awful cañons of Colorado, heretofore described, the railroad up the rocks seemed more frightful than artist or imagination had painted it. My constant inquiry of Mr. Nims, of the Rio Grande, was, "Who were the engineers who conceived and executed those awful ascents?" In England, the name of him who builds a tubular bridge over the Menai Straits, or cuts a tunnel under the Thames, is in the mouth of the world. Miracles of mechanism and construction, more wonderful than any we have in England, have been accomplished in America; yet, on the spot where the mighty works of these engineers were performed, hardly any one knows their names, and

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no statue of them meets the eyes of the traveller. I never ceased to wonder and put questions about them. In those cañons there were promontories of stone which could be carved, like the Sphinx, into colossal heads of the great engineers; and the wondering traveller for ages might look on the faces of those who made the miraculous way. Above was terrific altitude, below was a terrific abyss of rock and river. Along that silent and foreboding way, the trains rushed down at night laden with tons of ore, or climbed summit after summit, as the road varied. The engines crawled up the awful rocks like mighty tarantulas with claws of steel. The trains ran round and round the mountains. Snorting as they rose, you could see the engine pushing in the rear like the tail of flame of an iron serpent. Now it left the rock, now it approached it as it wound round it, and now, standing apart from it, as Rossetti did by his bride,—to admire the more her form and beauty.

There was one consolation: there are no ghosts in the cañons. They would be terrified amid those grim, towering cliffs. In those trackless chasms, they would lose their way. It is quite true that the action of volcano, water, and tempests has carved the rocks into such weird shapes that a sculptor, with imagination, could convert these cañons into a stone corridor, which might be taken to be of the antediluvian world, in which monsters, undreamed of by Owen or Darwin or Huxley, might be added to the wonders of the world,—in which everything would be strange and nothing unnatural.

So we went to Leadville. Amid diverging ranges of mountains and over the valleys, we had amazing gleams of sylvan beauty and verdure. Alas! enterprise and civilization are denuding mountains of their trees and extinguishing their grim glory,—searching for gold. Nature ends where commercial civilization begins. Let us hope that nature has, like the Indians, some reservation of beauties, which are indestructible, some vast mountain ranges which yield no minerals, or that the world may soon become an international federation, and the remaining beauties of the globe be protected in the interests of mankind. Otherwise, those who come after us will find only a world of cinders and blast furnaces, and the last man will be found, by the telescopes pointed at him from the planets, perched on a steam boiler.

Miners and farm laborers are the most fortunate of English workmen. A farm hand can get rations, and save dollars where mechanics would perish. A miner in mining districts is pretty sure—I was told always sure—of work, and fifteen shillings or more a day, and be able to buy a whole quarter of beef at six cents (threepence) a pound. All memorable Leadville mining began in an old Californian gulch. The fashions of Leadville are set in the shafts. There are no "mashers" or "dudes" about there. A dandy would be deemed a puppy. Clay-soiled flannel shirts are signs of respectability. On the breast of a rough, flannel-shirted miner may at times be seen a diamond pin worth $2,000. I saw one miner with the price of his last bought garment on his back, where the dealer had left it: he had not thought it worth while to pull it off. One of the things which command respect in America is the public and private respect in which a man is held who works. The enterprising settler who, having need to move on, when his wife is unable to walk, and he having not yet acquired a prairie schooner, trundles her through the cities on a wheelbarrow, is mentioned with honor in the local papers. Some would say an act like this is not thinking of "appearances." But are not humanity and enterprise, in honest work within your means, the best of appearances, a thousand times nobler and more refined than the shabby, mean-spirited, contemptible "respectability" which is too proud to do a humble, kind, and useful act, but is not too proud to subsist at other people's expense, to live on food unearned, and wear clothes unpaid for? America knows these kind of people. They seek her shores: she does not knowingly "raise" them.

When Leadville—the great mountain city of America—covers the mighty summit on which it stands, and palaces and towers rise within it, what a study of mountains near, remote, and all around, can be made there! Some mountains are covered with dark green verdure near to the apex. That being of ice, it glistened in the sun as though it were burnished. Some mountains seemed laughing, some Satanic, others quite human; others as though they belonged to the skies, which their peaks seemed to touch, and to be parts of their glory.

It was in Denver, where one journal, in a well-written article, described me in the heading as "A Great Man." I was unaware of this, and none of my friends had ever discovered it. What was ingeniously and kindly said of us in the *Journal* of Topeka, and in the papers of the cities through which we passed, I may never relate, but may preserve among my home records of the pleasant and amusing civilities of travel. In his charming letters, "Ireland from a Tricycle," Mr. Duignan tells us that Irish proper names were descriptive of the places. The ancient names of Dublin meant hurdleford, Annamoe signified the food of the cows. I wished Americans would either invent pleasant names or borrow historic ones, or contrive such as some pleasant feature of the place suggests. In the honest, straightforward plains of Kansas, we came upon "Dodge" City. I felt uncertain of everything all the while I was in the evasive place. In Chartist days, one of the O'Connor colonies was at "Snig's End." Everybody felt mean who went there.

"Coolidge" is not at all a romantic name, though the land about it is full of romance. That is where railway officers were shot lately by train robbers. It looked an innocent city when we were there. That is perhaps why it was selected. Where cities are small, with special facilities for horsemen to escape, where cities are at great distances from other cities, and border ruffians are not yet extinct, train robbing occurs now and then. At one city, the town asked permission, while we dined at the hotel, to walk through our car, as the like had not been seen by the inhabitants. Whether the attractiveness of the car was noised abroad, I know not; but, next day, cowboys came down to make observation. Finding another train not to their satisfaction, they fired their revolvers through the windows. Of course, they seized the telegraph clerk, threatening him if he sent word up the wires. He said he would not, because he had done so before they got to him; and an engine with armed citizens from a near station came down upon them, and captured those who did not fly fast enough.

The cowboy, as you see him on his mustang riding through the corn, a sombrero on his head, his moustache moving with the breeze, his hair streaming anyhow, his brown corrugated throat all open, his red shirt puffed out by the wind, a pistol-belt round his waist, and trousers tucked into wide-mouthed top-boots,—the half-wild, resolute, dare-devil prairie creature is a picturesque figure.

Our way lay toward Lawrence city. Below the university there lay the vale of Lawrence, where, in the days of the Civil War, Quantrell came down one night with three hundred mounted Rebel ruffians, and at daybreak shot all the men as they left their homes and such women and children as were in the way, and burned the city down by six o'clock. It was an unarmed city, many miles from any other then; and the murderers were well on their way back to the South before any pursuit was possible.

The Bishop of Kansas told me that, when a boy, his geography books described the fertile plains we were riding through as a "great desert." We could see that Kansas is not a bad place for a settlement, where, as we have said, forty-four pound melons can be had at ten cents apiece. Dr. Abernethy's advice to a plethoric and indolent patient—"Live on sixpence a day, and earn it"—could be acted upon in Kansas; for there a vegetarian could live on a cent and a half a day, and not earn it. He could beg that out there.

A friend of mine, who in former years had explored California and Coloradian regions inspecting and estimating the value of gold fields, had seen that lone settlers sometimes were in need of a little more capital to farm their land adequately. With such aid, they could obtain ample competence. He therefore intrusted a sum of money to an agent (who was under great obligation to him, and on whom he believed he could rely) to lend out discerningly, and to transmit to him the interest accruing. In the valley where the agent was raised, he seemed a man of good honor; but, in the thin air of these mountains, his morality seemed to become rarefied, and was no longer condensed into remittances. My friend asked me to collect these outstanding funds, as I passed through the district. I had knowledge of things out there to guide me. The descendant of a gentleman well known in French literature, whose father was the secretary of a diplomatist of great name, had a few years ago come to London. It was there I knew his mother. He had travelled himself in the parts I had to visit, and had invested money in like manner as my friend had done, and was troubled in the same way, by what Douglas Jerrold called the "un-remitting" attentions of his agent. One night, he arrived himself in the city which I had to visit. He had left Europe without any word of his intention to appear in America, and suddenly sent for his agent to the hotel at which he stayed. The agent came, cool, enthusiastic, and delighted to see him, and spent the evening with him. They dined together with hilarity on both sides, for the agent had promised to bring over in the morning both accounts and balance due. Next morning, the gentleman was found dead in his room. There were no experts in toxicology consulted, if they were at hand. It might be heart-disease or excitement of travel leading to apoplexy which caused the poor gentleman's sudden demise. It was long before the death of the investor was known in England, and accounts, interest, and capital alike have never been heard of further. I was more fortunate in recovering funds; but the affair is not yet ended, or I should relate the adventures which befell me in the expedition I undertook.

We spent days of ceaseless interest in Scalpland on our return journey to Chicago. Hearing of curious objects in one of the railway cities, I took my daughter into a saloon, and was given permission to take her behind the bar, where she could examine the dress of an Indian, slain some time ago, around whose belt hung several scalps,—one that of a white girl who had auburn hair. Men capable of those things were still to be seen about. As the prophet predicted the day when swords would be turned into ploughshares, we, happily, saw the day when the knife of the Indian is melted into steel rails for peaceable people to travel over.

The engine given us by the Topeka and Santa Fe Company was the best, or one of the best, known in the land. Our engineer was a bright man, with remarkable intelligence and judgment, who could be entirely trusted. We had a merry-minded, competent colored steward, whose commissariat never failed; and we had a well-informed conductor, whose omnipresent knowledge of the movement of every train by night and by day kept us clear of every danger; and, wherever he said we could go, our engineer could be depended on to take us. The boiler of the engine was enclosed in a handsome strong glass case; and on either side were stretched soft crimson seats, serving as sofas. My daughter and Mrs. Leach would go out there, and lie and watch the prairies for eighty miles at a time. Had the boiler taken to wilful ways, they would certainly have been extensively dispersed in those parts. It was, nevertheless, a great luxury for them to be able to enjoy such splendor and such peril.

Crape floated at the end of the engine, as it did on every engine that day belonging to the great railway line. A few nights before, a collision had occurred at Topeka, when a bright, brave engineer, like our own, lost his life. He had arrived with his train, when he found another train darting upon him. His assistants leaped from the engine, and the people on the platform called out to him to leap off, which he might have done; but such was his confidence in his capacity, his courage, and heroic sense of duty, that he remained, believing he could reverse the engine and save it. His arm, grasping the valve-gear, was all that remained of the intrepid engineer. The crape we carried on our engine was for him. He was to have been present at the marriage of his brother the next morning. At Topeka, we took the brother and his pretty bride into our carriage, on their wedding trip to California. I gave up with very great pleasure my separate apartment in the car for their convenience. It was the only way whereby I could show my regard for the act of his brave brother.

HOLD the hand that is hapless, and whisper, "They only the victory win
Who have fought the good fight, and have vanquished the demon that tempts us within;
Who have held to their faith unseduced by the prize that the world holds on high;
Who have dared for a high cause to suffer, resist, fight,—if need be, to die."

—*W. W. Story.*

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CORRESPONDENCE.

CORNELL AND PROF. ADLER.

Editors of The Index :—

"Of the disgraceful action of Cornell in the matter of Prof. Adler, everybody knows." So writes my friend Mr. Kennedy in his brilliant paper on "The D.D. System of Education." Now, I am not "everybody," and cannot, therefore, be expected to know. But I have been trying to find out, and what I am told here is something like the following.

A few years ago, at the suggestion and cost of a generous friend in New York (Mr. Seligmann, I believe), Prof. Adler was engaged to deliver here a two years' course of lectures on Hebrew literature, which courses he gave; and the engagement was not renewed. Whether Mr. Seligmann's offer was renewed and declined by the trustees, I do not know. If it was offered, I have reason to infer that it was (or would be) declined. But that a university appointment is not renewed can be a ground of complaint to nobody, though it may be of disappointment to many. The appointing body acts as much in its own right in making or not making an appointment—acting under its own sense of responsibility to the institution it represents—as I do in selecting my own guests for a dinner-party. We have a right to object to or criticise their policy; but, if they act in good faith, it is not "disgraceful." That the general policy of Cornell is liberal, and very broadly so, no one doubts who knows anything of its President, and so long as that policy has his approval.

Very likely Mr. Kennedy knows of circumstances, which I do not, that justify his expression. But the ostensible grounds of not reappointing Prof. Adler (if it was proposed to do so), as I was told, were these. He was appointed, as I just said, to lecture on Hebrew literature,—as was understood here, but as he probably did not understand it himself. For, in his introductory lecture, he announced that his first year's course would be on Buddhism, and not Hebrew literature at all. And, as to the second year's course, which did take up Hebrew topics, it was stated that he did not deal with the linguistic or literary aspect of the subject, as was looked for, but appeared to make himself rather a propagandist of views which called out a good deal of suspicion and obloquy against the University. Of this, again, I have no knowledge, and presume that it was quite an unnecessary alarm. I dare say the views were all right and proper to be taught, and have no idea that they were more radical than are taught every week in the Harvard Divinity School. Still, it should be considered that Cornell professes a position absolutely neutral in theological matters, and can maintain it only by keeping strictly secular in its courses of instruction. At all events, this is the view which the trustees took; and, unquestionably, they did not desire to continue Prof. Adler's courses.

There is a difference, you see, between being absolutely free, not only in your own opinion, but in the full statement of all the evidence of facts, and being, or seeming to be, the propagandist of a distinct order of controverted opinion. And this difference should always be borne in mind. For anything I know, the action (or the non-action) of the trustees here may have been both ungenerous and unwise, and Prof. Adler no propagandist at all. But the claim or attitude or reputation of the University, as one of broad liberality, is of great value to it and to the country at large; and it is maintained with some difficulty in presence of a public that cannot understand what liberality means. I should be extremely sorry to believe that its action had been "disgraceful" in any fair sense of that word, and beg that Mr. Kennedy will explain more precisely what it was.

J. H. ALLEN.

ITHACA, N.Y., Jan. 3, 1883.

NOT WHOLLY UNKNOWABLE.

Editors of The Index :—

The agnostic's creed, by B. F. Underwood, published in your issue of 15th, is in some respects, I think, excellent, but, I suggest, somewhat impoverished by an extreme know-nothingism concerning God and a future life.

You concede that there is a Power (you will doubtless be charitable in respect to *p*'s, whether large or small) in which we live and move and have our being. Does not this Power, very largely at least, exhibit infinite wisdom? Is there not throughout the universe, so far as we can see, a strong tendency toward progressive amelioration in the condition of things? I cannot accept the idea that God is *wholly* unknowable, without ignoring the foregoing (for me) verities. Next, as to the immortality of the soul. You regard all forces as uncreatable and indestructible. Why not the interior force of which I have for many and many a year been conscious,—the soul force? A few words in reply, whether in *The Index* or otherwise, will be gratefully received.

Very truly yours,

F. O. DORR.

TROY, N.Y.

PERSONAL ITEMS.

LOUISE MICHEL in prison is writing graceful stories for children.

MRS. MATTIE P. KREKEL is announced to deliver the oration at the celebration of the one hundred and forty-seventh anniversary of the birthday of Thomas Paine, to be held at Pittsburg on the 29th. Mrs. Krekel is an able and eloquent speaker.

THOMAS HOLLOWAY, the well-known London manufacturer of the patent pills and ointment, who had amassed a colossal fortune by the success of his medicine, died of bronchitis at his residence, Tittenhurst, in England, a few days ago, at the advanced age of eighty-four. He was worth $25,000,000.

MRS. ABBY HUTCHINSON ANDERSON, wife of Hon. S. G. Anderson of Hutchinson, Minn., died in New York City, Saturday, the 5th inst., of consumption. She was a daughter of Asa, one of the original Hutchinson family of singers, and accompanied her parents and brothers on their annual concert tours for many years.

JOHANN PETER LANGE, the celebrated German theologian, author of several exegetical works of great ability, and whose Commentary on the leading Books of the Old and New Testaments was translated into English by Rev. Dr. Philip Schaff, was found last week in a canal at Hamburg. It is supposed he committed suicide, and probably while insane.

IN a letter dated the 12th inst., Capt. R. C. Adams writes: "I have suffered a good deal from internal injuries, but am rapidly recovering, and expect no permanent ill effects. It was an interesting experience, and I shall perhaps write out some reflections for you. I have many letters assuring me of God's love in smashing me up, which is very comforting."

MAX MUELLER says that Charles Leland is inducing the Red Indians of New Brunswick to communicate to him all their traditions, national songs and superstitions, and also the art—which, it is said, they alone possess—of reading wampum strings. Mr. Müller is of opinion that, with such men as Brinton, Trumbull, Horatio Hale, and Charles Leland, all reproach that America does nothing for American philology will soon be wiped out.

KATE SHELBY, the fifteen-year-old girl who prevented a disaster on the Chicago & North-western Railroad near Moingona, Ia., last year, is to be handsomely rewarded for her heroic act. Not only will the Legislature of that State present to her a memorial in the shape of a medal, but enough money will be appropriated to defray the expenses of a liberal education for her until she is twenty-one. Besides this, steps are being taken to raise a popular subscription for her family, which now relies for support wholly on her widowed mother.

THE Cincinnati *Inquirer's* hatred of civil service reform is intense. Among the startling head-lines announcing the defeat of Senator Pendleton were the following:—

SCREW THE LID DOWN OVER PENDLETON'S SENATORIAL REMAINS,

AND LET THE BEARERS REMOVE THE CORPSE,—IT IS BECOMING OFFENSIVE.

The same journal says, "It is safe to assume that, when Mr. Pendleton hatched the civil service bill to keep Democrats away from the fireplace, he did not know he was so soon to be turned out into the cold, bleak night himself."

THE four hundredth anniversary of the birth of Ulric Zwingli, the great reformer of Switzerland, was celebrated on New Year's Day in nearly all the reformed churches of the Lehigh Valley. In towns and villages, the churches were appropriately decorated with evergreens, mottoes, and portraits of Zwingli. The Zwingli memorial services will be continued throughout the Reformed Church in Europe and America during the present month. Zwingli was a great character, Swiss patriot and warrior as well as reformer, and well deserves recognition and honor from Protestants of all sorts. His fame does not rival Luther's, although he died with battle-axe in hand on the field of Cappel, fighting for freedom of thought in Zürich against the Swiss cantons that fought at the beck of Rome. He had a finer nature than Luther's and a more liberal spirit, but he could not have taken the place of Luther in the great awakening.

THE *Presbyterian* copies into its columns portions of an article which appeared originally in the Boston *Transcript* from the pen of Rev. E. C. Towne, reflecting severely on the character of Mr. G. H. Lewes, the distinguished philosopher and *littérateur*. No proof whatever is given to substantiate the statements, which are opposed to the testimony of those who were intimately acquainted with Mr. Lewes and George Eliot, and seem to be the repetition by Mr. Towne of some mischievous or idle gossip he heard in England. Such statements, wholly unsupported in regard to a great thinker and scholar made years after he is dead, will not be readily believed by fair-minded men or women, and are likely to do more injury to those who make them than to persons concerning whom they are made. Since Mr. Lewes was a free thinker, it was not to be expected that the *Presbyterian*, before copying this stuff, would consider whether by reprinting it, it would not be circulating falsehood and slander in regard to the dead.

THE recent rumor that President Arthur was sick resulted in telegrams ordering Washington correspondents to call upon him. The President's health, according to his own statement to the reporters, was never better since coming into the White House. Some idea of the interviewing can be formed from the following extract from a published report: "'Do I understand you to say,' asked the President of a correspondent, 'that you were ordered to find out all about the nature of my illness, my present condition, and whether I am as seriously ill as reported? Are you a physician?' Of another, he asked: 'Then, the fact that I have been in public every day, or nearly every day, this week, that I have been here at my desk more constantly than usual, is not evidence of good health. Who invents these stories? How do they originate? Why are they circulated?' were three conundrums asked in rapid succession, and passed without answers. 'You are charged with being ill and hiding the fact from the public,' said an impudent correspondent. The President laughed at the charge, but could not deny that secrecy was one of his strong characteristics. 'You are sure you have not heart disease, apoplexy, paralysis, sun-stroke, or any other disorder that may surprise the public without a moment's notice now or six months hence?' was asked, and answered with the blandest of smiles, 'Not that I know of.'"

A WASHINGTON correspondent of the *Commonwealth* writes: "There is a great deal of sympathy felt for Mr. Henry Villard, who was once a correspondent here, and is still remembered very pleasantly by some of the elderly correspondents and very many of the permanent residents. Before the war of the brokers on the 'Villard securities,' so called, he was estimated worth $10,000,000. By the decline in those stocks from the persistent 'bear' treatment, stimulated largely by the cool and determined manner in which he refused to yield to its clamor, that fortune has been almost wholly dissipated. But Villard acted like a man throughout, and especially at the culmination of his troubles. He sought out all who had invested through his advice, and took their stock at the price they paid. This cost him a small fortune. His plucky wife, Fanny Garrison Villard, surrendered $500,000, settled on her, to the same end. The brothers-in-law, William Lloyd and George Thompson Garrison, are, it is understood, wrecked financially along with Villard. The other brothers-in-law, Wendell Phillips and Francis Jackson Garrison, had no ventures in stocks of any kind, and are fortunately solvent, though neither is in mercantile business. Mr. Villard is not a man to sit idly or moan continuously over misfortunes. And it will be surprising, if he recovers his physical health, if he is not heard from again; for he possesses unquestioned business capacity, and has his friends' entire confidence."

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CURRENT TOPICS.

THE most prominent topic of conversation and a cause of general and profound sorrow the past few days has been the loss of the "City of Columbus" off Gay Head, by which over a hundred persons perished,—certainly one of the most terrible disasters on record.

AN exchange says: "Michigan, by a provision of her constitution, forbids not only the employment of a chaplain in either house of the Legislature, but also prohibits praying or any form of religious service in either house. The men who drew up that constitution evidently looked upon legislators as past praying for."

THERE is one "unreconstructed" Southerner, who still has such unswerving faith in the righteousness of "the Lost Cause" that he has preserved a record of all the slaves—one thousand in number—formerly owned by his family, which record he keeps, confident that he or his descendants will receive pay for them from the national government.

SAYS the Boston *Transcript*, "As not a single passenger riding in a passenger train was killed last year in Massachusetts except from his own fault, and as there were over sixty-one million passengers carried an average distance of fifteen miles each, it is plain that it has become about as safe to ride in the cars in this State as to stay at home."

IT reads a little queerly in a country which, in religious matters, is decidedly Protestant, that the State of New Hampshire, now forming a portion of the Catholic diocese of Portland, is to be set off into a see, which will be known as the Diocese of Manchester, and that Very Rev. William Bryne, Vicar-General of the Arch-diocese of Boston, will be the first Bishop of Manchester.

SAYS the Chicago *Evening Journal:* "The recent disclosures in this vicinity that bodies are being exhumed and stolen from cemeteries for 'the benefit of science' shows that doctors sometimes are as bad as certain pawnbrokers and second-hand dealers, in being the receivers of stolen goods. We respectfully suggest that, if 'science' cannot prosper without enlisting thieves and vampires in its service, it is about time for it to close up shop."

"C. K. W." IN the Boston *Transcript* observes: "Who can doubt that a pastoral letter published by the bishop, showing Dr. Newton's attitude in regard to the Bible to be erroneous, would have more influence with Episcopalians than all that the accused has said or can say? Is it not probable that they try to silence him, because they cannot answer him, because his position is sound and firm? Dr. Newton has shown himself peaceable as well as devout, zealous, and intelligent. The Church may well consider whether she can afford to treat such a person in such a way."

WE are in a fair way to find out what "stuff dreams are made of"; for the English Society for Psychical Research has "given up," as too elusive, the "ghost" it has been in search of so long, and now invites through a circular "the dreamer of dreams" to send in his or her experiences, especially inviting relations of those imagined to be synchronous with unfortunate events. We envy the courage of that society. In addition, here in America, an enterprising Western man has started a monthly journal entitled the *Dream Investigator*, devoted to "mental philosophy as manifested through dreams."

ONE of the individuals opposed to opening the Bartholdi Loan Exhibition on Sunday, interviewed by a representative of the New York *Herald*, said: "These work people see the various objects of refinement and luxury which adorn some rich men's homes; and, if they have any tastes that way, it creates feelings of envy within them. They cry, 'Why cannot I also have these?' and communistic feelings are born within them." Another said, "The truth is, the laboring classes are not yet educated enough in art matters to come to exhibitions of this sort, even if they are opened free on Sundays." Such utterances are from men who are really more in need of true education than are the "laboring classes" for whom they feel contempt.

THE Rip Van Winkles of the world are not yet extinct. One longs for a description by a Mark Twain, alive to all the humor of the situation, in reading of the disappointment evinced of an old farmer whose home was somewhere in the mountains of West Virginia, who, all unaware of the emancipation proclamation of a score of years ago, concluded recently to dispose of some of his surplus live stock in order to pay some bills, and took a couple of his best negro servants to Staunton, Va., to sell them at the highest market value. His consternation and disgust on learning that his slaves were free men and their own masters, and that he had no more legal ownership in them than they in him, can be better imagined than described.

THE Boston *Sunday Herald* says: "The Mormon question is difficult, because it involves the treatment as malefactors of a population which is honest, industrious, and economical, with a local polity that puts to shame older and richer communities. Mr. Barclay, an English member of Parliament, gives his impressions of Mormonism in the *Nineteenth Century*. Here is an intelligent observer from outside. He finds the Mormons tolerant, temperate, peaceable, and industrious. Their taxes are low, paupers and criminals are few. Polygamy is rare, and doomed to disappear. Of course, this is a mere surface view; but it is significant of the difficulties of the question, which should be kept free from prejudice, and treated with the broadest statesmanship."

THE Springfield *Republican*, in a discriminating and sensible article on Walt Whitman's *Leaves of Grass*, says that "the truest valuers of his genius" "do not, like the prurient prudes, call him immoral, any more than they call a dung-heap immoral, but they find him at times more offensive than any dung-heap. His sin is not against virtue, but against taste; and 'taste' means a great deal here. It means sweetness, modesty, and decency, among the rest, all of which Mr. Whitman outrages. His warmest admirers (always excepting those who have quite lost their head on the subject) have to admire with a qualification. . . . Mr. Whitman may rest assured that his peculiar form of expression, his verse with a rhythm like winds and waves,—like steam pistons and railway trains also, perhaps,—does not hinder his fame. There is nothing the matter now that there was not when Emerson argued with him on Boston Common, nigh thirty years ago. But, if he was proud of withstanding Emerson, no one else can stir him; and the world will have to wait till he dies to have a *Leaves of Grass* which we can leave on the family table."

A WRITER in the *Christian Register* says that preachers who have the largest audiences and the greatest popularity are "those whose Orthodoxy and whose Rationalism are almost equally imperfect." This is undoubtedly a correct statement, and very happily worded. The phrase quoted indicates very well, in a general way, the thought of those ministers who reflect the mild, modified dissent of the popular mind from the most repulsive dogmas of theology and the misshapen, indistinct, and blurred popular conception of modern thought. The sermons of such preachers have no attraction whatever for disciplined and vigorous thinkers, but they are no doubt just as necessary in this transitional age as is the condition of those whom these preachers represent. Even a great many of the so-called Liberals are so much under the influence of theology and its methods, and so little appreciative of the thought and methods of men like Darwin, Spencer, Huxley, and Lewes, that declamation, dogmatism, and indiscriminate denunciation with them are more popular than the carefully reasoned thought and judicial fairness of the men whose names they have learned to speak. Saturated with the influence of theology, these minds do not become liberal in any true sense of the word by dissenting merely from one and assenting to another class of views.

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THE NEW SCHOOL FOR PREACHERS.

Our article in *The Index* of last October, entitled "Wanted,—A New School for Preachers," has called forth, as we hoped it would, a valuable and varied discussion. First came Rev. Heber Newton's strong indorsement of the need and the practicability of the new broad school we had briefly sketched. His word, as coming from the borders of the Episcopal Church, was peculiarly significant. Later, Rev. Mr. Gill, a representative of liberal Methodism and of a broad, scholarly, philosophical spirit that is rare in that denomination, came to the side of Mr. Newton in an earnest appeal for the same project, returning again to the subject last week in an elaborate presentation of his ideas upon it. Outside of the Church, speaking from the platform of those who put "ethical culture" in the forefront of all religious teaching, Mr. Salter has given his testimony in the same direction. Mr. Mead, from his philosophical and historical studies and his observations of modern society from the lecturer's desk, has added his strong word in behalf of the scheme. Col. Higginson, now more specially a representative of literature, yet keeping his loyalty to the reformatory ideas to which his earlier years were devoted, though pointing out some of the diffculties of the enterprise, has expressed his belief that these difficulties may be overcome and the new school successfully established. Mr. Kennedy, with fiery zeal, has spoken for a class of younger men who are eager for the work of a new ministry for human redemption, and are still chafing under the memories of what the existing ministerial seminaries have *not* done toward equipping them for the tasks they most want to take up. Mr. Savage and others, from the posts of practical service as ministers, have added briefer words to the discussion, but all pointing to the same end. The united voices of the different witnesses is: "The school is greatly needed, the scheme is practicable. Shall we not have it?"

There is, too, essential unanimity among these different voices as to the curriculum of the school. At least, no such variance appears among them that it could not be readily adjusted, should the matter get to that practical point. All alike demand that the school shall be absolutely free; that it shall be committed to no kind of sectarian dogmas and to no presuppositions of philosophy, but that it shall follow the spirit and methods of the best scientific investigations in seeking the truth, and shall keep specially prominent that large circle of studies which will practically serve social amelioration. Any differences that there may be as to the proper proportioning of the different branches of study are too slight to become irreconcilable.

The discussion of the subject, indeed, has now gained such momentum that some of our correspondents are becoming a little impatient for something to be done. One of them has suggested that the Free Religious Association should call a convention specially for consideration of the subject and for inaugurating, if possible, some practical plan of procedure. Another advises the immediate opening of a subscription book for receiving donations and pledges of money for the prospective institution. It becomes necessary to say, therefore,—not for the purpose of weakening the ardor of these friends of the project, but that all who write upon the subject may have the advantage of writing upon the same basis of facts,—that the conditions of the problem (so far, at least, as we know them) have not yet advanced to the point for such practical action as is here suggested. The proposition which Mr. Wade, of Cleveland, made to the Unitarians, is still, as we understand, in the hands of a committee appointed at their National Conference in 1882. That committee may yet report some plan for accepting and carrying into effect Mr. Wade's generous offer. We do not remember that any exact time was specified for which the offer should hold good. But, naturally, we should suppose that committee will be expected to make some kind of report at the next National Conference, to be held in the autumn of this year. Should it fail to report any practicable scheme at that time, then, we presume, Mr. Wade will feel free to retake the proposition into his own hands, and to adopt such other action as shall seem to his judgment best. Until that emergency arrives there does not seem much room for definite practical action elsewhere, except for the purpose of showing the general interest that exists among earnest Liberals in the establishing of the proposed school on the broadest foundation. The conditional voluntary offer of sums of money, of considerable size, from any wealthy persons who may wish to see the school put on such a basis, might have a good effect to this end. But, for anything more than this, the time, in our view, has not yet come.

And our own purpose in starting the discussion has been, first, to do what we could to arouse the Unitarians to a sense of the great opportunity that has been put within their reach. Many of them, we have reason to believe, entirely agree with us that to establish another denominational or semi-denominational school would be a needless effort. We have sought to strengthen their purpose to resist the merely denominational influence and to work for the broader idea, convincing them, if possible, that it will be safe to strike for that, even if they have to lose the aid of the more conservative wing of their body. And, secondly, we have hoped that, if the Unitarians should not accept his proposition, Mr. Wade might be led to see that his plan need not thereby fail. Believing that he would himself be best satisfied with a broad, unsectarian school, and that he has turned to the Unitarians for the supervisors of his trust because he sees in them a compactly organized and responsible body of people who come pretty near to his thought, we have wished to show that there might be a possible efficient organization of liberal elements which could successfully carry out the special purpose he has at heart, and for which no one denomination would be responsible. A school founded on the broadest basis of rational inquiry, and, to use his own expression, "kept open always at the top," we believe that the earnest liberal sentiment of the country could be trusted to worthily maintain.

WM. J. POTTER.

THE MORAL TEACHINGS OF DARWINISM.

Two able and impartial students of this subject, Mr. B. F. Underwood and Mr. H. W. Holland, have recently reached very different conclusions, though they started from the same premises and worked in the same spirit. The first point of controversy is how far our kind feelings and actions should be directed to the welfare of our own family, race, and nationality. Universal philanthropy sounds well; but we all know that our best work is done with direct reference to the wants of our kindred, friends, and fellow-citizens. Far as the author or agitator may look beyond the present, it is only to people of so nearly his type of mind and character as to be fairly called his race. Patriotism, family feeling, and neighborly sympathy have inspired so large a part of the world's golden deeds that I am inclined to think that our generous feelings gain more than they lose by being thus limited. Sentiments of universal brotherhood are apt to become too thinly spread out to retain much strength and vigor.

Most of what Mr. Underwood says about war, I approve of heartily, and so would the essayist; but I must differ from him so far as to admit that there are cases in which a superior race is justified in conquering an inferior one, as has been done in North America already, and as needs to be done in Turkey to-day. I rejoice in all the instances where Indian land was acquired by amicable treaty, and wish they had been more numerous; but it was better to have some wars take place than to have New England remain a mere wilderness. My own preference is decidedly for peaceful competition, and I am glad to see that it is rapidly enabling civilized races to take the place of savage tribes all over the world. If we can consult the interests of universal humanity in any way, it is by giving its worthy members all the room they need for growth, even at the expense of the unworthy. This, in fact, is the central principle of the essay,—namely, that the interests, both of each nation and of all mankind, require that those men, women, and children who have better morals and more ability than the rest of the community should have the utmost possible liberty not only to retain their honest earnings, but to increase in numbers. It is for this reason, in the third place, that the essayist says of his theory, "In the treatment of paupers, it [science] forbids all out-door relief, because it encourages undesirable fertility, and requires an extended poor-house system with separated sexes." I quote the whole of the sentence, because Mr. Underwood, though not meaning to be unfair, omits the first clause, and says that the essayist's system "forbids all out-door relief," whereas, no objection is made to giving such relief to anybody but paupers. These should certainly be kept where they have no chance to increase and multiply, and this system is fast becoming established in civilized countries. I wish, as does the essayist, to have the industrious and virtuous so assisted that they "need never become paupers."

On a fourth point, the punishment of criminals, I agree with the essayist that alleged insanity should no longer secure immunity from punishment. This, and limiting the pardoning power and lengthening the confinement of habitual offenders, are the main changes which he and I wish to introduce. My own strongest wish about criminals is to have them given greater opportunity to reform; but the safety of our posterity as well as of ourselves demands that prisoners who do not reform shall remain shut up as long as possible. The essayist is "opposed to making our land the refuge of poorer foreign blood"; but I am not aware that he would favor any regulations stricter than those now in force, except as against Mormons. We should welcome all industrious, intelligent, and virtuous immigrants; but we want no increase of paupers or criminals, whatever their race. The essay, as originally read, took the same noble view of education that Mr. Underwood does; and I certainly wish, like him, to have every child given all possible opportunity to develop its capacities and powers. The only other point of any importance is that Mr. Underwood, while always seeking to treat the essay fairly, and generally succeeding, inadvertently says that it "is opposed to all trades unions"; whereas, the essayist, in his own abstract, which appears with the criticism in *The Index* for January 10, says his theory "is opposed to all limitations on competitions in the shape of trades-union rules for equal wages, forbidding apprentices, and the like." Trades unions, in their legitimate sphere, were not objected to.

Let me add that the positions of the essay about paupers, criminals, and savages, as well as about patriotism and family ties, seem to me fully justi-

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fied by the most successful experience of the ablest races and nations. My study of history leads me to believe that all progress has been in this direction and on this plan, and will continue to be. Nothing is more to be desired than that the vicious and brutish should give place to the intelligent and virtuous.

The question is not whether sympathy with and education of humanity are useless. No one claims that. It is whether we cannot assist them in raising civilization by scientific customs. Is it wise to ignore science and discard its most powerful weapon, heredity? In the very passage from Darwin cited by Mr. Underwood, the great naturalist expresses the conviction that the weaker and inferior members of society should not marry so freely as the sound. And the passage quoted from Strauss is still more strongly in favor of these views; for its burden is that the struggle for existence should be ennobled among mankind by the mutual obligation of kindred and race, which is one of the main points of the essay. The matter is not, however, one to be decided on grounds either of authority or sentiment, as *The Index* has often urged in religious discussions.

F. M. HOLLAND.

A THOROUGHLY SECULAR INSTITUTION.

Mr. Kennedy, in his interesting article on "The D.D. System of Education," says that "there ought to be not only one Johns Hopkins, one Harvard College in the country, but colleges of like and even greater liberality in every State." This remark suggests a few words about the University of California, in which liberality has reached the limits of the possible.

Like most great institutions of the kind, this one derives its wealth from various sources; but it is singularly fortunate in the freedom from conditions with which it holds its property. It is, therefore, not subject to interference from the heirs of bigoted benefactors. The income from its invested funds, amounting to about a hundred thousand dollars a year, is sufficient to pay most of its expenses; and occasional deficiencies are met by State appropriations or gifts from wealthy friends. Tuition is entirely free to all residents of the State, others being charged a small fee. Both sexes are admitted on equal terms. There are no dormitories or other boarding-school devices. The students are their own masters, and do precisely as they please, subject to suspension or expulsion for scandalous conduct.

The theological aspect was what I was coming to, through this long preface. The institution is thoroughly and uncompromisingly secular. No one can say that at the University of California he ever experienced any advantage or disadvantage from the expression of any form of religious belief. There is no chapel, and there are no religious exercises. Out of over sixty professors and instructors, there is one D.D. holding a quasi-honorary position in the law school. By the way, I should have mentioned that the statement of income, given above, does not include the professional schools. To return from this digression, there are represented in the faculty all shades of religious thought, from Methodism to Agnosticism. The Professor of Geology, Joseph Le Conte, is a distinguished Christian evolutionist; but the radicals find no fault with his Christianity, and the orthodox find no fault with his science.

Of course, such an institution as this cannot exist without opposition. Certain sectarian journals in the State find its iniquities a perennial theme, and the truly good are urged to shield their sons from its godless influences. Many a light-weight denominational academy with an imposing name keeps up a ridiculous pretence of competition with it; but the fact remains that the State University is the only place on the Pacific coast where a liberal education can be obtained, and that not many colleges in the United States can give a better one.

S. E. MOFFETT.

KINGSBURY, FRESNO CO., CAL.

THE SECRET OF THE EAST.*

From the stand-point of the popular scientific civilization of to-day, it can be confidently affirmed that old-fashioned ecclesiastical Christianity, the religion of Church and State, or the old dogmatic Christian Orthodoxy and supernaturalism, has become so obsolescent that it is an obstruction to social, moral, and mental progress. Furthermore, it is a falsehood, myth, and error in the light of current reason, nearly as much so as was at the time of its extinction the ancient religion of art, prophecy, song, and pagan statecraft, — namely, that of the Greek oracular god Apollo at Delphi. But, in saying this of any form of supernaturalism which tries to maintain itself to-day, one must not be understood as affirming that a great historic factor and phenomenon, such as was in its remote day and generation the fascinating Greek polytheism, and such as ecclesiastical and evangelical Christianity have been in later times, were altogether wrong in their place and time and utterly demoralizing and ruinous influences, debasing and belittling human nature, and not contributing in the least to its development and advancement. To affirm that would be to let our indignation at certain ugly aspects and stages of their history get the better of our judgment and reason. Have not all the mythologies and theologies of the past been outgrowths of human nature, "the necessary and structural action of the human mind," to borrow the language of Emerson? Modern rationalism says that they have been. Moreover, we may be sure that whatever has been for centuries has had a reason for being. Otherwise, it would not have been. Sterling, a whilom English disciple of Schelling, long ago affirmed that "all beliefs have followed each other in the history of the world according to a fixed law, and are connected by the same with all the circumstances of each generation; and, in obedience to this law, they emerge, unfold themselves, pass away, or are transmuted into other modes of faith."

No man at this late day knows or can, by any retrospective peering into the dark backward and abysm of time, know exactly what pagan human nature was as it exhibited itself under the influence of the great old ethnic civilizations of Greece and Rome in their palmy time. Of course, we can conjecture, and give a pretty shrewd guess in relation to the matter, because we have multifarious data to enable us to do so. But, after all our efforts, we realize that the peculiar pagan social, mental, and moral atmosphere is gone beyond recall or recovery by the most lively imagination, even when assisted by the vastest store of archæological knowledge; and, in the absence of that atmosphere, no amount of relics and souvenirs, in the shape of dilapidated and disinterred cities, of mutilated or whole statues, edifices more or less well preserved, works of art and personal adornment, and ceramics, to say nothing of the inestimable remains of Greek and Roman reflective thought, poetry, biography, and history, can enable us to feel as the breathers of the social atmosphere of paganism felt. The old ethnic civilizations as realities have passed utterly away. Suffice it to say that the most dissolute and abandoned man or woman of to-day of Christian antecedents, if he or she, by some magical, time-reversing spell, could be turned loose into the Athens of Pericles, Socrates, and Aspasia, would find his or her moral sense, or sense of decency and propriety, however blunted it might be by shameless debauchery, thoroughly offended and outraged at every step which he or she might take in the streets of the city of Athené Parthenos,—the city which, at the date mentioned, constituted the very crown and culmination of the civilization of the pagan foretime.

With this preliminary remark, one can say of Dr. Oswald's book, entitled *The Secret of the East*, that it is a book warranted from the stand-point of to-day, and that it is such an arraignment of the colossal Christian superstition and priestcraft of the past at the bar of modern reason and science as has never before been formulated. It is a history of Christian supernaturalism and ecclesiastical despotism and persecution, touched with the due emotion and indignation to make its nine chapters and introduction and appendix as readable as the most enthralling romance.

Nevertheless, and in spite of Dr. Oswald's anti-Christian philippics, it remains true that at the time of the advent of Christianity the one great need of human nature was a religion of asceticism and personal purity to cleanse it of the foulness of a phallic nature-worship. The Greek philosophy was more or less a religion of asceticism; but that was only for the few, for the *élite* in intellect and social position. Pythagoreanism, Stoicism, and Socraticism, with their uncompromisingly lofty and unselfish ideal standards of morality and mental aspiration, exercised no purifying influence on the Greek and Roman masses, or plebeians, who were treated by the philosophers as nearly as irrational as the beasts, and prone earthward in their propensities like them.

Christianity, at its advent, was the religion of the poor and despised people, a social communism as well as an outbreak among the nations of the West of Oriental mysticism, asceticism, and other-worldism. Even the great Greek poets, sages, and moralists had also taught that we are dust and shadows, hunters of shadows, and that there can be no satisfaction to the truly wise man in the possession of the good things and honors of this phenomenal, mortal life, but that the only quest and search which ought to engage us here is the quest of truth, and the search for the ineffable reality which hides behind and moves this evanescent phantasmagoria of earthly life. So that, if they were not other-worldly, the greatest pagan minds were un-worldly.

"Rerum lacrymae et mentem mortalia tangunt."

They, too, felt, if not with Oriental vividness, yet with great vividness, that the glories of our birth and state are shadows, not substantial things.

Whether Jesus Christ derived his other-worldly doctrines and *logia* from sources farther east than Palestine,—from the East Indian Buddha or not, as Dr. Oswald undertakes to demonstrate by a concordance of Buddhism and Christianity and a schedule of doctrinal or dogmatic analogies,—certain it is that Jesus was an Oriental mystic, spiritualist, and renouncer and denouncer of this phenomenal world of the same strain and type as Buddha. It is a strain and type that has always been and still is prevalent all over the East, from the sandy solitudes of Arabia to the still, sultry jungles of India, with their solitary *yogis* standing in life-long painful attitudes of penance and self-mortification, in order to extricate themselves from a world of illusion.

Meantime, historic Christianity means not only

* *The Secret of the East: or, The Origin of the Christian Religion, and the Significance of its Rise and Decline.* By Felix Oswald, M.D. Boston: Index Association, 44 Boylston Street. 1883.

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the paganized Christianity of the Greek Church and of papal Romanism, with its Inquisition, organized ignorance and superstition and hatred of all social, political, and mental progress, with its poisonous Jesuitism and attempted suppression of all secular knowledge, reason, and science, and even yet entertained ambition of a world-wide ecclesiastical sway; but it means also Protestantism and a democratic, evangelical Congregationalism, with its personal independency and right of private judgment, which have made it the germ of the popular self-government, enlightenment, and liberty of to-day. Of course, neither Germanized, nor Anglicised, nor Americanized Christianity is the genuine Oriental article, which originated in the soft latitude of Syria among simple fishermen and shepherds, any more than the largely pagan Roman Catholicism of the whilom pagan nations of Southern Europe is. All the current forms of the Christianity of the Western, or Aryan, nations are highly sophisticated and rationalized, in commercial phrase, to suit the religious market of those nations.

It goes without saying that, in the Dark Ages, Europe became almost Orientalized in its unnatural contempt and renunciation of the world, and with its monkish vermin and *lazzaroni*, among whom were engendered all manner of obscenities and abominations, as Dr. Oswald so graphically sets forth. During that gloomy period, Europe did forget its virility and reason, and become fearfully superstitious, mystical, and other-worldly, for some reason or other only known to the incognizable Power or Deity that shapes our ends as individuals, races, and generations, rough-hew them as we may. But, at last, the *fiat lux* of modern civilization resounded through the darkness; and night, with all its sickly dews and birds of boding cry, began to withdraw, so that the nations of the West, or the Germanic group of European nations at least, began to exercise their reason once more, and to be themselves again in enterprise and courage.

Happily, ecclesiastical Christianity, or the dogmatic, priestly supernaturalism, which in the day of its arrogance and power burned Giordano Bruno —to whose memory Dr. Oswald dedicates his book —and humiliated the starry Galileo with his woes, is impotent any longer to stay the progress of science, before which, and the menacing aspect of European Liberalism, it cowers, pallid with the consciousness of approaching doom. For, undoubtedly, the whole vast fabric of the old Church-and-State system is powder-posted, and, under the shower of sturdy blows which are being administered to it in such works as Dr. Oswald's *Secret of the East*, is going to pieces.

B. W. BALL.

THE "CHRISTIAN STATESMAN'S" HOBBY.

The *Christian Statesman* will be satisfied with nothing short of a Christian amendment to the Constitution of the United States, which it advocates week after week and year after year with zeal worthy of a better cause. It wants a legal recognition in the fundamental law of the land of "Almighty God" as "the source of all power and authority in civil government," "the Lord Jesus Christ" as "the Ruler of Nations," and the Bible, "the revealed will of God," as "of supreme authority in civil affairs." The irreligion of our National Constitution, it declares, has "debauched the popular conscience," and is a continual "offence to God."

But many things which have been pronounced an offence to God by those professing to know the state of his mind have in succeeding generations, by the same favored class, been declared to be a part of God's plan. We cannot resist the conviction that these men who talk so confidently about the will and wishes of God as an argument against equal rights and religious freedom simply give expression to the will and wishes of their own minds. When they declare that God is displeased with the omission of his name from the National Constitution, and that it is his requirement that this government recognize the theological character, Jesus Christ as "the Ruler of Nations," we accept these statements as evidence that those who utter them, however sincerely, see the spread of those liberal sentiments which are gradually undermining their theology, and feel the necessity of securing the aid of the civil power to guard against the innovations of scepticism and science.

But such persons should ponder the words of Franklin. "When a religion is good," said he, "I conceive it will support itself; and, when it cannot support itself, and God does not care to support it, so that its professors are obliged to call for the help of the civil power, it is a sign, I apprehend, of its being a bad one."

The *Christian Statesman* keeps constantly before its readers the claim that morality depends upon the Christian religion; and then it argues that, since morality is indispensable to the security and permanence of the government, and depends upon Christianity, it is clearly the duty of the State to Christianize the government by the public official recognition of Jesus Christ as the governor of nations, and the Bible as of supreme authority, and by making all our laws and institutions conform to the doctrines of Christianity.

The fundamental mistake of the *Christian Statesman* is in the assumption that morality depends upon Christianity. Morality is natural and secular, and does not depend for existence or the practice of its precepts upon any system of religion. Its teachings were incorporated into individual and social life long anterior to Christianity. It depends not upon any system of faith; it requires no miraculous evidence; it is independent of theological dogma; no supernatural halo can heighten its beauty; no ecclesiastical influence can strengthen its obligations; it is confined to no one country, limited to no one age, restricted to no one form of faith, the exclusive possession of no one class, sect, order, nation, or race of men; it requires no written decalogue; it needs no single individual authority; theology cannot add to it, neither can it take from it. It has its indestructible basis in the nature of man as a feeling, thinking, acting being, and in society as an aggregation of such beings, with the manifold relations and the acknowledged rights and duties that spring therefrom. Empires rise and perish; religions grow and decay; special forms of civilization appear and give way to other types; but, as, amid all the mutations of human existence, the nature of man remains essentially the same, and through all these changes the social condition everlastingly persists, morality can never be without a foundation as broad and deep and enduring as humanity itself. It changes not; but, as Cicero says, it is "the same at Rome and at Athens to-day and to-morrow; alone, eternal, and invariable, it binds all nations and all times." Its highest *standard* is the enlightened reason of man. The better man understands his nature, and the more he is capable, by reason of intelligence and culture, of comprehending the object of society and his relations thereto, the better understanding will he have of the principles of morality.

Theologians could have no moral qualities, unless they had discovered them in humanity. They are observed in man; and, as in him they are admired in contrast to the opposite qualities, they are ascribed to the Universal Energy which theologians had first to personify and invest with qualities abstracted from man before they could conceive it as a moral being. Having done this, they most inconsistently declare there can be no morality independently of a book revelation and a theological system based thereon from a supernatural being. The fact is, the revelation revealed nothing that was not previously known to man, the theological system is but an outgrowth of the speculative intellect of man, and the supernatural being is but a conceptional creature made up of the intellectual and moral qualities of man.

B. F. UNDERWOOD.

ON the 3d inst., James Graves was executed at Newark, N.J. He was an eccentric old man, nearly seventy, and a recluse, whom street boys were accustomed to torment one way and another whenever an opportunity was offered. One night in December, 1881, he shot a boy who had annoyed him on several occasions. Seven physicians, among whom were experts on lunacy, testified that the man was insane: others testified that in their opinion he was sane. He was convicted, sentenced, and executed. He was so feeble and childish that on the day of the execution he could not be made to understand before leaving the jail that executive pardon had been refused and that he must soon die. His lawyer said: "Graves, you are going to be hanged to-day. You will die very soon." "Well?" replied the old man, in a questioning way. "Don't you understand me?" asked the lawyer. "I didn't rest last night," he answered, "and I don't know when I'll get better rest. Perhaps to-night. I must finish this thing, and next week I'll take it to the navy yard and sell it there," pointing to a little box which contained one of his "inventions on perpetual motion." This poor creature in his better days had been a free thinker, and even during his imprisonment he declined the services of a minister. After his execution, certain pious journals called special attention to Graves' unbelief in connection with his crime and ignominious death, but carefully omitted to mention the above facts, or to state that his companion on the gallows was a Christian who had murdered his wife and child, and that he was attended by a priest who heard his confession and "absolved" him before his execution. There was no question raised as to his sanity, although the crime was committed while he was drunk. That Graves was an insane man was evident from the examination of his brain after his death. Says the Springfield *Republican:* "After the execution, some thirteen physicians were present at the examination of the brain of the victim, and a unanimous conclusion was reached as to its condition. The brain weighed forty-one and three-fourths ounces, the healthy brain of males being on an average about forty-eight ounces. The convolutions had wasted away for want of nourishment. A marked discrepancy between the size of the skull and brain was compensated for by an unusual increase in the cerebro spinal fluid. Scars and other evidences of previous softening of the brain were found, and also signs of old inflammation. In the words of the report after the autopsy, 'these changes exceed in amount and intensity those ordinarily found in persons dying in lunatic asylums.' That Graves was a lunatic, and that the prevailing opinion of the experts before his execution was that he was not, are the two terrible facts that confront us. He was a subject for the asylum, and not the gallows."

THE *Christian Observer*, of Louisville, Ky., does not agree with the *Christian Statesman* and the

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National Reform Association that God has "vested the government of the world in his son, Jesus Christ." Its objection is stated thus:—

When this Association teaches that God has "vested the government of the world in his son, *Jesus Christ*," or the Messiah, it teaches error. Let us draw a distinction. The Son of God, who created the world, is different in his relation to the world from the incarnate Son of God, Jesus Christ, who was born of Mary. It is true that the Son of God was the executive person in creation, and is the active person of the Trinity in effectively directing the political events of the world. As such, the State owes allegiance to his laws, the laws of natural religion and morality which were binding on Adam before the fall. But it is not true that "his son, *Jesus Christ*" (*the God-man*), is appointed to manage the civil or political affairs of this world. Jesus Christ, the *incarnate* Son of God, is head of the Church but not head of the State.... The relations of the State are to the Son of God as Creator: it has nothing to do with the Redeemer's kingdom of grace.

The *Christian Statesman* says this is "clear and explicit," but declares "that the Scriptures do teach with solemn emphasis that Jesus Christ, the incarnate Messiah, is the actual governor of the world, and of all moral beings which it includes. The distinction which our contemporary makes—namely, that the Son of God rules the nations as a divine person, but not as the mediator, the God-man—has no foundation in fact, and is contrary to the plain teachings of the Scriptures. For the authority which he exercises as the Son of God is inherent, original, and underived. It belongs to him equally with the Father, and was never conferred or given to him. But the authority which he exercises over the world, and all the mighty powers and forces which it contains, is expressly declared to have been 'given' to him by the Father, an expression which could only be used with reference to his mediatorial office." There is, it would *seem*, quite an important difference of opinion among our orthodox friends as to who is "the actual governor of the world"; and, since they are not agreed on this point and to avoid the possible consequences of a mistake in this matter, will it not be wise to take no steps committing the government to the views of either one side or the other? A constitutional amendment recognizing the wrong person might lead to trouble greater than is likely to result from the continued omission from the Constitution of any of the names above mentioned.

Some one having stated that Southern women who are obliged to labor for a livelihood are unable to maintain a high social standing, the Charleston *News* thus replies: "Few women who work for their living have time or strength to follow the rounds of social duties or pleasures; and, whenever such a woman has dropped from 'society' life, it is because of her own inclinations, or from some other cause disconnected from her work. We venture to assert that the most exclusive circle of the very best Southern society has never shut its doors upon any woman fitted by birth and breeding to enter it because she works for a living, and that even such 'dark places' as South Carolina have only honor and praise for the women who are not afraid of work." This is a misleading statement. It is true that few real workers "have time or strength to follow the rounds of social duties or pleasures," so called; and the result is that "society" people in these times are chiefly men and women who depend for their standing upon something besides intellectual or moral merit. Such people are of course ready to welcome any one whose achievements or standing will reflect credit upon their "society"; but, whatever their character or attainments, their "birth and breeding," if they have not wealth, and have not acquired recognition outside of "society," and belong to the "working class," in the common meaning of that phrase, they are not likely to receive "honor and praise" or recognition from the "dudes" who flitter and flutter in "society life." This is not only true in Charleston, but in Eastern cities as well.

The commission appointed by the late Parkes Robinson, Minister of New South Wales, to inquire into the operations of the Land Laws, issued their report last summer, a very interesting and instructive document, referring to which the Maryborough *Chronicle* says:—

Nothing more damnatory of the existing system of land alienation by free selection, as well as by auction, can be conceived; and the details given of the results of the war of classes it has engendered are perfectly hideous in their deformity. Vast tracts of country rendered useless by a carefully planned strategy of pre-emption, dummying, or purchase at auction; vast estates built up out of the wrecks of once thriving homesteads, or by the unauthorized yet successful amalgamation of adjacent squattages; whole districts, once the populous seats of rural industry, now desolate and silent, save for the tramp of the boundary rider, as he hastens on his daily rounds past the ruins of deserted villages, or snatches an apple from the orchard that was once, not long ago, a productive farm,—these are only a few of the tokens by which the advance of the fell destroyer, land monopoly, is traced. In every interpretation of the law, everywhere a criminal laxity; in the administration thereof, corruption unfathomable; whole sections of the population infected, almost beyond redemption, with a moral taint engendered of contact with foul example and unresisted temptation; life in the country rendered intolerable by unneighborly persecution; the people crowding into towns, and developing there all the vice and misery incident to densely packed communities; and, above all, the black cloud of landlordism,—the curse of the Old World,—distant as yet, but casting its shadow far before it.

THE F. R. A. FUND.

Donations and membership fees for the Free Religious Association, in response to its recent appeal for funds for the holding of conventions and for meeting other expenses of the Association. Will friends see to it that this list is increased?

Henry W. Brown, Worcester, Mass.	$5.00
J. L. Brotherton, Philadelphia, Pa.	1.00
J. C. Learned, St. Louis, Mo.	1.00
Mrs. E. D. Cheney, Jamaica Plain, Mass.	10.00
T. W. Curtis, New Haven, Conn.	2.00
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T. H. Matthews, New Bedford, Mass.	1.00
E. D. Stark, Cleveland, O.	1.00
Albert S. Brown, Worcester, Mass.	1.00
J. L. Otis, Leeds, Mass.	10.00
S Brewer, Ithaca, N.Y.	1.00
Hannah E. Stevenson, Boston	5.00
Matilda Goddard, Boston, (previously given but not before acknowledged)	10.00
A. G. Hill, Florence, Mass., (previously given but not before acknowledged)	20.00
Joseph Marsh, Northampton, Mass.	1.00
Wood McKnight, Dansville, N.Y.	1.00
Mary E. Dewey, Sheffield Mass.	5.00
Alexander Risk, Winthrop, Mass	1.00
Frank Clement, Boston	1.00
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Joseph M. Aldrich, Fall River, Mass.	5.00
B. A. Ballou, Providence, R.I.	11.00
Wm. H. Faber, New York	1.00
John Orth, Boston	1.00
Mrs. E. B. Burnz, New York	5.00

EDITORIAL NOTES.

As heretofore in the absence of the junior edi tor, Mrs. Sara A. Underwood will, during the next six weeks, occupy his place in *The Index* office.

Any one who will send one dollar to the translator, Miss A. A. Woodward, Asgard, Madison, Wis., will receive a copy of the new edition of the *Spell-bound Fiddler*, noticed in another column, and an excellent cabinet photograph of the author, Kristofer Janson, and will have the satisfaction of knowing that twenty-five cents of each dollar so sent will go to Mr. Janson, a very worthy man, an interesting sketch of whose life from the pen of Miss Woodward (Auber Forestier) is printed in *The Index* this week.

Herbert Spencer says with truth that "conquest is not now as of old habitually followed by entire appropriation of territories and enslavement of peoples. The individualities of societies are largely preserved. Meanwhile, the altruistic intercourse is greater. Aid is rendered on occasions of disaster by flood, by fire, by famine, or otherwise. And in international arbitration, as lately exemplified, implying the recognition of claims by one nation upon another, we see a further progress in this wider altruism."

Our able contemporary, the *Catholic Review*, in its zeal for the Church it represents, loses sight of the truth, and even forgets to be polite. "What," it says, "is true greatness but virtue in man and woman? And where shall we find this virtue forever taught and preached save in the persecuted Church of Christ, which rears aloft the torch that he kindled once and forever? These men who preach the contrary doctrines lie with their lips and in their hearts." In its admiration of "virtue in man and woman," our esteemed contemporary should recognize the minor moralities of life, which forbid us to speak of those who honestly differ from us as men who "lie with their lips and in their hearts."

Mary Russell Mitford once told Mr. Hall the following story: "A lady was walking with her through one of the lanes (of Berkshire). They had a tussle of words, one asserting, the other denying that the peasantry lacked natural courtesy and politeness; and both had warmed with the discussion. They had to pass through a gate. Suddenly, a boy who was leading a cow started forward and opened the gate for them. Miss Mitford was delighted. It was a death-blow to her antagonist. The lady was more than surprised. 'Ah!' said she to the lad, 'you're not Berkshire, I'm sure!' This was the answer, '*Thee'rt a liar, vor I be!*'"

This liberty of studying the Bible in the best light is a liberty to be jealous of; and, if the Episcopal Church is worth anything as one of the chief constructive kinds of religion in America, it is worth something as a communion that is not shut up against the best scholarship of the best minds. Dr. Newton is not the only exponent of these modern views, perhaps not the best; but the liberty he has taken is a liberty which no living and flexible organization can safely restrict, except from motives of temporal expediency. Perhaps there is no good reason why Dr. Newton should make a martyr of himself, but the liberty which he has yielded out of deference to his friend and bishop is too precious in a growing and active organization to be limited or destroyed by superstitious fears that something dreadful will happen, if the truth is spoken the day before everybody accepts it. This aspect of Dr. Newton's case deserves serious consideration. A great principle is involved in it.— *Transcript.*

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The Index.

BOSTON, JANUARY 24, 1884.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to B. F. UNDERWOOD, the Business Manager, 44 Boy ston Street, Boston, to whose order all checks and drafts for THE INDEX should be made payable. Letters for Mr. POTTER should be addressed to him, at New Bedford, Mass.

☞ PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

For *The Index.*

ASPIRATION.

The morn that whispers thee
No call to duty, writes
On the outflowing sea
No wave that craft invites,—
Who shall stand for it
Or crown the heartless wit?

The creed that hallows thee
No single hour, nor fills
Thy one life as the sea
Beats o'er the hidden hills:
Hark! this thou canst behold;
Tales warn us from of old.

We catch the strains that fall
Across the trembling brain,
But few speak of them all
To any answering strain;
Yet is there song to meet
The "yea" we send to greet.

Ah! who shall tell us where,
Or who shall sing us how,
Or bring to noonday's glare
The shadowy night,—endow
Darkness with glow of light
Or wrong with garb of right?

Enough! Not for thy will,
O Death, but be it said
For Life the eye may fill:
Our joy we give the dead,—
To days of use that build
Fair dreams by us fulfilled.

The Christs that tempt the strength
Of human pas ion break
With weaker goo t for length
Of greater good, and slake
Life with brave death, and give
One soul that all may live.

Oh, let the stream renew
That fed their deeds! We raise
Most wistful thoughts, and view
With quiet eyes the days
Time makes our own to bend
To some unfathomed end.

HORACE L. TRAUBEL.

I've found some wisdom in my quest
That's richly worth retailing:
I've learned that, when one does his best,
There's little harm in failing.
I may not reach what I pursue,
Yet will I keep pursuing:
Nothing is vain that I can do,
Since soul-growth comes of doing.

—*Anon.*

For *The Index.*

KRISTOFER JANSON.

BY AUBER FORESTIER.

When Kristofer Janson, lyric poet, dramatist, novelist, and favorite orator of Norway, visited America during the winter of 1879–80, in view of studying the practical workings of republican institutions and of becoming acquainted with the Scandinavian settlements of our North-western States, he was deeply impressed with the condition of the children of the North among whom he travelled and lectured. Surrounded by far greater possibilities of freedom and growth in this new, beautiful land of promise than they could ever have known in the old country, reaping rich harvests of material gains as a reward for toil and trouble, their progress toward the attainment of the full advantages of their new home was nevertheless impeded, the development of their finely endowed natures retarded, by the influence and teachings of their spiritual guides, the Lutheran priests. These shepherds, in terror lest their flocks should stray from the fold,—fondly believed to be the "true Church," the sole repository of the one "pure faith," using for their shepherd's crook the rod of fear of hell and of the devil,—were doing all that lay within their power to keep their cherished flocks under subjection to doctrines and opinions which even the most narrow of our orthodox churches have long since outgrown.

A more practical, more enlightening, more uplifting religion was evidently much to be desired, —a religion of which freedom, fellowship, and character-building in religion were large component parts. Björnstjerne Björnson, that lover of liberty and progress, who travelled and lectured in our North-west in 1880–81, with object similar to that which led hither the subject of our sketch, readily comprehended the entire situation. That so many of his own race were forced to lag behind in the march of civilization grieved him sorely; and he rejoiced all the more heartily in the grand work in which he found his friend, Prof. Rasmus B. Anderson, engaged, which was no less than that of drawing into the American common schools and universities the sons and daughters of Scandinavian settlers,— a work which is now bearing abundant fruit, a work whose difficulties and whose value can scarcely be estimated by any but those who have watched its progress, a work which necessarily aims a deadly blow at the bonds of superstition. To this visit of Björnson was largely due the second coming to our shores of Kristofer Janson.

But we must not anticipate. We must journey in spirit to Bergen, Norway, where Kristofer Janson was born, May 5, 1841. His father held the position of United States Consul; and so from earliest childhood there was naturally much at hand to draw the young Kristofer's thoughts to America,—the land of adventure, of freedom, the land visited by those daring Northmen of whose romantic adventures he read in the great tomes of saga literature found in his father's library, and over whose pages he delighted to pore. His early school days were passed in the Bergen Latin School; and from there, in 1859, he went to the University of Christiania. His was a deeply religious nature: a longing to be a priest early took possession of him; and so it was not strange that from earnest choice he entered on a course of theological studies. But when, in the year 1865, he stood before the world as a young *candidatus theologiae*, with a fair record behind him and a flattering career opening before him, he did not dare seek a charge. Thoroughly trained as he had been in all rigidly orthodox theological dogmas, well equipped as he was with instructions concerning the proper manner of dealing with heretics and free thinkers, —that is, merely to dismiss them with a shrug of the shoulders, and by no means to read their books, —and wonderfully orthodox as he believed himself to be, he hesitated to assume the responsibility of guiding others, because he had himself had so little experience in life.

From early youth, Kristofer Janson had watched with eager interest the language regeneration movement that was seething and fermenting in Norway. Since the political yoke of Denmark had been cast off in 1814 there had been a vigorous effort afloat to free the national tongue from its long thraldom,—in other words, to gather together the scattered, chaotic dialects of the old original Norse tongue and blend them into one harmonious, logically planned whole, to be put in the place of Danish, which had occupied the high seat in court and polite circles during the four hundred years of Danish rule. In 1835, Henrik Wergeland — Norway's noble pioneer of liberal thought in politics and religion, the father of the new national literature— had called attention to the treasure-trove existing in the language and folk-lore of the land. In 1840, a lexicon was needed by any Dane who would fully comprehend the writings of Wergeland, P. A. Munch, and others. In 1860, the desired lexicon had appeared. Regardless of all opposition, the movement grew in favor until, as Mr. Janson himself once said, it resembled a rolling snow-ball, increasing so rapidly in size that it threatened to become an avalanche. The gifted authors of whom Norway is now justly proud, and who are daily becoming better known to the world, are the product of this activity of the national sentiment. The language regenerators are divided into two parties: the first called the Danish-Norse strivers, of which Björnson is a prominent exponent, and whose efforts have been for the gradual introduction of expressive words and phrases from the spoken dialects into the written or book language; and the second known as the Norse-Norse, whose plan was to take the living language from the lips of the peasant, because he, having been brought little into contact with the outside world, must have preserved it in its purity, and build up from it a more and more classic book language adapted to the requirements of the entire nation. Although working by different methods, both sets of reformers have aimed at one goal, and must eventually meet on their way. The chief leaders of the Norse-Norse party were A. O. Vinje, with whom the whole scheme was a poet's dream, and Ivar Aasen, a profound scholar as well as poet, whose perplexing task it became to prepare grammar and dictionary, to restore order in the tangled mass of dialects, and trace every word back to its original saga form. A man of unusual poetic genius, ardent sympathies, and persuasive eloquence was needed to fix the attention of the cultivated reading public on this new old Norse tongue. Such a man arose in Kristofer Janson.

H. H. Boyesen, in his article on "Kristofer Janson and the Reform in the Norwegian Language," printed in the *North American Review* for October, 1872, remarked that the word "nationality" is the corner-stone of Kristofer Janson's labors. This is eminently true, and it is in the highest sense a consecrated corner-stone. And so the first, best fruits of our hero's genius were given to the world in language to which polite ears were as little accustomed as they had once been to the folk-music now so highly prized; and the long list of brilliant productions bearing the name of Kristofer Janson would in themselves suffice to bring honor to the

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tongue in whose framework they were enshrined. The same burning longing to aid and uplift his people led him to turn from public honors that might have been won by him, when, in 1865, he decided to delay assuming priestly responsibilities. Together with his friend Kristofer Bruunl he opened in the little mountain parish of Gausda, a people's high school, for the advanced education of the peasant lads of the vicinity. Kristofer Janson has himself said that the object of this school was to set free that which was bound up in the peasant,—the thoughts and feelings faintly dreaming in his breast,—to cast an ideal halo about every human occupation, and to raise up those on whom nature had lavishly bestowed her gifts into the sunshine of the congenial atmosphere that could alone enable them to ripen into maturity. The history, geography, and literature of their race and country were taught the pupils, they were introduced to the study of the world's ancient and modern literature, all that was noble and good was held up before them in its most alluring form, and they were made to appreciate the fact that the ideal and the beautiful are by no means at issue with the practical toil and daily duties of life. In the evening at his own house, it was the wont of Mr. Janson to gather about him his pupils, and warm their hearts with the grand old Norse melodies, whose echoes had long lain slumbering in the mountains.

While this good work was in full progress, Björnstjerne Björnson took possession of the gord Aulestad that has since become so famous as his home. He understood Kristofer Janson, whose home was not far distant; and a tender, true friendship was formed between the two poets, which, in spite of all differences of opinion, has never flagged. And Björnson, Kristofer Janson tells the story himself, was beginning to study modern theology, recent scientific investigations, Biblical criticisms and their results. He was overwhelmed with the light that flooded his soul; and all the tumultuous agitations that stirred his vehement nature, all his righteous indignation at the darkness in which he had been kept, were poured out to Kristofer Janson and the latter's wife, who became eager and astonished listeners. Light dawned for them, too.

It was about this time that Viktor Rydberg's *Bible Teaching about Christ* fell into Janson's hands, and gave definite form to the new growth starting within him. Side by side with Rydberg's book there came to him the Life of Theodore Parker, and selections from the writings of this bold, brave spirit. Kristofer Janson had learned that the men whom he had been taught to call scoffers and unbelievers were pious, earnest, truth-seeking souls, who were willing to endure hatred and persecution rather than fail to press onward toward the light; and he was filled with respect for the men and the books whom once he had coolly dismissed with a shrug of the shoulders. More now than in his early orthodox days did he long to be a priest; but, with his present enlarged views, he could not be ordained in his own land. And, unordained, his influence would be small among the authority-loving Norsemen. He felt powerfully drawn toward America, believing that in the land of liberty he might find his proper sphere.

His inward conviction that in America there was a wide field of usefulness for him was strengthened by the visit to our shores in 1879–80. How happy then was he when, in 1881, he received an invitation from the American Unitarian Association to become its authorized missionary among the Scandinavians of our North-western States! The call was promptly heeded by him; and he was ordained to the Unitarian ministry in Chicago, on Friday, Nov. 25, 1881, the ceremony being conducted by the Rev. Brooke Herford, Rev. Jenkin Ll. Jones, and others. In Minneapolis, which he has made the head-quarters of his wide territory, he began his labors early in December with a lecture on the Norwegian Synod, the largest, strongest, ablest, and consequently the most dangerous of the Scandinavian Lutheran societies, one whose yoke he deemed it to be his chief duty to break. He has called this lecture the snow-plough that must go before his train on the Western prairies. On the following Sunday, in a public hall, he preached his first sermon to an audience of about fifteen hundred, and frankly declared his religious standpoint. The result was the formation of a congregation, with a constitution and defined plan of action, and with a membership of some thirteen families, besides a little group of single individuals. The Sunday church services and the week-day lectures forthwith started have had an average attendance of from eight to twelve hundred people,—men and women who had severed their connection with the Lutheran Church, or who had long been dissatisfied with the old creed, men and women who found new life in being freed from the idea of a God of wrath and of eternal damnation.

As far as Mr. Janson's position can be defined, he may be called a Unitarian of the Channing school, although, of course, his poet's nature works out its own individual interpretation of all the problems with which he has to deal. It is not so much his purpose to assail old doctrines as to put in their place a practical religion fitted to ennoble the daily life of the humanity about him, to break the power of the tyranny that dwarfs freedom of thought, and to teach people to respect those whose lives are earnest and true, even if their religious views differ from their own. A very characteristic exposition of his faith was given by Mr. Janson in an article recently contributed by him to a Chicago Norwegian paper, in answer to the charge that he had forsaken the Christian faith. Every life must have its guiding star, he said; and his is the idea of Jesus of Nazareth. As a little child, his soul was profoundly stirred by the words of Paul to the keeper of the prison at Philippi,—"Believe on the Lord Jesus Christ, and thou shalt be saved"; and it seemed to him, if he could but remember these simple, beautiful words every day and every hour of his life, he would be preserved from all temptation. So he wrote them on a slip of paper, wore this in his bosom, felt it whenever inclined to do wrong, and the text became his talisman. His views concerning the nature of the life and mission of the great friend of humanity had ripened and developed as years rolled on. A new and wondrously helpful meaning had come into them, and Christ was more than ever his chieftain and his guide. He felt growth to be consistent with the laws of nature, and believed that to remain forever content with the spiritual food that may have sufficed for our infancy was equivalent to being debarred forever from the privileges of maturity. The writer of this sketch was once in company with Mr. Janson, when a lady, who had known him early in life, reproached him for having wandered from the faith to which she had remained true. An earnest, solemn expression stole over his face, as he replied: "I have gone forward, my dear lady, while you have stood still. I hope some day you, too, may have the good fortune to learn the joy of progress." Those who know Mr. Janson well feel sure that he has not yet gained the summit of the progress of which he is capable, and that he will one day stand on a still broader platform than that which he now occupies.

The opposition to the new missionary work was naturally fierce and obstinate. The Lutheran clergy forbade the members of their congregations to attend the sermons and lectures of Kristofer Janson, as once they had forbidden them to attend the lectures of Björnstjerne Björnson, the pronounced and fearless advocate of freedom of thought. They agreed to hold no intercourse with those who joined Mr. Janson's congregation, not even to allow them to be buried in the churchyards; and they publicly called Mr. Janson a devouring wolf, a false prophet, and the antichrist. Once, when a friend of the new religious movement had stated in a prominent Norwegian paper that Mr. Janson would unquestionably exercise a good influence over the people, one of the synod party came out with a reply, in which he declared that it was, of course, in the power of God to work good out of the evil course of such wicked infidels as Björnstjerne Björnson and Kristofer Janson; but it was not easy for Christians to comprehend how a good influence could be exercised by men who made it their aim in life to rob people of the faith of their childhood and their reliance in the infallible truth of the Bible. All the money earned by such men, the writer said, was Judas money.

In May of 1882, Mr. Janson attended the Anniversary of the American Unitarian Association, and in the Boston Music Hall told the story of his missionary work, in English, to a large and deeply interested audience, that was charmed by his winning manner, glowing enthusiasm, and exquisite simplicity. Certain remarks concerning the rich inheritance of song belonging to the children of Norway were illustrated by him with snatches of popular melodies, and he uplifted his fine sympathetic tenor voice in song as naturally and simply in the great stately Music Hall as he would have done in a private parlor before a few friends. He spoke also in Madison, Wis., in Chicago, and other places, astonishing his listeners with the facility he had acquired in speaking English after so short a period of practice. He was then on his way to Norway, to break up his home there and bring his wife and children to the new home in the New World. They all arrived in Minneapolis in the autumn of 1882, and since then his valuable undertaking has gone steadily on. The hospitable home has been freely thrown open for social gatherings, enriched by delightful music: both Mr. Janson and his wife are fine musicians. Mr. Janson has kept up his regular Sunday morning and evening services, his Sabbath-school, and his Monday evening lectures and readings. The lectures have been on literary and historic themes and important topics of the day. The readings have been selections from Mr. Janson's own writings, and those of other Northern poets, with explanatory remarks. Fancy the privilege, the elevating influence, of hearkening to a poet's interpretation of the poets! Think of the refreshment to the weary sons and daughters of toil, of whom the audiences are largely composed! When charged by the synod organs with being guilty of gross impropriety in reading and discussing dramas in public while calling himself a priest, he replied that, if beautiful works of art had their use and value in the world, which even his accusers admitted them to have, the priest was just the man to read and interpret them in public, because it was his duty to educate and cultivate the people. A truly suggestive reply, which leads to the remark that Mr. Janson's work is in the highest degree educational, and will do much to make valuable American citizens of the people who come under his ministration.

In addition to his Minneapolis labors, frequent trips have been made by Mr. Janson throughout Minnesota, and elsewhere, for religious services

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and lectures. Last summer, he passed his two months' vacation at Madelia, Brown Co., Minn., in view of encouraging the society that owed its origin to his previous visits, dedicating the little church, for which money had been raised largely by the generous aid of Eastern ladies, and holding regular services. It was here that the tornado of Saturday, July 21, took place, of which so graphic an account was given by Mr. Janson's own pen in the Chicago *Unity* and the Boston *Christian Register*, and which overthrew the unfinished church and temporary parsonage, barely allowing the minister and his family to escape with their lives. Household goods and personal possessions were ruthlessly destroyed, several hundred dollars in bank-notes (probably a portion of the last salary remittance), and, worse still, several valuable manuscripts, among them a story of Western life, the fruits of the poet-preacher's leisure moments since he came to America, were swept broadcast over the prairies. Most generous and wide-spread were the expressions of sympathy called forth by the disaster. But, while American and Scandinavian Liberals were freely sending in their contributions toward rebuilding the church and repairing, so far as might be, the good minister's personal losses, illiberal friends of the synod were busy in improving the opportunity by filling the newspapers with long articles to prove that the tornado was sent as a punishment to the unbeliever who openly preached against the precious doctrines of hell and the devil, and taught that Jesus was not God. They even went so far as to invent the convenient fiction that the tornado had occurred on Sunday, when the "false prophet" was engaged in preaching one of his "blasphemous" sermons.

In addition to his regular salary, the American Unitarian Association has this year voted Mr. Janson $500, for printing purposes. This has been chiefly used by him to issue a hymn-book suited to the needs of his people, with words adapted to favorite old chorals and folk-melodies. It had offended his sense of propriety to give forth one kind of teachings from the pulpit while allowing another to be sung by choir and congregation; and he had found it almost as objectionable to sing a hymn, however appropriate, printed on the same page with or opposite one inculcating damaging doctrines. The new hymn-book has for its motto the following expressive words by Wergeland:—

> "Tell the priest 'tis freedom of thought
> That men most crave!
> The cry ascends from earth to heaven
> Through Jesus of Nazareth's grave."

This plainly indicates the character of the neat little volume, which contains one hundred hymns from the writings of the broad-minded Dane, Grundtvig; twenty-seven by Wergeland; seventeen by Björnson; as many by Hans Christian Andersen; nine English hymns, for use in occasional English services, and including selections from Mrs. Ednah D. Cheney, Mrs. S. F. Adams, Whittier, and Walt Whitman. The editor himself has contributed thirty-three hymns, which have been honored with the highest possible praise from the poet Björnson. "The whole must make not only a much-needed tool for Brother Janson in his work," says a writer in *Unity*, "but also a collection of poetry that will deepen the spiritual life, sanctify the thoughts, and broaden the religious outlook of the Scandinavian race, who now occupy so prominent a part in the life of Europe and America, and from whom the twentieth century is to receive most important contributions." In his report, from June to August of 1883, Mr. Janson says that, as money comes back to him from the sales of this hymn-book, he will issue pamphlets for the instruction of people whom he cannot see personally. The Minneapolis *Budstikken* has thrown open its columns to his sermons and other articles, and generously presents him with the forms. Consequently, it only costs him about thirty or forty dollars for paper and printing to issue five thousand copies of his tracts. What is most wanted now is a good church building in Minneapolis, and it is hoped that the friends of progress will soon supply this want. A religious society is much more likely to attain permanent success in a church home that belongs to it than in any hired building.

Mr. Janson has been an extensive traveller, has enriched his experiences by visits to France, Germany, Italy, and elsewhere, besides being present at the Millennial Festival in Iceland in 1874. Before he came to live in America, he was chiefly known to our public as the author of the *Spellbound Fiddler* (*Den Bergtekne*), a romance whose hero is one of the rare musical prodigies of Norway, and in which Ole Bull plays a prominent part. At home, he had long been known as a most prolific writer, author of numerous poems, dramas, romances, short stories, and volumes of travel, a lecturer on historic, æsthetic, and philosophic topics, who, since 1875, had shared with Björnstjerne Björnson, Henrik Ibsen, and Jonas Lie the honor of drawing a yearly sum from the Storthing, or Norwegian parliament, in recognition of poetic genius. This salary was awarded to him on the publication of his *Fraa Dansketidi*,—from the Danish *Times*,—an historic romance, illustrating the oppressions and wrongs of the people of Norway in the days of the Danish rule, the scenes being laid in the sixteenth century. It is a volume of thrilling interest from beginning to end. Like Björnstjerne Björnson, Kristofer Janson derives most of the materials for his productions from saga lore and history and from scenes in peasant life, and has among his later efforts treated modern social problems. His drama, *En Kvindes Skjaebne* (A Woman's Fate), is an earnest appeal for woman's claims to fair treatment from society; and his startling new drama, yet in manuscript, *The Children of Hell, or a Sermon in Dramatic Form*, is a bold attack on the cruel illiberality and lack of charity of orthodox believers. Mr. Janson has already read this drama on several occasions to gatherings of his fellow-countrymen, and proposes to read an English translation of it to liberal societies East and West. Twenty-one average-sized volumes have been given to the public by Kristofer Janson, and some day it is hoped that more of them can be rendered accessible to the English reader.

For *The Index*.

A SENTIMENT IN "IN MEMORIAM" CRITICISED.

Extract from a paper recently read before a social club in this vicinity on Tennyson.

But there is one sentiment in this poem ("In Memoriam") to which I take strong exceptions and protest against as false. He says:—

> "My own dim life should teach me this,
> That life shall live forevermore,
> Else earth is darkness at the core,
> And dust and ashes all that is."

And again:—

> "Are God and Nature then at strife,
> That Nature lends such evil dreams?
> So careful of the type she seems,
> So careless of the single life.
>
> "'So careful of the type?' But no.
> From scarped cliff and quarried stone
> She cries, 'A thousand types are gone:
> I care for nothing, all shall go.
>
> "'Thou makest thine appeal to me:
> I bring to life, I bring to death:
> The spirit does but mean the breath:
> I know no more.'
>
> "No more? A monster then, a dream,
> A discord. Dragons of the prime
> That tear each other in their slime
> Were mellow music matched with him.
>
> "O life as futile, then, as frail."

Now, I believe all this is immoral as well as unphilosophical. It is the quintessence of pessimism.

That distinguished and pious churchman, Frederick W. Robinson, says, "If there should be no future life, it is better to be generous than selfish, better to be true than false, better to be brave than to be a coward," and, I might add, better to be grateful for the life that is vouchsafed us here than to denounce it as worthless. The future world has practically nothing to do with our every-day conduct. Were the Almighty to decree annihilation after death, would man be authorized to upbraid him for parsimony, and denounce his gift of life as futile and frail? A few years ago, and we had no right to be at all. Out of nonentity and utter silence and darkness, we come into this beautiful world of love and life and light, and, having "tasted the bliss to mortality given," if we lapse into darkness again, how are we worse off for the gift?

Tennyson has said:—

> "'Tis better to have loved and lost
> Than never to have loved at all";

and I might say, It is better to have lived and died than never to have lived at all. If we are to live hereafter, well and good; if not, well and good also. For we must trust the Divine Power that doeth *all* things well, and say with Job, "Though he slay me, yet will I trust in him." But Mr. Tennyson says in effect, "If there is an immortality for men, well and good; if not, then curse this present life, I will none of it," which comes pretty near being blasphemy. He says in this very poem, "We have but *faith*, we cannot know"; and, in our utter ignorance, it is best to be humble and silent and not wildly dogmatic as he is on this question. A statue of Harriet Martineau has recently been unveiled in our neighborhood. She was a pronounced materialist, and had no faith in the continuance of her personality after death. She asserted annihilation with that honesty and boldness which characterized all her thoughts and actions. Instead of wasting her time and strength in vain and futile speculations concerning the unknowable future, she dedicated her long life to the welfare, both mental and physical, of humanity in *this* world as being the *only* world that concerns us. She "sold not her heart to idle moans," nor complained "that earth is darkness at the core," because, forsooth, she could not believe "that life shall live forevermore." I well know that this doctrine of Tennyson is the accepted dogma of the evangelical world, and what puerile rubbish has been preached in its behalf, but none the less do I consider it as irreverent and mischievous. How far superior is Emerson's severe optimism! Tennyson should open his Emerson and close his Schopenhauer, and let Paul's pessimistic text alone.

CORRESPONDENCE.

MATTHEW ARNOLD AT SWARTHMORE.

Editors of The Index:—

Some days ago, the writer received a pleasant card, reading: "Matthew Arnold will lecture upon 'Literature and Science' at Swarthmore College, at 3 P.M., on seventh day, the 5th of 1st month, 1884. Thou art invited to attend." Particularly desiring to hear this much-criticised deliverance, it was annoying to find the stated day bring with it all the signs and preludes of a storm. Nevertheless, after serious consideration of weather lore, it was decided to take the special train at 2.20, though with many misgivings as to the portending snow, which seemed to have already announced its coming by the spiteful flakes which had been falling at intervals through the morning, as though determined quite to subdue the indulged hope of a clearing sky. This weighty affair settled, even reaching the train was found to be a matter of difficulty; for, arriving at the Broad Street station shortly before the starting time, a line of Swarthmore ticket-buyers was found stretching almost entirely across the large room. To take one's place at the end of this throng seemed almost hopeless. Yet it was done, tickets bought, and the crowded train reached but a few seconds before it began slowly to slip away, to the dismay of the belated ones, who, notwithstanding

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their hardly-earned bits of yellow pasteboard entitling them to "one continuous passage," were granted only the miserable satisfaction of seeing the rapidly vanishing tail-end of the last car. Truly, a situation to try Quaker equanimity.

Swarthmore College lies at the station of that name on one of the branches of the Pennsylvania Railroad, about thirty-five minutes by rail, southerly, from Philadelphia. Situate in the midst of a beautiful and healthful country, away from all distracting influences, its physical surroundings are unexcelled; while its careful and conscientious management by the Society of Friends (Hicksites) has made it the leading and most successful exponent of the co-education principle. In due time, our train delivered us at our brief journey's end; and then, with the mercury about 8°, to the keen music of an eager wind, began the pilgrimage up the broad asphalt walk from the station to the college and its hall. Conversation speeded time, and cheerful spirits bade defiance to the cold. At length, the small army of occupation from once (but now no more) quiet old Philadelphia, reached the handsome building, entered its welcoming doors, without abandoning, but gathering fresh store of hope, and quietly massed itself around two pleasant stairways, in readiness to peacefully invade the Lecture Hall. The signal given, the stairway march began in a spirit of due resignation, induced by giving up the solution of the problem as to what would be the chances of getting favorable hearing positions by those in the rear of a crowd, say of six hundred, all bound for a room anticipated to hold probably half that number. It may be readily seen that a mathematical proposition of this kind would be too much for even the faculties of a Hamilton. But vain are the speculations of man! When the hall was at last reached, it was found to be a handsome, large, almost square room, capable of accommodating fully from six to seven hundred, with a curved rear gallery, which would hold, probably, a third as many more. On each side of the room, along its entire depth, were several contiguous rows of stationary desks occupied by young women and young men students (intermingled). Inclination was tempted to say "fair" young women, but conscience checked the amiable phrase. So far as seen, the girls in question were young, and not (yet) particularly handsome; although, after the lecture, some that were quite noticeable were remarked among the older ones. It seems to be one of the charming peculiarities of Quaker girls that the older they grow, the better-looking they become. With them, age seems to grant what in most cases it takes away. To return to the hall;—the arrangement of the desks left in the centre, from the platform to the rear end, a large space filled with loose, plain wooden chairs, occupied by the visitors, some few overflowing into the aisles. The room itself is quite lofty, with perfectly plain white walls and ceiling, with large, high, circular-topped windows on either side, furnished with oak-stained blinds, the rich color of the stain agreeing most pleasantly and plainly with the suggestive whiteness of the walls. Over each high window is a moderate-sized square window, with one central pane of clear glass set in surrounding squares of mild-tinted stained glass, through which, shortly after the lecture began, sun rays hopefully shimmered and gleamed, and then shone outright, banishing all fear of the expected storm. On the platform sat a number of Quaker dignitaries; and on the wall, behind the small stand for the speaker's notes, a plain clock told the time. A small photograph in a modest walnut frame hangs under the clock. And, beyond these two articles, the room is bare of too often meretricious decoration.

But the audience. There is certainly an occult, subtle influence which seems to pervade assemblages of the intellectual and refined. The glow and the charm of their own health seem to enter into the soul of the lonely one who may find himself for too brief moments cast among them. Their mere silent presence is a force, possibly imponderable, certainly true. Inestimable are the powers of good society and high companionship, aside from all other considerations, merely through this so often unappreciated, strange, radiative, spiritual influence. One deep purpose infects the common mind, and the thoughts and feelings of our unknown comrades shine through their gleaming eyes into our own darkened soul. The power which draws men from far places to one point seems at the same time to change them from separateness into the grand strength of unity. The mighty stream of ideas rolls forever through the vast soul of humanity,—the changing many, the changeless One. Men perish: man lives. Life seeks to perfect itself, and the perfect man is perfect flesh and perfect mind. "Know ye not that your body is the temple of the Holy Ghost?" Even two centuries of calm living and selected parentage, from the time of George Fox unto this day, work wonders. We can scarcely count their immense weight. So it is that a Quaker audience is always impressive. The refinement, the deep repose, the unconquered calm, the royal health which shine upon one from all sides awaken a strange thrill rarely felt on other occasions. The Swarthmore assemblage was not so typical of beauty as some that the writer has seen at other Friends' meetings, but health was lord over all. Altogether delightful to the eye was the large number of joyously strong young women,—not girls, but mature young women, say from twenty to thirty years of age,—while the cheeks of the matrons, yes, of even those past middle life, were glowing with delicate color of that pure hue so rarely seen even in ordinary youth. There is certainly an enormous weight of meaning and responsibility in parentage,—a weight and responsibility possibly greater than all other things with which man can be concerned. And yet look at the world's woful practice! Is not Titus Munson Coan right in saying that "he who is born right the first time needs no second birth"? And all this we see among the Quakers beyond any other circle, class, or sect. Therefore it is that their assemblies always have for the thoughtful observer a certain speculative charm. Brushing away all their superficial peculiarities, there yet remains an eternal core of truth which has made them what they are,—the friends of liberal thought, the reformers of old errors, the aiders of true education. Now and then, one of their number goes astray; but, then, he is immediately disowned. And so, by this weeding process, while the Society may possibly grow smaller, it grows purer,—purer in all the best elements of human power. That the life of the old-time Quaker was somewhat hard and restricted, somewhat narrow, may be granted; but it was a life of rigid adherence to what was conceived to be everlasting duty, a life of disciplined growth in reposeful power, a life lifting the soul above petty struggles into the serene air of joyous peace; and that life breathed upon humanity a pure influence which, while the world stands, shall never pass away.

Mr. Arnold has been described so many times already, that it may seem rather a piece of over-boldness to give the impressions that his appearance produced on the writer; but, then, it should be remembered that, only from numerous observations, taken from different stand-points and by different observers, can we eliminate insufficiency and one-sidedness. So picture a rather tall, slender, well-made man of about sixty years (though not looking that age), with hair —once evidently black, but now tinged with gray—parted in the middle (whereat the writer heard some fault unjustly found), side whiskers in the English style,—chin and lip smoothly shaved, showing that dark hue where a black beard is cut away,—nose rather, but not unduly, prominent, forehead rather broad and moderately high, neither vertical nor recessive,—picture all these elements that go to make the material qualities of a face, and the reader may possibly, by great good luck, get some faint idea of the appearance of Matthew Arnold. He has the air of a sadly thoughtful man, who has tamed and smoothed his sadness by study and refinement. But, in the inner heart of that man, sadness, world-sadness, still is; and all the seas of time cannot wash it away. His voice, which is not by any means bad, has somewhat of a clerical cast, and is to most persons at times rather inaudible, by reason of not preserving the proper tone or elevation throughout a sentence; but, by care and attention, and a little judicious divination, an experienced listener can make out everything he says. Of course, he makes no pretensions whatever to what is popularly called "oratory," nor is he a vocal rhetorician. But even this very voice of his is filled with the charm of a sad seriousness,—not melancholy nor the depression of affectation, but simply a sad seriousness.

The lecturer began by speaking of the outcry now made by scientific men against the shortcomings and imperfections of the so-called literary education as having arisen in a stage of the world's progress which has now long since passed away and been superseded by the era of investigation of nature, leading men's minds to the idea of a "deathless order," which shows itself around them on every hand. Wherefore, it is said that men should cease to follow the old paths, but should walk in the new. The speaker seemed to admit much of the force of these objections, but replied to them by what lawyers term "confession and avoidance." He denied that, when he spoke of literature and of Greece and of Rome, he meant merely the inflections of a language or a barren array of historic facts, but that, by knowing Greece and Rome, he meant knowing the influence and the power and the life of Greece and Rome, and that, by knowing literature, he meant "knowing the best that has been said and thought in the world on every subject"; and this it is that he considers it essential for man to know. He considers that the mere knowledge of linguistics and the mere knowledge of unrelated scientific facts generally, is "instrument knowledge," as he terms it,—useful to the specialist, but useless, or at least unnecessary, to the man of general culture. To illustrate, he mentioned that a pupil of one of the London Training Schools transformed the passage, "Canst thou minister to a mind diseased?" into "Can you wait upon a lunatic?" while the same student was presumably perfectly conversant with the scientific fact that, when a candle burns, it is converted into carbonic acid gas, etc. "Now," said the speaker, "I consider it better that a man should be able to see the difference between the beauty of the passage, 'Canst thou minister to a mind diseased?' and the absence of beauty in its paraphrase, 'Can you wait upon a lunatic?' and be ignorant about the candle and the acid, than to be informed as to the latter and ignorant of the former." The whole lecture bore to the sole point, as its whole trend and aim, that "man should seek to know the best that has been said and thought in the world on every subject," so as to meet and satisfy "the great need in us for the idea of Conduct, the great need in us for the idea of Beauty," according to what the wise Diotima told Socrates. And all this the great critic calls literature, thus widening the term to include all the splendid results of science, and discarding all its methods and unrelated facts, or data. Methods and facts are for specialists alone, results are for mankind at large. Truly, these sayings of the poet are great messages to men. They are solemn invitations to the soul to reach out and take its own, to know and to seek the Best, to follow and love Conduct and Beauty.

It would have been very pleasant to the writer if rather more time had intervened between the close of the lecture and the starting of the return train, so that opportunity could have been afforded to have seen something more of the college building; but only a few spare minutes could be devoted to a brief inspection of the cheerful library and reading room and the excellent selection of books,—books that, so far as could be seen, go very far toward carrying out the wise saying as to the "best that has been thought and said in the world." And then the view, toward the Delaware River, from the library windows, claimed the little time left. The college stands on a gentle eminence; and one could see the far stretch of open country, snow-covered and beautiful, gradually declining and sweeping away into the dim distance. That pure winter view of itself is a thing to be remembered. And then came the calm walk down the broad path to the station, with the low beams of the sinking sun reddening the sky and the snow, with the white country and the bare trees on every hand, —a wide prospect bearing in on its viewer some portion of its own peace. Then followed the cheerful ride back to Penn's good town, with pleasant memories of well-spent hours, uplifting the sunk thought, renewing flagged strength.

W. C. CRAIGE.

PHILADELPHIA, Jan. 7, 1884.

A PRACTICAL SUGGESTION TO THE BENEVOLENT.

Editors of The Index:—

I wish to suggest to the charity workers the following neglected field for their exertions. At all the city auction stores here, frequently at the regular weekly sales, there can be found lots of children's and adults' clothing, books, toys, and kitchen ware, all of which are disposed of at nominal prices; and the articles are good for much use and wear. Such lots could be regularly bid in at a low rate for charity use, would

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some one only see the good that so could be done, and supply the needed funds. Societies enough exist, we all know, to distribute and use such material when given them; and much more money is now used to buy like material than would be needed to carry out the above suggestion wisely. No complicated arrangements or agencies are required. A simple agreement with the auctioneers that such and such articles will be paid low rates for when they are presented for sale would suffice, and no actual presence of a bidder is needed, the auctioneers' aids assuming the position.

If any one will but inquire into this matter, he will be impressed with it, just as was the writer, if he has had any experience in attempting to help the poor.

JOHN DIXWELL, M.D.

BOSTON, Jan. 8, 1884.

BOOK NOTICES.

THE SPELL-BOUND FIDDLER: A Norse Romance. By Kristofer Janson. Translated from the original by Auber Forestier. With an introduction by Rasmus B. Anderson. Second edition. Chicago: S. C. Griggs & Co. 1884. Price $1.00.

The translation by "Auber Forestier" of Mr. Janson's charming prose poem, *The Spell-bound Fiddler*, occupies only about one hundred of the one hundred and sixty-three pages of this neatly bound book. The remaining pages are devoted to biographic and explanatory notes by the talented translator, and by an extremely interesting introduction from the pen of Prof. Rasmus B. Anderson, in which he states the facts on which the story is founded, and weaves into that introduction many new and true anecdotes of Ole Bull, who is one of the heroes of Mr. Janson's story. The author is surprisingly fortunate in his translator; for, throughout, the story is given in strong, vigorous language, bearing no trace of second-hand narration. But that very fact gives indubitable evidence of the force and beauty of the original language in which it was clothed; and, delightful as it is, we find ourselves sighing at our inability to read it in its first form. Several characteristics of most of the Norse writers, of whose works we have had translations, are plainly perceptible in this work; namely, a sympathy and oneness with the most rugged aspects of nature, a strong love of home, country, and kindred, and a simple, realistic, and touching description of commonplace people, things, and places. In addition, Mr. Janson works into his story, very finely, illustrations of adaptation, heredity, bigotry, and true liberalism. It is a pretty, winsome picture of Norwegian peasant life, character, and emotions that this book presents, which recalls somehow the earlier stories of Fredrika Bremer, as well as some of the later Norse writers. We have only room here to give one of the numerous pen-pictures contained in *The Spell-bound Fiddler:* "There stood the sun already high in the heavens, the force sang merrily its vigorous song, the dew glittered on the birch foliage and on the flowers, the sound of the church-bells floated up once more through the notch, the people were going to church hymn-book in hand, and up yonder on the mountain peak, right against the deep blue background of sky, there stood a girl. . . . She was shading her eyes with her hand from the sun and gazing over the parish, her white linen garments glittering in the sunshine."

BELIEFS ABOUT THE BIBLE. By M. J. Savage. Boston: Geo. H. Ellis, 141 Franklin Street. pp. 206. Price $1.00.

Mr. Savage, although a Unitarian minister, is no Christian in any proper sense of the word. He does not believe in Christianity as a system revealed by God to man. He does not believe in Christ as a Saviour or in any way as a superhuman character. He does not regard the Bible as infallible, inspired, or authoritative. He does not even accept Jesus as a guide, or the morality of the New Testament, except with many modifications, as correct or adapted to the wants of this age. In precisely the same sense that Paine was, he is what Christians commonly call an "infidel." This work consists of a series of lectures on the Bible, in which are presented in plain and forcible language the proofs and indications that the Bible is a product of the human mind; that it is no revelation at all; that the claims for its inspiration, supernatural origin, and authoritative character are without foundation; that it is a mixture of truth and error; that even its religious and ethical teachings are partly true and partly untrue. These lectures contain much popular information regarding the Bible, presented in a manner well adapted to the common reader who has neither the time nor the disposition to verify what he reads by an appeal to authorities. Mr. Savage brings together the arguments and objections of free thinkers in regard to the Bible, and although they can be found in a number of similar works, he enforces them in his own way, stamped with his own personality. The general spirit of the work is fair and generous, notwithstanding the critical and aggressive disposition of the author. We should like to see the work widely circulated.

THE *Andover Review*, the new manifesto of Progressive Orthodoxy under the editorial control of the Faculty of the Andover Theological Seminary, begins life very promisingly. It is a handsome monthly, started for the discussion of those problems in which progressive minds in the churches are interested, but which receive no adequate treatment, it is thought, in conservative religious journals. It does not encourage controversy, but rather "positive and constructive work in the sphere of opinion and belief." The first article, by Prof. Egbert C. Smyth, on "The Theological Purpose of the *Review*," we are compelled to say, with all its merits, lacks directness and clearness, and fails to give a definite idea of the purpose of the *Review*. The other articles are "Christianity and Æstheticism," by Washington Gladden; "The Norris Gifts to the Associate Foundation in Andover Theological Seminary," by Geo. B. Jewett, D.D.; "A Bible Study: The Unjust Steward," by Charles H. Parkhurst, D.D.; two poems, "Pilgrimage" and "Vitae," by Caroline Hazard; "The Doctrine of Sacred Scripture," by Prof. George Harris; and "The Churches of the Huguenots and the Religious Condition of France," by Augustus F. Beard. The editorials, notes, book-notices, etc., are very readable. This monthly represents an advance in the right direction; and, for that reason, we wish it success, although there is nothing in its "progressive theology," which must progress much farther to be in harmony with reason and common sense, to awaken enthusiasm among liberal, independent thinkers.

IN the February number of the *North American Review*, Carl Schurz writes on "Co-operations and their Employés and the Public" very interestingly and instructively. To the same number of the *Review*, J. C. Shairp contributes a sketch of the life and works of "Henry Vaughan, Silurist," a poet of genius of the seventeenth century. Senator J. J. Ingalls writes of "John Brown's Place in History," his purpose being to disprove the several counts in the indictment of the hero of Pottawatomie contained in the recent article by the Rev. David N. Utter. The question "Must the Classics go?" is discussed by Prof. Andrew F. West of Princeton College, who favors the retention of Greek and Latin in the curriculum of our educational system. "Race Increase in the United States," by Congressman J. Randolph Tucker, makes a very substantial contribution to sociological science Mr. M. J. Savage, in pointing out sundry "Defects of the Public School System," advances certain views of the ends to be attained by State education. Finally, an important question in hygiene, "Rival Systems of Heating," is treated by Dr. A. N. Bell and Prof. W. P. Trowbridge, who point out the advantages and disadvantages, from the stand-points of both economy and of health, of the different methods in use for warming houses.

THE January number of the able English quarterly, the *Modern Review*, has articles of unusual merit. We can only give the table of contents: "Through the Prophets to the Law," by Prof. J. Estlin Carpenter; "The Kingdom of God in Münster," by Karl Pearson; "Is not All True Theology Scientific?" by R. D. Darbishire; "A Transition Period in Female Education," by Alice Gardner; "Protestantism in Geneva," by Prof. Bouvier; "Outlines and Episodes of Brahmic History," by Sophia Dobson Collet; "The Names of the First Three Kings of Israel," by Prof. Sayce; "Notices of Books." Agent for the United States, Geo. H. Ellis, 141 Franklin Street, Boston.

THE *Journal of Speculative Philosophy* for October contains "Philosophy in Outline," by the editor, William T. Harris; "Trentowski on the Sources and Faculties of Cognition," translated from the Polish by I. Podbielski; "A Study of the *Iliad*," by D. J. Snider; "Goethe's *Das Märchen*," by Gertrude Garrigues; "The Puritan Philosophy and Jonathan Edwards," by F. B. Sanborn; "Man's Freedom in his Moral Nature," by Rowland G. Hazard; "Notes and Discussions" and "Book Notices."

PERSONAL ITEMS.

JAMES RHODES BUCHANAN, in a letter printed in one of our Spiritualistic exchanges. says, "Having gone further than any of my predecessors in tracing the interaction of the spirit world with the human brain, I am enabled to present a scientific explanation of the divine influx, and shall hereafter show the law of human development through influx, not only in the godlike qualities, but in bodily health and the conquest of disease."

TO THE junior editor of this journal, Horace Seaver writes: "In behalf of the Committee of Arrangements having in charge the Free Thinkers' Convention to be held on the 27th, 28th, and 29th in Paine Hall, I tender to you their unanimous and fraternal invitation, and it gives me great pleasure to do so, to take part in the proceedings of that occasion." Mr. Underwood's engagements in the West will not permit him to accept this kind invitation.

THE late "Professor" Holloway, the pill man, once enclosed a check for a thousand pounds in a letter to Charles Dickens, which he placed at Dickens's disposal, on condition that one line of complimentary reference to Holloway's cures should appear in the book which Dickens was then publishing in monthly numbers. The bearer waited for an answer. "What did you do?" was asked Dickens. "Do!" he cried. "I put the check back into the letter, and sent it down to the messenger, saying that was all the answer I had to send!"

NO ONE will be surprised, though all must regret, that his state of health and advanced years have compelled Prof. Owen to resign his appointment as superintendent of the Natural History Department of the British Museum. Prof. Owen's pre-eminent services to science, pure and applied, are too well known to require recapitulation in these columns, especially as very recently we referred to them in detail in connection with his portrait as one of our "Scientific Worthies." Advanced in years as he is, the venerable naturalist's interest in science seems as strong as ever. To each of the last two meetings of the Royal Society, he contributed an important paper: we hope they will be by no means the last of such contributions —*Nature*.

LAST week, we mentioned that Rev. Florence McCarty, of St. Cecilia's Church, in Williamsburg, N.Y., was let off with a nominal fine for an indecent assault upon a young lady, the organist of his church. Last Friday, the same priest was a prisoner in the Harlem police court, charged with being drunk while riding with a woman in a sleigh. His companion, thought to be a depraved woman, managed to escape before his arrest. The priest was fined $10. While Catholic organs remain silent in regard to the misdoings of such a fellow as the McCarty, the least they attempt to construct an argument against liberal thought, based upon some real or alleged shortcoming of free thinkers, the better they will appear to fair-minded readers.

REV. R. HEBER NEWTON, in explaining his position to his congregation last Sunday, said: "When the bishop's request to stop came to me, I was in one respect tied by my office. I might have replied, refusing to comply with his request, because circumstances were changed from what they were when I made the offer; but I felt bound by honor to yield. As to the bishop, he has no right to compel me to yield. If he had tried to compel me, I should have refused on principle; but we are not a Congregational body. Our position in the Episcopal Church is somewhat like an army. Courtesy, loyalty, and obedience are due to superiors; yet it does not follow that I have been silenced. I am as free as ever to preach my convictions. The course of lectures has simply been discontinued. I expect to renew my lectures when the proper time shall come. I do not know when that will be. I shall continue to preach from my principles, as I ever have. There is no restriction of the study of the Bible or of the expression of my convictions."

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CURRENT TOPICS.

IN criticising Charles Francis Adams' Phi Beta Kappa oration, Dr. Peabody, in the *Atlantic Monthly*, says the only obstacle in the way of the Adams family was its failure to establish a family of "hereditary monarchs." This leads a writer, quoted in the *Commonwealth*, to remark: "Now, the whole Adams race, Washington, Hamilton, Burr, and Monroe never dreamed of a republic. It was Thomas Paine, Thomas Jefferson, Benjamin Franklin, and the French alliance that determined the republicanism of this country, and thus far Dr. Peabody's article is a valuable contribution to American history."

THAT the Convention which framed our National Constitution was composed, in the main, of broad, liberal men, is evident from the following extract —which we find in one of our religious exchanges —from an address, delivered to the Legislature of Maryland, by Martin Luther, a delegate to the Convention: "The part of the system which provides that no religious test shall ever be required as a qualification to any office or public trust under the United States was adopted by a great majority of the Convention, and without much debate. However, there were some of the members so unfashionable as to think that a belief in the existence of a Deity and of a state of future rewards and punishments would be some security for the good conduct of our rulers, and that in a Christian country it would be at least decent to hold out some distinction between the professors of Christianity and downright infidelity and paganism."

IN the newspaper report of the late hearing given by the railroad commissioners upon the running of Sunday trains, we notice that Mr. Lewis Merriam, of Greenfield, spoke in opposition to the running of trains on Sunday, his objections being principally of a moral character. A gentleman present at the hearing alluded to states that the same Mr. Merriam also related his experience in regard to the opening of the post-offices on Sunday. Mr. Merriam said that he had been for several years postmaster at Greenfield, and that he had been many times solicited by citizens to open the office for an hour on Sunday morning, so that they could obtain their letters. He had, however, uniformly refused to open the office; but, finally, an order for the opening came from Washington. He reflected upon this order, and had almost come to the conclusion to resign his position rather than to comply with what he deemed a wrong action. Finally, he consulted his good friend, Gov. Washburn, a consistent Christian, and the Governor advised him to get his clerk to open the office, and attend to the distribution of the letters on Sundays. Mr. Merriam said that he took Gov. Washburn's advice, and had thus never been guilty of working on the Sabbath!

REV. DR. MINER'S praise of Gov. Butler, in his Election Sermon, had the good effect to bring out some vigorous protests in the Massachusetts Senate last week against the custom and statute requiring such a sermon. Senator Pillsbury said he did not believe it was advisable to continue the custom; that the sermon took one day's time, did no one any good, and was outgrown from the time the clergy spoke with authority. That time had passed. Senator Washburn was opposed to abolishing the time-honored custom. Senator Loring, too, had great regard for it. Senator Andrews called attention to the statute requiring a sermon, the repeal of which was necessary to abolish the custom. Senator Cronin said that the whole thing had become such a farce that the House, in recent years, had voted for cranks, and the Legislature of 1883 elected one of them [Rev. Miner], who used the opportunity offered him to insult the men who had successfully fought him in a fair fight. There was no "Christ and him crucified" in his sermon. Senator McFarlen stated that the preacher elected last year was unable to serve, and that the one whose remarks were so offensive was appointed by his political idol, Gov. Butler. Senator Morrison thought the custom was only one of the many pieces of obsolete legislation which ought to be struck from the statutes. Such sermons carried their own argument for their abolition. The next day, Senator Thayer introduced a bill to repeal the statute relating to the annual Election Sermon; and it was referred to the Senate Judiciary Committee, which, it is thought, will report in its favor.

"THE social event of the season" was a grand ball one evening last week at William B. Astor's house on Fifth Avenue, commemorative of John Jacob Astor. It is described by reporters as a very "rich affair," and the company as a "brilliant assemblage"; but the Springfield *Republican* says that "there was not a person there whom one could possibly imagine that the world a hundred years hence would care to hear of, even as the present world does care to hear about shrewd, stolid old John Jacob the trader. And there were very few whom that distant world ever will hear of. The list of names sounds well. Some of them are historic, like Livingstone, Schuyler, Van Rensselaer, Stuyvesant, Roosevelt, Goelet, Remsen. The Yznagas and Iselins, the Wotherspoons and Rutherfords, the Turnures and Oothouts, the Aspinwales, Cuttings, and Crugers, the Rhinelanders, Kingslands, and Wilmerdings were there. So were Attorney-General Brewster and his wife; the British Minister West and Cornwallis West, husband of the professional beauty. The Russian and Italian ministers also came from Washington. There were even titles, the Prince of Pless and Count Harmoncourt, whoever they may be. Of the nine hundred invited, we do not know how many stayed away, we do not know but there were guests of public note and importance among those that came; but these are the pick of the reporters' lists. Has New York then no men and women who are known to all the country, that wealth might honor itself by entertaining? Indeed, it has, and that in abundance, but their world and 'society's' are universes apart."

THE Woman Suffrage movement has been especially active during the past two weeks in this State. Conventions have been held by the Massachusetts branch of the National Woman Suffrage Association in Westboro', Uxbridge, Millbury, Lynn, Salem, and Lowell, and evening meetings held in Malden and Woburn. These meetings have been addressed, in addition to local speakers, by Miss Phebe Cousins, of St. Louis, Mo.; Miss N. W. Covell, of Boston; and Mrs. H. H. Robinson; and the President of the Association, Mrs. Shattuck, of Malden. Much popular interest has been exhibited in all these places, many new members added to the Society, and many new adherents to the cause gained. The Massachusetts Woman Suffrage Association held its annual convention on Tuesday evening and Wednesday of last week, in the Meionaon Hall in this city, at which the attendance was large. Addresses were made by Lucy Stone, Hon. William I. Bowditch, Rev. Clara M. Bisbee, Cora Scott Pond, Archibald H. Grimke, editor of the colored man's paper in Washington, Julia Ward Howe, Mrs. E. D. Cheney, Mary Eastman, and others. On Friday morning, the 25th inst., a hearing was given in the Green Room at the State House to those in favor of Woman Suffrage. There was a crowded attendance, and among those who spoke in favor of the movement were Mrs. Howe, Mrs. Cheney, Mrs. Stone, H. B. Blackwell, Mrs. Shattuck, Miss Covell, and Mrs. Robinson. On Tuesday of this week, the remonstrants against the movement were heard in the same place. The woman's movement has also been the cause of a spicy public discussion between Mayor Martin and Mr. Crowley, member of the City Board of Aldermen, in regard to the temporary use of a room in a city school-house for consultation by women voters, the aldermen disputing the Mayor's right to grant the ladies the use of a public building for such purpose. A cause which is making so strong and so wide-spread an agitation as this is doing is sure at last to make its claims good, and the day of its universal recognition and triumph cannot be very much longer delayed.

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LUCK AND FATE.

After reading from day to day the various testimony and conflicting comments on the horror of the wrecked steamer off Gay Head, many persons are unable to find any other refuge from the confusion than in the explanation that it was inevitable fate and bitter luck. Superstition is passing away, but Luck and Fate are gods in whose power over human destiny multitudes of people still believe. Though their relation to mankind is regarded as essentially the same, they are not pictured as having quite the same attributes. Luck is popularly imagined to be a more human and earthly kind of deity, with whom one may come to live on familiar terms of daily intimacy. Fate is conceived as a more august and awful power, a celestial sovereignty, decreeing by implacable rule from all eternity earthly and human events. Theologically, it is the doctrine of foreordination. What Luck may do may be, in a measure, foreseen and calculated by the very intimacy which men have with it. The proverbially unlucky person other persons learn to shun, where their own interests are involved; and thus, though it is not believed that the unlucky person can himself escape his hard lot, other people may save themselves from sharing it. But Fate is not supposed to have even this much of consideration for humanity. Its acts are believed to be always austere, mysterious, incalculable. When or where its blows shall fall or what they shall bring, no eye of man, it is conceived, can read beforehand, and no act of man help or hinder. It is the writing on the wall by a mysterious hand, reached out from behind the veil of eternity.

But Luck and Fate are false gods, however much they may be worshipped. The common error underlying both conceptions is that man is in the hands of a power which brings upon him success and happiness, or disaster and woe, by some arbitrary decree of its own, regardless of his own character and conduct. Dryden expressed the popular belief, when he said, "Lucky men are favorites of heaven." And the popular idea of Fate is well illustrated in the Mohammedan doctrine that every man will die at his appointed time, whether he be in his bed or on a battle-field.

In truth, there is no severer rule of life to be found, none harder to keep, than the requirement that people shall always act rationally and rightly. Hence, when failures and distresses come upon human beings, they are very ready to excuse themselves from the responsibility, and to refer the cause of their misfortunes to some other agency than their own. It was a power above themselves, they cry. They could not help it. It was their fate, their bad luck, their evil star of destiny. And even many persons, who do not carry their belief in fate and luck to this point, find it difficult always to account for the differences in human experience on any other theory. There are some people who seem to have a marvellous facility in finding things and in hitting opportunities, as there are others who have a corresponding ill luck in losing things and in missing opportunities. To some persons, all things appear to succeed that they touch; while to others, who may seem to be equally industrious and faithful, nothing succeeds. Of some men,—of ship captains, for instance,—it is said they are always "lucky." Others, who may appear to be just as worthy men, are relentlessly pursued by the demon of ill-luck.

What is this quality called "luck' in such cases? We may not always be able to define its ingredients, but we may be sure that there is nothing supernatural nor unnatural in them. Rather are they some nicer and completer adjustment of the several natural faculties that make executive ability. In many cases, indeed, of so-called luck, if we were to observe a little more closely, and extend our observations back to previous habits of life, we should find that the luck merely means more industry, more energy, more application, more knowledge. And in instances not so easily disposed of, were we able to detect the inner secrets of character, we should doubtless find an exceptionally effective combination of the mental qualities of vigilance, alertness, insight, foresight, tact, skill, quickness of adaptation to circumstances, and the ability to foresee a new emergency of circumstances in time to make an advantageous adaptation to it. All these are natural qualities of character; but, in certain cases, they may be found in such perfectly balanced combination as to work together without any apparent effort, and to attract attention only by that result of peculiar successfulness which causes one to be styled a "lucky person." The luck is merely a fine sagacity so wrought into the whole mental temperament and habit of action as to be indistinguishable as a special faculty. It appears in the whole manner and life of the person. And, on the other hand, in the cases where, though there may be apparent industry and faithful application and ordinary talents, there is yet so-called ill-luck, or a habit of failure, the secret springs of character, could we detect them, would doubtless reveal a *lack* of sagacity, or a failure to see or to do the right thing at the right moment. In fine, luck and ill-luck denote primarily two different qualities of intellect. Yet they are closely related also to different moral conditions. Good luck may be cultivated, and ill-luck may be averted and conquered.

When those greater calamities come that appall all hearts, then it is the austerer power of fate that is made to bear the responsibility; or, as the more religious mind may call it,—perhaps we should rather say the more theological mind,—"the will of Almighty God." It was inexorable fate, decreed in the mysterious councils of heaven, that drove the ship upon the rocks, and suddenly buried a hundred human beings alive in a watery grave! It was inexorable fate that lighted the flames which burned a wife to death before her helpless husband's eyes! It was inexorable fate that set fire to an orphans' asylum, and made a holocaust of its inmates! "Whereas Almighty God, in his inscrutable wisdom, has seen fit to take our friend from us by death," is still the customary formula for beginning obituary resolutions. Even when President Garfield died from the effects of Guiteau's pistol, the official proclamation in which his successor appointed a day of national mourning for the event used the phrase, "Since it has pleased Almighty God to remove by death our beloved President from us,"—a form of words which strangely gave the government's indorsement to Guiteau's own theory of his act of assassination.

Now, we fully believe that in all such dire catastrophes are revealed great truths, which, on account of their universal bearing, may well be called providential and divine truths. They are truths of nature, and truths also that profoundly concern the education of human character. But we do not look for the lessons of these catastrophes in the direction where they are ordinarily sought. We do not accept the Mohammedan doctrine that every man dies at a time immutably fixed by a decree of heaven, whether he die in his bed, or engulfed in the ocean, or imprisoned in a furnace of fire. The one central lesson of these afflictive events is that Divine Providence works through human providence. It was no decree of Heaven that drove the "City of Columbus" upon the rocks, but unintelligent, if not culpable, steerage. It was no implacable fate that doomed the wife to a fiery death before her husband's eyes, but ignorance of the laws of chemistry. It was no inexorable resolve of Almighty Power that committed the crime of arson in the orphan asylum and put to death the innocents there, because their time had come; but it was the criminal construction of the building that caused the horror. It is by no mysterious dispensation of fate or of Divine Providence that such a vast number of human beings go down every year to premature graves, when their lives are just opening into promise or just fructifying in the ripeness of wise action; but it is by some deadly poison, which has come into the human system from a finite source, and which human intelligence may learn to cast out or to neutralize. The worst decrees of fate with which man has to do are the results of his own ignorance or heedlessness or wilful and wicked violation of natural laws. And these decrees are not inexorable, unless man turns a deaf ear to his own prayers for pity. He has it in his power to break his bondage to this kind of fate, and amend his destiny.

And often, in the midst of the most terrible disasters, are exhibited those grand elements of character which must form a part of the amending process, the awful emergency itself calling them into exercise, as in the heroism of Lieutenant Rhodes in attempting to save the men who were clinging for life to the shattered rigging of the wrecked ship on Devil's Bridge. In such self-forgetful acts of humanity, the moral purpose of the universe is illustrated, and the human race is enabled to make atonement for its own blunders and crimes.

WM. J. POTTER.

FISKE'S COSMIC PHILOSOPHY.

An Open Letter to Mr. Joseph H. Allen.

Dear Sir,—In *The Index* of December 20, you have the following:—

I have been reading Fiske's *Cosmic Philosophy* lately, with renewed interest and much instruction. I seem to find here and there that Mr. Fiske, like all true philosophers, is better—or broader—than some of his own theories would seem to show, when it comes to practice. To illustrate, I will copy out a passage or two, which occur near the end of the book.

1. *Of Moral Freedom.* "The closed circuit of motion remains just what it was before. No conceivable advance in physical discovery can get us out of this closed circuit; and into this circuit psychical phenomena do not enter." Vol. ii., p. 442. The "psychical phenomena," as is shown before, include thought, emotion, and volition; and, as is here shown, none of these come within the "closed circuit" of physical necessity, or are provided for by the "persistency of force."

I think, sir, that you did well to call special attention to Mr. Fiske's "closed circuit," whatever it prove concerning him or yourself; and I address you thus publicly because of its philosophical importance, and subordinately only because of its significance relative to either the writer or the quoter. I infer that, in the interests of dualism, you adopt and approve the sentence quoted from Mr. Fiske, which, in your judgment, proves him to be "better—or broader—than some of his own theories." As I cherish a very high regard for both Mr. Fiske and yourself, I am sorry to say that I am obliged to draw the opposite conclusion concerning him and all who here approve him. The passage only proves that they do not fully understand the theory in question, and are incomplete and inconsistent in their views, which is no ground of gratulation either of ourselves or others.

The "closed circuit" is a fiction emanating from the addled old brain of dualism. It is the wisdom

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of the old mythology,—a serpent with its tail in its mouth. In which condition, it cannot clearly articulate or do anything else. It is only the antiquated metaphysical method of prepositive times which has erected this fantastic enclosure. It contains an implied assertion that we cannot unite the physical and psychical, unless we find some sort of metaphysical *tertium quid*, which shall be a common centre to the two closed circles of physical and psychical phenomena; and that physical and super-physical processes are generically different, with a great and vacuous gulf between them, so that there is no possible scientific passage from one to the other. This is the modern nightmare of scientific psychology. It is the misleading action of Puck, without his wonted vivacity and wit, which always leave him when he tries his hand on philosophers.

It is unquestionable that "no conceivable advance in physical discovery" can get us out of the circle of physical phenomena, whether the circle be closed or not, else it would be something else than physical advance. Physical discovery is, of course, physical discovery only; and, truistic as this obviously is, it seemed needful to say it, because Mr. Fiske seems perplexed, while you are pleased and enlightened to find that physical movement never ceases to be physical movement by entrance into a super-physical state and form. Do you not see a great significance in the fact that we can never by physical discovery transcend physical phenomena? If physical discovery is to be considered as absolutely discriminated from psychical discovery, then it were a contradiction in terms to suppose that either could ever touch or approximate the other or be transmuted into the other, just the same as to suppose that sight and hearing shall each discover the peculiar object of the other.

Here, we put our finger on a source and mark of a wide-spread stupefaction and a fatal error in psychology, whether studied from the physical or super-physical stand-point,—an error which is a lingering and belated ghost of the old world of dualistic metaphysics. Physical and psychical phenomena are not to be distinguished, because they are one. All physical phenomena are psychical phenomena, forms of consciousness, subjective states, though all psychical phenomena are not physical. The psychical phenomena, which are so designated in distinction from physical phenomena, should be called super-physical; and, then, we should have a proper recognition of two classes of psychical phenomena or experiences, which two classes I have elsewhere called the sensible and super-sensible. Now, the conscious subject of these two classes of phenomena is the only necessary *tertium quid*, and, as conscious subject, it is directly known; and the conscious passage from physical to psychical phenomena, and return, are as constant as conscious life; and the co-existence of the two classes of phenomena in the same conscious subject is equally common.

It is forever true that "motion always remains just what it was before" so long as it remains at all or exists. It is necessarily so with all phenomena, which can never change, but only cease to be. That which changes is the permanent, the unchanging of which all phenomena are the modes. Phenomena begin to be, continue for a period, and then cease to be, always in concomitance or succession and lexical relation to each other. They really never pass over into each other, though we often say they do, just as we say the sun moves from east to west. Phenomena are preceded, succeeded, and replaced by each other; and we observe that there is a very regular order in these connections, and that is all. There is no closed circle of physical phenomena from which all super-physical phenomena are excluded, nor any closed circuit of super-physical phenomena from which all physical phenomena are excluded. There is but one circle, and that includes all phenomena; and there is no point in this ever-moving circle which differs from any other point in the regularity of its connections or the uniformity with which one phenomenon is replaced by another or correlated by another. The physical and super-physical are just as regularly connected with each other or correlated with each other as are the phenomena of either of the two classes within themselves.

Against this, Mr. Fiske and Spencer and others can only reiterate the falsity that "the physical do not pass over into the psychical, or that the physical do not cease to be as the psychical are developed. So that the two co-exist, and the correlation between them does not appear. And, till their eyes are open to see clearly the significance of the phenomena in question, we are compelled to reiterate that this betrays a twofold fundamental misapprehension of familiar facts. The physical do not need to pass over into the psychical, because they are already and always psychical, since they are always and only sensations or subjective states; and so they need not disappear and cease to be, in order hat sensation or thought shall exist. And so we must reiterate that there is a law of correlation between the physical and super-physical, and some phenomena of each class are alternately antecedents and consequents to those of the other class. Motion generates thought and feeling and volition, and these in turn generate certain forms of motion. *The Index* whence we have quoted, coming to me, has affected my feeling, thought, and will; and these in turn have generated the motion of my pen, which produces other motions, and these will effect some psychical changes of some kind in at least a few other minds.

Motion is an abstract term to denote moving bodies, and moving bodies never form a closed circle to the exclusion of all else. Moving bodies are the objects of only two senses, sight and touch; and each sense has a different object. These bodies are nothing but sensations,—visual and tactual sensations, so called. These are lexically related to other sensations, and all have fixed connections with super-sensible phenomena. The psychical unity of the whole is perfect and infrangible. The universe is one, because it is a universe; and the centre of this vast unity is the Ego, or subject of all, which is the great Unknown, in which all are evolved as its many various modes. There is but one circuit, and that includes all the known; and, while it is always perfect, it is never so closed but that unknown and unanticipated links may be revealed in it, a circuit whose absolute totality can never be disclosed all at once, because its phenomenal elements may be eternally changing, as, in some respects, I suppose they will be doing. It is a circle whose centre is invisible, and whose circumference is immeasurable. We have now a monism which is consistent and complete, and an evolution which is philosophically intelligible and perfect.

You see, my dear Professor, that this will not disturb our friend, Mr. Fiske, because it only completes his own speculations. Its relation to yourself is very different. Whatever was your object as against him and monism and naturalistic evolution, its ground is removed, and all further assault in this direction is rendered hopeless. As you are very laconic, I may not fully understand your object; but I trust you will, at all events, understand that there is here a closed circuit which dualism can never pierce.

With much respect, I am sincerely yours,

WILLIAM I. GILL.

THOMAS PAINE. (1737-1809.)

As it was the great salient fact of Daniel Webster's life that he devoted himself at last almost wholly to the task of giving to the union of these States an aspect of sacredness and inviolability, and made it his mission to inspire the minds of the American people with a reverence for the Union,—which would be the surest guarantee of its eternal preservation,—so it was after all the great salient fact of the life of Thomas Paine that he first familiarized the minds of the people of the old thirteen colonies, in his pamphlet entitled *Common Sense*, with the idea of independence and with the folly of any attempt at reconciliation as between themselves and the government of Great Britain.

Paine's *Common Sense* was published at Philadelphia in 1776, a year after the battle of Lexington. Paine, at that early day, foresaw clearly the grandeur of the destiny of this country. He saw that mankind at large were interested in its future. In the preface to *Common Sense*, he says: "The cause of America is, in a great measure, the cause of mankind. . . . The sun never shone on a cause of greater worth. 'Tis not the affair of a city, a county, a province, or a kingdom, but of a continent of at least one-eighth of the habitable globe. 'Tis not the concern of a day, a year, or an age: posterity are virtually involved, and will be more or less affected even to the end of time by the proceedings now. Now is the seed-time of continental union, faith, and honor." He scouted the idea of continental America remaining in a perpetual state of provincialism, vassalage, and dependence on Great Britain. "We may as well assert that because a child has thrived upon milk it is never to have meat, or that the first twenty years of our lives are to become precedents for the next twenty."

Although an Englishman himself, Paine denied England's relation of maternity to this country. Europe, and not England, is the parent country of America, he said. In no instance, he says, has nature made the satellite larger than its primary planet. There is something absurd in supposing a continent to be perpetually governed by an island. England and America belong to different systems, the former to Europe, the latter to itself. He was, in fact, as determined in preaching *independence*, instead of reconciliation, after the war had begun, as Webster—three-quarters of a century later, in the crisis of the slavery question—was in preaching the necessity and inviolability of the Federal *Union*. *Independence* was the watchword of Paine, in 1776, as *Union* was that of Webster in the decade between 1840 and 1850.

Paine was in fact the St. John who heralded the advent of the great Western Republic. He was present at its birth-throes, and indicated its horoscope and bright astrology. Paine was with his pen what Washington was with his sword to the cause of American liberty and independence. His pen scattered,

"As from an unextinguished hearth,"

words which were sparks of liberty among mankind. His *Common Sense* had an immense currency, and was indeed "the trumpet of a prophecy" of impending American independence and of the birth of a *sui generis* New-World nation, which was to form a new point of departure in the political and social history of mankind, or of the masses of mankind.

At the close of the War of Independence, in 1783, the newly born nation was poor, and of course in an amorphous, undetermined state. But, even then, Washington called the attention of Congress to the inestimable services which Paine had rendered to the country by his revolutionary writings. Finally, he received the paltry sum of three

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thousand dollars from the United States, and about the same amount from the State of Pennsylvania, and an estate of three hundred acres of land from New York. But, while Paine's coadjutors in the cause of American independence — Washington, Franklin, and Jefferson — are eternized in the grateful memories of the American people, Paine's name has been doomed to obloquy rather than hallowed by the grateful recognition which he as richly deserved as his three illustrious contemporaries and co-operators. What is the explanation of this strange fact? It is not difficult to find. In 1787, Paine left his adopted country for the purpose of finding in England and Europe a field and market for the products of his inventive genius, which was great.

In 1791, he published his *Rights of Man*, which was a vindication of the revolutionary principles of the French national assembly against Burke's celebrated pamphlet on the French Revolution. For this vindication, Paine was elected a member of the French National Convention from the department of Calais. He was prosecuted by the British government for libellous passages in the *Rights of Man*, and found guilty in his absence. Henceforth, so far as England was concerned, he was an outlaw. Under the reign of terror of Robespierre, Paine was thrown into prison because of his English birth, and barely escaped with his life after eleven months' incarceration. He finally, after the death of Robespierre, resumed his seat in the National Convention by invitation of that body. It is to his credit that, while an implacable foe of the old *régime* in France and Europe, he yet could see that it was cruel to hold poor, imbecile Louis XVI. accountable for the sins and oppressions of all his royal ancestors. He therefore voted to send the king into exile rather than to the guillotine. Thus he was a rational revolutionist and no bloodthirsty terrorist. It was in 1794 that Paine wrote *The Age of Reason* at Paris. This famous work was dedicated to the author's fellow-citizens of the United States of America. It was dated "Luxembourg (Paris), 8th Pluviose, second year of the French Republic, one and indivisible," or, in the old style, "Jan. 27, 1794." At this time, the old ecclesiastical *régime* of pope, cardinals, archbishops, bishops, and priests had been as completely abolished in France as the political *régime* of kings and nobles had been. It is needless to say that Paine's *Age of Reason*, when read in the light of to-day, excites no indignation or wrath against its author. It is only a rude attempt to do what is now scientifically done. Although Paine anticipated the mythical theory of Strauss in regard to the alleged supernatural origin and deification of Christ, and also in regard to the miracles and other supernaturalisms of the Bible, still he was destitute of the historic sense as we now have it. He could not at his time of day see that history was the record of a gradual evolution of humanity, moral, social, political, and religious, that the documents composing the Bible were not cunning devices and concoctions of priests, but the genuine works of writers living at various periods in the history of Israel, who were the eloquent mouth-pieces and exponents of the genius and fervid feelings of their race at different crises and points in its primitive career. For instance, Isaiah was as much the voice and exponent of the higher reason and spirit of his age and race, moral and social environment, as was Paine himself of the liberty-loving, king-and-priest-hating spirit of the latter part of the eighteenth century. From Paine's European environment of popular misery and degradation on the one hand, and of kingly, aristocratic, and hierarchic oppression, insolence, rottenness, sensuality, and greed on the other, his arraignment of the Bible as the alleged charter of legitimacy and the inspired authorization of the despotism of the kings and priests was natural and venial enough. In the initial pages of *The Age of Reason*, Paine proclaimed himself a theist and a subscriber to the doctrine of immortality, where he says, "I believe in one God and no more, and I hope for happiness beyond this life." Thus he was not an agnostic, even while impugning the marvels of the Bible. He was a rational, naturalistic theist. But, in dedicating his work to his American fellow-citizens, Paine forgot that there had never been any haughty, inquisitorial despots in the shape of either kings or high priests in the United States to bring the Bible into disrepute and discredit by making it the authority and groundwork of their so-called *jure divino* right to treat the mass of mankind as their footstools, serfs, and blindly obedient, spiritual subjects forever.

The original colonists of the old Thirteen States, although they fled hither to escape the intolerant and oppressively aristocratic Church-and-State systems of Europe, were, nevertheless, Bible and evangelical Christians of the deepest dye. Their theology was popular,—that is, unpriestly and unecclesiastical,—but none the less deep-seated, and intolerant of all rational investigation and inquiry. It discarded priest and king, but it taught that the truth and the whole truth was to be found in the Scriptures of the Old and New Testament as expounded by their presbyters or elders. Although Puritan and Huguenot had drained the fiery cup of ecclesiastical persecution to the dregs in France and England, nevertheless they regarded their own particular articles of faith as truths which it was sacrilege to question. The Hollanders of New York and the German colonists of Pennsylvania and the Cavaliers of Virginia and the Catholics of Maryland were all, in their way, as devout Christians as the Puritans and Huguenots. Thus, the Bible was the book of books in the old Thirteen Colonies, in some of which there reigned a popular theocracy with the Bible for its Koran, a *civil* as well as *religious* code. This being so, there was, at the very close of the successful struggle of the old colonies to extricate themselves from the prelatical, aristocratic, and kingly sway of the British government, as blind a belief in the Bible as there is at this day among Mohammedans of all classes in the divine origin and literal inspiration of their Koran. Such being the state of the popular mind in this country toward the Bible at that time, of course Paine, by the publication of his *Age of Reason*, incurred the *theologicum odium*, and became the subject of unmeasured pulpit denunciation and popular hatred on this side of the Atlantic. He was the chief of sceptics and infidels, in the general estimation of the American public. In their detestation of his anti-christian principles, the American people at length forgot his inestimable services in the cause of new-world civil liberty and independence, although he had for associates in his scepticism and infidelity both Franklin and Jefferson. But these last had not embodied their anti-christian views in deliberately written books. But at last has dawned a real age of reason in all enlightened quarters of the world, when historic characters like Paine, who have been unjustly clouded and obfuscated by the displeasure of theological bigots, are given—so far as their memories at least are concerned—a rehearing in the chancery of Reason. It is needless to say that Thomas Paine will erelong be universally regarded as a worthy member of that immortal cluster or constellation of patriots and *patres patriae*, Washington, Jefferson, and Franklin, which will shine forever in the American historic firmament.

As for his free-thinking, rational treatment of Scriptural and ecclesiastical myths and articles of faith, it is mere milk and water compared with the inexorable logic which the Darwins, Huxleys, and Tyndalls of to-day bring to bear against the fables of primitive theological superstition.

Paine, it is well known, was of Quaker ancestry, and followed in his youth the profession of his father, which was that of a stay-maker. He left school when he was about thirteen. In view of this fact, the power and eloquence with which he wielded the English language in his great works entitled *Common Sense*, *The Rights of Man*, and *The Age of Reason*, is almost marvellous. It may be almost said that these works are worthy of a perusal merely for the sake of their style. He was, in fact, one of the great writers of the age of Burke, and a foeman fit to cope even with Burke himself. It was an era of political and social tempests and convulsions, that in which he lived. His life covered sixty-three years of the eighteenth and nine of the current century. As a man of the most positive and revolutionary opinions and a wielder of a potent influence with his pen in both hemispheres,—that is, in the United States, England, and France,—Paine naturally enough was the mark of the most bitter and virulent assaults and vilifications. His biography was again and again written in the shape of deliberately woven tissues of lies, for the purpose of making him odious and an object of popular hatred. The pulpit long waged as implacable a war against his memory as it did against that of Voltaire. But all that is past. Paine is at last certain to occupy a permanent, high, and honorable niche in the history of his adopted country and of modern civilization.

B. W. BALL.

"SELF-HELP."

Every young man of thought, not to say every one of principle, must at some time overlook the conflict in his own soul between faith and reason. Before each one of us the issue comes. Most forcibly is it presented, when we resolve to escape from the bondage of a bad habit. Impulsive youth, let us say, indulges tendencies which, if gratified to the utmost, degrade himself and alienate his fellows. Tendencies become fully developed habits. He awakes to a sense of his danger only when sympathy is almost denied him, except upon conditions. Then, the question comes, Shall he accept, or pretend to accept, these conditions, or shall he struggle on alone? And then begins the conflict in which manhood, possibly life itself, is at stake.

If, furthermore, this man who would reform is imaginative, emotional, a dreamer, and yet a man of some scholarship, — presupposing these added conditions,—the fight which he wages is against hypocrisy as well as against appetite. Conscience will not easily overmaster inclination in such a case as this.

Not only when well-meaning orthodox friends interest themselves has the temptation to hypocrisy to be overthrown. It would be pleasant, the young man thinks, to feel that these everlasting arms are about *him*, that this mighty God is watching over *him;* and it is easy for him, once he allows impulse to get the better of judgment, to become an involuntary hypocrite. When that supreme moment of victory or defeat presses upon him, he may see his error. Should he not see it, or should he cheat his soul into the belief that he does not, he will attach himself more firmly to his professed faith, and reason, or conscience, will "go by the board."

Out of the conflict, the truer light will come, if one will but endure. If, notwithstanding other

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persuasions, habit's chains are broken, the pride of a larger manhood, the consciousness of a lesser selfhood, will overbear all considerations of policy or pleasure,—of policy, I should say, for there is no pleasure in pretension; and there is no purer joy than that which springs from the knowledge that one has risen, unaided, "on stepping-stones of his dead past to higher things."

W. L. S.

EDITORIAL NOTES.

NO RELIGIOUS *test shall be required as a qualification for office!* The very spirit of infidel malice and intolerance lurks in the words.—*Christian Statesman.*

DR. FELIX ADLER gave a lecture, last week before the Boston Society of Associated Charities, on Industrial Education. He gave an interesting and detailed account of the plans and working of the schools connected with the Society for Ethical Culture in New York.

THE Liberal Union Club held its regular monthly meeting at Young's Hotel last Saturday evening. About fifty members were present. The subject discussed was "The Obstacles to the Progress of Liberalism." The meetings of this club are increasing in interest, and its membership is growing in a healthy way. It may yet do an excellent work in helping to remove some of the "obstacles" discussed at this meeting.

THE Free Thought Convention at Paine Hall, in this city, is holding its closing sessions as we go to press. It has fulfilled, we judge, the reasonable expectations of its projectors. The attendance on Sunday was reported as very good. But why did Mr. Seaver blot his otherwise good speech by speaking of Mr. D. M. Bennett as a free-thought martyr? *Even* if, as Mr. Seaver affirmed, Mr. Bennett's death was hastened by his imprisonment, he was imprisoned not for his free-thought opinions, but on a charge of circulating obscene literature. To count him, therefore, among the martyrs of Liberalism, is to stab the liberal cause. W. J. P.

A MEETING, under the auspices of the Free Religious Association, is to be held in Parker Memorial Hall next Sunday evening at 7.30 o'clock, with reference to the death of Keshub Chunder Sen, the recent great leader of the Brahmo Somaj in India. Among the speakers positively expected are Mr. T. W. Higginson, Rev. James K. Applebee, Mrs. Julia Ward Howe, Mrs. E. D. Cheney, and Wm. J. Potter. This meeting is appointed on the basis of "fellowship in spirit," and not that of unity in doctrine, and is intended not only to commemorate the man, Chunder Sen, but even more the movement in religious and social progress which he represented. The public will be cordially welcomed.

SAYS the Springfield *Republican:* "The attempt to reform the morals of the whole country by excluding certain things from the mails has gone quite as far as is practicable in refusing the use of the mails for the transmission of lottery tickets. When it is extended, as is now proposed in a bill before Congress, to the point of examining newspapers, before their transmission, to see that they advertise no medical preparations, the formula for which has not been deposited with the patent office, it is carried to an absurdity. Neither is it feasible through the post-office department to establish a general guardianship over the dear people, so they shall not be humbugged. There are a few precious privileges which must be jealously maintained, from the simple reason that it is not practicable to interfere with them without doing vastly more harm than good."

SAYS the Boston *Herald:* "Charity, in the old sense, is getting to be a thing unfashionable, and to be frowned upon. An esteemed correspondent suggests this morning that the city ought not to be allowed to keep the starving families of men who drink. This is in accordance with a good deal of the talk heard nowadays. It means that the innocent ought to be made to suffer for the sins of the guilty, and that charity should be bestowed only upon those who don't need it. If people are religious and moral, industrious, prudent, and have money in the bank, this philosophy would say, Help them, and you will get your money back. But, if a woman has been so unfortunate as to marry a drunkard, it is better that she and her children starve than that the city waste money in saving them. But Christianity wouldn't."

HEAVY indeed is the burden of educating laid upon the Southern States! With only one-half at school of a population the illiterate proportion of which, among both whites and negroes, is increasing, and in some States this increase of illiteracy greater among the whites than among the negroes; with the negro, the non-tax-paying element, increasing fastest, notwithstanding white immigration; with trades destroyed, and property in consequence reduced in value forty per cent., and in some States still falling in value; with the franchise, nevertheless, given to this increasing body of ignorance,—evil indeed may be the result to a republic, if the whole Union does not assist to correct it. Emancipation was a national act, and the nation ought to meet the inevitable consequence. So urges Dr. Haygood, in the United States educational circulars referred to last week, with the warning that no white men will agree for long to be voted down by a majority of illiterate blacks and whites.—*Nature.*

AT a meeting of the Massachusetts Woman's Suffrage Association, held at Tremont Temple, Wednesday, last week, the following resolutions were adopted:—

Resolved, In the words of our honored Senator, Hon. George F. Hoar, "Woman suffrage is essential to a true republic."

That it is wrong to tax and govern women without their consent, as it would be to tax men without their consent; and that to withhold the right of suffrage from women is a great injustice.

That this association congratulates the Legislature and Governor of Washington Territory that they used their great opportunity to establish equal political rights for women, thus setting an example which all the States and Territories should follow.

That we extend cordial congratulations to the suffragists of Oregon, through whose untiring efforts a woman suffrage amendment has twice passed the Legislature, and is to be submitted next June to the voters. We will do what we can to help them with money, tracts, and speakers.

That the extirpation of polygamy should be sought by all just means, but that it would be a gross injustice to disfranchise the less guilty half of the people of Utah, the women, while the more guilty half, the men, retain their political rights.

That we rejoice in the advance of public sentiment in England, as shown by the increased vote in favor of woman suffrage, which was defeated in Parliament this year by a majority of only sixteen, while last time it was defeated by a majority of one hundred and fourteen.

That in the death of Charles H. Codman, a member of our Executive Board, this association has suffered an irreparable loss. His cordial co-operation, his ready sympathy, his helping hand, will be sorely missed. We extend to his wife and son our expression of heartfelt sympathy in our common loss.

That it is desirable to form woman suffrage leagues or associations in every city, ward, and town of Massachusetts, auxiliary to the State Association.

That this association proceed to raise $10,000 for the above purpose.

That, when $2,500 of this sum is subscribed, a general agent shall be appointed and commissioned, who shall proceed to carry out the plan of organization.

That each member of this association be invited to secure pledges of money and to solicit names of members by payment at least of one dollar, and to report results each month to the Executive Committee at their regular meeting, at No. 5 Park Street, Boston, on the first Friday of each month.

THE F. R. A. FUND.

Donations and membership fees for the Free Religious Association, in response to its recent appeal for funds for the holding of conventions and for meeting other expenses of the Association. Will friends see to it that this list is increased?

HENRY W. BROWN, Worcester, Mass.	$5.00
J. L. BROTHERTON, Philadelphia, Pa.	1.00
J. C. LEARNED, St. Louis, Mo.	1.00
MRS. E. D. CHENEY, Jamaica Plain, Mass.	10.00
T. W. CURTIS, New Haven, Conn.	2.00
JAMES MCGRATH, Quincy, Mass.	1.00
M. B. BRYANT, New York	10.00
S. L. SMITH, West Winfield, N.Y.	1.75
L. G. JANES, New York	1.00
N. S. TOWNSEND, Columbus, O.	5.00
LYDIA A. PLUMER, Newburyport, Mass.	5.01
"A friend"	1.86
GILBERT BILLINGS, Chicopee, Mass.	1.00
S. L. BAILEY, Cleveland, O.	3 00
MARY C. SHANNON, Newton, Mass.	10.00
GEO. A. BOURNE, New Bedford, Mass.	2.00
J. E. SUTTON, Minneapolis, Kan.	1.00
A. FOLSOM, Boston	1 00
JEHU HIATT, M.D., Winchester, Ind.	5.00
M. J. SAVAGE, Boston	5.00
S. R. URBINO, Boston	7.00
MATILDA GODDARD, Boston	1.00
MISS S. E. DUNN, Dover, Mass.	5.00
J BIRDSEYE, Pompey, N.Y.	1.00
REV. J. FISHER, Alton, Ill.	1.00
C. G. SCHAEDEL, Malden, Mass.	1.00
F. J. WILLIAMS, Roxbury, Mass.	4.00
"A friend," Windsor, N.S.	1.00
NATH'L HOLMES, Cambridge, Mass.	5.00
WM. C. GANNETT, St. Paul, Minn.	5.00
O. H. BOIES, Brooklyn, N.Y.	2.00
T W. HIGGINSON, Cambridge, Mass.	5.00
ROBERT DAVIS, Lunenburg, Mass.	5.00
MRS. M. A. J. DAVIS, Lunenburg, Mass.	2.50
T. H. MATTHEWS, New Bedford, Mass.	1.00
E. D. STARK, Cleveland, O.	1.00
ALBERT S. BROWN, Worcester, Mass.	1.00
J. L. OTIS, Leeds, Mass.	10.00
S BREWER, Ithaca, N.Y.	1.00
HANNAH E STEVENSON, Boston	5.00
MATILDA GODDARD, Boston, previously given	...
A. G. HILL, Florence, Mass., but not before acknowledged	10.00
	... 20.00
JOSEPH MARSH, Northampton, Mass.	1.00
WOOD MCKNIGHT, Dansville, N.Y.	1.00
MARY E. DEWEY, Sheffield Mass.	5.00
ALEXANDER RISK, Winthrop, Mass	1.00
FRANK CLEMENT, Boston	1.00
W. M. SALTER, Chicago, Ill.	1.00
JOSEPH M. ALDRICH, Fall River, Mass.	5.00
B. A. BALLOU, Providence, R.I.	11.00
WM. H. FABER, New York	1.00
JOHN ORTH, Boston	1.00
Mrs. E. B. BURNZ, New York	5.00
D. CHAMBERLAIN, Boston	5.00
J. W. BRALEY, New Bedford, Mass.	1.00
S. G. MORGAN, New Bedford, Mass.	10.00
P. H. PHILBRICK, Iowa City, Iowa	1.00
GEORGE KEMPTON, Sharon, Mass.	5.00
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For *The Index.*

DEAD.

The sky slopes down to the sea,
And they both are dull and gray;
The crawling waves move sullenly.

The tree-tops point away,
And wave their arms to the blast;
Night closes the eyes of the day.

The time of the flower is past;
The blossom that once was red
Is withering where it is cast.

The maiden lies in her bed,
The dimple gone from her cheek,
The smile from her silent lips fled;

Her forehead is white and meek,
And her wind-flower hands are crossed
In a prayer that she cannot speak.

Oh, what to her is the frost!
The waves that sob as they go!
And the blossom whose blush is lost!

Oh, what to her is the woe
That mourns in my breaking heart
For a joy I never shall know!

GERTRUDE ALGER.

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The Index.

BOSTON, JANUARY 31, 1884.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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For *The Index*.

THE LIBERAL INSTITUTE,

OR,

THE NEW SCHOOL PROBLEM.

BY T. W. CURTIS.

What of the proposition to found a school in this country for the training and equipment of young men for the liberal ministry? And this on the assumption that no schools exist possessing such functions, or capable of adaptation to such an end. In the necessity for such a step may be read the bent, the character, of our times and civilization. But the response which is made to the call will give its own light and coloring to the picture. The nature, however, of that response, will depend on the idea formed of the liberal ministry, or, primarily, on one's theory of Liberalism.

There is a need for finances, students, professors, curriculum. But these I have stated in the inverse order of their essentiality. It is a sum in proportion, a problem in spiritual dynamics. All things answer to the law of supply and demand. The curriculum is the first, the finances the last, term. Only a materialistic, Mammon-worshipping age can say no to this. Gold was used in the infernal regions to build the hall of state for the Fallen Powers, and it arose the type of external grandeur and magnificence. The need of a new school must be seen and felt. It is possible the one man who offers half a million might raise the entire fund. But in this cause, no more than in any other, do Liberals believe in the "one-man power." It would be an affront, an injury to the cause. No one can expect or desire such a thing. Mr. Wade's offer is a test of the virtue there is in to-day's Liberalism. He is as wise in what he withholds as in what he gives. His faith's munificence manifests itself in both ways. Is the response to be made? The Unitarian denomination has hesitated long. Liberals may begin rightly to feel that the overture is addressed to them.

The inquiries to be answered, concerning the new school, then, are: What is its spirit? What is its curriculum? Who are its supporters? What is its name?

There is rhythm and rhyme in the thought, if not in the words, of these inquiries; and, the first answered, the others will be made less difficult to answer.

The Spirit.

There is need of a school, indeed, that shall be a generator of ideas and enthusiasms. But life only can beget life. At least, the contrary has never been proven, though the Sunday-school catechism is supposed to be the chart of these times. The new school must not put to sea without a compass and a hero-spirit at the helm. And that spirit is a challenge to the old learning, *the old-ology*, a rebuke to their priesthood and devotees. It is the enemy of Cant, religious, literary, professional,—the three tyrannies that now curse the world. The attitude of the school I conceive to be in a sense radical and revolutionary, and yet its spirit and purpose I believe to be constructive in the highest and best sense of that word. It is to be a pioneer school, resting on principles on which the schools of the republic must be based. It will stand for a faith, which is its soul, of which I venture here to give the formula:—

(Central Idea):
UNITY.
(Aim):
TRUTH,—its { Method, Principles, Application.
OF SCIENCE { of Life,—the Macrocosm. of the Soul,—the Microcosm.

It is the spirit of manhood that has given birth to this new project, and which alone can assemble the forces that are to work out its realization. And this spirit is an idea which is itself a faith, a philosophy, the pedestal of a new creation, a sculpture that beams with thought and sovereign rule, and with compassion, deep, loving, tender. In this spirit's behest are calls and spurs to a higher life. To be schooled in its precepts is the highest university degree. Its lore is the teacher's specialty, its inspiration the scholar's opportunity. The soul cannot mount its throne without a task, an ideal; for these make the man. And by the word soul I mean the intellectual, moral, and emotional powers viewed as a unit. To create the ideal is the task of the new school. Mind designs and executes. Man is his own model, fount of wisdom, and quarry of greatness. His thought and deed are his creator and providence. The perfect man is truth's incarnation, in whom it lives, moves, and has its being. Nature enspheres herself in him, making him her comate and interpreter. Take away your interdict and anathema. Chase away the cloud, remove the stigma, from the brow of man and the face of nature. Man himself must rise to plead his cause, to discover and vindicate his rights. There is as much danger in overlooking man in our prattle about nature's laws as in our vaporings about the Infinite Spirit. May not these two sovereignties meet in him? If they do not, what knows he of them? "Man's moral and intellectual fibres are woven *for*, not by him," says one of the oracles of science. Rather say, they are woven for and by him. This is certainly true, speaking of the species. And how nearly does the experience of the race come to repeating itself in the life of the individual? What joy or sorrow, what struggle or temptation, does not each one know! But man is finite. Be it so: there is then a chance for him to grow. To be true to a little light is the foundation principle of ethics and of godlikeness. Doing is being. Quiescence,—that is death. If man prays, let it be for the indefinite postponement of the perfect equilibrium. His worship should be the joy and awe inspired by the mystery of the being of which he partakes. Humility and wisdom are the footprints of effort and achievement, and faith is that glow of spiritual health which such activity gives. Every act of goodness assists the birth of the God within. Out of cheapest material is man's nature deified. In this sense is Liberalism the creative word. But it begins with the alphabet, with the elements of thought and character, which exist as yet in an embryonic state. The soul's faculties have but begun to form: none is yet full blown. In this fact lie man's strength and weakness; and, while the wild wind of doom beats upon his pathway, nature stands as his ransom.

Man is a self-helper, but he is masculine and feminine. The matching of souls is life's beginning and sanctification, the type of harmony, the seal of immortality. Society gives enlargement to being, for it is but the extension of the individual. Social fraternal relations procreate instincts and tendencies that lift man from the lower to the higher plane. Head, heart, and hand are the master-builders,—an indissoluble partnership. Valid only is the contract that has their united assent. Their concerted action is the sign-manual, the autograph of Deity. The economies and industries, the arts and sciences of life, constitute together a celestial mechanism of exchange, whereby the eternal goodness and equity flow into the human sphere, become motors of progress, organized centres of the world's growth and advancement.

These are the ways of the spirit. Creation is of the present, not the past, which was once the present. The tide of life pours itself through never-ending cycles of evolutional change and causation. Hereditary transmission is the link that binds life and the eternities into one. The Unknowable is a contradiction. That of which there exists an inkling or *antepast* is not even the Unknown, and such is the Eternal Infinite Power. Mystery is but the unexplored, the unfenced, and untrodden field of human hope and aspiration. Nature's truths shine in the mind like constellations in the sky, with here and there a background of golden mist or blank darkness. Similitude and verisimilitude are the lower and higher rounds of the Jacob's Ladder in the dream of science, which ever turns from semblance to reality.

> "A lofty part than which the heart
> Adopt no nobler can:
> Thou shalt receive, thou shalt believe,
> And thou shalt do, O man."

Jesus of Nazareth was a typical man, born in a manger, despised, persecuted, crucified between two thieves. What a lesson! Self-sacrifice? Yes. Selfhood triumphing over selfishness; personal integrity and independence choosing a life of sorrow and privation and an early ignominious death rather than make concessions to the bigoted, custom-bound spirit of his time. To follow Jesus so is to be true to one's self, to follow no other, to listen to the "still, small voice," which is a strain of the larger life of humanity. Jesus' soul was attuned to this spirit of his Maker, whose deep undertone was to him the voice of God,—that one grand affirmation with which he brushed aside both law and prophet, and thus brought upon himself the charge of heretic and blasphemer, and the fate of a rebel and outcast. He spoke his word, and gave his life. But there are other lives nearer our own time, less mixed with fable, and almost, if not quite, as instructive. Would that the world or the world's youth were more familiar with them! The roll of the world's great ones is as yet a sealed book, and largely because of the enforced monopoly of the ecclesiastical Christ, which bears but the faintest resemblance to the original. A

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part of the seal will never be broken,—the nameless martyrs, whose still, silent glory is unknown to fame:—

"Yet haply all around are strewed
The ashes of this multitude.
It may be that each day we tread
Where these devoted hearts have bled;
And the young flowers the children sow
Take root in holy dust below."

The Church and the creeds stand to-day between man and the light. They keep the mind in darkness, the soul in its babyhood. Christ is to them as Moses was to the Jews. The Bible is their Talmud. Tradition with its sacred flummery has usurped the holy of holies. The so-called Christian religion is a myth, a pretence. Its ministers are mannerists and time-servers, preaching in a corrupt age a gospel of conformity and submission. Its doctrine of heaven and hell would degrade a chimpanzee, and this they call immortality; a doctrine which, together with others breeding fear, servility, and hatred, is the strongest possible proof of man's descent from the animal world. But this is not Darwinism, which is something higher. The doctrines of miracle and atonement produce a limp and flaccid soul, a cartilaginous species without fibre and backbone. Effort becomes a sin, thought a snare, virtue a lapse. Is not this faith's eclipse, the arrest and negation of spiritual and mental strength and capacity? "I think: therefore, I am," said Descartes. "I think: therefore, I am damned," says the Church. The Athanasian creed is in essence the creed of Christendom. And this they call piety, to which the wealth and learning of the land make their constant obeisance, the result being that all things are made in its image and likeness. The land is full of churches, schools, and manufactures, but also of brothels, liquor-hells, prisons, asylums; a double series that appear to increase in an equal ratio. Are they of the same breed? Are they not the changing aspect of one fact,—a low, mean estimate of human life and destiny? Oh, how long shall these things be?

"Those dogmas crude and old resign;
And let the infant soul,
'Neath Nature's influence benign,
Rise toward a brighter goal."

Curriculum.

Man (in his relations to)	Himself	Psychology, Physiology, or Mental and Physical Hygiene.
	Society	Ethics: Realm of Motives, Duty.
		Government, Law: their History and Principles.
		Political Economy: Laws of Trade, Finance, Co-operation, Land Tenure, etc.
	The Universe	Philosophy, Ancient and Modern.
		Religion, Historical and Theoretic.

The school is thus committed to something,—if not to the theory of design in the universe, at least to a theory of design in itself, and in this world of ours. Its plan of study is an organic whole, for the spirit of the age has breathed into it the breath of life. Its objects are practical, its principles rational, its spirit humane and philosophic. It assumes that the chief study of man is man, that self-culture is the aim of his being, that the means of this discipline are the study and observance of the laws of life of the inner and outer world. It recognizes the supremacy of reason and the universality of law, though not denying the possibility of newer and better definitions of these terms than at present prevail. It leaves many questions open the world has long thought settled, and holds its own positions as approximations only (though the truest and best) to the truth. It does not assume to teach theology or the divinity of any special religion. It does not even make Christianity or the Bible a specialty. And religion it makes a department of study only. The study of the evidences of immortality, it seems to me, should be included in the scheme, of which it would be, strange to say, not the least novel feature. It has been a universal belief: it remains a solemn hope. Indifference is impossible to any one who both thinks and feels. Immortality is a fact: men differ as to the kind. But why not include God? it is asked. My answer is, If God is not found in the scheme, we can very well do without him, and he without us.

But I wish to emphasize the thought that those who act in the capacity of teachers should be thoroughly imbued with the spirit. Other schools will in time imitate. But the difference will be in the text-book and the rendering of the text. Their Procrustean intolerance is not worse than a dry didacticism. Heat and light cause the seed to germinate. A professorship is the enthronement of *heart and mind.* The imagination, emotions, and will have their place in scientific study. The true teacher has not only sight, but insight and foresight,—he is prophet, seer, and revelator. He is an opener of new thoroughfares of thought. The school should have depth as well as breadth. There needs to be a whetting of zeal as well as the sharpening of wits and the storing of memory. What is scholarship, what is brilliancy, without a "hunger and thirst after righteousness"? If there be not felt that difference between the low and sinuous, the bold and upright, the eagle and serpent propensities of our nature, then welcome dulness and ignorance, welcome

"Night, on her ebon throne."

Here, in Yale College, in whose very shadow I am now writing, I see students with plenty of brain,—enough some of them for two ordinary men, just as in their huge overcoats is stuff enough for a suit or two cut on the economic plan. But what Yale needs, as all American colleges need, is a something to light up this cerebral mass with the fires of a noble enthusiasm. It is proposed just now to erect on the college-grounds a building for a Young Men's Christian Association. This shows where we are drifting.

My meaning is not that the faculty will be of one school of philosophy or the students all of one belief, in the ordinary sense. Still, there will be a oneness, an accordance. A linked confederacy of animated powers,—that is the ideal. The professor will keep alive the fire on truth's holy altar; and the pupil will taste of the spirit, and pay his devotion to the ideal.

Support.

The Index has done a great public service in opening this question of the new school; and the issue, I believe, will prove the wisdom of its action. Faith and tolerance are now demanded of Liberals. Let them co-operate in this enterprise. Let crotchets be laid aside. Let all vote for it, work for it, give their means for it. Let the sturdy manhood of the country be appealed to. Let there be no slackening of effort and no emasculation of the idea. Those who are in sympathy with a movement are and should be its supporters. Ye who are still encircled by church limitations, but who feel the thrill of the new awakening, and whom fortune has blessed with abilities of talent or wealth, come, turn your faces Zionward, and help us bear this ark of the new covenant toward the Land of Promise.

Name.

What's in a name? The name hints the creed, and should always be a symbol of life's higher aims and purposes. And, in the present instance, I must challenge the fitness of either of the words "theological" or "religious" in the characterization of the contemplated enterprise. The school has other and sufficient sanctions that may or may not be of kindred import. Liberty demands this caution. A name will be found. I suggest for name *The Liberal Institute*, which seems to me to adumbrate the design of the school as well as the principle at the bottom of our new social life; namely, liberty organized in institutions, in character, in life.

For *The Index.*

A HUNDRED DAYS ABROAD.

BY GEORGE JACOB HOLYOAKE.

CHAPTER XII.

When arriving at the farm-yard of the chiefs of the Mennonite settlement, we entered a wide avenue formed by young, light-branched trees, growing, as is the wont of trees in Kansas, as though they expected to receive a commission on their height. But what was most surprising was the number of brilliant flies and butterflies which filled the road. I never saw, or thought to see, so many at once. It was quite a Butterfly Avenue. An entomologist needs no net there. He might capture a hundred choice flies in his hat at will. They seemed to fill the pass, and we had reluctance in driving through them. When we returned the same way, they followed us until we had fairly entered the prairie again. It might be merely Mennonite courtesy, undertaken by idle wings on the part of the busy settlers; it might be but a butterfly ceremony of sentiment; or it might be curiosity to see all they could of such strange visitors. However it was, they accompanied us some distance on our way to the plains.

On the prairies bordering a railway track, unwonted sounds recall familiar scenes and sounds in England. As the railway bells ring over the sunny plains (as church bells do at home), it seemed a perpetual Sunday morning; for, instead of our railway screech, the engines there have pleasant-toned bells, which ring on the uninterrupted breezes, catching the distant ear in places where for centuries previously only the yell of the Indian had been heard.

The Bishop of the Mennonites came with his flock. Fortunately for them, he understood farming as well as divinity. When his followers beheld the bare plains to which he had brought them, on which nothing was visible but buffalo grass, their hearts were troubled. "Fear not," said the far-seeing bishop: "in four years, all these prairies now waving with grass shall be waving with wheat." And it came to pass even as he had said, and pride and plenty and contentment now dwell with them. The bishop has had planted an avenue of trees—light and graceful they grow—all in a straight line. And what a line! The avenue is twenty-five miles long. So that the most wavering lovers, walking up it, may hope to come to an understanding by the time they reach the end of it.

Mr. White, the chief of the Topeka and Santa Fé Railway, made for us a marvellous map of our journey. All the places we were to visit, the minute when we should arrive, the hotels at which we were to stay, the cities at which we were to spend nights, the hour at which we should resume our journey, the place on the mountains and time when the comet could be best seen, and where the grandest sunrise might be witnessed during our journey of thirty-three hundred miles, were all marked down for us without error. It came to pass even as it was foretold. This showed a mastery, which surprised us, of the movements and possibilities of travel over such vast tracts of country. One thing I record, because it struck me as explaining what I thought praiseworthy; namely, the consideration shown for the convenience and pleasure of settlers in the many cities along their great route. Mr. White said "his policy was to cause all people dwelling on their lands to speak well of their line." This is plainly good policy; but there is a great deal of good policy, known to all men, which is never put into practice.

When at Santa Fé, I wrote to Mr. White to acknowledge the opulent courtesies we owed to him. I said what I may repeat here, because what a visitor says personally may be true, as it ought to be: what he writes, he means. And, in that form of expression, I stated that while the courtesy of American gentlemen to ladies is a matter of European report,

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as I knew, yet, until I witnessed it, I did not know how continuous and refined it was; that, in my opinion, the countries I had passed through on their line had advantages and resources which no general description made to me had exaggerated.

When we reached Lawrence University, I agreed to visit it with a blank and placid curiosity. To my surprise, the president and several of the professors came down to the carriage to welcome me and my companions as we alighted. As we were ascending to the great hall, the president, in an engaging, unpremeditated way, said, "We should be glad if you would say a few words to our students." I answered with real consternation: "What can I say? Unacquainted with the history of your university and the characteristics of its studies, and without an idea as to what could possibly interest any student in your halls, it stands to reason that I can say nothing which will become me like silence." "Yes, that is modestly put," rejoined the president; "but, if you will kindly leave a choice to us between speech and silence, we will take the speech." Seeing that I had to make an address upon something, I answered, "I will do as you are pleased to designate; and, as we walk through the museum, I will try to imagine what I can say which may seem relevant to your students." "That cannot be," observed the president; "for the students are all assembled now, and waiting." And, leading me into the hall, there were five hundred ladies and gentlemen, all seated, expecting an oration from the visitor fresh from the prairies, and who had no more academic ideas in his head than a cowboy. Then came that peculiar rain of cheers, which I heard for the first time in the Cornell University. It seemed as though the roof was struck by a thousand shots. I was told afterward it was made by a peculiar way of striking the hands. The ladies with me took their seats on the dais, when the president introduced me; and I spoke perhaps three-quarters of an hour. Two subjects, only, came into my mind as I approached the platform.

One was the advantage to so great a nation as America of an authentic guide book to it for European use. Among the students before me were many who would be senators in the future, and all, by reason of the high education received there, would have influence over the fortunes of their country. If they suffered their country to double its population by an unknown and unfit crowd of foreign emigrants, the American nation would be "o'ermatched, o'ermastered, and outnumbered." Besides, for the government to give no authentic account of their territories, their conditions and resources of their country, was to abandon its reputation to chance report or interested misrepresentation or to ignorant enthusiasm,—the most excusable and the most dangerous of all. The other subject on which I spoke was the preceptive and material methods of morality pursued in co-operation, upon which they knew I had elsewhere in their country spoken. In that university, the noblest precepts of morality of every nation, Pagan and Christian, were taught them in every classical tongue; and, in all the centuries, since universities began, the same thing has been done. Yet they knew the morality of public men in every country was not much to boast of. Certainly, high-toned personal veracity in politics or commerce was not remarkably diffused. A co-operative society is one which binds itself to act justly in matters of weight or measure; to act honestly in matters of quality, whether any profit accrued or not; and, if profit did accrue, they undertook to divide it equitably among all whose custom produced it. The public were so taken by surprise at the promise of equity and truth in trade that they gave the thing a trial; and, when the report was noised abroad that the co-operators kept good faith, profits were made. The discovery became public that co-operators had made honesty pay. The profits made were accumulated for its members, who thus acquired money by simply giving orders, and grew rich while they slept. Not by preceptive teaching, but by these material devices of probity and economy we made morality possible by making it profitable. We kept clear of religion and politics. As individuals, we were partisans outside the society, and neutralists within it. Neutrality was the source of our unity and our strength. We respected all men's opinions, but asserted none. Thus the majority never triumphed, nor were the minority insulted by imputed inferiority. In America, where personal opinion was more sharply barbed than among us, this policy would be needed, if they adventured upon co-operation. Thus, in default of other subjects, I discoursed in the University of Lawrence. Subsequently, I was courteously informed that both subjects on which I had spoken were precisely those on which the students wished information.

In the museum at Lawrence University, I saw an image of Indian manufacture of what might have been the first man of Kansas. His inarticulate frame, his staring and inquiring eyes, his open, foolish, and expectant mouth, his general look of astonishment and active imbecility, represented the native wonder when knowledge was first invented. At my request, the president promised me a photograph of this primitive being. If it arrives in time, I intend to adorn my story with it.

There is nothing so beautiful—perhaps I had (in case I should go there again) better say *more* beautiful—in Chicago than the pride the people take in their city. If the Chicago people did but add a little civic logic to their other qualities, macadamise their streets, and permit no refuse to lie about, they might better challenge admiration. Cleanliness and sweetness are the graces of a fine city. To put up vast and luxurious hotels, and retain a roadway before them which a costermonger would not cross if he could help it, is so needless in a city where they have noiseless tramcars, without horse or engine, propelled by an unseen power underground, moving like a spirit and stopping at will. In a city where great things are never wanting, a visitor does wonder that small things should be impossible.

It was a great pleasure to learn that there are prudent people in America, as elsewhere, who never speculate save with such portion of their fortune that they can afford to lose, if things go wrong. The mad lines of the poet—

> "He either fears his fate too much,
> Or his desert is small,
> Who dares not put it to the touch
> To win or lose it all"—

have, however, more admirers in Chicago than in any other city.

The fact is the speculators and adventurers, the parties of capital and enterprise, monopolize public attention in the press as they do more or less in other countries, and shut from sight the solid worth of the great body of the people. The day of most interest to me in Chicago was spent in the Lake View High School, of which Prof. A. F. Nightingale is principal, who resembled in his capacity of inspiring enthusiasm for excellence that which we honor in some of our great teachers at home. I had met some of the students in society, and judge from what they said as well as from what I saw that Lake View College was a real school. The building had no mean interest. Unlike the rooms, dreary as malignity could make them, or monastic and dull, which oft in England make learning seem a penitential pursuit, the halls of the High School were spacious, light, and cheerful. The walls were hung with human portraits of men whose fame might be inspiration, and whose history is a part of national education. Myself and friends had the honor to be entertained by the faculty of the school, and afterward every opportunity accorded me to visit the classes. In one, I gave a short history of the oldest picture in England, that of Richard II. (five hundred years old), which hung for centuries in the Chapter House of Westminster Abbey. As it was two years in my house, I knew it well. I saw the painted surface removed which was put on it by Capt. Broome, the Parliamentary painter, one hundred and fifty years ago. No human being living had ever seen, until Capt. Broome's obscuring paint was dissolved, the pensive, timorous, and unhappy king whom Shakspere drew. The colors were as bright and real as when first laid on, as those may see who visit the Jerusalem Chamber. Painted on a panel consisting of three planks of oak, an inch and half thick, it was yet unwarped. A microscope could not discern where the joining was made. There were carpenters in those days. There was nothing I could say to the historic class in illustration of their studies which could interest them so much as this narrative did.

Later, I had the pleasure to address the assembled students. It was a remarkable oration on the "Power of Music," by Miss Kettie Little, which I did not imagine for a moment was original, as it was, which led me to describe to the students the characteristics of Cobden, Lord Beaconsfield, Mr. Roebuck, and Mr. Bright, and the methods of thought which led to their style of expression and the effects they produced, so far as those points were instructive or suggestive to students of public speaking. The explanation engaged their attention as a similar one would ours, if any person described to us for the first time the way in which Webster and Clay, Calhoun and Wendell Phillips, made for themselves names of renown.

CORRESPONDENCE.

THE CORNELL DISGRACE.

Editors of The Index:—

Our honored Cantabrigian, Mr. J. H. Allen (now exiled in Ithaca), seems to me to have very delightfully refuted himself in his last article. It almost seems to answer itself. We are all very much indebted to him for looking up the Adler matter; for he has now made it as near certain as can be that Cornell is an illiberal people's school, a kind of *Realschule*, and not a broad and liberal university at all. There are no universities outside of Germany; and it is mere brag for England and America to apply the word "university" to their colleges and academies (*Gymnasia*). American students are treated by their instructors and the ecclesiastics who papa them as whining schoolboys of a larger growth.

The whole American system is compulsory: the German is free. German professors are spurred on by dangerous young rivals and competitors. American professors are sinecurists, if they succeed in pleasing the autocrat who appoints them; and a sinecurist rarely does his best. At the German universities, anything can be taught, no matter whether it conflicts with religious and other prejudices or not. There is, perhaps, not yet perfect religious toleration in Germany; but that is what they approach very closely. In America, you take such a college as Cornell, and you find that it is bound hand and foot by popular superstitions, popular opinion. The latest scholarship on such a subject as Hebrew literature *cannot* be taught there. Therefore, the institution is not a university,—not even so near an approximation to it as Harvard, where the latest scientific theories about Hebrew or any other literature can be given in lectures pretty radical for an institution under the influence of old-fashioned Unitarianism. Mr. Allen says that the attitude of Cornell toward religion is maintained with difficulty on account of the inability of the people to understand what liberality means. Does Cornell itself understand what liberality means? I doubt it. I don't wonder the public do not relish or understand a "neutral" position in theology. Neutrality may be eminently safe, but it is eminently timid and time-serving. Cornell may think that it is the best thing that she can do in the present state of ignorance of the popular mind. But it is a very weak and poor attitude to take,—this sitting on the fence, this "copperheadism." The whole time is out of joint now with this accursed dodging and ducking, and shirking and dissembling, quibbling and construing, quaking and quailing, and whining and puling. It is emasculating education, emasculating the pulpit, making rotten the marrow of thought, unhinging, unkeying ambition and heroic temper in youth, and slowly spreading its damp and blackening blight over the spirit of the nation itself.

It is time for a rude awakening, for a resolute move forward. The universe shines as fair and soft and beautiful, as mystic, deep, and wondrous as before: it is only needed that we expand the soul, and institutions with it, to its enlarged habitat. Truth is eternally good and nourishing, duplicity eternally demoralizing, everlastingly destructive.

Is it not strange that we have degenerated so far and so fast that, in the case of a university, we regard neutrality of opinion on dangerous themes as the highest possible state attainable? Neutrality! How one loathes the word! Thank God that the lukewarm, wishy-washy, white-blooded spirit of neutralism has spread no further! No wonder Carlyle despised it. It never had a root of eternal life in it. Turn its roots up in the sun, and you kill it. Let us spew out of our mouths this kind of liberality and neutrality. It would be manlier to act on the whimsical suggestion of a recent contributor to *The Index*, and build a temple to the sun. Yea, worship the

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glistening rocks and soil and heaving azure sea rather than be a disciple of Neitherism.

Is it necessary to say that at a *real university* the most radical truths can be fearlessly taught, unless they are subversive of the good institutions of society? At a genuine university, you might have half a dozen lecturers on Hebrew literature, and each taking a different point of view. You ought to have lecturers on both sides of many great subjects at a national school, a university school. But how about the liberality of a "university" that would not "renew the appointment" of any lecturer who, in the opinion of the appointing dignitaries, did not strike the popular vein! The idea is laughable: the thing would be execrable. Yet this is what Cornell has done, and it is what every other American college would have done. Understand once for all that there is absolutely no perfect religious toleration in any American college. Understand that our higher education is on a low, very low, plane. Understand that it has not in it the elements of free growth, not the power of inspiring an enthusiastic body of searchers (instructors and students). Understand that it is puerile, archaic, mildewed, gone to seed. And understand that, unless a vehement and extended movement be made for the founding of broad, secular, scientific university instruction, the American nation will soon be far, far behind the European nations in intellectual grandeur. And not only this, primary instruction must be put on a new basis. It is time to return to the Jews the religion we have borrowed of them. It is time to cease to read their mythological books in our public schools. At any rate, a beginning must be made in establishing other schools where only the pure ethics of the world's religion shall be read. Would it not be possible to call a great national convention of evangelicals, Mormons, Jews, atheists, fire-worshippers, agnostics, Spiritualists,—in short, representatives of all sects,—to meet in New York and compile a book of ethics to be read in the national schools? The mere reading of Jewish fables as solemn religious truth is pure sectarian teaching, works pure mischief. In the new order of scientific primary schools, let the stories of the Hebrews be read with the beautiful myths and dreams of other peoples; *but let them be known to be story-books.* Separate truth from fable, fact from fancy; for as softly as falls the snow-flake or gently as fall the little footprints of birds upon the ground, so silently sink into the minds of children the words they hear or read. Let but the sounds or symbols enter the soft and plastic brain, and they make instantly an indelible impression. It is the easiest thing in the world to inculcate truth, to supplant old errors in society, if you can have the training of the youth. All else than this, therefore, is of minor importance. Education, education, education,—this is the only means of liberalizing the world, of freeing it from the religious terrorism of its popular superstitions.

To return, in closing, to the Cornell matter. I will say that I have no right, or no wish, to enter upon the more delicate ground of the Adler lectureship affair. What I stated was based on information derived from an intimate personal friend of Prof. Adler. What he said Mr. Allen confirms by inquiry made on the spot; namely, that Prof. Adler's appointment was not renewed, because (to use Mr. Allen's words) "he appeared to make himself a propagandist of views which called out a good deal of suspicion and obloquy against the university." There you have it. A rich New Yorker, Mr. Seligmann (a Hebrew), founds a lectureship for the scientific comparative study of the Hebrew literature. He indicates his wish that his friend, Prof. Felix Adler, fill the chair. Prof. Adler has been for years pursuing thorough courses of philosophical and historical studies in Germany. He is imbued with the enthusiasm of the German spirit. He goes to Cornell, and (says Mr. Allen) lectures the first year on Buddhism, not on Hebrew literature. Mr. Allen must understand, what is doubtless the truth, that, in lecturing on Buddhism, Prof. Adler was beginning at the root of the subject. He was using the comparative method. He was laying his broad foundation, and at some point of his course was doubtless going to make an elaborate comparison between Buddhism and the Hebraic religion, in order to establish the truth or falsity of a current opinion that Christianity is derived from Buddhism. At any rate, here was a splendid opportunity for Cornell to make a European reputation by fostering original research in Talmudic and other Oriental lore through the labors of a son of a learned rabbi, and one who is at the same time a clear logician and philosophical thinker. But (judging by the ostensible motives she gave) we see that Cornell pusillanimously winces and squeaks and truckles, and refuses the fine opportunity. She tries to silence a brave thinker, but only makes his influence ten times greater. Cornell returns to teach her boys shop-hammering and Euclid and Xenophon. She ceases to be a university. Her action was and is disgraceful,—eternally so.

WM. SLOANE KENNEDY.

BELMONT, MASS., January 18.

THE GOSPEL OF HEALTH.

Editors of The Index:—

In a late number of the *Christian Register* there is an excellent article entitled the "Gospel of Health." The article is referred to in the editorial columns with the somewhat slighting remark that there are nearly as many *isms* in physiology as in theology. There is, no doubt, some truth in this. But any one who allows himself to be influenced by such a remark to the extent of neglecting compliance with physiological law in his daily life may find by bitter experience that, whether the truth be easy or difficult to find, it is absolutely necessary to search for it. The preservation of health and the transmission of a sound constitution to offspring are duties which ought to be recognized as of primary importance in a system of ethics. It seems to me that they are not generally regarded by Liberals as lying at the very foundation of morality. It has become customary to regard morality as being chiefly, if not wholly, concerned with man's relations to his fellow-men. Most systems of religion and morality, down to the most recent, insist with special emphasis on man's duty to God and to his fellow-men,—the duty of living for the glory of God and for the good of others, the duty of self-sacrifice to the extent of surrendering his own life and interests for the good of the race. They have but little to say about justice or individual rights, and nothing at all to say about the duty incumbent on every individual to preserve his health, to maintain himself, and supply all his wants by his own exertions, carefully abstaining from all acts that will hinder or prevent his fellows from doing the same. There is one great difference between compliance with the gospel of health in our individual lives and trying to help our fellow-men. Every act toward the first object is attended by undeniable benefits. The preservation of health increases the length and breadth of life, and is the first element in the enjoyment of it. The careful guardianship of the habits and passions, daily and hourly necessary to soundness, is one of the best disciplines, mentally and morally: we are the better enabled to transmit a sound constitution to offspring, and the less likely to leave them without support and protection in their tender years. In all these and many other respects, the possession of health makes our lives rich and addeth no sorrow. When, on the other hand, we attempt to aid our fellow-men, we are beset with difficulties and dangers: we can scarcely take a single step without interfering with that salutary discipline of endurance of consequences, which has been nature's mode of improving all animals since life first began on this earth. The greater part of the evils that afflict human life spring from ignorance and excessive animal propensities, from laziness and improvidence. The real wants of life are so few that, in this country at least, no industrious man need be without the means of supplying them, and laying by a fund for contingencies besides. A little knowledge and self-restraint will make the occurrence of sickness and premature death very rare, if not impossible. Want, poverty, and sickness are the penalties for non-compliance with the conditions of life. If anything will force the individual to reflection and amendment, it is this discipline of suffering. But when ill-regulated charity steps in and furnishes food and clothing and shelter and medical attendance, which have not been earned, when it seeks to shield people from the consequences of idleness and improvidence and excessive indulgence, the prime object of the natural penalties is defeated, and amendment of life becomes next to impossible. Nevertheless, we cannot see even the most worthless die of starvation or become centres of disease to themselves and others without seeking to relieve their sufferings in some manner, wisely or unwisely. The shock given to the feelings and sympathies of the worthy by the sight of the unrelieved miseries of the unworthy would perhaps be a greater evil than the multiplication of paupers and imbeciles. No doubt there are many cases where help can be extended to those who are in need of help through no fault of their own, and who will not be deteriorated by it. But, in the great majority of instances, you cannot give anything gratuitously to a man without impairing his self-respect and his self-reliance. Sympathy, encouragement, example we can give. Whatever will stimulate people to help themselves, this seems to be the only benefit that can be conferred on fellow-man; and about the best gospel that can be preached to him is the "gospel of health."

I. G. WHYTE.

A METHODIST MINISTER'S VIEW.

Editors of The Index:—

Mr. Underwood's paper against Mr. Holland is strong and conclusive as an expression of the feeling and opinion of leading evolutionists. But I do not think he shows clearly that his position cannot be justly maintained from the doctrine of the survival of the fittest. The logic of the position relative to that doctrine needs to be overthrown, and there Mr. Underwood has not exerted himself adequately. His logic I have always admired, but here it is not so conspicuous as usual. I have no doubt that "the new ethics, outlined by Mr. Holland, embodied in individual and social life, and recognized as the highest standard of conduct, would in a few centuries produce a type of character as selfish, as cruel, and as vicious as ever existed on the globe." But that does not disprove his inference from the doctrine of naturalistic evolution; for it may be a disproof of his base, evolution itself, as conceived by Darwin, Spencer, etc. This is the position I take. I hold that they are incomplete, and thence false and injurious. Their theory affords no principles on which to condemn Holland's theory or any man's practice whose disposition prefers the low and vile to the good and superior. At least, this is the way I have always thought; and I can give some good reasons for it, I think.

A METHODIST MINISTER.

[The main object of the article referred to above was to indicate that, with intellectual and moral evolution, natural selection gives way to conscious, purposive effort, which enormously modifies the methods of progress and continually eliminates from those methods that which is the most abhorrent to our highest nature. It did not seem to us necessary to do more than show that this was the view of "leading evolutionists." When an argument is advanced in support of the position taken by our correspondent, it will be quite soon enough to go somewhat fully into an examination of the moral teachings of "naturalistic evolution."—ED.]

MISCELLANEOUS.

PAINE'S MONUMENT.—In 1839, a straight shaft of granite was erected in Westchester County to mark the final resting-place of Tom Paine, the atheist and patriot, who was buried on the farm near New Rochelle where he had passed the later years of his life. This monument was in time much defaced by vandals and relic hunters. Two years ago, it was taken down, the broken corners rounded, the scars effaced, and the inscriptions recut. On May 30, 1881, it was rededicated. Since then, rumor has stated that it has been again defaced; but a visit to the spot yesterday showed that this is untrue. The monument stands on the right-hand side of the road after leaving New Rochelle, in the centre of a plot of ground twenty feet square, protected on the sides and back by stone walls three feet high, and on the road front by an iron railing. It is in excellent order. The plot on which the shaft was erected is surrounded by the property of the Lester family. In a handsome house a hundred yards further up the road Mr. Simeon Lester lives. He was originally a farmer, but has long since retired from active work. He is now eighty-seven years of age, although his ruddy cheeks, dark hair scarcely touched with gray, and firm step would make him look not over sixty-five. He said yesterday to a reporter: "I came here to reside in 1825, and from then on heard many remarkable stories of Paine from those who had known him intimately. After a while, I became an elder in the Presbyterian church here. For this reason, I suppose, Mr. Paine's admirers, who knew that he was

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buried near my property, have accused me of being instrumental in the past vandalism. This is not true. I seldom speak of Paine; for the man is dead, and I let his memory rest. But, for many years past, I have been beset by denunciatory letters from all parts of the country. I have even received letters from England of the same tenor. "The truth is that it was I who cleared off the brush which had overgrown the plot, and with my own hands drove the four stakes in the ground, twenty feet east of the monument, which mark the exact spot where lie Tom Paine's ashes. The story that the monument had been egged recently is untrue. I have passed the spot several times a day all my life, and never saw an egg mark on it. The only time it was defaced in my memory was about ten years ago, when some mischievous boys bespattered it with mud. As soon as we heard of this, my wife took two servants with her and had the stone scrubbed clean."—*N. Y. Herald.*

PRACTICAL RELIGION.—In a recent discourse on "A Practical Religion," before the Ethical Society of Chicago, Mr. W. M. Salter, as reported in the *Evening Journal* of that city, said: "Religion is a sense of the ideal. Man has two sides, one of which opens out on what is actual, the other on what is possible and ideal. Yet what mistakes have been made in conceiving of the ideal! To some, it is only an object of delight: they think of it, love it, worship it, as they say,—do everything but obey it. The element of respect is wanting from such sentimental religion. Our higher thoughts are not to luxuriate in: they are but an image of what we should be and do. Akin to this is the philosophical mistake of regarding the ideal as another world alongside the actual. This was the Platonic illusion. The higher world does not exist. It ought to exist: it is but an image after which we are to transform the world about us. It may be unsatisfactory to regard justice, goodness, only as ideas; but the noble mind does not ask what is satisfactory, but what is true. And, after all, there is a nobler satisfaction in carrying on the ideas to triumph than in witnessing any triumphs already made. That is the most unsatisfactory view of life, which encircles it with no great trusts, which gives it no grand tasks. Then there is the theological mistake, which views the ideal as a person ruling the world. The personal duty of theology is as illusory as the Platonic world of ideas. Love, pity, boundless charity, unfailing justice,—these are not in the world, not in ourselves; and so, foolish creatures that men are, they jump to the conclusion that they are in God. There is a noble side to theology,—namely, its thought of the perfect; but there is an ignoble side: this is the belief that the perfect is anything else than an ideal for ourselves. The old religions leave us on our knees in rapt contemplation and worship: the new will call us to stand erect and to believe that all that men have worshipped, all that they have dreamed of, all that seems far away, they are themselves to become. A practical religion is a religion with the sense of a boundless task. Let not the reformer fear that he can pitch his demands too high. There is something in us that can respond to them, there is something in the nature of things that makes the highest, the best things possible."

COL. BUNDY AND HIS JOURNAL.—In a large work, entitled *Nineteenth-Century Miracles of Spirits, and their Work in Every Country of the Earth*, by Mrs. Emma Hardinge-Britten, now passing through the press of a London publishing house, occurs the following: "During the author's far and wide wanderings round the world as a spiritual propagandist, no charge has been more universally preferred against the cause of Spiritualism than that of being allied to the odious doctrines of 'Free Love.' We have already made our readers aware of the utter falsity of this charge and the concatenation of circumstances which gave the antagonists of Spiritualism an opportunity, which they eagerly embraced, of shouldering the daring licentiousness of the few upon the entire rank and file of the Spiritualists. In foreign lands, however, and especially when lacking those literary references which would enable her to furnish abundant counter statements, the author's denials of this abhorrent stain would have found but slight chance of acceptance, had she not been nobly sustained by the uncompromising denunciations of 'Free Love,' and all its propagandists, which filled the columns of the *Religio-Philosophical Journal* during the entire period that this madness ruled the public mind. Here was a well-recognized and leading organ of Spiritualism disclaiming all fellowship with the promoters of this doctrine, and protesting against its abominable practices with a trumpet tongue which could neither be mistaken nor denied. The author is under a debt of deep gratitude to Col. Bundy for the triumphant refutation which his journal has afforded against the groundless charge that there ever was, or could be, the smallest link of connection between the doctrines of true Spiritualism and 'Free Love.' Allied to the daughter of the late Mr. S. S. Jones,—a lady whose brilliant talents well fitted her to be the companion of a leading journalist, and whose eminent virtues, noble character, and sweetness of disposition are calculated to make her husband's home a paradise,—it has been argued that the editor of the *Journal* is not competent to judge of the urgent necessity to reform the wrongs that ensue from unhappy marriages or the miseries of discordant homes. In answer to this plea, it has been abundantly shown that the *Journal* has ever been the champion of true reforms. Its special aim has been to draw the impassable line of demarcation between liberty and license, moral law and immoral lawlessness, true love and true licentiousness. It is in this sense that its columns have redeemed Spiritualism from the foes of its own household, and furnished the author on countless occasions with a sword which has slain the very arguments that would otherwise have slain Spiritualism."

BOOK NOTICES.

THE DISEASES OF THE WILL. By Thomas Ribot. "Humboldt Library of Science," No. 52. Price, post free, 15 cents. J. Fitzgerald, publisher, 20 Lafayette Place, New York.

Every one is, from his own experience or from his reading, familiar with the principal phases of mental disease in the form of intellectual insanity, or disorders of the intellectual faculties. Other forms of mental malady, though quite as destructive of that equilibrium which constitutes entire sanity of mind, are practically unknown to the general public. Thomas De Quincey, the "English opium-eater," affords an illustration of grave impairment of will power, while the intellectual faculties remained intact. Another noted instance of this curious loss of balance between the several mental faculties is seen in the life of Samuel Taylor Coleridge, "the old man eloquent." In the former case there was absolute inability to execute any purpose, in the latter there was a loss of all power of co-ordinating and concentrating the thoughts upon any subject. In the present work, the phenomena of will-impairment are fully explained, with abundant illustrations from the history of these and many other celebrated cases.

A BACHELOR'S TALKS ABOUT MARRIED LIFE AND THINGS ADJACENT. By William Aikman, D.D. New York: Fowler & Wells, 753 Broadway. 1884. Price $1.50. For sale by Lee & Shepard, Boston.

In spite of a somewhat too pious strain running through its pages, this is an interesting work. The "bachelor" is a decidedly kind-hearted, genial, and just observer of home morals, manners, and deficiencies; and none who have homes of their own can fail to find hints and suggestions of value in the ordering of their home life from the shrewdly gentle "Talks" of this observing and tender-hearted "bachelor." Among the many topics on which he offers wise hints are the following: "Homes," "Housekeeping," "Taking and not Giving," "Politeness in the Home," "Reproduced Characteristics," "Justice to Children," "Children's Blues," "Bossing It," "Questionable Books," and "Responsibility put on the Inexperienced."

THE opening paper in the *Popular Science Monthly* for February is by Herbert Spencer, and entitled "The New Toryism." It is well adapted to stimulate the thought of those interested in observing modern political tendencies. "College Athletics" is considered, by Prof. E. L. Richards of Yale College, in a paper showing the advantages of cultivating athletics at college. Dr. Oswald, in his "Remedies of Nature" series, takes up the perplexing subject of "Nervous Maladies." Prof. John T. Stoddard gives some directions on methods for detecting "Dangerous Kerosene." In a paper on "Under-ground Wires," Dr. W. W. Jacques, of the Bell Telephone Company, shows that there are two sides to the question of burying the electric wires. Persons about to make a will—if they would make one to stand—will find valuable information in Mr. Sutphen's article on that subject. Mr. Abner C. Harding gives a review of the progress that has been achieved during "Fifty Years of Mechanical Engineering." M. Antoine De Saporta describes the experiments by which the electrical origin of "The Aurora Borealis" has been demonstrated. Mr. Fernald tells "How we Sneeze, Laugh, Stammer, and Sigh." M. Daubrée, the eminent French geologist, has a timely article on "The Causes of Earthquakes." The sketch and portrait are of Sir Charles William Siemens, the eminent engineer and electrician, just deceased. The editor considers the ameliorations which politics may hope to receive from the introducing scientific principles, and shows what has been and may be achieved by the aid of an "Education without Dead Languages."

THE *Unitarian Review* for January contains the following articles: "Christianity in Conflict with Hellenism," by Rev. Frederic H. Hedge; "Martin Luther and the German Bible," by Rev. Charles Wendte; "The Supremacy of Mrs. Browning," by Elizabeth Porter Gould; "The Function of Imagination in Religion," by Rev. Thomas R. Slicer. The subjects considered in the "Editors' Note-Book" and "Things at Home and Abroad" are "Echoes of the Luther Celebration," "The Roman Catholic View of the Reformation," "Gambling for the Sake of Christ," "Theological Readjustments," "Rev. W. H. Cudworth," "Eastern and Western Religion," and "Memories."

THE *Catholic World* for February has the following articles: "The Supposed Issue between Religion and Science," by Rev. Geo. M. Searle; "The True Beatrice Cenci"; "Some Aspects of the Negro Problem," by Rev. J. R. Slattery; "The Youth of Pedro De Ribadeneyra," by Jean M. Stone; "A Haunt of Painters," by Elizabeth G. Martin; "Uncle George's Experiments," by Mary M. Meline; "What shall our Young Men Do?" by Rev. A. F. Hewit; "An Answer to Neal Dow," by Rev. C. A. Walworth; and two chapters of the serial "Armine."

THE *Atlantic Monthly* for February counts among its contributors such well-known names as O. B. Frothingham, Henry James, F. Marion Crawford, Geo. Parsons Lathrop, H. Bernard Carpenter, and Julia C. R. Dorr. Lathrop's serial, "Newport," closes, as is the fashion of to-day's novelettes, in a gloomy and unsatisfactory manner; while those of Crawford and Dr. Mitchell grow more interesting.

PERSONAL ITEMS.

FREDERICK DOUGLASS, the distinguished colored orator, was married in Washington, D.C., on Thursday evening, the 24th inst., to Miss Helen M. Pitts, a woman suffragist, who has been associated with Mrs. Dr. Winslow in the conduct of a paper called the *Alpha*.

MR. S. B. WESTON, who is pursuing his studies in New York this winter, gave a lecture recently before the "Young Men's Union" of the Society for Ethical Culture on "The Search for a New Religion." His argument was that the *moral idea* must be the centre of the religion demanded to-day.

PRINCE KRAPOTKIN, the nihilist, has been transferred from prison at Chalons to the infirmary at Paris, because of his failing health. It is, as an exchange says, one of the ineffaceable disgraces of the so-called French republic that they have put this man in prison, and kept him there to the final ruin of his health, broken down by terrible sufferings in Russian prisons,—and all from political dread; for nothing whatever was proved against him.

REVS. DA COSTA, McKIM, and BUEL, Episcopal ministers who regard Rev. R. H. Newton's remarks about Genesis as so much dynamite in the foundation of the Church, say that Bishop H. C. Potter's request of silence and Mr. Newton's acquiescence are not enough for them. They are going to push their charges just the same. If these precious Christians could have been at Jesus' elbow when he was talking on the Mount, they would have disputed his blessing on the peace-makers. They are the sort described by the dog-trainer in the story, who was bragging of the fighting qualities of his bull-dog, and wound up by saying, "You can't open his jaws with a crowbar when he gits 'em fixed: he hangs on like *a puffic Christian*."—*Springfield Republican.*

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THE INDEX

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BOSTON, MASS., THURSDAY, FEBRUARY 7, 1884.

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CURRENT TOPICS.

THE trustees of the Public Library at Fall River have voted to open the library to the public on Sundays from two to five o'clock, and from six to eight o'clock in the afternoon and evening.

MATTHEW ARNOLD made a too true criticism of our American daily papers, when, on being asked his opinion of them, he remarked, "I think you make too much of the sort of news which is excluded from the English newspapers, and appears only in our *Police News*."

CARDINAL MANNING'S recent experience makes a telling point on the side of science versus religion. Owing to his habits of fasting in accordance with what he considered his religious duty, he became very ill. His physician insisted upon his taking more nourishment, and he is now recovering.

THE latest census gives Boston's population as 362,839. There is an excess of 18,303 females over males. There are 72,763 families, or an average of 4.99 to a family. There are 5,873 colored, 118 Chinese, 3 Japanese, and 19 Indians in the number. The native population exceeds the foreign two to one.

A CORRESPONDENT telegraphs to the Chicago *Inter-Ocean* that Charles Bradlaugh, incited thereto by the lectures of Henry George, has announced a series of lectures against Socialism, and challenges the leading Socialists to meet him on the platform and discuss the question. Ths same telegram says that Bradlaugh declares his intention to administer the oath to himself, and claim his seat in Parliament.

PRESIDENT ARTHUR has had the unusual experience of knowing what it is to receive an act of ignorant adoration. Recently, a party of Apaches from New Mexico were introduced to him; and Augustine, the biggest and most clearly unwashed savage of the lot, rushed up and seized the Chief Executive in his arms, exclaimed, "God is a great man, but the Great Father is a greater!" and held and hugged his victim for a long half-minute. And yet the reporter of the affair declares that "the President showed his disgust plainly."

WHEN a law was passed for the gradual manumission of slaves in Cuba sixteen years ago, the number of slaves there was three hundred and eighty-five thousand three hundred and fifty-five. The law has been well administered, and, in many cases, the planters have shown a willingness to act in anticipation of its provisions. Already, two hundred and eighty-five thousand slaves have been set free, and during the present year there are good grounds for hoping the curse of slavery will be entirely removed from that island.

THE "weather prophet" business will soon be found to be unprofitable business, if the failures to bring on the direful storms prophesied by Messrs. Vennor and Wiggins continue to engender so bitter a spirit as was recently exhibited by the residents of a Canadian village, who refused to help rescue W. G. Wiggins, superintendent of the Bethlehem Iron Company, who was snowed in at the iron mine at Kingston, thinking he was the weather-wise Wiggins, and only went to his help when assured of their mistake.

A DESPATCH from Vienna states that apprehensions of socialistic disturbances have caused the ministry to publish an ordinance which proclaims a kind of martial law in the districts of Wein, Kornenburg, and Weiner Neustadt. This proclamation, made under a law of 1869, enables the government to search private houses without a judiciary order, to conduct trials without a jury, to dissolve public and private meetings, to suspend the liberty of the press, and to open private letters. These harsh measures, it is said, are driving into the ranks of the discontented many of the best citizens, and promoting an alliance of socialists, anarchists, and nihilists.

MR. GLADSTONE received last week a deputation of two hundred and fifty Trades Unions delegates, who were introduced by Joseph Arch, representative of the agricultural laborers, and Messrs. Bradhurst and Burt, radical members of Parliament. The deputation urged the extension of country franchise. In his reply, Mr. Gladstone said that the government was convinced that the time for action was at hand in extending the franchise. There were, he said, no truer supporters of the rights and claims of all classes in the country than those called workingmen; and he was glad the Clyde shipwright and agricultural laborers were so fitly represented by the delegates. He concluded by saying that action would be taken which would give effect to the pledges of the government.

THE unprogressive caste prejudice always and whenever manifested, acting as a hindrance to a higher civilization, which is nowhere so prevalent as in India, is beginning to show even there signs of upheaval and decay; and a society has been formed, composed mostly of men of the highest caste, which is called the "Native Philanthropic Association for the Regeneration of the Pariahs." But here in America, "the land of the free," and a centre of civilization, bits of the worst sort of caste prejudice crop out here and there in so-called civilized communities, which make us sometimes doubtful as to whether we are really so much in advance as we fondly imagined we were. Only a few days ago, in New Jersey, a case in point occurred: The Hackensack Cemetery Company was incorporated, with the provision that any religious society might buy lots and bury their dead with any religious ceremonies they may see fit. The First Baptist Church bought a lot, and secured permission to bury its sexton; but, while the funeral services were being held in the church, the cemetery authorities discovered that he was a negro, and they refused to have the body buried within their enclosure, and compelled the return of the corpse to his home until a grave could be secured elsewhere. This action has been made the theme of severe and wholesome criticism by Gov. Abbett, Democrat, in a message to the Legislature. He points out that a regulation which refuses Christian burial purely on the ground of color is unreasonable, and should not be tolerated, and he urges the passage of a law which shall make such a refusal a criminal offence to be harshly punished.

WENDELL PHILLIPS is dead. It may almost be said that American oratory has died with him. He certainly leaves no successor of his own peculiar type of oratory. The causes of philanthropy and social reform that have had the advocacy of his eloquence have been favored causes. Who can estimate the measure of the power he has thus exerted for the abolition of slavery, for the promotion of temperance, for the equal rights of woman, for justice to the common people against the monopolies of corporate wealth, and the legalized iniquities of governments? A great orator's influence is so subtly pervasive, so intangible, that it cannot be reckoned in statistics; but it is one of the mightiest agencies in shaping the public opinion that makes the law and policy of States, the customs of society, and the creeds of churches. Throughout his long public career of nearly fifty years, from the hour when, a young man, he leaped into the arena of the anti-slavery conflict at Faneuil Hall to the day of his death, Wendell Phillips was the chivalrous champion of human rights. In late years, his chivalry has sometimes, perhaps, been more conspicuous than his judgment; but no one ever questioned the sincerity of his motive. He sought nothing for self. All his brilliant gifts, all the hopes and ambitions that commonly move men, he laid on the altar of despised and persecuted causes. In religious belief, he claimed to be orthodox. But his Orthodoxy was of so diluted a kind that it did not prevent him from scathingly denouncing the Churches for their complicity with slavery, nor, in an address against capital punishment which we once heard him deliver, from pleading for the abolition of the gallows on the ground of the innate goodness of human nature. The grave closes over such men, and the world goes on without them because it must; but their places are not filled.

W. J. P.

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THE OBSTACLES TO THE PROGRESS OF RELIGIOUS LIBERALISM.

In place of our usual editorial article, we print this week the following letter read at the last meeting of the Liberal Union Club in this city:—

NEW BEDFORD, Jan. 24, 1884.

TO FRANCIS E. ABBOT, *President*, and GEORGE H. FOSTER, *Secretary, of the Liberal Union Club:*

Dear Friends,—Having been disappointed in making the arrangement which I had hoped for, so as to be present at the next meeting of the Liberal Union Club, I must content myself with sending a few written words on the subject which is to be discussed and upon which you ask my opinion.

In the statement of the subject,—"The Chief Obstacles to the Progress of Religious Liberalism, and the Means of Removing them,"—it is to be assumed, I suppose, that religious Liberalism as *an organized movement outside of existing churches* is meant. There is in progress, in my opinion, a quite rapid growth of liberal sentiment *within* church lines, and also a growth of *unorganized* liberal thought outside of churches. But religious Liberalism, as yet, does not appear as an effectively organized unit of power by itself.

Interpreting the subject thus, the obstacles to this separate organic growth of religious Liberalism seem to me to be various. Among them, I should place the following, not trying to state them, however, in the order of their importance, but in the order they occur to me: (1) The strong Individualism which the liberal movement in religion has directly tended to foster. This tendency began with the Protestant Reformation, in the principle of the right of individual inquiry, which was then, though only partially, asserted. With the development of Protestantism, this principle has increased in strength until, in the later generations, the radical *come-outer* from all church creeds and covenants and bonds stands most frequently by himself as "a church of one member." (2) The absence, as yet, of any strong motive, as the immediate apprehension of a great danger or wrong to be averted,—or, at least, the absence of any strong *feeling* of such motive,—which would serve to unite these numerous individual Liberals in a common organization for effective work. (3) The great preponderance, in this un-churched Liberalism, of the critical faculty over the organizing and constructive faculty. (4) The prevalence of the opinion, especially in the more educated circles of Liberalism, that adequate and, perhaps, the most healthy progress is to come through general enlightenment rather than by any special organization. (5) The want of a common philosophy of Liberalism. At present, in philosophy, Liberalism is all over the lot. A common creed as a foundation on which to build, it necessarily cannot have. That would be antagonistic to its most vital principle. But a common *philosophy* out of which, as a soil, its organic growths are to spring,—this, if Liberalism is ever to develop into a strong distinctive organization, it doubtless must have. (6) The ignorant and crass presentation of Liberalism that is made by many lecturers and publications that speak in its name. [A specimen of this kind of obstacle, taken from the editorial columns of a liberal journal, was here inserted to be read at the club.] (7) The ease with which Liberalism may be used as a mask to cover license and lust: this is the final obstacle I would mention.

This last obstacle which I name as obstructing the progress of religious Liberalism is the one to which the attention of the club is to be specially directed in the discussion next Saturday evening. While I do not hold, as is evident from the foregoing list, that this is by any means the sole obstacle to be regarded, and while I would be careful not to exaggerate it into an imaginary prominence, I am yet of the opinion that it has been the most *actively* potent obstruction that has appeared in recent years; though, I am glad to add, there are, as I think, some signs of improvement in this respect.

Genuine Liberalism is not, of course, to be held responsible for the *libertinism* that sometimes assumes its name, and the final historic judgment will make the needful discrimination. At previous epochs of history, when there has been a new accession of liberty for mankind, there have also been those who have either ignorantly mistaken liberty for license or purposely used liberty to cover the license of passion. It was so among the Christians at Corinth in Paul's time; it was so when Jesus was accused by orthodox Judaism of keeping company with wine-bibbers and harlots; it was so in the Reformation, when even Luther quailed and grew heart-sick over the excesses that were committed in the fair name of the liberty he had struggled to achieve. But to-day, in these cases, even the popular Christian judgment has no difficulty in discriminating between genuine liberty and its counterfeit. So the generations to come will doubtless look back, and make the true discrimination among those who profess the name of Liberalism in our time. Thoughtful and well-informed people generally make this discrimination now, unless they are deeply blinded by sectarian prejudice.

But many good people are not profoundly thoughtful nor broadly informed; and, of this large class of people, those who are attached to the old religious views are easily led to believe that modern Liberalism is the parent of immorality, especially when sectarian charlatanry and demagogism revive the old charge that liberty is responsible for all that is done in its name.

But, because there *are* men and women who are befouling the name of liberty, and who thus give occasion for this argument to be used against it, the obligation is laid upon all earnest Liberals to strive all the harder to hold aloft, with their liberty, the highest standard of morality. And, to this end, (1) they will take care that their own characters and conduct are above suspicion. (2) They will proclaim the indissoluble union between liberty and moral law. (3) They will resist and discountenance in all available ways the demoralizing words and works of counterfeit Liberals. (4) They will especially beware of them in all plans of organization. And (5), while vigilantly guarding freedom of thought and utterance, they will as vigilantly uphold all just and legal safeguards of personal purity and the integrity of the family.

Very sincerely yours,

WM. J. POTTER.

WRONGS AGAINST AMERICAN CONVICTS.

The horrors of Andersonville have passed away; but atrocities somewhat like those are still going on in twelve of our Southern States, as necessary results of the system of treating prisoners as chattels, to be sold to the highest bidder. All good prisons keep the criminals at work, for there can be no reform otherwise. But here, at the North, the prisoners are under the care of disinterested public officials, who either superintend the labor themselves or take care that the workmen are not ill-treated by the contractors. These latter have no power to keep up work longer than the prescribed number of hours, or to force sick men to labor, or to inflict punishments, or to interfere in any way with the regular supply of food. The contractor has to treat the men well, in order to persuade them to work efficiently; and, if he ever incurs blame, it is usually that of being too indulgent. Whatever money he makes cannot be by underfeeding or seriously overworking the prisoners, nor can he easily get out of the reach of investigation. Our Northern system is the result of the labors of philanthropists, who are improving it continually. The Southern system is that which John Howard denounced in England a century ago. It has been abolished there; but it is still kept up in twelve of our own States, and with the worst results. How badly it works has been shown with great power and fulness by a Louisiana philanthropist, well known as a novelist also. Mr. G. W. Cable's essay on "The Convict Lease System in the Southern States" called forth enthusiastic support from the ablest and most respected members of the Conference of Charities last fall at Louisville,—still one of the strongholds of the abuse,—and has just appeared in the February number of the *Century*. It is in order to make his statements as widely known as possible that a few of the most important are now selected. Thus, we find that Arkansas has sold out not only the labor of her criminals, but the full charge of her prisons for a term of years, to men who enjoy such complete immunity from inspection that the lessee of the penitentiary at Little Rock refuses to answer inquiries on the ground that "I am sole lessee, and work all the convicts; and, of course, the business of the prison is my private business." This man, who signs himself Zeb. Ward, is probably the one by that name who, in 1867, was officially reported as having leased the Kentucky prison in 1855 for four years, at $6,000 annually, and having made from fifty thousand to seventy-five thousand dollars. In order to make their money, he and the other lessees all over the South are under strong temptation to feed their men as cheaply and work them as hard as possible. They are under even less restraint than slave-holders, for they lose less by their victim's death. The best proof of how badly the criminals are treated is the death-rate. This at Raleigh, N.C., is eight times as great as at Auburn and Sing Sing; while the prisoners who are sent out in gangs to work on the railroads perish faster than the people of New Orleans did in the worst epidemic. The convict laborers on the Texas railroads die three times as rapidly as the inmates of properly managed American prisons. "And, at the wood-cutting camps, more than half the entire average population died within the two years." This was the condition of the Texas prisons in 1879 and 1880, and Mr. Cable considers the death-rate in most cases on the increase in that State. In Mississippi, "a prisoner can rarely be found to have survived ten years of this brutal slavery either in prison or in the convict camp." Of Mr. Cable's own State, he says that fourteen per cent. of the prisoners perished in 1881, and that "the year's death-rate of the convict camps of Louisiana must exceed that of any pestilence that ever fell on Europe during the Middle Ages." One camp in Georgia is said to have lost forty per cent. by death in 1878. Of course, the greed for gain, which makes the Southerner eager to have his State make all it can out of its criminals, necessitates their confinement in such unhealthily close quarters that two convicts may be found at Nashville shut up together in a low closet, about five feet by six; and that in New Orleans, as I learn from a friend's testimony, the air from the open doors of the cells has been so foul that the keeper himself could not stand it.

The popular desire to make money out of crime causes petty offenders of tender age to be frequently sentenced for long terms of years. Thus,

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I read in the New York *Tribune* that a colored girl of sixteen was sentenced in Atlanta to five years for stealing fifty cents. Recently there were fifty boys under eighteen in the Tennessee penitentiary, according to the warden, who complained that they were kept in company with the vilest criminals, so that "nine-tenths of them leave prison much worse than when they came." In two years, more than two hundred youths under twenty were imprisoned at Raleigh under sentences for not less than twelve months. Georgia sends men to prison for eight or ten years for assault and battery or petty larceny, and one of her criminals was sentenced for twenty years because he stole hogs. Such punishments fall mainly on the negroes and poor whites; for men of high social position are readily acquitted even for murder. It is the stalwart young working-man who is sent to be sold for the benefit of the lessee as well as of the State. One proof of the hardships suffered by the prisoners is the frequency with which they escape, despite the number killed in the attempt. Five of the largest prisons in the United States, containing 5,300 convicts, lost but one by flight in twelve months. Taking all the prisons not cursed by the Lease System, we find 18,400 criminals, 63 of whom escaped in one year. During that time, there were 50 escapes among about 630 convicts in Tennessee, in 1882; and, not long ago, there were 257 in two years. In 1880, more criminals escaped in North Carolina, and remained at large, than was the case in all those States where the Southern system is not in use. Such is the general eagerness to escape that Georgia keeps her prisoners in chains, except on Sundays or in case of *severe illness*. This State has recently hired out its 1,500 convicts on a twenty years' lease, and on condition that $200 be paid for each escape. Hence, according to the correspondent of the *Tribune*, all who escape are reported dead, and the number is made much greater by the systematic practice of letting the broken-down laborers run away from the camps. Not only those who escape, but those who are discharged from the prisons and convict-camps of these twelve States, must be thoroughly degraded and infuriated. Their condition might be compared to that of Jean Valjean at the beginning of *Les Misérables*, except that there is little chance of their reformation. It is for the good of the criminal himself, as well as of the community, that he be securely confined under a system helping him to reform. To torture criminals, until they often escape, and always go out into society as its infuriated enemies, is simply fostering crime. There should be no sectional feeling in discussing such terrible mistakes. If the South is to be blamed for keeping up this system, she must also have the credit of furnishing her own prophets and reformers to testify against it nobly. Strong and repeated efforts have been made to abolish it by citizens of Kentucky. Several governors of that State have denounced it with great severity, as I believe that one of them did at Louisville last fall. The only book against it, mentioned in Dr. Wines' *State of Prisons*, is by a Kentucky physician named Snedeker, who speaks from twenty-five years' personal experience of its iniquity. A Texan clergyman, named Rogers, spoke out against it eleven years ago, and organized an association for reform in that State. Missouri has twice abolished the system, and still keeps free from it, as does Virginia, where it has, however, been occasionally practised on a small scale, and where vigorous attempts are being made to have it permanently and fully introduced.

How little help can be expected from the Church is shown by such facts as that among the prominent lessees in Georgia are a Baptist deacon, Senator Brown, and a Methodist preacher, Senator Colquitt, or that the chaplains generally praise the system, while the wardens and surgeons often censure it severely, or that the church-going citizens of Raleigh seem peculiarly desirous to have it kept up. It is to philanthropy that we must appeal, and we must do so without regard to sectarian limits. The pressing need is that Mr. Cable and other reformers in the South be encouraged by Northern sympathy, that the desire of Kentucky to shake off this incubus be kept active, and that the attempt to extend the wicked system into Virginia be promptly met by the outspoken indignation of the whole country. Every American should do his part to wipe away this national disgrace.

F. M. HOLLAND.

HENRY GEORGE IN LONDON.

On the evening of Wednesday, the 9th of January, I was one of an audience of some four thousand persons, who had gathered together in St. James Hall, London, to hear Henry George discourse on "Progress and Poverty." The extraordinary interest which Mr. George's book on this subject has evoked in England was sufficient guarantee that many would come to hear him, although fairly high prices were charged for admittance to the greater part of the hall. The newspapers had also done much to prepare a large audience for Mr. George; for the *Daily News* had devoted upward of a column to an account of his life, while the *Pall Mall Gazette*, whose laudable enterprise threatens to degenerate into something very like sensationalism, had sent a reporter to interview Mr. George, and had given the result of the interview in the shape of a very interesting article in its columns. Mr. George, therefore, had good reason to anticipate a fine audience; and I must say that a finer audience I never saw. It was not simply the numbers which impressed one, it was the quality of the audience; for, excepting in the top gallery, which was free, all present were well-dressed and highly intelligent people, including some of the best-known public men in London. Among those present were Alfred Russell Wallace, Frederic Harrison, William Morris, Prof. Beesly, Karl Blind, and other men of eminence and note. The chair was occupied by Mr. Labouchere; and, when he ascended the platform, followed by Mr. George and Michael Davitt, the enthusiasm of the meeting rose to a high pitch. Mr. Labouchere, who presents the curious spectacle of a somewhat *blasé* man of the world espousing vigorous democratic sentiments, said that he sympathized with Mr. George, but could not follow him altogether in his proposal to confiscate rent; and he raised much laughter by saying that we had had "four Georges" who had done a good deal of mischief, but that George the Fifth was a man of keen intelligence and generous sympathy, who had the good of the people at heart. Mr. George then rose; and, for an hour and a quarter, he kept the attention of his audience. Now, what impression did Mr. George make? In the first place there can be little doubt that the majority of his audience were with him (a significant fact, when the character of the audience is considered), and that many would be inclined to go further, and to apply to capital the same doctrines which Mr. George laid down with reference to land. Perhaps ten per cent. of those present were decidedly opposed to Mr. George, twenty-five per cent. friendly but nebulous, the remainder more or less convinced supporters. My own impression about the address was and is that it could scarcely be described as a striking success. Something fresh and original in thought and style was expected, but was not forthcoming. The lecture was merely an imperfect *résumé* of Mr. George's famous book, the very phraseology of that work sometimes recurring. The style of delivery was much too slow to suit an English audience, long pauses occurring at frequent intervals, and so breaking the chain of eloquence. The lecture, too, was not a consecutive train of reasoning, as in my humble judgment it should have been. There was no orderly sequence in the argument, but Mr. George jumped from point to point in a quite inartistic manner.

The proportion of reasoning to that of assertion was quite insufficient for those friendly persons who are not yet convinced. One of these said to me, "We have heard nothing yet but mere dogmatic assertion," a remark which I am bound to say was true. For instance, though not myself a believer in the Malthusian theory, I know that many thoughtful and conscientious persons are; and of such there were several present. These people were simply told by Mr. George that there is plenty for all, if the products of the earth are rightly distributed; but there was no attempt to prove this, which is the very point at issue between socialists and orthodox economists. Mr. George did not make many definite suggestions as to methods, but his principal suggestion had simply the effect of making the audience laugh. It was that a pension of one hundred pounds per annum should be given to every widow in the country, from the Queen downward. When an audience laughs at the proposals of a reformer, it is usually a sign that he has touched the wrong note. It was so in this case. Mr. George cannot be expected altogether to understand the subtleties of English social and political life; and I do not think he should be unduly criticised for bringing in the names of members of the English royal family, even though it is to illustrate a point. The existence of any royal family in England is far from being a source of satisfaction to many, among whom I include myself; but, during this provisional stage in our national progress, it is well for public speakers to ignore the existence of these royal personages. Mr. George mentioned both the Queen and Prince of Wales. The name of the latter was received with much hissing and groaning, which predominated over the cheers; but the Queen was popular. Indeed, I heard of a remark, which was made by some irreverent person, that the two most popular characters in the meeting were the Queen and the Almighty. This latter allusion can only be understood, when I say that one peculiar feature of Mr. George's address was the religious phrases with which it was filled. He was constantly speaking of the "Eternal Father" and of the "Father in heaven,"—phrases rarely heard in any English democratic gathering, and received by many with much quiet smiling and by some with significant shrugging of the shoulders. But the remark just referred to was occasioned in this way. When Mr. George was dilating on the terrible condition of the children of "outcast London," a too eager Malthusian shouted out, "Who brought them there?" "God Almighty did, in my opinion," said Mr. George; and a tremendous storm of applause went up from the whole meeting. This was not on account of religious belief as to a Divine Providence: it was as a recognition of the equal rights to live of every human being, in opposition to the Malthusian doctrine of the over-production of people, that Mr. George's statement of belief called forth such an outburst of cheering.

I believe Mr. George to be incapable of anything like religious cant, and I am therefore certain that his religious phraseology represented sincere belief. Yet one was tempted to say, "Something too much

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of this." Nor could one forget the *Quarterly Review's* description of Mr. George as "a cross between Marat and a Methodist preacher."

Having, in no unfriendly spirit, ventured so far to criticise adversely Mr. George's lecture, let me now say that it had great and remarkable merits. Although not consecutive in thought, it was clear, honest, straightforward, and its tone was high. There is so much hesitation and beating about the bush among our public men and professional reformers that it was a pleasant change to hear what are called "extreme views" set forth definitely, with no attempt at equivocation. Mr. George believes that the people should resume their collective right to land ownership by confiscating every penny of rent to the State; and he does not pretend to believe that this resumption of ownership can be bought by paying a huge price to landlords, as some English reformers imagine. His defence of this *ultra* doctrine was vigorous and powerful, and his illustration, drawn from the history of American slavery, very clear. The result of British compensation to West Indian slave-holders has been far from satisfactory, although I do not forget that no less a man than Emerson proposed this remedy in the case of the slave-holders in the United States. Emerson, however, has a line on the other side which outweighs his political prudence:—

> "Pay ransom to the owner,
> And fill the bag to the brim.
> Who is the owner? The slave is owner,
> And ever was. Pay him!"

This would be rather the solution of Mr. George, who contends that the purchaser can have no better title than the vendor can give him; and, as the land never really belonged to the vendor, who generally acquired it either by force or fraud, in strict justice it follows that the purchaser is the receiver of stolen property. How true it is, as Emerson says, that the wave of evil washes all our institutions! On this view, the whole fabric of English society rests upon conventional arrangements which violate the most elementary conceptions of justice. Henry George, like King Canute, calls upon this wave to recede. Will it obey the demands of him and his fellow-reformers? This is a question not very easy to answer. Of course, all the English papers (the articles in which are written to order, as becomes a society eaten up by the commercial spirit) say that his proposal is preposterous. Many of them say that it is wicked, and neither political party will touch the question.

On the other hand, this question has developed in England with startling rapidity. I recollect being present, four years ago, at a radical conference on this question, called by Mr. Bradlaugh, where, after a long discussion, a resolution for nationalization of land was rejected by a considerable majority,—largely, I think, as the result of a speech in opposition by Mrs. Besant, which still remains in my memory as the most powerful speech I ever heard. No speech, however powerful, could produce such a result at any radical conference in London to-day. The condition of things in England is also in some respects more favorable to land nationalization than in any other country, because the land is in fewer hands. In France, five million peasant proprietors present a solid barrier against any attempt to nationalize land. On the other hand there is the historic and conservative temper of the English people to be considered; and it will be an interesting question whether the enfranchised working-classes will share that temper, or whether they will prove to be cosmopolitan and freed from national insularity. Much will depend upon that. Up to the present, I, for one, cannot perceive any very wide gulf of feeling separating the working-classes and the *bourgeoisie:* although no one can tell what the probable decline of trade may do to bring about such a gulf. If England can manage to tide over her foreign, colonial, and Irish complications, it is probable that the liberal party will bring forward some instalment of land reform, which may put off the whole question of land nationalization. He would be either a fool or an inspired prophet who would venture to predict with any certainty; but this, I think, is the probable course of events. Meanwhile, Mr. Henry George is what the *Times* said of the Anti-Corn-Law League,—"a great fact."

WILLIAM CLARKE.

RAILWAY REFLECTIONS.

Some friends were seated in a luxurious drawing-room car, well lighted and heated, while without the fiercest snow-storm of the winter was raging. At times, the car careened with the force of the gale; and the driving of the icy particles against the windows gave a constant reminder of the terrors of the blast. The passengers spoke of their contrasted comfort; and, when the train was unable to proceed through a snowdrift, the word "cargo" having been mentioned, one merrily said, "I wish something would make this *car go*," and another responded, "If our engine could *go through the banks* as readily as some of our business men do, we might get on." Then came a report like a cannon, followed by a crashing and crunching as the car crumbled to pieces before the advance of a locomotive, which sent the glare of its head-light over the wreck into which the passengers were hurled. It was realized that a "rear end collision" had taken place. The drifting snow had hidden the warning signal that had been sent to check the progress of the following express train.

One who was severely crushed, and narrowly escaped instant death (possibly owing to a large package of papers, composed partly of free-thought literature, which spread the force of the blow over all the ribs, and prevented the breaking of any), records his reflections.

A railway collision gives a vivid realization to the youthful Calvinistic imaginations of the day of judgment. The crash of doom, the general disintegration and ruin of all things, and the hurling into the abyss of the fated wretch are all enacted. It is a terrible experience, and should be a sufficient inducement to any survivor to "flee from the wrath to come." Repentance and faith would be impossible in that moment of sudden agony, and it is made clear that preparation for death should never be neglected till the last moment, and that there is force in the appeal, "Don't put it off"!

Numbers of Christian friends kindly called upon the free-thinking sufferer, and cheered him with sympathy and good wishes, but not one uttered a word of religious import. Yet by mail came impassioned appeals to turn to Jesus, an anonymous notice of "death of a blasphemer," and good, old-fashioned orthodox revival wrestlings with an impenitent sinner. Why is it that men cannot look their unbelieving friends in the face and warn them of hell, and only get courage to do it when safely ensconced by their writing tables at a distance? Is it not because human instinct and common sense tell them it is a lie that good men who are not superstitious will be damned? They can utter convictions upon any other point without flinching from an earnest interchange of honest gaze; but eternal interests, if ever alluded to, are accompanied by downcast eye and trembling voice. The unnaturalness and falsity of the whole atonement scheme is testified to by this shrinking from expression. If it was a genuine conviction, it would find frank utterance.

The utter futility of Christian consolation is realized. Suppose that a father crushed his boy nearly to death by way of correction. The neighbors then pleaded with him to call a physician, and allow the bruises to be healed. As the boy recovers, they praise the father for listening to their prayers for restoration, and comfort the boy by telling him of the father's love. How absurd and illogical the whole thing seems, and how superior is the contemplation of the steady onward march of the eternal force that through constant succession of cause and effect promotes the progress of the universe! Men attribute characteristics to God, which, if any man was known to possess them, would prevent any decent Christian from bowing to him on the street. The answer most appropriate for those who thus misrepresent God is that volume in five words uttered by Theodore Parker to an orthodox man, "Your God is my devil." Those who pity one who lacks "the comforts of religion" may be pitied by him for being contented with pagan notions, and failing to rise to the grand conceptions of nature which the doctrine of evolution furnishes.

The chief impression made by such an accident is the physical insignificance of man in the presence of natural forces; but the extent of his mental control over them, which is destined to become complete. Each disaster shows the lack and the need of mastery, and leads to devices for its attainment. By this event, stimulus is given to the invention of sure methods of signalling; and each sufferer may feel that future safety is rendered more probable by his misfortune.

Upon the doctrine of chances, one who has had a serious accident by rail may expect to travel safely in future. When a shot comes through a man-of-war, Jack is said to put his head in the hole feeling sure another shot will not come there. "Lightning never strikes twice in the same place." If, as Charles Francis Adams shows, in nine years in Massachusetts there was only one injury to nearly eleven million miles of railway travel, and a man may expect to travel five hundred miles daily for eighty years before being injured, and nine hundred and thirty years before being killed, he who has been injured certainly should not have his fear of travel increased. Still, a chance of accident, though remote, remains.

An escape from death should excite serious reflection, and the question arises, What is the best purpose to which the spared life can be put? Should it be to prepare for death by the cultivation of a belief in absurd, unreasonable, and impossible events, through a selfish concern about one's own welfare in a world which no one knows to exist? Ernest Renan says, "The one object in life is the development of the mind, and the first condition for the development of the mind is that it should have liberty." If this is true, the spared life should be consecrated to the development of human research into the secrets of nature and their application to the service of man, and to the promotion of that liberty of thought and expression which is essential to the progress of knowledge. Instead of leading to a contemplation of the Scriptural "way to be saved," this experience impels to more earnest progress in the paths of free thought.

ROBERT C. ADAMS.

WHO is there free from care? No man on earth.
Though strong
Thy mountain now may stand, the question is,
"How long?"
Whoso is free himself, in others feels oppressed.
For who is blest that sees his fellow-men unblest?

—*Wisdom of the Brahmin.*

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EDITORIAL NOTES.

THE birthday of Thomas Paine was celebrated, in addition to the three days' convention held at Paine Hall in this city, by similar meetings at Philadelphia, Pittsburg, and Linesville, Pa., Ottumwa, Ia., Cairo, Ill., and various other places.

THE meeting last Sunday evening at Parker Memorial Hall in commemoration of Keshub Chunder Sen and the Brahmo Somaj was carried out according to the programme announced, and proved to be a very interesting occasion. Next week, we shall print the addresses in full.

THE comet that made its appearance in 1812 may now be seen with the naked eye on a clear evening in the south-western sky. The tail is quite dim, pointing upwards and a little to the south. Although since its last appearance in this hemisphere seventy-two years ago, it has been travelling, at the rate of twenty to twenty-five miles a second, so say astronomers, yet it shows no sign of weariness.

WE would call the attention of all our readers who have become interested in the new broad school to the article in another column entitled "The Education of Men," which we take from the New York *Tribune*. It appears in the *Tribune* editorially; but, in what it says concerning the proposed Wade College, we have reason to believe that it speaks with the authority of one who is behind the scenes.

A "CREMATION SOCIETY" was formed in this city last week, of which J. Storer Cobb was elected president. Its object and purposes are "to advocate and promote, in every proper and legitimate way, the substitution of incineration for the burial of the dead, and to provide and establish, within the limits or the immediate vicinity of Boston, a suitable building, with the necessary appliances and facilities, for carrying cremation into operation."

REV. W. D. GROUND, in his work entitled *An Examination of the Structural Principles of Mr. Herbert Spencer's Philosophy*, says:—

Occasionally, when listening to some of the ablest preachers of Christendom, I have clothed myself for a time in the armor of an agnostic, and considered what such a one would say to the preacher's arguments, and how he would outflank the preacher's greatest statements by a larger generalization. The conclusion I reach is that at present there is no prominent divine throughout Christendom who has yet shown himself to possess that calibre, grasp, extent, and accuracy of information, which are needed to fashion a bolt that would pierce such an agnostic's armor.

THE *Sunday School Times*, in reply to an inquiry "if it is known in what city Samuel anointed Saul," remarks:—

There are a good many geographical and historical points in the Bible story, which, on the face of it, seem a great deal easier of elucidation than proves to be the case on closer examination. More than one man has wondered that the location of the Garden of Eden wasn't settled beyond dispute, when the four rivers which watered it are all named explicitly,—Pison, Gihon, Hiddekel, Euphrates. . . . It would seem that they (Samuel and Saul) were within a day's journey of Rachel's sepulchre, which is supposed to be between Bethlehem and Jerusalem (I. Sam. x., 3). But then, again, there is "the plain of Tabor," spoken of as on the road "to Bethel"; and, if that doesn't make a geographical puzzle, we know nothing about Bible geography. It is well, once in a while, to look such a difficulty as this squarely in the face, in order to show us how much there is that we don't know.

THE funeral of Herr Lasker took place in Berlin on Monday, the 28th ult. The ceremonies were very imposing. The Presidents of the Reichstag and the Berlin Commune, the Burgomaster of Berlin, and deputations from nearly all the trades and other organizations were present. Herr Windhorst (Ultramontane leader) attended the obsequies as a spectator, and his presence in the synagogue created a marked sensation. The chief orators were Herr Louis Bamberger, a member of the Reichstag for Bingen in Hesse, and Herr Gottlieb Friedrich Rickert, a member of the Reichstag from Dantzig. The preparations for the funeral were made on the most extensive plan. And the services in the new synagogue, properly the Grand Central Synagogue, were as elaborate as the Hebrew ritual would allow. The principal rabbi, Dr. Frankel, had charge of the funeral ceremonies. The waiting procession was something very unusual in Berlin, for one differing from the populace both in race and religion. The clubs of Liberals, of workingmen, and of popular societies, escorted the remains, accompanied by many bands and banners. The procession was not made up of Herr Lasker's Jewish co-religionists, but of men of every race and creed. They moved slowly to the old Jewish cemetery at Schoenhausen, where the interment took place with imposing ceremonies. A wide interest in the dead Liberal was shown by the attendance of such men as ex-Minister M. F. R. Delbruck, at one time President of the Imperial Ministry, and Chancellor in 1867, and ex-Minister Otto Camphausen, who was Minister of Finance during the French War, and in 1873 Bismarck's companion and associate in the Ministry as its Vice-President. Rabbi Frankel made the first address at the house of Herr Lasker, and alluded to England as a model of constitutional government. In his speech, Herr Bamberger compared the attitude of the dead Liberalist to that of Cobden in England at the end of the Crimean War. The remains were buried in the quietest corner of the churchyard.

WE extend to our friend and contributor, Mr. George Jacob Holyoake and his daughter, our sincere condolence and heartfelt sympathy in their loss by the death of the wife and mother. Mrs. Holyoake died at Brighton, England, on Friday, January 11, after an illness of several weeks. The London *Times* of January 15, from which we learn the fact of her death, says that, "though Mrs. Holyoake took no part in public affairs, she was one of those women who enabled others to do it. She shared unmurmuringly the vicissitudes consequent upon the part her husband chose to take on public questions, though the sharpest results were experienced by her. Her eldest daughter perished during Mr. Holyoake's imprisonment in 1841–42. On subsequent occasions of peril or discomfort, occurring in the way of duty by others, she never made any reservation for herself. The little she wrote was marked by instinctive simplicity of statement and strong sense. In the last days of her illness, kind and valued words of sympathy came to her from Mrs. Tennyson." In his *History of the Last Trial by Jury for Atheism*, Mr. Holyoake pays the following tribute to the worth of the companion of whom he is now bereft. "Against that 'love abroad which means spite (or indifference) at home' I early set my face. At home . . . there always existed an understanding as to the risks I ran in my free speaking. Whatever consequences fell upon my own head alone, I had myself only to please in incurring; but those which affected others I had no right to invoke without their consent, and this consent I always sought from my wife in any special case which arose. At our marriage, therefore, it was understood that my life somewhat resembled a soldier's, and that it would often include duties and dangers not compatible with perennial fireside comfort. Nor did she object to this; and I have had the sweet fortune always to be left to do whatever I should have done, had I been single and childless. On my saying on the imprisonment of Mr. Southwell, first editor of the *Oracle*, that it was my duty to take his place, my wife replied: 'Do what it seems your duty to do, and I and the children will take care of ourselves as well as we can. When they grow up, I trust they will contemplate with little satisfaction any advantage they might have enjoyed at the expense of their father's duty. We can leave them no riches, but we may at least leave them a good example and an unsoiled name.' . . . A quick and enduring sense of independence which no privation could disturb was an attribute in her character I had always admired."

THE F. R. A. FUND.

Donations and membership fees for the Free Religious Association, in response to its recent appeal for funds for the holding of conventions and for meeting other expenses of the Association. Will friends see to it that this list is increased?

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For *The Index*.

ASPIRATION.

Unhappy thou, who cherishest great aims
  Which will not shape themselves in words or deeds,
  Hast thought a summit-crown the mountain needs,
And borrowed rays must light the sea that flames
'Neath noonday sun? Know, too, that earth has claims
  On every soul her progress onward speeds!
Be thine the lot to swell the honest fame
  Of mountain men who tower above the age,
  The force of Thought's wide-reaching waves to gauge,
Why mourn thy fate, or count thy service shame?
Thy name is shrined in every higher name;
  Thy words are graven on each deathless page.

WALTER L. SAWYER.

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The Index.

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THE INDEX is published every Thursday, at No. 44 Boylston Street, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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RENAN'S "RECOLLECTIONS."

Discourse at South Place Chapel, London.

BY MONCURE D. CONWAY.

An amicable discussion between an English and an American scientist has for some time been going on in *Nature*, as to whether evolution is consistent with design in the course of natural selection. It has gradually reduced itself to the question whether there are instances of aimless variation. However that may be determined, there can be no doubt that there are retrogressive variations, so far as any human standard of utility is concerned. In the world of man's creation, degeneration is the shadow of evolution. Liberal circles so watch the tendencies and results harmonious with their progressive instincts, as they that watch for the morning, that they may not see so clearly as others the downward tendency of heavy social masses. It is important, however, to recognize this, lest the Prospero of progress find himself mastered by the Calibans which nature breeds so plentifully.

To the majority of Protestants, the Roman Church appears as a primeval swamp, incapable of cultivation, breeding poisonous creatures and malaria. If our rulers avail themselves of papal authority to check rebellion in the Catholic part of their empire, most of us feel that it is—as St. Patrick was said to have used—a big serpent to swallow the snakes of Ireland. We do not attribute high motives to the crooked crook of Rome, but wonder what is to be paid for its use. But, if we turn our eyes to the tendencies of Protestantism, we find them producing a Catholic Church in the North which steadily petrifies to a power like that of the Rome it superseded. There was a time when the Catholic Church was as liberal as the Anglican Church. It once had its "broad" wing, its rationalists, its spiritual scholars and thinkers who found its symbols and creeds susceptible of sweet mystical interpretations. The hard evangelical party gradually prevailed over these, and exterminated them, leaving themselves harder than before. Then went on a survival of the hardest; and, gradually, the whole Church was made over into their stony image and likeness. It requires centuries to produce such a result; and we must not suppose, because only small steps in the same direction are witnessed by any one generation, that their ultimate total may not be an institution of the old kind. Nor is it doubtful that the very triumphs of reason and science may indirectly contribute to such a result. The more brains that are drawn out of the churches and sects, the more does the huge lump part with its leaven and tend to flatten and harden down to a mere mass of ignorance and intolerance. This may not be a formidable evil, so long as the liberated and enlightened powers are left free to influence the larger course and growth of the world. But there can be no certainty that Protestant freedom itself will not go the way of religious freedom in Rome, when the large masses, swayed by sectarianism and superstition, become still less checked by the presence of thinkers and scholars among them. There is no danger, indeed, that the orthodox Protestantism of England will ever affiliate with Rome or recur to its forms. But what constituted the obstructive character of the old Roman Church was the abyss which separated it from the highest intelligence around it; and the more radical and far-reaching disbelief with which Protestant Orthodoxy is now brought into opposition keeps up all the distance that existed between that ancient Church and the moderate liberals it burned.

In reading Renan's new book, *Recollections of my Youth*, I have been much impressed by its unintentional revelation of the substantial identity of Roman Catholicism and Protestantism, so far as their moral influence, their reactionism, their attitude toward progressive minds, are concerned. Ernest Renan was a young Catholic, set apart, by family traditions, religious temperament, and tonsure, for the priesthood. He was very gradually led by study and thought out of it all to views like those held by ourselves. Yet I cannot find that he had any greater distance to travel or found sharper flints in his road than are familiar to those who have abandoned Protestant Orthodoxy and fellowship. There are sad and even spiritually tragical experiences which he records; but none that are not scarred in the heart of those Protestants who have similarly chosen the path of veracity, when it led them away from a prescribed sectarian position. So little difference does the creed make to the temper of religious organizations that some of the cruellest sufferings of this kind have been undergone by persons emancipating themselves from Unitarianism, though it has no creed at all. At several points, as I read Renan, the sad face of Theodore Parker rises before me. Parker was trained for the Unitarian ministry. Through the very years that Renan was struggling with his Roman prison-bars in France, Parker was struggling with his Unitarian fetters in New England. And one who compares the recollections of the two men will see that the Catholic heretic could have no reason to envy the Unitarian.

However, Renan has told as little as was possible of what was painful in his experience. A true artist is a dial that counts only the hours that shine. "One should never write except upon that which one loves," he says. "Oblivion and silence are the proper punishments to be inflicted upon all that we meet with in the way of what is ungainly or vulgar in the course of our journey through life." One may here find how susceptible the past is of being taken into the heart of the present,—its superstitions transmuted to transcendent truth,—and of what a rich inheritance they are deprived who are prevented from realizing their magnificent estate by some entail to a soulless system, which they find it too costly to break. Renan broke it: though he says little of the cost, those who have done the like can read it in full between the lines; but the beautiful result is shown with finest art. We are enabled to see the poetic Breton boy at Tréguier, ancient "town of priests, cut off from all trade and industry, a vast monastery within whose walls no sounds from the outer world ever penetrated, where ordinary human pursuits were looked upon as vanity and vexation of spirit, while those things which laymen treated as chimerical were regarded as the only realities." "The cathedral, a masterpiece of airy lightness, a hopeless effort to realize in granite an impossible ideal, first of all warped my judgment. The long hours which I spent there are responsible for my utter lack of practical knowledge. That architectural paradox made me a man of chimeras, a disciple of St. Tudwal, St. Iltud, and St. Cadoc, in an age when their teaching is no longer of any practical use. When I went to the more secular town of Guingamp, where I had some relatives of the middle class, I felt very ill at ease; and the only pleasant companion I had there was an aged servant to whom I used to read fairy tales. I longed to be back in the sombre old place, overshadowed by its cathedral, but a living protest, so to speak, against all that is mean and commonplace. I felt myself again when I got back to the lofty steeple, the pointed nave, and the cloisters with their fifteenth century tombs, being always at my ease when in the company of the dead, by the side of the cavaliers and proud dames, sleeping peacefully with their hound at their feet, and a massive torch in their grasp. The outskirts of the town had the same religious and idealistic aspect, and were enveloped in an atmosphere of mythology as dense as Benares or Juggernaut. The church of St. Michael, from which the open sea could be discerned, had been destroyed by lightning, and was the scene of many prodigies. Upon Maundy-Thursday, the children of Tréguier were taken there to see the bells go off to Rome. We were blindfolded, and much we then enjoyed seeing all the bells in the peal, beginning with the largest and ending with the smallest, arrayed in the embroidered lace robes which they had been dressed in upon their baptismal day, cleaving the air on their way to Rome for the Pope's benediction. Upon the opposite side of the river there was the beautiful valley of the Tromeur, watered by a sacred fountain which Christianity had hallowed by connecting it with the worship of the Virgin. The chapel was burned down in 1828; but it was at once rebuilt, and the statue of the Virgin was replaced by a much more handsome one. That fidelity to the traditions of the past which is the chief trait in the Breton character was very strikingly illustrated in this connection; for the new statue, which was radiant with white and gold over the high altar, received but few devotions, the prayers of the faithful being said to the black and calcined trunk of the old statue, which was relegated to a corner of the chapel. The Bretons would have thought that to pay their devotions to the new Virgin was tantamount to turning their backs upon her predecessor."

In these charming pictures of his early life, we may perceive Renan, as it were, in the ore. As we find him now, not only as so simply self-portrayed in this book, but, in many noble works, recognizable as the most accomplished writer of his time, we see the ore refined, curiously chased, set with Orient pearls; and yet, in every charm that culture has added, there is a reproduction of

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the scenery and sentiment of that monastic fairy-land in which the child was nurtured by the Christian fays and fates. Amid the secular splendors of Paris, Renan has never been able to compete for worldly prizes, nor has he united with any party. He has built his little Tréguier apart from the rush and roar of the world, and worshipped in his literary cathedral an ideal still unattainable. He is more at home amid the sages of the past, sleeping in their cloister, than among the commonplace pretenders of the time, though they be not Breton dames and cavaliers, but Jesus and Buddha and Marcus Aurelius who now surround him, their feet on the hounds of animalism, the torch still burning in their hand. And when his Holy Virgin, like that beside the Tromeur, has been calcined by criticism, and the priests invite him to accept in her place the new one they have set on a higher altar, tricked out in metaphysical paint and current gold, it is his old Breton fidelity that refuses this vulgar compromise, and adheres to the black Madonna in her poor corner as the real one whose fountain made green the vale of childhood. Gradually, in the light of such fidelity to the truth, his calcined Madonna was transfigured; and she led him to the feet of her sister goddess, Wisdom, whom he beheld in her beauty.

In 1865, when he was forty-two years of age, Renan first stood on the Acropolis at Athens. It was a point of repose in a long pilgrimage. It was not merely that he had travelled through Syria and Palestine, but, by a severe training and study, he had journeyed spiritually and intellectually through all the human evolution symbolized in these places. He had mastered the Eastern languages and literatures, had journeyed with Ahasuerus and Odysseus from the foreworld, and it was with eyes deepened by communion with many a Tiresias of the underworld that he came at last to kneel before Athene and utter to her his prayer. It is a beautiful prayer, too long to be given here. It is one of the few fine poems of our time. Two or three years before, he had been deprived of his professorship of Hebrew, and of his office in the Imperial Library, by the clerical clamor raised against his *Vie de Jésus;* and he naïvely tells Athene about it. "A formidable *Panbœotia*, a league of fools, weighs down upon the world with a pall of lead. Thou must fain despise even those who pay thee worship. Dost thou remember the Caledonian, who, half a century ago, broke up the temple with a hammer to carry it away with him to Thule? He is no worse than the rest. . . . I wrote in accordance with some rules which thou lovest, O Théonoé, the life of the young god whom I served in my childhood; and for this they beat me like a Euhemerus, and wonder what my motives can be, believing only in those things which enrich their trapezite tables. And why do we write the lives of the gods, if it is not to make the reader love what is divine in them, and to show that this divine past yet lives and will ever live in the heart of humanity?

"Dost thou remember the day when, Dionysodorus being archon, an ugly little Jew, speaking the Greek of the Syrians, came hither, passed beneath thy porch without understanding thee, misread thy inscriptions, and imagined that he had discovered within thy walls an altar dedicated to what he called the Unknown God? Well, this little Jew was believed. For a thousand years, thou hast been treated as an idol, O Truth! For a thousand years, the world has been a desert in which no flower bloomed. And all this time thou wert silent, O Salpinx, clarion of thought, goddess of order, image of celestial stability, those who loved thee were regarded as culprits; and now, when by force of conscientious labor, we have succeeded in drawing near to thee, we are accused of committing a crime against human intelligence, because we have burst the chains which Plato knew not."

A good many people in France, and some in this country, have imagined Renan a faint-hearted pilgrim to the shrine of reason, and, some suppose, reactionary in political opinion. With regard to his political position, it may be seen by this book that he has no faith or interest in any of the parties among which his country has been tossed like a football. If anybody has been expecting a French millennium from the so-called Republic, he may be awakened from that dream by observation of the way in which it is just now aping some of the worst features of the empire it succeeded. Renan's innate idealism makes him a pessimist in politics. He sees that "the ideal and reality have nothing in common; that the world is, at all events for the time, given over to what is commonplace and paltry; that the cause which generous souls will embrace is sure to be the losing one; and that what men of refined intellect hold to be true in literature and poetry is always wrong in the dull world of accomplished facts. . . . A somewhat lengthy experience had shown me that the cause I sympathized with always failed, and that the one I decried was certain to be triumphant. . . . Egotism is the exact opposite of what I had been accustomed to regard as noble and good. We see that in this world egotism alone commands success. England has until within the last few years been the first nation in the world, because she was the most selfish." It is to be feared Renan finds little reason to change this opinion, in the extent to which popular enfranchisement in this country has been attended by sacrifice of foreign "pagans" to pecuniary "rings," and of religious liberty at home to party "rings," so that not one commoner ventures to question his party chief, even when he is keeping men locked in gaol for their opinions. It is almost impossible for a man who has any high ideal of society and humanity to be other than a pessimist, when he beholds the miserable baubles that sway the world,—like the barbaric pageantry at Moscow,—and who sees what mere wheels and pulleys of a machine good-hearted and thinking men become when they enter a government. Since Abraham Lincoln's Proclamation of Emancipation, it would be difficult to recall any noble human thing done by any government. The Viceroy of India attempted a noble thing the other day, and could hardly fare worse, if he had burned a widow.

The shadow which the idealist sees resting upon the political world is dark in proportion to the radiance of reason which causes the shadow to fall. Though myself an inveterate hoper, always expecting some little change to work a miracle on the world, I cannot help seeing with Renan that, for the present, the devotees of ideas can only form circles of friendship to sustain each other amid the general reign of unreason, injustice, and ugliness.

But, as for Renan's attitude toward theology, he appears to me the most advanced thinker now living. In this new book, the product of his sixtieth year, he tells us that, since the first months of 1846, he has never shifted his immovable anchor from the scientific purview of the universe that there is no trace of free will in it superior to that of man. And at the close of the book, expressing his hope for a calm and sudden death, he says: "I should be very grieved to have to go through one of those periods of enfeeblement during which the man, once endowed with strength and virtue, is but the shadow and ruin of his former self, and often, to the delight of the ignorant, sets himself to demolish the life which he had so laboriously constructed. . . . If such a fate be in store for me, I hasten to protest beforehand against the weaknesses which a softened brain might lead me to say or sign. It is the Renan, sane in body and mind, as I am now,—not the Renan half destroyed by death, and no longer himself, as I shall be, if my decomposition is gradual,—whom I wish to be believed and listened to."

It is true that, in this and other works, we find him speaking of God. But his God is subjective. He applies the term to the good in nature,—to Athene, to Jesus; for he believes there is a divine life and breath in nature. His love of using the old terms that are dear to so many devout hearts comes of his profound compassionateness, felt most for those bereaved of their faith. A little time ago, when his friend Littré, the Positivist, was buried by the family with Catholic rites, the aspersoir passed round the grave from hand to hand, and came to Renan, who, like the rest, sprinkled some holy water upon the coffin. There were cries of "Shame!" among the free thinkers present; but that which would have been mere compliance in most others, in him was due rather to a natural inability to wound those who are parting forever with their beloved. And, because he sees Christendom beside the death-bed of its god and saviour, he speaks so low, so tenderly, of the dying, and says all he can to soften the agony of the near inevitable parting: he will even fall in a little with their illusions rather than embitter such painful moments. Convinced that there is no other providence than human pity, Renan's heart cannot help occasionally "playing providence" to the Christian mourners, especially while so many mock them. It is an amiable weakness, but it is also connected with the very utterness of the death which all deities have died in his own mind. To him, the Christian beliefs are only the latest tombstones in the cemetery of gods and goddesses. They are no longer objects to be hated, feared, or fought, but only to be kindly decorated with a few immortelles, until, like the witches and ghosts that preceded them, they fade from memory to mythology.

This tenderness of his negative position is characteristic of a religious nature, which almost alone has completed the spiritual pilgrimage of the nineteenth century. He speaks of the men he has met in Paris who settle the claims of Christianity with a sneer, and so easily solve the problems which have cost him so many years of toil and pain; but we may remark that such cynics do not turn out Renans. The experience of humanity cannot be thrown away. Renan, pursuing his culture and researches with perfect freedom, learned to recognize the ages that were summed up in the stations of his free-thinker's cross. He could converse with ancient Indian rishis and dervishes and Buddhist disciples and Syrian hermits, without going beyond Brittany. Of all that had been given him, of joy and grief, of belief and disbelief, of poverty and peace, he lost nothing, but raised it up to his last day of illumination. And, as he had the advantage of beginning in the farthest past possible to any European, and has journeyed farther than any, he may be regarded as a kind of impersonation of the whole religious evolution of our race. It is a liberal religious education to master completely the works of Renan. He alone has told what a priest is, what a Catholic home is, what Christian cult and culture really are; and he alone will enable his studious and sympathetic reader to realize the romance and to recover the buried beauty of his own moral and holy history.

The opening paragraph of his book suggests what I mean. "One of the most popular legends of Brittany is that relating to an imaginary town

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called Is, which is supposed to have been swallowed up by the sea at some unknown time. There are several places along the coast which are pointed out as the site of this imaginary city, and the fishermen have many strange tales to tell of it. According to them, the tips of the spires of the churches may be seen in the hollow of the waves, when the sea is rough; while, during a calm, the music of their bells, ringing out the hymn appropriate to the day, rises above the waters. I often fancy that I have at the bottom of my heart a city of Is, with its bells calling to prayer a recalcitrant congregation. At times, I halt to listen to these gentle vibrations, which seem as if they came from immeasurable depths, like voices from another world. Since old age began to steal over me, I have loved—more especially during the repose which summer brings with it—to gather up these distant echoes of a vanished Atlantis." But these ancient bells of his sunken world bring him no sadness, no thoughts of intellectual suicide. In truth, when they literally called him to prayer, he could never hear their tones so full of the still, sad music of humanity. They come now to cheer him with the knowledge that he has journeyed far enough to hear their deeper tones, which outlive the jar and clangor falling on ears too close. And, as in this charming book he enables us to listen with him, we may learn how sweet and rich shall be even these repellent forms and ceremonies and pieties around us, when no more fraught with unkindness nor marred with the meanness of use for petty and impious ends. Even now, in our highest moments, we withdraw our eyes from the political aspects of such traditional sanctities as are left, and our ears from their mercantile ring, and hear them as mellow tones from a past which must be lost before it can be beautiful. And they who have known and felt this, who have seen their beliefs sown a natural body, raised a spiritual body, —like this new St. Renan, who left his Church to become the one true catholic of our time,—will be able to enter into the secret of his faith and hope. "A paradise lost is always, for him who wills it so, a paradise regained. Often as Adam must have mourned the loss of Eden, I fancy that if he lived, as we are told, nine hundred and thirty years after his fall, he must often have exclaimed, *Felix culpa!* Truth is, whatever may be said to the contrary, superior to all fictions. One ought never to regret seeing clearer into the depths. By endeavoring to increase the treasure of the truths, which form the paid-up capital of humanity, we shall be carrying on the work of our pious ancestors, who loved the good and the true as it was understood in their time. The most fatal error is to believe that one serves one's country by calumniating those who founded it. All ages of a nation are leaves of the self-same book. The true men of progress are those who profess as their starting-point a profound respect for the past. All that we do, all that we are, is the outcome of ages of labor. For my own part, I never feel my liberal faith more firmly rooted in me than when I ponder over the miracles of the ancient creed, nor more ardent for the work of the future than when I have been listening for hours to the bells of the city of Is."

When I finished reading Renan's book, I was in the country; and there, in an ancient churchyard, I saw a yew of enormous size and age. It filled much space with its full foliage, wherein was no sign of decay; but the huge trunk had a large opening near the ground, which I entered. Standing inside it, I found the interior of the tree all gone: I looked up and saw the blue sky through it. Yet all that vanished wood, the compact literalism of the tree's history, had sufficiently served its purpose in producing an external wall strong enough to dispense with it, while developed out of it. Hence, the seeming hollow tree was clothed with living green. These leaves, I said, are the pages of Renan. I saw in this tree a type of the great humanized Catholic of Europe. Criticism and culture have eaten away what to his former brethren seems to be the heart of the religious man; but it is not so: what has gone is mere wooden literalism, the mere timber which priests carve into marketable images, but with which the idealist gladly parts that he may make room for man in his heart, and the blue and the starry ideals that fill him with light. All that the man had gone through, all his history, was merely parochial save for its farther result of raising aloft the earth into immortal foliage, amid which the birds of the air build their nests, beneath which children play; whose evergreen, outside the church door, shall wave through the thoughts of the doubting and sorrowing, from generation to generation, revealing the love and truth that live on after the creed that seemed their core has vanished,—consumed by the innumerable days that finally carry their illumination to the very root, and search the graves in which it is planted, for a beautiful resurrection.

For *The Index*.

A HUNDRED DAYS ABROAD.

BY GEORGE JACOB HOLYOAKE.

CHAPTER XIII.

Interviewers have seldom had a better time than they had with me in Chicago. My gracious and hospitable host welcomed all who came to visit me, and the intervals between questions and answers were filled up with "mission grapes" and champagne. So, whatever conclusion the interviewer came to, he came to it pleasantly. The Jesuit missionaries either brought a grape with them, or cultivated one, which bears the name of "mission grape,"—the sweetest grape to be had out there. If this was the "mission" of the Jesuits, to set these grapes going, it was a good one. My host mentioned one thing which seems to me worth repeating; namely, "he had found, in his pretty wide experience of men and business on railways in England, Canada, and America, that persons really willing to do anything in the way of honest work could always get it to do." As Mr. Charlton is not at all a man of illusions, and his sympathies being with the unfortunate and struggling, for whom he would prefer to find excuses where it was possible, this result of his clear-sighted experience is instructive. The above saying I understood to mean, not that any one could find the precise place he wished, or the sort of employment he preferred, but that, if a man had industry and willingness in his bones and a taste for honest work, he could always find something to do, and could lie in wait with it until something better floated by him.

The other day, I saw a letter in a journal of repute signed "Ontario," giving a very modest, candid, and sensible account of the fruit products and climate of Canada. Yet I would not have admitted an anonymous letter into columns consulted by settlers, without the name and address of the writer, in order that some authority should be afforded to the reader. In travelling, I trusted nothing I could not verify, and what could not be verified, wherever I could, I asked to have it explained.

For instance, I asked: "If I come upon cases of shooting, such as I see daily, does it matter? Does it interrupt business?" The answer was: "Except you get in the way of a chance bullet, it need not concern you. For instance, the other day Prominent Citizen No. 1 shot, at sight, Prominent Citizen No. 2. Prominent Citizen No. 3 (a friend of No. 2), appearing on the scene, shot Prominent Citizen No. 1. He, having some strength left and a bullet to spare, took aim at Prominent Citizen No. 3, and shot him. Thus," added my informant, "that lucky community got rid of three prominent ruffians by their own agency." The shooting part of a city is always its worst part; and cases of self-extermination, which alarm the stranger, are very differently regarded by the citizens.

Failures in America are not always what they seem to us. An explanation Mr. Charlton gave me is one which would never occur to a less experienced observer than he. "People," he said, "look forward to a crash as giving honest men a chance. Speculators, who take land, and lock it up to sell at high prices, have at last to sell it to pay mortgages. If they only get for it what they gave for it, they consider themselves ruined. Then, small capitalists get a chance of buying land, when the price has come down. The crash is a gain to them, and workmen always have good wages when 'ruin' comes." I never knew before that "crashes" and "ruin" among speculators are signs of progress.

Among the Englishmen in Chicago is a man of remarkable energy and skill as a mechanician, Mr. William Baraganath. His ingenious inventions relate to economizing heat in steam boilers, if I remember them rightly. He has a manufactory in the suburbs of Chicago. His wish was that a lecture on co-operation should be delivered in Chicago; and, accordingly, it came to pass. Mr. John Dunn, the English Vice-Consul, presided, and made an interesting speech. The time was too brief for so large a city as Chicago to be made aware of the lecture, so it did not realize any profit: it was the other thing which was realized. Nevertheless, the papers recorded that the subject was propounded; and Mr. Baraganath, with scrupulous honor, paid all expenses, including mine, which he might reasonably have ignored, seeing that it was at least as much my duty as his to incur propagandist loss.

By the courtesy of Prof. Van Buren Denslow, President of the Philosophical Society, I delivered an address before the members. The President is a sagacious writer on Communism and other forms of progress. Philosophers are said to be above sublunary things, which is true of the Chicago philosophers; for their hall is in the skies. The building containing it is higher than any structure ought to be, and their lecture room is at the top of it. The stars I saw could look in without stooping. The skylights permitted the audience to become acquainted with the points of the compass. While speaking, I was blown into the south-west corner. I do not mean by a gale, but by a steady blast. The President alone maintained his position, in accordance with a by-law of the society to that effect. It did seem to me a touch of real civilization for Chicago to have a philosophical society, and that, if its prominent citizens and mighty merchants would, just for the pride of the thing, supply it with funds, it would be a memorable thing. A tax of one cent a thousand on the pigs killed in the great city would enable the philosophers to meet on a lower floor. In spur-of-the-moment thinking, it seems to me that there were twenty small towns in England, which, if sold, would hardly buy as many streets in Chicago, which towns yet have each a philosophical society, which has its library, laboratory, lecture-room, and serene chambers, where new truth is born in dignity and comfort.

The subject chosen for me was "Migration,"—simply that and nothing more. What did it mean? The migration of birds, of men, or ideas? No one can tell why birds migrate. They do not go one by one, as men do. They go co-operatively, as men ought; and they know where to go to, which few men do. They need no guide-book. Ideas migrate very slowly. I gave instances in which the London and Northwestern Railway took forty years to acquire an obvious idea in their own interest, and another in which the lawyers of Chancery Lane took a longer period to agree about a matter which gave them daily discomfort. We, therefore, had not in England a large stock of ideas on hand to export. Next, I described the qualities of certain men,—of Mill, of Mazzini, of George Henry Lewes, the husband of George Eliot, who was intellectually the bravest man I ever knew. When he accepted a principle, he accepted all that belonged to it. The praise of courage did not apply to him. He had intellectually qualities higher than that. Courage means facing danger by force of will, and which you fear. If a thing was right, he did it. Nothing came into his mind to the contrary. He had in his mind something loftier than intrepidity. You never had to say to him he *ought* to do a thing which was a sequence of a principle he held. He did it of his own motion. This is indeed the account of Mr. Lewes which I gave to George Eliot at the time of Mr. Lewes' death.

It is not necessary to cite here the further examples

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I gave, all for the one purpose of pointing out that there did not appear to have been any great migration of such men into the United States. Such qualities of men still abound, as America might know, if the conditions of their recognition were better known. This knowledge a national guide-book would advance. Migration is a necessity of our time,—not a migration of conquest, as in days of old, but a migration of progress; and co-operative migration would be the highest form of it.

Thereupon, debate arose really worthy of a philosophical society. Each speaker spoke well, and knew what he was talking of. None spoke long, each spoke with point. It was as pertinent and vigorous as a debate at a quarterly meeting of the Wholesale Society. The Chicago speakers, of course, had a larger topic, and were able to bring national knowledge to bear upon it. One speaker said they wanted no more immigrants in the country. I answered that the best way to stop people coming was to publish a guide-book, and say so, and that the book was for the use alone of those who were in the country, but who were insufficiently informed of its resources. Another philosopher admitted that good settlers would be an advantage, if they came; but the wrong sort mostly took ship and arrived. Clearly, I could urge, this was only to be remedied by official information as to who were wanted. An experienced debater contended that every State expected to be described as the best of all States, and no government would dare to say it was not. I answered the government might easily say each State was the best by not saying it at all. A guide-book had only to allege that, in the opinion of every State, there was none like it; and, therefore, that might be taken for granted, without saying it over again. One, who had taken malaria by mistake, felt sure that no State would tell of the ratio of disease and death in it. He had overlooked that this is done. and exhaustively done, in medical statistics of the States, and need only to be cited in its place in any account of a State. Another suspicious speaker declared that the truth, as I wanted it, was not known, and would not be told, if it was. All the while, each preceding and successive speaker proved in what he said that it was known, and proved, moreover, that it could be known by his telling it himself. The most vehement and eloquent of all the philosophers contended, in many forms of argument, that nothing was to be trusted, and nobody was to be believed. And I was obliged to point out that it was difficult to determine what degree of weight was to be attached to the representations of this speaker, since, while maintaining that nobody was to be believed, he had omitted to point out on what principle he was to be believed himself. President Denslow, in closing the debate, said he thought that the necessity and possibility of a national guide-book had been made out. Of course, this brief report does ill justice to the speakers, since so much is omitted of what they said; nor are their position and authority described, which lent weight to their words.

The handsome, spacious, wainscoted walls of the Union Depot, of the Chicago and Alton Railroad, surpass in richness the interiors of the Parliament Houses of Washington and Ottawa. The well-designed and massive brass railing leading to the Alton carriages exceeds anything I have seen anywhere. It would be a new satisfaction to live near that staircase.

If any traveller is ignorant of the advantage of an accomplished conductor, let him go from Chicago to Washington by the Baltimore and Ohio Railroad, and get the manager to assign Mr. Bond to accompany them. His lively portrait is to be seen in the rich, butterfly-covered guide-book of the line, as also other portraits of celebrities of the road who make the trains bright by their humor and courtesy. In England, the conductor is shut up in a distant box, and the passenger in another; and they seldom communicate, save in a collision, when projected into each other's company. An English conductor is like a clergyman locked up in the vestry, when he ought to be addressing his congregation. In America, the conductor is always in the church,—that is, in the cars; and the passengers are always moving up and down the aisles. We had, indeed, been long on our journey between Chicago and Washington, when Mr. Bond came "on board" and showed us all things ever after. We rode over torrents, through rocks, and amid new kinds of mountain scenery of verdure and glory which I had not before seen. We went by the Devil's Glen, a mighty valley of such bewildering intricacy and winding beauty that one could not but admire the taste of the Devil in selecting it. At the same time, if he would but take up his abode there, it would be well for mankind; for, once well in that wild labyrinthine glen, I do not think that even that experienced adventurer could find his way out again.

We took farewell of the tree-clad mountains, of the Cheat River,—where craft lay like midges as we looked down upon them,—of the miles of verdant wilderness through which we rode, of Cumberland and its hotel, where we were royally entertained by Mr. Bond's arrangement by direction of Mr. C. K. Lord, of the Baltimore and Ohio Railroad, to whom we owed the glory of that journey.

The church where most of the old Presidents worshipped lies on one side of Lafayette Square, not far from Col. Ingersoll's door. For myself, I went by choice to the church where the morality of Presidents was formed. The galleries lie under three arches, the altar under a fourth, and a dome surmounts them all, with a lantern light in the centre. The galleries have sweet recesses, with a window at either end as well as at the side. Thus, gleams of sacred light fall upon the Prayer-Book, or note-book in which a curious hearer might record the falling words of the preacher, as I did. The English church service was used, but wisely abbreviated. Two clergymen in white surplices,—one, with a black scarf (which distinguished him from the other, whose black scarf went across his back), preached without changing his white garments or leaving the altar, and not getting into a pulpit (in which no preacher has dignity), but, standing before a desk by the communion-table, spoke with clearness, distinctness, and force, but without passion, holy or otherwise. The main feature of the sermon was the extent to which heretics were in the mind of the preacher. The testimonies of Mill, Rousseau, and Renan were cited. The impression imparted to the hearer was that Christianity rested on heretical reasons, which stood out in his discourse, bright and picturesque. They stood in the discourse as the rock of the Church. Yet the preacher argued against his own rock. Dr. Percival, the preacher, spoke—like Dr. Lorimer on board the "Scythia"—with a hard, iron momentum, which beat the understanding of the hearer down. He ran over the hearer as though he were a rail, not carrying him in the same train. But he did not shock you by abrupt transitions, as Dr. Lorimer did. But there was other preaching that day in Washington far more remarkable and impressive. We went in the afternoon to the church of the colored people. As the Colonel's carriage drove up to the door, we had many proofs of their regard for him. We were welcome hearers, coming from his house; and wondrous was what we saw and heard.

CORRESPONDENCE.

IN MEMORIAM.

Editors of The Index:—

Rebecca L. Pomeroy, who recently died at Newton, is worthy of commemoration in *The Index* for her fine spirit and charitable deeds, though orthodox in her creed. *Echoes from the Hospital and White House* is the title of a lately issued book, of which she was the subject and in great part the author. It is a valuable contribution to the history of the war, and a precious record of her life, which will give to those who had not the privilege of knowing her some idea of the rare qualities which made her so honored and beloved.

Deeply religious in all her thought and life, and having accepted theological views which became the expression of her feelings, she was yet broad and liberal in sympathy and action, and bound, in the closest ties of fellowship and mutual service, with those who differed widely from her views, but who were one with her in spirit. In the little children's home at Newton, she showed a wonderful combination of the spiritual power of love, which gathered these forlorn little waifs into a real family life, with the great executive ability and severe economy in material matters which justified her administration for its wisdom as well as its beauty. In that small institution, she has exemplified many of the great principles which must lie at the foundation of all true charity and true education. Work has been made attractive, not by calling it play, but by its thoroughness and utility. The smallest child has felt the strengthening hand of duty upon her, and has seen the importance of doing her little task well for the comfort of the whole family. Yet she was not rigid or severe, but encouraged the song and the dance of the little dramatic attempts of her pupils, as well as the out-door sports needed for their health. She has aimed to make them useful working women. Yet, if one of her little flock showed intellectual ability and ambition, she helped her to cultivate it, and to look forward to the career of a teacher. Doing service to each other and respect for work have been the lessons inculcated by precept and practice; and for many, many years her memory will be cherished by those whom she has trained to lives of usefulness and happiness. We wish that some of those who have known her work thoroughly would condense from her simple and admirable reports a history of her methods, which have accomplished on a small scale so much which the world needs to have done. The beautiful, saintly face of "Aunty Pomeroy" will be seen no more on earth; but she will not be forgotten by her little flock, and even on earth will live long, if

"To live in hearts we leave behind
Is not to die."

E. D. C.

STUDIES FOR WINTER EVENINGS.

Editors of The Index:—

Prof. A. H. Sayce, in his lectures on "Babylonian Literature," tells us that Sargon I. founded a library 1700 years B.C.; and the following is his translation of the story of his birth: "My mother was an outcast. My father I knew him not. My father's brother ruled the land.

"In the city of Azu-pir-anu, on the banks of the river Euphrates, my mother, the outcast, conceived me, in a hiding-place she bore me.

"She laid me in an ark of rushes. With bitumen, its mouth she closed. She gave me to the river, which drowned me not. The river carried me,—to Aceci the ferryman did it bring me. Aceci the ferryman, in the tenderness of his heart, lifted me up. Aceci the ferryman as his own child nurtured me. Aceci the ferryman his woodman made me. And, in my woodmanship, the goddess Istar loved me."

This ingenious story of the protégé of Aceci the ferryman revives the recollection of an Egyptian myth,—a story older by many ages than that of the birth of Sargon, and is analogous to it, as follows:—

Osiris, the father of Horus, was confined in a coffin (or coffer), and put afloat on the river Nile. This son Horus, by an Egyptian woman Nepthis, hidden by his mother, was found by Isis, who gave the infant demi-god "in charge of the queen's maidens."

But for the story of the birth and of the infantile and youthful adventures of Sargon, on the banks of the Euphrates, we have an almost exact counterpart in the familiar story of Moses on the banks of the Nile two hundred years later.

In the story of Moses is combined in one what befell Osiris and his son Horus. Seven hundred years later than the date of Moses, we have the story of Romulus and Remus, on the banks of the river Tiber, briefly as follows:—

Their mother was the vestal virgin, Rhea Silva; their father, Mars, the god of war. The mother, for her crime, was buried alive. The twins were placed in a "basket," and flung into the Tiber at flood-tide. The overflow having spread over the river bottoms, the waters carried them "as far as the foot of the Palatine Hill; and there the basket was upset near the roots of a wild fig-tree, and the children thrown out upon the land." "A she-wolf came down to the river to drink, saw the children, and carried them to her cave hard by, and nurtured them till found by the king's herdsman, whose wife Larentia brought them up as her own."

It may be observed that these legends, by their respective dates and locations, appear to have followed precisely the course of the civilization which has reached us through the various nations of antiquity, lastly from Rome. First we have the Egyptian myth, later the legend of Sargon, still later that of Moses through the Jews, who were of Chaldean origin, and had gathered of the "wisdom of the Egyptians" by contact with that people. Last of all,

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we have the Roman legend of Romulus and Remus. It may also be observed that these stories, whose dates are apart hundreds of years and hundreds of miles as to locality, have a wonderful resemblance to each other.

Now is each an original tale, or are they modified copies of one original? If the latter, which (if either) is original?

A. T. SKINNER.

THE EDUCATION OF MEN.—This country has done a great deal for the education of boys and girls. But, up till the present time, men and women, who have themselves tried life, and have found out what they wanted, have found that, for solid study, for books or lectures adapted to their purposes, they must go to Europe. Every year sees hundreds of Americans who, for the purposes of what is fairly enough called the "Higher Education," cross to Europe. This is because, thus far, most of our colleges give up the greater part of their work to elementary training or instruction. Nor do the professional schools go much further. The older universities, and some of the younger which are not endowed, are gradually feeling their way to what are called "post-graduate" courses. So far as these go, they begin to fill the gap, and to provide at home for men and for women who would else have to exile themselves. But, with the single exception of the Johns Hopkins, such universities are obliged to subordinate their courses for graduates to the instruction they give to youths. That is to say, nine-tenths of their effort is spent for beginners in study, and what is given to the help of people more mature is a remainder biscuit. The Johns Hopkins University is one brilliant exception. Its success and the character both of its teachers and its scholars are due to its recognition of the necessity of the education of men. It is understood that the new Wade College in Cleveland, of which some intimations have been given from time to time, makes its first object such provision for the studies of men and women. Understanding, or supposing, that enough is done in law schools, schools of divinity, technical schools, colleges, and common schools for youths and young men, Mr. Wade has believed that the advancing wealth and cultivation of the country demand and will sustain an institution of the very highest grade, which will provide—as the University of Berlin or that at Heidelberg provides—for the studies of those who have made some progress in study,—who go to study, and are not sent,—in a word, for the education of men. It is understood, perhaps because the physical sciences are just now more likely to take care of themselves, the Wade College, at the outset, will devote itself to what was once called morals,—intellectual and religious philosophy,—or, in the largest sense, theology. But a false impression would be given, if this statement carried the idea that this is simply to be one more school in the elementary work of preachers. It is designed, as we understand, for the higher study of metaphysics, of ethics, of their practical application to the philosophy of history; for the study of the nature of God, and what men know of it, and of the nature of man. Its founder has placed no restriction of sect or of creed upon its teachers. Its object will be to assist, by its library, its lectures, and its other appliances, all persons, of whatever profession or whatever opinion, who want to study any subject regarding man or God, or the relations of man and God with each other. The plans of Wade College do not contemplate any very expensive system of buildings. It is supposed that the city of Cleveland, where it is founded,—already a great centre in education,—can of course provide the homes for most of the students. For the college building, Mr. Wade has provided an admirable site, separated only by Euclid Avenue from the great buildings of the Case Institute of Applied Science. Science and philosophy—if we may use these words—have thus the opportunity to do their best in sight of each other. As soon as the endowment of $500,000 is complete, the college is to be organized; and the courses of instruction may soon begin. Mr. Wade himself offered $350,000 to this endowment. The gentlemen interested believe that the remaining amount will be soon contributed, from the very large number of men and women of wealth who have expressed their satisfaction with an idea so large. This endowment will be sufficient to set in order an institution of the very first value, in a line of education where this country now feels a deficiency.—*New York Tribune.*

BOOK NOTICES.

MARTIN LUTHER. A Study of Reformation. By Edwin D. Mead. Boston: Geo. H. Ellis, 141 Franklin Street. pp. 194. Price $1.25.

In this work, we have not simply another sketch of Luther's life, not simply the familiar story of the Reformation retold, but an analysis of Luther's character, a discussion of his place in history, a picture of his times, descriptions of his contemporaries, of his relation to earlier reformers, of his antecedents, with a statement of his teachings and of the views of the author as to their far-reaching influence on the thought of to-day. Mr. Mead holds—and, we believe, with good reason—that "Luther is the most influential and significant man in the spiritual history of mankind since Christ." He quotes approvingly the words of Carlyle that the appearance of Luther before the Diet of Worms "'is the greatest scene in modern European history.' . . . English Puritanism, England and its Parliaments, Americas, and vast work these two centuries; French Revolution, Europe and its work everywhere at present,—the germ of it all lay there. Had Luther in that moment done other, it had all been otherwise." Luther's sublime devotion to the truth, as he understood it, and his heroic opposition to the forces of tradition and authority, are brought out with powerful effect. "Ah!" exclaims the author, "I must say, I am sometimes inclined to think very poorly of my generation, when I note the exceedingly small price for which men sell their manhood and compromise with what to them is no longer honest gospel, and when I hear the petty whines of men over the petty losses and annoyances they suffer for refusing to kiss some established shibboleth. O men and women, what would become of your gospel, if it, too, had to face its age of martyrdom, like other gospels, and it became a question of exile, of torture, and the stake? Poor stuff for martyrs, these weak compromisers and complainers of ours. . . . Not of such stuff was Martin Luther." Luther, "the poor boy, singing carols in the street for his bread"; "the student, thrilled by the old Latin Bible discovered in the university library of Erfurt"; the monk, with his mental struggles, self-condemnation, and conceptions of a saving faith; the teacher, lecturing at Wittenberg; the pilgrim, appalled by the heartless mockeries of Romanism; the Protestant, defying Rome; the scholar, translating the Bible into the language of the people; the powerful preacher, the statesman, the affectionate husband and father, the *man*,—"one with the people, singing with them, speaking their speech, simple as they, eating and drinking, glad to see the springtime coming and to hear the birds, glad in all gladness and beauty, ministering to sickness and all sorrow, a heart responsive to every note in nature and in man; a big, impulsive, overflowing soul, humorous, hilarious, courageous, superstitious, scrupulous, reckless, a bigot, a poet, vulgar, charitable, a clap of thunder, a very mother in sympathy and providence, his foibles and virtues all so human and so plain,—presents to the world a most striking personality and a life at once profound, dramatic, and picturesque." In portraying this great historic character, in distinguishing between what was essential and enduring and what was superficial and evanescent in the life and thought of the great reformer, in bringing out the facts necessary to show that, great as were many of his contemporaries, he was the great central figure of the Reformation, in defending him from the misconceptions and misrepresentation of Catholic writers, and in tracing the influence of his splendid protest and fidelity to what he conceived to be truth down to the present time, Mr. Mead evinces a comprehensive grasp of his subject, a power of analysis, a judicial fairness, and a vigor of expression which are sufficient to commend his book to all who would know all that can be learned regarding Luther, however many other volumes they have read on the same subject.

THE second (February) number of the *Andover Review* is a stronger number than its predecessor, and treats of theological and philosophical questions of current interest. We give its table of contents. "The Christian Conception of Providence," by Dr. Lewis O. Brastow; "Prof. Harris' Contribution to Theism" is the subject of a vigorous article by Newman Smyth; "Lay Theology" is by President Buckham; Rowland Hazard criticises "Prof. Sumner's *What Social Classes owe to Each Other*"; Rev. J. H. W. Stuckenberg has an interesting essay on "The Theological Tendencies in Germany." "El Mahdi and the Sudan" and "Elementary Education in England" are among the topics editorially treated. And among books noticed are Brooks' *Law of Heredity*, Janet's *Theory of Morals*, Fisher's *Grounds of Theistic and Christian Belief*, and Bartlett's *Sources of History in the Pentateuch*.

"WIDE AWAKE" is always as timely in its topics as it is entertaining and instructive. Therefore, it gives in the February number, just come to hand, a story of St. Valentine's day, by Mrs. F. A. Humphrey, entitled "Molly St. Leger's Valentine," in which is wrought an incident of the Boston Tea Party. There is also a charming frontispiece by Hassam, representing a group of merry girls and boys at the post-office on St. Valentine's morning. Among the other contents of this number are a poem by Celia Thaxter, stories by Sarah Orne Jewett and Rose Hawthorne Lathrop, another article from Alice Fletcher describing the Omaha Indian children, the continuation of Elizabeth Stuart Phelps' serial, and an interesting biographical sketch of Henry M. Stanley, the explorer, by Sarah K. Bolton, with a portrait.

"BABYLAND" for February comes out with a new and handsome cover, which gives an appropriate description of the beautiful picture of "Baby Bertha," to which half the space of the cover is devoted. The serial alphabet grows more and more interesting, and the other stories and pictures are up to the usual good standard.

PERSONAL ITEMS.

MISS HELEN TAYLOR, the step-daughter of John Stuart Mill, is to write his biography for the series known as "English Philosophers."

PROF. VAN BUREN DENSLOW held a debate on Woman Suffrage with Mrs. Mary A. Livermore at the Cleveland (Ohio) Educational Bureau on February 3.

ALTHOUGH she had eight competitors among the most distinguished of the place, Dr. Annie Clarke was chosen for an attending physician of the Birmingham Children's Hospital, England.

BARCLAY GILBERT, a prominent citizen of Salem, Ohio, died last week. He was son of A. Gilbert, who years ago was associated with Robert Dale Owen and Frances Wright, and was a brother of our able contributor, Howard Worcester Gilbert. The deceased was past seventy.

IN a note received last week from "Auber Forestier," she says, "We Madison people have just been having a treat in the lectures of Mr. Edwin D. Mead. He has given us his lectures on the 'Pilgrim Fathers' and 'Puritanism,' also his series on the poets. This morning, we had his 'Emerson,' which was the finest essay on the subject I have heard. Madison has also been enjoying Matthew Arnold in his Literature and Science."

MR. PARNELL occupies a unique position in the House of Commons. He is rather distinguished-looking, icily cool and unimpassioned, and has the attraction which belongs to the mysterious. Nobody can tell what he is going to say, and he usually says "the unexpected." It is true, as the London journals say, he does not use rhetoric, and is not eloquent. His Parliamentary force consists in the vise-like grip he has on facts and principles, and the language, clear-cut as the edge of a razor, with which he presses and sustains them. No man leaves the House while he is speaking. Members rush in and crowd the benches.

SPEAKING of the marriage of Frederick Douglass, the Rochester *Democrat* says: "Mrs. Douglass is the daughter of Gideon Pitts, of Honeoye, in the town of Richmond, Ontario County, and is a very intelligent lady of spotless character. Mr. Pitts was an original abolitionist, and a man of the most sterling worth and of large influence in his community. In Honeoye, at an early day, abolition conventions were of frequent occurrence, and many of the ablest anti-slavery orators have spoken there; and thus the place was educated, not only in anti-slavery ideas, but received an intellectual culture of a high order as well, which has rendered it not only intelligent, but has also freed it from many of the prejudices of caste. It was in such a community and amid such influences that Mrs. Douglass was educated, and it is not surprising that she has the courage of her opinions."

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CURRENT TOPICS.

IN El Mahdi, the conquering hero of the Soudan, a new Alexander has arisen, with the difference that the triumphs of "the false prophet" are yet in prospective, while those of Alexander were accomplished. A spy reports that El Mahdi recently wrote to Osman Digna, leader of the rebels in this vicinity, that he intended to invade Turkey and kill the sultan, to conquer India, and eventually to subjugate the whole world.

REV. GEORGE C. LORIMER, of Chicago, concluded a recent eulogy of Wendell Phillips as follows: "Perhaps no one of our time more fully deserves the title of Good Samaritan than Wendell Phillips, whose stormy yet gentle spirit has just taken its flight to join Emerson and Sumner and Wilberforce and others who have loved mankind. On his bier, we cast this humble wreath, and pray you, my friends, 'to go and do likewise.'"

THERE is, or was recently, a disgusted and astonished "State's rights" man in Washington. He held a position in the pension bureau, from which he was dismissed because he openly frequented gambling houses. "But," he protested, "I am a Texan. Everybody 'fights the tiger' there as a matter of course. Such a thing as frowning upon a man for gambling is never dreamed of, and I have a right here in Washington to follow the customs of my own State." Another "martyr of liberty."

THROUGH the opposition of the Tories, the question of Bradlaugh's admission to his seat in the House of Commons is likely to become entirely partisan in its nature, when the Liberals may be compelled, in spite of all prejudice against him, to do justice to the member-elect from Northampton. The attitude which the Commons have so long maintained toward this man has been singularly disgraceful. It has not added to England's reputation among fair-minded people. Nor has it been of any advantage to the religion in the interests of which those who have denied Bradlaugh's claims have professed to act.

A PECULIAR religious ceremony took place in a Catholic cathedral in Dubuque, Iowa, recently. Diphtheria and other throat diseases being very prevalent in that city, the ceremony of blessing throats was resorted to as a preventive and restorative. Several thousand people approached the altar. Two lighted candles, in the form of a cross, were placed on the throat of each applicant, and the priest repeated a prayer. Unless the unhealthy conditions causing the distemper were overcome or removed previous to this performance, we should think it probable that there would be a diminution of faith among the Catholics of Dubuque rather than an increase, as a consequence of the unique ceremony.

PROSAIC, matter-of-fact people, while indispensable to the daily comfort, well-being, and progress of the world, should not be allowed even to read poetry, because when they do they are sure to upset some rhythmic and inspiring idealism or destroy by their iconoclastic criticism the sense of some delightfully sounding phrase. Tennyson's oft quoted

"Better fifty years of Europe than a cycle of Cathay,"

when uninterpreted by these critics, conveys a grandiose idea of an immense circle of time in comparison with one brief half-century. But a writer in the *Nation* calls the line "bombast," because "a cycle of Cathay" is really only sixty years. Just think of rendering it,

"Better fifty years of Europe than sixty of China."

A WRITER in a recent number of the *Westminster Review* earnestly advocates the repeal of the English blasphemy law, and asks, "What good has the law ever done? It has," he declares, "aroused many evil passions, it has broken many hearts. Can it be alleged that it has ever been of real service to the cause of true religion? On the contrary, it seems to us that if Christian ministers and Christian laymen understand their own interests as religious men, they would unite in demanding the abolition of such a law." To which the *Inquirer*, an English Unitarian paper, responds: "We have always contended that Unitarians ought to be among the foremost in advocating the total abolition of the law of blasphemy, and we regret that divided counsels exist among us on this important question."

THE Springfield *Republican* says that the day of prayer for colleges called together in that city only about one hundred persons, of whom half a dozen were the city pastors. Rev. Dr. Buckingham, who opened the meeting, said that the day was first observed sixty years ago, when there were but few colleges. "Now there are three hundred and sixty colleges in the land, besides seminaries and girls' colleges, with sixty thousand students. All are founded in 'piety and poverty,' the only attempt to shut God out at Girard College having been abandoned. Many of these colleges are established with the avowed purpose of educating young men for the ministry, but all are intended by their founders to send out Christian statesmen and Christian business men." And yet only one hundred persons in a large city who cared to pray for them!

A PIOUS writer in the *Transcript* of this city waxes furious over the new New Testament, which he calls "an abominable revision"; and he declares that "The 'Revised Testament' is regarded by nearly every one with whom I have talked as one of the most unjustifiable follies of modern times; and, to me, it is an insufferable nuisance. For not only have words been changed to meet the views of the astute (?) theologians engaged in the work, but the divisions and general style are so radically altered as exceedingly to confuse one long familiar with the St. James translation; and for what? I am sure that no more souls will be won to Christ by the new book than would have been by the old, and I don't think God cares a snap about the change." This is not his only grievance, however. The old-fashioned hymns, he says, have also been marred by the fell hand of the reviser; and he gives several instances of new words being substituted in well-known hymns. He declares such substitutions to be "a miserable outrage.... And I think that the 'fool-killer' might put in some first-class work upon the hymn revisers, who, to suit their own whims, thus inflict aggravation and discomfort upon hundreds, and perhaps thousands, of worshippers, disturbing the serenity of their Sabbath, and making them feel as uncharitable as I do now."

IT is about six years since the managers of the Boston Art Museum decided to open its doors on Sunday, believing that many persons who had no leisure for study, recreation, or sight-seeing during the week would avail themselves of its advantages on their single day of freedom from the shop, the factory, and the store. The results have abundantly justified this belief. Five, ten, and sometimes twelve times as many visitors appear Sundays as on any other day. On one Sabbath, four thousand people were counted; and the attendance varies from that large number to twelve hundred and one thousand, rarely falling far below the latter figure. The Sunday visitors, who are admitted free of charge, are largely representatives of the poorer classes, persons who could not afford the price of admission. They are artisans, mechanics, and laborers, who come with their families to enjoy the rare collections, and are often poorly and roughly clad. But they are always orderly and quiet, infringing none of the rules, says one of the officers, unless it be the command to "touch not, handle not," which is not always remembered by the more cultured visitors. The managers say that they have never known of any opposition to keeping the museum open Sunday; but, if there should be any complaint, it might be easily answered by referring to the record of attendance, the good conduct of the visitors, and the fact that the opportunity of entering the museum undoubtedly keeps many persons from haunting unwholesome places.

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The Index.

BOSTON, FEBRUARY 14, 1884.

THE INDEX is published every Thursday, at No. 44 Boylston Street, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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For *The Index.*

Commemoration of Keshub Chunder Sen and of the Brahmo Somaj.

Addresses at a meeting held under the auspices of the Free Religious Association, at the Parker Memorial Hall, Boston, Sunday Evening, Feb. 3, 1884.

Parker Memorial Hall was generously offered by the trustees for the holding of this meeting, and the choir of the Twenty-eighth Congregational society gave their services to the occasion. A large audience, entirely filling the hall, assembled. The platform and desk had been decorated appropriately, by ladies of the society, with flowers and plants. At 7.35 P.M., the President of the Free Religious Association and the other expected speakers went upon the platform; and the President, Mr. Potter, began the exercises thus:—

Ladies and Gentlemen,— As President of the Free Religious Association, under whose auspices this meeting has been called, I have been requested by the Committee of Arrangements to preside on the occasion, and to make the opening address. But, before we proceed to the addresses, it is thought desirable that we should have music; and a hymn has been selected that seems to be specially appropriate. It is the well-known hymn which comes to us from Dr. Johnson, but which critics of hymnology believe to have its origin in India. However this may be, it certainly reflects very closely, in spirit and in thought, the famous Vedic verse Gáyátri, or the so-called holiest verse of the Vedas. The choir will now sing it.

Hymn.

"O Thou, whose power o'er moving worlds presides,
Whose voice created, and whose wisdom guides,
On darkling man in pure effulgence shine,
And cheer the clouded mind with light divine.

"'Tis thine alone to calm the pious breast
With silent confidence and holy rest.
From thee, great God, we spring; to thee we tend,—
Path, Motive, Guide, Original, and End."

The addresses then proceeded as follows, with two other hymns in the places where inserted:—

Address of Wm. J. Potter.

It is one of the objects of the Free Religious Association, as stated in its Constitution, "to increase fellowship in the spirit"; and it is on this basis that this meeting is held. We propose to commemorate a man and a movement on the other side of the globe; but there are affiliations of moral aim, ties of spiritual aspiration, that are not affected by space. We propose to commemorate a man and a movement belonging to a very different nationality, to a different race—unless we go back many thousand years for the kinship—from that to which, probably, every person in this assembly belongs,—a man and a movement of a different religion from that in which, probably, every one here has been educated; but there is a "fellowship in spirit" that is not limited by the frontiers of nations, and that links differing religions together in amity. We wish it, therefore, distinctly understood that it is on this ground that the Free Religious Association has appointed this meeting in commemoration of Keshub Chunder Sen,—moved to this commemoratory action by his lately announced death,—and in commemoration of the Brahmo Somaj of India, of which, in recent years, Keshub Chunder Sen has been the most distinguished leader and representative. Neither the Free Religious Association nor any speakers who may take part in this meeting will be held thereby necessarily to have indorsed the beliefs of Chunder Sen nor the doctrinal position of the Brahmo Somaj. With their special doctrines, we have here nothing to do, except so far as any speakers may give information upon them. It is not his creed, but the *man* that we celebrate; and, even more than the man, the movement for religious and moral reform for which to us his name stands. There are those in India who must mourn for Chunder Sen, because a personal friend has dropped from their side; must mourn, how deeply, for he was personally one of the warmest-hearted, most attractive and magnetic of men. There are those who are sorrowing for the breaking of even tenderer ties. And there are those who are mourning for him, because he was the bulwark of beliefs and of a church that are to them most dear. But, to us, he was a religious, moral, and social reformer. Our sympathies are touched because a great leader has fallen who was seeking, with the sublime earnestness of a consecrated moral enthusiasm, to lift his people up to a better hope, to higher faiths, to purer and larger life.

And there is a *special* reason why this meeting should be held under the auspices of the Free Religious Association,—if I may be pardoned for mentioning it, for I would not unduly emphasize on such an occasion the prominence of that or any organization. But the reason to which I refer is a little piece of history, which may be of interest and value to the meeting. The Free Religious Association was, as I suppose, the agency by which Keshub Chunder Sen was first introduced as a personal entity to the American public. There had been a few vague reports, published in some of the religious newspapers, of a great native religious reformer in India, who was preaching against idolatry and other superstitions and evil customs of the native faith. But these were only vague and second or third hand reports. Being particularly impressed by something that was said of him in one of Rev. Mr. Dall's letters, or reports, to the Unitarian Association (Mr. Dall, you know, is the Unitarian missionary in India), I wrote to Mr. Dall to learn Mr. Sen's address; and, having obtained the address, I then wrote to Chunder Sen, in my capacity as Secretary of the Free Religious Association, as friendly and cordial a letter as it was in my power to indite. That was in 1867, the year in which the Free Religious Association was organized. I told him of the movement here, sent him a copy of the Constitution and of the report of the first meeting, and particularly pointed out the fact that our platform and membership were not confined to Christian limits, but contemplated a unity of persons who might come from or still be of different religions, but were one in the search for truth and in the feeling of human brotherhood. (And let me say here, parenthetically, that I have reason to believe, from responses that came to me from several persons and parts of India that this letter was a source of special encouragement to the Brahmo Somaj societies and their members. It arrived at a time when they were somewhat discouraged,—opposed, as they were, on the one hand by their own countrymen, the devotees of the native religion, and, on the other hand, by the Christian missionaries and rulers of the country. It was the first voice—except here and there an individual voice—of human sympathy and fellowship from beyond their own little band, and thus was magnified into a merit much beyond any virtue it had in itself.) Keshub Chunder Sen was then General Secretary of a Union of Brahmo Somaj Societies; and in a few months there came back from him a long letter, giving a lucid historical account of the Brahmo Somaj movement, and of its position, aims, and work at that time. The letter was inspired throughout with the tenderest feelings, and contained expressions of the most grateful appreciation of the message of sympathy I had sent to him, as Secretary of the Free Religious Association. It was read at the annual meeting of the Association in 1868, published in the annual report of the meeting, and printed also, in full, in the New York *Tribune* and some other widely circulated journals. And this was, doubtless, the first word from Keshub Chunder Sen to the American public,—the first word printed in America, either from him or about him, with a distinct personality behind it.

And the letter was a surprise, and the beginning of a better intelligence about the conditions of life in India, even to many well-informed and liberal minds. I confess, for myself, to a glow of unexpected satisfaction, as I broke the seal of the letter, and read there the lofty thoughts and sentiments, couched in the most elegant English, written by the author's own hand, and in a style of penmanship testifying to all the refinements of the highest culture. I was expecting, of course, an intelligent reply; and I was prepared to find some reciprocation of the sentiments of brotherhood contained in my letter. But I had surmised that the author's native speech might have to be translated by an English and Christianly educated clerk, so that I should not feel quite sure but that the inward sentiment as well as the outward dress of the Hindu's epistle had been shaped by the foreign scribe. But, when I saw that I held in my hand the letter just as it came from his, and that I had read the thoughts just as they came from his pen and brain, the thought that first struck my mind—and I am not certain that I did not involuntarily utter it aloud—was, "And this comes from a land and a religion which we call pagan, and to which we send missionaries!" And I more vividly recall the astonishment manifested in a group of liberal Unitarian people to whom I showed and read the letter before it was made public. One excellent and quite well-read woman—and she only voiced, with a little emphasis, the general feeling of the group—exclaimed: "Do you mean to say that that letter was actually written and composed by a native

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Hindu, a pagan? And do those people who belong to the religious society he describes really worship the true God?" I could only assure her that *I* had full faith, from the circumstances, that the letter was no forgery; that it was written by a native Hindu, and by one whom I feared many good Christian people would stigmatize as pagan; and, as to the question whether he and his fellow-members of the Brahmo Somaj worshipped the true God, I could say no more than that, so far as I could judge, they seemed to be able to tell us of Christian America about as much concerning God as we could tell them.

And this brings me, by easy transition, to the remarks I have to make about the Brahmo Somaj movement. That movement, you know, did not begin with the eloquent preaching and earnest work of Keshub Chunder Sen; nor was it, in latter years, wholly represented by him. Other men, eloquent, earnest, and able, had labored; and he entered, gratefully and appreciatingly, into their labors. As an outward organization, the Brahmo Somaj dates back to 1830 and to the time of Ram Mohun Roy. But, even previous to this, we might find the germs of the movement. We might find the seeds of it, occasionally springing up, but not maturing much fruit, all along the centuries back to the great revolt of Buddhism against the older and traditional Brahmanism. But Ram Mohun Roy was one of the historic characters of India. He was a reformer of wide sweep, social, political, moral, religious. Early, he abandoned the idolatrous religion of his countrymen, and sought, against the force of deep-rooted prejudices which no one man could sweep away, to restore what he believed to be the original Hindu faith, spiritual monotheism. As early as 1816, he established, with this view, at Calcutta a society for spiritual improvement. But, even with this modest and unaggressive name, so bitter was the opposition of orthodox Hindus, the society had but a brief existence; and, for a number of years, Ram Mohun Roy contented himself with the agency of the printing-press and the issue of books and tracts for continuing his reformatory work. In this interval, one of the fruits of his work was the conversion of an orthodox missionary to Unitarian Christianity. The Rajah and the missionary came thereby very near together in fellowship of spirit, and were probably not very far apart in doctrine; but they never came together in name, the Rajah refusing to take the Christian name as strenuously as the missionary adhered to it. From a prayer-meeting statedly held by this missionary, Rev. Mr. Adam, and which Ram Mohun Roy and some of his friends used to attend, appear to have sprung the first suggestions which led to a new attempt to organize a religious society of the reformed native faith. This was the movement which came in 1830 under Ram Mohun Roy's leadership; and a public opinion had then been formed sufficiently strong to support, or, at least, to let it alone. It came to stay. A society was organized and incorporated under the name of the Brahmo Somaj, which means an "assembly of worshippers of God"; and a building was secured for its use, the trust deed of which provided that it should be for the use of "people of all sorts and conditions, without distinction as to creed or color, who should meet there for *the spiritual and no other mode of worship* of the Author and Preserver of the universe."

From that time onward, the Brahmo Somaj has had an unbroken existence. Its societies have multiplied from one to a hundred and sixty-eight. It has extended from Calcutta across India to Bombay, and in the north to the roots of the Himalaya mountains, toward the land where the great Aryan faith had birth. It is still, however, a comparatively small body; and yet its influence has not been inconsiderable upon public opinion and legislation. Ram Mohun Roy died in England three years after the organization of the first society at Calcutta. Then, for a number of years, under more conservative leadership, it was regarded as a new church founded on the old authority of the Vedas,—a Unitarian, theistic church, but deriving its right to exist and its beliefs from the ancient Hindu Scriptures, very much as Christian Unitarianism first derived its authority from the Bible. This continued until about 1846 or 1848, when the advanced and larger position was taken that the books of nature and of intuition form the basis of the Brahmo faith; and it was affirmed that no one *book* was to be held as specially coming from God, but that *truth* was to be accepted in whatever book found. This advance was made under the leadership of Debendra Nath Tagore, an able man, who extended the activities of the Brahmo Somaj in many ways.

But, in 1859, a new power came into the church. A young man appeared, not yet twenty-five years old, full of fervor and energy and enthusiasm, and delivering *extempore* sermons in English. He had previously organized a small society of young men for the cultivation of religious feeling, and he and his helpers now came into the Brahmo Somaj. He preached with the fire of a genuine prophet, and the desire burned in his heart to put the new faith into deed as well as into belief; to carry the reforms into practice, which had heretofore largely remained as statements. This young zealot was Keshub Chunder Sen. At once, the mantle of his teacher and friend, Tagore, seemed to fall upon his shoulders. These young men brought the fresh consecration of their youth and their hopes to the altar of the Brahmo Somaj. They brought the spirit of self-denial, of self-abnegation, even to the point of asceticism. They were fired with missionary zeal, and longed to go through their country declaring the good news of the purer faith they had learned. And, from this time, the Brahmo Somaj became more actively propagandist,—though some of the congregations still lagged behind on the old basis. The wonderful oratory of Keshub Chunder Sen was a power which the movement had not before possessed. Speaking with equal facility in Bengalee or in English, he had the matchless gift of swaying great multitudes by the magic of his words and the force of the personality behind them. Audiences of thousands of people flocked to hear him, and many were the new adherents which his eloquence rallied to the standards of the reformed church. The fatherhood of God, the brotherhood of man,—these were the two principles, the two front corner-stones of all his preaching and work. The Brahmo Somaj, under Chunder Sen's leadership, as before, has remained theistic. Belief in personal theism is its creed, though it has an adumbration of supporters who decline to put their name to that or any creed. And with the theistic creed are found the cognate beliefs in the efficacy of prayer, in the possibility of personal communion with God, and in the large use of devotional exercises as a means to spiritual culture. But the young men who came into the Brahmo Somaj with Chunder Sen were ready to follow him also in a new application of the doctrine of human brotherhood. They bravely and heroically attacked the caste system of India, bulwarked though it be by the strongest prejudices and traditions of the ancient faith of the country. They sought the emancipation and education of woman, the reform of the marriage laws and customs, and the extension of popular education. To give up idolatry, they said, was not enough. Their religion must mean humanity, enlightenment, justice, charity, practical brotherhood. To bring, indeed, the whole world together, all religions and all races, in a theistic fraternity, has been their aim,—a sublime aim, we may call it, though we may doubt its realization.

But this meeting is not merely for eulogy, but for truth. And, therefore, I feel compelled to say, before closing, that, in the last few years, Keshub Chunder Sen's leadership in the Brahmo Somaj has been weakened, and his influence on public opinion, doubtless, to some extent damaged by certain extravagances—at least, they would seem extravagances to our Western minds—of speech and action into which he has been carried. This has come, in part, from his having the orator's temperament,—he has not weighed words logically, but emotionally,—and, in part, from the mystic mood of his mind. He was the impassioned man, not the thinker. As Phillips Brooks said to me the other day, he seemed to shun clear-cut, logical forms of expression, and to delight in the vague and the transcendental. Vague, perhaps, they did not seem to him, but they led him into, at least, apparent inconsistencies. At one time, he would appear on the very verge of avowing himself a Christian, using language concerning Jesus that would almost satisfy a Trinitarian, and then, again, it would seem as if he were making concessions in thought and still more in ceremonial forms to the native faith of his country. Elements of opposition gathered about him on this account; and, finally, on his assent to the marriage of his daughter—a young girl of unmarriageable years—to an Indian prince, this antagonism culminated in a split of the Brahmo Somaj. The prevention of such premature marriages of maidens was one of the reforms of the marriage customs which the Brahmo Somaj had pledged itself to effect, and the lapse of their leader on this point could not but result in loss of courage and in unhappy division. And then, when put on the defensive for his inconsistency or questioned concerning the ceremonial innovations he was disposed to introduce, he took refuge, not in rational logic, where he was not at home, but in the chambers of his private intuitional consciousness, and finally in the claim of special inspiration. And this is a danger, I may here be permitted to say, to which the Brahmo Somaj will always be exposed, so long as it grounds itself so largely on individual intuition, and leaves out of view scientific methods of testing intuition. But this danger now seen and guarded against, and the schism, perhaps, healed over Chunder Sen's grave, the Brahmo Somaj may have before it renewed prosperity, and crown its brightest hopes with the fruition of accomplished deeds.

As I have said, the Brahmo Somaj has set for itself an aim that may well be called sublime,—an aim that is nothing less than the union of mankind in a theistic brotherhood. For one, I have my doubts whether that part of this sublime dream, which involves unity of belief in personal theism, can ever be fulfilled. But, of the human brotherhood, I have larger hope. There are, to many minds, logical difficulties in the way of their finding God as a personal power, though they may earnestly feel after him. But I have not so much anxiety about men finding God as I have about their so opening their minds and hearts in just and humane acts to one another that God shall find them. It cannot be but that the eternal Power which is coursing through the universe, and is the very inspiration of its energies and life, is operative in humanity,—the highest part of the universe of which we know aught. It is seeking men and women of earnest minds, of large hearts, for its

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more effective instrumentality. Make, therefore, a genuine *brotherhood of humanity*, and God is there in the midst of it, though we can write no creed that can define the process. Wherever the human heart touches a human heart, and they recognize their kinship and mutual obligations, there, though they may dwell on opposite sides of the globe, is the presence of divinity as the very bond of the union and of the obligation.

Address of T. W. Higginson.

Mr. President and Friends,—I was hoping twenty-four hours ago that I might be able to make some preparation to address you this evening, and put together some thoughts at least which might be worthy of the occasion. But, during those twenty-four hours, my thoughts and my time have been greatly engrossed by another event, which, I have no doubt, you also have had in your minds. I cannot possibly go away from the present time and place for a subject without first speaking of that which at this time and in this place presses so upon us all, that impoverishment of our city which we all feel to-day. I dare say there are friends here who, like me, remember that time when in a speech by Wendell Phillips, who loved Boston so profoundly, he said, "I love inexpressibly these streets of Boston, over which my mother held up my baby feet; and, if God grants me time enough, I will make them too pure for the footsteps of a slave." [Applause.] It is years since the footsteps of a slave have passed over the streets of Boston, and Wendell Phillips' footsteps will never pass there again. We never again shall meet that still stately form, recalling, even in the weaker motion of its age, the dignity and the patrician air of its youth. We never again shall feel, as we have felt of late years in any public crisis, a longing that Wendell Phillips would speak, tempered only by a fear lest he might not always speak from his better judgment, but from his hasty impulse. Those who have known Wendell Phillips only of late years,—as young men and women, which is the case with many here before me,—those who have only known him since the Civil War, can hardly recall the fascination of his presence, the unerring power of his delivery, the absolute decision with which he threw himself on the heroic side of every new question, and the simplicity and truth with which he concentrated his life upon his work. His life had two periods,—before and after the abolition of slavery. After slavery had disappeared, he, like other old Abolitionists, men and women, was left for the moment without a mission. The minor causes they had advocated hardly seemed enough for a life work. Some of them found no public work worth doing after slavery fell (Edmund Quincy, Mrs. Chapman). Others of the leaders of that movement—of a movement which, as the English Earl of Carlisle said, was without a parallel in the history of ancient or modern heroism—found nothing else to do after that agitation had passed by. Garrison, more happy, with his calm, clear temperament, devoted himself to a few strong, simple, thoroughly comprehended causes,—woman suffrage and the care of the freedmen,—and lived and died in them. Wendell Phillips, more varied in his impulses, more impassioned, less self-controlled, was less his own master in the absence of the one great purpose. He seemed like a man feeling around for an object. He grasped everywhere, here and there, for some new mission, for any number of new causes, new interests: always heroic, always disinterested, but placed at this disadvantage, that the man who had devoted all the prime of his life to one clear, simple, easily comprehended reform had lost the years of special study and training that were needed to grapple with the more complex reforms that followed on the fall of slavery.

The anti-slavery movement was the simplest of all reforms in its principle. It needed but to grasp one thought,—that man cannot rightfully hold property in man. That given, the logical work was done. Intellect, study, could find in it nothing more. All the rest was a moral question. All the rest required only self-devotion and to live up to the truth. That movement passed, and then came the complex movements of to-day,—labor reform, with its immense difficulties; Communism, Socialism, Nihilism, with their formidable front; questions of currency, questions of tariff, that have taxed for years the most studious intellects, and are still in their period of investigation rather than action. Into the midst of these, Wendell Phillips threw himself, with the habits formed upon one simple, clear, moral reform; and he found himself unable to grasp them. That is, he carried into them, without training and without preparation, the same habit of positive assertion, the same habit of moral appeal, almost of direct denunciation, which in the anti-slavery movement had been his natural course. But they were not to be settled so easily. The vast problem of the relation between capital and labor, for instance,—you cannot settle it on the simple anti-slavery principle, "Let my people go!" In this case, the people do not want to be let go. It is the last thing they want. It is not a question of letting any people go from the material and brute power of another people: it is a question of wise distribution, a readjustment of the most complicated relations of the human race. So with the other questions he handled. Where he had his greatest advantage in the slavery question, from its simplicity and his perfect command of it, he was at a disadvantage in the questions which occupied his later life, from their complication and from the absence of that special training which he had not had. Hence, the chafing in his later life,—the chafing of a spirit superbly heroic, magnificently unselfish, and yet constantly striving with problems which he had grappled too late in life for full comprehension, while yet he had lost that humility of the student, that willingness to own that he stood at their threshold, which alone could enable him to comprehend them. And with that came, with advancing years,—as a person who is accustomed to speak louder and louder loses judgment as to the tones of his own voice,—an unconsciousness of his own assertions, of the vehemence of his own denunciations. And there came, also, the reformer's habit of measuring all merit by martyrdoms, and assuming that every man in the community who is distrusted by the respectable portion of society must be abused for the same reason that Garrison was abused, and must therefore be a saint. Hence, the reformer sometimes comes, as years go on, to strike hands with the demagogue; and we see the spectacle of those whose real aims are diametrically opposite moving in the same path and co-operating. All these uncertainties, all these difficulties and sources of chafing, Wendell Phillips' fine intellect and noble heart had encountered more and more as years passed on; and, when we think of the weakened strength with which he grasped the more difficult problems that are constantly arising among us, we may feel grateful that the measure of one man's activities is fourscore years, and that he who has served so nobly may well be dismissed, with the benedictions of all who knew him, to his reward.

Side by side with our thought of him comes the thought of that other great reformer, so remote from him, whom Mr. Potter has mentioned, who, too, had somewhat the same experience,—the danger that rests upon a life devoted to reform. He, too, in his later years, seemed to waver in his duty as to some of the momentous problems that he encountered. He, also, had to lose friends and allies, and to make new ones. And yet he, also, in dying, left a circle of those who knew him, and who would wisely look beyond the later period of doubt and deviation of opinion to the earlier period, when the record was absolutely clear. In that earlier period, the name of Keshub Chunder Sen was a source of inspiration, as that of his great leader, Ram Mohun Roy, had been before, to those who sought free thought all over the world. I remember that my friend Mr. Conway said to me once in London that it seemed to him singularly creditable to the free thought of America that the Free Religious Association should have arisen here rather than there. For he said: "If there is any place in the world where there ought to be an organization where all the religions of the world should meet, it is London. The men whom you in America only hear about, we have on our own soil: we see them face to face. These fine representatives of old religions alien from Christianity, never seen in America, appear year by year in London." It was true. You go to an evening reception in London, and the first persons you meet, perhaps, are two or three little Hindu princesses, who have been sent there for education,—strange little creatures, looking as if they were carved out of mahogany, and wearing garments and jewels that would redeem an empire by their value. You go to a dinner party, and you sit next to a young Mohammedan law student, perfectly a master of the language and master of all that England can teach, yet a Mohammedan still. And lately, before the time of which I speak, Mr. Sen himself had been there, and had all through England charmed everybody by his eloquence and his width of thought.

We have not had this evening any actual quotations from his works. I have found time to note down for you a few striking extracts from his speeches in London, as reported by Miss Sophia Collet, a lady whom I have the pleasure of knowing, and who devoted herself with enthusiasm to reporting the speeches of this learned Oriental while he was there. These speeches vindicate so singularly the temper and tone of the man that I should like to read to you a few extracts from them. He said this, for instance, in an address to the Swedenborgian Association of England, I think:—

> I do not then care to inquire whether I ought to call myself a Christian or not. I prefer the name of Theist, by which I mean a believer in the one true God; and if, humbly, by means of prayer and faith, I can place myself constantly and eternally at the feet of the Lord my God, my Father, my Saviour, my Redeemer, my All-in-All, I shall have compassed the destiny of life. I covet not names nor distinctions. If Christians want to shut me out from their sympathy and love, they can do so; but I know you are not disposed to do so.

And, so long as he remained in England, nobody was so disposed. He says, sketching more fully his purpose:—

> Let us bring together all these various churches into which Christendom has been divided, bring together the Vedas and the Koran and all the Hindu and Mohammedan scriptures and all the races and creeds and nationalities existing on earth; bring these together, and let us put them all into proper shape, and let us realize the unity of the True Church of God. That is the responsibility which hangs upon our shoulders, that is the duty which each man owes to the great God and to mankind. If we embrace all nations and races from the beginning, from the creation of man down to the present moment, if we can take in all religious scriptures, all so-called sacred writings, if we are prepared to do honor to all prophets and the great men of all nations and races,

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then certainly, but not till then, can we do justice to universal and absolute religion such as exists in God.

I am most anxious to see men of all religious denominations in the East and West unite in a vast Theistic brotherhood, that they may worship and serve their common Father, and find salvation in that universal creed of love to God and love to man which, according to Jesus Christ, is the way to eternal life.

What a magnificent conception is that! That grand offer of the Romish Church to be the same to all the races on the globe, that superb motto, of which that Church is so proud, "*Semper, ubique, ab omnibus*,"—"Always, everywhere, by all,"—how insignificant that seems beside a conception which includes the Roman Catholic Church itself as but one item in this vast accumulation of human faiths and men's aspirations! But observe, noble and fine as it is, the conception of the Free Religious Association is yet nobler. For the word "Theism" is itself a limitation; and who has a right to exclude from the fellowship of thought, or even the fellowship of religion, if they wish the name, those who, without calling upon the name of God, without claiming the name of Theists any more than Christians, still are prepared to unite with all thinkers in the great brotherhood of human aspiration?

One thing more, to show you that this great Eastern thinker, as Mr. Potter has said, was not merely one who sowed thought, but also action, was a practical reformer for man as well as a seeker of his Theistic union, let me read this tremendous wail of mourning which thrilled England while he was there,—a mourning appeal against English Christianity for the wrongs it had done his Hindu people:—

> Go into the quiet little villages in the provinces, and you there see hardy Hindu life in its purity and charming simplicity, such as has not been surpassed in any other portion of the globe. But where is that purity and where is that simplicity now? It is fast dying out amid the ravages of so-called civilization. We have your telegraphs and your railways and all the great things introduced by modern civilization. But, if you have taught us Shakspere and Milton, I ask, Have you not taught our young men the use of brandy and of beer? You now see scores and hundreds of young, intelligent, educated natives of India falling away and dying from the ravages of intemperance. It is painful to contemplate the ravages of this vice in our country. What was India thirty or forty years ago, and what is she to-day? Methinks thousands of poor, helpless widows and orphans are at this moment rending the air with their wailings and cries, and who, I may say, oftentimes go the length of cursing the British Government for having introduced this dreadful poison. This very moment I could count upon my fingers' ends hundreds of young, educated men who have died prematurely in the full bloom of their intellectual vigor and physical energy.

Since the Emperor of China protested against the inhumanity of England in forcing opium upon thousands at the point of the bayonet, there has not been, from a source outside Christianity, so terrible an arraignment of Christian civilization as that; and he who made it may well, in his later life, have varied with his mood, or with the condition of his health, or with the immediate influences around him, as to the precise details of his position,—no matter, his early life was the same. Every man has a right to appeal from the weakness of his later years to the position he took in the full vigor of his prime. Mr. Sen could do the same. His fame may stand by the record of his English visit. It may stand by the strength of the protest he made for his nation against the wrongs they endured; and he will stand to us, I think, always as the representative of the tie that connects, all the world over, not those who think alike, but those who aim at the same great end; not those who hold the same creed, but those who subordinate all creeds to aspiration. And a man like him, dying or living, has proved that this organization of ours is founded on a principle, and is a guarantee of its permanence as long as we shall be true to its ideas.

Address of Mrs. Ednah D. Cheney.

We could do no justice to the great work of the Brahmo Somaj and its lost leader, Keshub Chunder Sen, without considering what they have done to elevate the condition of women in India. In the very beginning of the movement, this was seen to be a necessary condition of its existence; and the very idea of God which lay at the foundation of their belief required this following out of justice and mercy.

While Ram Mohun Roy was contemplating the establishment of his new church, he was so shocked by the then existing barbarity of suttee burning that he was obliged to turn his attention to this practical work before he could go further in building up a religious institution. "The burning of widows," as a phrase, has long been familiar to our ears. I will not ask you now to call up a picture of the horrible reality which was presented to his eyes.

A year before the foundation of the Brahmo Somaj, in 1829, and chiefly by the exertions of Ram Mohun Roy, a law was passed by the legislature forbidding this cruel practice. This was the first step toward the recognition that woman's life had any value except as a sacrifice to her husband.

He then saw that no church could be established for one-half of mankind only, and the first of his important reforms was the instilling of theistic principles into the mind of the female sex. He thus introduced a purer worship and a nobler thought into domestic life, and private prayers and religious services in the house were filled with the new idea. Gradually, all the social festivals connected with idolatry were replaced by annual gatherings made beautiful with flags and flowers, with brotherly meals and social gatherings.

From private prayers, the women were led to take a part in public worship, where men and women sat together. Thus, the women were led to desire higher education, that they might hear and understand their new faith intelligently, and speak for it reasonably.

When we consider that this church is yet but fifty years old and is established in India, is not this a long step to have accomplished? The next great practical evil which confronted these reforms was the terrible custom of marriage. Marriage between different castes was entirely forbidden. Still worse, female children were betrothed in a tie as indestructible as marriage even in infancy,—and marriage was consummated at a frightfully early age,—the child having no choice or will in the matter, and passing entirely into the control of her husband and his family. If the husband died even before the conclusion of the marriage or after, the child widow became an object for every kind of abuse and scorn, so that we are told that Indian widows say that the abolition of the suttee has brought them only slow torture instead of quick release. Numbers of these wretches perish by suicide as their only escape from an intolerable life. The Brahmo Somaj first attacked the system of caste, and abolished it so far as its own influence extended. The first intermarriage between castes took place in 1862.

They then determined to do away with every evil connected with the marriage system. In 1870, they took the opinion of the best medical men on the proper marriageable age, and the best sugges tions on this point were adopted. The enforced celibacy of widows was set aside. Gross idolatry was removed from marriage rites, and absurdities in form and practice eliminated. Strict monogamy was enforced, and the marriage tie was made inviolable. Marriages were solemnized between different castes, the serious responsibilities of marriage were explained, and foolish expense and unnecessary pomp discouraged.

But a terrible difficulty lay in the way of these reforms. These changes were against the letter and the spirit of Hindu law. These reformed marriages were illegal, involving the legitimacy of children and bringing endless confusion in the inheritance of property. The Brahmos were therefore obliged to appeal to the government to relieve them from their legal incapacity to contract marriages according to their own ritual. This memorial was opposed by the whole Hindu community and even by the conservative party in the Brahmo Somaj. After four years of intense struggle and anxiety, the Brahmo marriage act was passed in March, 1872.

When we remember for how many years English reformers have been struggling to pass so simple a measure as the bill to allow marriage with a deceased wife's sister, we must admit that the world sometimes moves as fast in the Eastern as in the Western hemisphere.

By this act, polygamy was rendered impossible in the Brahmo Somaj, the new law making it penal. The minimum age of marriageable persons is fixed by law, and thus the bad custom of early marriages is virtually abolished. Caste is simply ignored, and men and women can now unite themselves in wedlock with the perfect sanction of the law. This act protected not only members of the Brahmo Somaj, but all non-Hindu marriages.

As yet, only a small portion of the women of India have been benefited by these beneficent reforms. There had been about a hundred Brahmo marriages up to the year 1879, thirty-five being intermarriages between different castes and thirty-six widow marriages.

But, when we consider the bitter hostility which these measures had to encounter, and the religious, social, and political prejudice which was arrayed against them, we cannot but acknowledge that to have announced such principles, and to have gained legal sanction and protection for such institutions, was an immense result for this small band to accomplish in such time.

The next gain for woman was in education, and the Brahmo Somaj has done a noble work for her. The female improvement department was formed in 1870, to raise the intellectual, moral, and social status of Hindu women. In 1871, the female normal and adult school was established. This was the school in whose beginning the late Miss Carpenter was so deeply interested. It opened with fourteen pupils, but the number rose to twenty-four in a year. Four were unmarried, three widows, seventeen married women. A literary association (Bama Helthaishinee Sara) was formed under the presidency of Keshub Chunder Sen. Meetings were held once a month, and the discussions published in the *Bama Bodhini Patica* or *Ladies' Journal*. Since then, the universities have been opened to women; and, as fast as the young Hindus are fitted for it, they can receive a truly liberal education.

Another practical measure was the founding of homes in which families could live, the men and women sharing in family life on a truer basis than in the Hindu homes. By these measures, so much has been accomplished that Mozoomdar can say, "For the real workers in the Brahmo Somaj, it is a matter of no little satisfaction that, if they have

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been able to do nothing more, they have at least unlocked the door of that ancient prison, the zenana."

So much has been accomplished in this nineteenth century, now near its close. But our Indian brothers have clear vision, and they have already begun to see that the work of the twentieth century, soon coming upon us, is to be a work not done *for* women, but *in* men; for Keshub Chunder Sen says: "With shame and humiliation, I make this confession. Our men by a long course of training in vicious ideas about the other sex are more or less unfit now to mix with women."

As the elevation of the condition of women will be the glory of the nineteenth century, so may the purification of men be the crowning grace of the near future time, and in this work may the Brahmo Somaj and the Free Religious Association unite with good men and women of every race and religion.

But, while this brave young church has struck thus boldly into practical reform, Keshub Chunder Sen was an idealist, and he believed in beginning on the spiritual side to reform his country; but he also saw that out of a true religion for humanity the good of humanity ought to come, and he pleaded for reform as the true result of faith.

"Be true to God," he said; "and then, when you embark on the enterprise of Indian social reformation, you will not shrink back from its difficulties. With God's aid, that work shall be done which was difficult, impossible, without God's aid. Female education, widow marriage, abolition of caste,—all these questions will then be simple questions of duty, of benevolence and justice. Have I any right to deny any of my fellow countrymen or countrywomen those rights, privileges, advantages, and pleasures which, as men and women, as God's children, they are entitled to?

"A heart full of compassion and pity will melt as it beholds the poor widow suffering from all those disasters, mortifications, and distresses to which Hinduism has consigned her lot. It is only necessary to see her that you may feel for her. No eloquent pleadings of a logician are necessary to persuade you, to constrain you, to put forth your energy, in order to rescue her from such an inhuman, cruel, and miserable lot. . . . So also with regard to the general improvement, the general emancipation of women. They may for centuries have been immured in the zenana, and denied the light of education; but when a religious reformer sees their case, takes their case to heart, there is enough to set him to work."

It cannot be claimed that the great problem of the relation of the sexes has been settled by the Brahmo Somaj. The earliest Vedic religion, which the Brahmo Somaj at first hoped to restore, held up the character and office of woman to high respect, especially in her maternal relation; and although these ideas were not consistently carried out, and the laws of Manu, based on the false idea of perpetual protection of women, have led to such fearful evils, there yet remains in the spiritual Hindu mind a reverence for the very nature of woman which the Brahmo Somaj recognizes amid all the fearful corruptions which have followed.

But the leaders of the Somaj are but men, and they have not yet been able wholly to free themselves from the influence of prevalent ideas; and Mozoomdar confesses that they have not settled the whole question of the position of woman. "Can we wonder at this?" he says. "Our people have not known how to discover or preserve the right attitude of mind toward the other sex. The difficulty has been felt by the best and saintliest spirits. It has often led to the utter avoidance of women as an unmitigated evil in the path of religious men. It has produced the demoralization of men in certain communities, of women in certain others, and to a perfect stagnation of social progress in not a few."

With his Eastern feeling, he cannot quite accept all our Western ideas; but, while rejoicing in the progress made in promoting woman's moral and religious education, he concludes, "We have still left the question of the permanent position of women in society to be determined in future by the development of the highest instincts both in man and woman's nature, through the growth and influence of the spirit of our church which has so far modelled and reformed the character of both sexes."

But the tendency of the Brahmo Somaj, as will be shown here to-night, has been of late strongly toward the spiritual side of religion; and its feeling for women has culminated in a doctrine which it sets forth with full power of reasoning as well as feeling, the doctrine of the divine maternity. Its theism would be imperfect if it were not all-embracing, and if, while including all the attributes of humanity, it ignored one of its highest manifestations. "God, our Father," was the word of Jesus, "God, our Father and Mother both," is the language of Keshub Chunder Sen; and, in this thought, he finds the promise and potency of all future good for the race.

"God, our Mother, shall rule in our hearts, in our homes, and in our church, drawing men and women together as one holy family. This is the faith of advanced theism."

Hymn.

Life of Ages, richly poured,
Love of God, unspent and free,
Flowing in the Prophet's word
And the People's liberty!

Never was to chosen race
That unstinted tide confined:
Thine is every time and place,
Fountain sweet of heart and mind!

Breathing in the thinker's creed,
Pulsing in the hero's blood,
Nerving simplest thought and deed,
Freshening time with truth and good,

Consecrating art and song,
Holy book and pilgrim track,
Hurling floods of tyrant wrong
From the sacred limits back,—

Life of Ages, richly poured,
Love of God, unspent and free,
Flow still in the Prophet's word
And the People's liberty!

—*Samuel Johnson.*

Address of Mrs. Julia Ward Howe.

Dear Friends,—I have not a pencil-note with me nor a sentence ready made to my mind; but I come here with a thought to express to you, if the infirmity of my memory will allow me to do it.

It does not need even my memory to say with what gladness I have taken note of the career of this benefactor of the human race, this great helper of man and of woman, to commemorate whose services we are met together here to-night. I read with great interest, some years ago, a published volume of Keshub Chunder Sen's addresses in England; and it was a notable thing that he seemed to be more Christian than we can think the community he addressed to have been, in general. He seemed to speak from a higher religious plane than the common level of—well, of the English community. At least, what he said, his thoughts themselves, appeared to me in that position and in that contrast. And I have had the pleasure of knowing Miss Carpenter, and of having quite a number of conversations with her about the condition of women in India,—their lives so blank, so desolate, so sad. She described, among other things, the women who were well to-do, and not forced to labor, as sitting for hours, with no book or work, looking vacantly into the air, and being quite satisfied to do that. And what a deliverance was this which gave them education, which gave them individual existence, gave them what we prize and know, in some degree, the value of!

But what I wish particularly to say is that we have great need of a wide agreement between people who are in different churches and in what appear to be different religions. This wide consent of faith to the spiritual element in mankind is almost necessary for us to-day. Without it, we cannot fight the battle which is before us. Without it, we cannot hope that the destructive influences which are everywhere present and active in society will be overthrown. Now, we generally find that, when we *must* have a thing, we can have that thing. And I am quite sure that we can have this agreement. We can get it out of our very differences. It is not in them; but it is under them, and through them. Look at this very Hindu, coming to England and showing to the English that they do not live up to the doctrine which they profess, that they were very far from comprehending it or from fulfilling its conditions.

Now, let us take people who differ very widely from him and from each other. Let us take, for example, Mr. Wendell Phillips, of whom Col. Higginson spoke so feelingly and with such a comprehensive view just now. He was, you know, an Orthodox man of the orthodox. He used to be seen, in the old anti-slavery times, walking in the street with Theodore Parker; and some one, one day, stopped them, and laughingly said to Mr. Parker, "You must not corrupt this man's Orthodoxy: it is of great value to the anti-slavery party." But does anybody suppose that in that Orthodoxy, which Mr. Phillips held always, there was anything really antagonistic to what Theodore Parker truly also held? I am very sure there was not. And some of those who are present may remember that, when a meeting was held to commemorate the loss of Theodore Parker,—that great loss, which was so near to some of you,—I may say, to some of *us*, for I think I loved nothing so much in his lifetime as to hear his voice and to sit where I could receive his grand instruction,—Mr. Phillips, speaking out of his religion, comforted the children who were orphaned by Theodore Parker's death. And no one could have spoken to them more appropriately or more as their leader and teacher would have wished.

So in all these differences there is this profound agreement concerning the objects of religion. These differences of creed, these intellectual and metaphysical differences, are surely providentially ordained, because they are quite independent of us. Some people object to the word "providential"; but, as it belongs to the vocabulary of my thought, you will allow me to use it. But what are these differences good for? I think they are good to show us that we cannot be sure of religion, of its benefits, its help, and its uplifting,—we cannot insure it to ourselves by any creed, by any form of belief. These creeds, these forms, have their true points and their errors. They have their uses, no doubt; but they must not stand to any of us in the place of religion, for they are not religion. But religion is something infinitely deeper, infinitely more simple, infinitely more tender. And I rejoice in seeing these doors thrown open, in seeing the wide and joyous assembling of human creatures together. They can all address the Infinite Father with one music. They can all utter

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their heart's desire to him with one language of prayer and petition. That, surely, is the divine plan, the divine intention, concerning us. I am so glad that, day by day, this becomes clearer and clearer in the minds of those teachers of religion, who, perhaps ten or twenty years ago, would have seemed to be the most direct antagonists to each other.

One word more only, for others are to speak. One thing Col. Higginson did not mention about our dear friend. He did not particularize his interest in the woman suffrage cause, and I must not fail to speak of that; for there he was at home. That was, like the cause of the slave, a plain matter of justice; and into that he could carry that grand and brilliant chivalry which shook this whole country with its electric force and power. I thank him for it to-day, and I thank God for him.

And now that we are losing these great friends, these glorious lights, stars in our firmament, can we consent to lose them? Oh, never let us for one moment think that we lose them! We lose their lovely, their cheering, presence; but their lives were so wrought into work for the benefit of mankind that that work endures. It is immortal; and, if we have faith, we shall find it more and more. I sometimes think that the great spreading of Christianity after the death of Christ—instantly, you know, the circle became very much enlarged—was perhaps because, having no longer the master, having no longer the interest of going about with him, hearing what he should say and seeing what he should do, people began to take note of what his doctrine had been and of the hearts which had been touched by him. So, when we have no longer any of these friends to whose words we can listen, let us listen for the wide human echo of what they have said and of what they have done. And I believe that it will ring to the end of time, and have its part in the glad "Amen" of eternity.

Address of James Kay Applebee.

I have been asked by the President of the Free Religious Association to say a briéf word or two on "Theodore Parker's Influence in shaping the Brahmo Movement in India." Permit me to say, first, that it is not only especially appropriate that this meeting should be held under the auspices of the Free Religious Association, but it is still more appropriate that the meeting should be held in a hall dedicated to the memory of *the* great religious reformer of America,—Theodore Parker. Chunder Sen was a young man of twenty-two years of age, when Theodore Parker died. *Died*, we say; but I would rather say, when Theodore Parker commenced fully to live. Theodore Parker's theistic sermons had penetrated to India. Where, indeed, have they not penetrated? Mozoomdar, on his recent visit to Boston, told me with what eagerness the young and thoughtful men of that time read Theodore Parker. Chunder Sen read him. And it is not too much to say that the Brahmo Somaj of India would hardly have assumed that purely theistic form, which, under the leadership of Chunder Sen, it did assume, if Theodore Parker had not lived and thought and preached and suffered and been prayed for at revival meetings here in Boston. The theism of Chunder Sen bears unmistakable evidence of the impress of Theodore Parker's massive hand. There is not a single point in Theodore Parker's theology which is not also a point in the theology of Chunder Sen. He had all Theodore Parker's belief in God, all his sublime confidence in the essential rectitude of man, all his power of living close to the divine side of things, all his force and passionateness and rapt, ecstatic devotion in prayer.

Take the cardinal points in Chunder Sen's theology, and we find they are exactly those of Theodore Parker. He believed in the fatherhood of God, and that God might be approached by man just as fearlessly and just as confidingly as a wise and tender and loving father might be approached by a little child. He believed that there was nothing about God of which the biggest sinner had any cause to be afraid; that the severest judgments of Deity were *just* as well as merciful, and merciful as well as just; and that they were the precise things the sinner needed, in order that he might be helped the most.

Chunder Sen followed Theodore Parker in allying to the doctrine of the "fatherhood of God" the cognate doctrine of the "brotherhood of man." Former leaders of the Brahmos, before Chunder Sen assumed the leadership, had failed in living completely up to their principles by disregarding caste. They admitted that God was a Father; but they failed in consistently carrying out the cognate truth that, if God be a Father, then all men are children of one household, no one capable of claiming any essential superiority over any other. Now, just as the recognition of the doctrine of the human brotherhood by Theodore Parker, here in Boston, made him so sublimely fierce and so grandly ferocious in his denunciation of human slavery, so the recognition of the same doctrine by Chunder Sen in India, under widely differing circumstances and under different racial conditions, made him also a great and a powerful denouncer of every artificial human inequality. His religion, therefore, made him a great social reformer. God was real to him. Man was real to him. What was true in reference to God of any one man was true also in reference to God of every other man. The *sudra* (the man of the lowest caste) became to him a brother, and equal heir with himself to all the divine promises. He looked with reverence on woman, and insisted on elevating her from that low estate to which Hindu civilization had doomed her. He abolished, among the Brahmos, child marriages, and pronounced the doom of polygamy. His doctrine of the divine Fatherhood necessitated the doctrine of the human brotherhood. And this, again, to Chunder Sen—a man to whom doctrines represented vital facts—necessitated the sweeping away of all those impediments which ancient superstition and ancient ignorance had planted in the way of the full and ripe development of every man and of every woman.

Again, Chunder Sen believed in the universality of inspiration. And this was also a favorite doctrine with Theodore Parker. If he taught one thing with more persistency than another, Theodore Parker was wont to insist on the doctrine of the universality of inspiration,—that to be inspired by God was man's normal condition. Inspiration was to him as natural as the sunshine and man's gladness therein. "All faculties," he said, "are mediums of communication, avenues of inspiration. God does not build a road from himself to us, and then refuse to travel on it. You and I may have inspiration of the same sort as came to Moses, to Esaias,—'whose hallowed lips were touched with fire,'—and to Jesus. We all may be inspired. When you are faithful to your own powers, you are not only receiving communications through them, but you are preparing yourself at the same time to receive yet more and more. There is a continual progress of this inspiration for the individual and the race. It is unbounded. There is no limit to the supply in God. There is no end to the capacity in mankind to receive it." Thus, in the estimation of Theodore Parker, in the matter of inspiration, man did but take what the Infinite Spirit was universally giving. And this was just Chunder Sen's view of inspiration. He believed in one bible; and the bible he believed in was made up of the great book of nature and of that grand series of books, the sacred scriptures of all the nations, in which are recorded the spiritual intuitions of the human mind. Nature to him was, as Carlyle would say, the "time vesture of Deity." To his view, in the vast and in the minute, the divine life "spread undivided and operated unspent." On the smallest atom, he saw an image of divine infinity impressed. In blast and hail, in thunder and lightning, in water-spout and avalanche, in ocean's roaring tides and in the equipoise maintained between the worlds, he saw so many symbols of the divine Power. In the majestic order of the universe,—in that one mighty law which binds atom to atom, world to world, system to system,—he saw evidences of the truth that *one purpose* runs through all things, and that there is an intimate relationship between "the thoughts of men" and "the process of the suns."

It was thus an inspired world in which Chunder Sen lived. He revered the flowers for the divine love of which, through their perfumed lips, they mutely spake to him. He revered a star for the divine power which kept it in its place, and bade it do its part in giving brilliancy and beauty to universal space. The whispering leaves that soothe thought to calmness and content, the crashing fury of the storm awakening awe within the soul, the pleasant murmur of the waters as they ripple onward toward the sea, the melody of birds, the uniform motions of the planets, the pleasant fertility of the earth, the fragrance of all plants,—these, no less than the lips of brother man through which divine wisdom breaks in words inspired,—these, no less than the face of brother man through which the divine love shineth like a sun,—all these were held in reverence by him, because they told him so much of God. But he delighted most of all in communing with the Divine in the deep recesses of his own soul; and it was ever an ecstasy to him to discover that his own highest and purest intuitions did but indorse the nobler sentiments enshrined in the ancient Vedic hymns and in the Hebrew prophets and in the recorded words of that supreme hero of loving kindness, Jesus of Nazareth.

He said many things, especially during the latter years of his life, which seemed to my dull capacity so much mystical nonsense, especially about the Trinity, and the special relationship of Jesus to God and to humanity. But, after all, if you come to the Occidental common sense of what he wrote and spoke about Jesus, it only amounts to this: that Jesus was and is, in reference to humanity, simply a brother maintaining a brotherly relationship toward brethren.

It is said that, during the latter years of his life, he believed himself to be an inspired prophet, and that he had vouchsafed to him divine visions and divine revelations. Well knowing what he was, and knowing the grand work he did, I have no difficulty in believing that

> "God fulfils himself in many ways,
> Lest one good custom should corrupt the world."

An experience is not necessarily false, because it happens to be out of the range of those poor, limited, narrow experiences with which I am favored.

It is said that the Brahmos of India are split up into three or four sects. All right! The more, the merrier! But, after all, we have no right to urge *that* against them as a reproach. Christianity itself is split up into three or four hundred sects, and each one of the three or four hundred is sublimely confident that it alone possesses the genuine truth as it is in Jesus. There is an old school and

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new school among the Brahmos, just as there is an old school and a new school in every sect of Christendom. Even the Unitarians have their old and new schools; and, between the awful gulf separating the two schools, they have, only quite recently, succeeded in fixing up a very rickety sort of bridge. The orthodox Congregationalists have their old and new schools,—the members of the new school are very much like old-fashioned Unitarians, and the members of the old school are holding on to Calvinism by means of the skin of their teeth.

In travelling out West, I almost invariably noticed that every little town I came to possessed six or seven churches. The church which had the tallest spire was invariably the church which had been built last. Indeed, the churches seemed to be *aspiring* in no other direction than that. Of course, six or seven churches in a little town of two or three thousand inhabitants means six or seven little parsons preaching on starvation wages. Why can't the churches in such a case pool their issues? They all profess to worship the same God, to follow the same Master, and to be bound for the same heaven. If their notions of heaven be correct, they will have to "pool their issues," when they get there; and why can't they realize a little bit of heaven on earth, and so get accustomed to it? But, while such divisions exist in Christendom, Christians, of all people in the world, have no right to point a finger of scorn at the divisions which obtain among the Brahmos of India.

So far as counting heads goes, the Brahmos of India do not seem to amount to much. There are fewer Brahmos in India, in proportion to the population, than there are Unitarians in America. But that does not mean that the movement is going to fail. Even so acute an observer as Max Müller has said that the movement will probably bring about a complete regeneration of India's entire religious life. It represents the little leaven which will leaven in time the entire Indian lump. Great thoughts do not die, although their representatives may die. Chunder Sen was a man of such pure and yet massive individuality that, although dead, he will continue to speak. Thinking of what he was and of what he said, I cannot imagine the time as ever coming when multitudes of men will cease reverently saying to his great personality, if not in the words of the poet, at least with the poet's thought:—

"Noble thought produces
Noble ends and uses;
Noble hopes are part of Hope, wherever she may be;
Noble thought enhances
Life and all its chances;
And noble self is noble song,—all this we learned from thee."

Address of Rev. Edward Everett Hale.

I was not expecting to say a word when I came in; and I will say but a word now, and that is one which is in every heart, I am sure. The only way to celebrate one of these true heroes, one of these leaders of mankind, is to take up his work and carry it further. And, if our sympathy with our Indian friends means anything, if our enthusiasm for this prophet—who rose just where most of us, perhaps, expected it least—means anything, it means that we, like him, will take the spirit of any gospel which comes to us, and will tread the letter under foot; that we will "live in the spirit and walk in the spirit," and strive to act out the spirit of whatever religion has attracted us and has touched us.

I cannot think of this great man without recollecting the difficulties, the immense difficulties, by which he was environed. I do not think any of our prophets, any of our martyrs, have ever had to snap such fetters and chains, or have ever broken out from such restrictions. My excellent friend Mr. Dall, the Unitarian missionary in India, who had the pleasure of placing the works of Theodore Parker in Chunder Sen's hands, and from whom, I think, I first heard of this great hero, said once of the general run of East Indians, who had any faith at all, that no one could quarrel with them so far as loving the Lord their God with all their heart was concerned. They had heart enough, he said; and they loved the Lord their God with all their mind. There was a good deal of intellect about their theology. Nor was it impossible to say that they loved him with all their soul; perhaps it was harder to say what they meant by that. But the great trouble, as he thought, of the East was that they did not love the Lord their God *with all their strength*. That has been the trouble with India all through her history. I thought of that when I read from the charming *Light of Asia*, that it was that "which hath made our Asia mild." When we see such a man as Keshub Chunder Sen,—I think Ram Mohun Roy was like him, and I think Mr. Mozoomdar is like him,—when we see any such man as a man come forward, we see a free man who has broken away from every environment that has surrounded him in the past, that he may be a true prophet of the future. And, if we are really proud and glad for the life to which he rose, we shall strive with all our might to carry forward this spiritual faith in which he has been such a leader.

Hymn.

Father of all, in every age,
In every clime adored,
By saint, by savage, or by sage,
Jehovah, Jove, or Lord!

To Thee whose temple is all space,
Whose altar earth, sea, skies,
One chorus let all beings raise,
All nature's incense rise.

—*Alexander Pope.*

Letters.

BOSTON, Jan. 24, 1884.

My dear Mr. Potter,—I should be very glad indeed to come to the meeting and speak of Keshub Chunder Sen. I was very much interested in seeing him last year, and there was much that was very attractive in his character and way of thinking. But, on the evening of the 3d of February, I have an engagement which I must fulfil. I have promised to preach near Boston. So I must lose the pleasure of coming to your meeting. I thank you very much for asking me, and I am,

Yours most sincerely,

PHILLIPS BROOKS.

BOSTON, Jan. 25, 1884.

My dear Mr. Potter,—I should say *yes* to any request of yours, were it possible.

I *always* have a home church service the first Sunday night of each month. And *all* my Sunday nights are engaged until into March.

Sorry, but can't help it. I hope you may have a grand meeting, for you have a grand theme.

Heartily,

M. J. SAVAGE.

BOSTON, Jan. 31, 1884.

My dear Doctor,—It would be a great privilege to me to recognize the aspirations of such a man as he was whom you intend to commemorate. Just now, when it is made necessary to emphasize against the materialism of the time the ineradicable religious elements in human nature, it is well to seize upon the manifestations in India, and make them prominent in the thought of earnest and inquiring men and women.

I cannot attend the meeting you have planned, since I have to be in Brighton at the time on an exchange with Mr. Leavell.

I hope something will be said that will be heard afar, and in affirmation of the significance of this new proof that man does not and cannot "live by bread alone." Yours fraternally,

JOSEPH T. DURYEA.

SYRACUSE, N.Y., Feb. 1, 1884.

Dear Mr. Potter,—I am glad that the Free Religious Association proposes to hold some memorial service in recognition of the late Keshub Chunder Sen and the thought he stood for as one of the leaders so long in the Brahmo Somaj.

This movement that we know under the name "Brahmo Somaj," or "Church of the one God," is one of the most significant things of modern times. Mr. Johnson says it "deserves the name of inspiration as truly as anything in history." It is in spirit a protest in behalf of the soul, for the claims of free and progressive religion. Coming out of the bosom of the old Brahmanic paganism,—a most inveterate and indurated idolatry,—it is a living attestation of the vitality that still exists quenchless in human nature, and sure, under whatever repression and throttling, sooner or later to rouse and assert itself.

How far this movement has been consistent, true to its own primal principles, how far Mr. Chunder Sen and his friends may have faltered or swerved in allegiance to the purposes held in the body of this community itself, it may be difficult for any of us at this distance to see, certainly *I* do not know. If they or any of them have failed or fallen short, it will not be by far the first example in history: it will not have been the last. Certainly, the ability of a company of men and women in India to reach and persistently hold an aim so high as is defined in the declaration of several of their prominent leaders—*this*, to honor all truth in whatever religious scriptures, but to accept no book as infallible; to honor all prophets and sages of whatever nationality or time, yet receive none as a finality; to build upon no historic name as a centre, but to follow the transcendent ideals of the soul*—is a fact well worth our grateful recognition here in America.

The fact of this movement in itself not only is one of great value: the history that lies behind it, the antecedents and the genesis, have a profound interest. Ram Mohun Roy is rightly regarded as the founder of the Brahmo Somaj. But he also, this earnest and reformatory Brahmanic priest, drank at a fountain that had long been flowing in his native land. Before the beginning of the seventeenth century, we can mark its presence. The Mogul Emperor Akbar had a long reign, 1556–1605. "A more extraordinary man," says Max Müller, "never sat on the throne of India." Reared in the Mohammedan faith, Akbar broke from the religion of his fathers, and looked about to find the universal religion, which, more than any or all of the historic, was yet, he believed, shadowed and hinted more or less clearly in all the historic faiths of the world. He would compare, judge, and select from all.

In his court, he invited fire-worshippers, Brahmans, Christian missionaries, that they might confront the Mohammedan doctors, and each show, if he could, the superiority of his own religion. The New Testament he had translated into Persian, and, so far as was in his power, the sacred writings of the Brahmans.

Prof. Müller says he was a rationalist and a deist; and he became the founder of the Ilahi religion, which was almost purely deism. Spiegel says it did not reach great extension and success from the fact of its generosity and breadth,—"its all-too-great tolerance," as he calls it. But these inquiries, the study of comparative religion, with such helps as they then had, were carried on, not only during Akbar's reign, but that of his successor; and the great-grandson of Akbar about one hundred years later—the unfortunate Dárá, who was murdered by his younger brother Aureugzebe—was filled and inspired by the same desire to get at the inner religious truth.

Ram Mohun Roy was the son and the heir of this religious quickening; and the Brahmo Somaj, therefore, has its ancestry from Akbar. Indeed, we might go farther back, and discover in Kabir (fifteenth century) and Narrac (sixteenth century) and in the Sufis the earlier progenitors of this movement for free religion. In fact, we shall find many points of union with the Oriental mind, as we study, as we open our eyes to this broader view which has come to America in our time, and wherein we discover so much to enlarge and inspire.

* See the *Brahmo Year-Book* for 1879, pp. 75–79.

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As the Chinese have it in proverb, "Religions are many, but reason is one: all men are brethren," they give us the key-note for the great reforms and growths that are to mark religious faith in the future. Well may we rejoice and celebrate that on the other side of the globe is this recognition awakened, and that, in point of time here as in so much else, India seems to have been beforehand with the West. By the clearer perception of certain of her gifted souls, she has in free religion led the world.

With deep regret that I may not be present at the meeting, and wishes for its utmost success, I remain,

Cordially ever yours,

CHARLES D. B. MILLS.

EDITORIAL NOTES.

"*Reverent* Ingersollism" is what one critic pronounces M. J. Savage's *Beliefs about the Bible* to be.

MGR. ALLEN, pastor of St. Patrick's Roman Catholic Church at New Orleans, denounced Père Hyacinthe, who lectured in that city on "Catholic Reform," as "a vile adulterer," etc. Hyacinthe had an audience of from fifteen hundred to two thousand of the most prominent of the French-speaking people of the Crescent City, notwithstanding the denunciation.

MRS. ELIZABETH CADY STANTON, after an absence of two years in France and England, has recently returned to New York. Her residence for a time will be in her native town, Johnstown, Fulton County, N.Y. She writes us, "I have met many very liberal people, both in France and England, during my absence, to whom I have lent copies of *The Index*, with great pleasure to myself and profit to them."

THE volume entitled *Bible Myths and their Parallels in Other Religions*, published by J. W. Bouton, New York, has reached its third edition, and is now issued, with some additions and corrections, at the reduced price of $3.00. It is a large octavo volume, handsomely bound, containing nearly six hundred pages and numerous illustrations. It may be had at the office of *The Index*, or it will be sent, postpaid, to any address, on receipt of price.

THE phrase "tears of blood" has often been used in a metaphorical sense, but it appears to be a well-proved fact that blood may drop from the eyes. There seems to be no eye-disease in these cases any more than in that of Louise Lateau, the Belgian "stigmatic," nor was there any disease of the skin, where the bleeding marks of the so-called "crown of thorns" were seen. The "bleeding tears" occur, as a rule, to nervous, hysterical young women; but we may really see how, in such cases, the addition of a little religious mania or superstition would easily convert a psychological curiosity into a "modern miracle."—*Religio-Philosophical Journal.*

WE clip the following from the *American Teacher*, illustrating some of the defects of our public school system, which compels children to depend too largely on text-book and dictionary for their information. In a Chicago school, recently, the class that was reciting in the "language lessons" were requested to give a sentence with the word "capillary." A little girl wrote, "I sailed across the ocean in a capillary." When asked what she meant by that, she turned to Webster's "Unabridged," and triumphantly pointed out this definition,—"Capillary: a fine vessel." Further investigation showed that nearly all the class had made the same blunder.—*Radical Review.*

SAYS Monroe's *Iron Clad Age:* "To abandon eternal punishment, to go back on the Bible account of creation, to recede from the doctrine of total depravity, of the fall of man and his redemption through the merits of a slain god, is to discard the essential basis of the Christian religion. A man can't discard 'blood' redemption, vicarious atonement, and still be a Christian. He can't evolute out of the ordinances laid down in the New Testament. He must believe and be baptized, or be damned. When he ceases to believe those things essential to salvation, he ceases to be a Christian. He has got to believe that he can do nothing for himself, but to believe 'on' Jesus, and that the shed blood of the said Jesus can alone wash away his sins and insure his eternal happiness."

CONVENTION OF THE FREE RELIGIOUS ASSOCIATION.

By invitation of the Free Religious Society of Providence, the Free Religious Association will hold a convention in that city, at Blackstone Hall, corner of Snow and Washington Streets, Thursday evening, February 21, and Friday P.M. and evening, February 22.

At the Thursday evening session, the President, Wm. J. Potter, will speak upon "The Relation between Sentiment, Ideas, and Institutions in Religion." Friday afternoon, Mrs. E. D. Cheney will speak of "Free Religion as the Safeguard to the State." Friday evening, John W. Chadwick will speak on "The Gospel of Science."

Full list of speakers will be announced next week. F. A. HINCKLEY, *Secretary.*

THE F. R. A. FUND.

Donations and membership fees for the Free Religious Association, in response to its recent appeal for funds for the holding of conventions and for meeting other expenses of the Association. Will friends see to it that this list is increased?

HENRY W. BROWN, Worcester, Mass.	$5.00
J. L. BROTHERTON, Philadelphia, Pa.	1.00
J. C. LEARNED, St. Louis, Mo.	1.00
Mrs. E. D. CHENEY, Jamaica Plain, Mass.	10.00
T. W. CURTIS, New Haven, Conn.	2.00
JAMES MCGRATH, Quincy, Mass.	1.00
M. B. BRYANT, New York	10.00
S. L. SMITH, West Winfield, N.Y.	1.75
L. G. JANES, New York	1.00
N. S. TOWNSEND, Columbus, O.	5.00
LYDIA A. PLUMER, Newburyport, Mass.	5.00
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GILBERT BILLINGS, Chicopee, Mass.	1.00
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MATILDA GODDARD, Boston	1.00
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Rev. J. FISHER, Alton, Ill.	1.00
C. G. SCHAEDEL, Malden, Mass.	1.00
F. J. WILLIAMS, Roxbury, Mass.	4.00
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NATH'L HOLMES, Cambridge, Mass.	5.00
WM. C. GANNETT, St. Paul, Minn.	5.00
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T. H. MATTHEWS, New Bedford, Mass.	1.00
E. D. STARK, Cleveland, O.	1.00
ALBERT S. BROWN, Worcester, Mass.	1.00
J. L. OTIS, Leeds, Mass.	10.00
S. BREWER, Ithaca, N.Y.	1.00
HANNAH E STEVENSON, Boston	5.00
MATILDA GODDARD, Boston, (previously given but not before acknowledged) ...	10.00
A. G. HILL, Florence, Mass., (previously given but not before acknowledged) ...	20.00
JOSEPH MARSH, Northampton, Mass.	1.00
WOOD MCKNIGHT, Dansville, N.Y.	1.00
MARY E. DEWEY, Sheffield Mass.	5.00
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Dr. J. M. ALDRICH, Fall River, Mass.	5.00
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P. H. PHILBRICK, Iowa City, Iowa	1.00
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S. E. B. CHANNING, Jamaica Plain, Mass.	5.00
W. F. ALLEN, Madison, Wis.	1.00
C. A. HACK, Taunton, Mass.	5.00
HELEN W. FOSTER, Lynn, Mass.	2.00
F. L. HOSMER, Cleveland, O.	2.00
L. B. ATTWILL, Boston	1.00
Dr. O. F. HARRIS, Worcester, Mass.	2.00
ESTHER HERRMAN, New York	7.00
J. C. BOWEN, Jacksonville, Fla.	5.00
H. S. WARE, Boston	5.00

CORRESPONDENCE.

REPLY TO MR. KENNEDY AND MR. GILL.

Editors of The Index:—

I am very much flattered to be an object of attention at once to two such vivacious correspondents as Mr. Kennedy and Mr. Gill. And, as I have not the least intention of being beguiled into a controversy with either of them, but mean, on the contrary, to be more "laconic" than ever, if I can, I will try to answer them both on the same sheet.

My motive in saying what has led either of them to throw down his challenge is very simple. I have no metaphysical or other stock to manipulate, and no academic or other axes to grind. I have no interest whatever to defend the action of Cornell other than to say it is doing a good work as it is, which it may perhaps fear there is danger of spoiling, if it tries to do something else; and also to say that it is within its own right in deciding whether or not to open particular courses of instruction. I don't see where the grievance comes in, in not appointing Mr. Adler, any more than in not appointing Mr. Kennedy or me, supposing our friends would pay the bills, or we agree to lecture here for nothing. And I am greatly relieved to find, from Mr. Kennedy's reply, that "disgraceful" is only his rhetorical way of saying that Cornell is not Leipzig or Halle yet.

If I could only admit the force of Mr. Kennedy's argument, however, I should doubtless find it easier to answer Mr. Gill's. For Mr. Kennedy, at all events, asserts or implies that somebody can be blamed for something; while Mr. Gill, if I understand him, holds that everything is (as Mr. Mantilini found his own life to be) "one demnition grind," in which nothing could possibly or conceivably be different from what it is. This seems to me, I must confess, a very cheap and easy way of accounting for everything; and I wonder that Mr. Gill can possibly think it worth my while to accept it or deny it,—which, in his view, would be so slight a turn of a cog-wheel in the "grind" of my own small mental machinery. He should consider how simple a thing (whether "laconic" or not) I have done, after all. I noticed in *The Index*, a month or two ago, a statement of Mr. Fiske's views, claiming for them, as I thought, a nearer approach to a mechanical fatalism than his words would bear. Accordingly, I copied from his book—with no comment of my own, or next to none—a few of his sentences. And Mr. Gill wants to coax me into a metaphysical discussion about the meaning of them!

I assure him that it is more than forty years since such discussions have had the slightest interest to me. Of course, I have read in this interval a good deal of nonsense, and some sense, on both sides of these and of many other questions. But I have no metaphysical theories of my own—monistic, dualistic, polystic, or panistic—which I care a farthing about, much less other people's theories. I simply try to see facts. On the plane of metaphysics, I am perfectly willing to grant that man is the only being in the universe,—nay, if he insists upon it, that Mr. Gill is the only being in the universe, which, in fact, his argument seems to lead to. But I find the plane of metaphysics hard to get at, and slippery to stand on. So I get off it again as soon as I can. Only, when I see anything written or hear anything said which denies, or seems to deny, that a grown sane man is somehow responsible for his acts, I challenge that denial, or at least try to find out exactly what it means. I do not care one pin for Mr. Gill's fine and learned phrases,—some of which I understand, or seem to, and some of which I don't,—except from the fact that some men, like himself, of high intelligence, still use such phrases, and doubtless find meaning in them. But whenever and wherever I—wrongly, no doubt—understand him to deny the fact of moral liberty, I immedfately fall back on the Declaration of Independence. And, if you will allow me to say so, I don't think a respectable newspaper like *The Index* is the proper place to ventilate one's theories of philosophical necessity, or moral, immoral, or unmoral fatalism, but a court-room, where men's lives and bodily freedom are constantly put in peril, because the law holds so stiffly to the contrary. It is an argument which belongs only to a criminal lawyer in the most desperate cases, and as a last defence.

J. H. ALLEN.

ITHACA, N.Y., Feb. 1, 1884.

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MEMOIR OF CHARLES LOWE.

Editors of The Index:—

There is no more precious contribution to literature than a sincere and transparent biography of a life which has been earnest and noble in its aims and active in its work. Such a book Mrs. Lowe has given us in the memoir of her honored husband, which has already been noticed in *The Index*. It is full of interest, both as the record of a true and beautiful life, and as a picture of the times in which he lived, so far as he took part in their active interests. Mr. Lowe was not a very great or very distinguished man; and his biographer recognizes this, and is admirable in the moderation and discrimination with which she draws the traits of his mind and the development of his character. But he was a remarkably pure, honest, conscientious man, with good intellectual powers carefully trained and honestly used, and especially well-balanced in temper and sweet and lovable in disposition. The strongest and rarest trait revealed in his journals is his intellectual honesty. Conservative by nature and by early influences, he retains many forms of thought which a more radical mind would reject; but he holds them as his own, after examination and comparison, and not from will and prejudice. This trait makes his journals, during periods of theological controversy and unpopular reforms, possess a special interest; and we may learn from them a lesson of charity toward those who saw so differently what appears to us to be so plain, that only wilful blindness could mistake it. The sweet traits of family life and love are rather revealed than portrayed; but his relations as a pastor are more fully shown, and give one a deep sense of the power which one noble man may exercise in this relation. He called forth warm affection, but seldom excited opposition: he, indeed, rather won men to virtue by love than drove them to it by fear.

Those who had the happiness of knowing him will live over again in these pages hours and days of happy communion and earnest work; and those who did not will find a true picture of a life which, with the great drawback of ill health, yet accomplished a large amount of work, and still more developed a true, simple, harmonious character. It is like being in good and wholesome company to read such books. We are grateful to the loving courage which has given this one to us.

E. D. C.

THE EFFICACY OF PRAYER.

Editors of The Index:—

Are not the results or benefits which are claimed to arise from prayer always mental rather than physical? There is no doubt (in my mind) that prayer in times of great trouble and distress relieves a person's mind a great deal; for, when we see death staring us in the face, and no prospect of human aid, there comes over us an uncontrollable feeling of utter hopelessness and despair, and we appeal to that "dim unknown"—the supernatural—for the help we so sorely need; and, as before mentioned, we feel relieved mentally. And why? Simply because, having done everything possible in nature, and, as a last resort, a forlorn hope as it were, instigated by our inherited instincts, we fly for succor to that unknown quality which has neither form, weight, nor divisibility,—called "spirit"; and the overstrained mind feels rested by its own last great effort. And, perhaps, sometimes the very calmness which that relaxation produces may suggest a (before unthought of) remedy, and the result is claimed as "another prayer cure."

Most parents have stood by the bedside of some loved little one when the terrible fever was at its height, and prayed fervently for its safe deliverance, and in agonizing tones asked the cool and collected but sympathizing doctor, "Is there any hope?" and received the answer, "Yes, if there is vitality enough left, after the fever subsides, to build upon." And, when we have accidentally broken some choice plant, and carefully placed and tied together the pieces, don't we know that recovery depends upon the inherent strength of the plant, and the quality of soil and atmosphere surrounding, instead of upon our hopes or prayers? These thoughts have been suggested by the late terrible disaster at Gay Head, where one of the passengers (saved) says he prayed, and asked his companions to do the same, and, having done so, they all expressed themselves as feeling better, and no doubt they did; but wasn't that improvement produced within themselves? Was their physical condition bettered? Were their chances for escape any better therefor?

Haven't we every reason to believe that every soul on board that ill-fated steamship prayed for help? It would be perfectly natural for them to have done so; but the many were taken, and the few left. "It was a survival of the fittest,"—strong, rugged men, used to hardship and exposure. "Not a woman saved!" There is one feature of this disaster that speaks well for humanity; and that is that every man aboard, who had his wife with him, not being able to save, perished with her.

If even one of those poor, weak, helpless women could have been saved, wouldn't she have told us how earnestly she and the other lady passengers prayed? As Napoleon is reported to have said, "God is on the side which has the heaviest battalions."

In the future, passengers on board steamships should offer prayers to this effect, that the licensed officers (captain and first mate) shall fulfil the requirements of the rules and regulations under which they obtain their licenses. These rules require that from port to port, all along the coast, the ship shall at *all times* be under the charge of a licensed officer. Had the captain of the "City of Columbus" (being cold and tired) called his first mate, and given the ship into his charge, he (the captain) would have fulfilled the requirements of the law, and his responsibility have ended; but, from his own statement, he left the ship for over half an hour in charge of the second mate and quartermaster, both unlicensed officers.

W. H. S.

MR. UNDERWOOD'S WORK IN THE WEST.

B. F. Underwood, since his departure on his Western lecturing trip, has addressed large audiences in Ohio, Kentucky, Iowa, and Kansas, and has many engagements still to meet. He finds everywhere an active interest in free-thought topics, and a spirit of awakened inquiry in regard to liberal religious investigations, which is strongly illustrated by the interest manifested by the daily press in these subjects, and the space devoted to them in the leading journals of the places he visits. In Louisville, Ky., where Mr. Underwood spoke to an audience of five hundred on the anniversary of the birthday of Thomas Paine, he was interviewed by representatives of the *Post* and *Courier-Journal* of that city, and very fair and complimentary reports of the interviews were published in those papers; while the *Commercial* gave a nearly two-column report of his lecture on Paine, and other papers were about as generous. We quote a paragraph from the *Commercial's* report:—

Passing from his subject, Mr. Underwood concluded by giving a brief review of the nature of Liberalism. He said: "Liberalism does not show itself in organization, and does not aim either to divide men into sects and build separate institutions, nor to combine them into one. It rather acts as a leaven diffused throughout society. It would pulverize theology and reform it into broader and better purposes. It would improve literature, as Huxley and Darwin and Hume and Gibbon and Martineau and Elizabeth Stuart Phelps and their colleagues have done and are still doing. It is not weak, and its power of intellect is conspicuous in every department of enlightened human effort. It is progressive, as theology is not; and even Christians will by and by become so liberal that we can go into their churches and hold such opinions as we please. The impulse of free thought is to be seen in the growing demand for the taxation of church property, in the exclusion of the Bible from unsectarian schools, in the abolition of the oath to witnesses, and the rational enjoyment of the Sabbath day. In the end, error must be replaced by truth, and superstition by science. The old fable of man's origin and fall must yield to accurate knowledge, that he came from undeveloped conditions of the past; and that inherited tendencies are not perfect, simply because we have had imperfect ancestors; and that the mind is not like a piece of blank paper, but like a palimpsest, written in invisible ink, only needing the fire of circumstances to develop its double secret. The only salvation we know in this life is the salvation of science in procuring hygienic safeguards. The churches are thinking more of themselves and less of the impalpable, invisible, impersonal God, looking more to earth and its reasonable treasures, and less to heaven and its sentimental treasures, than ever before; and this is promising of good. But we are asked what we propose to do in lieu of the old practices. Let me answer in as few words as possible. In place of prayer, we would substitute self-reliance. Trust of this kind is a sensible faith, that leads us to rely upon the strength of a ship in a storm and the skill of her commanders rather than upon an unseen arm to withhold the tempest or an unheard voice saying to the awful waves, 'Be still!' Such a self-reliance leads you, when assailed by wild beasts, to use powder and ball rather than prayer, and, in their absence, to climb the nearest tree. Instead of preparing to die, we Liberals prepare to live under the restrictions imposed by natural laws, just as the most devout Christian does when he puts lightning-rods on his house. Instead of the doctrine of a revelation from God, we would teach the doctrine of a revelation from reason. Instead of salvation by faith, we teach the power of good works. In short, we would teach anthropology, and not theology; and, instead of churches, we would have temples of learning dedicated to instruction against vice and immorality and the meaner faults of vitiated lives, and teach, first and foremost, that 'the proper study of mankind is man.'"

G. H. LEWES AND GEORGE ELIOT.—A paragraph, containing Rev. E. C. Towne's repetition of some scandal about George Henry Lewes, having been sent by J. H. Allen of Cornell University to "a gentleman in England, who," says the *Commonwealth*, "had the best opportunities of knowing both parties [G. H. Lewes and George Eliot], and whose name, he says, in the *Literary World*, if he were free to give it, would be full authority for the statements just sent him in reply," writes: "Of one thing I am quite confident; namely, that it is entirely misleading to describe Miss Evans as having been 'cheated into her connection' with Lewes, and as having become a miserable woman through that connection, though making the best of it. She knew perfectly well that it would lead to odium and estrangement; and she was prepared to endure them, doing her utmost to bear them all herself, and not to let any former friends suffer in reputation on her account. It was evident that she and Mr. Lewes were devotedly attached to one another. He had in her a companion who could sympathize with him in his philosophical pursuits; and he, on his part, brought out her genius as a novelist. She was so diffident as to her gifts as a writer of fiction that, without his persuasion and constant encouragement, her novels would not, in all probability, have existed. She would doubtless have been recognized as a writer of ability from her review articles and her translations; but it is not too much to say that without George Henry Lewes there would have been no 'George Eliot.' She read over all her works piece by piece to Mr. Lewes, and it was only by his assurance of their merits she was induced to go on with them and give them to the public. The MSS. of her novels are preserved, and they are prefaced by unpublished dedications to him, expressed in the strongest terms of obligation and the tenderest of affection. To his children she was as a mother, and was so regarded by them. When she married Mr. Cross, it was, as he told me, on condition that the marriage should not be to their disadvantage."

IS CHRISTIANITY DYING?—The *Independent* takes up the subject, "Is Christianity dying out of the Land?" and thinks those "superficial observers of anti-religious tendencies and Christians inclined to pessimism," who think such a correct statement, entirely at fault. It is said figures will not lie, but they can be made to yield strange results. The *Independent* understands the jugglery of statistics, and comes to a wonderful conclusion. It gives the number belonging to each sect, seventeen millions and a quarter communicants in all, or, leaving out the Catholics, 10,500,000 Protestants. It then says, "Three children and adherents to each communicant is not a large ratio. It is probably lower than the fact. Upon this basis, the Protestant population is 42,000,000, to which add the Catholic population of 6,832,000, and we have a total Christian population of 48,832,000, leaving the Jews, Mormons, and other classes besides the non-religious to make up the small balance of 1,000,000. Is not this wonderfully encouraging, when the complex character of our population is considered?" This is plausible, and the conclusion correct, granting the data; but the whole depends on the "three children or dependants." In other words, this sage writer would have us believe that every "communicant" is a head of a family of three, whereas, in most cases, the husband, wife, and children are all communicants. The probabilities are that the 10,500,000 Protestant communicants is an exaggeration, sufficient to cover all "children and dependants." The result reached by this sapient statistician, which leaves but one million, of a population of fifty millions, for "Jews, Mormons, and other classes," ought to have opened his eyes and straightened their obliquity, and prevented him from writing himself down either as a blunderer or charlatan. One method to prove a proposition false is to show its

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absurdity when applied, and this is the exact method pursued by the *Independent*, in which it admirably succeeds.—*Hudson Tuttle, in the Religio-Philosophical Journal.*

WENDELL PHILLIPS AS AN ORATOR.—As an orator, there have lived but few that could be called his equals. His voice was indescribably sweet and charming, and resembled in tone a mellow silver bell. His modulations were often exquisite, and he used his divine gifts with native skill. His speech was a model of chaste and beautiful art. He spoke simply, directly to the point, in what he himself delighted to call "Doric phrases." His logic, aided by the magic of his voice and the attraction of his presence, was often irresistible, even to those who came fortified against his reasoning. In fiery denunciation, indeed, he may have had his equal; but no orator ever lived who could blast a man or measure with such scathing, burning, withering sarcasm and invective. He has had, and is destined to have, a great effect upon our spoken language. He introduced a style as far removed from the labored, elaborate, and redundant word-banquets of Webster and his imitators as could be imagined,—a style that in purity and grace excelled anything ever heard before his day. He seldom used ornamentation; but, when he did, the figure charmed the imagination of his hearers beyond description. He softened his speech with a beautiful and mellifluous rhythm that, united with his other advantages, gave him wonderful control over the minds of those who listened to him. He has left some passages of lofty and commanding eloquence, which equal anything in the language.

BOOK NOTICES.

TWELVE MONTHS IN AN ENGLISH PRISON. By Susan Willis Fletcher. Boston: Lee & Shepard. Price $1 50.

"I know very well," says the author of this book, "that great numbers of persons seem incapable of believing such relations as I am compelled to give." In this opinion, we agree with her. According to the publishers' prospectus of this work, "in the autumn of 1880, the author was arrested in England on the charge of obtaining jewels and clothing 'by undue influence or false pretences' from a lady known as Mrs. Hart-Davies. She pleaded 'Not guilty' to the charge, was tried, and sentenced to twelve months' imprisonment in Her Majesty's prison, Westminster. In many respects, this trial was one of the most remarkable in modern times, inasmuch as it afforded the spectacle of a woman voluntarily surrendering herself for examination on a serious charge, and undergoing a trial and conviction without being permitted to speak for herself, and without even a hearing of her own witnesses." Among the "relations" in the book, which "great numbers of persons" will be found "incapable of believing," are that words were spoken by a two months' old babe; that, during her imprisonment, Mrs. Fletcher was fed with grapes by friendly "spirits"; in spirit form, she was enabled to visit and to hold converse with her husband, her child, and other friends and relatives; spirits brought flowers to her cell, also locks of hair, letters, etc.; there were frequent instances of the instantaneous transmission of letters between London and far-distant points,—with other so-called "spiritual" phenomena. For the rest, the book is nicely printed and bound; and the style in which it is written is lively and entertaining.

FOR MOTHERS AND DAUGHTERS. A Manual of Hygiene for Women and the Household. By Mrs. E. G. Cook, M.D. New York: Fowler & Wells, 753 Broadway. 1884. pp. 292. Price $1.50.—For sale by Lee & Shepard, Boston.

This work opens with a chapter on the importance of physical culture, which is followed by chapters on the bones and muscles; the brain and nervous system; the structure and care of the skin; hygiene and ventilation; intemperance; a chapter devoted to bread and butter, in which there is a careful analysis of the processes of digestion, in which this matter is made plain and practical. A large portion of the book is devoted to the diseases to which women are subject. The feeding of children, the rights of children, the question of education, etc., are all discussed; and the work is fully illustrated by a number of fine engravings. It is a handsome volume of over three hundred pages, beautifully bound, and would be a most acceptable present to either wife or daughter.

THE *Art Amateur* for February is certainly a very pleasing guest to come monthly into the house, with its pleasant chat about music and painting and the drama, and its suggestive patterns for fancy-work and its hints for artistic decoration. The illustrations are well worth preserving, and would add much to the cheerful aspect of a room. It is a good plan to have frames with backs on hinges,—in which the pictures can be easily changed,—and then put these spirited wood-cuts in, and hang them in sitting-room or nursery, where they may be enjoyed while the hands are busy, and give instruction and pleasure without loss of time. Through these pictures and the lively biographical sketches, one can keep up with the spirit of modern art, and be prepared to enjoy more fully the exhibitions to which we have access from time to time. Mr. Stephen Fiske, in his "Dramatic Feuilleton," makes some good suggestions in regard to the play called "An American Wife," "which failed not because it was badly stage managered or inefficiently acted, but simply because it was not dramatic." This is the great difficulty with many so-called plays. Thought and character are not expressed by action, but by narration; and so they can be read, but not acted. The story of Ulysse Butin, a French artist who died December 9, is very interesting. He was one of the many earnest and original young French painters who are learning that the object of skilful technique is not to display itself, but to reproduce the effects of nature and express the thoughts of humanity.

WENDELL PHILLIPS.

From the hearing of those who hated, the threatening voice has past;
But the lives of those who believe to the death are not blown like a leaf on the blast.
A sower of infinite seed was he, a woodman that hewed to the light,
Who dared to be traitor to Union when the Union was traitor to Right!

"Fanatic!" the insects hissed, till he taught them to understand
That the highest crime may be written in the highest law of the land.
"Disturber" and "Dreamer" the Philistines cried, when he preached an ideal creed,
Till they learned that the men who have changed the world with the world have disagreed;
That the remnant is right, when the masses are led like sheep to the pen;
For the instinct of equity slumbers till roused by instinctive men.

It is not enough to win rights from a king and write them down in a book:
New men, new lights; and the code of the fathers the sons may never brook.
What is liberty now were license then: their freedom our yoke would be;
And each new decade must have new men to determine its liberty.
Mankind is a marching army, with a broadening front the while:
Shall it crowd its bulk on the farm paths, or clear to the outward file?
Its pioneers are those dreamers who heed neither tongue nor pen
Of the human spiders whose silk is wove from the lives of toiling men.

Come, brothers, here to the burial! but weep not, rather rejoice,
For his fearless life and his fearless death; for his true unequalled voice,
Like a silver trumpet sounding the note of human right;
For his brave heart always ready to enter the weak one's fight;
For his soul unmoved by the mob's wild shout or the social sneer's disgrace;
For his freeborn spirit that drew no line between class and creed and race.

Come, workers: here was a teacher, and the lesson he taught was good,—
There are no classes or races, but one human brotherhood;
There are no creeds to be hated, no colors of skin debarred;
Mankind is one in its rights and wrongs,—one right, one hope, one guard:
The right to be free, and the hope to be just, and the guard against selfish greed.
By his life he taught, by his death we learn the great reformer's creed;
And the unseen chaplet is brightest and best which the toil-worn hands lay down
On his coffin, with grief, love, honor,—their sob, their kiss, and their crown.

—*John Boyle O'Reilly.*

PERSONAL ITEMS.

MR. WILLIAM I. GILL has had his *Index* article on "The Broad School" put into a neat pamphlet for gratuitous distribution. It can be obtained at *The Index* office. The printer, in attempting to put Mr. Gill's middle name on the outside, made it "Irvin" instead of "Icrin." But the doctrine inside is just as good.

REV. HENRY MORGAN will place one hundred pairs of scales in the Boston police stations and Associated Charities rooms to protect the poor, when buying small quantities of coal. He charges the public weighers with being in league with the dealers, and says that the poor are cheated out of $50,000 yearly in their coal bills.

MR. CHARLES LEWES, step-son of George Eliot, writes that it is untrue that the great novelist left many note-books behind her, dealing with numerous subjects. When the biography, upon which her husband, Mr. Cross, is now engaged, and the forthcoming volume of *Essays* are published, there will remain almost nothing unprinted.

BABU KESHUB CHUNDER SEN had the personal characteristics that fit a man to be a leader. His countenance was impressive, his form majestic, and he wore that rapt expression which of itself exerts an almost irresistible influence over impressible minds. His oratory was swift, kindling, and poetic. He spoke English with hardly the suspicion of a foreign accent.

THE *Commonwealth*, in an article on the death of Wendell Phillips, says that many have spoken of him as the *last* of the great leaders of the anti-slavery movement; but this, it declares, is a mistake, as "there still survive Theodore D. Weld, Abby Kelley Foster, Maria Weston Chapman, Lucy Stone, Parker Pillsbury, Samuel May, Oliver Johnson, Joseph K. Hayes, Charles K. Whipple, Robert F. Wallcut, and many others."

THE New York *Graphic* says: "Frederick Douglass has probably found ere this that it 'has blown over,' and is comparatively happy; but black men of minor importance had better be a little careful how they assume questionable matrimonial responsibilities. There are a large number of white men who are continually in the ditch, from whiskey and other causes; and they are extremely sensitive with regard to the dignity of the noble Caucasian."

WE are glad to see that Edwin D. Mead, the earnest minister and missionary out of the pulpit, who is just now doing such good work in the interests of a culture that is devout and a devotion that is cultivated, is preparing for the press a volume upon the *Religion of Lessing*, with translations from Strauss, Zeller, and Jacobi, and an introduction by himself. This will do much toward bringing about an appreciation of "Nathan the Wise," one of the great undying classics of religious toleration which has waited a hundred years for that just recognition which we believe theological prejudice has done much to deny it. —*Unity.*

PROF. ARNOLD GUYOT, author of *Earth and Man*, and a series of geographies which are the leading text-books on this science in our schools, died at his home in Princeton, N.J., last week, at the age of seventy-six. He was born in Switzerland, and was a lifelong friend of Prof. Agassiz. He was elected professor of physical geography at Princeton College in 1855, and subsequently professor of geology; and he has remained there ever since, being the senior professor of the college. He was joint editor with Pres. Barnard (of Columbia College) of Johnson's Universal Cyclopedia. Mrs. Guyot, daughter of the late ex-Governor Haines of New Jersey, survives him.

FROM the Saginaw *Evening News* of February 4, we quote the following: "'Mental Mechanism' was the subject of Rev. Rowland Connor's lecture in the Academy of Music last night. It was a scientific subject treated in a thoroughly scientific manner. Mr. Connor brought together, in a very clear, logical arrangement, the latest results of the study of physiology and psychology by the profoundest scientists of the age; and the conclusions arrived at by careful reasoning were stated in a most convincing manner. The lecture was one that could be given with credit before an audience of thoroughly trained, scientific minds. The people of the city would be benefited by hearing it over and over, and we suggest that the lecture be repeated at an early date."

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CURRENT TOPICS.

THE Emperor of Austria has conferred an order upon the Mayor of Tisza-Eslar, who instigated the recent prosecution of Jews there on the charge of murdering a Christian girl. The emperor's action has caused a painful sensation among the Jewish populace and their sympathizers.

THE main difficulty in the effort to reduce the social Democrats of Vienna to quiet submission by Bismarckian methods is the fact that the Socialistic agitators have some real and crying grievances which repression will not cure. The authorities should consider that putting weights on the safety valve is always attended by risks.

REV. BERNARDINE WEIS, a Roman Catholic priest of Joliet, Ill., recently applied to the Attorney-General to know whether Catholic convicts in the penitentiary could be required to attend religious services which they were in conscience forbidden to attend. The Attorney-General replied that the convicts in the penitentiary had forfeited their rights under the law, except such rights as were provided for criminals, and that, as the moral influences of religion are what the State aimed to employ upon the convicts, and not its denominational teachings, the authorities might provide such religious instructions as they deemed best for the moral improvement of the prisoners, and might compel their attendance upon such service.

A COMMITTEE of the Massachusetts Senate gave a hearing on Monday, the 11th, to the petitioners against the law by which the testimony of disbelievers in God is liable to be discredited on this account. Col. Higginson showed that our State is in this respect behind several of her neighbors,—for instance, Vermont. Mr. F. M. Holland urged that the existing law violates our State Constitution, according to which "no subject shall be molested for his religious profession or sentiments," and that such molestation as actually took place in the Star Route trials is still possible in Massachusetts. Dr. Bartol declared with great eloquence that men who would not swear to what they thought they knew nothing about were the very people who ought not to be discredited as witnesses.

CLEVELAND has produced a fistic champion named Thompson, who has "knocked out" several noted sluggers. He weighs two hundred and twenty-five pounds, and, according to a despatch, has "a savage, bull-dog countenance, and looks more like a beast than a man." The laurels of New England are in danger; for this representative of a new phase of the "Ohio idee" proposes to make Prof. Sullivan, of Boston, at present the champion slugger of the New World, stand before "his terrible sledge-hammer blows" in a contest for the belt. The great question is whether that belt, the winning of which by the slugger Sullivan made crowds in Boston wild with delight a few months ago, is to be kept here or be taken West. Are there no honors that the aggressive and ambitious West will permit New England to remain in the undisturbed possession of?

A WRITER in the *Christian Statesman* gives from the leaves of his note-book the results of his interviews with several public men of St. Louis in regard to the proposed religious amendment to the Constitution of the United States: Ex-Governor B. Gratz Brown said: "I am opposed to any mixing of religion with politics, or the setting up of anything like a theocracy. Legislation must be confined to questions within the legitimate sphere of government. I cannot take part in any such convention." Dr. W. G. Eliot, President of Washington University, replied: "I cannot see that such an amendment would do any good. I think we have no right to incorporate into our Constitution what would discriminate between Jew and Gentile, infidel and Christian." Dr. Goodell remarked, "I have no time to talk on that subject." Dr. J. A. Wilson and Rev. J. R. Hill replied, "You cannot awaken an interest on that subject in St. Louis." . . . Gen. W. T. Sherman, who was very frank in stating his views, said: "The Constitution is good enough for me. Our country has prospered under it for over a hundred years; and it will continue to prosper, if we let the Constitution alone." But the pious editor of the *Globe Democrat* said emphatically, "Certainly, I am in favor of all such movements." The representative of theso-called Reform party found but little to encourage him in that city.

EL MAHDI has whipped everything in sight so far, and is looking for more armies to slaughter. This slave-dealers' rebellion, in support of which is enlisted the fanaticism of the Arabs, has grown and spread since the defeat of Hicks Pasha and his Egyptian sheep two months ago; and now the whole of Upper Egypt as far north as the line drawn from Dongola to Suakin, which is nearly four hundred miles north-east of Khartoum, is in a blaze of rebellion. The force of Baker Pasha, which started out to effect a communication with Khartoum and to cover the retreat of its garrison, was defeated almost before it was out of sight of its base, and by the tribes which have risen in revolt well up toward Middle Egypt, and not by the principal force of the Prophet, which is still to the south-west of Khartoum, several hundred miles away. It is useless, it is worse than useless, it is cruel to send against the Arabs such troops as Hicks Pasha and Baker Pasha had,—fellaheen whom twenty centuries of oppression and servitude by Romans, Turks, Englishmen, Frenchmen, and their own rulers, in succession, have reduced to a timid, helpless, almost imbecile condition. Both at Tel-el-Kebir and at El Obeid, on seeing the enemy, they flung away their arms, fell on their knees and yelled for mercy, when the Arabs run their spears through the bodies of the poor cowards or cut their throats. It is not unlikely that the next news which shall reach us will be of the massacre of the Khartoum fugitives. Meanwhile, no small amount of interest is centred in Gordon Pasha, who with a small escort is travelling through a region swarming with hostile Arab tribes, and from whose ability and courage much is hoped in changing the situation in Egypt.

DEVELOPMENTS following the recent assassination of Col. Sudeikin, chief of the police at St. Petersburg, throw light upon the state of society in Russia, and present a grim and terrible picture. The methods of the authorities are simply barbarous; and, after reading Prince Krapotkine's story of the horrors of Siberia in the *Nineteenth Century*, one is not surprised at the desperate methods of the revolutionists. "Since the beginning of the seventeenth century," he writes, "the flow of exiles poured into Siberia has never ceased." From 18,000 to 19,000 are now annually transported thither. Since 1823, no fewer than 600,000 Russian subjects have been exiled from home and friends, to toil and die in the Siberian mines. Every grade of society is represented. Men of intellect and education, and delicately nurtured women guilty of no real offence, perhaps having simply incurred the suspicion or hatred of some official, march side by side with the most degraded criminals. The average length of the journey into the land of exile is about five thousand miles, and it is made on foot. The shadow of exile is never absent from the life of a Russian who thinks. A large number of the people feel a deep sense of wrong, and hate the government that oppresses them; and not a few who, if justly treated, would be law-abiding members of society, become social outlaws or secret rebels, ready to brave death itself to inflict a blow upon the Russian government. It is not strange that the organization of the nihilists has ramifications extending all over the empire. The peasantry are without sympathy with the revolutionary movement, and know but little of it. They regard the czar with most devout feelings, being steeped in ignorance and superstition. The peasantry are indeed in a state of arrested development. How long the present dynasty will be maintained it is not possible to tell, and it may not be overturned without a terrible struggle.

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A LIFE CONSECRATED TO A MORAL IDEA.

The world, of all parties and sects, has been paying the tribute of its homage to Wendell Phillips. But, concerning such a man, too much cannot be said; nor can the memory of his example be kept too long before the public mind. The great lesson of his life is its moral consecration to noble objects. And this is what the multitude of voices, with hardly an exception, in the newspapers, on the platform, in pulpits, has been trying since his death to say. His mistakes of judgment have not been forgotten; and, in some cases, perhaps the memory of some of his recent positions on public questions has been too vivid to permit a well-proportioned survey of his career. But, on the whole, considering the vast number of tributes and the great variety of their sources, their unanimity in respect to the special moral lesson of his life overweighing all others is very remarkable, and speaks well for the moral clear-sightedness of human nature. That he made mistakes may be readily admitted. But he made no such mistakes as to hide the shining example of his rare virtue. Estimate these possible errors of judgment and method at the utmost, his career, nevertheless, stands out dramatically heroic in its moral greatness. The spots on the sun do not prevent the sun from accomplishing its beneficent mission of lighting and warming and fructifying all its planets. And that Wendell Phillips has been one of the most important among the beneficent moral forces that have been shaping the momentous events of our country for the last half-century is becoming clear to-day, but will become still clearer, as the judgments of history are pronounced.

It is the fashion in some quarters to decry the influence of the band of abolitionists who assumed the gigantic task of putting down slavery by moral agitation, since slavery finally went down in the blood of civil war and by political decree. Recently, even so liberal a journal as the *Christian Union* of New York, after disparaging the work of the Garrisonian abolitionists, made the astonishing claim that "slavery was abolished by the sanctified common sense of the Christian churches of the North." This writer is evidently too young to remember, or so old as to have forgotten, that, in the long years when the anti-slavery idea was fighting for a position, the powerful influence of the churches and the clergy, with here and there a rare exception, was thrown against it. He needs to go back to read the newspapers of forty years ago. He will there learn that the power of the press, secular and religious, the power of the great political parties, the power of so-called society, and the power of the Church were all massed in a solid host of antagonism to the cause which the abolitionists espoused. The only difference was a difference in the intensity of the opposition. But so clear, so convincing, was the moral idea which the abolitionists had unfurled on their banner, and with such consummate ability and self-sacrificing zeal did they press the idea home upon the conscience of the nation, that in course of time great numbers of people became impregnated with it. It was this moral battle that prepared the very conditions of the political conflict. And then, when political victory rested on the side of liberty and the South took up arms to challenge that result, it was the success which had been won by the moral battle that held the nation and the national government steadily up to the issue of emancipation as the only path to genuine triumph and permanent peace. If the churches finally became "sanctified" by the doctrine of abolition, it was because this doctrine, which the abolitionists had been preaching for a generation as a veritable commandment from heaven, had penetrated through the shell of creeds and covenants, and regenerated their hearts.

And of the band of heroic men and women who, against such enormous odds, fought this moral battle for liberty, who were ready for any labor, for any sacrifice, for any contumely,—who took their lives in their hands and went up and down the land confronting mobs, imprisonment, death even, simply to proclaim the slave's immediate right to freedom and the guilt of the nation for keeping him in bondage,—Wendell Phillips was among the foremost leaders. We say *among* the foremost; for though he was the orator of the anti-slavery platform without a peer—and it was a platform rich in orators—and though by his matchless eloquence he often won a hearing from mobocratic audiences that would listen to no other voice, yet he always himself, and rightly, as we think, accorded the chief place of leadership to Garrison. It was Garrison who had first evoked the heroic sentiments under which these noble men and women rallied to the work. And it was he who held the guiding reins that morally directed the contest to its end. But close to him, seconding his appeals, and putting them into sentences that entranced the hearers, and giving them a voice before which ancient prejudice and even bitter malice melted, stood Phillips,—the orator not merely of the anti-slavery platform, but standing easily among the foremost orators of his time in all the world.

And when we consider this rare gift of eloquence which he possessed, and the other fine gifts and graces of intellect that were his, and to these add the opportunities that were placed at his feet by reason of his birth and blood, his social surroundings, his education, his distinguished personal bearing and attractive manners, it is only then that we begin to get some measure of his moral greatness by counting the sacrifices that were involved in his joining the abolitionists. With such gifts and opportunities, what triumphal achievements might not have been his, had he followed the desires and ambitions that most commonly move men! With that peerless magnetism of speech, what victories he might have won at the bar in jury trials, if he had remained in the legal profession! What offices in the gift of the commonwealth or the nation might not have been opened to him, if he had only remained on terms of amity with the politics of the country! What power he might have wielded in the national Senate, what distinction he might have gained in diplomacy, had he but just followed what seemed the most natural course for him when he left Harvard College! But there was that within him which was not to be satisfied with any kind of success which was thus marked out for him. His nature was shaped to a higher mould. It was of the stuff of which martyrs are made. Born in affluence, living always in a condition above all sense of deprivation and want, yet his heart beat in sympathy with all human woe, and with hot indignation against all forms of wrong committed by man against his fellow-man. Being a witness of the mob led by "gentlemen of property and standing" by which an anti-slavery meeting was broken up and Garrison was dragged through the streets of Boston, it was a scene that not only deeply stirred his conscience, but roused all the sleeping chivalry of his manhood. His career henceforth was determined. He would give himself to this despised and persecuted cause. All his gifts, all his professional hopes, all the brilliant social promise before him, he brought and lay upon the altar of the slave's redemption. Society, whose most select doors had hitherto opened to welcome him, exiled him from her presence with scorn; but, with the spirit of Luther burning the damnatory bull of the pope, he excommunicated society. Old friends passed by him, refusing to take his hand: his heart was grieved, but he clung the closer to the manacled hand of the slave. His law office was closed for the anti-slavery platform and the lecture-room. Instead of pleading causes before courts and juries, he pleaded the cause of the slave before country audiences and city mobs. His house, which might have been a centre for the most *élite* coteries of fashion, became a rendezvous for abolition committees and for conferences with fugitive slaves and their abettors. The path of political preferment was barred before him, but he swerved not one jot from his sworn loyalty to the abolitionists for the sake of lifting the bar. Henceforth, their cause was his cause, let it lead where it might.

In the light of results, it may be said, it is true, that Wendell Phillips really achieved a greater work and won a higher renown than would have been the case, if he had followed the promising course naturally marked out for him by his antecedents and surroundings. And where, then, it may be asked, was the sacrifice? The premise here is true, but the doubting question does not follow. We, certainly, should be the last to deny that Wendell Phillips' career of philanthropy has been as lofty as anything in the statesmanship or diplomacy or jurisprudence of America for the last fifty years. What office is there to which the people could have elected him or which his fine talents could have reached, which would not, after all, seem paltry beside the office to which he was self-elected as tribune of the common people's rights, —as the unpaid but permanently retained advocate of justice for man before the court of the world's conscience? But of all this result there was not a glimpse nor a gleam at the time when, forty-nine years ago, he took that vow of allegiance to the anti-slavery cause. What has come to pass was then behind the impenetrable clouds; nor could any part of it, as concerns himself, have entered as a motive determining him to that consecration. All that he could then see was a line of duty, taking him away from every opportunity and chance in life deemed most desirable by his social companions, and allying him to a company of men and women regarded by those same companions and friends as fanatics and lunatics; and he chose the line of duty. At that time, he could only descry a parting of the ways: on one side, all the successes and pleasures and triumphs of well-established vocations and of well-approved social circles; on the other side, a weak, derided cause led by a moral idea. And he followed the moral idea. That was the hour that attested the moral mettle of the man. That was the act that measured his sacrifice and his moral greatness together. It was no thought of coming fame, no dream of filling a place at some distant day in the world's galaxy of philanthropists, that moved him: it was simply his sublime devotion to the law of right, his innate chivalrous impulse to resist an outrage and wrong done to any human being. It was his inward fealty to a moral ideal, making for him henceforward a career and a religion.

And, in these days, when self-indulgence is so easy, when home comforts and social pleasures and devotion to material enterprises and even the refinements of culture tend so strongly against this lofty moral loyalty, it is well that the public mind should linger over the memory of a life like that of Wendell Phillips,—a life of which disinterested consecration to noble objects was the mainspring. Here was a man who, in a public career of nearly fifty years, lived not for self, not for office, not to

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increase his fortune or his pleasures, but to promote justice and benefaction among his fellowmen. And this is a kind of greatness in which all may share. Moral greatness is not measured by magnitude of the deed, but by its quality. To few human beings has it ever been given to match Wendell Phillips' eloquence. Thrilling are the words he has uttered in behalf of justice and humanity. But, great as was the power with which he spoke such words, he did even a greater thing than that: *he lived them.* And many a human being, of humble mental gifts, can do that greater thing.

WM. J. POTTER.

THE RELATIONS OF CAPITAL TO LABOR.*

The chief difficulty between capital and labor is that their relations are improperly adjusted. Though dependent, they are and have long been more or less antagonistic. The cause of this antagonism lies more in their respective developments than in their essential natures. Capital has developed rapidly: labor is undeveloped. The former is organized in every regard, the latter completely unorganized. Organization means power, activity, and results. Disorganization implies the reverse. With capital there is working together, —*i.e.*, co-operation: with labor, it is an endless underbidding of man against man,—*i.e.*, competition. Labor is but another term for the race: its constant increase means the gradual reduction of a man's work value. This reduction is accelerated by the continually augmenting consolidation of capital. Each new pool and syndicate is a milestone in the history of lower wages and consequent pauperism. What autocracy effected in long gone years is now accomplished by corporations. The fellah of Egypt, the ryot of India, are reproduced in the laborer of the nineteenth century. In our own land, immigration and natural increase are bringing about these results. The only remedy to the evil is that the work and the workman should no longer be dissociated. The producer should be directly interested in the product. This change can only come from the action of the worker.

To adapt themselves to the age, they must do what capital has done; namely, combine. Their combination should be as complete as the relation of one share of stock in a stock company to another. It should be personal, vocational, social, and political. It should have one basis,—mutual helpfulness; and one end,—personal amelioration. The employé must become his own employer, either by being allowed an interest in his employment or by funding his earnings with those of his co-employés, and with them engaging in the same industry. Thus, the system of industrial co-operation is inaugurated.

Equally necessary in this land, where immigration pours a half million new citizens each year, is it to have some national institution in the shape of a national bureau of labor and statistics, whereby new fields can be opened, old ones developed, and whereby labor can be properly directed and located. By this instrumentality, new centres can be brought into being; and the old, overcrowded cities can be relieved of their overplus of unrequired workmen.

When left to hazard, overpopulated New York receives three immigrants to Virginia's one. A properly managed governmental bureau would reverse this condition, and would in one decade convert a wilderness into a veritable Garden of Eden. Such governmental action would facilitate the spread of co-operative ideas. Men change through ideas. Conduct, in the long run, flows from cognition. The appreciation of the fact that government—*i.e.*, the whole body—cares for each individual's welfare would eventually cause the individual to see his own importance in the State, and to realize that he, by combination and co-operation, could ultimately free himself from the present evils of industrial life. That he will see it, some time, is undoubted; but to see it as soon as possible is the condition precedent of modern progress. But in the mean time, and in order to reach this happy consummation, the duty of the hour is for all wage-earners to combine, to organize, and to become a social and political unit.

IMOGENE C. FALES.

*Spoken before the Sociologic Society of New York.

MYTHOLOGY.

V.

A proverb, it has been said, is often a chip of mythology; and some of our familiar saws and sententious sayings carry clear reminiscences of what were once spoken as solemn and stately myths. The mythic expressions, and to some extent the ideas, the beliefs, thus have an immortality, and go down age after age in the enlarging civilizations that leave behind so much in the faded, effete past. There is great tenacity of life in what becomes couched in a proverb. Our speech is full, is charged to the brim, with these reminiscences: we are using them often quite unconsciously.

The Romans flung fire-brands into the air, blew trumpets, and clanged brazen pots and pans, to aid, as they expressed it, the moon struggling against the monster seeking to devour her,—*i.e.*, the moon in an eclipse,—very much the same as savages do to-day,—*e.g.*, American Indians on the Pacific coast. The conception survived in the representation of an eclipse in our modern calendars,—a figure of sun or moon in a dragon's mouth. By and by there arose a jocose proverb, "*Dieu garde la lune des loups,*"—"God keep the moon from the wolves,"—to mock at those who fear remotest possible danger. But it took long periods to outgrow the old belief, so that this might be treated thus sportively. Nay, in our own time, a writer on French folk-lore was surprised to find peasant population in France seriously believing still that the moon in eclipse was the prey of a monster that was attempting to devour her.

The "Old Nick" comes from "nixy," a name for a water-imp, the nicor of Beowulf, the nix or nixy of German fairy tales. In the belief of German peasants, the nixies inhabit lakes and rivers, and, when any person is shortly to be drowned, they may be seen dancing on the surface of the water; and hence, doubtless, has come the superstition, or vague impression at least, that harm will come to him that saves the life of a drowning man, since it was believed the nixies will be offended with such interference with their purposes, when they resolve to take a victim. Bohemian fishermen will not now, or would not so late as 1864, rescue a drowning man, from fear that the water-demon would in retaliation drown them. A similar superstition obtains among the Slavons, the natives of the Shetland Isles, with English and French sailors, etc. In Germany to-day, when one is drowned, they say, "The river-spirit claims his yearly sacrifice," or "The nix has taken him." In Europe generally there still obtains belief in the guardian spirits of wells and fountains; and the Cornishmen in England make offerings of pins, nails, rags, etc., in the old holy-wells, that they may get healing from these waters for diseases and omens from the bubbles on health and marriage.

The phrase, "noise loud enough to wake the seven sleepers," carries to the story in Christian legend of the seven sleepers of Ephesus; and this came originally from the myth of deep winter sleep of nature, or the earth. Seven Christian youths, the story tells, fleeing from persecution in the time of the Emperor Decius, entered a cave, whose mouth was presently thereafter closed with a wall, so that there was no means of escape. Here, they slept for two hundred and twenty-nine years, to the time of the Emperor Theodosius, no sound having been sufficient to awaken them. In 479, they awoke, bore their testimony to the resurrection, much drawn in doubt at that time, and then disappeared in death.

Other reflections of the same myth we have in the legends of various sleepers,—Charlemagne in the Untersberg, waiting, sword at his side, for the time of antichrist to be fulfilled; Frederic Barbarossa in a lofty mountain in Thuringia, his long, red beard grown through the table on which his head is resting, and yet to wind thrice round it, while he is waiting for the ravens to cease flying round the hill; Olger Danske (the Dane), sleeping in Avallon; Thomas of Ercildoune beneath the Eilden Hills in Scotland; William Tells (three of them), and even Napoleon. In our own country, we have the same in the tale of Rip Van Winkle passing his long sleep in the Catskills.

The expression, "Talk of the devil, and he will be sure to appear," is quite likely a reminiscence of an old fetichistic superstition. In savage thought, the name is somehow mysteriously associated with its owner; and any liberty taken with that, it was supposed, might be resented and punished by him. The Dayaks in Borneo will never venture to mention the name that means smallpox: they will say "the chief" or "jungle leaves,' as the Laplander will never speak of the bear by name, but will call him "the old man with the fur coat." In North Germany, it is a common saying that you must not in December speak of the wolf by name, lest the were-wolves tear you. Perhaps the superstition of the Jews in regard to pronouncing their name Jehovah—and the same obtains with the Hindus in respect to Brahma—is of like origin. And Prof. John Fiske thinks that the maxim, "*Nil mortuis nisi bonum,*" had most likely at one time a fetichistic flavor.

A like superstition exists with reference to some connection of a picture, or a clipping of the hair or nails, with the person from whom it may have been taken, as if through it some witchcraft could be wrought upon him. The Parsis have an elaborate ritual prescribing the method for burying their cut hair and nails, lest demons and sorcerers should work injury upon them through these. The Roman Flamen Dialis must not have either parings of nails or clippings of hair exposed: they must be collected and buried under a lucky tree. And I well recall in my own childhood that I was strictly enjoined never to leave clippings of hair above ground: they must be carefully buried. So the superstition survived to my time, but doubtless the reason of it then no one knew.

A savage will refuse to have his picture taken, lest it may fall into the hands of an enemy, who may injure him by conjuring with it. Among ourselves, it is often considered of sinister omen that the portrait of a friend should fall from its place on the wall. And perhaps we have a sample of the survival of the old belief in regard to the picture in this expression,—a vulgarism now, but not seldom heard,—"Blast his picture!"

There is a wide-spread belief that through the image injury may be done to an enemy. The Karens make an image of a person from the earth of his footprints, and stick it over with cotton seeds, in order to strike that person with dumbness. The old German practice of *Erdschnitte*, "earth-cutting," is almost identical with this. A piece of earth or turf, where the footprints of the

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man to be destroyed had been left, was taken and hung in the chimney, that, as this print dried and shrivelled, he also might perish. And so there are rustics in England to-day, who believe that a neighbor's ill-wishing has killed their cow. They will take a heart, stick it full of pins, and hang it in the chimney, that the heart of the neighbor may be pierced and dried also. The last relic of this old savage practice, probably, is hanging or burning in effigy,—a performance seen not seldom among ourselves.

The saw that "a witch will not sink in water" carries remembrance of the ordeal made by water, a judicial rite found in the old Hindu law-book of Manu, and obtaining in England, as late as the beginning of the thirteenth century, as a legal means of trying those accused of murder or robbery. The sacred element would reject the guilty, and hence afforded a sure test. To this day, the belief prevails in some communities; and rustics in England will duck an old woman suspected of having blighted a cabbage or a turnip crop, appealing to that ordeal to determine whether she is a witch.

"May this bit choke me, if I lie," is a reminiscence of an ordeal very ancient, and still practised in India, by requiring all of a household where suspicion rests to swallow a mouthful of rice. It is thought that the guilty by his fear will be detected. The same obtained in England in the use of the corsnaed, or trial slice of consecrated bread or cheese.

"Telling the bees" still prevails in England and in Germany, and is a custom, I hear, not unknown in this country. In Germany, the news is told not only to the bee-hives, but also to every beast in the stall; and every sack of corn is touched, everything in the house shaken, that all may be made aware that the master or the mistress of the house has departed. In Devon, in England, a boy recently was sent back from the funeral cortége, by the nurse, to tell the bees, as that duty had been forgotten. In Derbyshire, the same custom obtains also in cases of marriage. The bees must be informed: otherwise, ill-luck will attend upon the union. We have here a survival of the old savage belief in the personality and the rationality of everything animate and inanimate. Reminiscence of the same is carried in the phrase, "A little bird told me."

"To set the cap" for one, as for a husband, bears reference to the belief, wide-spread through Northern Europe to this day, in the nixies, brownies, trolls, fairies, etc., who are represented as sporting their red caps, throwing them at times about on the ground, etc. In Ireland, it is reported to be a thing not uncommon for sea-fairies to come to shore, and throw down their red caps for young men to pick up. The youth thus gets a mermaid for a wife. But he can keep her so long only as he can hold the red cap concealed from her. This once espied, she dons it, and is off in an instant. These tales all are distant descendants from the myths of swan-maidens, the fleecy clouds, with their coats of feather or down sometimes laid aside as they go to bathe in the blue lake. The numerous stories of water-fays in modern Europe —as Melusina in French, Undine in German, etc. —are of the same origin.

So "hair of the dog that bit you," "moon being made of green cheese," "to be ready to jump out of one's skin," "to haul over the coals," "to fight the devil with fire," "to throw a shoe after a newly married couple," "devil take the hindmost," "to avoid marrying in Lent," "wicked [peculiarly wicked] to kill a robin,"—these and many more have their origin in old mythologic beliefs, whose explication throws new and very interesting light upon their proper sense and meaning.

The old phrases, saws, etc., with the beliefs of which they were the expression,—dim and shadowy as these may be now, yet still very real and potent in most minds,—are innumerable. We find them present in all the grades of intelligence, on all the planes of our civilization. The more the ignorance or the less the intellectual culture, the more they abound, at least hold powerful sway. As Campbell gathered nursery tales that had never appeared in print, and whose existence even was unknown before, in the cotters' huts in North Scotland,—nay, picked up some quaint stories, remarkable in the historic references they bear, from strolling tinkers in the streets of London,—so in the rural homes in New as well as Old England, in New York, in Pennsylvania, in fact everywhere, is a harvest of folk-lore, curious and very instructive for any alert and industrious gleaner. Quite recently, I have heard queerest stories of current belief and shadowing superstition reported to me from lips of old residents in Connecticut.

As the boulders in our fields—erratics, far-travelled, worn, ground down so as to have lost wholly their original size, shape, and almost character—do yet stand revealed, written over with the long record of their past to the quick eye of the geologist, and speak volumes of wisdom to him, so the proverbs and phrases and saws—boulders or cobbles from a far-off parent rock, worn, changed, and transmuted fairly in the course of ages—still bear upon them the ineffaceable birth-marks, and tell a tale of their strange adventures and the wonderful experiences in fortune they have had, of intensest interest to the explorer of history.

CHARLES D. B. MILLS.

DER VEREIN VORWAERTS.

This is a club of liberal Germans in New York, where its twenty-fifth birthday was celebrated on the 16th of last January. The neatly printed pamphlet issued in memory of this occasion—by Cherouny, 17-27 Vandewater Street, New York—tells of constant activity in founding a library of solid books, circulating *The Index* and other journals, building a hospital for Germans, starting a benevolent fund, holding lectures, debates, picnics, Schiller memorial meetings, and Christmas trees, collecting Humboldt, Heinzen, and Feuerbach subscriptions, and relieving sufferers in Germany, etc. No organization could be more worthy of its motto, "Forward"; and larger associations might be put to shame at the record of its many good works. It is particularly pleasant to see that, out of more than a hundred lectures mentioned in this pamphlet, the greater part are on scientific, industrial, or educational subjects; politics not being forgotten, but metaphysics and theology receiving little notice. The two or three hundred debates held in the last twenty-five years began by discussing the Sunday laws. Then came that important subject, in 1859, "The Relations of the North and South"; and, later on, are many such pertinent questions as, "Is the Preservation of the German Nationality in America Desirable?" "Is Polygamy absolutely Immoral?" "Are Stories and Fables Good Means of Educating Children?" "Have Missionaries advanced Civilization?" "What Form of Government is Most Favorable to Art and Science?" "Can Morality be preserved without Belief in Immortality?" "Do our Prisons reform?" "Is Henry George Correct?" "Will the Progress of Education lessen Pauperism?" "Should the Protective Tariff be kept up?" "Is it for the Interests of Republicanism to let Children of American Parents be educated in Germany?" "Is Martial Courage a Virtue from a Philanthropic Stand-point?" "For whom shall we vote?"—a question brought up four times, —etc.

These details have been mentioned, in order to show what liberal people, too few and poor to keep up regular Sunday services, may do to carry themselves, their children, and their neighbors onward. When I remember how hard it often is for an independent society to employ a minister and build a church, and how frequently the attempt to do as much as this ends, after a few years of struggle, in doing nothing at all, I am strongly inclined to think that perhaps our best plan, where we are strong enough to do anything, is simply to start a club for social festivities, debates, parlor lectures, and circulation of journals and liberal books. The declaration of such intentions as these is a much better foundation than any statement of opinions. A constitution long enough for business purposes is easily drafted. A club made up mainly of old neighbors and personal friends who have thorough knowledge of each other and are all working together for their common interests, and taking turns in stating their views, stands on a firmer basis than if the chief worker were some young stranger, who keeps the whole society committed to his ways of thinking, and who has to do so much of the work that, when he leaves, there is no one able to go on without him. Undoubtedly, the help of a thoroughly educated speaker is of great value to societies that can afford it; but, even then, his hands would be strengthened by a club like this. And a society not able to keep such a speaker, except occasionally for brief periods, and then by exhausting efforts, would, I think, do well to be satisfied with attempting only what it can do successfully, and keeping that going on all the time.

F. M. H.

EDITORIAL NOTES.

THE United States Life Saving Service more than paid for itself last year in property saved. In addition, 3,777 persons were rescued out of 3,792 imperilled.

AT the February meeting of the Liberal Union Club of Boston, next Saturday evening at Young's Hotel, Rev. M. J. Savage will give an address on "The Ethical Outcome of Darwinism," to be followed by addresses on the same subject by Dr. Francis E. Abbot and Mr. Henry W. Holland.

REV. LEONARD WOOLSEY BACON created a sensation lately by preaching in a Worcester Unitarian pulpit. He preached a sermon in which it is alleged he emphatically declared, in referring by way of illustration to the history of Jacob and Esau, that he considered Jacob a hypocrite and sneak, and Esau by nature much the better type of man of the two, and Rebecca a designing, scheming, and unjust woman.

SAYS the Boston *Herald*: "A generation ago, to most New England Christians, the theological opinions of Voltaire were held to be synonymous with those commonly attributed to his Satanic Majesty; and no amount of argument could have convinced them that they were wrong in this supposition. A later generation has discovered that, when compared with modern materialism, Voltaire's religious views may be looked upon as highly conservative."

A SENSIBLE man is that "London Artisan" who contributes to the January number of the *Fortnightly Review* an article on "The Wives and Mothers of the Working Classes," which he concludes thus: "Depend upon it, no cobbler enjoys making a good shoe so much as the cobbler whose friends in his leisure hours are Shakspere and Milton; and no woman is likely to scrub a floor the worse or darn a stocking less neatly for having learned to love George Eliot and Longfellow."

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THE *Interior*, a Presbyterian paper, tells the following story: "A subscriber tells us about a sermon he heard preached at the funeral of Brother Watkins. It so happened that Brother Watkins died the 22d of February. The eloquent preacher reached his climax thus. Raising both hands and with a voice tremulous with emotion, he exclaimed: 'Oh, think, my brethren, what a wonderful, what a wonderful Providence! How wisely God chose the day for our friend's departure! How sweet, how glorious the thought that the same day in the year which gave a Washington to our country gave a Watkins to heaven!'"

SOME of those who are interested in the case of the Rev. R. Heber Newton call to mind a decision of the late Lord Chancellor Westbury in an ecclesiastical cause which involved the question whether a minister of the Church of England was required to believe in everlasting punishment. The decision was in the negative; and the judge, in rendering it, took the most liberal view not only of that, but of several other questions esteemed vital by the orthodox. And it was thereupon remarked by a barrister that "the chancellor had dismissed hell with costs, and deprived the believer of his last hope of eternal damnation."

IN a letter published in the Memoirs of Francis Hodgson, Provost of Eton, Lord Byron wrote:—

> The basis of your religion is injustice. The son of God, the pure, the immaculate, and the innocent, is sacrificed for the guilty. This proves his heroism, but no more does away with man's guilt than a schoolboy's volunteering to be flogged for another would exculpate a dunce from negligence. . . . I do not believe in any revealed religion, because no religion is revealed; and, if it pleases the Church to damn me for not allowing a nonentity, I throw myself on the mercy of the "great first Cause" (least understood), who must do what is most proper, though I conceive he never made anything to be tortured in another *life*, whatever it may be in this. . . . Let us make the most of life, and leave dreams to Emanuel Swedenborg.

CARL SCHURZ claims in his article in the *North American Review* that, since the great railroad corporations and telegraph companies perform service in which its prompt and uninterrupted execution is a matter of great importance to the public, all disputes and contentions occurring between them and their employés should be submitted to the arbitration of some disinterested board of commissioners, who can command the confidence of both parties of the board to be appointed by the government and the adjustment made by them to be final. The unions formed by men in the employ of railroad companies are extending their ramifications every year, while the railroad corporations are also uniting to resist any dictation from employés; and the result may be any time strikes, the interruption of railroad traffic, and enormous loss to the business community. The adoption of some such plan as that proposed by Mr. Schurz seems imperatively necessary to avert conflicts of a dangerous character which must occur, if the relations between the companies and those in their employ remain in their present unsettled condition. Mr. Schurz's views on this subject are far more just and sensible than those presented by the *Nation* last summer, in which the position taken was that the employés should be regarded as soldiers on duty, and be subject to something like military regulations of the government. The injustice and folly of this view are sufficiently exposed in the article in the *North American Review*.

MANY of the occupants of Christian pulpits, in these days, find themselves in a tight place, so to speak. They cannot keep their minds hermetically sealed against the truths that are everywhere afloat in the mental atmosphere; and still they cannot utter their honest convictions, because of the standpoint they occupy, which commits them by its traditions and associations to the propagation of old creeds and articles of faith which no live modern man can entertain, except by excluding from his mind the sunlight that illumines the intellectual world of to day. But few have the moral courage of Emerson, who, when he became convinced that Christian creeds were anachronisms in an age of reason and science, stepped down and out of the Christian pulpit. Here and there is a minister of advanced thought and frank speech who can retain his position without trouble, internal or external; but he is not recognized as a Christian. There *was* a time when clergymen did much of the deliberate thinking, and hence much of the reflective thought used to have a clerical and Biblical coloring. Bishops Butler and Berkeley were thinkers; but they did all their thinking inside of the Thirty-nine Articles, and so their ideas are incurably infected with ecclesiasticism and Hebrew and Christian superstition. But the great modern thinkers and scientists give their reason *carte blanche*, to serve the interests of truth, irrespective of all creeds or canonized forms of gospels and so-called holy traditions. Science to-day is not at all anxious for pulpit sanction or indorsement. On the contrary, the pulpit is more in need of making its teachings appear to be in accord with science, to reach intelligent men. Not a few clergymen adorn their sermons and give point to them by appropriating the ideas of the free thinkers and scientists of the day, like the jackdaw that ornaments its nest with feathers and plumage that do not belong to it. But they usually pervert them to theological purposes. The temptation to do this is great; for the majority of the people are yet largely under the influence of the mythologies and theologies of the past, are suspicious of whatever plainly contradicts them, and can receive liberal and scientific thought only in small doses, and when well mixed with superstition. But the difficulty is in satisfying the intelligent few, whose respect is valued, and not offending the larger number, whose support is needed.

CONVENTION OF THE FREE RELIGIOUS ASSOCIATION IN PROVIDENCE, R.I.

By invitation of the Free Religious Society of Providence, the Association will hold a convention in the new Blackstone Hall, corner of Washington and Snow Streets, Thursday evening, February 21, and Friday P.M. and evening, February 22. Thursday evening, at 7.30 o'clock, Address of Welcome in behalf of the Free Religious Society by Frederic A. Hinckley, to be followed by the opening address of the President of the Association, Wm. J. Potter, whose subject will be, "The Relation of Sentiment, Ideas, and Institutions in Religion." There will also be addresses at this session by Rev. Thomas R. Slicer, of Providence, and others.

Friday P.M., at 2.30, there will be an address by Rev. Minot J. Savage, of Boston. Subject, "The Change of Front of the Universe." This will be followed by a brief intermission, and then by an address from Mrs. Ednah D. Cheney on "Free Religion the Safeguard to the State."

At 6 o'clock, Friday evening, there will be a social tea in the new parlors connected with the hall. Tickets to the tea, fifty cents each.

The closing session of the convention will begin at 7.30, Friday evening. Rev. John W. Chadwick will speak on "The Gospel of Science," and be followed by Col. T. W. Higginson.

F. A. HINCKLEY, *Secretary*.

THE F. R. A. FUND.

Donations and membership fees for the Free Religious Association, in response to its recent appeal for funds for the holding of conventions and for meeting other expenses of the Association. Will friends see to it that this list is increased?

HENRY W. BROWN, Worcester, Mass.	$5.00
J. L. BROTHERTON, Philadelphia, Pa.	1.00
J. C. LEARNED, St. Louis, Mo.	1.00
Mrs. E. D. CHENEY, Jamaica Plain, Mass.	10.00
T. W. CURTIS, New Haven, Conn.	2.00
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MATILDA GODDARD, Boston, previously given } A. G. HILL, Florence, Mass., but not before } acknowledged	10 00 20.00
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FRANCIS SPRINGER, Columbus Junction, Iowa.	5.00
J. C. BROWN, Van Buren, Mo.	5.00
Dr. S. N. HAMILTON, Connersville, Ind.	1.00
E. C. HEGELER, La Salle, Ill.	5.00
H. S. BROWN, Medfield, Mass.	1.00

For *The Index*.

ART vs. NATURE.

If we were cavern-dwellers born, and ne'er
Had seen the seeming arch of heaven o'erhead,—
Spaces of night unfathomable, star-sown,—
St. Peter's ceiling, dome, Art's puny mockeries
Of Nature's vastness, might thrill with awe.
Egyptian Cheops' piled enormity,
Whose crest, rock-hewn, for forty centuries
O'erlooking Delta's reeds and fens has seen
The Nile draining far equatorial lakes
Into the Midland Sea, towers grandly where
It stands, o'erbrowing sandy levels wide,
But Alps or Andes near would dwarf its bulk
Into a hillock's littleness. In vain
Chisels and art of other days upreared
Their monstrous shrines and carved the human form
Gigantically large with sceptre, wings,
And named it angel, god, or saint, as if
It wielded sovereignty o'er earth and heaven.
Man haply may be Nature's favorite,
But knowledge tells him now he's nothing more.
St. Peter's dome and Cheops' star-plumbed pyramid
Were works of human vanity, conceit,
The frogling's effort to distend himself
To oxlike girth, ending in rupture only,
While Nature from her blue infinity
Looked calmly down, not deigning e'en a smile.

B. W. BALL.

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The Index.

BOSTON, FEBRUARY 21, 1884.

THE INDEX is published every Thursday, at No. 44 Boylston Street, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to B. F. UNDERWOOD, the Business Manager, 44 Boy ston Street, Boston, to whose order all checks and drafts for THE INDEX should be made payable. Letters for Mr. POTTER should be addressed to him, at New Bedford, Mass.

☞ PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

For *The Index.*

WENDELL PHILLIPS.

A Discourse before the Free Religious Society of Providence, R.I.

BY FREDERIC A. HINCKLEY.

The most eloquent voice of the century is stilled. One of the warmest of hearts has ceased to beat. A soul which was Christlike, in its private and public devotion, has closed its mortal career. Almost the last of the noted men of our second heroic era, the prophet of universal freedom, and the bright, consummate flower of universal religion has joined

> "The innumerable caravan, which moves
> To that mysterious realm"

called death. It was an historic scene,—the body, as if in peaceful slumber, reposing in old Faneuil Hall, where his first great public triumph was won, where so often, in later years, his tones had waked memories of Otis and Hancock, of Quincy and of Adams. It did seem, for the moment, as if "those pictured lips" might now break their silence, if only to say, "All hail!" and "Well done."

Years ago, this man had exclaimed, more in sorrow than in anger, "I love inexpressibly these streets of Boston, over which my mother held up my baby feet; and, if God grants me time enough, I will make them too pure for the footsteps of a slave." They have become too pure for the footsteps of a slave. "The hooting mob of yesterday" has returned in "silent awe," to "glean up the scattered ashes." The State sends its governor and a delegation of its law-makers, the city its mayor and a committee of its council, to join the throng of mourners at the bier of this illustrious representative of all that makes New England great and glorious. Flags are at half-mast. The streets are lined with sober faces and glisten with tearful eyes.

> "Forever the earth rolls round and round,
> And the genial seasons run;
> And ever the truth comes uppermost,
> And ever is justice done."

Some of us have come near to this great life, have caught glimpses of the innermost springs of its action: others have been touched by its inspiration from afar. Not one of us, perhaps, but feels in its departure from the realm of mortal vision a sense of personal loss. There is hardly a New Englander anywhere over whom it has not exerted a more or less direct influence, nowhere an American who is not indebted to it for its effect upon our institutions, nowhere a victim of oppression but owes to it repeated pleas for liberty. With all this in mind, we come to-day not in the coldly critical spirit,—that must be left to other hands,—we come reverently, to recall the salient points in his career, to gather our recollection of them into something like wholeness of view, and to mark, if possible, for ourselves and for our children, their momentous lessons.

What kind of a young man was Wendell Phillips when admitted to the Suffolk bar, in the spring of 1834? He belonged to a family of worldly position. His father was the first mayor of Boston. He himself was a graduate, first, of Boston's public schools, then of Harvard College, and finally of the Cambridge Law School. Elegant in manners, princely in bearing, genial in temperament, he was a natural leader of the young gentlemen of property and standing, so much so that they elected him president of their college club, and in other ways conferred upon him various distinctions. Like his early and life-long friend, Sumner, he was one of the last of his coterie whom the casual observer would have selected as likely to give life in the service of unpopular causes. The way before him to the highest honors was clear as noonday. He was exceptionally handsome, exceptionally eloquent, exceptionally well equipped by natural endowment and acquired knowledge for a brilliant official career. His tastes, too, were political. Even while at the law school, he became warmly interested in public concerns. Of course, the moral element must have been strong within him; but, up to this time, it had not asserted itself, it had not taken that supreme control of his nature which it was so soon to acquire. This was the young man, not quite twenty-four years old, who witnessed—with what effects the world well knows—the "broadcloth mob" of the 21st of October, 1835. That disgraceful scene, the breaking up of a legal meeting of women, the dragging of a defenceless man through the streets of his native city, at the mercy of brutal passions and heartless prejudices, for no crime save the exercise of the right of free speech,—all this struck a responsive chord in his nature. It was for him a baptism of the Holy Spirit. It summoned him to "fling away ambition," to surrender position, friendship, much that man rightly holds dear, on the altar of liberty. With a determination that was heroic, with an entirety which left behind it no stain, he became henceforth a consecrated servant of truth. How applicable to himself are his own words concerning Mr. Sumner! "It is unspeakably to his credit," he said of the great senator,—"it is unspeakably to his credit, that, when he saw his long-coveted and hardly earned distinction and all his professional prospects crumbling around him, he never retreated an inch or remodelled a phrase to regain his place or conciliate opposition."

Like Sumner's, his life was henceforth to be lived in the clear light of day. Unfriendly eyes were to level their critical telescopes at it, the press was to deride it, the apologists for the nation's crime were to assail it in every possible way, at times it seemed even unto death. Where is the man who ever saw a sign of quivering, after his course was taken? Where the man, who, doubting his intellectual convictions sometimes, ever had a suspicion as to the utter unselfishness of his devotion to the most exalted human service? With him, as with few men since Jesus of Nazareth, the idea of ministering to the wants of his fellows became an all-absorbing ambition. It was one of the opportunities of a lifetime to have heard his lecture under the auspices of the Free Religious Association, in Boston, in the month of April, 1870, developing this idea. It was entitled "In Christianity, no Substitutes and no Mustering Out." I have in mind a vivid picture of him, as he sat on the platform a few moments before beginning the address, the high tone of his subject taking possession of his mood and mingling the prophet and the poet in his countenance. I well remember how he carried the vast audience with him, in as pure a strain of inspiration as ever fell from human lips. "What did the Master mean," he exclaimed, "when he saw the tax-gatherer, and said, Come, follow me; when one brother came and said, Let me go and divide the possession,—Come, follow me; and, when another said, Let me go and bring my father,—Come, follow me. It did not matter, the necessity nor the exactness of the demand, it was, 'Come, follow me.' Running through the studio and study, through office and mart, through legislative hall and the streets, is still that cry, 'Come, follow me.' I want not your Amen. I want not your substitute. I want not your ten per cent. I want you." Wendell Phillips heard that summons, and answered it. He heard it on the street, he heard it in the cabin of the lowly, he heard it in the prison, he heard it under all climes, he heard it in every personal appeal for sympathy, he heard it in his own home,—"I do not want your substitute. I want you."

Closely akin to this rare spirit of devotion, growing out of it perhaps, was his disregard of public or private censure. He never did things to be seen of men. He never refrained from doing anything for fear of being seen of them. I have frequently known him, almost unasked, to give fifty dollars toward the expenses of an annual labor convention in Boston; to act with a company of young men and workingmen as chairman of a committee on resolutions, inviting them to sit around his own study table in preparing their work; and, then, to go into the convention and make a speech which dignified all the proceedings, and commanded for them a public respect they would not have had otherwise. His speech was reported; but the contribution of money and the sympathy and inspiration of friendly co-operation, these were known only to the struggling workers in the causes he loved, whom, whatever their station, whatever their capacity, he always recognized as comrades. There was at one time, in Boston, a prominent worker in the political labor party who was a confirmed inebriate. Wendell Phillips never gave him up. He defended him against public and private assault, until at last he was himself severely criticised for it, alike by friends and foes. Nevertheless, he wavered not. He placed his own fame, as it were, in the scale of this poor, wretched brother, until death relieved him of the burden. I knew another man who came, in time, to occupy public office, whom he repeatedly took from the gutter and passed back to good position and refined society. These acts were never very popular. The spirit which prompted them is not very prevalent now. People are quite likely, in these days, to ask what the company is before they decide to identify themselves with some unpopular cause. But, for all that, it is the criterion of little souls. It is not the religion which grew in Nazareth, and

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gave the name, but not the practice, to the system under which we live. There was a man who said once, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Of all our great men, not one ever accepted that injunction more readily, and embodied it in his life more completely, than Wendell Phillips.

This characteristic, however, could never have been so strong as it was in him but for his unbounded faith in man as man. Beneath the exterior, "howe'er debased and soiled and dim," he saw a germ of infinite possibilities. No sophistry of the intellect could ever blind him to the fact of universal brotherhood. He never forgot that, in the light of the ideal, all men have weaknesses enough to make them humble, and no man enough to render it impossible that he should be divine. The condition of mankind, their want and misery and sin, gave a sober cast to his thought, as it must to the thought of every thinking person; but it did not make him despondent. It only led him to accept as solemn truth the words addressed by Tocqueville to Mr. Sumner. "Life," said the eminent Frenchman, "is neither a pain nor a pleasure, but serious business, which it is our duty to carry through and conclude with honor." This man could see in reality but one thing to do,—namely, to lift all humanity to the highest possible attainment; nor did he ever commit the error of confining his labors in this respect to those already at the top. *Men* might be low and mean and contemptible: *man* was high and noble and divine. The tendency of our own times is away from this faith. Man, it is said, is like the tree and the fish, a product of certain laws: like them, he can only fight his way along, contributing at last to the survival of the fittest,—the little ones ground up for the benefit of the big ones, the poor for the rich, the ignorant for the wise, and so on. Such may prove to be a spiritual as well as a physical fact. It has not been proved yet, and the great names in our own New England history have stood very largely for a different faith. With Mr. Phillips, the prophets and poets of our own time and section have believed in the possibility of virtue in all: they have accepted the human as an infinite promise of the divine in all.

This faith in man led in its turn to his great breadth of view. It was a remarkable sight at the funeral to notice what was represented in the body of the house reserved especially for his friends and co-workers. Not a cause of reform but had some place among the mourners. And the throng which filed by the body in Faneuil Hall was made up of all classes and conditions. They told without articulate voice of his years of service in the anti-slavery cause. There were those present who could remember his answer to the Attorney-General of Massachusetts on the Alton mob; his work as member of the Vigilance Committee in fugitive slave days; how he and Theodore Parker fanned the flames of indignation at the time of the surrender of Anthony Burns; how he defended John Brown before Northern audiences, and pronounced words of eulogy at the martyr's grave; how, as late as December of 1860, after speaking before the Twenty-eighth Congregational Society of Boston on Mobs and Education, he marched from the Music Hall to his home on Essex Street surrounded by a body of his friends, fully armed, and they by a squad of police, the mob hooting and crying out, "There he is!" "Crush him out!" "Down with the Abolitionist!" how, at the annual meeting of the Massachusetts Anti-Slavery Society the very next month, a mob attempted to break up the forenoon proceedings, greeting Mr. Phillips, every time he tried to speak, with the cry, "Throw him out!" "Throw a brickbat at him!" how, in season and out of season, taking his life in his hand, he, the most gifted orator of his country, not to say the world, was greeted in many of the large cities of the nation with stale eggs and sometimes more dangerous missiles, for the simple assertion of the right of free speech in this boasted land of freedom; how he had at last been recognized by many of the wiser politicians of the North as an educator of the people, as the pioneer cutting the way over which the statesman was to tread; how he had proved at all times the consistent, self-sacrificing, fearless defender of the slave, doing out of office the work which went side by side with that Mr. Sumner was doing in office. Oh, I might go on all the afternoon telling the thoughts which crowded thickly upon each other in the minds of the old workers and the younger students of the anti-slavery movement at that hour.

But there were other mourners with other and not less appropriate thoughts. This man had been not only a leader of the anti-slavery struggle, he had been not less a leader in many another good work.

The champion of Woman's Rights. His speech on that question at Worcester in 1851, a classic to-day. A knight who from the first had shown an exalted idea of womanhood, and who never failed to demand absolute equality, irrespective of sex. Always ready to address, in his matchless way, without pecuniary reward, conventions and legislative committees for justice to the mothers, wives, sisters, and daughters of the race. "Leave it to woman," said he, "to choose for herself her profession, her education, and her sphere. This is the nature of the demand we make; this the character of the great social protest against the very fabric of society which we bring." How often have such words as these fallen like music from his lips, as he has sought to increase the social and political harmonies of the world!

The champion of Temperance. Not afraid to condemn the gilded grog-shop, not afraid to say to the Chief Justice of Massachusetts and the President of Harvard University, when they attended a public dinner to a noted chess-player at a fashionable hotel which sold liquor in unblushing defiance of the law, that they had been guilty of conduct which ought to lead to the impeachment of the one and the removal of the other; the man whose simplicity of personal habit and earnestness of public advocacy were in perfect keeping; the man who had pleaded for years with his own city for the maintenance of a sober people; who saw, with a clearness vouchsafed to few apparently, that the grog-shop and the schoolhouse are mortal enemies; that to license the one and tax the citizen for the support of the other in the same breath is the height of folly.

The champion of Labor. Not, as I think, always wise in his measures, but always right at heart. He looked upon labor as the creator of wealth, and thought it entitled to a much larger share of the proceeds of its toil than it gets. He had no sympathy with the assumption of any class that it was its business to become a self-constituted guardian for some other class. It was no argument to him to say these people cannot take care of themselves. We are doing the best for them that can be done. He had heard that plea from the plantations of the South, and knew well its fallacy. He wanted to see capitalists put themselves for a moment in the workingman's place; and it is not too much to say that, if they would all do that with the thoroughness with which he did it, the labor problem would be one of easy solution.

The champion of the Irishman. Almost alone among really great Americans, he openly and persistently identified himself with the Irish cause. His lecture on O'Connell was not a piece of cold analysis: it was a friendly, appreciative, admiring tribute to his character and work. It was of such a nature as to make every thoughtful son of Ireland who heard it say, "This man understands our grievances, and can enter into our feelings." This was the more remarkable because of the antagonism which had existed between the Irishman and the anti-slavery movement. Led by demagogues, the ignorant and unsuccessful subjects of England, as they arrived in this country, gravitated into the ranks of that party which defended chattel slavery. There were some good reasons for it, no doubt. Its name and its early history were greatly in its favor; but none the less it placed them often among the mobs which met Mr. Phillips in person, and almost invariably identified them with the people who apologized for, if they did not openly defend, the mobs. With this fact in mind, there was something exquisitely sympathetic and profoundly wise in the way in which the great orator painted for them the picture of their revered countryman, emphasizing his refusal to give up his active defence of the cause of the slave to help even Ireland. That upon such a beginning a friendship so strong could be built showed a rare and sublime comprehensiveness on the part of Mr. Phillips, and the presence of a susceptibility to an appeal to the higher nature, such as is not always credited to the impulsive Irishman.

But why need I go on with this catalogue? Were I to make it complete, I could not stop until nearly every conceivable wrong had been mentioned, and every organized effort for its extirpation noticed. His word for the Nihilist was a word which any man, not fit to be a slave, would have spoken, if he could have stood for a moment in imagination, as Wendell Phillips did, in the Nihilist's place. His word for the Indian was always a just one. His word for the insane was always a deeply sympathetic one. His sympathies even took in Alaska, and he asked for the blessings of good government for her. Nor did he fail, while thus sweeping the horizon, to see the needs of the people nearest home. He was warmly interested in evening schools, in industrial education, in moral culture. In a word, he was cosmopolitan in his grasp Well, we have had others who seemed to take in the whole range in their thought, men who, in the calm, white light of philosophy, comprehended the sphere. This man did more than that. He was as intense a man as ever lived. He did not sacri fice strength to breadth of conviction. There was always a glow where he was. There was always somewhat of the deeper coloring of feeling in the atmosphere he carried with him. For this rare combination of the breadth of view of philosophy with the enthusiasm and ardor of reform, this union in one of the thought of the universalist with the concentrated fire of feeling of the specialist, Wendell Phillips will hold a unique place in American history.

Utter unselfishness of devotion, utter disregard of private or public censure, unbounded faith in man as man, an all-inclusive breadth of view combined with the greatest intensity of conviction,—these were some of the characte stics of this New England prophet and idealist.

> "Not for a soul like his, the calm
> Of selfish ease and joys of sense,
> But duty, more than crown or palm,
> Its own exceeding recompense.
>
> "Wherever wrong did right deny,
> Or suffering spirits urge their plea,
> His was a voice to smite the lie,
> A hand to set the captive free!"

And, now, what of his method? It is all com-

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prehended in one word,—Agitation. Read his lecture on "Public Opinion," and see how he develops his philosophy concerning the power of thought. "No matter," he says, "where you meet a dozen, earnest men, pledged to a new idea, wherever you have met them, you have met the beginning of a revolution. . . . There are those who occasionally weary of moral suasion, and sigh for something tangible. The advancing tide you cannot mark. The gem forms unseen. The granite increases and crumbles, and you can hardly mark either process. The great change in a nation's opinion is the same. . . . The man who launches a sound argument, who sets on two feet a startling fact, and bids it travel from Maine to Georgia, is just as certain that in the end he will change the government, as if, to destroy the Capitol, he had placed gunpowder under the Senate Chamber. . . . Agitation is the diet of a free people. . . . Stand, then, on the pedestal of your own individual independence, summon these institutions about you, and judge them." Such was his theory,—such the theory underlying the abolition movement in this country. But he applied it to everything. Tell to the world the truth that God has told you,—that was a favorite thought with him, and he had little patience with those who were forever holding back a portion of their convictions. It was his unqualified faith that perfect fearlessness in thinking, and in the expression of thought, is sure to result in the triumph of truth. Do not fear to think. Do not fear to speak what you think. I once had a friend who, when I was contemplating public speaking, desired much that I should have a talk with Mr. Phillips. The idea seemed preposterous to me, for I had no other claim upon him than any young man with an earnest purpose would have had. She was persistent, however, in bringing it about, and the first thing I knew I received from him a note, saying: "Come and see me. I never helped anybody yet, but will gladly do what I can for you." I went one evening at the appointed time. It was in that severely plain Essex Street house, which was so often the Mecca of reformers, but which, in recent years, Vandal hands have levelled to the ground. The name "Phillips," painted in plain black letters on the door, was all that marked it as worthy even passing notice. I shall never forget that hour, and how he talked of public speaking in England and America; talked of Chatham, Burke, and Brougham, of Webster, Sumner, and Curtis; how he advised against the manuscript; how he recommended speaking at reform meetings as giving freedom and self-command; how beautifully he talked of the power of thought and the responsibilities of the public teacher; and how, when I left, he took my hand cordially, that smile, which was always a benediction, lighting up his face, and said, so characteristically and so truly, "Don't be afraid of being too radical." "Don't be afraid of being too radical." Doubtless, many a young man has gone from his home with the same advice; but those words will always be a gracious legacy to him who heard them that night, not less precious if shared with others of kindred aims and aspirations.

Now, how did it happen that he talked thus and gave such advice? It was because he saw all about him superficiality. It was because he saw men trusting to trading trickery, to political management, to all sorts of schemes for carrying their ends save the one simple, straightforward scheme of telling the truth. It was because this seemed to him all wrong, productive of evil, and only evil, that he said to the young men drawn by his magnetism and inspired by his lofty example: Don't be fair-weather workers. Don't be satisfied to skim the surface. Go to the roots of things, ascertain the bottom facts, and then proclaim them before all Israel and the sun. His unsurpassed faith in the power of truth is justified in the hearts of the people to-day. The holder of no office, the pedestal of his own personal independence was his throne. From that, with the sceptre of agitation, he has conquered a more than regal sovereignty.

A careful reading of his speeches will show in all their sincere frankness his virtues and also his faults. For of course, being human, he had faults. He sometimes spoke with greater severity of persons than the truth of history has justified, though never with greater severity than he thought at the time essential. He sometimes reached intellectually positions which time has proved mistaken ones, though, on the other hand, time has frequently shown the correctness of his view. His faults were open to the sunlight, and therefore the more easily condemned. He carried his heart upon his sleeve. There was no such thing about him as concealment. Whittier's words are as applicable to his case as to Sumner's, for which they were written:—

> "Safely, his dearest friends may own
> The slight defects he never hid,—
> The surface-blemish in the stone
> Of the tall, stately pyramid.
>
> "Suffice it that he never brought
> His conscience to the public mart.
> But lived himself the truth he taught,
> White-souled, clean-handed, pure of heart."

In the presence of the close of such a life, the voice of detraction is hushed; and men bow, for the moment, in admiration and awe.

But newspaper editorials and platform eulogies are not the most fitting tribute to Wendell Phillips, not the tribute he himself would most prefer. From his grave, he seems to say, more earnestly than ever: Take the word "man" from your Constitutions and laws. Make these streets safe for weak men to tread. Secure equity to labor. Do justice to the Indian. Respond in brotherly sympathy to every human need. Don't talk of consequences, face duty, "Come, follow me."

If this spirit of his could only enter into our lives, if this people could only inherit something of his devotion, his faith in man, his breadth of grasp, then, indeed, there would be a tribute rendered and a monument built worthy his name. O parents! it is a good thing to teach your boys and girls how to make money; it is a good thing to impart to them worldly wisdom; it is a good thing to inculcate in them thrift and prudence and respect for the world's opinion. But, if you want them to be something more than mere animals, pray do not stop there. Point them to this noble life, embodying the not less vital virtues of self-sacrifice, of love of truth, of service of one's fellow-men. Make the volume of addresses, which it has already given to the world, a household book. Let the scholar, before he leaves the high school, become familiar with the speeches on the Alton Mob, on Woman's Rights, on Mobs and Education, on Public Opinion, at the Grave of John Brown. In connection with the record of the war, do not omit the address entitled "Under the Flag." These lectures mark epochs. Some time, others equally momentous will doubtless be brought together in one or more volumes,—the lecture on O'Connell, on the Lyman Mob, the Horticultural Hall lectures, the Phi Beta Kappa address at Cambridge. Let them all enter into your home life. Let them furnish extracts for declamations, and transmit the spirit of heroism to coming generations. In a word, make your children acquainted with this man, and you will have done them a lasting service in the upbuilding of character, and erected to him a worthy memorial in the lives of the people.

For the present, no adequate word can be spoken. The best we can do is to lisp some of the notes, which rolled like sad and solemn music from his own lips at the funeral of Garrison, as the most fitting benediction on his own great career:—

"To champion wearisome causes, bear with disordered intellects, to shelter the wrecks of intemperance, and fugitives whose pulse trembled at every touch on the door-latch,—this was his home. Serene, fearless, marvellous man! Leader, brave, tireless, unselfish! When the ear heard thee, then it blessed thee. The eye that saw thee gave witness to thee. The blessing of him that was ready to perish was thine eternal great reward."

For The Index.

A HUNDRED DAYS ABROAD.

BY GEORGE JACOB HOLYOAKE.

CHAPTER XIV.

Perhaps it was Col. Ingersoll's colored coachman, intelligent and of good presence, who was a favorite in Washington avenues, who made some secret sign to his own people, which caused us to be received with great courtesy at the chapel door by two white-teethed preachers, who looked as though they could bite a doctrine clean through.

The two negro churches in Washington are handsomer, cleaner, brighter, more cheerful structures than any Wesleyan or Congregationalist chapel in England was some years ago. They surpass any Lady Huntington chapel extant. One of these two churches is held by the humbler, the other by the more pretentious and better cultivated class of negroes. This term "negro" is one that may be used in England, it being a term of interest and respect here But, in America, it is deemed offensive; and the negro is spoken of as a "colored" person. I preferred the humbler class of worshippers. My daughter and Mrs. Leach went also to the second church in the evening, where piety was more conventional and instructed. I preferred studying colored religion in its natural state.

The interior of the church we all went to was light and spacious. Both men and women walked in with more ease, more grace, and independence of manner than can be seen in the same class of English religionists. They sat or reclined on their seats, without any of the stiffened terror never absent from assemblies of white worshippers. There was all the difference we see between customers walking into a co-operative store which they own, and walking into the shop of another, where you must buy something or you feel mean. Republicanism had touched even piety with its gracious freedom and self-respect. These men and women had mostly been slaves, but they had lost entirely the slave-mark of hurry. In this quality of deliberateness, the colored people are more gentlemen and ladies than the white people. Many of the dusky believers were gentlemen in dress and manner of walking, and stepped up the aisle like a member of Parliament elected for a second time. I sat near a magnificent negress. She wore a small-spotted, close-fitting dress. She reclined, listening, like a handsome tigress, voluptuous as Cleopatra, with features as fine. Not far from her was a young girl of singular grace of form,—a dusky beauty, with the dreamy face of a gypsy. A rich silk shawl lay upon her shoulders, denoting affluence or extreme taste, it so well became her small and sensuous figure of careless loveliness, passion, and languor. There were men there not less remarkable in their way, were there space here to describe them. I observed that those who came in late quietly dropped into seats which were vacant and nearest; while, at the President's church in the morning, gentlemen came in when the sermon was near ended, and yet pushed forward to some pew in the front, to show that they owned it, put their heads into their hats to pray ostentatiously, beginning their service when it was three parts over.

The singing in the colored church was most strange. It was a trill always rising in energy. Each person sang in a tune and way of his or her own. Four hundred persons, each singing in different cadences, low and high, is not to be described. One venerable short man, with a voice like an eight-pounder, drowned all other notes at will. Beyond any man I

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heard, he was master of the assembly. His voice was as the thunder of the heavens to the cheers of a street crowd.

After singing, anybody prayed; and prayer sprang to fluent lips, and in far better taste and expression than we sometimes hear in English congregations. The final appeal to God, with which the prayers ended, was in a wild, musical tone, that seemed able to pierce the skies and reach the throne of heaven. One good-looking, vigorous young man had the most perfect, most enviable prairie voice I have ever heard. It was a *travelling* voice. No other term describes it. It sounded as though it passed through the roof, and you heard it as it seemed to pass on through the clouds. It was strong without effort. Its tones seemed apart from the speaker, and its melody never tired upon the ear. It was like the cry of "Excelsior!" in Longfellow's famous poem.

The preacher who conducted the services was beyond the middle age, and of sedate, honest aspect. His reading of the Scripture was the only religious reading I heard during this visit to America. It was slow, distinct, impressive, earnest, now hushed, now loud, now a cadence of alarm. His tone changed with the sense, with natural dramatic passion, as though the reader comprehended the words of heaven, and was reading them aloud for the first time. It was not like the reading I had heard in the morning in the President's church, where the lessons were read with a cold propriety, in which all the tragic pathos of the sacred story was frozen in the preacher's throat: it was earnestness in a refrigerator.

The sermon was in keeping with the reading. The colored gospel was not bad,—peculiar, but seldom extravagant. Its discernment and candor would recognize any English hearer. "My brethren," said the preacher, "Christ bids us love our enemies. David was a man after God's own heart, but David did not do this." The preacher said this, and left it as a thing to be noted, and not to be explained away. "We should have clean hands," he remarked. "Clean hands do not mean hands merely clean according to nature: it means clean souls." The conclusion of his sermon was an exhortation, after the manner of preachers, but in the vein of his race. "My brethren, pray! You can telegraph to God. You can telegram right away. The man is always at the other end of the wire. You can telegram at midnight: the man at the wheel is always awake. Always awake, my brothers and sisters. Pray, brothers, pray! The office is always open: the man is always at the wheel. Brothers and sisters, telegram right away!" The preacher had got his figures of speech a little mixed. He was thinking of the ship when he spoke of the "man at the wheel." Still, he managed his simile pretty effectively; and the comparison between the speed of a telegram and a prayer was creditable to his powers of illustration. He was quite understood. Some laughed, some smiled, some made audible assent, especially two rows of dark sisters, dressed in resplendent blue dresses,—members of the "Society of Moses."

The way in which the collection was made was an improvement upon our way of sending the box round. The minister said that so much was wanted for the purposes of the chapel, and asked the congregation to subscribe it. Whereupon, men and women arose in different parts of the church, and proceeded to a table before the platform, and laid upon it what they had to give. This went on for some time. There was no begging. Each worshipper appeared to consider that, if it was worth while worshipping at all, it was worth while supporting his place of worship. The ladies with me went up to the table, and gave money for themselves and for me. If I go into chapel or church for curiosity or edification, I consider that I am under obligation to contribute toward the cost of what I so far value by being present.

One day, Col. Ingersoll, having business in the court where Guiteau was tried, took me to see it. It was a large, plain, uninteresting room. A young man was being tried for murder. He sat on a form with a sister and two friends among the people. I could not see why he did not walk away. On seeing the judge who tried Guiteau, a great lawyer, who praised the patience of the judge, told me that the time spent in disposing of that case was honorable to America. I answered that in England we could not understand how a country in which men were shot at sight should waste twelve months in hanging the murderer.

What I most valued that morning was Col. Ingersoll's taking me to the Provost Marshal's office, to see Frederick Douglass. It is an honor to America that such an office should be given to a colored gentleman. I had been to New Bedford, at night, to see the river where Douglass worked as a slave until he was twenty-three years old. Afterward, the Colonel gave a dinner, that I might meet Douglass; and we drank (on that night only) champagne of finer quality than I had before tasted in America, in honor of the greatest anti-slavery orator among colored men. And many were the incidents, not soon to be forgotten, which Douglass told me, which, had I not exceeded the brevity in view, I should relate. I also met Mr. Douglass' sons, fine, manly, intelligent men. Mr. Douglass thought that the colored people might be regarded as not a bad race, as races go in these days. They had had no schooling, no literature of inspiration, no fine arts existed among them to form their taste, yet they have the qualities which make a people of no mean promise. For myself, I may say that the colored people, having regard to their self-possession and deliberateness of manner, seemed to me a royal race as compared with the exiled white people who stampede after a fortune, contract a disease in getting it, drop with a spasm into the grave, without having looked at the world into which they have been projected in a mistake. Besides, no one could look at Douglass, with his lion face and kingly mane of hair, without seeing in him what he is,—the leader of the colored race. He speaks less frequently now than in earlier days of strength; but, when some great question of the freedom and equality of his race arises, it may be said of him, as of Wendell Phillips or Col. Ingersoll, in the fine lines of Lord Lytton,—

> "His royal eloquence pays in state
> A ceremonious visit to debate."

Having suggested in the last chapter that twenty English towns would fetch at auction less than twenty streets in Chicago, I may mention that, since saying so, the sea-coast town of Aberayron, Cardiganshire, has been offered for sale, its houses, containing a population of two thousand souls, and buildings. £24,000 were offered. Certainly, an ordinary street in Chicago would fetch more. Whether Aberayron has a philosophical society is not said. Of that in Chicago, I ought to mention that Miss Caroline Smith is its Recording Secretary. Besides, there are four other lady philosopheresses holding office. No English philosophical society known to me has philosopheresses attached to it.

Col. R. J. Hinton, who commanded a black regiment in the war, and was a visitor at Rochdale when the central store was opened, I found editor of the Washington *Gazette*, with no abatement of that adventurous enthusiasm which has carried him through so many enterprises. A volume by him on Arizona, with illustrations, is the best I saw in the country on that far-away and strange region.

Gen. Eaton, head of the department of education, took valued interest in the Guide Book, which was the main object of my visit to Washington. That patient courtesy (is there any test of courtesy like patience?) of Gen. Eaton, and the wonderful museum of all the educational books and devices of the world, which he showed to us in Washington, dwell still in my mind.

The official communications with the governments of Washington and Ottawa I have placed in the hands of Mr. Gladstone, with my report concerning both Canada and America, and can only describe them here. Previous to leaving England, I received a letter from the Duke of Argyle, whom I had informed of my intended visit to Ottawa; and Sir Charles Dilke did me the favor of giving me a letter of introduction to the Hon. L. Sackville West, our ambassador at Washington. Before setting out for Canada, I sent a memorial to the government of that country, which Sir John Macdonald acknowledged by a letter to England. At the same time, I sent a copy of the memorial to the Marquis of Lorne, and to the Hon. J. H. Pope, Minister of Agriculture. Sir Charles Dilke did me the favor of transmitting my memorial on the subject of a guide book to Mr. Secretary Frelinghuysen, at Washington; and a copy was forwarded to the British Embassy, that the English Minister might be aware of its purport, as he would be sure to be consulted thereupon. The memorial included, in each case, a plan of the proposed Guide Book, detailing the kind of information wanted. With these documents, there were forwarded three volumes of the Lord Clarendon *Reports upon the Condition of the Working Classes Abroad*, which Earl Granville, of the Foreign Office, was good enough to forward to America, and Lord Kimberley, of the Colonial Office, to Canada. For these books (no longer to be purchased), I was indebted to Lord Salisbury, who kindly ordered them to be supplied to me, when he was at the Foreign Office. The Hon. Mr. West was more than courteous in his interest in the work which brought me to Washington. Concurring in the object of it, and believing that an authentic Guide Book would be of great value to intending settlers who might go from England to the United States, he kindly volunteered to represent the case—put in my memorial to the American government—in my absence.

I had the honor of an interview with Mr. Secretary Frelinghuysen. The absence of the honorable gentleman from the capital had prevented his examining the memorial in his office, to which he promised to give attention, as he did courteously to the explanations I made of its nature and objects. Mr. John Davies, Acting Secretary in the Home Department, was himself entirely in favor of an accredited guide book, and had himself heretofore independently promoted the publication of such a work. Mr. William Hunter, Second Assistant Secretary of the same department, a permanent official of many years' experience, expressed himself as not less convinced of the advantage of the proposed work. During the time I was at Washington, President Arthur was occupied on State business in New York; but, on his return, I had the honor to receive a letter from him, informing me that the subject in which I was interested should receive his attention. One day erelong, this may occur. In a republic, the chariot of progress often dashes furiously along. At other times, its wheels drag heavily, as though they were the wheels of Pharaoh, and had got into the troughs of the Dead Sea again.

Though engaged in the great law case previously mentioned, Col. Ingersoll devoted time to accompanying me to the State House, and introducing me to members of the government. On other days, I was again indebted to the courtesy of Gen. Mussey for similar service. To the General, I was also indebted for a copy of a municipal and sanitary volume upon Washington, more ingeniously bound than is usual in a volume containing maps. Separate maps show the streets (the paved and unpaved), the trees, lamps, telegraph-offices, police-offices, underground services of water, gas, and drainage. Other maps show the quarters where disease prevails, what kinds of disease, and the proportion of deaths among white and colored people, and, further, things of the first moment and relevance, enabling a stranger to see, wherever he may take up quarters, the degree of peril he has to look to or security he may depend upon. This work is an annual volume in Washington. No Dublin, nor Edinburgh, nor London, nor any town or city in England, has any such volume; nor has it entered into the heart of any rate-payers to demand it, nor any town council to issue it.

CORRESPONDENCE.

THE SUPERNATURAL.

Editors of The Index:—

I am unable to understand why so many writers in *The Index* object to the term "supernatural." This is notably the case in the book-notice of the *Memoir of Elizabeth Newport*. It speaks of "those fanciful promptings which she called the 'Inward Light.'" Now, what is nature but outward phenomena automatically arranged? And, in the contemplation of its various parts, its vastness impresses us with the sentiment of wonder. The more we investigate these parts, as parts or in conjunction with the infinite whole, we see that that mighty framework and mechanism which we call "nature" operates upon an automatic principle. And we perceive, too, that our bodies operate also upon this same plan,—circulation, respiration, digestion, and assimilation, etc., all animals being also automatons. But man is a self-conscious creature, and stands alone in all the world herein. His consciousness,—who can limit it? Who can define his limitations? Man is, then, certainly *above* nature, is therefore gifted with the supernatural power of consciousness,—is conscious, too, of becoming conscious. The term "supernatural," then, is a proper term, when we speak of man and of his

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orbit, of the sphere of his thought and of the law of his being. The proper study of mankind is said to be man; and, in the study of ourselves, we should not apply our individual limitations to the race, as we are members one of another. Herein, the experience of one of our ablest Philadelphia lawyers is apropos. Daniel Webster and he were attorneys on a very important suit at Trenton. He had given the subject much study and thought. When Webster came on from Washington, they spent much of the night in the consideration of the details of the case; and, when it came to trial, he found that Webster was master of all the generals and particulars of the case. And his conclusion was that the workings of his mind as compared to that of Webster's were as twenty-four hours is to one hour. We differ widely in our capacities, and each is the complement of another. Thus is the consensus competent established, and thus alone, no one man being omnipotent.

In respect to science, was not Goethe correct, when he said that all that was really worth knowing, which he had ever studied, would all go into one small envelope? Effects can only be known in their cause, and can only thus be explained. Socrates said that the study of the sciences nearly destroyed his eyesight,—*i.e.*, his spiritual vision.

When we speak of science, we speak of matter. And, when we inquire of scientists whether they have any book on science as a standard, we are told that "a text-book on geology is out of date as soon as printed; and, on the doctrine of organic cells and living tissues, no book over fifteen years old but is largely worthless." Thus, science can have no church, no bible, no bond of union, because of scepticism and doubt in all its departments,—in geology, in biology, and in physical science generally. Do the devotees of evolution agree? No: because all is yet unsettled. And a recent writer seriously informs us that about the year 1900 certain questions concerning spirit will be satisfactorily known. The intellectual giddiness of such men as the late President of the British Association is surprising. He (M. Spottiswood) sets forth a world wherein our commonest axioms and verities are as naught; that even the axiom that things equal to one another are equal to the same thing may not only be disputable, but false. Thus, it is with a man when he becomes entangled in outward phenomena called "nature": he becomes blinded as to his true nature and capacity, and, partaking of mere phenomena, he grows into its likeness, and becomes automatic, too.

In the article of F. M. Holland, in a late *Index*, the formula of the Free Religionist is ably set forth. No scepticism has, he thinks, spoken of these four principles: 1. The positive existence of a transcendent Reality, which reveals itself in conscience, but is above all definition; 2. Our continual *dependence* on this Reality, in which we live and move and have our being; 3. The certainty that it acts through fixed and general laws; and, 4. Some sort of connection between this action and the tendency which leads us to do right. Now, when we come to dwell in this Reality, we become philosophers, and have a real existence as such. And a philosopher is not an automaton: he is a Reality-reliant man in real things, and a self-reliant man in phenomenal things. In fact, a man is as he lives, or dwells; for the quality of a substance must be in strict relation to the substance itself.

Now, in the article to which I have in part alluded, the Society of Friends are objected to, because of their belief in the supernatural. I would inquire, Can a man receive any good thing, unless he relies upon it or has faith in it? Take human love as an example. Clearly, *fidelity* is the condition to receive all good gifts. In order to receive God-power, we must be God-reliant, we must trust in him and believe that he is. Then comes the reward as an effect which follows its cause.

F. M. Holland says, "I agree with Count d'Alviella that Herbert Spencer's great Unknowable has not such attributes as can attract strong and permanent religious feeling." But Spencer says, in *First Principles:* "Moreover, as the religious sentiment in the mind perceives its object, the Ultimate Being, so that Being is conceived as making itself known to the mind of man through the religious sentiment. A reciprocal relation is thus established, the Unknowable causing a peculiar intuition, the mind of man receiving it. We need not discard such feelings as idle delusions," etc. Now, this is the faith of the Friends; and this the basis of our dependence,—a reliance which demands our perfection (sonship), therefore it is the postulate of eternal life. "Ye therefore shall be perfect, as your heavenly Father is perfect."

Now, all this seems very rational and very reasonable to me, as Spencer further says, "He, too, may feel that, when the Unknown Cause produces in him a certain belief, he is thereby authorized to profess and act out that belief."

The philosophy of the Friends has for its exponent the "man Christ Jesus." He was and he is the profoundest spiritual man that the Eternal has raised up, "whose words and works," says Theodore Parker, "help us to form and develop the idea of the complete religious man." Now, the mission of Jesus "was to bring us to God." Whoso doeth the will of God is my mother, my sister, and my brother. Thus, we esteem him as our "elder brother"; and herein we are justified "by," as Paul says, "the faith of Jesus Christ." Jesus' words were, "I have made known thy name, and will make it known, that the love wherewith thou lovest me may be in them, and I in them." That is, my spirit and my doctrine are to be in them.

Can we not, then, advance another principle in addition to Count d'Alviella's four, and, using Spencer's language in part, say that a reciprocal relation can be established between the Ultimate Being and man? Or, as readjustments are the order of the day, can we not shorten the formula thus: One Infinite and Ultimate Being upon whom we are dependent, and to whom we are related, and with whom we can become acquainted? DAVID NEWPORT.

THE GOLDEN RULE.

Editors of The Index:—

"Do unto others as you would that others should do unto you" has been adopted, I presume, as the easier way of expressing the language of Christ as given in Luke vi., 31,—"And as ye would that men should do to you, do ye also to them likewise." As it is self-evident that no man can wish that evil be done to him, this passage appears to mean, Do good to others, if ye would that others should do good to you. But, in the second verse following, Christ added, "And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same." This apparent inconsistency I have not been able to reconcile satisfactorily.

Furthermore, it has seemed to me for many years that there is an element of selfishness in the "Golden Rule," which ought to be eliminated from any rule of conduct designed to be adopted by the people generally. To do good or be good in order to be well treated ourselves is selfish. Ourselves as recipients or beneficiaries should be entirely omitted. With due deference to the source of the passages quoted, I believe that, in the interest of moral progress, better results would be secured by the adoption of the following or a similar substitute,—namely, *As ye would that others should be and do unto* MANKIND, *so be and do yourselves.* We claim that a large majority of the people would individually prefer to have other persons lead truthful, honest, temperate lives. If this be so, then all who compose that majority should be willing to be and to do toward the public what they desire in others. We do not like to see people doing wrong and going to the bad: then, we should do right ourselves. All of us help to mould the masses. And, if our teachers in morals and religion had given more attention to the effect on ourselves and others, in this world, of our wrong-doing and bad examples, and less to their effect upon our spiritual condition in a future life, the people would be leading better, happier lives to-day, and be far better "prepared to die."

The Unitarians have always been allied to good works, and I am glad to observe that they are thinking more of the necessity of setting good examples respecting personal habits. As a denomination, they have too long omitted and delayed to accept one feature of practical goodness,—the practice and inculcation of total abstinence. In this respect, some of the orthodox sects have apparently outdone or excelled the Unitarians. Liberal ideas and free thought tend to independence of the individual in action and habits as well as in religious belief, and sometimes lead to a forgetfulness of the fact that the possessor constitutes a portion of the community about him, and that others, less independent than himself, may be looking to him as a pattern to follow in daily life. G. K.

SHARON, MASS., Jan. 23, 1884.

IN MEMORIAM.

Editors of The Index:—

On Friday, February 8, passed away Emil H. Neymann, in the fifty-first year of his age. A man of singularly lovely character, he was deeply beloved by a wide circle of friends, while to his immediate family his loss is indeed irreparable. To his sorrowing wife, Clara Neymann, who has been widely known in the field of reform, he was ever a sympathizing friend and co-laborer as well as a devoted husband. Fortunate it is for her that, in her hour of bereavement, she has two children, a son and a daughter, both grown up to years of usefulness, who by their affection can console her for her loss.

Mr. Neymann was born at Berlin, and later removed to Mannheim, where, in the year 1848, he drew in the love of liberty. In his young manhood, he sympathized, heart and soul, with the struggles of his fatherland for political freedom. After his emigration to this country, his energies were enlisted in the cause of progress and reform. In the anti-slavery struggle, in the movement for woman suffrage, his voice and his purse were ever on the side of human enfranchisement.

The funeral services took place at Liederkranz Hall, and were conducted by that Society of which Mr. Neymann had been for years a prominent member. The coffin was completely covered with flowers. An address was pronounced in English by Thaddeus B. Wakeman, who paid an eloquent tribute to the worth of the departed comrade. The hearts of all were moved by the sweet words of Mr. Hoffman, who spoke in German. He had been a warm friend of Mr. Neymann's, and his words will long be remembered by the friends who heard them. Several beautiful anthems were sung by the chorus of the Society. A large number of friends gathered to pay this last tribute of sorrow and respect to the beloved spirit who had passed away, and to surround his afflicted family with their sympathy. L. D. B.

GEORGE ELIOT vs. MR. TOWNE.

Editors of The Index:—

Since the address of Mr. Towne, at a dinner of the Liberal Union Club at Young's Hotel, January 26, as reported in the Sunday *Herald*, I have been anxiously expecting to see some indignant protest called forth by the grave accusations in regard to the characters of George Eliot and George Lewes. After a hymn, "An Invocation to Truth," followed "by the lighting of cigars," Mr. Towne, whose theme was "The Founding of the Free Religious Association," went far out of his way, it seems to me, to reflect upon the morality of these writers. The reason he gave was "the danger of license coming in with freedom." In order to warn these gentlemen of high culture and liberality, he ruthlessly attacked, from a hearsay standpoint, the reputation of one of the purest writers of fiction of the nineteenth century. Could he not find material for his arguments nearer home? Was such a meeting the place to give circulation to such reports? Is it conducive to the growth and spread of liberal opinions thus to proclaim the supposed faults of any individuals to the indiscriminating, unthinking world, which is always more ready to listen to reports of the errors of men and women of genius than to learn lessons of truth and purity from their productions? What is said now of the lives of Shakspere and Burns? It is the priceless value of their unrivalled knowledge, their sympathy with human nature, which will cause their writings, with those of George Eliot, to be read and quoted from to the remotest ages? Do we hear even the most orthodox conservative writer or speaker, when illustrating his subject by thoughts from either of these immortal writers, pausing to speak of the vulgarisms of Shakspere as seen from the stand-point of the present time, or of the impure liaisons of Burns? Where will one find in any of the creations of George Eliot an impure word or thought? By that standard should she be judged, and the sanctity of her private life left unmolested. Christ would have said to that assembly, "He that is without sin let him cast the first stone." One hundred years from now, the shamhating words of Thomas Carlyle, the deep reverence for truth plain and outspoken, "truth, though the heavens fall," will live and do their work, when the faults of his private life, his grumbling and moroseness, will be forgotten. So also will be the letters of Mrs. Carlyle, recording only the trials, the vexations,

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and every-day occurrences of her daily life. I cannot imagine any good, but only evil, resulting from the part of Mr. Towne's speech alluding to the private life of these writers. They administer to a prurient taste. For such, the columns of the daily papers serve up records of crime and impurity. Clubs for the growth of truth and liberality ought to take a higher stand than a newspaper whose circulation depends on the supply of such food for the average public. How much nobler was Margaret Fuller, when speaking of Rachel, the great tragic actress. "Of the *woman*, she said nothing; of the artist, that she found her worthy of Greece, and fit to be made immortal in its marble." One reason which Mr. Towne gives for his belief in the impurity of Mr. Lewes' character is that, "when he asked the husband of Mrs. Gaskell, a pure, beautiful, gentle-souled man, what impression Lewes made on him," Mr. Gaskell replied, "Most repulsive." What a weighty reason for pronouncing a man's character dissolute! Repulsive appeared a little homely, deformed, hunch-backed boy to most persons who went to a foundling hospital on Blackwell's Island to select a child for adoption. But Isaac Hopper and his wife, passing by the little ones whose perfect forms and sweet faces would attract the multitude, took to their home of wealth and refinement the little deformed one, and found under his repulsive exterior a beautiful soul, which quickly responded to love and sympathy, and blessed his childless benefactors with the sunshine of an indwelling spirit of truth and goodness. We are all attracted to some persons, from others we are repelled. By what subtle law these mental forces are governed we do not know, but to judge character by them would be in opposition to all rules of justice.

CHARITY.

GEORGE ELIOT AND MR. LEWES.—During the past autumn there appeared in the Boston *Transcript* a communication from Edward C. Towne regarding the relations of George Eliot and Mr. George Henry Lewes. The writer claimed to have first-hand testimony with regard to the character of Mr. Lewes, and made accusations of his immorality and profligacy, and further asserted that his union with George Eliot was brought about by the grossest deception on his part. He says: "The assertion, so much insisted on in various quarters, that a rare happiness came to George Eliot from what is called her marriage, is as contrary as possible to the real truth, which was that, apart from her faithful efforts to make the best of the case for everybody, she was the most wretched and suffering of human beings. The true story of her life is yet to be told. The story that has been told for so many years, as to Mr. Lewes, never had any truth in it. It was first used to cheat George Eliot into a relation which, with any suspicion of the truth, her whole soul would have abhorred; and it has been used ever since to make current history tell lies favorable to Mr. G. H. Lewes." As this communication has been largely copied into literary and other papers throughout the country, and has, so far as I know, gone unchallenged, it seemed to me proper that it should be brought to the knowledge of those who were personal friends of both the parties mentioned. I therefore sent a copy of it to a gentleman widely known in this country as well as in Europe, and asked him if, as a friend of both Mr. Lewes and George Eliot, he could either verify or deny the statements made by Mr. Towne. He replies as follows: "The statements contained in the letter, signed 'Edward C. Towne,' printed in the Boston *Transcript* and reproduced in the *Literary World* of last December,—a copy of which you sent me,—are so entirely untrue and ridiculous that, had they appeared in an English paper, they would have been treated with the silence of contempt; but, considering that the American people must necessarily depend upon what thay may see in print on these matters, and considering the high esteem and admiration in which George Henry Lewes and George Eliot are held in America, it is desirable that the statements made by Mr. Towne should not go uncontradicted. Without touching, then, on questions of a debatable character, it is sufficient to say that there is not a word of truth in Mr. Towne's statement as to George Eliot having been cheated by a false story told by Mr. Lewes, and as to her 'having tried to make the best of it.' Nor is there one word of truth as to the unhappiness of her life. The Life of George Eliot, on which Mr. Cross is engaged, will, it is anticipated, be published before another year is out. I have it on the best authority that that Life will show, in her own words,—the words of letters and of diaries,—that the union with Mr. Lewes was regarded by her as the blessing of her life, and that, from first to last, their life together was one of the greatest happiness. I might add a great deal more from my own observation respecting the happiness of the union between George Eliot and George Henry Lewes, but the above will suffice. After having closed this letter, I remember one or two things, which I may just as well name to you, as they confirm in a striking way what I have told you in the above. A year after Mr. Lewes' death, George Eliot founded at Cambridge the 'G. H. Lewes' Studentship,' for the encouragement of the studies in which the late Mr. Lewes was specially interested. She invested the sum of £5,000 for that purpose. Further, Lewes left his great work, *Problems of Life and Mind*, not quite ready for the press. George Eliot undertook the task of completing the last two volumes from the material left behind by Lewes, though it was most troublesome and anxious work, and took many months to accomplish. Who else but a woman cherishing the memory of a departed one would have done so?" As the writer of this letter has not expressly authorized me to use his name in this communication, I withhold it; but I can vouch for his high standing, and also, from my personal knowledge, of his intimate relations with both George Eliot and Mr. Lewes. I cannot but hope that, pending the publication of Mr. Cross' Life of George Eliot, the papers which have published Mr. Towne's attack upon Mr. Lewes' fair name will give this, as another side of the question. Yours respectfully.—*Dana Estes, in the Boston Herald.*

FUNERAL OF MRS. G. J. HOLYOAKE.—Mrs. Holyoake, of Sudbury, Harrow, whose death occurred at Brighton, was interred at Highgate Cemetery. Rev. Stopford A. Brooke would have officiated at the chapel,—the views of the deceased being mostly in accord with those which characterize his ministry,—but he was prevented being present by an unavoidable engagement. As Mr. Holyoake had often spoken at the graves of others, his wife had a wish—the only public one she ever expressed—that a few words should be said at her own. That this might be, Mr. Holyoake himself spoke in the chapel, first reading a letter sent by Mr. Stopford Brooke, which, from its beautiful sympathy, was of the nature of a service. After that, he read from the Second Book of Esdras the remarkable dialogue between the Prophet and the Angel Uriel upon the knowledge and duties of this world, following the words by a short oration upon the three qualities which distinguished Mrs. Holyoake,—that of service of others, in which she never thought of herself; that of truth, not of speech only, but of conduct, of which she had so clear a sense that the absence of it in others was not concealable from her; that of pride, which was more than self-respect,—it was debtlessness,—an independence of obligation which was not a second nature,—it was her first, and she had no other. Though called upon early in life to confront alone the death of her first child, to be the sole watcher, the sole sympathizer, and sole mourner at an unattended grave, she brought away no murmur. During more than forty years, she never forgot it, and never complained. It was written of her

> The martyr's cross without the martyr's cause,
> The grief, the wrong, without the self-applause;
> A round of homely duties nobly done,—
> These were her life, who sleeps beneath this stone.

The service in the chapel being ended, relatives, sons and daughters, and early friends proceeded to the grave, where Mr. C. D. Collet sang the fine hymn of Harriet Martineau, beginning

> Beneath this starry arch,
> Nought resteth or is still;
> But all things have their march:
> As if by one great Will
> Moves one, move all,—hark to the footfall!
> On, on, forever.

—*London Daily News.*

IF there were no enemy, there could be no conflict; were there no trouble, there could be no faith; were there no trial, there could be no love; were there no fear, there could be no hope. Hope, faith, and love are weapons, and weapons imply foes and encounters; and, relying on my weapons, I will glory in my sufferings.—*Dr. Newman.*

PERSONAL ITEMS.

THE Duke of Argyll intends to write a reply to Mr. Henry George's *Progress and Poverty*.

JOHN HUTTON BALFOUR, M.D., F.R.S., the distinguished English botanist and physician, is dead.

DR. LEWIS G. JANES is giving a course of nine lectures in New York City on "Primitive Christianity."

B. F. UNDERWOOD lectured at Denver, Col., on the 17th, 18th, and 19th inst. He speaks at Kansas City, Mo., on Sunday next.

OSCAR WILDE says he will never forgive the American newspapers for their treatment of him. What is to become of the American press now?

THE Pope has despatched a corner-stone and a marble altar slab for the chapel to be erected at Cahirciveen, Ireland, in memory of Daniel O'Connell.

MISS SUSAN B. ANTHONY was the guest of Mr. W. L. Garrison during her stay in this city, where she came to attend the funeral of Wendell Phillips. She will make Washington her home this winter.

PAUL BOYTON, the swimmer, has married a young woman in Chicago who is described as "a cultivated lady of great personal charms and some means." Boyton proposes to settle down in New York.

MR. MILN, once preacher and now actor, has in hand a new play written for him. The play is entitled "Napoleon I.," and Mr. Miln is to be *Napoleon*. He wants to go to Paris at the end of the present season to get into French ways.

MARK M. POMEROY, once known as "Brick Pomeroy," has lately turned up in New York as a temperance lecturer, and cheerfully prophesies the speedy coming of a day when there shall not be a rumseller left in the city "outside of the Board of Aldermen."

STEPHEN LONGFELLOW, the father of Henry W., graduated from Harvard in 1798, with Channing and Story for classmates. He stood among the first at the Portland bar, but had no taste for politics, although he was once a member of Congress and also of the famous Harvard Convention. He was for many years one of the Trustees of Bowdoin College.

THE Salvation Army of Denver, Col., paid its respects to Col. "Bob" Ingersoll in a body, and exhorted him to repent ere it is too late. The Colonel listened to them philosophically, puffing away at his cigar and making the smoke curl as he blew it into the air. After they had finished, he told them that he would consider what they had told him, but couldn't promise to accept their views.

JUSTIN MCCARTHY, the novelist and member of Parliament, is a native of Cork, and fifty-four years of age. For a number of years, he was a reporter on the Cork *Examiner*, and an enthusiastic member of the Cork Historical Society, which was mainly a recruiting ground for the Young Irelanders. In 1850, he went to Liverpool, and afterward became editor-in-chief of the *Morning Star*, which, under his management, did excellent work for the cause of Ireland.

YOUNG HENRI ROCHEFORT has returned to Paris a physical wreck after his experience with M. de Brazza on the Congo. African fevers have robbed him of his hair and teeth; but, in those respects, his father tells him, the wig-makers and the dentists will soon make him as good as new. The young man is disgusted with M. de Brazza, whom he regards as an impracticable dreamer. He is trying, Rochefort says, to win the favor of the savages by flattery, which takes the form of imitation. Thus, he goes without clothes, drinks only water, and lives on cocoanuts and bananas.

ACCORDING to the *Italia*, the Mahdi is not so black as he is painted. It seems that a correspondent of that paper, a missionary who succeeded in escaping from Upper Egypt to Cairo, states that the False Prophet treats his prisoners remarkably well. They are lodged in tents and properly fed; and, when some sisters of charity and Catholic missionaries expressed some natural anxiety as to the fate of some one hundred and fifty children whom they had baptized and whose education they had been supervising, the Mahdi had the little converts brought into camp, and intrusted to the care of their masters and mistresses. If this information is correct, it will be possible to think better things of the fierce soldier of Islam who is causing such trouble in the Soudan.

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CURRENT TOPICS.

A VARIETY actress, who was arrested recently at Nashville, Tenn., proves to be a nun who had escaped from an Ontario convent. A singular school for the education of actresses! There is a whole history of misdirected faculties contained in that item, and a lesson as well.

THE new penal code of Italy abolishes capital punishment. The feeling against its infliction was so strong that, although death sentences were numerous, only one execution has taken place during the past ten years, the extreme penalty of the law being evaded by commutations and pardons.

A FANATICAL sect, whose members claim that they believe in the Bible and boast that they "have faith in Faith," has recently been brought to light in New York, by their refusal to bury their leader, Robert J. Haynes, for a fortnight. During which, they kept up continual prayer around the body, in the hope that it would be raised by miracle. Can we call them less consistent than Christians generally?

THE German Sanitary Commission, sent out to Egypt and India by the imperial board of health some months ago to investigate the nature and causes of cholera, has just reported from Calcutta that the commission has discovered the cholera germ in a water tank in that city, and also found in a suburban village, where cholera made its appearance, the same microscopic organism which had been discovered in the lower intestines of cholera victims in Egypt.

WESTERN Christianity has some unique phases. For instance, the Mayor of Leavenworth, Kan., in retaliation for a newspaper attack upon him by Editor Anthony of the Leavenworth *Times*, gave him a thrashing when they met on the street, and Anthony in return published still worse things in regard to him. The mayor, however, is specially grieved by Anthony's charge that he dropped into profanity during the street exercises, and says, "I used no oath except 'Damn you!' and that I do not consider profane, because it is a quotation from 'Pinafore.'"

MATTHEW ARNOLD may possess good critical judgment, but he certainly has very little tact. It seems to be part of his self-imposed mission to show no mercy to the sensibilities of others. In Boston, he attacked the reputation of Emerson as a thinker, and, while being entertained at a select party in Montreal lately, gave offence to prominent Catholics present by referring to the narrow and illiberal doctrines of all the Churches, including the Roman Catholic. Dr. Louis Frechette, of the French academy, who had just read a poem of welcome to the distinguished critic, abruptly left the room in the midst of Mr. Arnold's remarks, so displeased was he with what was said.

WE note with pleasure any movement made in Russia toward the amelioration of the condition of its laboring classes or toward humanitarian reform; and the new factory act, which has just been put into operation in that country, is a decided step forward in both directions. These are its provisions: 1. Children under ten years of age must not be allowed to work in factories. 2. Workers from the age of twelve to fifteen years must not work more than eight hours a day. Night work for children can only be authorized in establishments where the process of manufacture cannot have a bad influence on the health. Even if allowed, the work must not exceed four hours. 3. The work of children must be regulated in such a way as not to prevent their going to school three hours every day. 4. The owners of factories are obliged to admit inspectors and their assistants into their works at any hour of the day.

WE take the following from the *Presbyterian:* "Dr. C. S. Robinson makes a protest against 'artistic helps in divine service,' and tells the following story: 'Once when I was preaching in a church beside the Hudson River, in May, the busiest month of the fishing season, I gave out the hymn, "Jesus, lover of my soul." The leader set it to a tune which, for the sake of some man's "musical thought," repeated half of the final line. When I heard the first verse, I shrank with consternation in frightful prospect of the second; for the movement ran thus: "O receive—O receive—O receive my soul at last." That did no harm: it was simply unnecessary. But the next was awful. When I repeat it, it will be supposed a joke, although I am writing in sad earnest of a fact which almost destroyed my service: "Cover my defenceless head—With the *shad*—with the *shad*—with the *shad*-ow of Thy wing." The whole congregation stirred with irrepressible laughter. Must we all be forced to stand this?'"

THE recent rise of the Ohio River involved much suffering and loss of property on the bottom lands for the distance of a thousand miles. The river from its remote sources to Cairo is a great conduit, carrying off the water from the great and little tributaries coursing their way into the river from the mountains of Western New York, Pennsylvania, and West Virginia, and from the highlands of Southern Ohio, Indiana, and Illinois. This season to the very heavy accumulation of snow on the mountains have been added heavy and continuous rains, swelling the flood till it scorned the control of man. Thousands of families have been driven from their homes, an enormous amount of property destroyed, and some lives lost. There seems to be no way to prevent these floods, but it is certain that cutting away the forests has increased their destructive power. Deprived of trees, the ground dries so that it does not readily absorb water. The tree trunks, roots, and mosses offer but slight resistance, and the mountain brooks and streams course their way freely to the river.

THE *Catholic Review*, referring to the fact that a "Brooklyn debating society, with the aid of an evening paper, has been calling attention to the question of taxing church property," says that "the present law will not be changed." But our contemporary finds satisfaction in the thought that, if church property shall be taxed in the future, the change will not force any of the Catholic churches into the market, while it will be pretty sure to result in "crushing out the life of thousands of petty conventicles of the sects." Is this the highest view of the subject to which the ablest Catholic journal in America is capable of rising? Does our esteemed contemporary see no injustice in forcing thousands who do not belong to, and do not believe in the large or "petty conventicles of the sects," to help support them, in opposition to their wishes? If the Catholic Church is of divine origin and authority, why do not it and its representative organs discuss a subject like the taxation of church property from a just and enlightened point of view rather than from the stand-point of a narrow and selfish sectarian zealot?

THE Pope issued a decree December 24, under the heading "Urbis et Orbis," ordaining that on and after Jan. 1, 1884, the litany of St. Loretto, in honor of the Virgin, be recited by the officiating priest after every mass celebrated in the parochial churches throughout the world, and that, in addition to the titles conferred upon Mary, a new title "Regina sacratissimi Rosarii" (Queen of the most holy Rosary) be reverently pronounced aloud. The Pope in his letter says that "the rosary was specially instituted to invoke the patronage of the mother of God against the enemies of the Catholic name," and that "for this reason we exhort and entreat all to hold on religiously and constantly to the practice of reciting the rosary daily; and we moreover declare that it is our desire that in the principal church of each diocese it be recited daily, and in the parish churches on feast days. To propagate and maintain this exercise of piety, the religious orders and the Dominicans, by a special and peculiar title, can render great service; and we feel assured that in such a fruitful and noble office none will be remiss." Think of that in this age of science and progress!

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THE MORMON PROBLEM.

Our readers will find elsewhere in this paper an earnest appeal by Mr. T. W. Curtis to the Liberals of America, urging them, in view of the new bill with regard to the Mormons, which has been introduced into Congress, that they should take immediate action for a public and united expression of their opinion that the entire separation of Church and State is the only principle consistent with the American form of government, and the only basis on which the question of Mormon polygamy can be legitimately met and successfully solved. Mr. Curtis writes with his usual nervous strength, and his intimate knowledge of the principles, motives, and condition of the Mormon people gives weight to his views, so far as his article concerns Congressional legislation for Utah. But the bearing of the general principle of the separation of Church and State upon such legislation he does not seem to us thoroughly to have considered. Without attempting, however, to traverse his argument in detail,—to much of it, indeed, we should assent, and we do not have any portion of it before us as we write,—we propose here to state our views on the same subject, writing very much as we should have written, had we not read his article.

In the first place, we should say that the principle of the separation of Church and State does not require that religious toleration should be extended so far as to protect any church or religious sect in the commission of crime. On the contrary, if a government were to guarantee protection to any religious sect in whatever it might choose to do as a part of its code of religious observance, there would be, in fact, in such case a very close union between Church and State. No one religion would be recognized, indeed, as paramount over all others; but the claim of religion itself, in all its forms, to have paramount authority over the actions of the State, would be fully recognized. What the principle of the separati n of Church and State requires is that civil government shall give no official recognition nor support of any religion, but shall protect individual citizens impartially, in respect to personal rights and conduct, against all assumptions of religious domination. On this principle, the State simply keeps its hands off of the churches and sects, whether above to suppress or beneath to sustain. It permits to all an equal chance for the organization of their respective beliefs and worship. All this it does in the interest of freedom of thought and conscience. But, if any church or sect should proceed to the commission of acts which are a criminal violation of the individual right of any citizen or class of citizens, then a free government, in the interest of personal liberty, will interfere to protect its citizens against such religiously inspired crimes.

For instance, there are in India outcast, wandering tribes in whom the moral sense—if it was ever developed in them—appears to have been entirely obliterated, but who have strong religious convictions, and who actually make theft and murder a part of their religious observance. Suppose some of these tribes were to come to this country to live, and were to attempt here to ply their vocation and exercise their peculiar modes of religious observance, would the State, instead of interfering with this religious custom of theirs, solemnly protect them in it under the ægis of that clause of the National Constitution which guarantees freedom in religious belief and in the exercise thereof? Of course, in such a case, the general personal rights of people in respect to life, property, and the pursuit of happiness would be found to outweigh all religious beliefs, however sincerely urged, which should thus outrage these rights. So, too, if any higher Hindu sect, fleeing from the persecution of British rule in forbidding the burning of widows alive, should come to the United States with a view of re-establishing that rite, would the principle of religious freedom here, or the principle of the separation of Church and State, require that there should be no interference with the ceremonial? We imagine that the State, on the very basis of its separation from all recognition of church authority, would say that it had a law against murder, which no religious belief in a sane man could nullify; and, further, that here in this land of religious liberty, the widow, intended to be offered on the funeral pyre of her husband, would be free from the oppressive law which, in her native India, might make that fate a not unwelcome one to herself. Or, again, are the Guiteaus, who profess to believe themselves divinely inspired to kill Presidents, or the Freemans, who imagine themselves to be commissioned from heaven to sacrifice their children, to be permitted to do such deeds on the plea of religious freedom? The law of the United States says that the rights of citizens are to be protected against such claims to religious authority. It is the very essence of the principle of State secularization that it regards the personal rights and conduct of citizens simply from the basis of civil equality in respect to each other, and not at all from the point of view of this or that or any religion which may profess to issue commands in the name of heaven. And the article in the United States Constitution which says that "Congress shall make no law prohibiting the free exercise of religion" is evidently to be interpreted with the implied addition, *provided such exercise be not the commission of crime.* If this be not now the legitimate interpretation, then those words, in the interest of liberty, should be added by amendment.

The question, therefore, that next arises is, Is polygamy to be accounted a crime? That it is so accounted by United States law, as well as by the law of the separate States, there is no question. But we do not forget that statute law sometimes technically makes that to be a crime which, from a moral point of view, may not be so. Let the question be, therefore, whether polygamy is one of those practices which *ought* to be regarded as crime by the United States government. And we should have as little hesitation in answering this question in the affirmative as if the question concerned only the fact whether the government *does* regard polygamy as a crime. Nor should we make this answer by following the injunctions of one religion as against another. We leave out of view entirely the religious aspects of the question. We say that polygamy is to be accounted a crime on grounds of moral, social, and political science. It is a survival of a barbarian age, against which the voice of modern civilization and enlightenment pronounces its condemnation. Monogamous marriage as the foundation of the family is the outcome of the long eras of social evolution. Anything contrary to this is most especially an anachronism in a free republic. Polygamy is a gross violation of the equal rights of woman in the marriage relation. It is a violation of the rights of children. It is the destruction of the institution of the family. It is a relic of the time when woman was the slave of man's passion; and all nations penetrated by the light of modern civilization have left it behind. It could gain no foothold to-day among a people where woman should be educated as man's equal. Polygamy, then, is rightly regarded as one of those crimes against society over which religious belief cannot be permitted to throw its protection.

Nor does it logically avail aught against this argument to refer to the social vice that prevails in monogamous countries,—for, if such vice be sheltered by government, then government neglects its duty there also; nor to argue that the Mormon women who live in polygamous marriage are in better material condition than they were when peasants in Europe, and would not exchange their new life for the old. The negro's condition was doubtless raised by Southern slavery above that to which he was born in Africa, but this did not break the force of the moral appeal for his emancipation, not for the purpose of sending him back to Africa, but for opening to him the opportunities of civilized freedom.

We should say, then, that Congress has ample right, moral and constitutional, to legislate against polygamy in Utah as elsewhere, and to enforce its legislation. And the only reason why special legislation is required for Utah is because there polygamy exists under special conditions. The means of enforcing the general laws on the subject are not adequate to reach the evil. But, owing to the peculiarly exceptional conditions, Congress may well hesitate to apply military force for executing the law, preferring to try first the gradually repressive means of what may be called the wearing-out process of legislation. The Edmunds law and the supplementary bill now before the Senate are of this nature. Two features of the latter appear to us of very questionable constitutionality,—namely, the provision for putting the Mormon Church corporation (under certain circumstances) into the hands of trustees, appointed by the President of the United States, with power to manage its affairs, and the provision to abolish the "Emigrating Fund Company" of the Church. But of this bill we shall speak more at length hereafter. Suffice it to say now that we think that Congress, in this matter, is working in the right direction and with the right aim. That it is a difficult problem to deal with cannot be denied. While there is a clear right for national legislation against polygamy as a crime, and no claim of religious authority can invalidate that right, care must be taken that the legislation do not assail the Mormon Church as such, but only its crime.

For the petition which Mr. Curtis urges we do not see any special occasion in the settlement of this question, though the several propositions it covers may all be desirable.

WM. J. POTTER.

DR. MAUDSLEY ON SPONTANEOUS VARIATION.

Dr. Maudsley is supposed to be a materialist, and is classed and denounced as such for seeking to give a natural explanation of the origin of organic life and of the existence and action of the will, as well as the body, in harmony with the laws of universal energy, natural selection, and evolution. It cannot be denied that he has made large contributions to the sciences of physiology and psychology; that he has thrown much light upon the hitherto mysterious workings of the human mind through and by means of the great scientific discoveries of the conservation of energy and natural selection. He has at least enlarged and strengthened the doctrine of monism, if he has not succeeded in establishing it in the realm of metaphysics. But has he dissipated the final mystery? Has he carried his generalization to its ultimate limit? Is it not possible that he is improperly pronounced a materialist? I wish to call attention to some expressions in his book which call for a careful pondering of his meaning. He evidently holds to what is popularly termed "spontaneous generation," the passage of non-living into living matter, a transformation, he says, which even theologians will not

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dispute, if it be regarded as a supernatural, creative act; and he finds, as ultimate facts, "other steps in the transpeciation of matter and energy, reason and will from sensibilities that are not reason and will, sensibility from simple irritability, consciousness from that which is not conscious." But, while endeavoring to show the complex *how* of the ceaseless becoming of the new out of the old, which we see everywhere around us, he yet appears to admit or concede all that it is consistent with science to concede, and as much seemingly as the theist or spiritualist could ask,—namely, that the *cause* or *why* of the becoming is too deep for explanation.

Of the new thing produced by evolution, considered as a natural unfoldment or sprouting forth with its new properties, he says: "Though it presupposed the elements that united to form it, and therefore had a continuity of being with them, its new function was not the sum or mechanical effect of the co-operation of these properties: it was quite a special power, that might properly be said to have its *autonomy*, or, so to speak, its *spontaneity*. It is vain to ask *why* it is so: we must observe what has taken place, accept that as ultimate, and be satisfied to trace *how* it is so."

In accordance with this view, he holds various language to the same effect: "The initial variation which, profiting by what is called natural selection, undergoes gradual development, *is an original fact that we cannot explain*. Call it an internal principle of evolution, if you will, though it is doubtful whether matters are made any more clear thereby. To call it an *accidental* variation is hardly well, since there is no such event as accident; and, in any case, that is ill called an accident which issues finally in such a definite and special product as a new organism. It is almost equivalent to calling man himself an accident. Natural selection affords us an explanation of the survival of the variation once it has been made, *but no explanation of the organic start itself nor of its progressive increase*. . . . All we know and understand at present is that it is the observed tendency of organic matter to break into varieties, thousands of which probably occur and come to naught in the absence of fit surroundings to preserve them, for each one that survives and is fixed with the lapse of time. . . . To infinite Power, with infinite time and infinite space at its disposal, it is manifestly no greater matter to waste planets than to waste seeds."

Here, he appears to admit a designing Creator, though elsewhere he explains the autonomies and spontaneities of nature as the involutions in the germ of "the whole history of the earth antecedent to it," rendering the evolutions or possibilities of the germ intrinsic and essential or spontaneous, and not due to its immediate environment or medium, though requiring the medium for its proper expansion and growth.

He thus seeks to give a rational explanation to the perpetuation of previously acquired functions and aptitudes, and explains the initiation of new functions and growths as "mainly the direct inspiration of the organism." "In its nature," he says, "is inscribed the architectural *plan* or *form* of its development."

Initial variation of function, at first slight, he thinks, precedes or antedates variation of structure, and induces the structural peculiarity. But how and whence comes the involved structural *plan* or *form*, if it be not accidental?

Dr. Maudsley's reference to "infinite Power" leaves it open to be inferred that he invokes the action of a supernatural Designer or God, and so yields the point of controversy between spiritualism and materialism, or monism and dualism. Is this so? It is the point which I desire to see cleared up; for does not the concession, if such it be, carry with it all that is claimed in the doctrine of dualism?

Perhaps Dr. Maudsley would admit a Power back of and above phenomena, absolute but impersonal and unconscious, unknowable save in its manifestations. If so, then he is not properly a "materialist," and must be classed with Mr. Spencer and the agnostics.

A. N. ADAMS.

SUNDAY IN BOSTON.

It will probably excite a smile of incredulity, in the case of most persons, to be told that New York is a more religious city than Boston. But the facts and the figures prove it incontestably. The popular belief is only another instance of the survival of an old opinion, after long-continued but unperceived changes have reversed the circumstances upon which the opinion was originally based. Taking the population of the two cities through and through, no one who knows them would deny that Boston is the more moral, orderly, and quiet. But, in the matter of church-going,—which is the only available criterion of religiousness,—Boston is far behind New York. The elaborate church-censuses, which were taken in each city not long ago by prominent journals, prove that one-half of the adult population of New York holds membership in its churches, while only one-fourth of the people of Boston are found in the churches on the "Lord's Day." But yet a more orderly and quiet city than Boston on Sunday is not to be found in the country. This is a strong argument for those who believe that the inherent self-respect and inherited moral restraint of society are always sufficient for its well-being, apart from what are known as religious beliefs and ceremonies. It is a startling evidence of the preponderance and power of the foreign element in New York that, of the six hundred thousand persons attending divine services on a Sunday, five hundred thousand are Roman Catholics. In Boston, of the one hundred thousand church-goers, only one-half are Roman Catholics.

Nearly everybody is agreed that Sunday should be reserved as a day of rest. The dispute is between those who wish to make it a day of recreation and those who wish to make it a purely religious festival. Yet, last year, seven of the most eminent clergymen of New York publicly gave it as their opinion that the observance of the day could no longer be enforced on religious grounds. Nearly all agreed that the day should be made as cheerful and useful as possible, and that, in the words of Milton, "lawful enjoyment is the surest way of preventing unlawful gratification." In 1869, Mr. Moncure D. Conway met a man in London who was opposed to any steps being taken toward opening the art galleries of that city on Sunday, because he did not want to do anything to lessen the disgust in which the observance of the Puritan Sabbath was held. In America there are unmistakable signs of a mollifying of public opinion about the day. On fine Sundays, bicyclers are to be seen on every road leading out of Boston, and people seem to like to look at their quiet trundling. Nobody lodges complaints against them. Professional games of base-ball have been played on Sunday at Louisville, Ky., and Columbus, Ohio. There is a good joke told about five judges of the Massachusetts Supreme Court, who were not long ago arrested while travelling on Sunday, in order to reach in time the place where they were to administer the law. The venerable criminals had to appeal to the Governor before they could obtain release from jail. During the last term's season, some Harvard College students were arrested and brought before Judge Ladd in Cambridge for playing lawn-tennis on Sunday. The cunning fellows proved to be a match for the court. They had their defence ready, and very laconically informed the judge that they could prove that President Eliot was at the theatre on a certain Saturday evening (which is legally Sunday), and that, if they were fined, they would have the President arrested. The judge concluded to let them go unmolested! Then there are a great many farmers throughout the country who (as the writer of these lines knows from personal observation) do considerable work on Sunday in their back cornfields and meadows. There was a man at Brook Farm, it is said, who carried his radicalism so far as to refuse to work on any day except Sunday, when he invariably did a tremendous amount of out-door labor.

Good Sunday concerts are approved by the genial Robert Collyer; that is, he thinks it far better to have people attend a good concert (if they won't go to church) than to have them in idleness and mischief. In New York there are generally Sunday evening concerts at the Casino, the Cosmopolitan Theatre, and the Grand Opera House. The cellar, or "dives," performances have been pretty much suppressed. In Boston, the Howard Athenæum furnishes "sacred" concerts in the shape of jubilee songs, etc., by minstrel troupes.

The only other kinds of public amusement accessible in winter are spiritualistic séances, or exhibitions, and a visit to the art gallery. The religious element in a séance held on the stage of a theatre is, of course, almost *nil;* and it is evident that the whole affair is a shrewd defeat of the intent of the law for the purpose of giving a sleight-of-hand exhibition on Sunday. The Art Museum presents the one cheerful bit of secularization in a Boston Sunday, and it is the only place where people who are not church-goers do not have the doleful Sunday look on their faces. The hundreds of people moving through the galleries of sculpture and painting at the Museum are almost to an individual well-dressed and intelligent; not by any means laborers and mechanics, as has been stated, but middle-class people, with sensitive, well-cut features and art-loving instincts. Young people predominate.

But it is at the North End that one finds the quaintest illustrations of Sunday observance. How many Bostonians are there who know that the city has a Holy Well for the curing of diseases? If one wishes to enjoy a fresh sensation, let him go down to the North Bennet Street Portuguese Church, the church of St. John the Baptist. Services are held at the present time in the basement of the church building. As you descend the steps, it seems remarkably like going down cellar; but, when you enter the room, you stand astonished. Are you in the catacombs of Rome, and are these earnest worshippers the Christians of Nero's time? But no: the blazing altar, the candles, colored images, and façade of sacred emblazonments that covers the entire further end of the room where the fat, white-haired old priest is lazily intoning the service,—these things, as well as those image-shrines into which the window-seats have been gaudily converted, seem to say that you have been transported to the heart of modern Europe. Everything has a foreign air. You look over your shoulder, and see a large, lighted shrine or alcove, some ten by six feet in dimensions, wherein is a colored figure of St. John the Baptist, with his crook. At his feet lies a white lamb, while just before him hangs a slender chain suspended by a pulley over the mouth of a sacred well. . The small well-aperture has over it a stone-ware cover,—jar cover,—and, as you look, a lad comes up, and takes a drink out of a pailful of the water that some one

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has drawn. Affixed to the wall is a written notice, framed and covered with glass, to the effect that the water of this well, having been blessed and dedicated to God, is to be used mainly for the healing of the sick, for altar uses, and for baptism; it is not to be drunk by children or by those taking it irreverently; "bottles may be rinsed at the well"; those coming to obtain it for the healing of the sick are to "say the Our Father and the Ave Maria, and drop one cent in the box for the poor souls in purgatory." By this time, things begin to look pretty picturesque; and you gaze with curious feelings at the humble and intensely reverent audience of some four hundred persons who fill every seat in the room. There is another shrine on the other side of the entrance-door, containing the baptismal font and the image (life-size) of another saint. The gaudily colored window-alcoves, with their images and pictures and inscription-plates of shining metal, appear to be dedicated to the countries from which portions of the audience have come. One has the inscription "Fayal," and another "America": over the latter, the spread eagle hovers with painted wings. As you leave the church, an obliging policeman informs you that the "Portugee" are a very respectable and well-to-do element in the population of the North End. They are never seen intoxicated, and are dearer to the heart of the police than are the Italians. The latter are multiplying and thriving apace in the neighborhood of Prince Street. They own almost the entire side of one block of houses, and in North Bennet Street have a flourishing plaster-image manufactory and wax-flower establishment. Their little brick church on Prince Street, with its Romanesque windows, zinc cornice, and statues at the sky corners thereof, is dedicated to St. Leonard of Port Morris,—"In Honorem Divi Leonardi a Portu Mauritio,"—and is densely crowded every Sunday. Its interior is as quaint and European in look as that of the "Portugee,"—very narrow, the side galleries almost meeting, panel pictures everywhere painted on the wood, and much rich color of vestments and sacred emblazonry.

What a change has come over the North End since the days of the Winthrops and the Mathers, or even since Father Taylor's time! Here is old Christ Church in Salem Street, with its Paul Revere inscription. Would not the bodies or skeletons of Cotton and Increase Mather, that lie a stone's throw away yonder in Copp's Hill Burial Ground, stir wrathfully in their coffins, if they knew how few (150) church-goers the silver chime of Christ Church bells called together to worship on a Sunday morning? And how would not Father Taylor storm and rage, if he could return to his Bethel, and see the thin audience of seventy-five persons (*not* seamen) assembled Sunday morning? There, to be sure, is the same huge marine painting over the pulpit,—the ship still bears gallantly onward, with all sails set, and the surf yet dashes fiercely on the sandy and rocky shore.

"The bows turn, the freighted ship tacking speeds away under her gray sails,
The beautiful and noble ship, with all her precious wealth, speeds away gayly and safe.
But, oh, the ship, the immortal ship! O ship aboard the ship!
Ship of the body, ship of the soul, voyaging, voyaging, voyaging." —*Whitman.*

There is another bethel in this region, "Father Cook's Bethel"; but neither of them is flourishing for the reason that almost the entire population of the North End is now not Protestant, but Catholic. Southward and westward goes the steady march in Boston; and twice has the centre of population and influence shifted,—once from Copp's Hill to Beacon Hill, then from Beacon Hill to the South End and the Back Bay. Here, in the famous North Square, where Paul Revere's house still stands, all is quiet desolation. Even the old Mariner's House has in winter a very unnautical appearance. On Sunday morning, you will perhaps see one coffee-skinned old sailor there among a crowd of loafers, who, sitting and lying around the fire in the office, are poking fun at old "Stone," the crazy street-fiddler with the pea-green coat and sodden face, the chosen and boon companion of that mighty philosopher, Daniel Pratt. Yes, things are pretty quiet in North Square, but they are pretty lively in the Catholic churches. Stepping in to St. Stephen's Church, corner of Hanover and Clark Streets, you see a well-to-do audience of one thousand Irish men and women, listening earnestly to a young priest in lace-like robes and silken waist-cord, who is preaching hell to them in a very vigorous and emphatic manner. You have no Protestant shuffling and snuffling here, no candying over of the unpleasant doctrine; but you are told flatly that because one named Adam sinned once on a time that you and the whole human race were eternally damned. "God is *infinitely* good," says the handsome and bold young priest, "but he cursed the unnumbered myriads of earth: he might have cast us all into hell at one fell swoop, but out of his goodness he gave us a chance through Christ." While you are puzzling over the logical paradox of infinite goodness and infinite cursing proceeding from the same divine bosom, the priest proceeds to speak with scorn of the current denial of hell, and tells his hearers that they are to remember that, although writers in the newspapers may deny the existence of hell, yet they are to remember that these writers are but penny-a-liners after all, and that the fathers who wrote those mighty elephantine tomes in the libraries cannot even be understood, in the profundity of their wisdom, by said foolish modern penny-a-liners who write our newspaper editorials.

The streets of the city are remarkably quiet on Sundays. On Atlantic Avenue, the only sign of life is a poor, trembling old apple-seller. (Shades of Mather and Cotton! Why doesn't somebody arrest him?) But upper Washington Street, the region between the Globe and the Windsor Theatres, presents a very lively appearance in the evening. A large number of fruit and candy stores, having taken out a victualler's license, are enabled to evade the letter of the law, and do a small business in fruit, candy, and nuts. Cigar stores, too, are open; and the sidewalks are crowded with happy young people out for a walk. In 1882, an attempt was made to enforce the penal code in New York by the arrest of newsboys, boot-blacks, and Italian orange-venders; but a great laugh was raised, and the attempt ignominiously failed. Besides the hotels and churches, the only other public places open on Sunday in Boston are the pleasant rooms of the various aid societies, the Young Men's Christian Union, the Young Men's Christian Association (in their magnificent new building near the Brunswick Hotel), and finally the Boston Public Library reading-room.

On the whole, the opportunities for instruction and amusement outside of the home and the church on Sunday are lamentably poor and few in number. Here are nearly three hundred thousand non-church goers left to mope through the day as best they can. Here are tens of thousands of workmen and clerks, who, after they have had their nap and read their paper, would fain walk out and improve their minds or take a little recreation after their slaving work during the week. The churches do not reach them: they are left to idleness and their own devices. These are the facts: what is to be done is for the philanthropists and the wealthy to decide.

WM. SLOANE KENNEDY.

INERTIA.

Great is inertia, one of the most powerful drones in the hive of conservative thought since the time of Sir Isaac Newton. It has made itself equally useful to physical hypotheses and theological polemics. It is an absolute incapability constantly performing the greatest wonders. More quiescent than the Buddhist's Nirvana, it keeps the whole universe stable, and constitutes an essential factor in every process of causation. Its all-pervading agency is presupposed in all observation, in every calculation of physical science, in all action and all anticipation. For a thing which is intrinsically inert, powerless, always and everywhere, this universal and ceaseless action is very striking. Well, Newton did not conceive matter as absolutely inert. He used the term as the best he could get to denote a certain universal form of physical force, not forcelessness, though it is to be confessed he is deficient in clearness and consistency. But the etymology of the word has had great influence on the meaning very often subsequently attached to it, making it equivalent to a negation of *vis*, or force. Its adoption was therefore unfortunate, and was due, doubtless, to a confused and partially erroneous notion. Countenance is given to this vulgar notion of matter by the familiar formula that matter moves or acts only as it is moved or acted upon, which is Newtonian.

Upon this comes in the fossil theologian with his inference, very much, too, in the spirit of Newton's theologizing, that all material motion and action implies an immaterial force as its cause. If matter is absolutely and intrinsically inert, this inference is just and necessary. All the motion and action of matter must be the effect of something other than itself. The universal distinction also made between matter and force, as if force were not matter nor matter force, has also fostered this habit of thinking. Hence, our theological proofs of dualism have been quite confident and apparently triumphant.

It is time for this folly to pass away. The intellect of our times is getting weary of it. Matter is known only as a force. It cannot otherwise be known at all, because only force can be or do or suffer, and therefore only force can be known.

There is no inertia except as a form of force. It means only that no one body as a whole, irrespective of all action from all other bodies, can change its place or course. In other words, simply, it is subject in the action of its force to the law of gravitation. For it is only of solid bodies in their concrete state in relation to their total locomotion by gravitation that it was originally uttered, and only in this reference could it have been generally entertained without question. Every concrete and complex body is a congeries of forces, every one of which is always working to its utmost extent in relation to all the rest, while the whole is always in action relative to other bodies. The fallen aerolite cannot rise in air and return to its former habitat and course, but it can do something else which it could never do before. It can press the bosom of the earth, which it does do without cessation or change, and thereby it changes all the cosmic relations of the universe under the law of gravitation. It can probably combine with the gases and vapors of our atmosphere and other substances of our earth, and then gradually dissolve and take on new forms and enter into new connections and perform new tasks. It can never be strictly inert. In some ways or other ways,

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it must be forever effective. Matter is therefore a force, and sufficient to itself and its own action. It is always acting on itself, and from this action it cannot be restrained. There is no need of any extra material force to explain this action and to supply it with a cause.

Matter also operates on mind, so far as mind is known. To mind as a conscious agent in connection with the material organism, it is a uniform antecedent, which is our only proof of causal connection; and the interactions of this mind and matter are uniform, and the mind is more dependent on the matter than the matter on the mind. The matter can operate without the mind; but we do not know that the mind can exist, much less operate, without matter. At the least, matter is the foundation and food and sustaining and animating energy of mind, so far as the latter is known to us.

The most striking specimen of inertia with which I am acquainted is seen in the frequent abutment of theism in these days on the doctrine of material inertia, or the doctrine of an extra-material force to make matter move or act. I feel keenly the need of some power to move the abettors of this argument, who are more inert than a defunct meteor. Had I the control of Jove's thunder, I would animate them with a stroke of lightning. I have no sympathy with a theism; and, therefore, I have no patience with intellectual opacity which opposes it with an old and exploded or perverted infelicity of physical science.

WM. I. GILL.

EDITORIAL NOTES.

PROF. ADLER has been delivering some stirring and much needed discourses on the "Tenement Houses for the Poor in New York." He proposes that the Society for Ethical Culture and its friends should put up a model building, at low rents, for the poor.

THE *Presbyterian* thinks "an embroidered mitre of damask set with amethysts and pearls" and "four chasubles" rather "odd" gifts for missionary work in Africa; yet such were the gifts recently presented to a bishop of the Anglican Church, whose field of duty was to be in Central Africa. "It is not probable," says the *Presbyterian*, "that such gifts were dreamed of at Antioch when the Holy Ghost said, 'Separate me Barnabas and Paul for the work whereunto I have called them.'"

MR. HERBERT SPENCER writes to the London *Athenæum*, complaining of the inexcusable misrepresentations made by the Duke of Argyll in criticising his (Spencer's) *Data of Ethics*. He says that the Duke, in his book entitled *The Unity of Nature*, puts in quotation-marks sentences which bear not even a remote resemblance to any sentence which he himself had used. Mr. Spencer asks if the Duke can contend that this course is defensible.

THE bill now before the Massachusetts Legislature with reference to admitting the testimony of atheists in courts reads thus: —

> Section seventeen of chapter one hundred and sixty-nine of the Public Statutes is hereby amended by striking out the following words: "and the evidence of such person's disbelief in the existence of God may be received to affect his credibility as a witness."

This amendment has already passed the Senate, and there is a good prospect of its enactment.

FRANCIS MURPHY, a temperance lecturer, having claimed as the result of one week's labor in Boston that he had reformed twenty-five hundred drunkards, the Rochester *Democrat* thinks that, as the population of this city is about three hundred and sixty-five thousand, he ought to stay here about fifteen weeks more. The *Democrat* evidently thinks all Bostonians disciples of John L. Sullivan.

THIS piece of wisdom emanates from the London *Times* of Nov. 14, 1883: "It is only poor and rather narrow-brained persons who are troubled at thirty with any question about the form of religion they have lived under. For," it declares, "men of sense" make up their minds on religious matters at an early age. What an array then, of "poor and narrow-brained persons" must the scientists and philosophers of to-day make!

THE Davenport *Daily Gazette* remarks: "If Mr. Douglass had married some negress with only intelligence enough to wash his clothes and cook meat, and if Miss Pitt had married a white loafer with barely brains enough to part his hair in the middle and wear tight pants, there would have been no complaint made in the race of either. But because Mr. Douglass chooses a woman of his own intelligence, though of a different color, and Miss Pitt selects a man of culture and refinement, though of darker skin, there is a great hubbub on both sides."

WE find the following in the Swedenborgian organ, the *New Church Life*: "A number of members of the Presbyterian Church in Mifflinton, Pa., have recently been arraigned before 'the Sessions,' accused of the sin of dancing. Our authority, a newspaper despatch, does not give the culprits' defence, but says that one of them accused the minister of 'playing social games of cards.' It will be a nice question for the stern Presbyters to decide which of the two sins is the blackest. They might also, while about it, give the rating of theatre-going. These three sins appear to be the only ones of which those in the orthodox fold are ever guilty."

THE Chicago *Tribune* thinks that the only danger of allowing women to have command of steamboats lies in the natural proclivity of the sex,—that, if the river should get very full of steamers with female captains, something would have to go by the board; for no woman likes to be beaten by another. "The consequence," says this journal, "will be a competition fraught with danger to the travelling public; and steamers will go down the river with furnace doors wide open, and colored men on the safety valves, reckless of the test-standards of boiler-iron, and contemptuous of snags, rather than have that 'horrid thing' pass them." Thb *Tribune* thinks that, if gender is to make no difference with navigation, some rules will have to be devised regulating speed.

SAYS the Springfield *Republican*: "A New York divine challenges anybody to name an infidel or a depraved man who has ever produced a great mechanical invention or made a great scientific discovery. A daily paper answers by naming Darwin. The New York *Observer* does not admit that the challenge is met, as Darwin was no inventor; and, as to science, 'he started a theory which to this day is admitted to be an unverified hypothesis.' The thing to deplore in this whole business is the foolishness of the challenge. There is no connection between mechanics or chemistry and morals, although a godly man may by correct living have better health and disposition. The attempt to prove that, in order for a man to conquer differential calculus, for example, he must be converted, only vulgarizes any discussion on sacred subjects."

THE Convention of the Free Religious Association, held in Providence, R.I., on Thursday and Friday of last week, was a very pleasant and successful one. All the speakers, as advertised in last week's *Index*, were present; and addresses were also made by W. H. Spencer, Cephas B. Lynn, Henry W. Robinson, and C. W. Wendte. Mrs. Cheney's timely paper on "Free Religion the Safeguard of the State" we hope to present to our readers next week, and others of the essays we may print afterward. The new building, Blackstone Hall, in which the Convention was held, is commodious and attractive. Built by private enterprise and to be let for other purposes, its owners are connected with the Providence Free Religious Society; and that Society is to have the use of it for its Sunday services and social gatherings, which is almost as good as having a hall of its own.

A SPECIAL despatch to the Boston *Journal* from New York City says that on Sunday, February 10,—

> The crimson banner of the Water Color Society streamed from gilded poles at the entrance of the Academy of Design to-day, and a stalwart policeman sat comfortably within the doorway. All day long, from 9 A.M. to 6 P.M., there was a constant buying of tickets and inspection of pictures. The policeman continued to read a novel, never raising his eyes from its pages; and the crimson bannerets flaunted defiance to the Sunday Closing League. Vice-President Wood of the society visited the exhibition early in the day, and watched the groups of well-clad visitors about the pictures with a smile of intense satisfaction. There were piles of catalogues on either side of the entrance; but, despite the constant demand for them, not one was sold. There was no attempt on the part of the League to close the exhibition; and, in consequence, the day passed quietly. A *Tribune* reporter was assured that the society would continue to open its doors every Sunday, until the exhibition closed.

THE second Annual Convention of the Massachusetts branch of the National Woman Suffrage Association was held in the Meionaon at Tremont Temple, on Tuesday evening and Wednesday afternoon and evening, February 19 and 20. The attendance was large, and the various addresses were listened to with great apparent interest and frequent applause. The speakers were Miss Phebe Couzins, Mrs. H. R. Shattuck, Mrs. H. H. Robinson, Miss N. W. Covell, Miss Mara L. Pratt, Miss H. M. Todd, Miss Lizzie C. Sanger, Mrs. Sara A. Underwood. Miss Maud L. Brown of Chelsea gave an excellent recitation, and Miss Morey played some fine selections on the organ. A long, eloquent, and interesting letter from Mrs. Elizabeth Cady Stanton to the Association was read by the Secretary, in which Mrs. Stanton exhibited in strong colors the anomalous position of the remonstrants of Boston; and the resolutions, which will be found in another part of this paper, were discussed and adopted.

FROM social statistics in relation to England given in an English publication, it appears that the death rate of London is now but little more than half the death rate two hundred years ago. The same is approximately true of England. There is less war and violence, less pestilence, less vice, a decrease in the fund and influence of noxious forces, and an increase in the power of those that are salutary and beneficial. The people have better wages, the style of living is improved, there is greater intelligence, the people have more political power; and all or nearly all the elements that enter into the sum of public well-being have been enormously modified in the interests of the people. The population of England at the beginning of the eighteenth century was 5,500,000 people, having reached that figure in upward of eighteen hundred years. At the beginning of the nineteenth century, it was 11,000,000. In the eighty-three years of this century, it has risen from 11,000,000 to 30,000,000. These figures are significant.

MRS. A. S. DUNIWAY, of Portland, Ore., who has been requested to become a candidate for gov-

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ernor of Washington Territory, declines the honor. In a letter to the St. Paul *Pioneer Press*, she says she does not want the office, and that "it would be little less than cruelty to animals for a woman to aspire to an official position where the labors are light, the honors easy, and the emoluments fair, when so many hungry men stand waiting for the place. While it is true that I have been importuned ever since the adoption of the Woman Suffrage Bill by the Washington Territory Legislature to allow my name to be presented for nomination, I have from the first declined the honor.... I would not consent to become President of the United States even, were that office within the reach of woman, if, by so doing, I should endanger the adoption at the coming June election of the pending woman suffrage amendment in Oregon, as surely would be the case, if a woman were to accept the executive chair of an aspiring Territory."

REV. JOHN W. CHADWICK, of Brooklyn, writes to us as follows: "We have had Mr. George C. Miln for a whole week in Brooklyn at the Academy of Music, his *répertoire*, which seemed a very daring one, consisting of 'Hamlet,' 'Othello,' 'Macbeth,' 'Richelieu,' and 'The Fool's Revenge.' But the event has proved that he had not rashly undertaken what he could not more than tolerably well perform. I have seen him myself only as Hamlet, which was not his most successful part. But I must confess myself astonished at the sincerity and brilliancy of his performance. I did not think it possible that in so short a time a man could make himself so far a master of a great and difficult art. Our Brooklyn *Union*, whose dramatic critic is one of the most competent, qualified its praise of Mr. Miln's Hamlet somewhat; but his Macbeth it called 'a magnificent piece of acting,' and for his Richelieu it could hardly find sufficient words of praise. What seemed a doubtful venture has proved a remarkable success."

THE publication of the "Shelley Memorials" by his daughter-in-law contains material that confirms the sober, second thought concerning the religious attitude of that shy, sensitive, and immature genius. From these memorials, the *Christian Life* gleans the following appreciative estimate of Jesus, found in the fragmentary notes for an essay on Christianity:—

The Being who has influenced in the most remarkable manner the opinions and the fortunes of the human race is Jesus Christ. At this day, his name is connected with the devotional aspirations of two hundred millions of men. His extraordinary genius, the wide and rapid effect of his unexampled doctrines, his invincible gentleness and benignity, suggested a persuasion to his followers that he was something divine.... His historians have left sufficiently clear indications of the genuine character of Jesus Christ to rescue it forever from the imputations cast upon it. We discover that he is the enemy of oppression and falsehood; that he is the advocate of equal justice; that he is neither disposed to sanction bloodshed nor deceit, under whatever pretences. We discover that he was a man of meek and majestic demeanor, calm in danger; of natural and simple thoughts and habits; beloved to adoration by his adherents; unmoved, solemn, and severe. He opposed with earnest eloquence the panic fears and hateful superstitions which have enslaved mankind for ages. —*Unity*.

LEANDER RICHARDSON, in the Detroit *Times*, reports Roscoe Conkling as saying:—

The things that live are those which have been longest in the process of formation. Many of the greatest speakers, whose utterances have every indication of spontaneity, are unable to speak with marked force, excepting when they have carefully prepared themselves. John Bright's strongest speeches are said to have been actually rehearsed beforehand. Mr. Gladstone's finest bursts of eloquence are matured in advance in a most painstaking way. In this connection, I recall a singularly forcible illustration supplied by Daniel Webster. One of his greatest sentences, you will remember, was this: "On this question of principle, while actual suffering was yet afar off (the colonies) raised their flag against a power to which, for purposes of foreign conquest and subjugation, Rome, in the height of her glory, is not to be compared,—a power which has dotted over the surface of the whole globe with her possessions and military posts, whose morning drum beat, following the sun and keeping company with the hours, circles the earth with one continuous and unbroken strain of the martial airs of England." This sentence lay for two years in the mind of Webster before it assumed absolute form. He was awakened one morning in Toronto by the military drum beat, and the figure of speech was thus suggested to him. He prepared it in various shapes; but it was never satisfactory to him until finally, at the end of two solid years, it came out thoroughly symmetrical and impressive. Oratory and literary work are more improved by the process of polish and maturity than any other branches of the world's work.

SEVERAL respectable gentlemen of Boston, who recently attended for purposes of honest investigation the advertised seance of a well-known medium in this city, having discovered the transparent and palpable fraud of which she was guilty, gave an impartial report of the affair to a daily paper. In reply, a most extraordinary document was published in the paper where the *exposé* was made, purporting to be written by a committee of four Spiritualists, denying the statements in regard to the discovery of fraud, and ending thus:—

Your committee, before closing, desire to say that they regret the ready willingness with which certain persons attack mediums who practise the sacred calling of communicating with those who are what some call dead. Our regrets are exceeded only by our surprise that any so-called Spiritualistic newspapers should seem to vie with the religious and secular press in assailing the mediums of this country. We recommend that the association raise at once as large a sum of money as possible, to be used in the defence of mediums who may be assailed while practising one of the divine rites of our religion. We believe the time has come in this country when there should be had a judicial decision as to the rights and privileges of our mediums, as to whether the sacred altars raised in their homes, however humble they may be, shall not receive the same protection that other societies and associations receive. Why should not the Spiritualist receive the same protection under the law while engaged in this, to him, solemn duty of communing with his departed friends that the Church has while performing any of its rites and ceremonies?

FOSTER D. EDWARDS.
GEORGE M. ATWOOD.
HENRY S. COOK.
ALONZO DANFORTH.

The plain English of the above appears to us to be that frauds and humbugs advertising interviews with the dead, at a dollar's admittance fee for each person, are to be legally protected from any investigation or attempt at unmasking their shallow deception. Honest and sincere Spiritualists would not care to join in such demand.

THE F. R. A. FUND.

Donations and membership fees for the Free Religious Association, in response to its recent appeal for funds for the holding of conventions and for meeting other expenses of the Association. Will friends see to it that this list is increased?

HENRY W. BROWN, Worcester, Mass.	$5.00
J. L. BROTHERTON, Philadelphia, Pa.	1.00
J. C. LEARNED, St. Louis, Mo.	1.00
Mrs. E. D. CHENEY, Jamaica Plain, Mass.	10.00
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ALBERT S. BROWN, Worcester, Mass.	1.00
J. L. OTIS, Leeds, Mass.	10.00
S BREWER, Ithaca, N.Y.	1.00
HANNAH E STEVENSON, Boston	5.00
MATILDA GODDARD, Boston, previously given	10.00
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Dr. S. N. HAMILTON, Connersville, Ind.	1.00
E. C. HEGELER, La Salle, Ill.	5.00
H. S. BROWN, Medfield, Mass.	1.00
HELEN M. IRESON, Lynn, Mass.	10.00
R. H. MANNING, Brooklyn, N.Y.	10.00
J. D. FROST, Providence, R.I.	5.00

For *The Index*.

PROSE OR VERSE?

"Give unto the world less verse?" Pray you, list unto the birds:
They pipe their lays when busiest, their songs without dull words,
They build and fill with birdlings, active till the set of sun,
But cease not in their melody till all their work is done!

"Send your thought the more in prose?" Do you hear the meadow brook
Rippling, laughing as it goes in the sun or shady nook?
But its task is not neglected, though its heart with song is gay;
And the mill-wheel grinds no slower, if its music floats alway!

There is prose enough beneath, if you only hear a song!
If I brighten some one's pathway, it will cheer my steps along;
There is nothing gained by sighing,—'tis but darkening life's way,
And I'll cease such dull replying and make music while I may!

Let me sing unto my brother while he delves among his prose:
It may be we help each other more than either of us knows;
If there were no songs nor music, no birds nor rippling streams,
Ours would be but sad existence, shorn of all ideal gleams!

Though my head may be in cloud-land, yet my feet shall feel the earth;
I will seek for inspiration in the climate of its birth;
For the poet is a prophet of the good that is to come
From the work of prosy toilers when they chant their "Harvest-home!"

LITA BARNEY SAYLES.

NEW YORK, December, 1883.

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The Index.

BOSTON, FEBRUARY 28, 1884.

THE INDEX is published every Thursday, at No. 44 Boylston Street, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to B. F. UNDERWOOD, the Business Manager, 44 Boylston Street, Boston, to whose order all checks and drafts for THE INDEX should be made payable. Letters for Mr. POTTER should be addressed to him, at New Bedford, Mass.

☞ PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

For *The Index.*

"Church and State" as seen through the Mormon Question.

AN APPEAL TO THE LIBERALS OF AMERICA.

BY T. W. CURTIS.

It is now in the power of the Liberals of America to strike a blow for freedom, to create a revolution, in fact, in public sentiment on a theme the most vital to the interests of the Republic,—State secularization or the total separation of Church and State,—a question that has long gone a-begging, but which, by a providential fate, is being forced on the attention of the American people, compelling them through the acts of their national councils to a confession of its prime importance. To what can I allude but to the action of Congress on Utah affairs? The Mormon problem is the problem of Church and State, nothing more, nothing less. The superstition of the ages is being brought to bay. The hold of the Rocky Mountains, however, is not its last or only refuge; nor is Mormonism its worst type by any means, though it be an attempt toward the realization of that parent dogma,—a theocracy. It was born too late, and has too much of the sap of the nineteenth century in it. It knows too well, because of its own experience, the meaning of religious bigotry and intolerance. And yet it has the Bible on its side, though it has the Christian Church against it. What is the history of the Church but a ceaseless attempt to brain its own offspring, on the plea of heresy, of course? And the heresy this time is not polygamy, but revelation. The Mormon people were driven time and again, before that feature of Hebrew social life was engrafted on their system of faith. But the cry of heathenism is raised by the sects, that their cause may be made to appear the cause of all. In this way, government is made their tool, virtue their catspaw. Does Liberalism join in the crusade? Would I could answer, No. If not an abettor, neither can it be a spectator. Silence gives consent.

The Mormon's adversity is the Liberal's opportunity. The cause I plead is not that of the Mormon, but of the Liberal. A principle is at stake. Its voice is what I hear. My respect for Liberalism is such that I think it would throw the shield of its protection over the weak and oppressed, though it should prove to be a despised Mormon. But you have a demand to make of both Mormon and Christian. To you Liberals, they are one. Liberalism is no respecter of persons. Justice is its sole aim, between man and man.

There is no more connection between Church and State in Utah than in any other State of the Union, the difference being that the bulk of the inhabitants of that Territory are of one faith, and consequently of one party. And the minority there feels just as much craving for power and pelf as in any other part of the land. They ask Congress to mend their fate by an exercise of arbitrary power. In this cause, politician and priest are yoke-fellows as never before. They are the servitors at once of a wide-spread prejudice and fanaticism, and of their own interests at the same time. The judge is a missionary, the minister a politician. In their hands already are the offices of governor, secretary, judges, marshals, prosecuting-attorney, land register, recorder, surveyor-general, clerks of court, commissioners, revenue assessors and collectors, postal agencies, army contractors, etc. Utah is more than punished for her misdeeds, whatever they may be, in being kept in a condition of territorial vassalage; while others—mere striplings by her side—are, one after another, upraising the shield of State sovereignty.

But let me more clearly intimate something of the spirit of the government's dealings with Utah, a fair sample of its pluck and wisdom. In the bill before Congress, it is proposed to disfranchise the Mormon women, to transfer the trusteeship of the Church into foreign hands, and to abolish the Emigration Fund Company,—a proceeding which, in view of the leniency displayed toward other Christian churches, is a triple act of tyranny, without a parallel in any government of modern times. Must woman be disfranchised, because she does not use her vote in a manner to please Congress? If such a principle were made universal, what would become of our liberties? The amount of church property in the Territories allowed a single corporation is $50,000. In Massachusetts, it is twice that amount. The Catholic diocese of New York is supposed to be worth $50,000,000, and upward. Why, the mortgage on the Church of the Messiah (Unitarian), New York City, was over a hundred thousand dollars. The saints conform to the law after the same manner as the other denominations, by distributing their funds or accumulations among bishoprics. Have they not the same right? The immense properties owned by the various denominations throughout the country is well known. And, then, what is the warrant for stopping immigration to Utah? Has the Mormon no right to assist his needy friend or relative across the waters? Is this a crime? The condition of the Mormon emigrant I assert, notwithstanding all that has been said to the contrary, to be, instead of the worst, above the average, as I also must affirm, and challenge all disproof, that the morality of the Mormon people is, *at least*, as high as the average of any State or section of the Union.

But, though all that rumor may say of the Mormons be true, I maintain that the wisest course—in which the only true remedy is to be found, in fact—would be such as I shall try to sketch in this appeal, and which I believe to be what you Liberals have been working for these numbers of years. Nay, I put on record here the prediction that, if, by your neglect or in spite of your protest, these new methods are tried in Utah, *they will fail.* The Mormon women will be truer to their religion and their husbands. The funds, the resources, of the Church, will be augmented. Mormon immigration will grow larger instead of less. The lukewarm will feel the contagion of the increase of zeal among the faithful, and the rising generation will be stirred into a more chivalrous attachment to the cause for which its parents have already suffered so much. Mormonism will gain and not lose, while the government will but be heaping disgrace on itself. And it is right it should be so. The Mormon thinks it a proof of the divinity of his religion. It is a proof of the hellishness that will sometimes creep into the action even of a government like this. It illustrates the principle of compensation. Do unto others as you would be done by. The best policy to be pursued toward Utah is to bring its people into still closer relations with us, to invoke no other agency for the correction of its errors than that which is in force throughout the Union, to trust much to the influences of that civilization of which we boast so much. If it is impotent to combat this small sect without resort to acts of special legislation, it is already doomed; and the sooner it receives "notice to quit," the better. "If a sect rises," said Thomas Jefferson, "whose tenets would subvert morals, good sense has fair play, and reasons and laughs it out of doors without suffering the State to be troubled with it."

Utah offers the constitution of her new State of Deseret, which is free from any taint of theocracy, —more so than most of the constitutions of the other States,—and is even more liberal than many, being specially favorable to the workingman, and containing provision for a minority representation. But there are certain conditions to which the new State should subscribe in good faith. But these conditions are to be required of all the component parts of the Union. A refusal to accept them should be visited by the same penalty on all. And to-day, in point of fact, there are States participating in the full benefits of the Union that are no more entitled to them than Utah at this mo nent.

As regards polygamy, the question is not so much as to whether it is right or wrong morally as to whether marriage is a thing to be regulated by law, and whether its control belongs to the State or the nation. The answer has been given by the practice of the country. It is a subject-matter of legislation, and falls within the separate jurisdiction of the States. How various and conflicting are the marriage laws of the Union! The laws in some States are worse than none at all, and their general tendency is to confuse and unsettle all ideas on the subject of the relation of the sexes. Our marriage laws are the foe alike of morality and wedlock. And the chief reasons for this state of things are: (1) The double bases on which those laws rest, civil and ecclesiastical; (2) The assumption by the several States of full legislative power in the premises. Monogamy exists in this or that State, because the statute decrees it; and this or that form of marriage solemnization is observed, and also of divorce, because the statute so decrees. The statute of Pennsylvania, for instance, begins, "All marriages, not contrary to the teachings of the revealed Word of God," etc. And this strikes the key-note of the legislation hitherto throughout the Union. It is implied when not expressed.

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But this is not the whole of the indictment, by any means. The ways in which the old alliance between Church and State is maintained are these: recognition of God or Christianity in State constitutions; religious test-oaths, Sabbatarian laws, chaplaincies in legislatures, army, and navy; reading of the Bible, and requirement of other religious exercises in the public schools; Fast and Thanksgiving proclamations; exemption of Church property from taxation; appropriations of public money for sectarian purposes; holding marriage as both a sacrament and civil contract.

Here is something from the constitution of the State of Massachusetts (where *The Index* is published), and whence hails the senator who has reported the bill for destroying the last vestige of liberty in Utah:—

"We, therefore, the people of Massachusetts, acknowledging with grateful hearts the goodness of the great Legislator of the Universe in affording us in the course of his providence," etc.

And, in the statute book, we read as follows: "Whoever wilfully blasphemes the holy name of God by denying, cursing, or contemptuously reproaching God, his creation, judgment, or final judging of the world, or by cursing or contemptuously reproaching Jesus Christ or the Holy Ghost, or by cursing or contemptuously reproaching the Holy Word of God, contained in the Holy Scriptures, or exposing them to contempt or ridicule, shall be" imprisoned, fined, etc.

"The school committee shall require the daily reading in the public schools of some portion of the Bible, without written note or oral comment," etc.

The oath of office in this same State once read, "I do declare that I believe in the Christian religion with a firm persuasion of its truth," etc., which has recently been changed to, "So help me God."

Much more might be quoted to the same general effect. Here are some of the hymns sung by the children in our public schools:—

"We praise thee, God, for the gospel light."

"Hail, thou glorious Three in One,
Worthy thou to reign alone."

"And the light of hope revealing,
Made the blood-stained cross appear."

Liberals of America, what have you to say to this? Will you not now, while this Mormon difficulty is before the public, bestir yourselves to have unsealed the eyes and understanding of the community on this great question? For, in the current discussion, its essential features are entirely lost sight of. It is your duty to reveal its true nature and mark its full import. Though the Democratic party criticises what the Republican party does, it is no more disposed than the latter to take the initiative in this great reform. Liberals must do it. Public opinion there is none, or it is impotent just now. Of sentiment and chicanery there is no lack. Legal clap-trap and literary flunkyism abound, laboring to supply the missing links in the charge of the ecclesiastic, holding up his hands in holy horror at sight of so great a sin as polygamy, when David, a "man after God's own heart," had as many wives as all the polygamists in Utah put together, and as many concubines as they have wives; and when our Christian communities, too, have a pretty fair sprinkling of men, after David's own heart; and when, too, other evils are by no means scarce, compared with which polygamy is as pure as the blush of morn!

But it is not my purpose now to speak of that putrescent social vice that dogs the steps of our civilization, offering its own comment on our dealings with Utah, but of those irregularities rather in the republican household, which we may call the concubinage of Church and State. This alone requires that you should act. Will you not speak out? Shall not that liberal sentiment, which years of agitation has created, be utilized? Shall Liberalism be browbeaten in this way, after the exertions it has made in this direction? I maintain that the motive and the theory of the action pursued by government toward Utah are wrong,—a transparent sham and humbug, to put it mildly. I maintain that they conflict with the spirit that created our government, and has supplied Liberalism with its maxims, and appointed it its mission in our time.

If this be true, what forms can your action take? I propose that a petition be sent to Congress,—a mammoth petition,—declaring the liberal view and sentiment. The Church has busied itself in this way, having already emptied a cartload of petitions on the steps of the Capitol. Yet truth's whispered accent shall outweigh them all. But you will do more than utter a sentiment. You will make a demand. Your appeal will be to principle, to reason, to the Constitution of the United States. Your petition will be based on two principles, one of which is the amendment to the Constitution,—"Congress shall guarantee to every State in the Union a republican form of government, and shall protect each of them from invasion." The other principle is that of wise statesmanship, which deals with effects through their causes, and finds in a general law that criterion of action which renders all legislation at once impartial, intelligible, and effective, securing to the individual the largest liberty, while commanding his respect and obedience.

Arbitrary power, in whatever disguise, must be overthrown; and reason must do it. The twin-relic of barbarism I affirm to be the connection between Church and State, and the absolute control which Congress assumes over the great West, under that archaic clause in the Constitution, which says, "Congress shall make all needful rules and regulations for the Territories and other property of the United States," which places human beings in the category of land and chattels.

The following, then, are the principles which you may justly demand shall be made a part of the fundamental law of the land, through amendments to the United States Constitution:—

1. Total separation of Church and State.
2. National protection for national citizens in their equal civil, political, and religious rights.
3. Universal education the basis of universal suffrage.
4. A specific and exact definition of the relation of the government to her Territories.
5. Marriage declared to be a civil contract, and made uniform throughout the Union.

When these amendments are made to the Constitution of the United States, then government will have clean hands, then the path of duty will be clear, then doubts will be solved and perplexities removed, then it will not be necessary to violate the spirit of the Constitution to enforce the Constitution, then the law will not be compromised and debased by apology and makeshift, and the citizen will not, by quibble and evasion, become a conspirator against his own rights. Then demagogy will no longer be at a premium, and treason no longer be made a necessity and a virtue.

The general government cannot shift the responsibility upon the States for that alien and treasonable species of legislation which seeks to perpetuate the connection between Church and State; for it is implicated by acts of its own, by sins of omission and of commission. It has done those things it ought not to have done, and left undone those things it ought to have done. Its delinquency arises mainly from the fact that the first amendment to the Constitution—"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof"—has received from it a loose construction, and been most irresolutely followed and obeyed. This lax behavior has been construed by the Christian in every State into a special license and a divine command, to place the stamp of his faith on the laws of his sovereign State. Yet this theological bias was a direct importation from the colonial period, which was chartered by royal and ecclesiastical favor. It was a prenatal growth, thought to belong to the new birth. But it did not. It now reveals itself as an abnormality, an excrescence, that feeds on the vitals of the nation, while drawing an increase of strength from the kindred elements which our foreign immigration brings with it.

The attention of the American people is to be called, not to the danger that menaces the future of our country from the remarkable increase of the Roman Catholic element or the rapid rise of Mormonism, but to the grip which old theology has on the institutions of this commonwealth. The evil houses itself in all the creeds of Christendom, which are to it like the roots of the upas tree, in whose poisonous shade no living thing can thrive.

CORRESPONDENCE.

WAGES OR DIVIDENDS?

Editors of The Index:—

Which is better for business, a reduction of wages or a reduction of dividends? The moment that large corporations begin to cut down their help or reduce wages is the time that every one begins to feel the effect of business stagnation. The laboring man, as a general thing, is the one who keeps money in circulation. It costs him a certain amount to live any way, and all over and above that amount which he may receive is usually spent for those little luxuries which go toward making home *something more* than merely a place to "tie up" in. But, when his pay is cut down one or two dollars a week, he has to give up the luxuries, and consequently that much money is withdrawn from circulation; and the small storekeepers from whom they are purchased have to curtail accordingly. They in turn spend less, they also buy and carry smaller stocks. And so on and up through the wholesalers and middlemen, until the manufacturer is reached, when, to keep up his dividends, another reduction of wages is made, and times get harder. Now, wouldn't it be a better course, when business begins to get a little dull, to let wages alone, and reduce dividends a little? Wouldn't it be better for corporations that are paying from eight to fifteen per cent. dividends to reduce those dividends three or four per cent. for one season than to reduce the wages of their help? Wouldn't it bring back good times quicker? Wouldn't it pay them in the long run? If over-production is the cause of dull times, wouldn't a reduction of time and wages accordingly be better for the manufacturer and more just to the laborer than a reduction of wages alone? Wouldn't the laborer feel more as though his rights were being consulted? Isn't a greater part of the money that is received as dividends invested in bonds and stocks or otherwise laid away? Whereas, if it were paid out in wages, it would be kept in more immediate circulation? It seems as though a little self-denial by the capitalists, manufacturers, and employers of labor on a large scale, might bridge over some of these dull seasons without making the wage laborer bear the brunt. The wealthy class can lay back and live on their accumulations, and a slight reduction of income causes them no suffering. But not so with the poor laboring class: a cut down of a few dollars a week means to them suffering, misery, and want. We all know it is so,—to use Bret Harte's words, "It is, but it hadn't orter be." Wouldn't a little more ethics in business pay? This is an oft-told tale, but frequent agitation makes people "think alike and act together."

W. H. S.

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THE LIBERAL INSTITUTE.

Editors of The Index:—

The world seems ripe for the application of truth and love to actual human welfare. Dr. Hedge argues, in a late article,* that "the aim of the Christian Church was not *primarily* good behavior," but to provide for certain ideas. "Morality was *not* its *primary* object." The ideas he refers to are of "a divine humanity, of the solidarity of the human race, and of a heavenly kingdom in this earthly world." He thinks that, when these ideas have taken root, "Christianity will have fulfilled its mission, and the Church will be merged in society." "Looked-for righteousness is still remote," and waits for "the moral law to vindicate itself." The new Liberal Institute might have for its primary object the development of teachers of ability and character to reform the world. If the churches do not aim primarily at good behavior, let us multiply scientific and philanthropic societies, which do aim directly to diffuse useful knowledge, and to incline men to obey all the laws of righteousness. If Dr. Hedge's judgment is correct, it furnishes an explanation of the pride, prejudice, and passion, the injustice and intemperance which the Church has not attempted, directly or primarily, to overcome.

W. G. B.

THE RELIGION OF THE FUTURE.

Editors of The Index:—

The religion of the future will accept and embody the truths of all systems. In doing so, it will not inquire its source; for truth bears the impress of no man's ownership or personality. To it, Jesus in his manger, Mohammed on his camel in the desert, or wisest monarch on his throne, are the same. This religion will be the science of life here and hereafter; and, as man is bound to the universe as an integral part, his understanding of the laws of the world will be its basis. It will teach the infinite possibilities of man, and his duty to cultivate these to the utmost.

The man who professes the religion of the future will accept nature as his Bible, and regard all books as valuable only for the truth they express. He will have *no* fear of offending God, but will fear to become out of harmony with the laws of his own constitution. His theology will be anthropology, the study of himself; the only devil will be ignorance; his faith will become ripened knowledge, and he will repose implicit confidence in the laws of the world.

Infallible authority of books or castes, reverence for antiquity, miracles, faiths, dogmas, saints, martyrs, popes, priests, fear of angry gods, all the trappings that have been received as divine, holy, sacred, will perish before the keen flame of knowledge, and no more blight the expanding spirit forever. The old religions with their hollow shams shall perish; but morality, the growth of intelligence, freed from gross and perverting idolatry, will achieve a nobility of character unknown before.

While all preceding religions have developed a priesthood, superstitions, bigotry, persecutions, arrogance of infallibility, and fostered ignorance, selfishness, and servile fear of a terrible, relentless God and his vicegerents, this will yield nobility of life, highest ideals of perfection, calm reliance in the presence of omnipotent forces, all-embracing charity and philanthropy, an earnest and successful endeavor to actualize the ideal perfect life to which man aspires, and which his organization makes possible.

HUDSON TUTTLE.

*See *Unitarian Review* for January, 1884.

MISCELLANEOUS.

RESOLUTIONS OF N. W. S. A. OF MASSACHUSETTS.

The following are the resolutions adopted by the Massachusetts branch of the National Woman Suffrage Association, at its recent Annual Convention held in Tremont Temple:—

Whereas it is universally claimed that this republic is a government "of the people, by the people, and for the people," and

Whereas one-half the "people" are governed without their consent and taxed without being represented, therefore

Resolved, That the safety and future prosperity of this nation depend upon its faithfulness to its foundation principles, and upon the immediate recognition of the fact that all the people, women as well as men, have a right to self-government and self-representation.

Whereas the granting of the ballot to woman in municipal affairs would be "subject to repeal at any time in a legislature elected by men alone," and

Whereas woman's right to the ballot should be secured from all capricious changes of legislative opinion, therefore

Resolved, That we see in the recent report ("leave to withdraw") of the Committee on Woman Suffrage only another argument for persisting in our demand for national protection in our right to vote by means of an amendment to the Constitution of the United States.

Resolved, That the thanks of the National Woman Suffrage Association of Massachusetts are due to Hon. John D. Long, Hon. Theodore Lyman, Hon. Ambrose A. Ranney, and Hon. Eben F. Stone, for voting in favor of the appointment of a Select Committee on Woman Suffrage in the United States House of Representatives.

Resolved, That, in the death of Wendell Phillips, the cause of woman suffrage loses one of its earliest and most faithful advocates. He was most fortunate in being permitted to finish the work which was given him to do; and he died as he had lived, the unselfish leader, the just friend, the true companion, without fear and without reproach.

Resolved, That we have reason to rejoice in the fact that this year witnesses the first organized resistance of the remonstrants to woman suffrage; for history has taught us that the combined opposition of conservatism is a sure indication of the irresistible advance of progress.

Whereas we have been pleasantly reminded, from time to time, that we advance nothing new in support of our claim to the ballot, therefore

Resolved, That we congratulate the remonstrants upon their first public appearance in the presentation of arguments which were met and answered twenty years ago.

Resolved, That the claim that "women do not want to vote" is a mere assumption, since it has been proved, by reliable canvasses made by members of this Association during the last six months in nine different localities of this State, that out of eight hundred and fourteen women four hundred and five are unqualifiedly in favor of woman suffrage, and only forty-four unqualifiedly opposed.

Resolved, That we thank Secretary Folger for his recent decision in the case of Mrs. Mary Miller. We detect in it the flavor of the Quaker soil of Nantucket and the spirit of an enlightened and progressive son of Massachusetts; also, that we congratulate the press of this country upon their enlarged view of woman's right and ability to manage a steamship, hailing it as a significant indication of their possible recognition of the fact that woman also has the right and ability to help manage the Ship of State.

Resolved, That the thanks of the National Woman Suffrage Association of Massachusetts are due to the Boston daily press for their uniform courtesy and willingness to publish all notices and reports of executive meetings; also, to the press in the various localities where we have held conventions and meetings.

ESTIMATES OF PHILLIPS.—On the Monday following the death of Wendell Phillips, the New York *Evening Post* published an article devoted to a sketch of his career, which bears evidence of some knowledge of his life and some appreciation of his character. Had the writer closed his sketch with that period of Mr. Phillips' life with which he is somewhat conversant, his performance would have been more creditable. Unfortunately, he proceeds to discuss the later years of his career, which he gives no sign of ever having seriously studied, and of which, apparently, he knows but little. Every one who was acquainted with Wendell Phillips will learn with astonishment that, during the Civil War, he "took no clear and unmistakable attitude." No other man watched events more closely, no other voice rang clearer than his, while the contest lasted. Most emphatically, he was not the slave of public opinion, nor one of those who shouted for this general or that senator, in blind obedience to popular clamor. He always reserved the right to do his own thinking and to speak his thoughts, regardless of praise or censure. He spoke from conviction always, and never for effect, as do some of our more conscious orators. True to his vocation, during the war he praised and sustained the administration when, in his judgment, it deserved well, and criticised, upbraided, and condemned it when, in his judgment, half-heartedness and timidity prevailed at Washington. "After the war had overthrown slavery," according to the writer in the *Post*, "unlike Mr. Garrison, who, with his usual severe and unabated vigor, went on contending for the rights of the freedmen and of women as before for those of the slaves," Mr. Phillips "manifested for the remainder of his life a certain restlessness, always seemed to be crying, like Shakspere's Hotspur, 'Fye upon this idle life,' and to be always seeking for some new tournament." During his later life, this same writer was impressed by "the increasing irritability with which he impulsively took up questions to which he could contribute nothing but courage and vehemence." Condemnation so sweeping ceases to be criticism, and sinks to the level of abuse. By what process did Mr. Phillips suddenly become a mere Hotspur and an ignorant declaimer? Is there a shred of evidence to show that after the war he was self-seeking or was less ready to sacrifice political preferment, social position, or personal friendship in the service of his countrymen? Is there a shred of evidence to prove that the high moral purpose by which, when but a boy, he was inspired to cast in his lot with the despised and the oppressed, degenerated into a spirit of restlessness and mere love of combat? His fidelity to his moral convictions during thirty years of his life is universally acknowledged, and we are now asked to believe that a degenerate spirit was the result of that fidelity! Do men grow worse or better, morally weak or strong, through long-continued and faithful obedience to the divine law? It is too soon to attempt to measure the extent of Mr. Phillips' knowledge of the questions which he discussed. Most of them are social problems yet unsolved. It is simple justice to say that to every one of them he brought remarkable intelligence, extensive information, and a spirit of disinterestedness rarely equalled. He was an intellectual as well as a moral force and power to be highly valued in whatever cause he might enlist. One can only marvel at the arrogance and dogmatism of a critic who, the moment Mr. Phillips is dead, hastens to impeach his intelligence and to emphasize his ignorance. If we can believe of Wendell Phillips that he was so conceited, so restless and eager for the fray, as to speak upon any subject to which he could contribute nothing but courage, irritability, and vehemence, what shall be thought of other old abolitionists, men far inferior to him, whose modesty and love of retirement since the war have not deterred them from attempting to instruct the public upon many more subjects than he would have presumed to touch? What grounds the *Post* critic has for his slur upon the memory of a noble man I do not know, but I do know that the record does not justify it. At the close of the war, and after slavery was overthrown, Mr. Phillips did not for a moment abate his devotion to the black man. Garrison abandoned the Anti-slavery Society because he thought the work accomplished. Phillips remained in it for the express purpose of using it to secure the rights of the freedmen. Without the shadow of a political aspiration, he took the deepest interest in the great question of Southern reconstruction, demanding always that, as far as possible, the rights of the humblest citizen, black or white, should be made secure wherever the flag floats. During the war, even the most important social questions were of necessity postponed; but, after it was over, a discussion of them was inevitable in a free republic. The temperance agitation was revived, the movement in behalf of freedom in religion received new impetus, the political enfranchisement of women was demanded, the danger of monopoly, the rights and wrongs of labor and capital, the function and nature of money. These and other kindred questions claimed the attention of all thoughtful men and women who were not preoccupied in their own private pursuits. Mr. Phillips had no need to seek employment for his splendid talents. The difficulty was, rather, to find time and strength for the duties that, as a loyal advocate of the rights of the people, he felt pressing and urging him to action. Fulsome praise and wholesale contempt are equally uncalled for, when we try to estimate the value of his contributions to the discussion of social problems. He was not infallible. It is not given to any man always to think or to speak wisely; and probably he was often mistaken, who is not? Probably, too, he was still oftener right. But, whether right or wrong, he never sought the platform as a gladiator, never posed for the admiration of an audience, never stooped to win the plaudits of the crowd. His motive was always high and pure, noble and unselfish. Whether he spoke on questions of finance or labor or temperance or any other public matter, he spoke, not for himself, but that he might lighten the burden of his poorer and less gifted neighbor, and promote the happiness and welfare of his fellow-men.—*R. P. Hallowell, in Boston Advertiser.*

WENDELL PHILLIPS.—He was by nature a protestant, a revolutionist, an image-smasher, an acrid

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cynic. Yet to these heady qualities of antagonism he joined the finest culture possible, a face as noble as if it were a cut cameo, a complexion as fair as a lady's, a personal beauty equal to Apollo's, and a native eloquence that had heaven's own light and heat in it, —a veritable thunderbolt. 'Twas an odd compound, —a hero, a defier of mobs, thus delicately and beautifully incarnated. He looked the polished, high-bred gentleman, every inch of him; but it was dynamite clothed in broadcloth. He seemed a sunbeam, he was so quiet as an orator. He never ranted or tore a passion to tatters, hardly ever made a gesture, talked publicly in a conversational tone; but a fatal sting was in the tail of each quiet sentence, and he maddened crowds with these teasing shafts, until they flung aged eggs and other missiles, and drowned his voice in brutal shouts. Early in the sixties, he was mobbed in Cincinnati; and, a day or two later, he passed through our school town, and a lot of us young hero-worshippers went to the depot to pay him homage. He came out on the platform, talked kindly, and fascinated the boys with his elegant manners, half-jocosely referring to the mob. In 1867, he lectured here; but Western people did not seem to admire his serene style, which we regard as the perfection of oratory. He simply *talked*. Every sentence was moulded by art; but it did not impress one as artifice, but as a pure product of nature. It was art concealed in nature, and yet revealed in nature. The West likes rant and foam and thunder and rockets and shooting-stars and comets, and does not appear to notice how ineffably beautiful plain sunlight is. He is the most finished orator America has produced. His speeches read even better than they sound; for the art is so charming and the thought is incisive, pungent, and thoroughly alive to the last electric atom.—*Washington County (Iowa) Press.*

BOOK NOTICES.

FIRST SPANISH BOOK. After the Natural or Pestalozzian method. By James H. Worman. A. S. Barnes & Co.: New York and Chicago.

This handsomely printed little volume is just the thing for teaching one's self or carrying on a class rapidly and pleasantly. By a skilful use of explanatory pictures, the pupil can travel on without needing to look into a dictionary or hear a single English word, and can learn to think in Spanish, just as would a child who knows no other language. The illustrations are drawn with great clearness and some artistic merit, the Spanish is entirely modern, and the work is in every way worthy of its motto, — *Nihil est in intellectu quod non fuerit in sensu* ("There is nothing in the mind which has not been in the sensations"). French and German are included in the series arranged on this soundest principle of knowledge.

THE leading paper in the *Popular Science Monthly* for March, "From Moner to Man," by Dr. Frances Emily White, of the Woman's Medical College of Pennsylvania, traces, in a manner which will secure the interest of the reader, the development of the human body from a microscopic speck of living matter, the primary protoplasmic cell. In "Green Suns and Red Sunsets," Mr. W. H. Larrabee has collected the facts concerning the remarkable lurid sunsets of the last months of 1883, and their attendant phenomena as they were observed in all parts of the globe, and the evidence that has been adduced in favor of the theory of their connection with the volcanic outbreak of August 26, in the Straits of Sunda. The other articles are "College Athletics," by Prof. E. L. Richards; "The Ancestry of Birds," by Prof. Grant Allen; "Mexico and its Antiquities"; "The Remedies of Nature,—Catarrh, Pleurisy, Croup," by Dr. Felix Oswald; "Study, Physiologically Considered," by Dr. P. J. Higgins; "Fashion and Deformity in the Feet," by Ada H. Kepley; "On Rainbows," by Prof. Tyndall; "Science *versus* the Classics," by Prof. C. A. Eggert; "The Jury System," by Henry Wilson; "The Chemistry of Cooking," by W. Mattieu Williams; "Science and Safety at Sea," by Richard A. Proctor; and a "Sketch of Ormsby Macknight Mitchell," with a frontispiece portrait. "Collegiate Influence upon the Lower Education" is considered at some length in the "Editors' Table" of this number.

IN the *North American Review* for March, Judge J. A. Jameson considers the several agencies by which the overthrow of the existing civilization might be effected in an article entitled "Is Our Civilization Perishable?" In the same number there is an article of extraordinary interest on "Agricultural Politics in England," by William E. Bear, editor of the *Mark Lane Express*. "A Defenceless Sea-board," by Gen. H. A. Smalley, is a description of the unprotected condition of the harbors and coast cities of the United States. His statement cannot fail to awaken the people of this country to the importance of being in peace prepared for war. "Neither Genius nor Martyr" is the judgment pronounced upon the wife of Carlyle, by Alice Hyneman Rhine, whose contribution to the Carlyle controversy is characterized by much force. In "The Story of a Nomination," W. O. Stoddard recounts the hitherto unpublished history of the means by which the nomination of Abraham Lincoln for a second presidential term was brought about. Other articles are "Literary Resurrectionists," by Charles T. Congdon; "How to improve the Mississippi," by Robert S. Taylor; and "The Constitutionality of Repudiation," by D. H. Chamberlain and John S. Wise. Published at 30 Lafayette Place, New York.

THE *Century* for March gives excellent portraits of Count Von Moltke and Henry Irving. There is a sketch of the life of the former written by Helen Zimmern, and a critical analysis of the acting of the latter by J. Rankin Towse. The most profusely illustrated articles are "The New Washington," a description of the National Capitol of to-day; "Old Public Buildings in America," by Richard Grant White, which includes among its Boston views the Old and the New State House, the Old South Church, and the interiors of Christ Church and King's Chapel. "The Cruise of the Alice May," by S. W. G. Benjamin; and "Notes on the Exile of Dante," by Sarah Freeman Clark. There is unusual space devoted to poetry in this number, thirteen poems in all, the most noteworthy among them being "How Love looked on Hell," by Sidney Lanier. Wayne McVeagh has an article on "The Next Presidency," and, in "The Open Letters," the author of "The Bread-winners" replies to some of his critics. Interesting chapters of the serials, "The Average Man," of Robert Grant, and Cable's "Dr. Sevier," and a short story by Octave Thanet.

THE *Revue de Belgique* for January, 1884, tells how the railroad was built across the Andes, as well as how a canal has been attempted at Panama, reviews the report of our Commissioner of Education, discusses the temperance problem in Belgium, and speaks powerfully in favor of art schools. That nothing of the sort was needed by the old masters is sufficiently explained by the fact that they were under regulations which permitted no one to paint before he knew how to draw, and made the methods of instruction in the studios much more minute and thorough than at present. People not possessed of the highest original genius have no more right to call themselves artists, without long-continued and systematic preparatory training, than school children would have to call themselves authors. Knowledge is the best authority; and it is those who know that have a right to speak, whether in words or colors.

REV. A. W. JACKSON considers, at some length, "The Religious Problem of To-day," in the *Unitarian Review* for February. What, in his view, that problem is, is indicated in one of the closing sentences: "To bring together these twain so widely apart, the Spirit of Truth and the Spirit of Devotion, is a daring dream, a good too fair to hope, never, perhaps, more than approximately to be realized. Even for that possible approximation let us toil and pray." Rev. George Willis Cooke, in the same number, has an article on "Matthew Arnold," and Rev. C. H. Beach one on "Zwingle: The Most Modern Man of the Reformation," while Rev. A. P. Peabody discourses on "The Divine Beneficence of Penalty." The "Editors' Note-Book" and "Things at Home and Abroad" are filled with interesting miscellany.

THE *Catholic World* for March opens with an article on "Some Aspects of the Law of Marriage," by Rev. A. F. Hewitt; "The Wisdom and Truth of Wordsworth's Poetry" is considered by Aubrey de Vere; Joseph Manning writes of "The St. Gall Priscian"; "Traditions and Folk-lore of Poitou" is by M. P. Thompson; Rev. I. T. Hecker, in "Thomistic-Rosminian Emersonianism," replies to a recent article in the *Unitarian Review*; Rev. Edward McSweeny writes of "The Yosemite"; and there is a short story, entitled "Marching through Georgia," in addition to the serial "Armine," also two poems by Elizabeth Gilbert Martin.

PERSONAL ITEMS.

MR. T. W. CURTIS desires his friends to know that his present address is State Hospital, New Haven, Conn.

MISS ELAINE GOODALE, the elder of the Sky Farm poets, has become one of the teachers of Indians at the Hampton school.

B. F. UNDERWOOD lectures at Muscatine, Iowa, on the first Sunday in March. He speaks at Louisville, Ky., the Sunday following.

MR. S. B. WESTON spoke at Chickering Hall, New York, in place of Prof. Adler, last Sunday. His subject was "Ethical Religion."

THE Emperor William, who is called "the most diligent of all monarchs," uses a sperm oil lamp with a huge burner, only a little smaller than a locomotive head light. It has a large green shade.

STEPS are being taken to commemorate the five hundredth birthday of John Wycliffe, and to raise money to restore the Wycliffe Church at Richmond, Yorkshire, where the reformer is supposed to have been born.

SALMI MORSE, who persevered so long and earnestly to introduce the "Passion Play" in New York, disheartened by his non-success in that and other ventures as innovating, grew weary of his unsuccessful life, and suicided by drowning last week in New York City.

MRS. MARTHA J. LAMB, the historian of New York, has resided for eleven years in the Coleman Hotel on Broadway, just above Madison Square. Her study is a cosey little room under the eaves; and there the industrious authoress spends her evenings, after a hard day's work in her editorial rooms in Lafayette Place.

THE touching persistence with which the late J. R. Green, the historian, labored in his last days upon his book, *The Conquest of England*, is chronicled by his widow. "The pages," she writes, "which now close it were the last words ever written by his hand. 'I have work to do that I know is good,' he said, when he heard that he had only a few days to live. 'I will try to win but one week more to write some part of it down.' As death drew near, he said, for the first time, 'Now, I am weary: I can work no more.'"

HATTIE TYNG GRISWOLD, an American poet of the magazines, was born in Boston in 1842. Her parents were both New Englanders. Her father was a Universalist minister, one of the converts and disciples of Hosea Ballou. He removed to Wisconsin when his daughter was but eleven years old; and, at the age of fourteen or fifteen, she began to publish verses in the Western papers. There was little Western literature at that time, and Miss Tyng was one of the first of Wisconsin writers. She was a regular contributor to the New York *Home Journal* and the *Knickerbocker Magazine* until her marriage, in 1863, to Eugene Sherwood Griswold, a merchant of Columbus, Wis., where she still resides. For the next ten years, she wrote nothing. During the last ten years, her pen has resumed its labors in a measure, but chiefly in prose on subjects of practical moment. Mrs. Griswold's writings have been popular far beyond her expectations, owing doubtless to their genuine quality and to their basis of real experience of life. She herself places a small value upon them as literature, but they have widely touched and moved the common heart. "Under the Daisies," "Under the Blue," "Tender, Trusty, and True," "Creeds and Deeds," "Dead on the Field of Battle," "Thank God for War," are among her best known pieces; while her "Three Kisses" has gone the rounds of the press, with Mrs. Browning's name at the end of it. A volume of her collected poems, under the title of *Apple Blossoms*, was published by Jansen, McClurg & Co., in 1877; a sketch of her poetry, with copious extracts, appeared in the *Telephone* (Indianapolis), for January, 1883; and a biographical notice may be found in *Our Women Workers* (Universalist Publishing House).—*Literary World.*

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CURRENT TOPICS.

THE Chinese are about to erect a joss house at Denver. Will the religious journals of China cite this as an indication of the gradual encroachment of their faith upon the less venerable system of the Americans?

AMONG the records of the State legislative doings of last week, we find the following: "Mr. Bowker, of Boston, asked to be enlightened upon the Senate bill to abolish the annual election sermon. He could see no reason why such a time-honored custom should be abolished. No one replied to his question, and the bill was passed to be engrossed by a large majority."

MR. FOOTE, the editor of the London *Free-Thinker*, whose sentence of a year's imprisonment for blasphemy created considerable sensation in England, has just been released, having completed his full time. Mr. Bradlaugh, with two thousand sympathizers, met him at the gates of the prison as he came out, and gave him the ovation due to a martyr for principle. The English authorities seem stupidly blind to the impetus given to free thought by the course they are pursuing in the cases of such men as this and of Bradlaugh.

THERE is the true ring in the following paragraph from the editorial column of the New York *Independent*: "Mr. Bradlaugh's constituents have done just the right thing in promptly re-electing him as a member of the British House of Commons. This is the fourth time that these constituents have said to the House of Commons that they propose to judge for themselves in choosing a member of that body, and do not propose to submit to its arbitrary dictation. We hope that they will remain firm to this purpose, and re-elect Mr. Bradlaugh just as often as he is rejected by the House. A vital principle, having nothing to do with the religion or irreligion of Mr. Bradlaugh, is involved in this issue. And, in the end, if Mr. Bradlaugh and his constituents remain firm, the House will be compelled to abandon its utterly untenable position."

WE beg leave to remind our readers that, though he does not seem to fill as much space in the intellectual world as he once did, yet Joseph Cook still lives, and sends forth his high-sounding oracles from his Monday lectureship, in token of which we present for their delectation one of his recent utterances: "What of Matthew Arnold or Emerson? What of any pessimist or any optimist? What of any agnostic or any theist? Matthew Arnold is a polished icicle. He has no consecutive theory of thought as to the scheme of Nature. He does not see through Nature to Nature's God, but Emerson complains that Nature is too thin to hide God. This may be Neo-Platoism, but give me Neo-Platoism before agnosticism. What shall we say of Matthew Arnold's agnosticism? It is going out of date. Meiognosticism, or to know a little, is now the doctrine of the soundest heads on the globe. Agnosticism is self-contradictory, and is held only by arbitrary and benighted minds."

IT is to be hoped that the news reported by the St. Petersburg correspondent of a German paper is correct. He says that "the Czar has decided to convene the Superior Council on the 10th of March, for the purpose of considering the Socialist question. They will take into consideration the question whether there really exists a powerful Nihilist party, and, if so, what their wants are and how successfully to meet them, as the demands of the country may require. The council will be composed of representatives of the ruling classes, including Count Tolstoi, Minister of the Interior, Lieut.-Gen. Tchernaieff, Gens. Ignatieff and Miljutine, M. Abasa, and all the heads of the administrative departments." It is about time that "the representatives of the ruling classes" in Russia "took into consideration the question whether there really exists a powerful Nihilist party." Other nations, judging from the general purport of news from that country, long ago decided that there was such a party in existence there.

THE *Christian Union* says: "It is curious to note how some Boston correspondents of newspapers and others make haste to claim that Wendell Phillips was an orthodox church member and a Calvinist, claiming that he was a member of the Old South Church in Boston at the time of his death. Mr. Phillips never belonged to the Old South Church, nor affiliated with it or its congregation. In an open letter some years ago, addressed to the 'Liberal Clergy,' Mr. Phillips said, 'Baptized by Buckminster at the font of Brattle Street, I have a right to brand these liberal pretenders,' etc., not for their theology, but for their departure from their 'predecessors'—'children of Tuckermann, Channing, and Mann'—on all questions, especially the temperance reform. That Mr. Phillips loved righteousness, and the Calvinistic rigors of reform and governmental administration, is evident; but to say that he accepted the Calvinistic theology is as near the truth as to say that he was a member of the Old South Church. If Wendell Phillips was 'orthodox of the orthodox,' it is singular that he should be buried from a Unitarian church, and *only* the pronounced clergymen of that faith be invited to conduct the service!"

A CASE of some importance, regarding the taxation of vacant lots, which had been appealed from the Common Pleas, was decided by the District Court at Cincinnati last week. Adjoining the residence of Archbishop Elder on Eighth Street are several valuable vacant lots fronting on Central Avenue, which, prior to the failure of Archbishop Purcell, belonged to him, and were for years exempted from taxation on the ground that they were necessary to St. Peter's Cathedral, which stands on the same square. In 1876, however, these lots were placed upon the tax duplicate, and taxes paid upon them regularly until the failure of Archbishop Purcell, when they were sold by his assignees. An action was then brought by the assignees against the County Treasurer to recover the amount of taxes paid (about $7,000), on the ground that the County Auditor had no right to place property for church purposes on the tax duplicate. The Common Pleas Court held that, as these lots were in the same enclosure with the cathedral and archiepiscopal residence, and were held by the Archbishop in trust for the church, the claim that they were exempt from taxation was well grounded, and gave judgment for the full amount against the county. The District Court last week reversed this decision, on the ground that the lots in question were not necessary to the cathedral or a place of worship.

THE Presbyterian ministers of Chicago are much disturbed by the "desecration of the Sabbath" in that city; and, at one of their recent conferences, a proposition was made to hold a mass meeting to protest against Sunday trains, Sunday theatres, and the Sunday press. It was, too, says the Chicago *Tribune*, "the feeling of the meeting that the desecration of the Sabbath in the special form of picnicking so common in summer, when the days are long, must be fought against; and a meeting will be held at an early date to lay plans for the campaign." If there were not a large amount of superstition and of the spirit of proscription and intolerance still remaining in the public mind, men with the narrow views of the Presbyterian ministers of Chicago would be unable to get an audience or to command the attention of intelligent men. A proposition to suppress the preaching on Sunday of Presbyterian theology would be regarded as illiberal; but wherein would it be more illiberal than the proposition of the Chicago preachers? If one chooses to read a Sunday paper or to attend a picnic or a theatre on Sunday in preference to attending a church, what moral precept or social interest is violated by following this inclination? Would it not be well to have a large mass meeting in Chicago to protest against the persistent efforts of the orthodox clergy to restore the Puritan Sabbath, and to voice the large public sentiment that exists in favor of a rational observance of Sunday, —its observance as a secular institution, except for all who desire to observe it as a sacred day?

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THE PROPOSED LEGISLATION FOR UTAH.

The new bill with reference to Utah, which the Judiciary Committee of the National Senate has brought before that body, has many features. Some of them seem wise and practical, and entirely in the line of Congressional legislation. Of others, as we intimated last week, the constitutionality as well as judiciousness may be questioned. One of the most important features is a change in the law with regard to prosecutions and trials for bigamy and adultery. The new bill makes the lawful husband or wife not merely a competent witness in such cases, but gives authority to compel their testimony. It also gives power, not only to one of the injured parties, but to anybody, to enter the complaint on which these crimes, like other crimes, may be prosecuted. These features are in keeping with the more sensible and liberal rules with regard to legal trials that have been adopted in recent times. The old rules, that are here set aside, merged the personality of the wife in that of the husband, and regarded their offences against each other as matters that concerned them alone, and not the well-being of society. We understand this section to apply, not only to Utah, but to all the Territories, as does also the section—another important feature—which defines a proper certification and record of marriages, and authorizes the regular inspection of such records by a United States officer.

Other sections of the bill provide for the abolition of woman suffrage,—purely, however, on the ground of strengthening the anti-polygamy legislation; for the forfeiture of all property held by religious or charitable societies above $50,000, the limit fixed by a Congressional act in 1862; and for the appointment of a Returning Board to supervise elections and count the votes. But no vote is to be rejected because of beliefs concerning polygamy. Of course, the Edmunds law, which disfranchises actual polygamists as criminals, still stands. All of these several features come clearly within the scope of Congressional authority, and appear to be framed with a just regard both to individual rights and to the special object of the bill in removing an organized crime against society.

But the proposed bill has another feature which somewhat astounds us. If we understand its purport, it provides that the Mormon Church Corporation, under certain conditions, may be taken out of the hands of its present managers, even out of the hands of members of that church, and put into the hands of trustees, fourteen in number, all of whom are to be appointed by the President of the United States, with the consent of the Senate, and who are to report concerning their management to the Secretary of the Interior at Washington. Now, we can understand that the Mormon Church Corporation, if proved to be fraudulently managed, might forfeit its charter and be abolished by act of Congress. But we do not see by what authority Congress should undertake to punish such mismanagement by putting the corporation into the hands of the United States to be managed. We take it that the business would still have to be managed in the interests of the Mormon Church, and the legitimate revenues paid over for the support of that Church. Even Congress and the President's trustees would not be allowed by the courts to alienate the funds for other objects. We should have, therefore, the United States government regularly set up in the business of running a church. We should have, indeed, a kind of established religion; and it would be Mormonism! Mormonism would be the one form of faith which the national government would take under its special patronage. As trustee, it would make itself responsible for the financial prosperity and support of the Mormon Church. It would not take the public money for running the Church, unless some of its appointed agents should prove swindlers and defaulters: then, it might legally have to make good the deficiency out of the public revenues. If the Mormons could be sure that this plan would give them honest management of their church finances,—a very doubtful point,—we are not certain that they would not take a fancy to it for the prestige it would give them in time as being the one Church whose material interests were by law directly protected and managed by the United States government. From such financial responsibility might seem to come the semblance of special governmental protection for the doctrine of the Mormon Church. We await, with no little curiosity, the Senate debate on this feature of the bill, and would suggest that the article of the United States Constitution which forbids Congress from making any law "respecting an establishment of religion" may have some legitimate bearing on the question.

Another feature of doubtful constitutionality is the section which abolishes the "Perpetual Emigrating Fund Company" of the Mormon Church. Possibly, this is abolished for some violation of its charter. If so, this should be made clear. Or, if abolished because proved to be conducted in the direct interest and maintenance of practical polygamy, this also should be made clear. The Mormon Church is an active missionary organization. It has agents all over Europe for recruiting its ranks. It has as much right as other churches thus to gain converts to itself as a religious faith; as much right as other churches to have incorporated societies and funds for doing missionary work. And, unless it can be proved that the agents of the emigrant society in question carry on their work with the direct and avowed purpose of securing new members who will practise polygamy, Congress has no rightful authority to legislate for the abolition of the corporation,—except, as above intimated, the charter has been otherwise violated. And we much doubt whether this proof can be obtained. If it cannot be, the other part of the religious freedom article of the Constitution would come in play,—namely, that Congress can make no law prohibiting "the free exercise of religion." The practice of polygamy is not claimed to be an essential and necessary condition of membership in the Mormon Church. And, as matter of fact, only a minority of the members live in polygamous relations. This fact makes it important that legislation should carefully discriminate between the acts of the Mormon Church through its various corporations and the acts of its individual members. Were polygamy avowed as a necessary practical part of Mormonism, then all corporations formed for the purpose of nourishing and sustaining the Mormon Church might be prohibited as organized conspiracies for the commission of crime. But, in the absence of such avowal on the part of the Church itself, it is necessary that the Emigration Company, if it is to be abolished for its connection with polygamy, should first be legally convicted of doing acts for the express purpose of establishing polygamous marriage.

Since the above was put in type we have received another communication from Mr. T. W. Curtis on this subject, making some strictures on our article of last week. We would gladly give it room in this paper did its length and our space permit. It will appear next week.

WM. J. POTTER.

SHAKSPERE'S UNBELIEF.

When I was a divinity student, the pleasure I took in Shakspere was much lessened by seeing how little his noblest characters, like Faulconbridge, Hotspur, Kent, Antonio, Beatrice, Rosalind, Miranda, care about religion, and how often his wit runs into irreverence: for instance, when Launce says, "I have received my proportion like the prodigious son"; or when the drunken porter jests about "the primrose way to the everlasting bonfire." It may be that, in all such cases, the great dramatist is merely letting his characters express themselves freely without interference. There can be no worse error about Shakspere than the very common one of supposing that he was trying to set forth his own views of theology or metaphysics or politics. He was too great an artist to be a propagandist. His purposes were simply artistic; but, in following them, he made use, among other materials, of his own observations of religious life. From the tone of these observations, we can make some conjecture as to the stand-point from which they were taken.

Nothing can be asserted more confidently about Shakspere than that he was not a Puritan. If he had been, he would not have made Dogberry, Dame Quickly, and Malvolio so ridiculous; nor, indeed, would he have written for the stage at all. If any positive testimony is needed on this point, it is furnished by the epitaph put in 1649 on the grave of his daughter Susanna, who had married a Puritan named Hall:—

> "Witty above her sexe, but that's not all:
> Wise to Salvation was good Mistris Hall.
> Something of Shakespeare was in that, but this
> Wholy of him with whom she's now in bliss."

These lines go far to prove that Shakspere did not care much for any church. That of England is not honored by his portraits of Sir Hugh Evans, Sir Oliver Mar-Text, Sir Topas, and Sir Nathaniel. These caricatures might have been composed merely to show the age as it was, and so might some familiar passages about how men prove "damned error" with a text, "sugar o'er the devil himself" with "pious action," and dissemble in "parsons' gowns." Here, and also in portraying the full wickedness of Winchester and Wolsey, Shakspere cared much more for dramatic effect than for church interests. But, to realize how little these latter influenced him, it is well to consider some very significant passages, in collecting which I have been aided by *An Inquiry into the Philosophy and Religion of Shakespeare*, by W. J. Birch, an English clergyman, whose zeal for finding evidence of irreligion sometimes makes him too suspicious, but who has been able to bring forward many passages of real importance. Some of these I will classify as follows. In the first place, denials of the resurrection of Jesus and of immortality generally are put in the mouths of nine of the people whom Shakspere holds most in honor:—

Hamlet speaks of

> "The undiscovered country, from whose bourne
> No traveller returns."

Prospero, one of the best and noblest characters ever drawn, says:—

> "We are such stuff
> As dreams are made on, and our little life
> Is rounded with a sleep."

Brutus is so little of a Stoic as to give an "everlasting farewell" to Cassius,—language not found in Plutarch, who makes the hero express such faith in the hereafter as Shakspere does not quote.

Lear swears

> "By all the operations of the orbs,
> From whom we do exist or cease to be."

Claudio is assured by the Duke, in friar's dress,

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that death is no more than sleep. Romeo drinks off the poison, exclaiming,—

"O here
I will set up my everlasting rest."

Edward IV.'s queen is ready to follow him

"To his new kingdom of ne'er-changing night."

Richard II., after pointing out how Jesus contradicts himself, declares that every man

"With nothing shall be pleased, till he be eased
With being nothing."

And Titus Andronicus finds in his sons' grave

"No noise, but silence and eternal sleep."

Similar denials are put into the mouths of Cassius, Richard III., Macbeth, Lady Macbeth, Falstaff, Barnadine, Autolycus, Roderigo, and Venus in the poem about her and Adonis. There are more than twenty such expressions against immortality, and it looks as if Shakspere took pleasure in exhibiting disbelief. I cannot see why this doubt appears so often, if it were not familiar to him. That many affirmations of immortality occur in his dramas is only what would be expected of a dramatist of the sixteenth century. It is the denials that are significant. They are all the more so, because he makes his characters oppose many other beliefs which then were sacred, as some of them seem still. Nobody objects now to have astrology called "excellent foppery," and most readers would say with Pericles:—

"I'll take thy word for faith, but not thy oath.
Who shuns not to break one will sure crack both."

Few people thought so in the sixteenth century, or were as unwilling to believe in ghosts as Hamlet and Horatio. We all know that "miracles are ceased"; but the words do not sound well in the mouth of an archbishop whose Church still insists that every priest changes bread and wine into flesh and blood, as he says mass, and that supernatural cures still take place at many shrines. The phrase was full of interest for Shakspere's own age, as was Lafeu's speech: "They say miracles are past, and we have our philosophical persons to make modern and familiar, things supernatural and causeless. Hence is it that we make trifles of terrors, ensconcing ourselves into seeming knowledge when we should submit ourselves into an unknown fear." Such submission could not have been greatly desired by an author who makes Lear twice assert that fundamental proposition of materialism, "Nothing can come of nothing." We are much more ready to make trifles out of the old terrors, and to explain, according to the demands of modern thought, what was formerly considered "supernatural and causeless," because we know that

"Time's office is . . .
To eat up errors by opinion bred.
Time's glory is to calm contending kings,
To unmask falsehood, and bring truth to light,
. . . . . .
To feed oblivion with decay of things,
To blot old books, and alter their contents,
. . . . . .
To spoil antiquities of hammer'd steel,
And turn the giddy round of fortune's wheel."

This declaration, that truth was to become known by future innovation on established authority, is all the more significant because it is in a narrative poem, "The Rape of Lucrece," whose genuineness is admitted even by the few who think that Bacon wrote the plays. It is utterly unlikely that Lucretia, just before her suicide, should have delighted in the destruction of ancient authority and the coming to light of new truth. Shakspere would scarcely have spoken in this strain, if he had not been speaking for himself. It is with his approval that the servant, in "Timon of Athens," laments the hypocrisy of "those that under hot, ardent zeal would set whole realms on fire"; and that Timon himself (Act iv., Scene 3), as well as Friar Laurence ("Romeo and Juliet," Act ii., Scene 3), gives the omnipotence of nature praises much like those which helped to bring Shakspere's contemporary, Giordano Bruno, to the stake. And this martyr never said anything more daring than Gloster's speech in "Lear":—

"As flies to wanton boys are we to th' gods:
They kill us for their sport."

The only kind of scepticism which is in the least dangerous, and which is now much less common than a century ago, comes so often to the surface in Shakspere's dramas that it must have been constantly floating through his thoughts. I am sorry to hear even Autolycus say, "What a fool honesty is!" or Edmund mock at his father's "foolish honesty." Perhaps it is natural enough that the murderer in "Richard III." should complain that conscience "makes a man a coward"; but it seems strange that the king himself should talk so to his army, and such language is thoroughly out of place in the mouth of the virtuous Hamlet. Only laxity of principle could have made such wicked men as Falstaff, Lucio, and Autolycus so attractive, or have woven the plot of "Measure for Measure," or have constructed the poem of "Venus and Adonis." Cardinal Wiseman, Rio, and the leading organs of Catholicism claim Shakspere as a Roman Catholic. He might perhaps have found it easy enough to belong to the same church as his favorite authors, Boccaccio, Rabelais, and Montaigne. Romanism, however, was then under such persecution in England as Shakspere was not the man to court. The fact of the Catholicism of his parents is important mainly in making us understand how he could put their sentiments, without sharing them, into the mouth of the Ghost in "Hamlet." No Roman Catholic could have spoken of mass in the evening like Juliet, or have denounced the "usurped authority" and "juggling witchcraft" of the Pope like King John, who refuses to

"Purchase corrupted pardon of a man,
Who, in that sale, sells pardon from himself."

Cranmer's prediction that—in the reign of Elizabeth, when Episcopalianism finally triumphed over Romanism—"God shall be truly known," could scarcely have been written by a zealous Roman Catholic; but it may express more flattery than Protestantism, and its authenticity is doubtful.

Of course, we must remember that Shakspere was an artist, and that his primary object was success on the stage. This purpose did not, I think, call for so many denials of immortality and miracles. Nor would these and other sceptical ideas have made their appearance so often, if they had not been familiar to his thoughts. One of the most important of these passages is in a narrative poem, where it is so out of place that its insertion cannot be accounted for except on the supposition that it gives the author's own views. More important than single passages is the general tone of his works, which, especially in the comedies, is not what we should expect from a deeply religious man. Devout souls may well say, with Emerson, that "the world still wants its poet-priest,—a reconciler, who shall not trifle with Shakspere, the player, nor shall grope in graves with Swedenborg, the mourner; but who shall see, speak, and act with equal inspiration." No one may more fitly be called poet-priest than Robert Browning, whose admirers like to compare him with Shakspere. They are both great dramatists. One of them preferred to deal mainly with the inner life of man; and, therefore, his plays are little read and never acted. The other devoted himself to representing our outer and visible life, and treating men and women as they actually treat each other; and his dramas are in every theatre, in everybody's library, in every mouth. He lived wholly in this world, and that made him the world's great poet. He could not be the greatest of dramatists, without taking such a thoroughly worldly and independent stand-point as made it necessary that he should sometimes talk scepticism. Nothing is harder than to tell his precise views; but nothing is clearer than that he made his views for himself, and did not take them from any church or book. Can we think of Shakspere sitting at the feet of Hugh Evans, or Oliver Mar-Text, or Pandulf, or even Wolsey? Rightly does one of the most brilliant of literary critics and most powerful of liberal poets, Swinburne, say in his *Study of Shakespeare*, after praising the magnificent soliloquy in which Hamlet shows a wisdom far above that of the sixteenth century by refusing to accept the testimony of a spirit, without some sounder proof: "Shakspere was in the genuine sense—that is, in the best and highest and widest meaning of the term—a free thinker. This otherwise practically and avowedly superfluous effusion of all inmost thought appears to me to supply full and sufficient evidence for the conviction of every candid and rational man. To that loftiest and most righteous title which any just and reasoning soul can ever deserve to claim, the greatest, save one, of all poetic thinkers has thus made good his right forever."

F. M. HOLLAND.

THE PHILOSOPHY OF CO-OPERATION.

A letter from Edward Vansittart Neale, General Secretary of the Co-operative Board of Great Britain, to Mrs. I. C. Fales, President of the Sociologic Society of New York, and read before that Society.

Dear Madame,—Thanks for yours of the 19th inst. I am gratified that anything that I say should prove of service to you in the important work in which you are engaged, whence I hope that some practical result may soon begin to show itself. You may consider yourself generally authorized to make any use that you think desirable of any letters that I write to you on social topics. I am confident that the use you will make is such only as I would approve of, could I be consulted at the time.

I have said that I hope for some practical results soon from your labors. I must qualify this expression by saying that the practical results which I should look to with most hope would be the formulation of a sound theory of what may be done and should be aimed at, adopted by a body of persons of a social position, such as may give them working power, who determine steadily to use all the means in their power to work out their theory. At present, the formulation of this sound theory is itself the most important thing, because, until some agreement in matters essential is arrived at, we cannot look for that concerted action whence the actualities of social life must arise upon any considerable state. Now, the formulation of that theory appears to me to be the proposition that nature in producing reasonable beings enters upon a *new* phase of existence, where the principle of struggle, the law of all being that is incapable of reasoning, becomes transformed into the principle of harmony.

Nature continually proceeds from the one to the many. Her course is—in Herbert Spencer's language—a continuous process of differentiation. The fire-mist reduces itself into sun and planets and satellites and asteroids. On the planets, so far as we can judge from our own earth, the mass distinguishes itself into gases and fluids and solids; and, by the combinations thus formed, the possibility is produced of living beings, whose lives developed into an expansiveness and ever-increas-

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ing variety of forms, moulded by the "survival of he fittest," till this process of transformation culminated in the appearance of the self-conscious, self-governing, imaginative faculty called by us "reason."

I say nothing now of the inference of the true nature of the power underlying all these manifestations, justified in my judgment by this outcome. I purposely abstain, because the inference is not necessary to my position that the outcome of the natural process manifests a tendency not antagonistic to natural order, but the converse of it. As the tree shows in its flowers and its fruits a process of concentration, resting upon and not the converse of the process of expansion resident in its stems, boughs, and leaves, so is it with reason and nature.

Reason is truly supernatural, existing upon nature, but using natural powers for the converse of natural purposes. What nature separates reason unites. In Herbert Spencer's phraseology, In reason, we have the process of integration complementary to the disintegrating process of nature. This rule is universal, conspicuous pre-eminently in the great achievements that constitute our modern pride,— the triumphs of scientific discovery. What are they all but the assertion of the one beneath the many, the uniting idea which bands together and is through the endlessly diversified phenomena, and, in so far as it is a thoroughly true idea, expresses also the character of the power manifested in them? And what is thus true of scientific research is no less true of its moral action. What is morality but the earnest endeavor to harmonize first our own passions among themselves, then the conflicting interests of our own lives and the lives of those around us, till the endless diversities of natural impulse shall blend into one music, where every note, without losing its individuality, may be in consonance with its neighbor's sounds? Now, that reason has been what we call a long time in developing her work ought not to surprise those who have been accustomed, as we have lately got accustomed, to speak of the millions of years which it took nature to build up a world wherein reasonable beings could appear. That her moral work is so poorly done at present and her harmony is so imperfect should not startle those who remember that not a thousand years have passed since the reason began to form a reasonable conception of the universe, and that the key to true political progress (the great principle of federation) only began to be applied on a large scale one hundred years ago, when the union of happy accidents brought together your thirteen original States, Washington, and the grand Continent of North America.

Federation the reason had indeed long before sniffed at. Greece felt its truth, but could not realize it. , Switzerland manifested it, but in a mountains' encasement that would not permit its spread. The German Empire dreams of it. The Netherlands grasped at it, but it slipped from them. We have a United Kingdom, but the monarchical principle has been too strong for the federal. In the United States of North America, their magnificent principle has come out on a side that no one can overlook. All the world can now see its capacity for solving the questions which in Europe keep two million men always under arms, as the chained preservers of the households that they eat up.

Well, it is this same principle of federation—the source of political harmony—that we need, to give us, by its application to social matters, the harmony of society. Federation is association on a large scale; and association is only federation carried down to regulate the every-day circumstance of life, not by destroying individual freedom,—this is the suggestion of Communism,—but by combining the manifold variety of interests, so that the work of reason may be perfected by bringing out the one beneath the many, unity beneath diversity.

Then will come out what Robert Owen very clearly saw, what Godin is now visibly producing, what Plato was keenly alive to, what every one who is interested in education particularly appreciates, even if theoretically they dispute it,—the influence of one's surroundings on their characters, the might of circumstance.

A skilful player may produce fine tones from a very poor instrument, but no one doubts the value of a good instrument to the production of musical sounds by ordinary fingers and lips. So is it with the mechanism of associated life, in proportion as it is substituted for the mechanism of egoistic life by which we are surrounded. I do not say that you will grow now great saints, but you will have an indefinitely greater number of sinners who have ceased to be *sinnable*. Puss may retain its claws, but they will usually be hidden beneath the velvet paws; and, if they come out sometimes, I believe it will be found that their sharp ends have been rubbed off.

One thing the results attained by M. Godin show very clearly, as the results attained by Mr. Owen showed sixty years ago: you want no other material than actually exists in the ordinary men and women among whom we live to produce a society from which gross evil will have disappeared without any police restraint, and where physical want will be thought of as something which no one knows experimentally.

Believe me, yours very truly,

E. V. NEALE.

EDITORIAL NOTES.

THE fourth annual concert for the benefit of the charities connected with the Society for Ethical Culture, comprising the Free Kindergarten, Workingmen's School, and District Nursing Department, will take place at Steinway Hall, New York, March 11.

JOHN SWINTON'S paper, the most radical organ of the labor party, is early in the field with its ticket for the next Presidential campaign. It reads thus: for President, Henry George, of California; for Vice-President, Louis F. Post, of New York; Platform, the principles of *Progress and Poverty*.

ON a recent Sunday, Rev. R. S. Storrs, of Brooklyn, N.Y., preached vigorously against the religious belief of modern scientists and agnostics, claiming that their views were not new, but simply the revival of old mythological teachings. Dr. Storrs rejects evolution. After the sermon, the congregation with great appropriateness sang:—

"Rise, O my soul, pursue the path
By ancient worthies trod."

THE Woman's Suffrage sociable, which held its monthly meeting at the Meionaon on the 28th ult., was made the occasion of a memorial tribute to the worth and work of Wendell Phillips. Many of his old co-laborers in reform were present, and took part in the meeting. Among those who spoke were Theodore D. Weld, Elizur Wright, Rev. Samuel May, Mrs. Julia Ward Howe, Mrs. Ednah D. Cheney, Henry B. Blackwell, Mrs. Lucy Stone, Wm. Lloyd Garrison, Jr., Judge Russell, and John Boyle O'Reilly. Many delightful personal reminiscences of the eloquent apostle of liberty were given, and the occasion was one full of interest to all present.

THE sessions of the Concord School of Philosophy are to be held as usual the coming summer. Three or four days are to be devoted to the discussion of immortality by such eminent thinkers as Drs. Harris, Kedney, Peabody, R. A. Holland, and Prof. John Fiske. A week or more is to be devoted to the study of Emerson, and the following speakers are to give their views on the man and his works: Dr. W. T. Harris, Dr. Hedge, Dr. Bartol, Rev. G. W. Cooke, Mrs. Julia Ward Howe, Mrs. E. D. Cheney, John Albee, Dr. Snider, G. H. Howison, Miss Elizabeth Peabody, F. B. Sanborn, Julian Hawthorne, Dr. Edward W. Emerson, W. E. Channing, and Dr. H. K. Jones.

REV. W. G. BABCOCK writes us of the success of the recent festival held by his congregation at Paine Hall, on Appleton Street, a notice of which failed to reach us in season for insertion in *Index*. "It was," he says, "eminently successful in artistic ways; and, though our expenses were heavy, our receipts were fortunately considerably in excess of our expenditures. I wish you could have seen the display of beauty. It may be repeated." Should it be, as intimated, repeated, we bespeak for it the generous patronage of our city readers, as Mr. Babcock is doing a good work in endeavoring to build up a society on a broader liberal basis than most religious societies of to-day. His heart is in his work, and he is gathering around him a congregation of kindred thinkers. One of the best features of his work is the interest taken in the liberal religious teaching of the young.

THE Chicago *Radical Review* declares that orthodox sermons are treated "with silent contempt by the 'great papers'" of that city, which seem to consider "heterodoxy alone worth printing, and they prefer those discourses which criticise the Bible." The *Review* cites in confirmation of this opinion the fact that on a recent Monday the *Tribune* gave only the sermons of Prof. Swing and Dr. Thomas, both heretics excluded from their respective churches. The *Inter-Ocean* printed in full only the sermon of Prof. Swing; while "the *Times* gave itself over to the Unitarians: it printed full-length sermons of the Rev. J. V. Blake and the Rev. D. N. Utter, and about half a column of Dr. Scudder on 'miracles,' as a sort of background to bring into bolder prominence the heterodoxy of Mr. Blake." Our Boston dailies are not much behind their Chicago contemporaries in this respect, as a glance over the Monday editions will convince any one.

MR. UNDERWOOD is meeting with unusual success, lecturing in the West this season. His audiences are large; and his lectures have been well received, and have excited much interest in the subjects he has discussed, wherever he has spoken. In Kansas City, all the seats and standing room in the hall were occupied; and the papers state that rarely has so intellectual an audience assembled to hear a lecture in that community. The St. Joseph *Herald* says, in a report of the lecture in that city, that the audience "was one of the largest and most intellectual audiences that ever greeted a lecturer in St. Joseph." Both the daily journals gave fair reports of the lecture. The *Gazette* says the lecturer "more than sustained his reputation as a master in his department. The lecture, besides being a succinct, profound, and clear exposition of the conceded points in evolution, presented new, original, and hopeful applications and extensions of the theory. . . . The lecture was one of the crowning events of this week of events, and a matter of congratulation to the club that procured Mr. Underwood." At St. Joseph, the arrangements were made by the Ethical Club; at Kansas City, by the Herbert Spencer Club. Mr. Underwood has lectured in Nebraska, Kansas, and Iowa, and

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has engagements to meet the next three weeks in Illinois, Indiana, Kentucky, and Ohio. He has been so fully occupied as to be unable to send to *The Index* notes of his travels and work, some account of which, however, may appear before or after his return East.

We quote the following from a discourse on Wendell Phillips, delivered in the Utica (N.Y.) Opera House on Sunday, February 13, by Rev. E. P. Powell:—

For forty years, Mr. Phillips has been acknowledged to be the greatest of orators. And yet it was never easy to see precisely how or why he so mastered his auditors. Beecher is witty and an actor. Phillips was neither. Everett was a refiner of silver and a burnisher of gold. He spoke only to the windward of the people. Phillips was equally classical, but he used history only to lighten the crimes of the present. He had no action, or nearly none. He was cool, imperturbable, and reserved. He had not one trick of speech or method. I believe his power lay (1) in his absolute faith in right things. He knew the truth would come in ahead. Every student of history ought to know it. He therefore relied on the truth absolutely. (2) He had great faith in man. In a letter of three or four years ago, he said: "Four-fifths of mankind know enough to behave better, and they feel that they could behave better. All progress is made by urging on all their duty to 'come up higher.'" Emerson Phillips loved. I have a letter from him speaking pathetically of the philosopher's loss of memory of the names of things. "And I," he adds, "am beginning to forget the names of persons. It is the first step of old age." But Carlyle he detested. "That bundle of sour prejudices" he called him. Emerson loved men. Carlyle despised them. Phillips was with Emerson every time. Carlyle said, "Democracy teaches that the vote of Judas is as good as that of Jesus Christ." "Democracy does nothing of the kind," said Phillips. "It is an appeal to the conscience and common sense of the people." The aristocracy of Boston, when young Phillips espoused a despised cause, shut its doors in his face. But, when forty years of courage were at last crowned with victory, and he stood as the world's most eloquent, most successful, most magnificent orator, the Demosthenes of the modern world, aristocracy threw open its doors, and with gilded persuasions besought him to enter. "Your doors should stay shut," he said; "for, when they are opened, I smell the incense you burned to human bondage and tyranny." He despised them as he pitied them: for, as once they sought to make capital by crushing him, now they sought to borrow lustre from his greatness.

THE F. R. A. FUND.

Donations and membership fees for the Free Religious Association, in response to its recent appeal for funds for the holding of conventions and for meeting other expenses of the Association. Will friends see to it that this list is increased?

Previously acknowledged	$344.11
Joseph S. Hill, Constant, Kansas	2.00
C. H. Childs, Cleveland, Ohio	1.00
John T. Hawkins, Taunton, Mass.	5.00

THE WILL.

Blame not the times in which we live,
Nor Fortune, frail and fugitive;
Blame not thy parents, nor the rule
Of vice or wrong once learned at school;
But blame thyself, O man!

Although both heaven and earth combined
To mould thy flesh and form thy mind,
Though every thought, word, action, will,
Was framed by powers beyond thee, still
Thou art thyself, O man!

And self to take or leave is free,
Feeling its own sufficiency:
In spite of science, spite of fate,
The judge within thee, soon or late,
Will blame but thee, O man!

Say not, "I would, but could not,—He
Should bear the blame who fashioned me,—
Call you mere change of motive choice?"
Scorning such pleas, the inner voice
Cries, "Thine the deed, O man!"

—*J. A. Symonds.*

The Index.

BOSTON, MARCH 6, 1884.

The Index is published every Thursday, at No. 44 Boylston Street, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

No writers in The Index, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. Underwood, the office editor, is responsible.

All communications intended for the paper and all business letters should be addressed to B. F. Underwood, the Business Manager, 44 Boylston Street, Boston, to whose order all checks and drafts for The Index should be made payable. Letters for Mr. Potter should be addressed to him, at New Bedford, Mass.

☞ Papers are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

For The Index.

Free Religion as the Safeguard of the State.

An Essay read at the Free Religious Convention at Providence, Feb. 22, 1884.

BY MRS. E. D. CHENEY.

Speaking to you on the 22d of February,—the birthday of the great hero, statesman, and patriot of America,—I should not feel justified if I did not try to lead the current of your feelings of veneration and love for him into the path of unselfish devotion to the welfare of the State. The topic which at once suggested itself to my thoughts, when asked to speak to you to-day, was "Free Religion as the Safeguard of the State." Fortunately, I was only asked to begin a discussion; for it would be impossible for me to do full justice to so grand a theme.

Our national government was consciously and purposely founded on the principles of free religion; and its great father, Washington, was an exponent of them in his life and action. He was so religious in his character that the churches strive to claim him as their own. He was so free that no one can appropriate him to the exclusion of others. It would have been impossible that this principle, so much in advance of the ideas on which governments have usually been based, could be perfectly carried out without some failures and inconsistencies. The remains of old customs and prejudices have interfered with it, and the selfishness and passions of men have striven against it. But I think history abundantly proves that, where it has been faithfully adhered to, it has proved safe and beneficial to the State; and, where it has been departed from, disaster has followed. The Puritan did not accept this principle, but believed in authority and coercion in matters of religion; and the history of Massachusetts is darkened by the burning of witches, the persecution of Baptists and Quakers, and Catholic and anti-Catholic mobs.

Roger Williams carried this idea into Rhode Island; and, although her record is not spotless, she still reveres the memory of her great free religious founder.

Your committee asked me to strike the key-note of this discussion. Will you pardon me, if I tune my strings a little before trying to reach it, and ask leave to make a few definitions?

First, what do I mean by "Free Religion"? I certainly do not mean "no religion" nor "anti-religion." Let us try to agree upon our idea of the noun substantive before we prefix the adjective.

Religion is a word which speaks very forcibly to us, and yet whose meaning is so large or so vague that almost as many definitions of it are given as there are persons to speak of it; but all recognize it as expressing a great power in the life of mankind, able to move the masses of the people as well as to influence the greatest individual minds, and thus to change the whole current of social and political life. As religious thought or feeling has become intensified and incarnated in certain persons or churches, it has marked the epochs of history; and we date from events in the lives of Moses, Buddha, Jesus, Mohammed, rather than from the reign of kings or foundation of cities.

It is common to define religion by doctrines or speculative beliefs. Many assert that there can be no religion without belief in a personal God. Certainly, that is the cherished faith which has been dear to the noblest minds of earth. But yet the Buddhist religion, which outnumbers in its disciples every other organized church, and whose influence for good is almost universally acknowledged, repudiates this doctrine.

The Brahmo Somaj of India has lately declared that there is no religion without belief in immortality, forgetting that it is doubtful whether Buddha and Confucius ever taught it, and certain that the Jewish Church, through all its period of prosperity and power, never formulated it. Yet who can deny the name of religion to these great Churches?

I will not stay to criticise other definitions, but only ask you to let me use the word "religion" to-day as expressing that power in the human soul which lifts a man out of himself and places him in relation with the Universal. It is that which leads men to self-consecration and self-sacrifice, without hope of reward. It is that which recognizes right and duty as paramount obligations. It is that which believes in a higher law than expediency or interest, although that law be higher than the Blue Ridge or the Himalaya. It is that which gave the slave the hope of deliverance in the midst of his bondage, that which sent the young man to the war at the cost of all which he had held most dear in life. It is that which Napoleon called "belief in destiny"; and Cromwell, "trust in God." It has its moral, affectional, and intellectual aspects, taking on different shapes, but always exercising a mighty force. It was Calvinist* in Wendell Phillips, Rationalistic in Theodore Parker, Transcendental in Emerson, but alike the ruling force in all of them. It is a simple element of the spiritual nature of man,—as oxygen is of the material world,—capable of entering into combination with everything, but as yet yielding to no analysis. It is the centrifugal force which in-

* Some persons have questioned the application of this term to Mr. Phillips, because his conduct in religious matters was so unlike that of ordinary members of Calvinist churches. But he distinctly called himself a Calvinist, and often defended Calvinism, and asserted its great value as historically proved in all modern history. Moreover, he declared his belief in the doctrine of human depravity, and based argument upon it. None the less was he truly a Free Religionist, giving to others the liberty he claimed for himself, and basing his judgment of men on their actions, and not on their speculative beliefs.

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pels man onward to thought, speculation, and action, and so makes him radical and reformed. It is the centripetal bond which holds him to the centre by ties of duty, affection, and custom, and so is conservative in its action.

I can accept no definition of religion as the great moving force of humanity which does not include Felix Adler in his school, Maria Mitchell in her laboratory, the workman at his bench, and the tired mother walking with her restless babe through the dark hours of the night, as well as Channing in his study or the bishop in his pulpit. If you will for the present agree upon this definition of religion, what do we mean by saying that it must be free? It must be unfettered by outward rule or authority, free to follow the law of its own being, finding its form and its limitations in universal conditions, not in arbitrary regulations. Only thus can it possess the inward force and vitality which will inspire man to act with his whole power. The direct relation of the individual soul to the universal must not be hindered. This is the secret of the doctrine of the mystics, and is the power of every new movement in religion, —the protest of the soul against the efforts of outward authority to constrain it. If this doctrine is lost, the Church becomes tyrannical and corrupt, a partial authority taking the place of the universal. As the very essence of religion consists in a recognition of the whole, and not the partial and the selfish, no minor authority can control it.

Freedom in religion, therefore, demands that every soul may seek directly for truth and satisfaction, but also that it shall grant to every other soul the same freedom,—respecting its own form of religion, but no less that of every other man.

Free Religion need destroy nothing which has ever been dear to man's heart, so long as any soul finds help from it; but it must destroy every forced bond which binds any mind to that which it no longer believes. The Church may formulate its creed, and call all those who accept it together to worship and live according to it. The Liberal League may announce its beliefs, and ask all to join in working to carry them out; but, if either of these bodies uses any constraining force, whether physical, legal, or social, to fetter others in their belief, it ceases to represent Free Religion. Only appeals to reason by argument, to feeling by sentiment, and to conscience by the claim of duty, can be used by the true Free Religionist to extend his faith.

We should learn to recognize religion under every manifestation, for it takes to itself every form. I love to feel that, having the charter of Free Religion, we need not shut ourselves out from any city where she dwells. We can sing with the Methodist, rejoicing that "the grace of God is free as the grass that grows and the water that runs." We can sit silent with the Quaker, waiting to hear the guiding voice of the spirit within. We can breathe the prayer of sunrise with the Mohammedan, or pause and listen as the vesper bell tolls its sweet, solemn farewell to the sun sinking behind the hills. In the dear old Duomo at Florence, more impressive in its shabby simplicity than the restored cathedrals of England, I have loved to join with the multitude gathered on Sunday evening to sing the old Latin hymns of the Church, and have felt that it ought to be a Free Religious chapel, where all might come together in the "fellowship of the spirit," whatever their articles of belief. And just as reverently could I stand in the laboratory of the Agnostic, and watch the religious fidelity with which he pursued his investigations, unconscious of himself, and waiting for the truth which should force conviction upon him.

How can true science be irreligious, since its motto is the truth, not as I will it to be, but as I find that it is. The bigot may declare, I would preach this doctrine, though it were proved to be false; for I am sure it is beneficial. But genuine science will say to the truth, as religion says to its God, "Though he slay me, yet will I trust in him." I will not be made happy by a belief which is false, or which blesses me at the expense of other men. Truth is universal, and science and religion both must yield up self in her pursuit.

Free Religion claims that man is responsible to his conscience for his belief, but he must answer to the State for his acts. The Church represents the religious sentiment in man. The State is the organization of practical life. Is not this the only relation that they can safely hold to each other? and does not the long conflict between Church and State, which has desolated the world, come from violation of this principle, which has developed through the slow evolution of ages?

Dante saw this truth, when, devout Catholic as he was, he became a Ghibelline, and maintained the rights of the empire against the pope; and Cavour recognized it as the only salvation of New Italy, when he gave his formula, "A free Church in a free State." And his brother prophesied:—

"The time will come when our venerable Pius IX., or at least his successor, will be convinced that he ought vigorously to imitate the holy prophet Samuel, who, although constituted by God himself judge in Israel, yielded to a layman, even Saul, the exercise of the royal authority."

Leo XIII. may claim to be a prisoner in his magnificent little realm, but it is his own stubborn will that fetters him. "The free Church and free State of Italy" has a place for him as for every other man.

The opponents of this idea bring specious arguments against it. "Religion should govern the State," says the one party; for we need the highest virtue in politics, as everywhere else. True; but that religion should act through the conscience of the law-makers and of every voter who takes part in the government, not as the arbitrary will of a body organized outside of the State, whose religion may be not the expression of the best and highest in the country, but only of the most formal and self-interested.

The State must not neglect an interest so important in the life of mankind as religion, say others; and only an established Church can sustain it. The State does owe a duty to religion; and that is to protect its freedom even from itself, so that it may remain living religion, and not a mere puppet of the State. So Free Religion, which can act untrammelled by human law in influencing the consciences of men, is the only safety of the State; for thus alone can religion raise the State to a higher level than it now occupies. If it is a creature of the State, supported by it, it will partake of its limitations and faults: if it is free, it will be an encompassing atmosphere of truth and righteousness, ever renewing the life-blood of the State. Is not the history of every established Church either that of violent conflict with the State or of subserviency to the worst elements in it?

Let us apply this principle to some of the problems which are disturbing our national life. I do not agree with our friend Mr. Abbot that we are on the eve of a great religious war, yet I was startled to hear an intelligent and moderate young Californian say that he thought Church questions would be the great political issue in that State. There are questions looming up with heavy clouds in our horizon, which should be settled on this basis alone. Many have anxious forebodings about the preponderance of the Catholic Church, fearing that it will influence our schools and control our legislation. The Catholic Church will have no danger for us, if we employ the Free Religious method,—putting its members on precisely the same footing as all other men, requiring that its societies, when dealing with secular matters, shall conform to the laws of the State, while in doctrine they are left free to their own beliefs. Before the law, a Catholic Church is a legal corporation; and its treasurer must be held accountable for the money intrusted to his charge, whether he is called a priest, and invests it in churches, or a cashier who buys fine houses and horses.

The gates of the convent must open to a writ of *habeas corpus*, although the Church is free to pronounce excommunication on the nun who takes advantage of it.

If a Catholic woman marries against the rules of her Church, the father confessor, like her own father, may remonstrate with her in private; but, if he utter foul charges against her from the pulpit, the Church cannot protect him against an action for slander. Catholics as individuals are as generous, industrious, and law-abiding as other men. It is only when acting as a body, apart from the State, that they become arbitrary and dangerous. Let us respect the freedom of their religious beliefs, and beware of any injustice toward them which shall drive them to concert in self-defence; but let us never fear to hold them to a strict responsibility to the law for their actions.

Has not the great mistake of our Indian policy been, not a want of kindly sentiment, but our refusal to recognize the Indians as individuals, and to educate them by responsibility, instead of pampering them by protection, bounties, and bad whiskey? The question of religious freedom does not distinctly appear among them, but it is the same great principle of respect for the personality of man which is needed to give them civil and human rights.

The Sunday laws are a striking instance of the lingering of a false principle in our legislation. The institution of a day of rest, giving opportunity for other avocations than those of the ordinary work of life, is most beneficial and pleasant. Almost every one welcomes its dawn, as it comes to rest the weary laborer and to bring the absent wanderer back to the home. Probably not one in a thousand throughout the land would consent to its destruction. Free Religion rejoices in it, as giving opportunity for the expression of thought and feeling and that education of the people in which she fully believes; and she recognizes that the State has a right to sanction it and to throw its protection about it, so far as to promote the good of all citizens. A tyrannical minority still seeks to base its observance upon obsolete Jewish authority and customs, and to stamp all violation of its own methods of keeping it as sin, and thus does violence to men's consciences and injures the cause of religion and morality. The laws that still linger on our statute-books forbidding travelling on the "Lord's Day" are only called into the light to protect some mean man, or meaner town, from paying damages for the injury he has caused by his carelessness, because the accident chanced upon the first day of the week. I am glad that legislatures are taking this matter in hand. It is legitimate work for the Free Religious Association to aid in removing all such fetters upon the free enjoyment of this blessed day.

The persecution of the Jews, which has agitated Europe so many times,—and which even now condemns thousands of unoffending people to lives of degradation and suffering in Russia and Germany, —has had no existence here, because we have never failed to recognize a Jew as a person before the laws; and, satisfied with this recognition, he has

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enjoyed his own religion unmolested, without troubling others.

At present, our foreign politics are less concerned with Europe than with Asia. We have little anxiety about our relations with Germany, France, and England, for we have learned to respect each other's human rights on Christian ground; but, with China and Japan, we have dangerous questions. We are not quite sure that the Asiatic is a man like ourselves and not some monster of heathenism; and we will not recognize Chinamen as responsible individuals, but treat them in the mass as so many heads of cattle. I know of no more humiliating sight than that of a great nation, professing to hold labor in respect, and to be founded on the rights of man, but legislating against classes, and shutting out the Chinese laborer who comes to turn the barren wilderness into a garden, while it does not shut out adventurers and gamblers who claim the right to prey upon their victims under the very shelter of the Capitol.

Enforce the laws against all the evil practices of Chinamen. Do not allow them to poison your cities with pestilence, because they will pay high rents for foul quarters, but hold every man responsible for his deeds; and do not slander and persecute a nation for the alleged vices of its most degraded class. It is not the organized Church of the land which has been hostile to the Chinese: it has often taken their part. It is the disorganized spirit of selfishness, which respects no rights but its own interest, which is trying—oh, how vainly!—to keep him out from the land which has offered home and shelter to the outcasts of the world.

Another great dragon lies in our pathway, and can only be conquered by this pure and brave virgin, Free Religion. I refer to the strange, anomalous, energetic Church of Utah, which in the nineteenth century is reproducing the theocracy of Palestine, making the Church the ruler of the State, and introducing into America the marriage customs of Turkey and Arabia. The world is so apt to class a speaker with any one whom he defends that one shrinks from denouncing the present legislation against Utah, lest one may be supposed to be in love with the institution of polygamy. It must be needless to argue the general question of polygamy before this audience. With few exceptions, it is condemned by the Christian world, and even by the original Mormon Church. It is plainly contrary to the plans of nature. It is opposed to the equality of the sexes, the only stable ground of social order. It makes a perfect family impossible, since fatherhood is placed on a different footing from motherhood; and, even in Mohammedan countries, where it is still countenanced by law, it falls out of use from the inconveniences and evils attending the practice. However it may be still defended by individuals as a local institution, the whole sentiment of our community is so strong against it, and its abolition is so important to the right organization and development of human society, that the state is fully justified in condemning its practice, and in refusing to admit to its partnership a State which makes it legal. The institution of marriage is of the greatest importance to the order and welfare of society, and the State should place it under such safeguards and regulations as may secure the purposes for which it is instituted. But, in a frenzy of horror at polygamy, the United States government have gone much beyond their legitimate right, and have placed the crime of polygamy on a different footing from that of other offences against law and order. The application of tests, which may be necessary in a time of war, are dangerous as a measure of ordinary government. The Edmunds' bill as finally passed guards against the punishment of disfranchisement being inflicted for belief alone, but it stamps degradation upon it by exclusion from the jury. It is an attempt to secure control of the Territory by a minority instead of converting the majority by reason. There are difficulties in regard to the question, because the laws of the States are not uniform; and, until Congress can establish uniform marriage laws for the country, how can it dictate their form in any State?

But, to be safe and just, legislation in regard to Utah, to its church relations and its marriage customs, must follow the principles of Free Religion, condemning no man for his belief, but holding him responsible to society for his actions. The Christian Church is lamed in its attack upon polygamy, because the Mormon can meet him on his own ground, and quote Bible authority to support him in his faith and practice; but the Free Religionist will knock away that support, and base his opposition to the evil custom, not on theological grounds, but on the welfare of society. On this ground, he will not hold a community or a person responsible for belief; but every man will be held accountable for his actions. The preacher in the pulpit may hold up Abraham as an example of faith, for sacrificing his only son at the command of God; but let a wretched fanatic put this belief in practice, and the sheriff arrests him for murder; and, if he is saved from the gallows, it is only on the humane plea of insanity, which consigns him to an asylum instead of a prison. We should thus attack the Mormon Church most effectually, for its great power lies in the destruction of individuality by theological tyranny. And, while legislation is stretched to its utmost tension to attack an institution so narrow and confined in its influence, every city in our country is reeking with an evil which, in comparison with polygamy, is like the foul plague which creeps unseen from city to city, filling its path with reeking corpses, to the mild domestic diseases of measles and chicken-pox, which produce eruption and irritation, but which are self-limiting, and will soon be cured by fresh air and wholesome regimen.

Yet organized bodies of learned men have declared their belief in the necessity of these practices which I cannot even name, and asked for law, not to protect their victim against them, but to save the evil doer from the punishment which nature has set upon them; and no word has been lisped asking for the disfranchisement or removal from office of those who believe in or practise this enormity.

Purify the land from this crime, place the two sexes on an equality in all departments of life, and polygamy will vanish away in less than the lifetime of a generation. What faith have we in modern education, in the spread of knowledge, in our virtue and our religion, if we cannot trust to it to wipe out an institution which in Arabia is falling into disuse and which India is repudiating? One point of minor importance I will name, which perhaps does little practical harm, but which is an anomaly in our legislation which ought to be swept away. This is the recognition by the law of the ordained minister of a church as competent to perform a binding marriage service. The welfare of society demands that the contract of marriage should be publicly acknowledged and recorded, so that it cannot be denied. So far the State should exercise its authority: beyond that, religion may give its advice and its benediction in whatsoever form the parties may choose, but it should have no legal weight. This is the custom of France, England, Switzerland, etc., and should be ours, according to our great principle of the separate domain of the Church and the State.

My friends, I do not feel that I have said anything new to you on this subject; for the principle of a free church in a free State, neither controlling the other in that which essentially belongs to it, is one which we have heard all our lives. Even Robespierre bade the French Revolution stay its hand when it threatened to touch, not the outward rule, but the inward life and doctrines of the Church. But, as we repeat the Declaration of Independence every year, so we need constantly to renew our allegiance to the great principle of Free Religion, the individual responsibility of every man for his belief, and his responsibility to the State for every act that affects his fellow-beings.

Free Religion, the safeguard of the State, is a strange motto to those who have narrowed this phrase to express a sect or party, and who believe that this party hold doctrines the most dangerous to both the Church and the State. If we have dared to call ourselves by this broad and high and comprehensive name, we are found to keep true to it, and to show by our words and our deeds that it may be radical without being destructive, and that it is conservative of morality by educating every man by a keen sense of responsibility to himself for his thoughts and a strict account to other men for his deeds. In our population, blended of every race under heaven, this principle of mutual respect and justice can alone keep us in peaceful and harmonious relations which will make higher civilization and greater progress possible and safe.

For *The Index*.

A HUNDRED DAYS ABROAD.

BY GEORGE JACOB HOLYOAKE.

CHAPTER XV.

Florence was to me as bright as ever. I met Mr. Lilly again, the most genial treasurer in the world, who is chief purser of the Cosmian Hall, and a frequent writer in liberal papers. I spoke again in the hall, and visited the Sunday-schools. The Springfield *Republican* had a paragraph announcing that "a horse-car will leave Northampton for Florence at 1.15 on the Sunday" of my address there. Mr. and Mrs. Spencer, who conduct the services in the hall and classes in the school, are both known as public advocates of repute. In the morning, I took a seat among the scholars, where I could watch the admirable readings and recitations of the elder students, when all at once a pretty little girl dressed in blue silk walked quietly toward me, and made me a charming little speech of welcome in the name of the school. Had she risen like a little Venus from the (deal) sea on which she stood, I could not have been more surprised. It was only because the sun shone so bright on the snow of Florence that I had strolled out and looked in at the school. Of course, I had to make a speech to the students, little and large; but I did not acquit myself half so well as the little orator in blue silk.

At night, we were accorded a reception at the Cosmian Hall. There were several hundreds of people there. My daughter, Mrs. Leach, and myself sat on a dais. Things are done in great state in Florence city. All ended by my having to make a speech upon everything which I knew, which, happily for those present, was not much. So, without much distress, relief came to them by pure exhaustion of ideas on my part. Fortunately, Mr. Lilly and Mr. Hill, my host, had spoken, so that a pleasant impression of festivity prevailed in the minds of the meeting.

Afterward, I visited Mr. Samuel L. Hill, the chief founder of Florence. He was a man of good stature, a good forehead, and of impressive countenance. In the middle of this century, he had been a chief leader and promoter of a social community in the neighborhood of Florence, which has an instructive history. He subsequently acted upon the high principle of associative life which he professed. He subscribed $20,000 toward the erection of the Cosmian Hall, in Florence, and subscribed $1,500 a year to the support of the preacher. A house he had built for himself he gave up to be used as a "Kindergarten," school for children. The upper room, with two bay-windows

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looking over verdant gardens, was very beautiful. It was well supplied with means of instruction. The teachers resided in the house, and all the establishment was supported by Mr. Hill's generosity. In the winter, when snow fell, he sent a large, light wagon from the farm, which went round to the homes of the little pupils. When school was over, this wagon came for them and again left each at home. The morning wagon, gathering clean-faced, rosy children, and driving them laughing from house to house, until it was full of little Kindergarteners, was a sight as pretty as a prayer. Mr. Hill was a Quaker; but, marrying a bright-eyed Baptist, he joined that Church, and became deacon at Willimantic, Conn. He set himself against slavery in its dangerous days, but he was soon "admonished that the church could not be used to address the people on that subject." He was afterward found with those engaged in the bitterest fight for the freedom of the negro. His philanthropy was not sentimental at one corner only: it was of an all-round, robust quality. He was also for the welfare of all in his employ. He wanted every man to be permanently well off. He assisted them to get houses and land of their own. It has been said lately in the Springfield *Sunday Republican* that probably half the buildings in Florence came to be thus owned by his aid. He owned himself the steam silk-mills of Nonotuck. He was a co-operator of the old school, who have nearly all died out. He gave $25,000 to a fund to enable workmen to get houses, and $27,000 to erect a great school-house. To the school superintendent he paid $1,000 a year, in order that he might receive $2,000 salary, as he well knew that there is no folly like that of stinginess and parsimony toward those whose brains you need to do good work. In all things, he was a co-operator, with the spirit of a gentleman, who knew that knowledge was a good investment, and took care that all who labored for him by hand or brain had "a good time of it." His merit was that he did not look for profit, but for improvement, or rather that was the profit he had in view. He lived himself in what we should call a plain villa residence. I think, with pleasure, that I spent some time with him the last night he passed in it. He set out next day for Citronville, Ala., for change of air, but died on his arrival, at the age of seventy-five. Many were the fugitives from slavery of body, of capital, and of opinion, who had found shelter in his hospitable house in the evil days of progress. These were "actions of the just," which "smell sweet and blossom in the dust."

I and my friends were the guests of his son, Mr. A. G. Hill. It was he who, observing in 1879 I had some repressed aspirations toward perfection, remarked that "he supposed I did not want to be an angel at starting out." Mr. Hill has sent me a letter describing the death of his father, which was calm and regnant like his life. From the fine spirit in which he speaks of his father's career and example, I conclude that the lustre of it will be sustained in his son.

In Springfield, where a company not only light the city, but warm it, laying heat on as we do water, we were the guests of Mr. Seth Hunt, through whom I had the honor to make the acquaintance of some of the principal citizens, one of whom did me the service of showing me the original book of Laws of Massachusetts, bearing the autographs of "Captain Elizar Holiok" (who was town clerk of Springfield, 1660–1676) and of "John Holyoke, 1677" (who was town clerk, 1676–1680). I observed that Captain Holiok, whose name is always given as "Elizur," was spelled by him "Elizar." It was from this Captain Holyoke, one of the founders and fighting pioneers of Springfield, that Mount Holyoke took its name. His immediate successor restored the *y* to his name. When at Providence, Dr. Channing's son (whom I had the good fortune to meet) told me that the arms of the Cambridge Holyokes are holly and oak, so that the *a* was in the name. The local newspapers cited that I had explained that the name was Druidical, and meant "holy oak." Mr. Seth Hunt showed me historical evidence that Elizur Holyoke, who gave the name to the mountain, came from Tamworth in Warwickshire, the same county in which I was born.

One addition to Springfield since I saw it last was a bronze statue of one of the Puritan fighting pioneer founders of the city. The statue is stalwart, vigorous, and lifelike. The early hero bears upon him a musket, as he uses a farming implement. In those days, the farmer had to be ready to fight as he tilled his ground. The Puritans of Connecticut did not pay for their lands as Penn did, and had to pay for them with their blood. The monument stands in the corner of the square before one of the public halls, and derives some of its effect by its unusual position. The brave settler appears still on guard.

Mr. Seth Hunt informed me, in answer to my inquiries, that my friend, Mr. Goodenough, is still in Holyoke City, and that Mr. Toogood is still engaged in the same establishment, so that, if there be virtue in names, Holyoke City is all right. I was told that there is a Mr. Badenough now in the city. He is supposed to come from New York, where such persons are popularly said to be plentiful. In Holyoke, he will rectify the balance, if persons "too good" abound. My friend, Mr. Hunt, a great friend of anti-slavery agitations, has been countless years a vegetarian. Some disability had at length overtaken him, but had not abated his fine human interest in things of progress; and, since I last saw him, he has recovered his usual health, and still discharges his duties of treasurer to the Connecticut River Railroad.

At New Bedford, I was shown the Wamsutta Mills, much resembling in their complete appointments those of Mr. J. K. Cross, M.P., for Bolton. It was shown to me that two electric lights superseded eighty-nine gas-burners. The manager, who introduced the new incandescent illuminator, said he found it to be half the price of gas. The Wamsutta Mills were numbered one, two, three, four, five. They had no names. The hurry in America is on everything. They number their streets. Even their great avenues are Fourth and Tenth. They will call their squares A, B, and C soon. Their counties will be styled d, e, f. It produces an odd effect to see streets numbered like prison cells. You expect to see the passengers with a number on the coat collars of gentlemen and on the bonnets of ladies, after the manner of convicts. The reason why barks of trees in the parks are covered with signs and labels, announcing "St. Jacob's Wine" or the "Latest Thing in Bitters" is that those who are sent out to put up the notices take no time to find the right place for advertisements, and stick them in the first to which they come.

Mr. Peter Sidebotham, a frequent correspondent in the *Co-operative News*, and Mr. Coffin invited me to New Bedford, where I was the chartered guest of Mr. Hugh M'Hugh, who showed me the most diversified and interesting picture and picture frame works, and kindred branches of electro-reproductions of objects in art, I met with in America. Rev. William J. Potter, a minister of high character in New Bedford, a writer of great precision, force, and independent thought, and editor of the Boston *Index*, introduced me to the audience in the City Hall, which seemed to me a hall worthy of the name. The lecture was upon "Co-operative Methods and Results." My friends were desirous that this subject should be explained in New Bedford, and the full reports in the *Daily Mercury* and *Evening Standard* enabled those who did not come to the lecture (who were a considerable number) to read all about it. Co-operation is wanted in that excellent city. Bedford, in England, where John Bunyan's statue stands, is pretty damp, and drowsy little rivers run about it. New Bedford, Mass., resembles it in low-lying land and water, save that it has much more of both. And, though it has had no Bunyan, it has great historic memories of its own of anti-slavery days.

Wandering about the city one evening, I thought a street I turned into had gone mad. I made for the scene of commotion. There was a grocer's shop in a blaze, within and without; and bands were playing in the streets and behind the counter and crowds outside watching the demonstration. I was told that it was merely the opening of a new shop, that this was the way in which the thing was done, and there was good reason to believe that customers were to be got in that way who could be depended upon not to reflect that those who bought there had to pay for the Bedlamic display. There must be a Bedlam near that Bedford.

Rev. M. C. Julien, a popular preacher in the city, introduced me to the audience at the Neptune Hall, on the second night, when I was requested to speak on "Gladstone and Beaconsfield,—their Methods of Thought and Characteristics of their Oratory." Several distinguished citizens, legal and political, were present.

My last breakfast in New Bedford was in Mr. Potter's spacious library. The time of the train came all too soon, abridging those pleasant and well-remembered hours. At Providence, Rhode Island, I found the Narragansett Hotel so crowded that it was with difficulty we reached our apartments. The reason was that the hotel was invaded unceremoniously from the streets, to hear a speech from General Benjamin Butler, who had at last got himself elected Governor of Massachusetts. As Mr. Wendell Phillips, who had introduced me to the General in 1879, had promoted his election, I sent up my congratulations to the General on his success, though as an elector I could not have cast a vote for him, except on the grounds of ingenuity, perseverance, and audacity.

On the night of our arrival at Providence, we were present at a festival of the Society, presided over by Rev. Frederick A. Hinckley. On leaving the Narragansett Hotel, we were the guest of Mr. James Eddy, who has a great collection of pictures in which he is a distinguished connoisseur. He has two charming daughters, who each excel as artists. Mr. Eddy has built a fine Hall near his own house and grounds. Like the old Catholic gentlemen in England, he has a church attached to his hall. He has adorned the church by many noble ethical sentences, which are engraved about it.

Mr. Ballou drove me to the suburbs of Providence, where I had a long-promised visit to make. The open, latticed carriages, excellent in July, are too breezy in November; and I took a pure Providence cold, which might be patented, it is so distinctive. I tried one in 1879, and could draw the specification. But it did not prevent me speaking in the Conservatory Hall of the Free Religious Society, of which Rev. Mr. Hinckley is pastor, on the "Characteristics of English Parliamentary Oratory," a subject which, whenever it was prescribed to me, gave me the advantage of addressing eminent citizens, not to be allured when the generally unknown subject of Co-operation was the topic. Reports of this lecture in the Providence *Journal* I saw quoted in journals far away from Providence. Before leaving the city, I had the pleasure of dining with Mr. Weeden, a considerable manufacturer, who is himself an author, and, as a thinker on co-operative and social theories, has, directly and indirectly by suggestion, caused some wise and valuable works to appear.

In consequence of a passage in the Providence *Journal*, purporting to be a remark of mine at the Conservatory Hall, I sent a note to that paper, saying: "Your reporter has given such an interesting and spirited account of the address I delivered on Sunday morning at Rev. Frederick A. Hinckley's church that I am reluctant to suggest a single correction; and I do it, not on my own behalf, but that of my friend, Sir Wilfrid Lawson, who is at the head of the great movement on behalf of temperance in England. What I said of ginger-beer and soda-water oratory in Parliament related to the predecessor of Sir Wilfrid Lawson in the House of Commons. Sir Wilfrid has entirely the opposite qualities: he is the first wit who ever represented that cause in Parliament, which needs wit more than any other. Sir Wilfrid has infinite humor both in public and private life, and has made the cause of temperance the most agreeable advocacy in England."

We were all the guests of Rev. Mr. Hinckley for a time, as we had the honor of a reception one evening in his parlor; and a party of no mean interest it was. For myself, I deserved a medal for the number of questions I answered upon co-operation and most other things. Mr. Hinckley is himself a preacher whose discourses command admiration and have great public relevance, as their periodic publications show. I owed much to his courtesy in affording me opportunities of speaking to his people, which he might more profitably have used himself. A note from Mr. Wendell Phillips, saying he would be able to see us in Boston, caused us to leave Providence, where we should gladly have lingered longer.

THE TENEMENT HOUSE EVIL.

Abstract of a Discourse by Felix Adler, Ph.D.

We referred last week to Prof. Adler's recent discourses on the tenement house evil in New York. The following abstract of the second one of these addresses we take from a New York paper. After sketching the ideal development of human life, the speaker continued in substance thus:—

"Let us turn from this ideal to look upon the tene-

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ment house population of New York. What blackness falls upon the sight! What a descent there is from a mountain-top to a miry swamp! Among old superstitions is there any more pernicious than that which holds that some persons are born with blue blood, that a small part of the population is to have the advantages of culture and refinement, while the majority grow up in neglect, that the few are to sit upon thrones built upon the bodies of the many? I have heard in this country even—in this land of liberty—utterances which show that the tradition lingers among us that some are born with gold in their souls and some with baser metal. I was present once at an Independence Day dinner, which occurred shortly after a great strike, which had excited more public sympathy than is usual. My neighbor was particularly violent in his denunciation of the strikers; and, at last, he said, 'It is my belief that some men are born to drink champagne, and others to carry the hod.' Just then, he was called upon by the chairman to respond to the first toast. He stood up, and, lifting his glass, exclaimed, 'Let us drink to our Declaration of Independence and our glorious Constitution.'

"You would not put wine into a dusty goblet: you would not place the luscious summer fruit upon a broken plate. How does it happen, then, that you, who believe that every man has an immortal, precious soul, would place that soul in a soiled and shattered vessel? 'The poor man should cultivate greater refinement,' says one. How, when even his grosser senses are offended day by day and hour by hour with his surroundings? 'He should be better educated: ignorance is his great fault,' another says. How shall he be educated? Has he not been taken from school in his very infancy to work in a factory, or be a cash boy, to help to keep starvation from his parents' door? 'Greater morality should prevail among the lower classes,' says a third. How shall the poor man be virtuous, when all the surroundings of his life are destructive of morality? I tell you there is room for a new abolition movement here, as broad, as grand as that other which is just finished against negro slavery. But so difficult, so complicated are the necessities of this case that it is a blessing if any settled point can be found from which to start the movement for the abolition of pauperism, if to the helpless people and their still more helpless benefactors any certain course can be laid open. This certainty, this starting-point, I believe, is to be found in the tenement house problem. Here, it will not be necessary to convince: here, you can appeal from a sure basis to the morally lazy, who know their duty, but do not do it. You can call to them in the words of the Scripture, 'Let my people go free,'—free from the extortioners who are squeezing the last penny out of the poor, free from the reeking dens in which they pass their lives.

"The case is this. The decent working people of New York to-day pay, on an average, rents from $8 to $14 a month. That is a fixed quantity. They can give no more. Their wages will not allow it. Now, if the tenements must pay from ten to fifteen per cent. to the landlords, it is plain the capital invested must be very small. If the capital is small, the comforts and conveniences must be very limited. If the capitalist would be content with six per cent., so much more comfort would be assured to the tenant. Now, we may hope, judging from examples in this city and Brooklyn, that we can make six per cent. in our new tenement enterprise, and yet give good light, ventilation, and plumbing. Our plan is to be content with half that, and make the rest a sinking fund for the tenements,—to brighten the lives of these poor people with the idea that in old age they may live rent free. To carry out these plans, only money is wanted. You are not asked to give, only to lend. Is it very hard to lend to the poor at three per cent.?

"The newspapers object that we cannot get men to furnish capital at three per cent., when they can make fifty. Are men only dirt? Will people who own capital only respond to one motive? But what about the churches? They claim to be the guardians of the public morality. Let them see to what a fine condition of morality we have come. There are churches in this city so rich that they could build whole blocks of tenements. Let us do our part; and perhaps, when they see us, a band of radicals, going forward, they may be goaded into action.

"Others object that some of the people are too degraded to live in clean houses. They do not seem to see what a reproach that is to themselves: they do not see what an argument for haste it is, lest the rest of the people should become as bad. But, at any rate, these degraded ones are the minority. Why, then, compel the decent poor to live amid associations they abhor?

"Then, I am asked why I attack the houses, and pass over the matter of food and dress. I reply, The home is the foundation of everything. Where homes are well, all is well. But when, as I have seen, two families and night lodgers are crowded in two rooms, one of them dark, is it wonderful that health is bad, morals are low, and politics are corrupt? I have no patience with movements that attack the symptoms and disregard the causes of disease. Are we sure that, if we lived in squalor, we could resist the temptation to drown in drink our remembrances of our lot,—of what we are, and what the civilization of the nineteenth century has made us?

"I have known a man brutally to kick his wife at a time when she ought to have been the subject of his tenderest care. I have heard the story of a fair-haired little girl on whom a brutal father drew a knife. I have talked with a little girl of eleven, who already had tasted of the fruits of the tree of knowledge, because she and her father and mother and brothers and sisters were crowded, regardless of all decency, in a single room.

"It is because I know these things and you know them that I tell you we are responsible for the lives and destinies of these people; and, if we do not try to rescue them, their fate is upon our heads."

B. F. UNDERWOOD IN THE WEST.

From a report of an interview with Mr. Underwood, which appeared in the Denver *Daily Tribune*, we extract the following:—

"How do you regard the position of men like Beecher and Swing?"

"They are in a transitional stage of thought. They have partially outgrown the old, and have but imperfectly assimilated the new. Hence, while they are progressive in spirit, they are full of inconsistencies and contradictions. But their faces are toward the east, and they are doing good."

"What do you believe will be the ultimate result of the present religious agitation?"

"Modified and more rational creeds, first; broader sympathies between men and the prevalence of scientific modes of thinking. The influence of the clergy and their theology will grow less, and larger numbers will appreciate those who contribute to human knowledge,—the Humboldts and Huxleys. The masses will grow more intelligent and independent, less subject to priests, and will not think so much in herds as now."

"What is your opinion of Frothingham's statement that, after years of work in the cause of Free Religion, he has accomplished nothing?"

"Frothingham never made that statement. It is true, however, that after years of overwork his health failed: he became melancholy, and took rather a less favorable view than formerly. He said he had accomplished less than he had expected. The fact is, Mr. Frothingham had been full of enthusiasm, was a literary man, imaginative and poetic, without solid scientific acquirements; and he expected too much,—expected to see changes that are not possible among intelligent, thinking men. He never had the qualities of a great leader. He is a refined, elegant, fastidious gentleman, and an accomplished scholar; but he lacks the warmth and magnetic power necessary for a popular leader, and the originality and robustness of thought to influence deeply the more intellectual classes. I attach no importance to any of his expressions of disappointment. He declares that his views are substantially unchanged."

"What are you driving at? What is your racket? What do you want done?"

"Well, sir, if I understand your Rocky Mountain phraseology, I am driving at the nonsense called theology, which takes men's time and money, misdirects their moral efforts, makes them unfriendly to rational views and reforms. But I devote my time as a lecturer and editor chiefly in diffusing scientific knowledge, satisfied that, if I can get men to understand that, the preaching of the clergy will do them but little harm, The racket generally begins after my lectures are given, and while I am preparing for a similar racket in some other city. It is the preachers who make the racket. I am a very quiet sort of man."

"Do you talk as a man who knows or as a man who thinks he knows?"

"I talk as a man who knows. I know what I know. When I don't know, I don't think I know. I distinguish between what I know and what I simply believe. I am no theologian."

"If you know what you know, how do you know you know it?"

"I think. That is a fact of consciousness which is clearly implied, even in doubting such a proposition. *Cogito, ergo sum.*"

"Do you believe in a heaven and hell?"

"No, sir. That is to say, I believe all that theologians assume and teach about the existence and condition of man after death is pure fancy, utterly incapable of verification. I don't deny that there is another state of conscious existence than this; but, with no data, it is useless to speculate upon the subject. If there be a future life, it is reasonable to believe beings will be adapted to its conditions. The clergy tell us we must believe their creeds or be damned. Then, Humboldt, Darwin, John Stuart Mill, Grote, Buckle, Draper, Parker, George Eliot, Emerson, and Garrison are damned. But who wouldn't rather be damned with such persons than saved with many who are sanctified? The very presence of such men would make hell an attractive locality. Of course, this is banter; but why is such nonsense taught? I repeat, I know nothing about a future life; nor, in my opinion, does anybody else. Of course, a ranting fanatic knows all about this. But, where he knows, a Huxley and a Haeckel, a Harriet Martineau and a George Eliot, are silent."

"What is the condition of the brain of a man or woman imbued with perfectly sanctified ideas?"

"Judging from what I have seen and know of human nature, I should say that the condition of such a brain must be bad. Sanctified people are generally erratic, abnormal, and unreliable people."

"How do you account for the belief of highly intelligent men in the impossibilities of the Bible?"

"Reverence for authority explains it largely. Kepler says, 'In science, we weigh facts: in theology, we balance authorities.'"

"Orthodox people of great faith say that all the Bible, or none, must be accepted?"

"The claim is absurd. I believe most of Livy, but it doesn't follow I must believe the miraculous narratives and legendary stories in his History of Rome. I judge the Bible by the common canons of historical criticism. I can believe whatever is natural and credible in the Bible; but it does not follow I should believe that Joshua stopped the sun or that Jonah was swallowed by a fish, and lived inside of it three days, and came out none the worse for his experience. We want common sense on this as on all other subjects."

CORRESPONDENCE.

THE LABOR EVILS: ONE WAY TO LESSEN THEM.

Editors of The Index:—

Inquiries as to the prime causes of the present evils of the working classes in the United States often do not in the least degree develop this potent cause which is herein briefly and imperfectly treated of, and which has for some years past struck the writer as one of the meanest forms of deliberate swindle.

Paid agents are employed in all the larger of the continental cities, whose duty it is to "encourage" emigrants to come to this country; and, as the interests of companies and transportation only are at issue with such agents, it is not to be wondered at that deception of all kinds is used in far too many cases,—misrepresentations as to the American labor market, wages given, cost of living, etc. The result is that many emigrants land here utterly unable to find work or long to support themselves unaided; and, if such aid is not obtained, then at once we have starvation rates competing with the then ruling rates of wages in the branches adapted to these cases. And, if no employment even at starvation rates can be found by the emigrant, he speedily becomes a pauper or criminal, a burthen on the State, to be got rid of as soon as may be humanely, perhaps, but at all events to be got rid of as unproductive. Thus, private gain causes the sacrifice of the public good. The suggested prevention is that our foreign ministers be

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given something useful and regular to do in giving full publicity to the state of our labor market from week to week, from reports which could be obtained from employers here by our government, and forwarded regularly for this purpose. No foreign government to date has enacted and put in force new wise laws, restricting emigration, except Italy; and, until some foreign protection is given quite generally to emigrants, our own government might materially reduce the number of non-productive emigrants by the above or similar plan, it would seem.

The rate of demand and supply is perfectly adapted to the labor question in this detail; but the *real* demand, of course, only obtains the *real* supply needed, while a falsely stated demand produces only an over or under supply.

Needless suffering of many innocent persons could be saved thus, here and abroad, by simply providing would-be emigrants to America with the true outlook for them, to compare with their lot at home before deciding.

Such a remedy as is above suggested for the trouble referred to would have the additional value of not being of necessity an expensive *onus* for the tax-payers here; and, on the contrary, it would be much more economical to prevent harmful emigration to our country at some very considerable outlay at first, rather than, as now, to have to deal with so great a number of foreign immigrants, for whom no immediate employment at fair rates can be found.

The substance of this matter was, by advice of eminent counsel,* given by letter to the United States Committee on Labor, which held its sessions in Boston recently, with the hope that perhaps thence some grain of light might be given to this dark and sorry subject of labor troubles.

JOHN DIXWELL, M.D.

BOOK NOTICES.

THE DOCTRINE OF LAST THINGS CONTAINED IN THE NEW TESTAMENT: Compared with the Notions of the Jews and the Statements of Church Creeds. By Samuel Davidson, D.D. London: Kegan Paul, Trench & Co. 1882.

This book has been before the public in England for more than a year. It is a little book of only one hundred and seventy pages; but it is exhaustive of the subject treated, ample in learning, and characterized by the clearness of statement and calm confidence of argument which are the usual merits of Dr. Davidson's theological work. It may be specially commended to those inquiring minds in orthodox denominations that have recently been roused to a fresh interest in the subject of eschatology. The conclusions to which the author's investigations bring him are well summed up by himself as follows: "Our investigation shows that New Testament eschatology is far from being a homogeneous doctrine.... Its basis was the circle of Jewish notions current in the apostolic time, which was modified by early Christian consciousness. The idiosyncrasies of the writers, shaped by the circumstances of the times, by foreign modes of thought,—especially Alexandrian ones, not excluding Persian ideas,—and by the shifting scenes through which the authors passed, are seen in various statements and metaphors. The picture is fluctuating and inconsistent. Subjective and objective phenomena moulded traditional views. Paul himself, notwithstanding his anti-legal position, shared the Pharisaic belief, though his Christian consciousness broke away from it at times, giving rise to theological antagonisms. It is, therefore, impossible to round the eschatological notions of the New Testament into a whole or to make them a compact creed. Mental projection into the future must ever be vague and varied, when knowledge is unattainable. 'We see through a glass darkly.' When the spirit leaves the body, man's state is hidden from the living. We may speculate on future existence, and try to extract sparks of light from the New Testament; but a book which is neither consistent nor infallible cannot yield satisfaction. Other and unwritten instruments—reason, philosophy, and science—furnish surer indications."

ANIMAL AUTOMATISM, AND OTHER ESSAYS. By Prof. T. H. Huxley. No. 53 of the "Library of Popular Science." Price, post free, 15 cents. New York: J. Fitzgerald, publisher, 20 Lafayette Place.

In this volume are contained five of the most instructive and interesting of Prof. Huxley's later essays, namely, that on the hypothesis that animals are automata, and its history; that on science and culture; on elementary instruction in physiology; on the border territory between animals and the vegetable kingdom; and on universities, actual and ideal.

THE *Art Amateur* for March does not contain any of the biographical articles which have given it so much interest of late, but perhaps it will please others by the large space given to decorative art. Articles on needle-work decoration, on stencil work, on bed-hangings, furniture, and porcelains, give a great deal of information to those engaged in such work. Space is also given to the long-contested Feuardent-Cesnola trial. A long extract from the New York *Sun* gives a clear account of this singular suit, full enough to satisfy the general reader. Although the final verdict may not please either party, yet the controversy must have been useful in bringing out information as to the condition of the statues and in settling principles of right in regard to restorations. The illustrations from pictures in the Water Color Exhibitions are very pleasing, and the patterns for fancy-work suggestive and varied. The Easter egg decoration is very pretty, and is in time to be used for that church festival. If we can divest this holiday of superstition, and celebrate not an alleged resurrection of one person, but the upspringing of the forces of nature in the coming spring, it is a welcome addition to our seasons of rejoicing and festivity.

THE most timely and therefore most interesting articles in the *Atlantic Monthly* for March are an intelligent and discriminating article on "Henry Irving," by Henry A. Clapp; and "The Sources of Early Israelitish History," an excellent example of what is called the "higher criticism" of the Bible, by Rev. Philip H. Wicksteed, a learned English clergyman. The serial stories by S. Weir Mitchell and Marion Crawford are continued. "Drifting Down Lost Creek," by C. E. Craddock; "A Pisan Winter," by Mrs. E. D. R. Bianciardi; and "The Fate of Mansfield Humphreys," a continuation of Richard Grant White's "Washington Adams" articles, are all stories. The other articles are "Texts and Translations of Hafiz," by E. P. Evans; "The Discovery of Peruvian Bark," by Henry M. Lyman; "The Journal of a Hessian Baroness," extracts from the journal of Baroness von Riedesel, containing some curious facts relative to Burgoyne's campaign during the Revolution; and "Don John of Austria," by Alexander Young. The poems are by H. C. Bunner, "A. F." and Oliver Wendell Holmes.

WIDE AWAKE, in addition to its usual prodigal richness of illustration, story, and verse by the best artists and authors attainable, gives in the March number two articles well worth preservation,—"The Indian School at Carlisle," by Margaret Sidney, an interesting account of the congressional visit last year to this national school for Indian children. The article records important facts, and is illustrated with sixteen engravings from photographs. Very vivid in its contrast with this instance of modern education is Edwin D. Mead's scholarly paper concerning "Queen Elizabeth and her Schoolmaster." These two articles stamp this issue of the magazine as a valuable addition to the family reference library and to the teacher's stock of Supplementary Reading.

CHRISTIAN THOUGHT for February and March, a double number of the religious monthly edited by Charles F. Deems, is devoted to a paper read before the American Institute of Christian Philosophy in New York, at the monthly meeting on Jan. 31, 1884, by Rev. Dr. W. H. Platt, on "Supernatural Morality: Some considerations of Herbert Spencer's *Data of Ethics*."

OUR LITTLE ONES for March is full of stories and pictures of animal pets such as are best fitted to instruct and amuse the children. Stories of "Some Strange Birds," calves, dogs, cats, hornets, ants, wrens, parrots, and lambs are included in this number.

THERE is but one method, and that is hard labor; and a man who will not pay that price for greatness had better at once dedicate himself to the pursuit of the fox, or sport with the tangles of Neæra's hair, or talk of bullocks, and glory in the goad.—*Sidney Smith.*

PERSONAL ITEMS.

LADY CLAUDE HAMILTON, with the assistance of Prof. Tyndall, is translating the "Life" of the French scientist Pasteur.

ELDER JABEZ S. SWAN, of New London, one of the best known old-time revivalists in New England, celebrated his ninety-fourth birthday Saturday.

THE first notary public certificate issued to a woman in Connecticut has been given by Gov. Waller to Miss Mary Hall, who was some time ago admitted to the bar in that State.

EX-GOV. HUBBARD, of Connecticut, died at Hartford last Thursday morning, aged sixty-six. He was the leader of the Connecticut bar, was governor from 1877 to 1879. He was greatly admired and respected for his many fine personal qualities.

THE lecturing engagements of Mr. Charles D. B. Mills are as follows: Des Moines, Ia., March 7 and 10; Lincoln, Neb., 12th; and Hastings, Neb., 13th, 15th, and 16th. He has already on this trip spoken at Mt. Pleasant, Des Moines, Marshalltown, and Algona, Ia. He writes us: "I go to Colorado, where I fill engagements in Denver and Greeley. Then, returning through Kansas, shall spend a week or so there, and, passing via Missouri, shall get home, I hope, by early date in April."

MRS. MARY BROWN, widow of John Brown of Harper's Ferry fame, died at San Francisco, February 29. She was born at Whitehall, N.Y., in 1816, and was married July 11, 1833. Her home has been in California since 1864, and she leaves four children living in that State. Her only living son, Salmon, who was with his father in Kansas, but not at Harper's Ferry, is a sheep farmer. Another son, Watson, died in the Adirondacks in October, 1882; and Mrs. Brown at that time came to New England, visiting friends in Concord and Boston.

MR. ROBERT F. WALCUTT died suddenly of apoplexy in Boston last Saturday, at the advanced age of eighty-seven. He was for many years the general business agent of Garrison's *Liberator*, and was well known in anti-slavery circles for his quiet usefulness, integrity, and faithful devotion to the cause he loved to serve. An admirer of Theodore Parker and member of the Twenty-eighth Congregational Society, his venerable figure in recent years has been a familiar presence at the Sunday services in the Parker Memorial Hall. He was a graduate of Harvard College, and in early life a Unitarian minister. Mr. Walcutt was greatly respected by all who knew him.

THE bust of Longfellow, recently placed between those of Chaucer and Dryden in the Poets' Corner of Westminster Abbey, was unveiled on Saturday morning, March 1. Earl Granville, Sir Hugh Childers, James Russell Lowell, Alice and Annie Longfellow, daughters of the poet, Mary Anderson, Moncure D. Conway, and Theodore Martin were among the distinguished persons present. The Prince of Wales sent a letter expressing regret that he was necessarily absent. Earl Granville, in his speech, eulogized the character of the American poet, and dwelt on the refinement which was the chief charm of this illustrious man. He referred in a feeling manner to the presence of Longfellow's daughters and of Minister Lowell, a distinguished poet. Mr. Lowell also made a speech, in which he said that Longfellow's was a nature which consecrated this ground, into which no unclean spirit could ever enter.

THE death of Milner Gibson at seventy-seven years of age removes a noble and gifted English statesman, who gave his efforts over a long period of years for the melioration of the condition of the people. Born at Trinidad in the West Indies in 1807, he was educated in England, and entered Parliament at thirty as a Conservative, but soon became a Liberal. Resigning in consequence of this change, he failed of re-election. He soon entered the Corn Law agitation with Cobden, Bright, and Gladstone, and bore a leading part in the introduction of free trade. He stood with John Bright in denouncing the Crimean War as a needless and wicked shedding of blood,—a view which has been abundantly confirmed by history. His attitude threw him out of public life for a second time; but he returned in 1859, and became distinguished during his remaining active career for his advocacy of the repeal of what he called "taxes on knowledge,"—certain stamp duties on newspapers, advertisements, and papers.—*Springfield Republican.*

*Wendell Phillips.

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CURRENT TOPICS.

BY the recent tornado in North Carolina, one hundred persons were killed, two hundred and fifty wounded, and property destroyed to the amount of more than half a million dollars.

THE Denver *Tribune* suggests that Boston should have statues of John Brown, Wendell Phillips, and John Greenleaf Whittier on the same square, and says: "They were the pioneers of our newer prosperity,—the fighter, the agitator, and the poet."

REPRESENTATIVE FINERTY last week presented to the House a petition protesting against Chinese laborers coming into the country, and asking that the present laws be so amended as to prohibit Chinamen coming to America under the guise of students or merchants. Suppose somebody should present a petition against the Finertys coming to this country.

CONNECTICUT is not yet educated up to the point of abolishing the vestiges of her famous "blue laws" from her statute books in response to the demands of progressive thoughts, for only a few days ago there came up in the House of Representatives of that State a bill abolishing the law of prohibiting "recreation" on Sunday. This bill was defeated, the opposition crying out against the continental Sunday, and pleading for the old New England Sabbath.

BARNUM having bought and largely advertised what he professed to believe a genuine sacred white elephant, but which various authorities pronounced only a common elephant with a diseased skin, Barnum's agent appealed to the Siamese Minister, alleging that he had seen the elephant and pronounced him genuine. But the Minister's published letter says that he never saw him, never pronounced him genuine, and declares that the existence of sacred elephants, white or black, is unknown in Siam.

THE sexton of a Dutch Reformed Church in Hokokus, N.J., lost his situation recently through "color-blindness," having failed to discover the shade of negro blood in a man nearly white who purchased a burial-lot in the cemetery belonging to the church, and buried therein his wife. As the woman was interred before her color was known, and the lot being paid for, the law gave no redress for the outraged prejudices of these "followers of the meek and lowly." So they wreaked their anger on the sexton by promptly dismissing him for his mistake.

LORD RANDOLPH CHURCHILL, in a speech against the extension of the franchise, said that "the English agricultural laborer has no knowledge of political questions and no concern in them." If this be so, is it not largely due to the very Toryism that Churchill represents; and does it not furnish an argument against that Toryism which is proud and heartless, and for such legislation as will make it possible for the English agricultural laborer to obtain knowledge of political questions? In contrast to the narrow ideas of Churchill are the broad and statesman-like views recently expressed on the same subject by Mr. Gladstone.

ONE of the editors of the London *Secular Review* writes thus anent Bradlaugh's recent appearance in the House of Commons. "No one but a fool or a madman could have watched the temper of the House on the 11th, and come away with the conclusion that, at present, religion and politics can be divorced. For some decades yet, they will be 'interlinked,' so as to be inseparable. Vain is the cry of 'Peace, peace, when there is no peace.' Politeness and too much forbearance have been rewarded with contumely and insult. He who gave up his right to attend on the 5th was rewarded by an ignominious defeat on the 11th."

THE Parnellites of the House of Commons did wisely in denouncing the dynamite policy and disassociating their party, which aims by honorable methods to secure needed reforms, from those societies and individuals whose plots involve the murder of innocent women and children and the destruction of private property. This action of the Parnellites will, we hope, have the effect of diminishing the number of subscriptions to the dynamite fund in America. If this country is being made the basis of any of these murderous operations, no efforts should be spared to discover and punish the authors of the plots, which are really offences against society and civilization.

THE Prohibitory Bill of Iowa, which passed the House by a vote of 52 to 41 and the Senate by 34 to 11, having received the governor's signature, has become a law. It forbids the manufacture of liquors in the State, and provides a penalty of $100 for the first offence, and thirty days in jail unless paid; $200, or sixty days in jail unless paid, for the second; and $200, or ninety days, for all subsequent offences. The penalty for the sale of intoxicating drinks is, for the first offence, $20 and ten days in jail; the second, $50 and twenty days; for all subsequent offences, $100 and sixty days in jail. Search for liquor can be made upon information filed before a justice of the peace, and all liquor seized must be destroyed. The enforcement of such a law in many of the States would not be possible. It remains to be seen whether it can be carried into practical effect in Iowa, which has a remarkably intelligent and exceptionally temperate population.

THE Massachusetts Legislature is quietly doing some good reformatory work. It has passed and the Governor has signed the bill abolishing the Election Sermon. This removes another decaying stump of the old doctrine of the union of Church and State. Of still more practical importance is another act which has been adopted and is already a law, whereby, if a person travelling on Sunday sustains an injury from a defect in the highway or from a steamboat or railroad catastrophe, he shall not be prevented from recovering damages from a town or corporation, even if the town or corporation can show that he was violating the Sunday statutes, in that he was not travelling either for "necessity or charity." This will prevent a good deal of meanness, at least. But still better will it be if another bill passes which has been reported, and which would altogether abolish the statute that makes travelling on Sunday, "except for necessity and charity," a punishable offence. To enact this would prevent a good deal of law-breaking and a good deal of hypocrisy.

THE increasing height of the floods in the Ohio Valley is now believed by many intelligent observers to be due mainly to the large area of drained land, to which additions are being made every year. Since 1876, over fifty thousand miles of tile-drains have been put down in Illinois, and as much or more in Ohio and Indiana. Every foot of drain accelerates the flow to the river of a portion of the water that falls near the drain. And drainage has but just commenced. Mr. H. W. S. Cleveland of Chicago, a well-known landscape gardener, in a communication to the *Nation*, adopts the above explanation of the recent increase of floods, and maintains that still greater overflows may be expected hereafter, and that the banks of the rivers which are liable to overflow will have to be abandoned as human habitations. He suggests that the evil may to some extent be averted by constructing large artificial reservoirs and by planting forests. There is one thing the immediate importance of which is evident, and that is better preparation for getting out of the way of the floods when they do come. When they were only occasional and far apart, there was some disposition to treat them as special visitations of Providence, and for supposing that a lifetime might elapse before one would be repeated in a particular quarter. But now that they have become so frequent, and it is so well-known when and where they are to be anticipated, the people of those sections should make their arrangements with a view to their possible annual recurrence, choosing their locations and building their houses with studied reference to what experience has shown to be a fixed danger.

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THE NEW BIBLICAL CRITICISM.

The spread of more liberal and enlightened views with regard to the Bible is constantly receiving fresh confirmation. What a dynamite explosion occurred at the Methodist ministers' meeting in Chicago a few weeks ago, on occasion of Dr. Curry giving free vent there to his opinions on this subject, our readers are already aware. Dr. Curry is regarded as the ablest and most learned Biblical scholar in the Methodist denomination. He has for years made Biblical studies a specialty, and has been held among the Methodists as an authority of the first class on these themes. He supposed that at this meeting he was speaking under cover of secrecy; and, hence, he unburdened himself in an easy, conversational way, not stopping to weigh his words, yet evidently speaking as if he were not only glad, but constrained by conscience thus to relieve his mind through a private confessional before his brethren. He expressly told his hearers, indeed, that it would not do yet to talk much about these things in public. But, as often happens when the Senate at Washington goes into secret session, the private talk leaked out. It not merely "leaked out," it rushed out in an inundating flood like the Ohio River. A short-hand reporter was there, who was also a Methodist minister; and he took down Dr. Curry's remarks *verbatim*, and gave them to Dr. Thomas, the heretical ex-Methodist preacher of Chicago. And Dr. Thomas, through his pulpit, gave them to the world. And this is what Dr. Curry is reported to have said, the stenographer affirming that he is willing to take oath in court to the correctness of the report:—

We have no Hebrew literature of any older date than the time of the Jewish captivity; and we have no Hebrew scholars now, or so few that you might count them on your fingers. The time may come when there will be thoroughly educated Hebrew scholars, but that time is not now. But we are now standing on the eve of the most stupendous revolution in reference to the doctrines of the Bible that the Church has ever known.

Uncertainty and doubt are pressing upon us. We are not certain of the authorship of the Old Testament. We cannot tell what part was written by Moses, and what part, by other hands, of the books attributed to Moses. We say David wrote the Psalms, but we know that the Psalms were not all written by David. They were written by different persons at long intervals. No one can tell who wrote the Book of Job. It contains evidence of being one of the oldest books in the Bible.

The Old Testament abounds with ten thousand old wives' fables, which will finally drop out, like a tadpole loses its tail when it has no further use for it. It would not be prudent now for us to attack these fables in the pulpit. But I must say there is a great deal in the Old Testament that is of very little value to religion. It is not all given by inspiration. When you have to give up what your mother taught you, do it honestly, but do not say much about it publicly.

The revised New Testament is incomparably superior to the old version, but there are still many things that will have to be changed. But I am awfully shy of the Old Testament. It has got to be thoroughly revised; and, if criticism says that any of the books are not genuine, they must go overboard.

Many of the prophecies of Isaiah and other prophets that are applied to Christ and the Church had reference to the return of the Jews from their captivity. Let those who attack Robertson Smith, and others with him, move slowly; for they may find themselves standing on the same ground in the near future.

It is but just to add that Dr. Curry and some of his hearers declare that this report is a "misrepresentation and perversion" of his remarks. They assert that he was speaking much longer than would be necessary merely to say what was reported; that the report could not, therefore, be *verbatim;* that many balancing and modifying remarks had been omitted. And, at a subsequent ministers' meeting, a resolution was passed, making a counter-statement of this kind, though not without several ministers present affirming that they had heard Dr. Curry, and thought the report substantially correct. The resolution ended thus: "The words attributed to him, so far as spoken by him at all, were spoken with reference to matters of criticism, and not with reference to the authenticity of the whole Scriptures." This, certainly, does not have that quality of "lucidity" which is especially desirable on such a question. No one doubts that Dr. Curry's remarks had reference to "matters of criticism." But criticism of what? Criticism, of course, concerning the "Scriptures." It is not alleged that Dr. Curry was talking about the *Iliad* or discussing the question of Shakspere's plays having been written by Bacon. And "matters of criticism" concerning the Scriptures would ordinarily be supposed to have some reference to the "authenticity" of the Scriptures. On the whole, making all allowance for the unguarded, off-hand way in which Dr. Curry was speaking (he could hardly have said, certainly, as reported, the first sentence attributed to him), and putting into his speech certain qualifying clauses, which he thinks he uttered, we think it yet quite clear that he has caught by contagion the spirit and method of the new school of Biblical criticism. He is closely following many of the ablest investigators of Biblical subjects in modern times to the point of view from which the Bible is regarded not as history, but as the elements of history; not as a book dictated by an infallible Being, but as the natural literature of a peculiarly religious people. And it is only to be regretted that Dr. Curry does not have the courage of his convictions, and honestly proclaim in book and pulpit what he secretly speaks in the ear of ministers. It is, in truth, morally scandalous that a man of his standing should thus counsel ministers to insincere speech in the pulpit. And his confession of this inveracity should weaken his influence in his denomination more than would the open declaration of his views.

How far Dr. Thomas has advanced on the road of the new criticism is shown by the second discourse which he preached on the discussion in Dr. Curry's case. We should like to reprint the discourse in full from the Chicago *Tribune's* report, but must content ourselves with giving the paragraphs which specially concern our present theme, which will give, too, a good idea of the drift of the whole sermon. They are as follows:—

Dr. Curry is not mistaken in suggesting that we are upon the eve of a great revolution in thought in reference to the Bible. He might have said that the morning of that revolution has already dawned. In Germany, almost every great scholar has accepted in part or in whole the results of the "Higher Criticism." A large number in England have done the same thing, and also not a few in our own country. And it is not only in reference to the dates and authorship and composition and inspiration of the books of the Old Testament that changes of belief are occurring, but also in reference to the doctrines of religion. The great majority of the orthodox German divines hold the doctrine of a future hope for mankind; and the same is true in the Church of England, and I suppose largely in the Protestant Episcopal Church in America. The old view of the atonement has been given up by many of the best minds in the last twenty-five years; and, in my judgment, it is only a question of time when it must be abandoned by all.

But, now, what of all this? Does it in any way affect the real foundations of religion? Not at all. It may indeed, and does, disturb those who have built upon these old ideas of the Bible, and who would make the Christian religion rest upon their theories and interpretations. And to many—and these are the ones to be pitied and helped—who have accepted these teachings from the pulpit as final, it may seem that all is in danger of being lost.

But, my friends, religion in any broad and just sense is too profound a reality in human consciousness and experience, is too true in its great moral teachings and results, and too precious in its hopes, to be thus easily swept away. Religion is the deepest need of human nature. It rests at last upon great moral truths and principles that are verifiable in consciousness and in the results of conduct; and these foundations are forever fixed. They antedate the Bible; and they would survive, were the Bible to fall. They are true in themselves,—true in the nature of things, and not true alone because they are in the Bible. They are in the Bible, because they are true.

It is noteworthy how many of the Biblical critics who have embraced this view of the Bible started in their scholarly investigations as orthodox believers. Nor have they suddenly changed. The growing evidence has gradually opened their eyes. Dr. Robertson Smith was a Presbyterian. But the more his eminence increased as a scholar, the more pronounced became his Biblical heresies. Condemned finally for heretical teaching by his brethren of the Scotch Presbyterian Church, he has been welcomed to a professor's chair in the now more liberal Oxford, and still pursues his work. His view of the Bible is essentially the view of the new school of criticism. In results, he is not far from the great Dutch historian and critic, Abraham Kuenen, who is doubtless the ablest living leader and expounder of the modern school of Biblical science. For instance, of the Old Testament historical books, including the Pentateuch, after pointing out some of their characteristics, Dr. Smith says: "Such phenomena not only prove the futility of any attempt to base a theory of authorship on the present division into books, but suggest that the history as we have it is not one narrative carried on from age to age by successive additions, but a fusion of several narratives which partly covered the same ground and were combined into unity by an editor." Again, speaking of Deuteronomy as not only not written by Moses, but as recording legislation which was not given by Moses, but by a law-giver as late as the eighth or seventh century before Christ, he says: "If the author put his work in the mouth of Moses, he did so not in pious fraud, but simply because his object was not to give a new law, but to expound and develop Mosaic principles in relation to new needs. And, as ancient writers are not accustomed to distinguish historical data from historical deductions, he naturally presents his views in dramatic form in the month of Moses." * It requires no argument to show how entirely changed is the stand-point of a Biblical scholar who thus writes from that occupied by the old school of Orthodoxy.

Dr. Samuel Davidson is another distinguished scholar who has spent his life in Biblical investigation, and written many valuable works as the result. He, too, began as Orthodox, and lived, if we mistake not, in Scotland. But he, too, with increasing years and study, has been approaching the liberal school of criticism, until now he is of it wholly. His present views have been clearly stated in his more recent books; but his view of inspiration—which may be taken as that of the new school of Biblical critics generally—he has summed up so succinctly in a recent letter printed in the *Christian Register* that we here quote it:—

As to the plenary (a term all but identical with verbal) inspiration, which so many apply to the sacred writings, it cannot be maintained. Inspiration properly belongs to persons, not books. The authors of the different works contained in the collection called the Bible (of most of whom we know little or nothing, sometimes not even the name) were men of various intelligence and endowments. Possessing unequal gifts, their productions are of unequal value. As infallibility belongs to God alone, none of them was infallible in what he said or wrote. Each wrote

* Article on Bible in Encyclopædia Britannica.

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according to his light and the purpose he had in view. Contradictions, inconsistencies, errors, both intellectual and moral, are observable in their writings. Some were far ahead of their time, as the old Hebrew prophets: others were but little or not at all in advance. The sacred books proceeded from spiritual men, living in different ages and amid different surroundings. Perhaps it is scarcely correct to call them all spiritual men; for he to whom we owe the Book of Esther—which is little else than a romance—never mentions God, while the author of Ecclesiastes, an old bachelor, with a sceptical turn of mind and a tinge of Epicureanism besides, had very little spirituality. The conclusion of his treatise, which was appended to it by others, saved the whole from being excluded from the canon. But I must refer to my work on the canon for these and other details.

There is no warrant in the Bible itself for calling it "the word of God." The word of God is in the Bible, but the Bible is not the word of God. And, as the word of God comes through human instruments, it cannot be perfectly pure. Its purity is conditioned and modified by the earthen vessels it is lodged in.

It is evident that this is the view of the Bible taken by Rev. Heber Newton, and which he was proceeding to expound, when, in deference to the wish of his bishop, he agreed to suspend his lectures. And the large congregations that gathered to hear him proved that there were many earnest people who could bear such opinions even from an Episcopalian pulpit. As he is not a preacher who believes in Dr. Curry's ethics of holding one view in one's study and preaching another in one's pulpit,—or at least so preaching as to make the hearers believe another,—we cannot think that he will consider the law of courtesy as putting upon him a perpetual injunction. The people are more ready than the bishops and pastors are generally aware. The revolution is not simply coming: it has alread begun. It will not go backward, but needs to be wisely led forward. Let the new Biblical criticism be established,—let such scholars as those above named, and many others that might be named, be listened to,—and the coarse attacks sometimes made on the Bible by a crude and irreverent Liberalism will be disarmed. We would not describe Col. Ingersoll's attacks on the Bible as irreverent or coarse, though the echo of them from his hearers is sometimes that; but even Col. Ingersoll's ridicule of the "Mistakes of Moses" will have been made unnecessary, when the even more radical and thorough because more scholarly work of such men as Kuenen and Davidson and Robertson Smith shall have removed the Bible from its place of ecclesiastical authority, and put it alongside of the ancient literatures of the world which the human heart will not willingly let die.

WM. J. POTTER.

"LOOK HERE, UPON THIS PICTURE, AND ON THIS."

It is a common remark that the state of affairs between the rich and the poor in New York, London, Berlin, and St. Petersburg is getting ominously like what it was in Paris just before the first revolution. Let us get at some of the facts. Take New York first, the great Babylon and city of refuge of millionnaire thieves, who drift in there from California, Nevada, Colorado, and wherever else men can be oppressed by legalized robbery. We are told by the newspapers of whole blocks of brown stone and marble palaces in New York, costing from fifty thousand to two hundred and fifty thousand dollars, and built as residences by men whose annual expenditures amount to sums ranging from twelve thousand to one hundred and fifty thousand dollars! Here is a splendid residence on Fifty-second Street: it is the home of one of the vulgar Vanderbilts, Mrs. W. K. Vanderbilt. There is to be a fancy-dress ball there to-night. All day, wagons have been arriving and departing, bringing their loads of rich flowers and palms and shrubs for the work of decoration. Entering the great hall, ablaze with light, mark, if you please, the exquisitely carved stone wainscoting, the polished floor of Echaillon stone, the oak panels, and the antique Italian tapestries. Presently down the grand stone staircases comes the gorgeous procession, moving slowly through rooms with immense carved fireplaces and costly wainscotings (that of one of them brought from a château in France, and the walls hung with three glowing Gobelin tapestries a century old), on to the great dining-room, from the music-gallery of which the silvery electric light shines down, and brings out well the colors of Oudinet's great stained-glass window representing the meeting of Henry VIII. and Francis I. on the Field of the Cloth of Gold. First of the dances comes the "Hobby Horsé Quadrille." "The workmen were two months in finishing the horses," says the account. "They were of life-size, covered with genuine hides, had large, bright eyes and flowing manes and tails, but were light enough to be easily and comfortably attached to the waists of the wearers, whose feet were concealed by richly embroidered hangings. False legs were represented on the outside of the blanket." Mrs. Vanderbilt wore a dress of yellow brocade and blue satin, with a Venetian cap "covered with magnificent jewels, the most noticeable of these being a superb peacock in many-colored gems." These hobby-horse dancers seemed to seek instinctively in their ornaments the bird that matched their vanity and empty-headedness with its own,—the peacock,—for another lady's head-dress consisted of a golden enamelled peacock, with outspread wings; and a sister of Mrs. W. K. Vanderbilt figured as a peacock's very self, with a waist composed of "real peacocks' breasts," and a peacock cap and fan. Mr. Cornelius Vanderbilt appeared as Louis XVI., wearing a waistcoat trimmed with real silver lace, and carrying a diamond-hilted sword. Miss Work appeared as Joan of Arc, with a cuirass, helmet, and gauntlets of solid silver. But wh are these six men, in citizens' clothes, walking up and down with mysterious looks and mien amid the masqueraders in this fantastic Midsummer-Night's Dream? *They are detective sergeants, looking out for suspicious characters with dynamite. And, outside, a cordon of police encircles the house.* Very significant, isn't it?

But Mrs. William Astor is not to be outdone by Mrs. William Vanderbilt. So she, too, must give a ball at her palace on Fifth Avenue; and it shall fall on January 21, to commemorate the centennial of the departure of the first Astor from Holland. Her picture gallery is ornamented with great palm and India rubber trees, and the paintings and staircases are festooned with hundreds of dollars' worth of costly flowers. The silver service (of sterling gold and silver coin) cost $175,000, and the wine is served on a *repoussé* table of silver worth $30,000. The meats of the supper consist of prairie chickens, quail, wild turkeys, venison and bears' meat from the West, and English grouse and pheasants, which were imported alive and killed on the day before the ball.

So much for the ladies. The "gentlemen," what do they do with their time? A good deal of it is idled away over their horses. And they tell us that these brutal, "public-be-damned" fellows, these "triple and quintuple millionnaires," when driving their fast horses, would no more think of turning aside to avoid knocking down a foot-passenger than they would think of eating the dust of the road for their dinner. Vanderbilt "looks on foot-passengers as obstructions, and deliberately drives over them if they bar his progress, trusting to the potency of a thousand-dollar check to square it all in the end."

Then, they must have not only blooded horses, but superb yachts. Mr. William Astor's steel yacht is a floating palace, with the various state-rooms finished in costly woods, heated and lighted by electricity, furnished with electric bells and luxurious furniture, and to cost, when completed, some $350,000. The state-room of Mr. Gould's yacht, the "Atalanta," is furnished with Persian carpets, pink satin couch, and rosewood cabinets. The damask hangings match the different colored woods of each several room. The toilet-sets are of solid silver lined with gold. The guests' rooms are not numbered, but are distinguished by the color of their satin furnishings. To keep this yacht in sailing order costs—for provisions, coal, and crew—about five thousand dollars a month, the yacht burning ten tons of fuel a day, when at sea. And all this for no useful object! Do these hobby-horse dancers and three hundred and fifty thousand dollar yachts remind you at all of similar things in imperial Rome or royal France, of Capri or Versailles?

But, now, turn to the other side of the stereoscope of society, and see if you think any magic can blend the dissimilar pictures into one. John Swinton, of New York, publishes a paper in the interests of the working classes, and especially of mechanics and their unions and brotherhoods. Swinton is of the Girondist rather than the Jacobin type, I take it; but he is a little theatrical and slangy in his advocacy of agitation and his war against usurping capital. Yet he strikes the great trembling chord of the hour, the absorbing question of the future. And, however we may deprecate agitation among the ignorant and destitute classes (so many of them shiftless and dangerous), we cannot but see that something must be done: we cannot but feel that, if right must come through violence, then through violence let it come; and the sooner, the better. But we will hope that, by strikes and defensive co-operation, the now defenceless flock will be able peaceably to frighten away the human wolves who encircle them with dripping jaws and gnashing teeth. Swinton gives a long list of those unemployed in New York at the present time. He says there are 4,000 day-laborers idle; and, of other men out of employment, 3,000 are 'longshoremen, 1,000 cigar-makers and packers, 1,000 tailors, 500 bakers, and 30,000 women. In the Sixth Ward there are 5,000 idle Italians. And, at police head-quarters, 14,128 lodgings were furnished to male and female applicants during the month of December. It is not nearly so bad as this in Boston, of course, although the large number who avail themselves of the Free Soup Kitchens seems to show great destitution, and the Associated Charities' workers report many out of employment. In both cities there are vastly too many idle, even though it be the winter season. Eighty thousand idle men and women in New York City! They lacking the necessary comforts of life, and seeing all around them millionnaire peacock-dances, fifty-thousand dollar hobby-horse quadrilles, three hundred and fifty thousand dollar yachts, and one hundred and fifty thousand dollar houses! Things have a pretty ugly look, surely. Look out for the next financial depression.

In Europe, it is even worse. The Boston *Herald*, last spring, published an article on "Famished Ireland." Here is the little hamlet of Kilcar, nestling, with its three hundred people, around a tiny inlet of the ocean, between two tall mountains. What do they have to eat there? Boiled bladder-wrack (*Fucus vesculosus*),—a tough, saltish, bitter, nasty seaweed, which produces sickness in those who partake of it. They also have a few potatoes,

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which they eat, skin and all, first dipping them in salt water. They melt the salt in water, in order to make it last longer. Compared with this diet, how rich and savory seem the dishes found on the table of the London poor man,—the tripe-trimmings, cow-heels, ham-rinds, sheep-heads, and bullocks' ears, which he picks up for a few pennies of the butchers and hide-dealers! The London laborer talks very cheerfully sometimes over this fare. Let us hear him: "You can buy at the tripe-shop half a large cow-heel for threepence ha' penny; and you can buy at most ham and beef shops the rind that is taken off the best of hams, after they are cooked, for three half-pence. Seeing a ham-rind curled up and dry, you wouldn't, perhaps, admire the leathery look of it. But, put back into boiling water, it opens out, and eats as delicate as chicken. Pop 'em in the saucepan together,—your cow-heel and your rind,—and simmer 'em gently, and you'll get a good-sized dish full, with all the flavor of calves' head and bacon about it; and, without vegetables, fivepence is all the cost." Bullocks' ears are obtained in this way, continues our optimist: "The hides fresh from the butchers are stacked in heaps in the market-place, and some of the salesmen give them they know the privilege of cutting off the ears. 'Burrs,' they call 'em, and they sell 'em for about a penny a pound; and, nicely scalded and scraped, and then gently stewed and served up with a little melted butter with a sprig of parsley chopped up in it, they make a dish the Lord Mayor of London wouldn't turn up his nose at, if he didn't know what they were or where they came from. But bullocks' ears, as I have already said, are not a luxury come-at-able everywhere. Not like bullock's head or sheep's head, for instance."

Poor fellow! He has a harder tussle of it to live than his American compeer. There is scarcely a native-born citizen of the United States who would not turn up his nose at the Kilcar and London fare, poor as he might be.

Now, instead of talking about what ought to be done toward the settlement of the labor and capital problem, let me give a pleasant picture of what has been done here in America. On last Christmas day, Engine 97 of the Long Island Railroad stood in the Brooklyn depot yard wreathed with evergreens and holly, while engineer Al Brown and fireman Terry Quinn worked around the wheels and bearings with their oil cans, in preparation for a very pleasant ride. On the sand-box of the locomotive was perched an enormous turkey gobbler with head and fan erect, and wings poised as if for flight. Attached to the engine was a baggage-car bearing a banner with the inscription "Merry Christmas" painted in big white letters, while within were two cords of turkeys in the charge of four train officials. The turkeys were the Christmas present of the president of the road, Austin Corbin, to all his employés. Away sped the train through the pleasant little villages that line the road; and at every station a pile of gobblers was tumbled upon the platform, each with a tag containing the owner's name, and an autograph letter from the president of the road, containing his good wishes. To make this present, Mr. Corbin drew a check of $3,500. This is one method of solving the labor problem. But a better one is offered in such workingmen's schools as those of the Cooper Institute and of Prof. Adler in New York. The latter school is also a workshop, and the children are taken through an elaborate course of several years' work in practical drawing and mechanical construction. They make their own drawings and fabricate their own tools. The graduating thesis consists in the construction of a miniature engine; and all their work has a moral purpose, and is done for the love of it, and not for mercenary ends.

Such are two of the means of social salvation,—generosity and co-operation and practical and moral education. And to these should be added the cultivation of the soil and the cultivation of the beautiful as manifested in nature and art, and, highest of all, reverence and awe for the infinite universe, the cause of all. Of the practical means for adjustment of difficulties between laborer and employer, it seems to me that the exodus of city populations to farming lands is the most hopeful. This is the opinion of E. E. Hale; and it was one of the most frequently urged views of that fine old scholar and statist, the Hon. E. D. Mansfield, of Cincinnati. The abolition of the tariff on certain articles will inevitably entail misery on a certain number of specialists. The remedy is in a more symmetrical and rounded technical education of individuals, and a willingness to exploit nature at first hand. One great inducement in the way of getting men to live on farms would be a more efficient train service, ease of communication with the city centres. We have not too many railroads, but too rapacious ones. The land-owner is the real aristocrat and founder of old families, and a deeper respect for him should be cultivated. A land law and a tariff revision and increased respect for agriculture and horticulture seem to me immediate necessities in the settlement of the labor question.

W. S. KENNEDY

SELF-RELIANCE.—PRAYER.

Mr. Underwood says (see *Index*, February 14): "But we are asked what we propose to do in lieu of the old practices.... In the place of prayer, we would substitute self-reliance. Trust of this kind is a sensible faith that leads us to rely upon the strength of a ship in a storm and the skill of her commander rather than upon an unseen arm to withhold the tempest or an unheard voice saying to the waves, 'Be still.'"

In the same paper, same page, "W. H. S." says, "There is no doubt that prayer in times of great trouble relieves a person's mind.... We appeal to that 'dim unknown,' the supernatural, for the help we sorely need, and we feel relieved mentally." He calls this "a last resort," "a forlorn hope instigated by our inherited instincts."

Now there can be no doubt about the reasonableness of self-reliance. It is the rational, consistent, scientific state of mind; and is there any reason why it is not adequate and sufficient for the consolation and support of the enlightened, philosophical mind? Has it not actually been found so, proved to be in accordance with the real order of nature and what is possible in psychology? But we are told, and it is universally taught, that religion or prayer is a blessing, and a necessity of mental peace; that it is natural, intuitive, and a higher action of man than self-reliance; that self-reliance is mere human trust, and will not please and satisfy the God who orders all events and judges men, justifying or condemning them. Now, allowing it to be true that, in consequence of the "inherited instincts," habits, and weaknesses of mankind, some resort to prayer becomes a source of comfort, consolation, and relief to distressed minds, is it not just possible that the one or the other action—self-reliance or prayer—is really more correct and proper to be followed by every man and woman; that we should either trust primarily and supremely to intelligence and the right adjustment to nature, or primarily and supremely in religion? If it be that all events are ordered by a supernatural mind and this supernatural mind acts in answer to prayer, then it ought to follow that prayer will save those who pray to be delivered from any distress or threatened calamity, else prayer becomes simply a mental gymnastic, of no earthly or heavenly use whatever beyond the pleasure which any and every habit yields.

That, taking human beings as they are,—as the creatures of sentiment and emotions more than of reason and an intelligent understanding,—they are more given to resort to supernatural intervention and aid in trouble than to investigation, does not prove that prayer is a higher, more noble and manly exercise than self-reliance. But it is a confession of personal ignorance and weakness, and it is this very confession which the Church extols and glorifies. It is not to be denied that there is great mystery in our universe; that it is but little comparatively that we know or can do; that, over and beyond all we can find out, we have to trust. Believe, if you please, that what we do know is only a key to unlock a few of the multitudinous apartments of Nature's store-house. It may be faith in the constancy of the objective world; but it is more nearly allied to self-reliance—to our own power to use and co-operate with the forces of nature—than it is to prayer and interpositions in answer to prayer. It is better that men's lives should be governed by sound reason and an enlightened judgment than by mere sentiment or feeling, however desirable right moral sentiment may be in the absence of enlightened reason. I can readily see why the sentiment of religion has such a deep and strong hold on the mass of mankind, and why they should find in it such glad relief and even joy in times of sorrow. "Inherited instincts" and acquired habits make all acts and every mode of activity a part of man's being, and pleasurable. Awakened intellectual activity sometimes revolutionizes inherited instincts and old habits, and gives a man new modes and sources of happiness; and, then, knowledge becomes as true a source of comfort in trouble as prayer or the religious exercises of the most devoted devotee. And why may not self-reliance become so soul-satisfying that prayer will vanish and exhale like the mists of morning before the rising sun?

A. N. ADAMS.

EDITORIAL NOTES.

MR. T. W. CURTIS proposes to lecture on the Mormon problem. See his advertisement in our advertising columns.

RELIGIOUS liberty is far from being an accomplished fact in England, much as that nation prides itself upon the advanced position it takes in all liberal movements. For instance there are to-day, in one district in Suffolk, thirteen contiguous parishes in which non-conformists are not allowed to have a room in which to conduct religious meetings.

NEBRASKA Catholics who allow their affections to wander outside of their own faith will be obliged hereafter to apply to the Pope for a dispensation to marry; for the Catholic Bishop of Nebraska recently, after preaching a sermon against "mixed" marriages, declared his determination, never again to give a dispensation allowing a Catholic to marry a Protestant.

THE Second Adventists declare that the end of the world is at hand. The day on which the catastrophe is to occur is Nov. 4, 1884. A Western paper, which regards everything from a political point of view, remarks that "it is hardly worth while to go to the trouble and expense of nominating presidential candidates. The returns cannot get in until a day after the fair."

THE Calcutta *Indian Messenger* of January 20

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says: "Two distinguished guests, long known in the religious world, are in our midst. Mr. M. D. Conway, the author of the *Sacred Anthology*, and Mr. George Muller, of Bristol, have already arrived. These two gentlemen, though differing as poles in point of theology, yet have both an interest for us Brahmos. We appreciate the broad catholicity and the devotion to religious liberalism of the former; though, we must say, we are not prepared to follow him in all his theological conclusions. Then, as regards the latter, Brahmos have much to learn at the feet of the venerable gentleman. Indeed, we shall count him as one of our greatest benefactors, if he by his addresses and personal communications could teach us a little of that absolute faith and childlike trust in God of which his life and work are such wonderful examples."

FROM the *Congregationalist*, we clip the following: "It is long since we have laid down any book with so much of profound interest as that which has been awakened in the examination of the late Dr. Jacob M. Manning's compact, clear, crisp, and cogent argument for absolute and undoubting faith in the Bible, which Messrs. D. Lothrop & Co. have just issued, under the title of *Not of Man, but of God*. . . . There can be few better books for advanced thinkers in Sabbath schools. To gain a taste, open anywhere at random. Take this (p. 130) as well as any :—

"The fact that the Bible does not try to prove the existence of God, but takes it for granted, is a proof of its divine origin. It sometimes alludes to those who say there is no God, but, instead of arguing with them, it calls them 'fools.' . . . Now this is a most remarkable thing in the Bible. This makes it unlike the vast mass of books which speak to us about God."

IN a notice of *History of the United States in Rhyme*, by Robert C. Adams, a little 16mo published by D. Lothrop & Co., the Chicago *Times* says:—

The author's aim has been to use the potent aid of rhyme and rhythm in fixing dates, names, and events in the minds of the young, a device often successful; and, though he claims for his work no literary value, yet it is true that he has shown no little ingenuity in the way in which this aid is invoked, as well as good judgment in the choice of what is to be impressed on the youthful memory. The closing summary of colonies and States is especially valuable. Within fifty-six short lines, which any bright boy or girl can commit to memory in an hour or two, is presented a brief history of the American colonies, an entire list of the States at present, with the order in which they were settled, by whom and when admitted into the Union,—a section which would make a valuable exercise for schools, and, indeed, is a good thing for anybody to know.

SAYS the London *Secular Review:* "In all history there never was such a strained and unnatural civilization as this, where Dives was so opulent and Lazarus so full of sores, and no dog to lick them. Jehovah himself is a better God than Mammon; and Mammon, faintly dashed with Jehovah, is the God of the Englishman. In England, the gulf which lies between the rich and poor is deeper than it is in any country in the world. The strut and pride of Feudalism sat in the chamber of dais, while the vassalage sat *at the same table*, but below the salt. Capitalism does not allow its vassals a board to sit at either above or below the salt. Feudalism chastised the people with whips: Capitalism chastises them with scorpions. In England, more than in any other country in the world, the difference between a man with money and a man without it is the difference between a slave-driver and a slave."

THIS estray found among our clippings, though we are unable to credit it where it belongs, is too good to be lost. An editorial writer in a leading paper, criticising Joseph Cook's "Prelude" in eulogy of Wendell Phillips, in which he declared "the largest and latest of the Puritans" has gone "doubtless to an incalculably great reward; he is with Garrison and Sumner and Lincoln now; he has met Wilberforce and Clarkson; he is in the company of Aristides and Scipio and the Roman Gracchi" says :—

This seems to settle various points of doctrine, which have been elaborated in recent discussions, where Mr. Cook took a lively part. In the first place, if a man who died on Saturday is by Monday noon enjoying a heavenly reward in the company of those long deceased, then the "intermediate state" question is solved. Secondly, as some of the men named were notorious free thinkers and others were actual pagans, the inference seems legitimate that the harsh doctrines of Edwards, Emmons, and the old school in general, are, in this emergency at least, to be mitigated. Of Mr. Phillips' theological opinions, this is no place to speak; but he certainly was not in the faith of the worthies above mentioned. And yet Mr. Cook demands, "What orator had in him more of God than this anti-slavery orator?" and of Mr. Phillips' speeches he says, "Here are coals of fire lighted by the breath of God." It is not for us to discuss these theological problems,—*non nostrum est tantas componere lites;* but we cannot forbear suggesting that Mr. Cook did not take, in this "prelude," as his model in oratory, the scholarly man just dead, nor that other eminent American who, in the language of the late A. Ward, "never slopped over."

AS A sort of postscript to the article by W. S. Kennedy, to be found on another page of this paper, we copy the following from the *Banner of Light*:—

While the press in Great Britain and America has of late re-echoed "the bitter cry of Outcast London," and told how sickening squalor and hopeless penury run riot among the people in that great Babylon, the figures continue to come to the surface, showing the utter unfitness of the present socio-financial system of England to adapt means to ends for the removal of these more than plague-spots. It is recorded that Mr. Deputy Bontems says that, during the twenty years he was connected with the London Corporation, thirteen entertainments to royalty or other celebrities alone cost $750,000; that to the Prince and Princess of Wales costing $125,000. The Established Church also bears its part in eating out the substance of the people. It was stated recently at a clerical meeting that there are fifty-one parishes and sixty-one churches in London city (by city, remember, is meant a little district of the metropolis); and, on a particular Sunday, when a census was taken, there were in these churches 6,731 persons, of whom nearly half were officials and their families. These churches enjoy the services of 706 choristers, who are paid at rates at which the authorities of our South End churches would stare. The income of the clergy of these fifty-one parishes amounts to nearly two hundred thousand dollars a year. Of these clergy, only nineteen live in the city, thirty-eight live in the suburbs and West End, and four reside at a distance from London; the average income of these absentees exceeding four thousand dollars a year each. Of the churches, only eleven have congregations of over one hundred; and, in five of them, the number is under ten. Comment is unnecessary.

COL. BUNDY, the editor of the Chicago Spiritualistic paper, the *Religio-Philosophical Journal*, in an article appearing in the *Inter-Ocean* of that city in relation to the recent exposure of the fraud practised by the medium Bastian, in Europe, declares: "I know of no other way to properly and conscientiously serve the cause of Spiritualism than to stand squarely for honesty and purity. That life continues beyond the grave I *know*, and I know this by and through spirit phenomena. I hold it unfair to judge Spiritualism by selecting as examples such persons as Bastian and Mrs. Richmond. These two afford striking examples of what sensitiveness uncontrolled by a high moral purpose will produce. I have faith that, in the fulness of time, order will be evolved from the present chaos, and the phenomena of Spiritualism which are now accepted as of spirit origin by millions will not only supply data for a scientific basis, as in fact they now do, but that a spiritual science, so to speak, will be completely elaborated therefrom." In our estimate of Col. Bundy's straightforward position, we agree with the editor of *Unity*, who says: "We arrive at our hope and faith in the inward and lasting verities of the soul by lines quite different from most of those set forth in the *Religio-Philosophical Journal*. Its columns speak of many things we do not profess to be competent either to deny or affirm, but we do understand and wish to express our appreciation of the valiant way in which this sheet undertakes to suppress shams and rebuke frauds. Anything from Barnum's white elephant up to the 'victim of all-believing credulity of things seen at seances,' the editor stands ready to expose. The last issue at hand boldly arraigns no less than five persons well known in the Spiritualists' ranks by name, charging them with a want of moral cleanliness or intellectual vigor which would entitle them to public confidence. This is a valuable though thankless work, and we commend the courage and integrity of our exchange."

THE F. R. A. FUND.

Donations and membership fees for the Free Religious Association, in response to its recent appeal for funds for the holding of conventions and for meeting other expenses of the Association. Will friends see to it that this list is increased?

Previously acknowledged	$344.11
JOSEPH S. HILL, Constant, Kansas	2.00
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JAMES EDWARD OLIVER, Ithaca, N.Y.	20.00
Dr. JOHN DIXWELL, Boston, Mass	4.00

For *The Index.*

DEMOCRACY OF KNOWLEDGE.

Thou hoary scholar, seamed and bent,—
Thou fellow of a life content,
  Enmeshed and buried in the lore
That to thy selfish soul hath lent
  No strength to make our riches more:

From thine abundance canst thou spare
Nought for the famished one whose fare
  Ne'er knew a glimpse of light, or found
Mankind too willing to repair
  His years from treasures overground?

Hast thou no passion that will lead
Life to the sustenance of need,
  Time to the quick pursuit of shame
Whose victims hailed the dismal deed,
  Not knowing it was sin that came?

Hast thou no effort to entreat
For nerveless arms, for helpless feet,
  For all the city's thousands, kept
Like dust upon the humble street
  O'er which thy reckless pride hath swept?

Is life a thing which men may hold
Cheap as the sum of Crœsus' gold
  And level with the gambler's bet,—
A plaything, to be bought and sold
  Upon the mart without regret?

The sun is mine as well as thine,
And days thou callest thine are mine;
  For nature never to thee gave
One grain of precious sea-sand fine
  To hoard within a narrow grave.

And not the gifts that blossom o'er
The blessèd fields, or strew the shore
  By which we wander in our pain,
Are thine or mine, or granted more
  For us than for the beggar's gain!

HORACE L. TRAUBEL.

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The Index.

BOSTON, MARCH 13, 1884.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to B. F. UNDERWOOD, the Business Manager, 44 Boylston Street, Boston, to whose order all checks and drafts for THE INDEX should be made payable. Letters for Mr. POTTER should be addressed to him, at New Bedford, Mass.

☞ PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

For *The Index*.

The Danger of "Individualism" in Moral Reform.

Extracts from a Discourse delivered at Cosmian Hall, Florence, Mass., January, 1884.

BY MRS. ANNA GARLIN SPENCER.

In discussing our general subject (the Relation of the Individual to the Social Organization in Matters of Moral Reform), some considerations, which we will now speak of, are especially pertinent to a large class of rationalists in religion. An established order of thought or morals has this transcendent advantage over all speculative movements against it,—it has an assured and well-defined place for ordinary intellect and conscience. The new movement, on the other hand,—assuming it to aim at a true and not a false reform,—makes severe demands upon both the thought and life of all who espouse it. And, if this is true of partial and comparatively slight reforms, how much more widely and deeply is it true of that reform in religion which is slowly changing the ideals of men and women from a selfish heaven of personal salvation to a regeneration of the whole human race on this earth! This reform in religion, transferring—as it has done in the few, and is coming to do in the many—the points of appeal and conflict from God and Satan in one soul to good and evil in all souls, has led to analysis and criticism of all the elements of our social organism. And this has led in turn to an attempt to make this social organism all over, after a fairer and nobler pattern, with all the selfishness and wrong left out, and all the best we dream of made real. And this attempt, again, has taken a twofold shape in the near past.

The great "Transcendental movement"—which stamped upon our New England, and later upon our whole country, in its upper circle of thought and feeling, a unique die of *practical idealism*—took shape, you know, in two forms of separation from the existing order of society. The one form of separation from the world was the *social*,—that attempt at "community" life made up of congenial people, all pledged to lofty aims and pure living, and helping to realize these by a system that placed no ignoble bonds or indignities upon physical labor, no unequal strains of service upon any class, and allowed no strife between brothers for selfish gains, and no sacrifice of the higher nature to the lower. A dream we call it now; but a dream that, like the sculptor's vision, had in it, I believe, many of the features of the diviner life of the future, which the whole world, not a select few, shall yet chisel out, by sweat of blood and brain, under tutelage of the eternal purpose. The other form of separation from the world, to which the Transcendental movement gave birth, was the *personal*. This form was most perfectly illustrated, perhaps, by Samuel Johnson, in a life whose lofty beauty towers like a snow-covered peak above the common ways of human-kind. The first form—individualistic socialism, if we may coin the phrase—was early overmastered by the practical difficulties and financial embarrassments it involved. It was an attempt to make a little ideal world within the great practical world. And, the instant it formed its boundaries and undertook to outline its dream in actual fact, it found it must treat this outside world as a foreign power, and compromise with it or be crushed by it in all those business matters which the vulgar needs of the body, even at "Brook Farm," made necessary. Hence, the most and best that is left of the old Transcendental socialism is the strong feeling in many hearts that this big outside world itself must be made over, little by little, by tugging at this special reform and that, as we have power and opportunity.

The other form of separation from the world to which Transcendentalism gave birth, the personal (of which I called Samuel Johnson a grand example), has lingered longer among us in distinct form. It has its recognized name, Individualism. This name stands for that type of mind and conscience which realizes on one side the need of radical reform in the whole world of thought and action, and realizes as acutely on the other side the difficulty of opposing the present organized evils by organized forms of resistance. This difficulty arises from the fact that the very attempt to *organize* a moral reform is a fetter upon the most ideal natures, and, by bringing into the scheme inferior workers, lowers the standard of theory and practice among the reformers themselves. And, hence, the Individualist takes the ground that the only sure and lasting method of benefiting the race and educating the time is for the mentally and morally enlightened to refuse compliance with the present order of society, when that order holds evil as well as good under its protection, and, on the other hand, to refuse to join all associations formed to resist these governmental or social sins, lest, by so doing, they bind free thought and check to-morrow's inspiration, or feel obliged to keep step with other reformers, in ways exacting a compromise of principle only less in degree than that demanded by the halting march of the great outside world. I confess to finding great attraction in the nobler forms of individualistic life and effort. No one with a keen and delicate sense of right, and with balanced and impartial thought, can have put on the harness of any religious or reformatory association without finding it hurt at times. And, when the party whip of some special leader is cracked about one's ears, and one is wounded in the house of friends, because one declines to be a slave to some particular theory or method of work, the temptation is great to stand quietly in one's place, severing all ties of organization, and simply saying the word and doing the deed of a personal service, content to let that service be reckoned at its single worth. Yet, when we consider how mighty is the force, and how thoroughly organized, against which any reformatory movement contends, and consider also how slight is the work which any single soul, even the strongest and most devoted, can accomplish, the creed of Individualism seems an impotent one for most of the world. Like the philosophy of the Stoics, it has in it no place for any but the master minds and master consciences; and, before the solitary Idealist's dream is made flesh to dwell among us, it must pass through the coarse and fruitful earth of our common life. If the buried seed thus lose something of its rare quality, and the harvest prove a mixed growth, not so perfect as its germ-thought, it is still that *better for all*, which we are coming to see is so much greater and more to be desired than the *best for the few*.

I will illustrate the danger of individualism in moral reform by an allusion to the movement which promises to be the next great conscience test in America; namely, the temperance movement. Nothing has more disappointed and disheartened me in my comparatively new association with Unitarians and outside Liberals in religion than their common indifference to the temperance reform, and their common opposition to the popular methods of its leaders. This indifference and opposition cannot be explained as absence of a desire to make men better, or as the effect of selfish and sensual indulgence, or of failure to think upon great social problems; for we find it among Unitarians and Liberals of the most exalted type of character and service. What, then, does explain it? To my mind, this *individualism*, of which I have been speaking, is shown in two directions. Temperance in its full meaning—of moderation in all things, and subordination of the lower to the higher nature—is a virtue high in the creed of every individualist of the type we have been considering. Temperance, in its special and partisan significance, has come to mean total abstinence from all intoxicants as a beverage, and, besides this, is coming to mean more and more, taking the country over, legal prohibition of the liquor traffic, even in its more restricted forms, as a measure of public safety. The individualistic Liberal of high aims, balanced strength of character, and favorable conditions of life, declares that he declines to assume the responsibility for others more degraded or weak or unfortunate than himself. He will order his life in this, as in all other matters, according to his own need and judgment, and will not join any temperance association with a dogmatic creed, the necessity of which seems to him in itself a confession of incompetence to self-control. So he works for temperance in general as a part of moral culture, but will not single out any part of it as requiring unique and extraordinary methods. And, when confronted with the abrupt "yes" and "no" of license and prohibition ballots, he takes one of two positions. He sometimes declines to vote, on the ground that license is wrong, on the one hand, because giving legal protection to a traffic dangerous in many of its aspects, and that prohibition is wrong, on the other hand, because interfering with the liberty of private judgment. He sometimes, however, takes a decided position in favor of license, on the ground that it is not a protective, but a *restrictive* measure, to be pressed with higher and higher taxes upon fewer and fewer classes of liquor-dealers, until the utmost limit of repression is reached which the people will cordially sustain.

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And this man generally adds to the common objection to prohibition that "it does not prohibit," because the law is never fully sustained by the best public opinion, the liberty-lover's objection that it is a *coercive* measure,—an attempt to impose by law upon all a code of morals only accepted by a few. Now, in so far as these opinions are the result of conscientious purpose and broad thought (as they are in many cases), they are entitled to the serious consideration of temperance reformers, and should be met and their fallacy proved, if possible, by calmly earnest argument,—not by invective or sarcasm or insinuations against the character of those of honesty and good intent. The argument for total abstinence as a universal method of promoting this special department of temperance is clear, simple, and direct, and, if persistently and enthusiastically pressed, will, I believe, in the not distant future, command the personal example and public advocacy of the vast majority of those who seek the truth and love their kind. This argument bases itself: first, on the facts of evil, which prove that the drink element of intemperance is specially linked to all of vice and crime and poverty which philanthropists deplore; second, that it constitutes, by reason of its effect on the body, a unique temptation and danger, determined in its ultimate results not so much by moral or mental as by physical conditions,—a temptation and danger only partially paralleled by one other form of fleshly indulgence, and that the sexual; third, that the physical, mental, and moral effects of the drink-mania of the past are so inwoven into our corporate life that we can never know who can with safety indulge even moderately, since many of the brightest and best and even strongest of earth's sons and daughters have been slain by an appetite beyond their control; fourth, that the struggle for liberty of personal judgment and decision has nobility only when it is directed against restrictions upon the higher elements of our nature, and that, hence, the anti-total-abstinence man, who yet desires to further temperance in all things, is putting himself out of harmony with a moral sentiment he confesses to be necessary for the help of many, for the paltry and pitiful show of freedom and self-control.

We laugh at the old-time Quaker who protested against the Puritan Sabbath by doing the family washing on Sunday, and hanging out the clothes as the worshippers passed to church, to show that in her own view no day was sacred above another, but all alike holy for work and prayer. But that seems a dignified and useful protest beside that of the man or woman who will not join the teetotal ranks lest the liberty of private judgment be abridged, when that total-abstinence creed is the symbol of a method of temperance appeal and training which can hurt no one, is safe for all, and necessary for many, if not most, of mankind. The rationalist in religion has enough customs and ideas and creeds, which cripple thought and dwarf moral purpose and judgment, to fight against. He cannot afford to spend time or strength in opposing any principle of action in a moral reform, which the most devoted workers in that reform have found of highest use, and of whose protection he himself may be in dire though unconscious need. The argument for legal prohibition of the liquor traffic is, at this stage of temperance work, of a very different character, and involves much more difficult problems. And, in so far as radical thinkers object to concentrating action upon the legal, at the expense of the educational, aspect of the temperance reform, I sympathize with them. I believe it to be profoundly true that no change of life-habits, however needed, imposed upon a people arbitrarily from without, by laws to which they do not give cordial assent, is likely to prove permanent or satisfactory in all its effects. And I believe it will take generations to make the majority of people consistent and thorough total-abstinence livers and teachers. Hence, I am sorry that so early in this great movement, before the temperance workers themselves are united upon methods of private example and public teaching, action upon this question is coming to be transferred so largely from the school-room and platform and pulpit to the political arena. Law seems properly to follow rather than lead the average conscience, that so its commands may be unerringly enforced, even upon those who learn its majesty only by swift penalties for disobedience. A law placed on the statutes by moral reformers in advance of this average conscience, by taking advantage of some opportune moment of excitement, seems to be of the nature of a military action. Such war measures compel a terse and external statement of moral issues and a belligerent attitude of moral reform, which are not the highest in quality and use. Hence, I can see good reason for the shrinking of many, even among total-abstainers and good workers for temperance, from the summary methods of the prohibitionist. I see, with them, that "national constitutional prohibition" of the importation, manufacture, and sale of all ardent spirits as a beverage (the end of the prohibitionist's ambition) would be really only the beginning of the temperance reformer's real work; since the things we want to and must get rid of, in order to secure universal temperance, are the diseased appetites, the self-indulgence, the weakness, ignorance, and mental emptiness of men and women. And that is a long job, which only education and heredity are patient and far-reaching and vital enough to accomplish. And I think it seems, to the most ideal reformers, that this long job should be better under way than now, before any legal short-cut to right living is insisted upon, and the rallying cry of prohibition made a dividing shibboleth in the temperance ranks.

But let us consider some very important points on the other side. In the first place, as I read history, the universe is not run on peace principles, and reforms are seldom, if ever, carried by ideal methods or in logical sequence of thought. The few leaders in morals concentrate thought and public attention upon some vital question of right and wrong. And, as soon as that public attention has changed in any considerable degree to active measures against the evil exposed, the first leaders find that they have invoked a power which they cannot control. The army they have recruited chooses its own captains and route of conquest. And, generally, the fighting element, which lies so near the reform element in most men and women, ordains methods far more extreme and peremptory than the wisest leaders advise. What is then to be done, when the military commanders thus supersede the patient teachers in a moral movement? Shall the ideal reformer, whose final ends are sought by the enthusiastic legions whose methods he cannot wholly approve, join hands with them, and go their way to victory? Or shall he stand apart in critical survey, while others "sail through bloody seas" to win the prize he himself held before their dull sight, until sluggish conscience and self-interested mind were roused to action? If the methods proposed be mean or dishonest, and the rank and file of the army false or brutal, he must, of course, hold his integrity apart.

But, in almost every instance, the case is simply this: the common mind and conscience, roused to oppose an evil, must have some clear, well-defined, and easy course of reform; and, to popular success, a prevailing watchword is necessary, to which nice balance of judgment and scrupulous choice of method must give way. The common mind and conscience seize as by instinct upon that external element of all moral conflicts which draws sharpest lines of separation, and allows least neutral ground even for wisdom itself to stand upon. And, when thus drawing the lines, it cries, "Let him who is on the Lord's side step forth," the time has passed, in my opinion, for deliberation: the time for action has come. When the great heart of an aroused and indignant people speaks the word "Forward!" to establish right and dethrone wrong, we must either fight the good fight with our impetuous brothers and sisters, or give aid and comfort to the enemy. And if, as I believe will soon be the case, the aggressive rallying cry of legal prohibition is added to the defensive position of total abstinence in the temperance reform, and all must choose, not between the educational and coercive method in this reform, but between the two forms of legal action,—license or prohibition,—what thoughtful mind and enlightened conscience can long hesitate for decision?

On the side of license is a small minority of earnest temperance workers, a few anti-total-abstainers of unsullied lives and righteous purpose, a large number of morally indifferent and negative people who go the easiest way. Back of these and before and behind and on either side is a great company of evil-doers,—the vast money interest of the liquor trade, unscrupulous for the most part in its use of means to further its selfish ends, flaunting its sin-breeding business beside church and school-house and home, fattening off poverty, and swelling its power with the outraged lives of helpless women and the starving labor or degrading beggary of little children. On the side of license is the effrontery of wickedness, the hopeless misery of weakness, the debauchers of innocence, the victims of past sins and present, the keepers of brothels, gambling hells, and resorts of thieves and murderers. On the side of license are the broad and well-travelled ways to the hospital, the insane asylum, the almshouse, the prison, the gallows, the drunkard's grave,—ay, and on that side also is the despair of those who mourn dead souls burnt up with the fire of unholy desire! Who wants to stand on that side, though his immediate companions be the respectable and thoughtful, who conscientiously believe that to be the better method of repressing the evil? Not I, for one!

On the side of prohibition is some intemperate speech, much short-sighted dependence on legislation as a means of changing character, which is doubtless doomed to disappointment,—too much of that spirit which would forcibly compel adherence to one's personal standard of virtue, and too little sense of the need of personal and inherited growth. But on that side also is the great moral enthusiasm which is to carry the temperance reform. On that side is the major part of love of order, care for purity, and sacrifice of inclination and appetite and ease for the good of others. On that side is the noble determination to make our streets safe for innocence, our homes free from pollution, our laws pure from compromise with evil, our race and time clean from one of the hoary vices of the ages. Who hesitates to go with this army, even to the battle-field of ballots, though he might choose the teacher's peaceful service? Not I, for one!

Moreover, just as in the anti-slavery struggle it was the hateful aggressions of the slave-power and the base concessions of Northern money-lovers that transferred the conflict from the platform to the soldier's field, so to-day it is the liquor interest,

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and not the prohibitory party, which has fired upon Fort Sumter.

No money interest in this country, I make bold to say (and reputable newspapers, anti-prohibitory in principle, have repeatedly said the same thing), has ever so openly debauched the ballot-box, so fearlessly tampered with legislation, so boldly overridden the decisions of courts of justice, as has the liquor interest. No business has so outraged the ordinary standards of commercial honor, so wickedly defied the better, and preyed upon the weaker and more sinful elements in society as has this. And to no power of evil, since the slave oligarchy trampled on freedom under the capitol dome, has the cowardice of the people so tamely submitted. No wonder that, when the slow resistance of men and the meek patience of women are finally aroused, they declare that to fight back with the liquor-trader's favorite weapon—the ballot—is a sacred duty. A fight it is to be, I foresee. And so far, on the prohibition side, it is honest, brave, and clean, whether timely or wise in our view or not.

And since, as I have said, the course of all reforms seems to be in some external direction which the simplest-minded can understand, and since the common moral enthusiasm, which must carry all reforms to successful issue, seems so dependent on the partisan's heat, I hold that the individualism which keeps the rationalist in religion aloof from the conflict is generally a *weakness*, and not a strength of judgment and character. I have used the temperance movement as my illustration of the dangers of individualism in moral reform, and treated it thus at length, because, in my opinion, it is the next great practical issue in morals, and also because Liberals as a class are yet undecided about, indifferent to, or openly opposed to the spirit and methods of temperance reformers. But I might have used other illustrations, and I would close with a general word of warning. Rationalists in religion, accustomed to independent thought and action, and sensitive to outward control, should take heed lest they place themselves outside the great currents which move the world onward. They should remember that, whatever unfits for heroic action, whether it be the pride of opinion, or paralyzing hesitation of mind, or extreme nicety of method even, is cause rather for regret than self-congratulation. It is indeed ours to search for the highest methods of reform, and teach them with patience, and ours to plead ever for that truest and most radical work of making the individual life superior to all need of external and superficial aids to control and development, through education and inheritance. But, when the war-cry sounds for a moral struggle with some special evil,—a struggle we have doubtless helped, unwittingly, to invoke,—may we let nothing—even the scholar's gown—hinder us from brave response. Those who seek to "establish truth and make the right to reign" belong together. If the great army of reformers will not go our way, let us see to it that nothing petty or cowardly or hypocritical keeps us from going their way.

THE CLERGY AND THEIR CREEDS.

Some time ago, Mr. B. F. Underwood, the famous enunciator of the doctrines of the naturalists, was requested to come to Denver, and deliver a course of lectures; and, in response, he arrived here yesterday morning. Mr. Underwood is one of the most able exponents of the cause in this country, and is acknowledged by many to be the peer of Col. Robert G. Ingersoll.

Yesterday afternoon, an appreciative and intelligent audience assembled at City Hall for the purpose of hearing Mr. Underwood lecture on "The Clergy and their Creeds an Obstacle to Progress." He said: "There are different classes of the clergy. Those who adhere rigidly to their creed are generally men who, if narrow and even intolerant, have the courage of their convictions. They may be educated, according to the popular meaning of that word; but the education is not of the modern sort. The orthodox theologian lacks the modern brain. He has inherited so much of the superstition of the past in the form of ingrained, organized tendencies and traditionary beliefs that the past rather than the present controls him. Madame de Staël said that, while she did not believe in ghosts, she feared them. The feelings engendered by generations of superstition were stronger than the intellectual convictions acquired in her lifetime. Generations of beliefs show themselves even in those who have outgrown the beliefs. The orthodox theologians are fossils. They represent past thought,—that thought which has no active power to-day, but which influences men through forms, institutions, customs, etc., which it has helped to form. The heterodox theologian represents a transition period. He is unable to reject the old or to accept the new. He tries to unite portions of each, and to adjust himself to the demands of the times. His teaching is full of inconsistencies. His spirit may be liberal and his tendencies progressive, but the thraldom of the old faith is so strong that often he gives us but glimpses of the new science. If he utters a liberal thought free thinkers have been advocating a hundred years, if he uses an argument employed by Voltaire or Paine, if he recognizes evolution and is respectful to the claims of modern scientific thought, if he concedes to those from whom he has obtained all his advanced ideas common honesty, he expects applause and support from free thinkers, and generally gets all he deserves, even though the next Sunday he hedges, qualifies, modifies, and concedes to the old faith enough to satisfy the average orthodox believer. Thus, the heterodox preacher, by mingling the names of Darwin and Moses, John Stuart Mill and St. Paul, and by confusing his hearers by indorsing antagonistic theories, gets a reputation for liberality and breadth, and the support of those who belong to opposite beliefs. Many of these liberal preachers are entirely honest in their inconsistencies, but are crude in thought." The lecturer was somewhat severe in his strictures on that class of ministers who are really without convictions, but who are ready to talk heterodoxy or orthodoxy as their interests may determine. They are much less to be respected than the orthodox, who honestly preach what they believe.

"But what," asked the lecturer, "is the business of all these ministers? To preach theology. And what is theology? 'The art of teaching,' as Brougham said, 'what nobody knows anything about.' They declare that there is a personal, intelligent Being who made the world and governs it; that is, a Being in whose image man was made; that this Being has made known his will and wishes in a book called the Bible, which he inspired men to write some thousands of years ago. How these men knew they were inspired, or how to distinguish between an inspired and an uninspired truth, we are not informed. The proofs of the inspiration of the book are alleged miracles, and the proof of the miracles is the book. The internal evidence is also appealed to, although the Bible is made up of scraps of history, of tradition, legend, myth, proverbs, poetry, love-songs, prayers, curses, and seems to the unregenerate mind to be a very human production, and the literature of an ancient people. The external evidence is also appealed to, although there is not a miracle recorded in the Bible that is substantiated by any contemporaneous pagan testimony.

"The spread of Christianity is made the basis of an argument, although Mohammedanism, starting six hundred years later than Christianity, spread more rapidly, and numbers to-day more than two hundred million adherents, while Buddhism has over four hundred million,—more than Christianity ever had or is likely to have. The clergy are not, as a class, accustomed to severe logic; and we must not expect their reasoning to be very profound or conclusive.

"Their revelation, they tell us, declare these facts: the creation of the world, the fall of man, and salvation through Christ. Formation and dissolution are seen to be natural processes, but creation is an act of which we have no proof. The fall of man is a foolish doctrine that implies the original imperfection of both God and man. If a perfect Adam or a perfect angel could fall, why not God himself fall and become a demon? This is a superficial and theological way of accounting for evil, which science shows to be the result of an inability to adjust ourselves to our environments, and which disappears with advancing knowledge. The orthodox devil is a moral monstrosity in the universe, but is just as necessary as the theological Christ to the orthodox system. A perfect God, capable of making only a perfect universe, needed an imperfect devil to introduce disorder into his work. But the imperfect devil needs explaining, and remains the despair of the orthodox system. The theologians preach about the atonement; but their plan of redemption is undergoing modifications, and many of them still find it unsatisfactory. There are many honorable men who do not feel the need of and do not want salvation through Christ. It seems too much like a scheme in which the innocent suffer and the guilty escape. It is a bankrupt salvation scheme. It is a scapegoat theory. Our preachers tell us we must have faith and pray. But the most advanced minds, the Darwins, Huxleys, Haeckels, Tyndalls, Mills, Grotes, Leckys, Vogts, Buechners, Strausses, Renans, *et id omne genus*, have the least faith. As for prayer, it is certain that it neither suspends nor contravenes nature's inexorable laws. If the orthodox clergy possessed the modern brain and could get in the modern mood and spirit, they would see this. But their face is toward the setting sun.

"Theology is opposed to all progress. It opposed the astronomical discoveries of Copernicus and Galileo. It denied the antiquity of the earth. It ridiculed Darwin, and its thousands of representatives in Europe and America threw the entire weight of their influence against him; but the old man, patient, laborious, truth-loving, candid, without the grace of eloquence or rhetoric, unable to compete before a crowd with a Spurgeon or even an inferior preacher, by the power of his thought made his influence felt, and mortified theology more than the combined labors of all other men of this generation.

"Theologians have opposed reforms in every land. In England, the abolition of rotten boroughs and the disestablishment of the Irish Church was opposed by the clergy. The clergy and their dupes are united to-day in opposition to Bradlaugh's taking the seat to which he has been repeatedly elected from Northampton. The clergy have been active in circulating petitions against him. In this country, we all know the orthodox theology was on the side of slavery. Garrison and Phillips received from the orthodox clergy no encouragement. It came from the infidels In France, the clergy are the bitterest foes of the people, of republican government, of free secular schools, of popular suffrage. In Italy, the Pope and his servile dupes are trying to undo the good, brave work Victor Emanuel did. In this country, the clergy as a class oppose the complete secularization of the State. The use of the Protestant Bible in our public schools has already threatened the perpetuity of our public school system. Yet the orthodox clergy are opposed to putting our schools on a secular basis. They are opposed to taxing church property, which amounts to $500,000,000, thereby compelling those who do not believe in churches to support them. They leave this reform to free thinkers. Persecution, witchcraft, polygamy, are all encouraged by theological beliefs. And the clergy denounce free thought, and encourage all free thinkers, who are willing to accept their bribes, to support the churches, to assert the creeds in which they do not believe. The pliancy of such people is not to be defended, much less the action of the clergy who denounce honest unbelief, and thereby encourage support of their theology from those who prefer popularity and preferment to loyalty to conviction."—*Denver Tribune, February* 18.

CORRESPONDENCE.

THE MORMON PROBLEM: A REPLY.

Editors of The Index :—

Either Mr. Potter's usually fair and wise method of treating public questions has deserted him in this discussion or my own native obtuseness has become still more pronounced. Though he disowns any special reference to my article in his own (*Index*, February 28), yet in view of the adverse opinion he gives of my argument in the beginning, and the opposition he records to the proposed petition at the close of his article, it seems proper enough that I should interrogate

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his reasonings. And this I shall do by stating the principles on which my appeal was based, first noticing certain points in Mr. Potter's argument.

When he says, "There is a clear right for national legislation against polygamy as a crime, and no claim of religious authority can invalidate that right," he states what is perfectly compatible with the whole tenor of my appeal. But the several other issues which it was meant to bring out and emphasize he leaves untouched. He makes some approach, however, to the issue, in saying that "Congress has ample right, moral and constitutional, to legislate against polygamy in Utah, as elsewhere, and to enforce its legislation." This is spoken in the present tense, and without any condition or proviso. I deny that Congress has this right, until it shall have vindicated its integrity and atoned for its past misdeeds by discharging its duty to the commonwealth in effecting at once a complete divorce between Church and State. I also declare it to be a deplorable inconsistency in Congress to legislate against polygamy as a crime in Utah, when it has not the right to do it in any one or all of the States, which is the theory held. I believe it is Senator Hoar, of Massachusetts (whom Mr. Potter does not name), who introduced the "Supplementary Bill," "two features" of which Mr. Potter takes to be "of very questionable constitutionality." These are the putting of the church corporation into strange hands and abolishing the Emigration Fund Company. Is not this assailing the Mormon Church? Does it not reveal the animus, the intention, of the law? Does it not give a meaning to the words of Governor Murray, that it is "not polygamy, but the Mormon hierarchy" that must be made the point of attack, and to the words of liberal papers like the *Christian Union*,—"The power of the hierarchy must be broken; that requires law, directed, however, not against polygamy"? And what of President Arthur's proposal, with Joseph Cook and his audience and their ilk for a backing.

I must save, however, the ladies of Utah the compliment which Mr. Potter has paid to them in saying: "Nor does it logically avail aught against this argument... to argue that the Mormon women who live in polygamous marriage are in better material condition than they were when peasants in Europe, and would not exchange their new life for the old. The negro's condition was doubtless raised by Southern slavery above that to which he was born in Africa; but this did not break the moral appeal for his emancipation, not for the purpose of sending him back to Africa, but for opening to him the opportunities of civilized freedom." Thank you. Frank and honest! But what of the logic? These "Mormon women" you compare to the negro. Is the comparison a true one? The negro was kidnapped or sold into slavery, and he welcomed his emancipation. The Mormon women fled from your "civilized freedom," entered into the bondage of polygamy of their own accord, and protest with all the earnestness of their nature against your purpose to release them from that state. They embraced Mormonism, because they saw in it the betterment of their moral as well as material condition. Besides, they were not all "peasants." You labor under a great mistake. A large proportion were not. My mother was not. But I should have loved her none the less, if she were. I almost wish she had been. I visited her home in England. I sat in the pew occupied by the family for generations, and listened to the pastor whom her father and grandfather had listened to. I knew then why it was she became a Mormon. I observed the customs of the country, saw the oppression of certain classes, saw in what low estimation man was held, and more especially woman; and I knew then why it was that a stream of Mormon emigration had steadily flowed through these years. And I blessed Mormonism for it.

I look at this question from the stand-point of Liberalism, which is one of principle, honor, consistency. I look on Congress as the representative of the wisdom and integrity of this nation, and on its acts as the witnesses to its virtuous will and high endeavor. The Mormon problem I hold to be complex, and that its solution is impossible, if otherwise considered. The fact should never be absent from the mind that Mormonism is begotten of this generation, was cast in the mould of its habitudes of thought and practice. The world first, our nation next, are responsible. But this formula is capable of a more definite expression. There are three standards of appeal in judging of the character of a people,—law, creed, and custom,—which declare the civil, religious, and social bent or aspirations of a community. There is always a greater or less approximation to oneness in these three. The methods tried in the past for making them one have led to despotism, civil and ecclesiastical, the principle being always the same,—the use of arbitrary power in the person of king or priest, constituting either a monarchy or a theocracy. We live in a transition age, when the democratic idea, the sovereignty of the individual or of reason, is extending its sway over men's minds. The experiment of a democracy, a government by the people, is now in progress. But where are we? The questions which it behooves every one to ask are: Have we a democratic constitution? What is our creed? Is there any disparity in the principle, any conflict in the spirit, of these two? and from which do the customs and relations of man's life derive their sanction? And so, when a practice is arraigned as antagonistic to the general welfare, the most natural question to ask is, Does government, religion, or society give any countenance to the deprecated evil? By which is it succored the most? These are the questions which a patriot and reformer will put to himself before choosing his course of action, before casting his vote for any public measure. It is because these questions are not answered that legislation and reforms so often prove abortive.

Now, polygamy, in the community in which it exists, finds its support in the Church which commends it and in the civil power which allows it. But we must look elsewhere for the spirit that created the Church and for the example that gave encouragement to the civil power. In other words, I find in the practice of government, the teachings of religion, the habits of society, the explanation of this so-called anomaly in Utah.

1. Christianity, which is the religion of the civilized world, is in essence, and has been in fact throughout most of its history, theocratic. The majority of Christians, the Catholics, still rigidly adhere to this primitive idea of a government of God on earth. And Protestants yield a reluctant, wavering, or joint allegiance to the civil power. Many Protestants of learning and influence openly advocate a union of Church and State. Christianity, Catholic and Protestant, assumes lordship over the question of marriage, making grudgingly and against its will, and often unconsciously, concessions from time to time to the State. And, now, loud protests are being heard from nearly every quarter against this invasion of church prerogative. In respect to marriage, the Catholic recognizes the validity of none solemnized outside of its communion; while both Catholic and Protestant derive the institution and sanction of marriage from the revealed will of God. A union of the sexes not sealed by Bible or priest is prostitution. The Shakers condemn marriage on the same high unimpeachable authority.

2. Our government is not in principle a theocracy; but there exists a union between Church and State, that gives to the theocratic idea moral and material aid and support. Though the Constitution of the United States is democratic, the constitutions of the several States are in a sense theocratic. And, then, the theory and practice of the general government are at war, its actions contradicting its principles. On the subject of marriage, its attitude is one of compromise and equivocation. Though marriage is supposed to be regulated by law, it is not clear what law, whether civil or ecclesiastical, or whether State or national, though each State claims exclusive jurisdiction. The common law even is of mixed origin, and is in force only as suits the pleasure, the will, of the States separately.

3. Monogamy is said to be the custom of civilized society. Perhaps it would be better to call it the theory, though that even would be far from true. There are other customs and other theories to which it would be the worst of follies to close our eyes, some of which customs are allowed, and even regulated by law, as the social evil for instance. Liberals were startled, or professed to be, at the revelations made not long since of the spread of *free-lovism*. But "free love" is not the worst form of the evil it suggests, for the reason that it is avowed, and appeals to science for its justification. There are heathen populations wasting away under the ravages introduced among them by our so-called civilization. Did not Mr. T. W. Higginson quote Chunder Sen in proof of this in Boston the other day? But are these the sole ravages, "brandy and beer," or even the typical ones? We know better. Is there not a more "dreadful poison," for whose manufacture our civilization has, if not the monopoly, an endless variety of patents unknown to the most barbarous people? I myself have been among Indian tribes, who were strangers to certain vices and diseases until introduced by our advanced guard of civilization. Not by the Mormons; for the sun shines not on a community freer from syphilitic taint or venereal complaint. Even the savage, with his dull perceptions, looks on Mormonism on this account alone as a "thing of beauty," an oasis amid the desert.

Yes, the question has its relevancy: What is the comparative morality of Mormon and Gentile communities? Are there not wide-spread evils in our monogamic society, that put even polygamy, as conceived by an outsider, to the blush? If the capital of our nation is thick sown with seraglios, if not a few members of the Congress that passed the anti-polygamy law are pluralists in practice, does it signify nothing? Then, the question may be asked if polygamy is a *malum per se*, a crime in itself? Does Mormon polygamy tend to the degradation of woman? Does it debase man? David practised it rather extensively, and yet he is regarded worthy of the world's homage. His spirit, as I read in one of the most popular works in Christendom, *King David*, is the soul of our modern piety! If it had nothing to do with the making of the man, it certainly did not, as far as we know, unmake him.

I am not a retainer for the cause of polygamy or Mormonism. Polygamy is a transitional form of marriage, and belongs to the past. Monogamy is the ideal of an advancing civilization. The fact that the sexes are born into the world in nearly equal numbers is itself a revelation of greater significance and validity than any command from heaven spoken by the Holy Ghost. Connubial love, I believe, is single. Human offspring demand the close care and watchfulness which both father and mother can give. The training of children is an education for parent and child. Then, husband and wife stand in daily and hourly need of each other's love, of love's ministrations in its thousand forms. At this age of the world's advance, quality, not quantity, should be the aim in all things; and this principle monogamy favors, and polygamy does not. Child culture, not child-bearing, is the true idea. If man's passions are over-strong, if he feels the stirrings of virility in his veins at improper seasons, it is his duty to put restraints on his nature, and to give to these forces a new direction,—a moral flow.

I do not say the Mormons are right, but that the United States government is wrong. I advise not that this question be dropped or postponed, but that it be settled on principles of justice, equity, and fair play. John Stuart Mill, a mind of no common mould, thought the United States could afford to let the Mormons carry out their experiment unmolested. I think it would be a thousand times better to do that than to continue in the course now being pursued. I think it the duty of Liberalism to see to it, in as far as lies in its power, that, in the extirpation of polygamy, example shall count for more than precept. I see how easy it is to draw up an indictment against Mormonism. It requires neither skill nor courage, for the reasons that the power of Congress over the Territories is supposed to be so absolute, and that Christendom is ready to applaud any affront whatever offered to this new, upstart community. But where is the statesman that dares stand up in the national legislature, and propose an amendment to the Constitution for the complete separation of Church and State? It would probably cost him many votes. He would most likely fail of re-election. But to his name would come praises from the lips of the unborn future. What was the fate of the amendment in 1876 to forbid States appropriating funds for sectarian purposes? After various amendments, one being "this article shall not be construed to prohibit the reading of the Bible in any school or institution," it was defeated, and for reasons implied in the remark of one, a senator, that he preferred "leaving the States to manage their domestic institutions as the people of each State may choose." If religion and marriage are "domestic institutions" in Massachusetts, Illinois, Wyoming, Nevada, why not in Utah?

The greatest criminal in this case is the United

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States. "The India outcast, making theft and murder a part of his religious observance," is less a criminal. So is the Hindu sect, burning its widows alive. If polygamy is a crime, the nation is chargeable with complicity in the deed; and the greater it makes the crime to be, the more it magnifies its own guilt. The greatest crime known to the Constitution is falsity to the oath of office, or should be. And every senator and representative that abets or connives at the union of Church and State in any form violates his pledge to his conscience, his people, and his—well, that's enough. Why should there be an association formed to secure, in the fundamental law of the land, a recognition of "Almighty God," "the Lord Jesus Christ," and "the Bible"? Let not your heart be troubled, for they are already there. A man, to be a slave, need not wear manacles or brandmark. Be not surprised if I call at *The Index* office to ask you to sign a petition, before many days have passed.

T. W. CURTIS.

REPLY.—To the above, we would reply as follows:—

1. We did not and do not oppose Mr. Curtis' projected petition. We have long advocated most of the propositions it embraces. If they are put into a shape which commends itself to our judgment and are not made essential conditions anterior to Congressional legislation against polygamy in Utah, we shall be ready to sign a petition in behalf of them.

2. We hold that, in the national Constitution as it is, the principle of the separation of Church and State is completely recognized. Those features of national law and administration that are not in accord with this principle are traditional relics of ancient observance that are really violations of the Constitution, and ought to be abolished. But we fail to see how their existence, or the fact that State and Church in the several States are not wholly severed even in the constitutions, should invalidate the right of Congress to legislate against a crime in Utah which happens to be upheld by the authority of a Church. The two propositions which Mr. Curtis quotes from our article in his second paragraph, one of which he assents to and the other denies, are but two forms, one a little more explicit than the other, of stating the same thing. Of course, in the second statement, after the words "as elsewhere," the words "within its jurisdiction" are implied, as we never dreamed of claiming that Congress can constitutionally legislate against polygamy in the States. But, for all the Territories and the District of Columbia, it has that right. Nor can we see why it is any more inconsistent for it to legislate against that crime where its constitutional authority does reach, because it has no authority over the same crime in the States, than it is for it to legislate on any other matters pertaining to the Territories and the District of Columbia which in the States are reserved for their own legislation.

3. We believe that petitions for the separation of Church and State will be most effective if addressed to the legislatures of States where the relics of union still exist in the constitution as well as statute-books. But this reform will probably be a gradual one. If possible, it would be a good thing if the State constitutions in this matter could be reached through an amendment to the United States Constitution. But such an amendment would require the consent of three-fourths of all the States. We are not so enthusiastic as to hope that this can be secured in our day. When the States should be required to conform even the phraseology of their constitutions to a certain standard dictated by the national Constitution, the spirit of rebellion against central authority would probably prevent the recommended amendment, however rational, from being adopted. Fortunately, it is not necessary to let polygamy grow until such a universal amendment concerning State secularization can be adopted. Congress can to-day constitutionally reach it in the Territories; and, in the States, it does not exist, whatever other kindred evils they may have.

4. Mr. Curtis presses our comparison of polygamy to negro slavery beyond the point for which we used it. We expressly referred to the one alleged fact that the Mormon women who live in polygamy are in better condition than in their previous mode of living, and said that a similar statement used to be urged in behalf of slavery, but did not invalidate the appeal for emancipation. But this was not to say that the Mormon women are no better off than were the negro slaves or are of the same grade of civilization. When Mr. Curtis attempts, however, to turn this argument by pleading that the Mormon women, unlike the negro slave, are satisfied with their lot and protest against being released from it, he only writes the deeper condemnation against the system he tries to palliate. We doubt this statement of many of the Mormon polygamous women; but, if it be true, then it convicts them of deeper degradation than we had supposed to be their mental condition. Mr. Curtis, elsewhere, has drawn a very true and fine picture of the ideal monogamous marriage. But how the genuine womanly nature of these plural wives must be debased, if they do not have even a thought or a dream of that truer marriage, but protest against it!

5. The remainder of Mr. Curtis' reply may be summed up as an argument to show that our government is inconsistent in legislating against polygamy in Utah, because there are so many other evils which civilization has not abolished and has even produced. But civilization does not advance its whole course at once. If no evil were to be attacked by law until all evils can be thus prohibited, we should have anarchy instead of government. Let it be admitted once for all that modern civilization is far from perfection; but, in this matter of marriage, it has got beyond polygamy. It is advancing toward the ideal union of one man and one woman. But law is needed to hold this advance. Secure a uniform law for the whole country as soon as possible; but, meantime, work with the law and Constitution we have. W. J. P.

THE WISCONSIN UNIVERSITY.

Editors of The Index:—

President Bascom, of this institution, says no such incident as that I mentioned, of the young ladies being required to go to church by the matron, after being told by the president that attendance was optional, has occurred within the past ten years. I think it was twelve years ago. At all events, I heard of it at the time from a friend who was present; and I remember that these young ladies had to ask the matron's permission whenever they stayed away. How the young men were treated may be judged from the fact that the Episcopalian priest of our village, near by, complained to me that the son of a parishioner had gone there, where he would have no church privileges. "Is there not a very good Episcopal church in Madison?" I asked. "Yes; but he can go or not, just as he likes." Ten years ago, the young ladies were much more harassed by "church privileges" than young gentlemen. I judge, from the president's statement, that they are not at present. And I am glad to be thus confirmed in the high opinion I have always had of this university, where such liberal and enlightened instructors are employed. So much attention is paid to science, so much liberty is given to the pupils, especially in choosing their own course, and such keen mental activity prevails, that a girl is much more likely to find out what advanced thinkers know, and thus learn how to think for herself, than she would be in such a palace of conventionalism as Vassar. Madison has always been a liberal place, in spite of the matron. But she has it all her own way at Poughkeepsie and Wellesley. Let me take this opportunity of insisting once more on the fact that there is no liberal education for American women except co-education. F. M. H.

THE THEOLOGICAL VIEWS OF WENDELL PHILLIPS.

Editors of The Index:—

I see the assertion in your columns, and the same elsewhere, that Wendell Phillips remained orthodox in his theological views. It is evident that he rarely expressed opinions, and possibly never took time to form any, on the abstruse and technical questions of the creed; but that he heartily and unreservedly indorsed views wholly antagonistic to Orthodoxy I happen to know. It was not likely that a man so absorbed in the practical doing of religion would hold it worth his while to enter the contest over atonements and imputed righteousness. He often said, "With no man's opinion have I any right to find fault, unless that opinion is put into practice in such a way as to injure mankind." Any theology that trenched on human rights Mr. Phillips held accursed; and I know that he commended the most unflinching condemnation of the doctrine of decreed condemnation and the sinfulness of human nature, as taught in Calvinism.

E. P. P.

BOOK NOTICES.

DUE WEST; or, Around the World in Ten Months. By Maturin M. Ballou. Boston: Houghton, Mifflin & Co. 1884. pp. 387.

This book gives us the result of the plain, common-sense observations on his travels of one of "Cook's tourists," and will be welcomed by many stay-at-homes for its terse, concise descriptions and realistic pen-pictures of foreign lands, as they appeared to Mr. Ballou's practical eyes. As a sample of the writer's style, combined with a thought-inspiring incident occurring in India, we quote the following from pages 237, 238. It was at the funeral of a young girl, whose corpse was placed, as the custom is, in the "Tower of Silence," when, after certain ceremonies, the body is "carried upon a stretcher through a door in one of the towers, and placed upon a grating, raised a few feet from the ground, where it is completely exposed. The bearers instantly retire: the door is closed and locked. These towers are open at the top, on the cornice of which hundreds of vultures are always waiting, in full view of every one; and, as soon as the body is left, they swoop down to their awful feast, eagerly tearing and devouring the flesh, absolutely picking it clean from the bones, which fall into a space below in an indiscriminate mass, to be decomposed by time and the elements." Watching this terrible sight, Mr. Ballou questioned an intelligent Parsee who was present, "How can you reconcile to your feelings such disposal as that of the remains of a tenderly loved child?" "What do you do with your dead?" he asked. "We bury them in the earth." "Yes," he continued, "for the worms to eat. And, if there is death at sea, you sink the body in the ocean, to be consumed by the sharks. We prefer to give our dead to the birds of the air."

SESAME AND LILIES. By John Ruskin. Containing two lectures. I. Of King's Treasures; II. Of Queen's Gardens. pp. 87.

CROWN OF WILD OLIVE. By John Ruskin. Three lectures on Work, Traffic, and War. pp. 102.

ETHICS OF THE DUST. By John Ruskin. Ten lectures. I. The Valley of Diamonds; II. The Pyramid Builders; III. The Crystal Life; IV. The Crystal Orders; V. The Crystal Virtues; VI. Crystal Quarrels; VII. Home Virtues; VIII. Crystal Caprice; IX. Crystal Sorrows; X. The Crystal Rest.

These three daintily bound volumes, of uniform size and binding, at twenty-five cents per volume, are marvels of cheap publication. One wonders how Mr. Alden can possibly make such first-class literature pay at the prices asked. He deserves the thanks of the community for popularizing in this way standard and high-toned works like these and others on his list. Both "sweetness and light" are characteristic of Mr. Ruskin's writings; and, however much one may differ from him in opinion, his words are always elevating in tone and provocative of thought. The first of these companion volumes treats of the choice of books and of woman's sphere; the second, of topics of interest to men of all degrees; and the third is brimful of wise, tender council to young girls in their teens. John B. Alden, publisher, New York.

PERSONAL ITEMS.

THE portrait of Wendell Phillips, by E. T. Billings, can be seen for a week or more at 175 B Tremont Street, Evans House.

ON the occasion of the death of Keshub Chunder Sen, a message of regret and condolence was sent to his son by Queen Victoria.

VICTOR HUGO has forwarded to the poor relief authorities of Paris the sum of $1,000, to be used in giving aid to persons in arrears with their rent.

FORTY members of the Paris municipality have signed a proposal to call one of the new streets in the Quartier des Ecoles after the name of Darwin.

THE lives of Lucretia Mott and her husband, James Mott, have been written by her grand-daughter, Mrs. R. P. Hallowell; and the volume will be published in a few weeks.

THE Empress of Japan is said to be a pretty woman and to take a great interest in the welfare of her sex. With her own money, she has founded a normal school for girls.

THE sultan, "in testimony of high satisfaction" with Mr. Edwin Arnold's *Pearls of the Faith* as a poetical exposition of the religion of Islam, has conferred on him the Order of Osmanlie of the third class.

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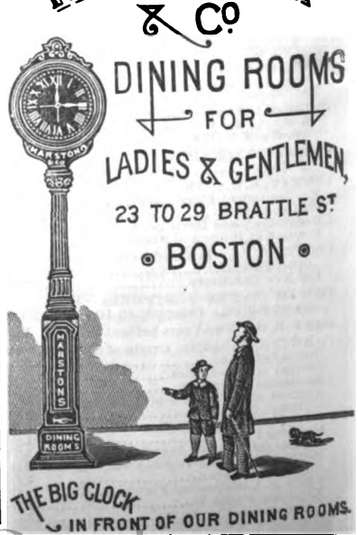
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CURRENT TOPICS.

DE LESSEPS, the great French engineer, predicts that the Panama Canal will be opened before 1888.

ALL the slaves of Brazil will soon be free, six thousand having already been liberated in a single province last year.

WHEN Oliver Cromwell first coined his money, an old cavalier, looking on one of the new pieces, read this inscription on one side, "God is with us," on the other, "The Commonwealth of England." "I see," said he, "that God and the Commonwealth are on different sides."

ALTHOUGH during 1883 there were seven hundred and fifty-four more volumes of new issues of books published in England than in the year previous, yet the *Pall Mall Gazette* declares that works of genius have been less common of late years in that country than at any time for the last century.

IT is stated that in Roslov, Russia, is a society for the murder of children, formed through the influence of a fanatical woman, who teaches that it is the duty of every woman "to spare the evils of life to as many children as possible, and to make them share in the bliss of heaven before the earth has contaminated their souls." The method is the use of narcotics.

THE Quakers of Logan County, Ohio, are having a religious revival; and their meetings are said to be of an exceedingly demonstrative character. Noah McClain, the evangelist, who has brought them into such a state of excitement, is a negro. He is described as a "wonderfully magnetic orator." The meetings are held, with brief intermissions, from ten o'clock in the morning till past midnight; and the scenes are the wildest of the camp-meeting sort. Attacks of coma are numerous. Old people and young fall suddenly insensible, and remain so for hours.

A CABLE despatch says that "an advanced Irish Nationalist has declared that they are annoyed, but not discouraged, at the failure of the recent dynamite explosions." And the "advanced" individual predicts "a long series of explosions in England soon." We hope there is no truth in this despatch. Our sympathies are with the Irish people in their efforts to obtain justice from England, and men like Parnell must command the respect of all unprejudiced minds; but those Irishmen who employ methods such as were used at the Victoria Railway Station should be regarded as murderers and assassins, and the worst enemies of Ireland. The use of dynamite can only solidify the enemies of Ireland, increase the hardships of her people, delay the removal of wrongs, and defeat the efforts of her wisest and best leaders.

IN view of the general depression of trade the last winter, the business of materializing departed spirits has been unusually active in this city. As many as eight or ten of these establishments have attracted overflowing crowds of credulous spectators to their frequent séances. Mediums have boasted that their receipts were several hundred dollars each week, and audiences limited by the capacity of their rooms. The daily press of recent date informs us that some critical gentlemen, disobeying "conditions" decided, to test the spirits, and in one instance explored the cabinet, finding it vacant, for the very good reason that the medium was outside personating a spirit. In another, the spirit was seized and examined by a number of well-known gentlemen, with similar result. The cheap trappings concealed under the medium's dress when she entered the cabinet, to personate male spirits, were captured and identified as the clothing worn by the ghosts of "Billy the Tar" and "soldierly Capt. Hodges," previous to her seizure. In the language of the *Daily Advertiser*, "there is no end of fools."

A BILL is pending before the Legislature of Kentucky, to incorporate a cremation society in that State. The Louisville *Post* is rather in favor of burning the dead; but aware that, in that region especially, there is a strong religious prejudice against cremation, it points out the weakness of objections to the practice urged on religious grounds. It observes "that science has long since demonstrated that the burning of a body simply produces quickly what putrefaction requires a long time to accomplish. And, when the religious objection was urged in the British Parliament, Lord Shaftesbury answered it effectively by asking, if cremation prevented the resurrection of the body in a purified form, what would become of the 'blessed martyrs.'" The *Post* adds: "It may be urged that the prevailing mode of inhumation was practised by Abraham and the patriarchs, and we are left to infer that the only person whom God buried was interred by this process. But the early Jews, nevertheless, burned the bodies of those who died from pestilence; while the heathen records are filled with accounts of the formal and imposing ceremonies of cremation."

WE find in a Denver paper a long account of a set of fanatics who have existed as a religious order for some time in New Mexico, called the Penitentes, who in the name of religion subject themselves once a year (soon after Lent begins) to excruciating torture, such as carrying on bare shoulders heavy wooden crosses, scourging each other with sharp whips until blood flows, walking barefoot over prickly cactus thickly strewn for a distance of ten feet from the church, where their self-imposed pilgrimage ends. The Penitentes of Rio Arriba County, New Mexico, have tied one of their number, with his own consent, to a large block of iron and thrown him into the Rio Grande River, where he drowned amidst shouts of frenzied delight from his friends and relatives. The Penitentes of Taos County, in 1880, crucified a man who had begged to die in this way. Three of them were indicted in 1882 by an American grand jury, and acquitted by a Mexican jury. The religious exaltation of these people reaches the point of actual insanity. The Catholics of New Mexico are now trying to stamp out the Penitentes, but so far they have met with poor success. In Taos, Rio Arriba, Mora, San Miguel, and Santa Fé counties, the organization still flourishes. The legislature is apathetic as to this subject, and officers of the law make no attempt to prevent their cruelties to themselves and one another. The fanatics are dying out, however, as publicity is given to their proceedings; and probably the Penitentes in New Mexico have but a few more years of life.

THE new creed of the Orthodox Congregationalists will not strike Liberals, probably, as a very liberal document. But, to see its significance, it must be read in the light of old-fashioned Orthodoxy, and with the recollection, too, that it is not a statement of the views of the most advanced Orthodox men to-day, but a statement signed by men of various shades of belief in the Congregationalist body, and intended to represent views in which it is supposed that denomination could generally unite. Regarded in this light, it is an important historical mark, showing how far one of the most influential of the evangelical sects has advanced. It must be compared with previous creeds of the same denomination, and especially with the Westminster Confession of Faith. Its most downright departure from this old standard is in squarely giving up the doctrine of irrevocable divine election to salvation or reprobation. It is not nearly so strong on the dogma of total depravity, and, of course, does not damn infants. The doctrine of the atonement is left very vaguely defined, that of the Trinity even is less dogmatic, and the statement concerning the Bible gives room for much latitude in the matter of its inspiration. "Everlasting punishment" is adhered to, and Joseph Cook will be satisfied that there is no hint of a "second probation." Henry Ward Beecher, probably, will not sign the new creed. But the Andover professors can sign it with very much less demand upon their consciences for *mental reservations* than they have been subjected to in signing the Andover Founders' Creed. P. S.—Joseph Cook does not like the new creed. In his last Monday lecture, "linking hands with JOHN HANCOCK," he vigorously kicked it. He says that "second probation" and all sorts of kindred latitudinarian evils can be taught under it.

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COMMERCE AS A "CHRISTIAN" MISSIONARY.

Commerce is a gauge of the world's progress. In itself, indeed, it has no moral quality. It seeks only greater material comfort, convenience, wealth by exchange and distribution of goods. But it keeps intellect alert, it stimulates enterprise and invention, it advances knowledge; and, in the end and in general, though not without exceptions, moral elevation follows intellectual growth. For the better attainment of its own ends, commerce has invented the railroad, the ship, the telegraph, and utilized the steam engine as a common carrier on sea and land. And thus it has brought distant and very different nations into bonds of acquaintance and amity, and been one of the most important agencies in promoting civilization.

But commerce is blind to the character of the goods in which it traffics. It is blind to the means which it may use for promoting traffic, so only its end of material profit be attained. There have been, it is true, men engaged in commerce who have refused to deal in certain goods or to use certain customary methods of their business, because of a protest from their consciences. But this protest arose from their regard for the laws of morality, and not from their regard for what are called the laws of trade. Commerce, like everything else which involves human conduct, should, of course, be dominated by moral law; but commerce itself does not furnish this law. Morality has only slowly gained control of commerce by the increasing moral power of general public opinion, and not because the law of trade has itself become moral. In itself, without any restraining external authority, commerce is as ready to deal in one thing as another. All that it asks is, Do human beings anywhere want an exchange of commodities? Is there a demand for something which can be supplied at a profit? Let the demand be for whiskey or potatoes, commerce will answer it indifferently. It is as ready to carry rum or opium or tobacco or dynamite as wheat or sugar or cotton. Traffic in human beings, for the sake of enslaving them, has been mostly abolished in civilized countries. But it has only been within a very few years that the increasing moral sentiment of civilized society has been able to bid commerce to cease from that inhuman business. In this Christian country, men and women were sold on the auction block less than a quarter of a century ago. And, long after the time when Christian churches had begun to send missionaries to convert the natives of heathen lands, the ships—owned by Christian merchants, and commanded by Christian officers—which carried out the missionaries might be filled with a return cargo of heathen negroes, to be sold as so many cattle to Christian slave-holders.

When, therefore, it is claimed by the Christian Church, as it not unfrequently is, that commerce is one of its missionary agencies, it is but just to turn to these black pages in the history of commerce, and ask the Christian Church if it is willing to father these. The argument that modern civilization, of which commerce is one of the most important agencies, is the product of Christianity, has an unpleasant *boomerang* attachment. Modern civilization has brought a multitude of evils that were unknown to ancient times. If Christianity has produced modern civilization, then Christianity must be held accountable, not only for the good, but for all this evil progeny. If Christianity is the parent of commerce, if commerce is one of its divinely ordained missionary agencies, then let it bear the blame of the accursed things which commerce has done. But, even if the claim for Christianity be not pushed to this extreme, it is a perfectly fair argument, when Christian missionaries attempt to convert heathen populations, that the heathen should point to the conduct, not of isolated and criminal individuals, but of great Christian governments, as not setting a moral example which commends their religious views. It certainly cannot have helped English missionaries in China that the powerful English government, styling itself the defender of the Christian faith, forced, at the point of the bayonet, the degrading opium traffic upon an unwilling land, because the interests of Christian commerce demanded it. The late queen of Madagascar had become a Christian, and was trying to bring her subjects into the Christian faith. But, in view of the recent most unjust aggression of France, it would not be strange if her successor should apostatize. Such perfidious treatment by a great Christian nation cannot be an effective lesson for completing the indoctrination of the inhabitants of the island in the Christian religion. What kind of religion or morality has commercial enterprise in the United States been commending to the Indians in this country, who have been steadily driven by that enterprise from their possessions, been defrauded of their rights, and pursued by wars of extermination, all with the connivance of the government?

We have been led to these remarks by reading a very plain-spoken and just article by Rev. William Barrows, D.D., in the *Congregationalist*, on the obstacles to Christian missionary work in Asia. Of India, he says: "Tenacity for paganism is not the only difficulty that missionary money has to overcome there. We offer them the religion of their invaders and conquerors and oppressors. Their human nature and instincts of right resent it, as ours would." With regard to China, he remarks: "A similar state of things has been created in China. China held prohibition on opium, and passed the Maine law. England forced the trade; and her opium, over twenty thousand chests, was seized and destroyed. Then followed the 'opium war' by England. China, like Tonquin, was vanquished, free trade in opium secured, and $18,000,000 for opium destroyed, with expenses of fighting for 'free opium.' Hence, missions in China go hard in combating paganism, opium, and the memories of Christian conquerors."

From what Dr. Barrows says of the recent French victories in Tonquin, we quote more at length:—

> In the eye of commerce and national glory, this is presumed to be all well. The artillery, the minie and sword service, can, no doubt, develop natural resources and enlarge trade there as those pagans will not. But suppose we look at the affair from another point. It is generally assumed that Christianity is the best religion for man for this world and the next, and it is the general proposition of the leading nations to Christianize the unchristian people of all lands. When the government of pagan Annam has been overthrown, her rights wrested by the sword, and her lands and labor and prosperity put under French supremacy, and the people are humbled and angered, how will they be likely to regard the national religion of France? Will not, for long years, the very name of Christianity stir in Tonquin, and through the whole kingdom of Annam, the memory of its bloody and fruitless struggles against a Christian invasion? . . . When we consider how intense and undying a religious hatred is, it would seem that for a generation or two money for Christian missions in Annam would be thrown away.

Well may Dr. Barrows question whether this "greed of commerce and dominion" is a good aid to missionary enterprise,—that is, if missionary enterprise is expected to inculcate the religion of Jesus. But, since two hundred and thirty-one missionaries in China lately petitioned the British House of Commons without effect for the suppression of the opium traffic, we must suppose that that body cares more for the financial interests represented by English merchants than for the religion its missionaries represent. The missionaries, certainly, must find it uphill work to combat such sentiments as these, which they find circulated, according to Dr. Barrows, in Chinese "campaign documents": "The Europeans do not belong to the human race"; "This race of savages adores neither heaven nor earth"; "Their exterior is like that of apes, their habit like the devil's. Hence they are called Yang-Kwitze, or devils of Europe." Such opinions concerning the nations that profess the religion which the missionaries are laboring to persuade China to accept are not calculated to make that religion attractive.

WM. J. POTTER.

THE LAND OF SOULS.

The Spiritualists claim not only that there is a land of souls beyond the sable shore of death, but that they have communication with it, and that travellers are constantly returning from its bourne to the scenes and friends of their mortal lives. One real case of ghost would put the doctrine of immortality on a firm foundation, such as it does not rest on at present. Such a case would put a new aspect upon the hereafter, so far as intelligent, rational people are concerned. For it is not so much the dread of something after death in the shape of penal suffering for the sins and crimes perpetrated in our days of nature as the dread of annihilation, or of falling into naught, which makes the contemplation of death unpleasant to such people. A continuance of conscious existence is what is wanted.

As familiar as the words *heaven*, *hell*, and *immortality* have become, through their constant reiteration for ages in all the creeds of Christendom and heathendom, it goes without saying, to every reasonable person, that the whole subject of our alleged hereafter is a matter of the purest speculative opinion and conjecture. There is not an established fact or certitude to which we can cling in our vain endeavors to ascertain what fate awaits us after death. To be sure, there are colossal edifices of belief, which have been built up in barbaric ages, glimmering through the twilight which envelopes this subject. But these structures, when scrutinized by the light of reason, are found to be nothing but unsubstantial pageants of dogma and baseless fabrics of illusion, the *mirage* and *fata morgana* of enthusiastic imaginations.

Goethe says: "Man should believe in immortality. He has a right to this belief: it corresponds with the wants of his nature, and he may believe in the promises of religion. But, if the philosopher tries to deduce the immortality of the soul from a legend, that is very weak and inefficient. To me, the eternal existence of my soul is proved from my idea of activity. If I work on incessantly till my death, nature is bound to give me another form of existence, when the present one can no longer sustain my spirit." Eckermann, the reporter of these remarks of Goethe, says that his heart at these words beat with admiration and love. Elsewhere, the same admirable reporter represents Goethe as saying: "An able man who has something regular to do *here*, and must toil and struggle and produce day by day, leaves the future world to itself, and is active and useful in this. Thoughts about immortality are also good for those who have not been very successful here." But what does success—the most brilliant in the achievement of fame, power, and pelf—amount to, when its achiever at *length* lies cold and pallid and lifeless, a mere mass of putrescent mortality? It seems a mockery in such a presence.

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Lucretius, in treating of the subject of death, makes Nature say to the man who has lived a good many years, but who is still anxious to continue to live on indefinitely, that he has had already an experience of all the sensations which this mortal life has to offer, that there is nothing left for him but an endless reiteration of these experiences; and, therefore, there is no further inducement for him to linger in a state of existence which he has exhausted. But most of us, if moderately well situated and provided for, would be content to go on living here forever, enjoying the light of the sun and the vicissitudes of the seasons. We are of the same mind with Charles Lamb, when he wrote that he "was in love with this green earth, with the delicious juices of meats and fishes, with the sweet security of streets, and the unspeakable rural solitudes."

If there is that in us which survives the stroke of death, an immortal atom which that stroke cannot reach or quench, still death is a complete break-up and demolition of the life which now is, with all its joys and sorrows, its loves and hates. It is a complete removal of us from the glorious environment of the sensible world, which, with its unfathomable roofing of blue sky, with its light of even and morn, with its breezes, gales, and storms, with its pageantries of summer clouds sailing

"In long procession, calm and beautiful,"

with its summer dews and sunsets, with its seclusions of wood and valley, with its lakes and streams, with its south wind of spring,—the breath of vegetal resurrection,—with its enthralling mysteries and uncertainties, and, above all, with its subduing faces of noble men and beautiful women, might well keep us contented dwellers here forever, were it not for the sad allotment of age and decrepitude. This life we know; but of another life beyond this, if there is a *post-mortem* state of existence, we can know nothing, we can conjecture nothing. For the heavens and hells of which we read in the Apocalypse of St. John and in Virgil, Dante, and Milton, are purely terrestrial in all their features, for the very good reason that the most glowing imagination of the most inspired poet has none but earthly data to work with in his attempts to describe the scenery and aspects of an alleged supra-mortal state of being. Old Sir Thomas Browne, in his *Religio Medici*, says that the worst stone which you can throw at a man is to tell him that he is almost at the end of his existence as a conscious being. Milton says that it would be better to be full of pain or in a state of constant torture than to lose this intellectual being, these thoughts that wander through eternity.

There are many emergencies in which the voice of duty or our higher nature bids us sacrifice our lives. If compliance with this voice is to result in our personal annihilation, would it dictate such a sacrifice to us? But on a purely conjectural topic, like the one I am considering, the stream of disquisition might run on forever. Wrapt though our ultimate fate may be in thick clouds and dark of uncertitude, still it cannot be a matter of regret with any bodily and mentally healthy human being that he was born into life and made to undergo mortality. Life, short as it is, is a priceless boon, an intoxicating draught. Let me close, then, by quoting the words of our American Sappho (Mrs. Harriet Prescott Spofford), in a poem which she entitles "My own Song":—

"Oh, glad am I that I was born!
For who is sad when flaming morn
Bursts forth, or when the mighty night
Carries the soul from height to height!
To me, as to the child that sings,
The bird that claps his rain-washed wings,
The breeze that curls the sun-tipped flower,
Comes some new joy with each new hour,—
Joy in the beauty of the earth;
Joy in the fire upon the hearth;
Joy in the potency of love,
In which I live and breathe and move;
Joy even in the shapeless thought
That, some day, when all tasks are wrought,
I shall explore the vasty deep,
Beyond the frozen gates of sleep."

B. W. BALL.

CHUNDER SEN AND THEISM.

Life flows always in two channels, thought and emotion. So we may be sure there will be two lines of development in society; and, to understand either one of these, we must understand the other. For instance, the present line of thought is in the line of evolution,—natural science,—the wonderfully increasing knowledge of the universe making it a new thing to live in this world. But, if you confine your study to material evolution, you will surely say we are going as fast as possible into atheism. Men see so much of nature, and laws that govern nature, from atoms to stars, that they do not see the need of any God, at least any personal God. And so a good many people say science is killing out religion.

But this is one of those narrow judgments that rise from one-sided views of what is going on; that is, such people only observe what is going on in the intellectual way, which is at the worst only fearless recognition of facts, taking things as they are without warping or falsifying them to make them sustain preconceived notions. About all you can say of science is, it is very fond of facts, and very fearless of the consequences of knowing the truth. Now, that is good, so far as you see; and, instead of such a spirit proving to be atheistic and ending in the destruction of anything good, you would expect it to work the other way. You would naturally say that, when all the world is full of discovery of causes, men would not be any farther from God than when they took no interest in the earth farther than to say God once made it. If he made it, the more we study it, the more we shall know of its Maker.

But science has culminated in quite another assertion. Its grand, final conclusion is that the world was never made at all, and that whatever is always was and always will be, only that all things are going through eternal change. Just at this point, a few scientists may be atheists; but most of them reply, No, we are not atheists; for, while we do not believe in any God outside of nature, we do believe in a God in nature, and that seems to us better. Instead of a God who made the worlds, we believe in a divine life in the world. We are theists, not atheists.

What is theism? It is the effort to know God in all things. It believes that all things live and breathe as phenomena of a universal life. Atheism says the universe is a machine, a great higgledy, piggledy, purposeless, unmeaning, chance curricle; and you and I chance to be on it. It has a plenty of laws, but they are mere processes. But theism answers, No, the universe is not a machine, but a life. It is a good deal as if some one should come up to you and say: What a wonderful mechanism you are! How curiously you are put together! Why, the chap that made you put hinges in your elbows, and he understood the ball-and-socket joint, and he ground out some splendid lenses for you to see through. And really, all in all, you are a *proof* that there is a God, because really you are put up in a remarkably smart way. That is the old-fashioned orthodox way of looking at a man. It found a mechanism and a mechanic, and that mechanic it called God.

Then another comes up to you, and says, I don't see that you are a mechanism at all, but a curious process,—a lot of hydrogen and lime and iron and one thing and another brought together in certain proportions according to laws of growth; and he studies you with a great deal of interest, but wholly as a thing. He never recognizes that something which within the body is the person. All the soul he believes in is the phenomena of the body. A soul, he says, is nothing but the accidental result of bringing certain materials into a certain relation to each other. This is the atheistic way.

But a third party approaches you, who speaks of the body, on the other hand, as the result and phenomena of life. A grand life principle flows through you, and your body is shaped as well as built up by that principle.

In the same way, the atheist sees the universe as a thing, the theist as a living unity. And the life which is eternal, ever flowing, ever expressing itself in flowers and stars, in monads and in men, it recognizes as a divinely worshipful personality. "O ye heavens!" cries the atheist, "and O earth!" "Our Father which art in the heavens," cries the theist. "Our Father which art in *a* heaven," cries the Orthodox.

Yet, after all, practically these three people are a great deal more alike than they seem to be; for a decent atheist really *worships* the beautiful and good *thing*. The Orthodox worships the good principle, only it is so far away and so much like a great man. The theist worships a divine principle in all the universe. And the real object of worship is, after all, character. And, when you find a man who is made *good* by thinking and by his emotion, why that man is not very far from any other good man, or, as Jesus would say, from the kingdom of God.

It is a great pleasure to feel that we have no longer to make it a part of our religion to think people who don't agree with us are going to hell for it. When Paul travelled in Greece, he saw an altar marked as in honor of an unknown God; and he said to the people, "I will preach the unknown God to you." There are many millions of men who have idols, but whose idols undoubtedly represent to them sweet and healthy principles. What do you want to convert them to? Only to wider views and *better* ideals.

Theism has only one advantage: it is the religion of *all* nature. It teaches us to look at the whole universe as the body of a first parental principle. I had it in mind to speak of Chunder Sen,—not so much as a *remarkable* theist as a remarkable illustration of how the world seems, in theism, to find a basis for religious union. Wherever the vastly increased knowledge of the universe has spread, there theism has sprung up.

As long ago as 1830, a society of Hindus was organized, which flung away idols, and began to talk of the Great One, the Unifying Principle, the Father. The latest leader of these men was Chunder Sen, a fanatic in some respects, and hardly such a man as we should desire to follow; for he carried his reformed views to strange extremes. But he broke over caste and all the spiritual bondage of Hinduism, and taught that there is one Divine Soul, of whom we are and to whom we are; and to *know God* is the end and the substance of religion. During November and December of 1883 there were published in an American religious paper four or five articles from Mr. Sen, which were so full of a warm, deep piety, such insight of spiritual truth, that Christians said, This heathen man knows God so that he can teach us; and, whatever other articles were read casually or not at all, I warrant you every man who had that paper read those articles, and he grew better for them.

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The substance of theism, as taught by these Hindus, is substantially this :—

(1) Whatever is, is but the phenomena of God; and, above all, man is the highest, the very child of God.

(2) But within, and more important than the physical universe, is the universe of spirit life. In the physical universe, life becomes flowers, trees, bodies; in the spirit universe, life becomes character.

(3) God is as real in the inner world as the outer; and to live with him as child with father, in adoring tenderness, is the true religion.

(4) All men are brothers in God, and this proves two things: 1. That they can all be inspired of God; and, 2. That they ought to live as brothers.

(5) Sin is shutting the heart against God.

(6) Salvation is to forsake wrong and obey the truth.

(7) Christianity, like all other religions, is one evolution of the true and eternal religion, and is but a step toward the light. Jesus is one of the children of God, but he was very near to the Father.

(8) All religions are worthy of study, both to secure their good points and to avoid their mistakes.

Great efforts were made to persuade Mr. Sen to become a Christian. But he answered, I am now a Christian, only more than a Christian. I love Jesus, but I do not stop there: I love more than him. My Christ is the God,—not in one man, but the God in humanity. You, he said, when in England, have "too much Christ, but too little of the spirit of Christ." God, he said, cannot become a mere man, "but he dwells in all pure souls." He had hopes that all the world might become theistic, but he did not believe it could become united on any religion that was less.

My Saviour, say the Brahmoists, is God himself, not some one who saves us from God. Reading George MacDonald's *Donal Grant* will repeatedly bring to mind this idea. It rings with protest against the lie that God would damn only for an atonement. God is good, and no one is so good as God. No Saviour is like the saving influence of knowing him who is Good. I want nothing, says he, to stand between me and God. That is the trouble always. You drive God out of nature and degrade the universe by calling it a false show, a mere mechanism. Then, you tell me I must not go to God at all, but must have an atoner to plead for me; and so I wander about and about, and never reach God. It is all wrong "to know the true and beautiful and good that saves me from the base, and makes me true and good." And all literature is getting charged with this idea of moral theism. It is the happiest thought of the age. The two original or earliest forms of thought were song and story-telling. These two survive as poetry and the novel, and these two are supremely theistic.

So Chunder Sen remained a theist, and looked on Christianity as he looked on Buddhism. Both contain much good, he averred, but both have serious errors. Let us study all religions, and become the bond-servants of none.

Now, there are many who believe that, while all religions must fail of becoming universal, there are in theism principles that will serve as the basis of the future religion.

It has been said of Christianity that its chief power is its superior plasticity, its power to adapt itself to widening knowledge and varying human needs. However this may be, Christianity certainly is doing wonders in the way of adjusting itself to natural theism. It has dropped, after a good deal of struggle, the theocracy. Even Catholics no longer hold to the supremacy of the Church over the State. You hear little of divine right, nowadays, as a factor of the Church. Then, again, Christianity has, after sharp resistance, dropped its theories that clashed with science. It has given up its ideas about creation. It has partially dropped its professed knowledge of the future. It has given up its exclusiveness, and intelligent leaders admit that God has revealed himself to all souls in proportion to their willingness to receive. In other words, his love has been as free as his sun and rain. So Christianity, in the minds of its best and largest champions, is a modified theism, and looks fraternally toward the theism of India and all other lands.

But science, especially, is theistic in all its bearings, and is carrying the tide of thought with intense force in the direction I have indicated. But, whatever may be the vast revelations and discoveries of physical law, let it be clearly understood that none of them can contravene the equally cosmical and the real moral laws. Evolution has no power to weaken the validity of these laws. "All things work for good to him who loves God": only, evolution shows us we must be very sure it is God we worship, and not some theological idol; and these,—"Death is the wages of sin," "What a man sows, that shall he also reap," "The pure in heart shall see God,"—these, the sublimest laws of the universe, no altered theories about creation and growth can contravene. It is not knowledge of facts that brings a man face to face with the Eternal Good, but it is a pure heart.

Now, although I may not believe the theories a man urges upon me as words of God, may I not live as good and honest a life as possible, trying to make others happy, and never so happy as when I succeed? Can I not give of my soul to the less favored, and try to look at the law of righteousness as the sun of my soul? I do not see this work of investigation in any other light. It seems to me we are not going away from God, but are at last, for good and all, getting very near to him. What was the world before? It was only the work of his hand. Are we farther from him, now we see it is his body? What was man? He was only a creature of God, as a vessel is the thing of the potter's. Are we less near the divine heart, when we feel now that no man ever was or ever will be the creature of God, but is the son, well beloved? What was inspiration? Only the voice of God to those who heard him ages ago. Are we any farther from God, now we believe and know that he speaks in us every day, and that not a soul is so low but the divine beauty it sees is, so far, God?

Yes: the great moral laws are unmoved and unmovable. The pure heart sees God from the observatory quite as well as it used to do from the chapel,—I am sure, a good deal better. If there be ever a day when all men shall come to live in the Father, it will be when they have learned that he is not a Being outside the warmth of nature, above the genial laws of their existence, but is the very nature itself "in which they live and move and have their being." We all have duties according to our age, and the greatest duty of this age is to get the new and best vantage-ground for seeing God. We have no right to buy and sell, and get gain and die, and not know any more of what this age has to say about the eternally true and good.

E. P. POWELL.

ADVERSITY is the trial of principle. Without it, a man hardly knows whether he is honest or not.—*Anon.*

EDITORIAL NOTES.

MAYNE REID, in his last story, *The Land of Fire*, now appearing in *St. Nicholas*, brings to light the curious fact that white, the color universally elsewhere regarded as a sign of peace, is by the natives of Tierra del Fuego used as a sign of hostility.

PRESIDENT HITCHCOCK, of the Union Theological Seminary in New York, declares that the word "symposium" as recently used to denote a conversational debate is incorrect, as the right meaning of that word is a drinking party. Symposiac, which implies a conversation, is the proper word.

THIS is the way a Chicago paper takes to indicate its estimate of the culture and taste of a sister city: "The St. Louis people are agreed with Matthew Arnold that Emerson was not a great man of letters, but they stoutly maintain that as a song-and-dance artist he has never had a superior in the country."

ON Washington's birthday, the people of Tombstone hanged a man to a telegraph pole. A question was afterward raised whether this feature of the celebration was altogether proper and right; but the jury, determined to stand by Judge Lynch, rendered a verdict in which it was stated that the "deceased came to his death by emphysema, which might have been caused by strangulation, self-inflicted or otherwise." The verdict quieted the public mind.

MRS. VAN COTT has at least "the courage of her convictions." She created a sensation lately in a Sag Harbor (L.I.) church by publicly accusing Rev. J. J. Harrison, Rector of Christ Episcopal Church, principal of the public school, and a venerable man greatly esteemed in the community, of "denying his God," because he chose not to rise from his seat in the church where she was holding revival services, when she called upon all who loved the Lord to arise in their seats.

JAMES GEARY, of Lafayette, Ind., buried his son in his own lot in the consecrated ground in the Catholic cemetery, contrary to the express prohibition of the Church; and, on the first Sunday of the month, the Catholic priest read a pronunciamento by Bishop Dwenger, formally excommunicating Mr. Geary and his family, their aiders and abettors, for all time, or until they shall have publicly acknowledged their wrong, and petitioned for the forgiveness of the Church. This bull of excommunication was followed by an interdict against the burial of anybody in the old portion of the cemetery while the interdict shall remain in force. It is not unlikely that in this case common sense will have to yield to the demands of superstition and priestcraft. But the ecclesiastics of the Catholic Church will find it more difficult to deal with the Gearys in this country two or three generations hence, whatever be the result in this particular case.

EL MAHDI, the warrior-prophet of the Soudan, according to the account given by a Catholic missionary, fulfils all the requirements of a genuine old-time saint. "Having studied with a sheikh, and become a dervish, or Mohammedan saint, he retired to the island of Kana, on the White Nile, and there took up his abode in a dried-up cistern. He never left this habitation for six years, except on Fridays to go to the mosque, and then retired to his den. In this way, he obtained an odor of sanctity over the whole country. Everywhere, reports were circulated of his contemplative life, and his fasting, of his weeping as he read the Koran, of his kindness to all who approached him. When he announced his mission, he cried, 'Follow me,

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for I am the Mahdi; and I will lead you into the kingdom which Allah has prepared for the faithful.' He referred, of course, to the Mohammedan tradition that another and last prophet is to come, with the name of Mahdi,—that is, 'Given by Allah.'"

SAYS the New York *Mail and Express:* "The Pope has decided, in conference with the American bishops, that all the clerical banks under Roman Catholic control must be wound up within five years; and the wisdom of the decision will be universally recognized. The wreck of Bishop Purcell's banking enterprise, in the diocese of Cincinnati, involving a loss of nearly five million dollars, to about thirty-five hundred creditors, has inflicted an injury which the Church of Rome will find it impossible wholly to remove without some provision for the ultimate payment of the dead prelate's debts; and it is not strange that an order to close all clerical banks has gone forth from the Vatican. It has also been determined to modify the present plan of holding church property in the individual name of each bishop, and hereafter a Board of Counsellors will be associated with the bishops in its administration. Experience has shown that, in the churches of all denominations, the ministers should not incur much responsibility in ecclesiastical finance."

OF Wendell Phillips, the Chicago *Tribune* says:—

No one will question the value of his efforts for freedom. From 1837 to 1865, he struck strong blows against the sin of slavery. In letters and essays and upon the rostrum, his rare eloquence was employed with masterly effect in behalf of the emancipation of the slave. He struck at slavery more sharply and with more telling effect even than Garrison or Beecher. He was the superior of both in fascinating eloquence, keen incisiveness, and bitter satire; while, as a scholar, few Americans have ever equalled him in vigor and beauty of style. His influence as an orator was magnetic. He never mumbled over notes, but spoke with great fluency and with all the gifts of a rare orator. He was as true as steel to the cause for which he deserted his profession and to which he gave the best years of his life. No man was more hated or dreaded by the South, and even in the North there were not wanting many persons of prominence who assailed him as a fanatic and disturber of the social conditions. But North and South he answered back with his terrible invective and polished satire. As a lecturer, he had no equal. His "Lost Arts" and "Toussaint L'Ouverture" remain incomparable for their beauty and grace and finished scholarship.

SAYS the Chicago *Tribune:* "The Salvation Army appears to have found a particularly congenial soil in Australia. Howe, the famous bush-ranger, used to read the Scriptures regularly to his robber gang, and swear them in on the Prayer-Book. Without venturing on speculations as to the connection supposed by some to exist between piety and plunder, one need only refer to the Australian *War Cry* for evidence of the extent to which the army is recruited from the criminal classes. That may be to its credit, but it involves liabilities of a serious kind. This is not the age of miracles. Criminal instincts and habits are but slowly changed. In this democratic country, a notable sign of conversion to the Army is a certain sottish egotism displayed in those whose cases most call for humility and penitence. At one of their frantic meetings, a 'sister' declared: 'Once I was a vile wretch not fit for hell; but now my elder brother, the Lord Jesus, has taken me in hand, and I feel too good for heaven.' There is a true larrikin ring about such expressions as this; and they can hardly fail to diffuse among the converts an impression that immorality, or even crime, is a light thing, easily washed away by the 'blood,' and quite compatible with swift promotion to sainthood and paradise."

DURING the recent flood in the Ohio Valley, nearly the whole of Jeffersonville, Ind., was submerged to the depth of from four to ten or twelve feet. Boats were the only means of conveyance, and water-crafts were so numerous that only by constant care and vigilance could collisions be avoided. The following paragraph, from a well-written account of the flood by the editor of the Jeffersonville *News*, indicates how readily the people accommodated themselves to the conditions forced upon them: "The domestic occurrences of life move on in a current as invincible as the monster who has ruled and ruined our city. Weddings and deaths come in the midst of famine, pestilence, and great public calamity. The Burke-McCann wedding party were borne to the train on the bosom of the swelling tide. The next day, as the deluge rose higher, the life of the venerable John Delahunt sank lower, until it ran out. And on Saturday, with the tide at its zenith, the mortal clay of the deceased was gently laid on a boat, and wafted with muffled oars to the vault at the Eastern Cemetery, there to await final interment, when the brethren of the Masonic craft could gather and properly pay the last sad memento of respect to the honored dead. This is a life of strange contrasts. Upon the same waters that bore the pale corpse were voyagers as merry as the gay gondoliers of Venice."

UNDER the head-lines "Battle to the Death," "Paddy and Spring together at Last," "The Most Terrific and Bloody Dog-fight ever witnessed," "Paddy the Victor in One Hour and Ten Minutes," "Spring so badly punished that he barely lingers on the Shores of Time," etc., the Cincinnati *Enquirer* of March 11 devotes a column and a half to a description of a dog-fight about as disgusting as it would be possible to write. The amount of space given to the subject is of interest only as indicating that among the readers of the paper there is a large demand for such news,—a fact not very pleasant to contemplate from a moral point of view. Among those present at the fight was "Mrs. Kane, the wife of the owner of Paddy, who attends all the fights of the dog." The report says, "As the dogs came near, she sang out, 'Take him, Paddy, that's a good fellow!'" During the fight, an outsider said or did something that offended the owner of "Paddy," when Mrs. Kane yelled out, "You 'tind to the dog, Dan, and I'll make that little brat keep still. I'll bet $100 I can take him in the pit and lick him, after the fight is over." The *Enquirer* gives notice that communications from those who are willing to match "Paddy" in another fight can reach the owner of the victorious dog by addressing the sporting editor of that paper. Our impression is that a sheet which gives detailed accounts of such "sports," and otherwise encourages them, is unfit to go into a decent family.

THE Chicago *Radical Review* of March 8 says: "We have a confidential word to say to our readers in the city concerning the Society for Ethical Culture. The aim of this society is essentially the same as that of the *Review*. It is an organization outside the churches; and the lectures delivered on its platform are addressed to the same class of people that read this paper,—to the non-church goers. The number of our readers in Chicago and immediate vicinity, however, is far greater than the audience that assembles every Sunday at Weber Music Hall to hear Mr. Salter. We fear that the Liberals of Chicago do not yet sufficiently know of the opportunity afforded them to substitute for the churches, upon which they have turned their backs, something vastly better. Or, what is much worse, they do not know how much they stand in need of a little ideal inspiration occasionally, say once a week. We always feel refreshed and newly encouraged in the battle against wrong after hearing Mr. Salter, even when we do not agree with all we heard. We consider it our duty to call the attention of our readers to this fountain of pure and sparkling water, that they, too, may drink, and feel stronger and better. We shall continue to print Mr. Salter's lectures off and on; but, to those who think that that will suffice them, we must say that there is all the difference between the spoken and the written word that there is between a poem in its orginal language and in a translation. We should like to see the Society for Ethical Culture grow and prosper, for it is an immense power for good in the community. Every Liberal who has once grasped its meaning must agree with us in this."

THE F. R. A. FUND.

Donations and membership fees for the Free Religious Association, in response to its recent appeal for funds for the holding of conventions and for meeting other expenses of the Association. Will friends see to it that this list is increased?

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For *The Index.*

INFELICIA.

I know it is waste and folly to mourn for the changeless past.
I know it is wise and healthy to look to the future vast;
To bravely work in the present, to do the grandest can be
For the ever needy living. But futile is theory.

It cannot hold, nor turn me from the foolish unto the wise.
I creep back into the shadows in the land of agonies;
I die with the ones who perish, am racked by all torture dire
Which a human frame has suffered, even to the death by fire.

I would I could turn me sunward, away from the blood-stained night,
Forget what the records tell me, and strengthen the growing Right!
Be blind to my own sore blunders, and the pain which came thereby,
Leave the "Might-have-been" unpainted, sketch the "Maybe" bright and high.

But, ah! I am ill and morbid, and the old pain hurts me so.
I think of the roses blooming in the ways I did not go,
Of the thorns, I should have blighted, grown strong to pierce and rend.
I hear to-night all the past moans of husband and child and friend.

I choose from my books the choicest, I place it before my eyes;
Alas for the poet's music and his pictured reveries!
Between my eyes and the pages comes a shimmer of soft, light hair,
And our beautiful waxen darling lies dead in her promise there.

So what can I do but think how we laid her away to rest
With the wild hepatica blossoms fading upon her breast.
To-night I weep, and wonder what it was I failed to know
That might have saved her to us, who longed to keep her so.

So blind, so fond, so erring! So hurt by a bruise or wound!
We love the air, the sunshine, the whirl of the earth around;
Yet sensitive states of being seem gates to the hell of pain.
If life be a bane or blessing is a problem not yet plain.

EMMA TUTTLE.

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The Index.

BOSTON, MARCH 20, 1884.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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For *The Index.*

THE EGO.

BY WILLIAM I. GILL.

VIII.

What is Ego, and its Proof?

Questions concerning the ego, or self-conscious subject of phenomena, have for some time been pressing upon us for attention. What is the ego we have defined as subject and cause of phenomena? But another point we must now endeavor to ascertain. The question here to be considered is, Can we scientifically justify the affirmation of the ego as a known reality and as substance and cause relative to phenomena?

I answer that *we know the ego, and know it as substance and cause, in knowing egoistic phenomena.* It is universally agreed that phenomena presuppose a subject, whatever this may be or imply. On this ground it is that a transphenomenal reality is generally affirmed, a few extreme positivists being the only dissenters from this. But this is to go at a bound further than I wish to go. I do not here affirm a transphenomenal subject. I cannot affirm the existence of anything entirely unphenomenal, because such an affirmation were an empty verbalism. Neither can I, on the other hand, affirm the existence of pure, unsubstantial, and forceless phenomena, because phenomena cannot be conceived and explicated except as relative causes and effects, and as having a common and pervasive unity, and as being subjective states with a perduring conscious subject or ego. Thus, the subject or ego is the fundamental force felt in all changes, the essential unity manifested in all diversity of forms and motions; and it is one with these forms, as it is these very forms so and so existing and acting, though I do not say that it is wholly. Thus exhibited. Yet it is there and thus (for these are itself) directly known, really, absolutely, and ultimately.

The conception of the ego, therefore, is not with us a mere cris-cross, interlaced chain of phenomenal network, as it is with Mill. The ego is all that, but also much more. I define the ego as that which feels, thinks, wills; and this is also my definition of mind. Nothing can be broader or simpler or ulterior. It is thus distinguishable, but not separable from its modes, from sensations which are matter or material, and sensible modes from emotions, thoughts, volitions, which are immaterial modes; but all phenomena are modes of mind. Yet all of mind or the ego may not be phenomenal. The ego is perhaps and probably more than its phenomena, as the total force of any thing is more than its separate transient exertions. Substance and quality, action and force, are one, and one with all phenomena, whose unit is ego, which at once causes and constitutes the phenomenal network, and will endlessly modify it. Without this there is no possible continuity, and all apparent community is illusive. Without this there is separateness and juxtaposition, coexistence and succession of different phenomena, and nothing more. There is nothing answering to our consciousness of unity and of the One being or force which speaks in all and through all as identical with all. We have many without the One, whereas consciousness speaks of the One as modally many and the many as the One. In reference to every phenomenal form and change, we say, "I,"—I experience that, or That is a mode of me. So that ego and all phenomena are one, and they are known together as a unity of force in various and ceaseless operation; and the knowledge is absolutely ultimate, the knowledge of substance and quality or force as one and phenomenal, one force or substance in all these many forms or phenomena, which are therefore forceful.

We are now enabled to form a perfect and ultimate conception of personality. With the Romans, a person was an actor, the visible organic automaton on the stage. With the Greeks, it was similar,—a prosops, a visible, organic phenomenon. It is both of these yet. But it is not these only. Nor is it limited to the organism, nor to any one known thing or object. It includes all the known universe. Neither can we say that this is all. The only person I know is the power which is the subject of all the phenomena of the known universe, and these are put forth and endlessly modified by this power or person. This is the individual that I am, an omnipresent reality of unknown extent and variety of power, which, while manifested, is not wholly manifested in its capability in any or all of the existing forms, motions, and self-conscious actions of the universe, since the future is not yet manifested.

Personality and Individuality.

I would distinguish individuality from personality. Every individual is not a person, but every person is an individual. A person is an individual which is self-conscious,—not merely sentient, but self-conscious. There may be sentience without the power of self-conscious reflection; and this I suppose is exemplified in most, if not all, of the lower animals, in which condition human persons once existed, and from which they have evolved into their present nobler rank. (But, if animals are ever pleased or displeased with their own action, as they surely are, are they not self-conscious?)

Personality and individuality are alike in this,—that they are not constituted into any particular permanent shape or form exclusively; and neither has any knowable, physical bounds. All physical forms, masses, motions, and changes are nothing else than the sensitive modes, relatively permanent or transient, of each individual. The individual itself is formless, except as it exists in these forms, itself the simple subject of these phenomena. It is purely a power to experience these, partly irrespective of volition and partly by the aid of volition. The subject ego is the soul of the world, which is its feeling and action. So that this soul of the world is the world.

Personality does not necessarily imply limitation, and an infinite personality is just as conceivable as a finite personality. Finite personality is a self-conscious individual of limited power. An infinite personality is an almighty self-conscious individual, *able to do whatever does not involve a self-contradiction.*

Alleged Obscurity of this Doctrine.

Sticklers for common sense in a region where uncommon intelligence is called for object to this, merely because it is not to them easy of comprehension. They say you can never secure credence for such a doctrine as that, that it is all too vague and abstract, that it refines away the individual until he becomes an airy nothing without a local habitation,—nothing but a name, without form or shape, without spacial or temporal limitation and circumscription, so that it is entirely shut out from the sphere of imagination and definite conception. How can we believe what we cannot imagine or conceive? Our individuality as connected with the organism presents something real and proximately precise for the understanding, but as timeless and spaceless as something back of all phenomena, and which appropriates to itself all the known universe as a series of modes of itself. It is then worse than the genie of the Eastern fable, which, being let out of the teapot, becomes diffused and dissipated till it is lost in universal space. An objection of this kind will long and widely prevail and with pernicious effect, because of the vastness and subtlety of the new thought, which not only extends beyond the wonted range, but also opposes dominant tastes.

Whence comes the Apparent Clearness of the Vulgar Notion?

The prevailing notion is at bottom merely sensism, or, at best, organicism. It limits the ego to the organism. Whether it identifies the two or not, it gives to the soul a sort of spacial outline, and thence a form or image which appeals to the imagination, if not to the senses. In this way, the ego is proximately defined. This is the crudest and most primeval notion, but it prevails practically or theoretically over the most advanced thinkers as well as over the vulgar mind. A distinguished academic president recently said to the author that he considered all beyond the organism as non-ego, and the rest as ego, expressing the same idea also at the same time by gesticulating the difference. I replied that that is the essential theory of sensism and objective evolution which makes the ego to be the organism and never the same at two successive moments, the ego and non-ego being continually transmuted into each other; and that, besides being self-contradictory, it is contrary to the most familiar principles of optics and psychological science. All this my learned friend could see at once, but could not conceive any other notion of the ego than that which is one with the organism or confined to the organism.

Two Exclusive Conceptions of the Ego.

There are only two main conceptions of the ego possible,—that which transcends the organism and that which is confined to the organism. The latter is of two forms,—that which identifies the organism and ego, and that which pluralizes them. The latter is the orthodox religious view, for religion has always insisted on some psychology and philosophy. Both these have an advantage over the first relative to the senses and imaging faculty or imagination, which are the faculties most in exercise even by many educated men; and even reasoning is distrusted or repudiated where its successive steps cannot be presented as a series of images, and intellect is thus considered as a "faint" impression of sense, as Hume affirmed and Spencer has repeated. To this class of minds there is a great advantage in being able to screw and circumscribe the ego within the confines of a limited time and space like the organism, and its convenience has a dementing influence of great and insidious power.

Now let us pass beyond this, and we are obliged to traverse the utmost extent of the sensible universe, and include it all as modes of the ego. If we affirm anything beyond the organism to be ego, we have no stopping-place anywhere. The sphere is boundless, commensurate with all phenomena of every possible form and quarter. Now, we are out on a shoreless ocean as to sense; while thought rises to the imageless, which is beyond and above all sense, just as the lark rises above embrasured turret and gilded spire to sing viewless in the viewless air. But it is not strictly spaceless and timeless, because its modes constitute space and time.

This is the logical outcome of modern science, which makes all phenomena to be subjective states, so that all the known universe is ego, and ego is at least commensurate with that universe, and the power which evolves it, which is sensible or organic only so far as it evolves itself in sensible and organic forms; and, beyond this, we can only conceive and describe it as a power of so and so thinking and acting.

This will appear appalling to all but minds of the strongest fibre. Even brave old seamen have often shook with fear in unknown seas. But shall philosophy surrender itself to cowardice, and shall we fight against our own intelligence, because it calls us to a brave conquest of new lands, or because it disturbs our old prejudice and mental comfort and ignorant

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and delusive sense of power, and yet calls us to the possession of a grander dignity and larger power?

Mutual Destruction of the Organicists.

The two parties into which the advocates of organicism are divided are in deadly hostility; and, in their frequent tournaments, each is always able to unhorse the other by using different weapons, and each party has again and again confessed its relative weakness. Each proves the other to be inconsistent and irrational somewhere; and the battle always ends by the affirmation of each that it is less irrational than the other, which is the utmost that either can claim. Their relative merits is not our concern. We care not which of the two is the greater fool. Enough that we cannot accept either of them without shutting our eyes; and that for those who prefer to keep their eyes open there is no logical alternative but to accept the theory of extra-organicism in the simplest possible form, as we have expounded it.

Superior Clearness of Extra-organicism.

This theory, so far from being specially obscure, is perfectly clear, and the only theory that can be clear, because it only is self-consistent and rational. It has no mental *lacunae*. It does not require us to ignore our intelligence anywhere. It is self-justified and luminous in every part. And it is the least possible assertion that can be made self-consistent and in harmony with experience.

The supposition that a peculiar vagueness is characteristic of this theory is erroneous. It is ultimately quite as definite and precise as its rivals. It gives us consciousness in all its forms, all phenomena,—organic, extra-organic, and super-organic, if there is any of the last,—and all these it presents in a consistent formula; and no theory can do more. It says that the ego is the power of being and of knowing all these, and this is perfectly definite. We could have no other ultimate definition, if we should limit the ego to the organism; for it would still be nothing more nor less than the power of so being and acting,—that is, as the subject of these phenomena. The only difference between them is in their implications. The limitation of these phenomena to the organism involves various contradictions, from which the other is exempt.

Unrecognized Prevalence of Extra-organicism.

While organicism, monistic or dualistic, is a very common habit of thought, yet on the other hand, side by side with this in the same minds, the opposite notion to organicism is generally entertained, so that it is extensively ingrained in modern literature. We give one striking example from a brilliant French writer (Taine), who cannot easily be referred to any recognized class of dogmatic theorizers. It is from his *English Literature* (Intro. II.), and is as follows: "When you consider with your eyes the visible man, what do you look for? The man invisible. The words which enter your ears, the gestures, the motions of his head, the clothes he wears, visible acts and deeds of every kind are expressions merely. Somewhat is revealed beneath them, and that is a soul. An inner man is concealed beneath the outer man: the second does but disclose the first. You look at his house, furniture, dress, in order to discover in them the marks of his habits and tastes, the degree of his refinement or rusticity, his extravagance or his economy, his stupidity or his acuteness. You listen to his conversation, and you note the inflections of his voice, the changes in his attitudes, in order to judge of his vivacity, his self-forgetfulness or his gayety, his energy or his constraint. You consider his writings, his artistic productions, his business transactions, or political ventures, in order to measure the scope and limits of his intelligence, his inventiveness, his coolness, to find out the order, the character, the general force of his ideas, the modes in which he thinks and resolves. All these externals are but avenues toward a centre, and that centre is the genuine man. I mean that mass of faculties and feelings which are the inner man. We have reached a new world, which is infinite, because every action which we see involves infinite association of reasonings, emotions, sensations new and old, which have served to bring it to light, and which, like great rocks deep-seated in the ground, find in it their end and their level. This underworld is a new subject-matter proper to the historian. If his critical education is sufficient, everything is a symbol to him, whence 'he works out its psychology.'" Though this author's object here is not metaphysical, and shows no steady philosophical vision, yet it is quite evident that he makes the ego to be something other and vastly greater and more subtle and persistent than organic forms or any other forms,—a wondrous and incomprehensible unit, which is partially manifest in all phenomena. And, in this, he has nothing peculiar.

Ultimacy of our Doctrine.

Our exposition gives us not only a combination, but a perfect unity of the permanent and transient, the substantial and phenomenal, and makes them equally known, each in the other. Phenomena are always changing. The ego is always the same through all the changes; and it changes while it remains the same, changing in its modes and remaining the same substantive subject and source of such changing modes. It therefore comprises at least all the phenomena of both sense and inner consciousness, and is the womb of other possible phenomena which we cannot yet even imagine. These phenomena are organic and extra-organic and super-organic. The ego is at least commensurate with all of these; and, in all these, it is known, though not fully known. It cannot in any sense be less than all these taken together, nor less enduring, so that it covers all known and knowable space and time. It does not exist in space and time for these, so far as phenomenal or knowable exist in it with all their contents. Nor is there any more mystery about its existence than about anything else. All else, if there is anything else supposed to be known, simply exist and operate as so and so related; and it is just as simple and clear to say that the ego exists in relation to them as conscious subject. It is only as phenomena of the conscious subject that they are known, and the subject or ego is known only as knowing them, as the thing which knows them; and then analysis shows us that to know them is to be them, to be their subject and source, so that they are but so many modes of the ego, the ego itself so and so existing and acting. To ask anything beyond this betrays obtuseness instead of acuteness and thoroughness of mental power, because it is meaningless.

Environment of Organism not Environment of Ego.

Evolution, so far as it has yet evolved, is a form of organicism. Hence, it has considered its chief task to be to show the interaction between the organism and its environment; and laboriously has it wrought at this on the assumption that in so doing it has been showing the interaction between the ego and the non-ego. It finds that an environment of constant action, yet always lexically changing, is necessary to the evolution of the organism, and determines its forms and duration, whence it is inferred that this environment effects the same for the ego; and, as the chief quality of human personality is intelligence, this is said to have the same origin and end. From their objective stand-point, they are right. If the external world is non-ego, there is no other legitimate conclusion. But we now see that this is a great error; and that, compared with the greatness and grandeur of the facts disclosed to us, it is very narrow and superficial. Relative to the organism, an environment is a fact and a necessity, physically and logically. But, to the ego, any environment of space or time is impossible, a self-contradiction, because the ego is and must be commensurate with all the knowable forever, all space and time, and all their contents. Whatever is known is a mode of intelligence, is the knowing subject in said knowing mode. An environment is therefore neither necessary nor possible to any intelligence except an organic intelligence. But we know no intelligence which is purely organic. Even our sensible intelligence is mostly extra-organic, and spreads over the whole universe, with which our personal intelligence is identified, which excludes the possibility of an environment. This is important as we go along. I will add that it annihilates the argument against an infinite Personality, which it is said requires an impossible environment, an argument which further on will receive due consideration.

Argument of Comicality.

"Common-sense people," no doubt, will readily, if not necessarily, conceive this in a light which is sufficiently comical, apparently ridiculous, and a good refutation of it, or at least a good reason for holding it in small esteem. Nearly every new truth in science and philosophy, and elsewhere there is nothing new under the sun, is comical, if not ridiculous, to old error and prejudice. How absurdly ludicrous it appeared to the pre-Copernicans to affirm the existence of people and things at antipodes to each other, which was supposed to make those opposite to us to be upside down, as how could it be otherwise, since we are upside up? We all now easily see that no other kosmic conception than the Copernican is really possible, that all are equally antipodes to some others, and yet all are equally right side up, and that all people and all mundane things cling to the earth in every situation by the same one law of gravitation. Organicists may laugh at the idea of a man always seeing and handling, embracing or fighting, or eating and drinking only himself, and of his being burned or crushed to death by himself or drowned by himself or devoured by himself, whether in the form of sharks or wolves or worms. But there is at least one mind to whom it appears that we must either return to the prescientific condition or advance to the clear perception, that this is the only way of conceiving the present or past forms of our existence, and that this is the course and nature of all existence under organic and sensible forms. The organism is engendered or destroyed by other physical forms which are egoistic; but the ego itself never is, so far as we know, because through all known and knowable mutations the ego persists, else we could not know the mutations.

For *The Index*.

A HUNDRED DAYS ABROAD.

BY GEORGE JACOB HOLYOAKE.

CHAPTER XVI.

My return to Boston was not because I did not like Providence, but because of a welcome note from Mr. Wendell Phillips,—who was unwell when we passed through Boston,—saying he should be glad to see us on our return. My daughter was anxious to see one of whom she had heard so much, and her friend Mrs. Leach was also accorded that pleasure. His new residence in Common Street is like the one he occupied so long in Essex Street, and affords aspects such as Mrs. Phillips was there accustomed to. Among the gifts of Mr. Phillips was a late profile portrait of himself, preferred by Mrs. Phillips to others. It occupies now an honored place in the New York Album, of which the reader will meet with an account. It is in my opinion the finest of all the portraits of his later years. Everybody is struck by that commanding head. We spoke of many things, and all too short seemed the golden hours he gave us. Though Mr. Wendell Phillips takes views upon currency, the Irish question, and the candidature of Gen. Butler, which I lack the information necessary to enable me to agree with, I still remain of opinion that Mr. Phillips means more that is good when he is wrong than any one else means when he is right.

One of the pleasures of Boston was to hear Rev. Edward Everett Hale, the preacher who wrote the admirable story of "Back to Back," which appeared in the columns of the *Co-operative News*. Mr. Hale has that expression of incessant activity so characteristic of him; but he has an unwearied voice of great power and compass, which resounded in the large church of which he is minister. Afterward, we (myself, my daughter, and her friend Mrs. Leach) had the gratification of dining with Mr. and Mrs. Hale at the "Heights," where we met Mr. Carroll D. Wright, Chief of the Bureau of Statistics of Labor, Mr. Weeden, and others. Mr. Hale is the author of numerous works, remarkable for vigor and popular power, displaying unusual genius for seeing how much there is of romantic truth in things practical, which are quite unimportant in ordinary eyes. Mr. Carroll Wright explained to me the disadvantage of having no codification of general law, which should be common to all States. In Massachusetts there are one hundred and fifty crimes which a person may commit. In the next State there are but one hundred. A serious social crime, which is a jail affair in Boston, in another State is a matter of fine only. The effect of this is to unhinge morality, and often to efface the moral sentiment. Mr. Wright discovered to me an important argument in favor of a national guide book in a State paper, which, but for him, would have remained unknown to me. It was by Mr. Hoppin of the United States Legation.

The best written papers upon the objects—co-operative, emigrant, and otherwise—in which I was con-

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cerned appeared in *The Index*, the *Advertiser*, and the *Transcript* of Boston. In the latter paper, the writer was a lady,—Miss Hardaker, I believe. The editors of *The Index* accorded me the use of their office, which was of great advantage to me, as were the many courtesies and hospitalities of Mr. B. F. Underwood, and not less of Mrs. Underwood, who, like Mrs. Livermore, appeared to me a most engaging representative of the civil equality of women,—prepossessing, unassuming, well-informed. You never thought of their "rights." You knew they were ladies whom it were mere insolence to regard as unequal to civil duties.

Again, it happily fell to me to speak in the Parker Memorial Hall, when Rev. J. K. Applebee introduced me to the assembly. On another night, we were accorded a reception in the parlors of the Parker Memorial Hall, which owed its interests largely to the presence of Rev. E. E. Hale, who suggested consideration of the moral and practical aspects of co-operation.

On returning to New York, though the Hoffman House was alluring to me from its freedom and space, we went this time to the house of my friend, Mr. George S. M'Watters. Madame Errani, his daughter, and her husband, Signor Errani, the most famous teacher of singing in New York, reside in the same house; Mr. C. Evans, some time president of the Free Trade Club, and Mrs. Evans also. So that we had the charm of various society, besides the many personal courtesies of Mr. M'Watters, in whose dining-room are more portraits of heroes and sages, journalists and orators of all nations, colors, and countries than I met with in any other house. There is, I believe, no national portrait gallery in America; and it was an advantage to see a private one.

The *Star* of New York, a well-known Irish organ, as I have already mentioned, said some gracious words of myself and companions on our arrival, and in approval of my object in promoting intelligent facilities of emigration. "It is not," said the editor, "Ireland alone that is suffering. It is not only four millions of Irish people who are ground down to the dust under the heel of British landlordism. The English peasant and laborer are practically in the same sad and terrible predicament. Every poor man in England is directly involved in this Irish struggle for justice. And English philanthropists, seeing that Irish peasants migrate to America, and in a few years become respected citizens, able not only to support their families, but also able and willing to help to pay the rack-rents British landlords exact of their friends at home, begin to inquire why America is not, after all, the panacea for England's increasing woes. Mr. Holyoake's mission is one of humanity, and the message he will carry back may have an important bearing on the future of thousands of English and Irish families. It is needless to suggest that our working people give him a hearty reception. Our laborers know their friends, and are glad to welcome them."

Without any new information, and for no reason save that the newspapers had announced that Mr. Gladstone had accorded £100 toward the expenses incurred by two visits to America, for objects such as the editor of the *Star* had himself very fairly stated on August 26, he wrote as follows on September 2, seven days later: "It seems, however, that Mr. George Jacob Holyoake has conceived the brilliant idea that the United States may be utilized by the English nation to rid itself of a surplus population not exactly wanted in the British colonies, and altogether too dangerous to be kept at home; and he has spent some time in preparing a sort of guide book, telling how these people can be systematically disposed of for their country's good, and insinuating into their minds various inducements for seeking fame and fortune in this country. His efforts have been so highly appreciated by the present landlord government of England that it has defrayed part of the expense of his work, and has encouraged him to come here to gain information on the ground. According to the hazy, but still not unintelligible, explanations he has infiltrated through the brains of newspaper reporters, he is here as the spy of English landlords to find out where the undesirable surplus population of England can be safely dumped, and the country saved from landlord and tenant agitations."

The *Star*, I was told, was Boss Kelly's paper. But he must know better than this. The government knew nothing of my efforts in 1879 until long after I had made them. I never saw a landlord, English or Irish, upon the subject, and am no more likely to do what the *Star* suspects than the editor of the *Star* himself. Henry Clay used to relate how a stump orator was one day out West piling up the praises of "Old Hickory" (Andrew Jackson, to whom that stout nickname was given), when a discerning boss near him pulled his coat, and said, "Throw in a little Latin: it will heighten the effect." The only bit the speaker knew was the phrase *sine qua non*. In due course, *sine qua non* appeared so frequently in the speech that a dissentient hearer, seeing the effect it produced, cried out, "What does '*sine qua non*' mean?" Whereupon, the boss who had suggested the Latin, knowing the orator was unequal to the demands made upon him, shouted out, "It is the name of a fortress which the British want and Old Hickory won't let them have," which satisfied everybody. Mr. Gladstone's friendliness to the emigrant was to the *Star* what *sine qua non* was to the "Old Hickory" crowd.

A handsomely printed circular informed New York, caring for new subjects, that "Mr. George Jacob Holyoake will give a free public lecture on 'Co-operation as a Moral Force,' in All Souls' Anthon Memorial Church, West 48th Street, between 6th and 7th Avenues, kindly tendered for the occasion by the rector, Rev. Dr. R. Heber Newton, on Thursday evening, November 23, at eight o'clock."

The interior of the Anthon Memorial Church is remarkably handsome. Dr. Newton did me the honor himself of presenting me to the congregation. Dr. Robert Collyer was one who was present, and spoke after the address. On one occasion, I heard Dr. Newton preach. It was an oration on a leading idea so luminously put that the hearer carried away a conception of it as a distinct addition to his knowledge. The same qualities appear in the popular volume, lately published by Dr. Newton, on the *Use and Abuse of the Bible*.

Many eminent persons took great trouble (far beyond any merits of mine) in tendering me and my friends a public reception in the parlors of the Co-operative Dress Association, the use of which was offered by the directors; and Mr. Parke Godwin accorded to me the distinction of presiding.

There were sixty names on the Committee of Arrangement, including Mrs. Elizabeth Thompson, Miss Kate Field, Miss Mary Ainge De Vere, Col. Ingersoll, Dr. Frederic Hollick, Rev. Dr. Robert Collyer, Rev. R. Heber Newton, D.D., Prof. Felix Adler, Rev. J. H. Rylance, D.D., Mr. B. F. Underwood, James Charlton, Mr. Courtland Palmer, and others who are in my mind to cite did space permit. The Rev. O. B. Frothingham, Mr. Gledhill, and Mr. Percival were of the number.

The reception was attended by a large number of ladies and gentlemen. At a dinner given to Mr. George, the tickets were eight or ten dollars, which made it seem to many that "progress" had got out of "poverty" at last. The Committee of the Reception concluded that I should prefer something otherwise. Still, a very pleasant repast followed the proceedings of the evening. The great speeches were made by Mr. Parke Godwin, Dr. Robert Collyer, Rev. Heber Newton, and Prof. Adler. Why men so eminent should take an evening from their many engagements to attend this I could not conceive. I ought to add that Mr. Percival was among the speakers. Mr. Parke Godwin's speech was reproduced in many papers. He was himself a leader in the most famous and most promising of all the social experiments of our time, and still speaks with enthusiasm of those early dreams, of which he is yet likely to see the realization.

PROBLEMS IN EVOLUTION.

Mr. Underwood lectured to a crowded house in Kansas City, Sunday evening, the 24th ult. The following is a part of the report published in the Kansas City *Journal*:—

"Evolution may now be considered an established fact. It is no longer necessary before an intelligent audience to bring forward, as I have in this and other cities in former years, evidences and arguments in its support. That animal and vegetable forms originally appeared as we now find them on the earth, even the more advanced theologians will not now contend. They are willing to admit that the species of any given age are the products of the modification of species of pre-existing ages. There is no zoölogist of distinction in Europe or America who does not accept evolution. The professors of zoölogy in Yale, Harvard, and Brown Universities, the Michigan University, Johns Hopkins University, and the University of California,—in fact, in all the leading institutions of learning in this country,—are evolutionists. Principal Dawson, of Montreal, is the only eminent scientific man on this continent who stands out against evolution; and he is a theologian whom the scientific world is passing by. Men like Huxley and Spencer in England, Haeckel in Germany, Gray, Marsh, Whitney, Agassiz, and Cope in America, are representative scientific men of this age. Yet only a few years ago evolution was scouted by theologians as an *a priori* theory, a mere notion, with nothing to commend it to a well-balanced mind. Sometimes, now, a second or third rate preacher tells his congregation that Darwin's theory is nothing but a guess, and one that has no foundation in the facts of nature. So Rev. Jasper, the popular negro revivalist of Richmond, declares that the Copernican theory is nonsense, that the earth is flat, and 'de sun do move.' But the essential facts of evolution,—namely, that continuity pertains throughout the organic as it does throughout the inorganic, world; that organisms, the most complex, have grown out of organisms more simple, without any break, without any miraculous intervention, in accordance with laws as natural as those by which a planet is formed or a living thing grows from a germ,—these propositions are not likely to be shaken by any future discoveries or researches. The old cosmogony, with its miracles, with its abrupt separation of the world's formation into periods, and the appearance upon the scene, ever and anon, of a personal, anthropomorphic being, has had its day among educated men.

"The essential principles of Darwin's theory—which has revolutionized zoölogy and inaugurated so far-reaching changes in religious and philosophical beliefs—are variation, heredity, and natural selection. Organisms continually vary. The fact that they are the products of two parents necessitates some resemblance to each and difference from both. The fact that the offspring are subject to influences and experiences different from those of ancestral forms entails additional variations. The fact that the environment, soil, air, water, etc.,—in fact, the world and its conditions,—which in the aggregate are incalculable, imply enormous variations.

"These changes, once made, come under the law of heredity, by which, to use the popular phrase, 'like produces like.' But nobody ever saw 'like produce like.' The fact is, heredity is an ideal law, like the first law of motion, never completely realizable in the world of fact. A body would, if in motion, move in a straight line, provided there were no obstacles and no other body to change its course. But, in the actual world, bodies move in nearly circular orbits. So, if there were no perturbations, the law of heredity would be realized. But, in the first place, the qualities of two parents must produce a variation from each; and, secondly, the thousand of known and unknown causes that operate on the offspring before and after birth, differing from the causes that operated upon the ancestors before and subsequent to their birth, serve as perturbation to prevent close similarity to parental stock; and, in the two facts of variation and heredity, we have the possibility of improvement. If the production of like by like were realized, progress would be impossible. Because of variations, and the transmission of them from parent to offspring, progress is effected. If the variations are of an unfavorable or retrogressive character, and are perpetuated, degradation occurs, as is true in many cases where the environment for a particular species has grown poorer. In these cases, the survival of the fittest has not been the survival of the best. The survival of the fittest can be the survival of the best only when the conditions are the best.

"But, fortunately, the world has been improving from the time life appeared on its surface; and those variations, generally speaking, which have enabled animals to adapt themselves to improving conditions, have been the ones that have persisted, increased, and become established by time. But the survival of the fittest always means the extinction of the unfit. The adaptations of plants and animals to their medium has been brought about at incalculable cost of life. No divine Providence has favored the poor creatures that have perished from lack of strength, of intelligence, of adaptability to circumstances. Theologians, seeing the graceful forms with their

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adaptations to their surroundings, talk about design; but they forget about the millions of creatures that went down and became extinct because of lack of adaptations to surroundings. The struggle for life in the sea, in the air, and upon the earth, has been fierce and keen, cruel and bloody.

"Happily, with the appearance of man and the predominance of intelligence and reason over impulse and instinct, the struggle has slowly assumed a less horrible form. Man's own plans, purposes, and co-operative efforts have been taking the place of a brutal struggle, or rather depriving the struggle of its more repulsive features. Thus, Wallace mentions that man's own choice and selection may yet determine the conditions and growth of plants to such an extent that his artificial selection will take the place of natural selection. And the struggle between men is becoming one of competition in the useful arts, governed by certain rules designed for the interest of all. The recognition of moral obligation having its foundation in the good of the community continually mitigates and tends to destroy the merely brutal features of the struggle between men. By inventions, discoveries, and reforms, a few men may initiate movements that revolutionize the conditions of communities and produce results that thousands of years of natural selection could not accomplish. One man —a Jesus, a Luther, a Voltaire, a Paine, a Jefferson, a Garrison, a Garibaldi—may accomplish more in a few generations than natural selection could accomplish in the intellectual and moral world in thousands of years. Here, we see the value of education and example. Some persons, misunderstanding the implications of the theory, imagine that the process must go on in a certain way, and admit of no beneficial modification by man. But not so teach Darwin and Huxley, Haeckel, Spencer, and Büchner. The effort of man replaces natural selection, and may give new impulses to progress in every direction. There are mental as well as physical variations. It is the work of education to strengthen and accumulate the useful variations and to co-operate with heredity in improving the quality of the race. We can improve our fruit and grain and stock by subjecting them to our own selective process, but we cannot subject men to the same rules and discipline. Consequently, they must be educated to make wise selections for themselves in marriage, and take an intelligent interest in the improvement of the race. The study of heredity then becomes one of great importance, but the subject of education must ever continue to be one of no less importance. Shall that education be scientific or theological?"

CORRESPONDENCE.

THE MORMON QUESTION.

Editors of The Index:—

There are few men whom I regard with greater esteem and admiration than William J. Potter; but, for once, I find him on what I consider the wrong side of a question. The special legislation at present proposed and used against the Mormons seems to me no better than religious persecution. I must say right here that I have no sympathy with the Mormon Church or its polygamy. As an agnostic, I naturally regard its religion a gross superstition; and, as an advocate of the rights of woman, I can have no sympathy with any form of her enslavement. But the Mormon agitation involves the two vital questions of personal and religious liberty. I assert primarily (and I think most Liberals will agree with me) that a man has a right to his opinions, even when injurious to himself and others, and a right to act as he pleases, if he does not injure others. Grant the force of these two propositions, and I see not how legislation against Mormon religion or polygamy can be defended.

The Mormon's theological ideas doubtless narcotize his intellect and infect the minds of many with whom he comes in contact; but every religionist and non-religionist thinks the same of the views of his opponents, and we settle the matter by agreeing to let every man think for himself, and use reason as the only antidote against mental poison. The Mormon woman believes her salvation depends upon marriage, and voluntarily enters into polygamy. She injures herself, we say; but has she not a right to do so? We are surrounded on every side by countless thousands who are injuring themselves in every possible way by innumerable bad habits and acts; but, so long as these acts do not directly injure us (and often when they do), we employ no defence but reason. We regard suicide as a crime, but we do not punish the man who attempts self-murder. Let us then, as consistent professors of liberty, use no weapons against Mormonism but reason. It alone is amply sufficient, or our faith is of no avail.

Mr. Curtis echoes my own sentiments, when he predicts failure, if coercive measures are adopted: "Mormon women will be truer to their religion and their husbands. The funds, the resources, of the Church will be augmented, Mormon immigration will grow larger instead of less. The lukewarm will feel the contagion of the increase of zeal among the faithful, and the rising generation will be stirred into a more chivalrous attachment to the cause for which its parents have already suffered so much. Mormonism will gain and not lose, while the government will be but heaping disgrace on itself." It is plain to me that politicians are baying the Mormons, in order to curry favor with their Christian constituents. Mr. Potter refers to slavery; but the comparison is inapt, for the negro became a slave contrary to his desires, but the Mormon wife consents to her degradation, hoping for eternal gain. No abolitionist would interfere with a slave who voluntarily dedicated himself to the service of his master. He refers to the Thugs, I presume, of India, as practising theft and murder as religious rites. Apply our rule. Do their victims consent to be robbed and murdered? No. Then, the rite is a crime against Liberty; and she must protect herself by prohibiting it. So with Guiteaus and Freemans; their victims *do not consent*. But he refers also to suttee-burning in India (his first apposite comparison); and I do not hesitate to be consistent with myself, and assert that English interference with the Hindu religion in this matter was an act of tyranny. Those Indian widows were working for eternal salvation. What right had the British to stop them? Carry out this doctrine, that every religious rite that injures the devotee must be prevented by law, and where could you stop? Each religious and irreligious sect that happened to be in power would harry the others on the plea that their rites were either physically or spiritually injurious, or both. Consistent religious non-interference, while, like many other good things,—the rule of the majority, the survival of the fittest, and restraints of criminals, for instance,—it is hard on the few, is best for the many. Let every man alone, even if hurting himself, so long as he lets you alone.

Legislation would, however, provide a very simple remedy for this Mormon trouble. Let it provide a national marriage law, as Mr. Curtis recommends, based on the theory that marriage derives its just power from the consent of the married, and that withdrawal of that consent, legally made, constitutes divorce. Then, when Mormon or Christian women find themselves duped into unhappy marriages, they will have the remedy in their own hands. Beyond protecting those who do not wish to be injured, our laws should let love and religion alone.

J. WILLIAM LLOYD.

[Our correspondent asserts at the outset that he has no sympathy for Mormon polygamy. Yet, if we understand aright his last proposition, which he announces as "a very simple remedy for this Mormon trouble," it is a proposition that would simply legalize polygamy throughout all the United States. Where the "remedy" comes in, we do not see. Such a national law as he describes, could it be enacted, would make it possible for men and women anywhere in our country to enter into any kind of polygamous or bigamous relations to which the parties concerned should consent. Nay, more: it would give woman a like freedom with man, which would be but justice; it would make polyandry possible, and throw the protection of law over every kind of libidinous relation which individuals of the two sexes might choose to assume with each other under the name of marriage. We do not understand Mr. Curtis to recommend any such measure as this.

We entirely dissent from Mr. Lloyd's premise that, if two or more persons voluntarily agree to do certain things together, no matter how wrong and shocking the things may seem to civilized society in general, statute law has no right to interfere with them, provided they do no overt act of injury to another person who does not consent to it. Society protects itself by law against gamblers, though their dupes are willing ones. It can and ought to protect itself against such a public prize-fight exhibition as was given in Cleveland the other day, and is described in another column of this paper, though both the parties to it and the four thousand spectators gave free consent to the brutality. In countries of the highest civilization, duelling is now coming to be abolished by law; yet it is an act to which both combatants consent, and to which in many cases even their families consent, declaring that they regard it as a greater injury to themselves that their honor should not be thus vindicated than would be the possibly resulting death or disability of the contestants. The Southern slaveholders used to say that the negroes did not wish to be free; and doubtless there were those who would have freely chosen to remain slaves. But these were not excepted in the constitutional amendment abolishing slavery. The truth is there are certain moral principles which gradually get formulated in laws as civilization advances, and any violation of which is made punishable as subversive of the foundations of social order and generally demoralizing to the community, even though no overt *individual* injury may be complained of or traced. Among the things thus condemned are polygamy, polyandry, human sacrifice as a religious rite. Neither the consent of all parties concerned in these acts nor the claim of religious authority for them can invalidate the right of civilized society, which has already declared such acts criminal, to deal with them as such.

But, even if Mr. Lloyd's premises were sound, we should say that they do not cover the case of Mormon polygamy. Though the Mormon women may freely consent to the relation and complain of no injury to their rights, there is another party intimately concerned whose consent is not asked, and whose rights are most injuriously invaded,—the children.—W. J. P.]

SHOULD A RATIONALIST OR A FREE RELIGIONIST HAVE A CREED?

Editors of The Index:—

Certainly not, I should say, if by creed is meant a formula to confine and limit further investigation, in the manner of the old dogmatic articles of faith. But, if we look upon a creed in the scientific aspect, —as a working hypothesis, which links together facts that have been verified for the purpose of further investigation,—we shall at once see its practical value, just as the scientist, when he has formed a theory or belief upon any subject, does not keep it to himself, but formulates it into a definite hypothesis and offers it to the scientific world to be tested. If it is verified by competent minds, it passes on to the stage of scientific fact. But, if it should not stand the test and prove untrue, it is at once abandoned, and no more time is wasted.

The primitive religions of superstition have always "bound fast" the mind of the believer to the fear and worship of a personal God, who was supposed to superintend and control all the forces of nature, who, like the Hebrew God, would not even overlook the fall of a sparrow nor forget to number the very hairs of the head. The free thinker, or rationalist, when first freed from such superstition, is very apt to go to the opposite extreme, and imagine he is free from all *bonds*, is not "bound fast" by any power outside of himself. He glories in his freedom, and with transcendental enthusiasm believes himself "at the top of the universe." His watchword will perhaps be "homocentrality." His free-will and self-control are unlimited, he thinks; and his lofty idealism is so sublimated that he spurns the idea of "gross materialism" and vulgar common sense.

But, after a while, stern experience shows him that he is still "bound fast," not by the arbitrary will of a changeable Deity, but by the *unchangeable* laws of nature. He finds that his mind and body are governed by inflexible laws; that the earth and all it contains, the heavens above and the waters beneath, are all subject to the same control by laws that are never interfered with by any outside personal God.

Primitive religion prompted man to discover the will of his personal ruler, and urged him ("bound him fast") to obey or suffer the consequences. It was rather an effort to escape the anger of his God than to make himself perfect. Rational religion prompts him to discover and obey the laws of his being, seeing that there is no forgiveness of sins, no personal power ever interfering to save from the consequences of

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breaking any such law. This is really an "effort to perfect himself."

For a working hypothesis to link together facts that have been verified, a free religionist or a rationalist might formulate a creed something like this: 1. It is the duty of every rationalist to help all who are capable, to free themselves from superstition. 2. The sciences are the most efficient means of doing this, not by combating prevalent creeds, but by taking away their foundation,—the superstructure inevitably falls. By this method, Darwin has done more for rational religion than all other efforts combined, not excepting even such eloquent iconoclasts as Robert Ingersoll, etc. 3. Since the capacity to acquire such scientific information must always be limited more or less by the individual's circumstances, those sciences which are of most practical importance should be first known. 4. There are four sciences which seem to be most essential to the bodily and mental welfare of every one,—physiology, psychology, geology, and astronomy. The two latter will free the mind from much superstition, without saying a word, while teaching them, about the "mistakes of Moses" or trying to ridicule his orthodox cosmogony. Psychology, or the science of mind and the nervous system, will show how easy it is to be deceived by mental illusions, and will save us from the "mistakes" of Spiritualism.

Such a creed or hypothesis would link together the verified facts of these four sciences for the purpose of establishing a philosophy which should be an intellectual guide of life and a "religion" which should "bind fast" every one to an obedience to the laws governing his mental, bodily, and social welfare.

J. E. SUTTON.

THE DIRECTION OF EVOLUTION.—Glancing in thought over the vast expanse of matter of which the universe consists, what has been the direction of the progress witnessed through the long ages since the beginning condensation of the nebulous masses in which our solar system is believed to have originated? The immense globes which whirl in repeated circles through the heavenly spaces, though bound together by the strongest and most subtile bonds, roll blindly on, forever unconscious of themselves and of one another. The lily of the field even, clothed in beauty though it be, and surrounded by the greater glories of earth and sky,—the warm sunshine and green fields,—has no conscious enjoyment of itself or of them. But, as elements identical with those which compose these unconscious forms have combined and recombined in compounds of increasing complexity, as molecules have condensed and differentiated in the development of a higher kind of living matter, consciousness has dawned, and (mainly through the avenues of the special senses) mind has developed. Each generation, heir to the endowments of all preceding ones, has added its increment of gain; and later generations, those which belong to the historic period, have begun their lives with a vast amount of inherited intelligence. There is sound philosophy in the statement once jocosely made, that the natives of a certain part of the country, remarkable for their intellectual activity, are born with a good common-school education. By far the greater part of our education is indeed born with us. Increased refinements of emotion, clearer subtilties of thought,—these are the directions which further development of the race must take. And the individual who experiences a hitherto unrealized emotion, or who grasps a new thought which corresponds with some never before observed fact or relation in the external world, is the seat and centre of progress. In such minds, nature is undergoing a still higher evolution; and the colors of humanity are thus successively planted on hitherto unscaled summits.—*Frances Emily White, in Popular Science Monthly for March.*

GEORGE ELIOT.—Much more might be said about the moral and religious value of George Eliot's stories; but I think I have said enough to show that George Eliot had a deeply religious nature. I have not cared to inquire what her own religious, or non-religious, beliefs were. I do not care to do this any more than, in treating of the religious value of Shakspere's dramas, I should care to inquire what his religious or non-religious beliefs were. We have not yet data sufficient to enable us to determine what was really George Eliot's mental attitude in reference to the great problems presented by religion. I know that her stories are profoundly religious,—religious in the best and highest sense of that much abused word. I cannot see that despairing view of human nature and of human destiny in George Eliot's writings which some persons profess to find therein. There is an undercurrent of sadness in them; but this is the result of a current of sadness which ran through George Eliot's own life,—a sadness of which the world, as yet, knows but little. Yet through all her writings there runs a deeper, wider, grander current of hope. She enhances our idea of the dignity of humanity. In her delineations of commonplace human lives, she teaches us that the lives of all men, could we truly know them, would serve to point some great moral,—that the life history of the meanest man on earth, could we read it aright, would be of all things else instructive; for it would at least teach us that life is a conflict in which man defeats or is defeated, and that duty, boldly persevered in and bravely done, though set about by thorns, is its own support and rich reward. Ah! could we read, for but one moment, the true life histories of the millions of earth's inhabitants, what revelations would burst upon us! Who, then, would go about

> "To cozen fortune, and be honorable
> Without the stamp of merit?"

—*James K. Applebee.*

BOOK NOTICES.

POLITICAL RECOLLECTIONS. 1840 to 1872. By George W. Julian. Chicago: Jansen, McClurg & Co. 1884. pp. 384. Price $1.50.

This work is a valuable addition to the political history of this country during the years indicated in the title, the author having been during most of this period a conspicuous figure in American politics. One of the earliest and most uncompromising of the anti-slavery leaders, the candidate for Vice-President upon the Free-Soil ticket in 1852, one of the founders of the Republican party in 1856, and afterward one of its most prominent and trusted leaders, a member of Congress during the exciting period preceding and including the war, and during that great struggle one of President Lincoln's intimate advisers and a member of the famous Congressional Committee on the Conduct of the War,—he is well able, from such a career, to make of his recollections a most interesting and thrilling narrative. His style as a master of vigorous English is well known; and the tone is personal throughout, giving to the work abundant piquancy and point. A copious index accompanies the volume, a glance over which, with its array of well-known names of public personages, whets the reader's appetite for the interesting anecdotes of them, or analysis of their characters as given by this writer.

THE *Revue de Belgique* for February opens with an article by Count Goblet d'Alviella on the *Buddhist Catechism*, by Col. Olcutt. This American, with Countess Blavatsky and two other members of the Theosophic Society of New York, went to India in 1879, for the purpose of aiding the ancient religions to resist Christianity. Tens of thousands of Ceylonese, who had been converted by the missionaries, have been brought back to Buddhism; and the need of a catechism of this religion in the Singhalese vernacular has been so well supplied by the little book written in that language by our compatriot that it has been approved by the high priest on Adam's Peak, has had a circulation of more than ten thousand copies on the island, and has been translated into Tamil, Siamese, Japanese, German, and French, besides fourteen editions in English. The Buddhists of Ceylon are known to have preserved the original faith more purely than any others; and it is interesting to hear that they look on the idea of a personal God as a gigantic shadow thrown over empty space by the imagination of ignorant men; that they regard Nirvana as a complete extinction of individuality; that, in the preparatory circle of births and deaths, they do not think the soul itself survives, but only its component elements, as is the case with the body; that they reject the idea of creation out of nothing, and suppose man to be the result of a process of development from imperfection toward perfection; and, finally, that they hold such views of the eternity of nature and the universality of law as Haeckel has pronounced identical with the last results of science. Another article speaks of the employment of children and of compulsory education in Belgium. The Italy of to-day is also vividly portrayed, and shown to have taken a great step forward in founding at Bologna a school for political science, including sociology, ethnography, political economy, diplomacy, and international law.

THE *Unitarian Review* for March is an excellent number. Rev. C. A. Bartol, under the head of "Permanence in Religion and in Preaching," pays tribute to the memory of Dr. Orville Dewey. Rev. D. M. Wilson gives an interesting sketch of "John Ruskin, Artist and Art Critic." Rev. James T. Bixby begins an article, in which he traces some of "The Great Steps in Theology," from the earliest conceptions of the untutored savage up to the philosophical theories of the highest intelligence of to-day. Rev. B. F. McDaniel has a sermon on "Three Phases of Religion." And Miss Horatia L. Ware gives an appreciative and discriminating review of the volumes thus far issued of "The Famous Women Series," comprising the Lives of George Eliot, Emily Brontë, George Sand, Mary Lamb, and Margaret Fuller. "All but Mary Lamb," says the reviewer, "belong to this century, telling decisively the advancement of woman as a fact obtained in the science of sociology. . . . And it is but poetic as well as historic justice that the sex has emerged from a condition of civilization and religion where women had no souls into this, where they are main supporters in the Christian Church, the fold of all souls; though it so generally, yet mistakenly, postpones the soul's concern into another world and a life after this. The writers of these studies assume that, in the only true sense, that of useful living, these were religious women." The "Editors' Note-Book" deals at some length on these topics: Wendell Phillips, Sunday Trains, Public Libraries on Sunday, and Sunday Papers.

PERSONAL ITEMS.

EDWIN D. MEAD is giving a course of lectures on "The American Poets" in Denver, Col.

B. F. UNDERWOOD gave his last lecture in the West, for the present season, last Sunday, before the Independent Society of Alliance, Ohio.

WILLIAM BLANCHARD JERROLD, eldest son of Douglas Jerrold, and himself a well-known *littérateur* and newspaper writer, died in England one day last week, aged fifty-eight.

MRS. ELIZABETH OAKES SMITH has a parlor lecture on Emerson, which consists largely of her personal reminiscences of him, and which her audiences find very interesting.

THE Rev. Henry Ward Beecher was one of the pall-bearers at the funeral of Thomas Kinsella, editor of the Brooklyn *Eagle*. The presence of the great preacher in that capacity in a Roman Catholic Church was gratifying to many who call him a "heretic."

MRS. FENNO TUDOR of this city, widow of Frederick Tudor, died last week at Newbury, Vt., of pneumonia, aged seventy. She was a noble woman, widely known through her active participation in reformatory and philanthropic work, a liberal giver, and a warm friend of temperance and the cause of woman suffrage. Of the innumerable little deeds of kindness and charity which she did, only a few people know, except those who were the recipients of her goodness. No deserving applicant for aid ever knocked at her door in vain, and her sympathy often extended far beyond the bestowal of immediate relief. Her memory will be cherished in many a poor family; and the beneficent organizations, to whose success she contributed, have ample reason to mourn her death.

MR. MONCURE D. CONWAY'S father, Walker Peyton Conway, died suddenly at his home, Fredericksburg, Va., on the 1st. The Fredericksburg *Star* says of him: "The sudden death of this old and honored citizen on Saturday morning last caused universal sorrow throughout our community. His death leaves a void which will be hard to fill. He goes down to his grave full of honors, and amid the sorrows of all whose pleasure it was to know him in life. He was born in Stafford County, Va., July 1, 1805, where h spent his youth and early manhood. He married Miss Daniel, sister of Hon. Raleigh T. Daniel, who survives him. He leaves three sons—Moncure D., now of London, R. M., of Spottsylvania, and Peter V. D., of this place—and one daughter, wife of Prof. March of Pennsylvania."

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CURRENT TOPICS.

IN a recent speech in Philadelphia, Mr. Randall said, "For nineteen or twenty years I have been in Congress, hoping and praying that I might see there a Democratic President." An exchange, we need not say a Republican paper, remarks of Mr. Randall: "He has been like the old lady who once exclaimed: 'I prayed to have the hill opposite my house set back a good bit. But it was not set back, and I knew it wouldn't be.'"

ACCORDING to the report of the foreign mission work of the Presbyterian Church, the mission churches established among the heathen gain much faster than those at home. The increase in church membership last year, counting all the missions, was about twelve per cent. Why is not such an increase as this possible in communities where the people are intelligent and educated, and where the multitude are outside of the churches? Why are the conquests of Orthodoxy in these days so much greater in uncivilized than in enlightened lands?

A NEW paper called *Swobodnoji Slowa*, or *Free Speech*, has appeared in St. Petersburg. It deprecates terrorism, and calls upon all branches of socialists to unite in opposing despotic government by moral and pacific methods. It says: "The Russian State machine is rapidly decaying. Discontent is increasing among all classes. Revolutionary ideas are spreading everywhere, even in the army. The day of victory is approaching." The paper strongly favors a union of all branches of socialists, who, it says, should pursue the desired end by moral energy, not by brute force.

IT is said that Rabbi Wise, of Cincinnati, has shocked the sensibilities of the more orthodox Jews by his recent statements that Christians may be received into Judaism by a simple acknowledgment of the binding character of the Ten Commandments; that there is no Biblical prohibition against Jews intermarrying with Christians, or with Mohammedans, for that matter; that the rules attending the preparation of animal food for Jews can be abandoned at pleasure; and that, as God has not created any unclean animal, Jews may eat anything they please. These expressions have given rise to heated controversy in Hebrew circles.

REV. DR. J. PARKER, of London, says that many of the families of the outcast poor of London, that live in one unventilated, filthy room, would live that way from choice, if they had all heaven at their disposal. "Dirt," he says, "has its warm friends, even among people who are not numbered among the outcast poor. I say this, to guard benevolent persons against the notion that dirt and poverty are synonymous terms. I am given to understand that even some Christians have a wonderful likeness for anything slovenly and slipshod. At least, I have heard women screaming to other people to hold the fort and ring the bells of heaven, whose stockings would have been the better for a day's darning."

THE Legislature of Ohio has changed the law governing the challenge of jurors. The following is the point of the amendment: "If a juror has formed or expressed an opinion as to the guilt or innocence of the accused, the court shall thereupon proceed to examine such juror on oath as to the grounds of such opinion, and, if such juror shall say that he believes he can render an impartial verdict notwithstanding such opinion, and if the court is satisfied that such juror will render an impartial verdict on the evidence, may admit him as competent to serve in such case as a juror." Heretofore, the law has ordered the rejection of the juror who had formed an opinion "upon conversations with witnesses of the transactions, or reading reports of their testimony, or hearing them estify."

THE recent decision of the Supreme Court on the legal tender of United States notes is that Congress has the power under the Constitution to issue notes, and to make them legal tender for all debts; that it can exercise this power at its own discretion; that the power is not merely a "war power," justified only by such a national peril as makes its exercise a military necessity, but a constitutional power that Congress has, the same in peace and war,—a power to issue notes as absolute money, limited as to time and circumstances only by its own supreme discretion. This decision, together with the general favor with which it is received, shows evolution in ideas of constitutional power, while it indicates that the judiciary is amenable to popular feeling, and disproves the statement, made by some English writers, that our Constitution lacks adaptability to progress.

HOWARD, in a recent letter from New York to the Boston *Herald*, says: "There is a growing feeling here that under the present system the rich are getting richer fast and the poor are getting poorer fast. If our wealthy men could be induced to do good with their money, this feeling of hostility might be averted, perhaps. But what do they do? One spends fortunes in fast horses, and consorts all his idle time, hours daily, with stablemen, hostlers, and jockeys, races on the road every afternoon and 'exhibits' every day of his life. Another emulates his example. Others seek the dissolute of both sexes. Not one of them has done or is doing a dollar's worth for the people or the city. Added to this are the outrages perpetrated daily, some the result of 'criminal negligence,' some the normal outcome of disregard of the rights of others, and all the natural fruit of the feeling of security born in reliance on the potency of wealth."

THE following passage from an editorial in the New York *Tribune* shows that the freedom of the press in Germany has its qualifications, and indicates what those qualifications are: "It is a curious and instructive fact that the press there has not ventured to reproduce without excision the comments of the New York journals on the Lasker incident. For example, the *Frankfurter Zeitung* of February 23 attempts to copy a passage from an editorial of the *Tribune*, but closes with a long dash, explaining in parentheses that the blank, if filled out, would involve arrest and imprisonment for two months. The sentence which could not be reprinted in the Fatherland was this: 'The best answer to the Chancellor's curt message is silence: this is at once dignified and contemptuous.' It was necessary to suppress the word 'contemptuous.' In like manner, quotations from other New York journals are broken up with hiatuses, accompanied by such parenthetical comments as these: 'three months,' 'here it is a matter of years,' 'one month.'"

THE Springfield *Republican* remarks: "The newspapers of the day without question are rendered less valuable to the people than they should be, and their chance of mischief steadily increases by the sensationalism of their news, by the extravagant prominence given to tales of crime, and by the ambition to be 'spicy'; and the cheapening of prices which has lately infected the metropolitan papers has not only the same cause which belongs to the deterioration in these respects, but it leads in turn to a great increase and extension of such evils. For they are all devices to reach a wider public than otherwise would attend to the newspapers, and testify to the fact that the popular tastes and appetites are of a grade that a high moral sense and a conscientious refinement do not appeal to. A newspaper that regulates its work by scruples restricts its public, and does so consciously. It is unfortunate enough that there should exist a great number of coarsely printed and as coarsely edited sheets that make it their business to feed the demand of the lower public, who can read, but do not think, but doubly unfortunate that journals that ought to have some conception of a better mission should truckle to this unhealthy appetite for scandal and detail of crime."

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THE MORAL IDEAL IN RELIGION.

A curious discussion has arisen as to the religious beliefs of Wendell Phillips. Persons who appear to have been equally in a position to know the facts assert, some that he was of liberal religious convictions, others that he was Orthodox,—even Calvinistic. The truth, we suppose, is that he was bred in Orthodoxy, but that, in his long busy career consecrated to philanthropy, he had had so little time or disposition to attend to theological questions that he was not himself fully aware how much his Orthodox opinions had been worn away under the attrition of the moral battles which he was waging. He had accustomed himself to test religious beliefs by the character of the persons holding them. He liked people who had the courage to act out their convictions, and he was predisposed to think well of any intellectual convictions that had been connected with the promotion of civil rights. He wanted Cromwells in modern reform. Calvinism seemed to him to have produced brave characters, and to have advanced human liberty; and, for this reason, he was wont in a general way to praise it, and to take pride in his own hereditary connection with it without reference to its specific dogmas. For these, as well as for the ecclesiastical authority of the system, it is evident he could have had left little regard.

This much is certain: Mr. Phillips was not connected with any one denomination or church. He was himself a self-ordained (or Heaven-ordained) preacher, whose pulpit was any platform of human rights, and whose church was the brotherhood of man. He was a doer of the works of religion, not a student of its creeds. He judged churches not by the speculative soundness of their covenants, but by their observance of the moral commandments. Did they love their neighbor as themselves? Did they bear one another's burdens? Did they remember those in bonds as bound with them? Did they put away drunkenness and evil lusts? Did they observe that love which is the fulfilling of the law? Did they give themselves to the things that are true, honest, just, pure, lovely, and *think on* these things more than on their creeds and ceremonies? Could any church answer these questions in the affirmative, his response was, "Count me a member, whatever your 'heresy.'" To any church that must answer them in the negative, his response was equally ready, "Count me against you, though your creed be of the soundest."

And this position was a practically correct one. Not that we would say that belief is a matter of no importance. On the contrary, we think that correct belief or sound thinking is a matter of prime importance to the progress of humanity. Upon sound thought depends in the end sound action. But—we might indeed say *therefore*—any system of religious belief, be it called Orthodox or Liberal, which, having had time and opportunity for practical development, does not show itself fruitful in good works, is thereby condemned. There is something wanting in its philosophy, if it does not issue in practical virtue. Of religious philosophy in particular must it be said that it should include rightness of conduct as its main feature. When we consider that the conscious human sentiment recognized as the moral law and a conscious being voluntarily obeying that law are, so far as our knowledge extends, the highest products of the evolutionary forces of the universe through its countless æons of struggle and progress, we need not hesitate, even on philosophical grounds, to inscribe on the banner of religion above all things else—above all other beliefs and faiths and hopes—this moral ideal and the practical effort to realize it. Therein, the very forces and intents of the universe have become conscious, vital powers. Any religion, however mighty and magnificent still in its organization and external equipments, out of which the moral ideal has died, is itself as a religion dead; while any philosophy, any science, any vocation, into which this ideal suffuses its vital and glowing energies, is transformed into a religion.

In a word, religion, rightly understood, culminates in the moral ideal. Morality is not so much a part of religion—a section that might be taken out of it here or there—as its ripened fruit. Feeling, thought, moral action,—these make up the threefold nature of religion. The religion that runs largely to feeling is like the overgrowth in juices and undergrowth in solid stock of a hothouse plant. The religion that is concerned mainly with thought and belief may make wood, but it does not flower nor fruit. In the fulness of the perfect life (which is the genuinely religious life), the three elements of thought, feeling, and action, would be blended together in complete harmony,—not joined mechanically, but organized together as a living whole, at once substantial, symmetrical, and fruitful. The result of such harmonious, vital organism would be an increased moral insight or ideal, which should comprehend in its range of vision, not merely this or that individual rectitude of service, but the vast sweep of universal relations and achievements, and should see and measure the individual act of rectitude according to its part in working out and helping to establish a righteousness that is of universal and eternal intent.

A moral act may be regarded simply as it concerns the finite relations between man and man. Neighbors, for instance, may be just to each other, because each sees that justice is the other's due, though neither may perceive the bearing of their act of justice upon any other beings or events in the universe. But, when they perceive that their observance of right relations to each other helps on the human race and the world to an ideal of perfection, stability, and harmony,—that their integrity, purity, justice, kindness, not only increases their own fulness of life and felicity, but helps toward fulfilment the very intent of the vital energy of the universe itself, and they become glad to live for the sake of doing their part honorably and well in this larger service,—then their morality is lifted up to the plane of religion. One of Matthew Arnold's definitions of religion is that it is "morality touched by emotion." And this definition may be justified, if the emotion be of a kind that arises from the contemplation of morality in its universal and infinite relations, or as the harmonious adjustment of human conduct with "the Eternal Power," above and beyond, yet within the individual self, "that makes for righteousness." This is to get that refraction and reflection of light in respect to all questions of individual moral action by which they may be viewed in their true connection with the forces and life of the world's progress. Then is morality seen to be illuminated, glorified, inspired by the atmosphere of religion; and moral action attains thereby a breadth, a majesty, a far-reaching effect, a symmetry and glow of beauty, so that it not only satisfies the conscience, but stirs feelings of reverence, aspiration, joy, gratitude, love, consecration.

To change the figure, Religion is the solid ring of gold, of which Morality is the costliest jewel. It is through religion that our moral acts are seen no longer as isolated and unset gems, but as rounding into the perfect wholeness of universal good, so that the jewel shall adorn and beautify all the spheres and all time as well as this little present spot of life and earth.

WM. J. POTTER.

INTROSPECTIVE PSYCHOLOGY.

In the English quarterly, *Mind*, for January, is a remarkable paper on "Some Omissions of Introspective Psychology," by Prof. William James of Harvard University, which throws new light on this most difficult province of scientific investigation. He shows that psychological science has hitherto entirely neglected by far the larger half of our sentient experience, and consequently has been unable to give any but the most meagre and inadequate account and explanation of the phenomena of consciousness. He shows in his essay that the larger part of the "mental stream" of our conscious life is made up of relational feelings, which might be called the overtones of thought, that give character and quality to all our definite thoughts, and are represented in language by the relational parts of speech,—the prepositions, conjunctions, adverbs, interrogations, etc.; that, in every train of thought *about* any "topic," each of the relational elements in our consciousness has an existence of its own, as an object consubstantial with the rest of the stream. The real concrete object of any thought is its *entire content*, and not simply the "topic" which it is "about"; and if we wish to reproduce any thought as it was uttered, and *feel* its delicate idiosyncrasy, "we must make a substantive of it by writing it out in full with hyphens between all its words, with every word fringed, and the whole sentence bathed in that original halo of obscure relations, which, like an horizon, then spread about its meaning." The same *thing* may recur and be known in an indefinite number of successive feelings; "but, when the identical thing recurs, it is always thought of in a fresh manner, seen under a somewhat different angle, apprehended in different relations from those in which it last appeared."

These vague, inarticulate feelings, these overtones, fringe and halo all our definite thoughts, give them their peculiar tone, and determine their relations in consciousness. Hence, the palpable images that fill our conscious experience are really the smallest and minor part of that experience. Our real conscious life is made up of the impalpable, even far more than the palpable, and affords strong evidence, if not positive demonstration, that what our senses directly cognize is but a small portion of the universe compared to the vast realm of these (to us) invisible potential relations which give character and quality to all our common life experience.

When these inarticulate relational feelings enter largely into our thoughts, our minds carry an immense horizon with them, and it is doubtless to their presence that all the great productions of genius in every department of human interest are due; and they seem to bear the same relation to the definite facts of our life that the overtones in music sustain to musical sounds. Without them, our music would be little better than mere noise. So in the case of thoughts: the hard, dry facts, the mere noise, of our common life, become transfused by their influence "into something new and strange," and bathed in the "light that never was on sea or land." They constitute the halo and charm which bathes all the objects of the happy youthful mind in its freshness and vigor, but which contact with the stony facts of after years too often dispels. Though these conscious states in the mental stream of our life are thus inarticulate, they are none the less specific states, as is shown by the fact that our minds are capable of being thrown into innumerable "different attitudes of expectancy, although no definite object is before it in any one of the cases," as when we try to recall some name, circumstance, or thing we have forgotten, where the mind designates the difference

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when no definite image yet exists by which to designate it. Although these conscious states are thus indefinite, they have "a nature of their own of the most positive sort, as in our *intention of saying a thing* before we have said it." It is an entirely definite intention, distinct from all other intentions, but hardly any of it consists of definite sensorial images, either of words or of things, but only the anticipatory intention. These mental states must be described "as in large measure constituted of *feelings of tendency*, often so vague that we are unable to name them at all."

Prof. James' account of these relational feelings, this unexplored region of human sentience, is not any theoretic or metaphysical speculation, but consists of *scientific facts*, with an infinite perspective of suggestiveness, and in the writer's estimation is the most important contribution to psychological science that has been made. These relational states of consciousness that constitute, as it were, the atmospheric portion of our sentient life, have found utterance and expression in all language, art, poetry, music, and literature: indeed, they form the principal factor in all these domains of human interest, and constitute the essence, the charm, of all excellences and triumphs of genius in these wide domains; but they have never before been brought out as facts for scientific inquiry, and formulated with the more palpable facts of our common life.

FRANKLIN SMITH.

JOHN RICHARD GREEN.

Mr. Green's lately published *Conquest of England* contains certain prefatory pages that will be read with a more human interest than any that succeed. They are written by his wife, to whom we are indebted for the publication of the accompanying book. Here was evidently a marriage of true minds. Mr. Green was already forty years old when, in 1877, he entered upon this relation which made his last five years, though he was battling with the disease that finally overmastered him, the happiest of his life. Alice Stopford Green entered with perfect sympathy into her husband's work. She held him back from death with wise and patient care, and her intelligent assistance added immensely to the effectiveness of his historical labors. It may be doubted whether either his *Making of England* or his *Conquest of England* would have appeared, if Mr. Green had remained a bachelor until his death. In seeking to relieve her husband from the responsibility of work which was not exclusively his, she is obliged to state the number and the nature of her contributions. Chapters seven and eight were left in a wholly unfinished state. The materials for them had not even been drawn into any consecutive order. For their order and naming—"The Great Ealdormen," "The Danish Conquest"—the wife is responsible. We should not have suspected any hand but the master's, if we had not been told. Here and there, in other chapters, she has written a few paragraphs; but always, so far as possible, she has used her husband's words. Thus, in describing the character of Godwine, she availed herself of certain rough-pencilled jottings not framed into sentences; but the passage, as it stands, has an easy, generous flow, and is entirely characteristic of her husband's manner. For completeness, sake, a few passages have been taken from the *History of the English People*.

The circumstances which attended the writing of the book, as detailed in the preface, are convincing that the assistance rendered by Mrs. Green to her husband's work after his death was but the smallest part of all her help. Her preface is an interesting chapter in the history of the sovereignty of mind. A history of England down to the Norman conquest was the original object of his historical studies. Happily for the general public, he was drawn away from this to write his *Short History of the English People*,—a book that will remain his most significant and characteristic contribution to the historical writing of our time and the most valuable history which any Englishman of our time has written. Before its publication, it had been twice almost wholly rewritten; and the public tide of satisfaction had not reached its flood before he set about to rewrite it again, and expand it. Hence, the *History of the English People*. It has greater volume than the *Short History*, but not as much momentum. It is to be regretted that no popular edition of the *Short History* has been presented to the American public in a readable and handsome form. Nevertheless, it has been widely read and with great satisfaction. Years ago, sixty thousand copies had sold in England, every one of them contributing to strengthen national sentiments of honorable pride.

The impression left by the *Short History* and the *History of the English People* was that Mr. Green was more remarkable as a writer than as an historical student. Here were bold and brilliant generalizations, admirable characterizations of institutions and of men, a happy seizure on the most salient and interesting and important points, with a nice sense of balance and proportion. If he did not, like Macaulay, seek to make his history "as interesting as a novel," he sought to make it easy and pleasant reading. He wrote in order to be read. But the best judges knew that he was something more than a most brilliant popularizer of the unreadable Dryasdusts who had sowed that he might reap. His latest works, written in pursuance of his original plan, show that he was as passionately anxious to acquire the fullest possible knowledge of his subject as to give it noble and engaging literary form. In the *Making* and the *Conquest of England*, he takes his place with such great original investigators as Stubbs and Freeman, showing a patience and a judgment equal to theirs.

Having completed the four-volume *History of the English People*, he returned to his original scheme of work. But, in 1881, a violent illness convinced him that he had not long to live. Yet "touched with that impassioned patriotism which animated all his powers, he believed that before he died some faithful work might yet be accomplished for those who should come after him." "Thus, under the shadow of death, the *Making of England* was begun. During the five summer months in which it was written, that shadow never lifted. It was the opinion of his doctors that his life was only prolonged from day to day, throughout that time, by the astonishing force of his own will, by the constancy of a resolve that had wholly set aside all personal aims." Making the most of every easier moment, he was nevertheless uniformly patient when excessive pain or weakness compelled inaction. Unable to hold a pen, he resorted to dictation, now for the first time learning this difficult art. It served him also for the correction of his proofs and the entering of references to his authorities. With growing weakness there was no lowering of his ideal. Much of the *Making of England* was rewritten five times. The book was published in the fall of 1881; and Mr. Green lived through the winter of 1881–82 at Mentone, and came back to England in May to take up again his work. In the course of the summer, eight chapters were written, bringing the history down to the Danish Conquest. But these were no sooner printed than he cancelled them, and set about rewriting and expanding them, with what result the *Conquest of England* shows. Its first chapter, a splendid generalization of the social and political conditions in the time of Ecgberht, was his last work; its closing sentences the last he ever wrote with his own hand. It was a moral enthusiasm that enabled him to conquer from the domain of death so many precious hours. His single object was to show his fellow-countrymen that they were in honor bound to prize and purify the liberties that had been so patiently and slowly won.

Talking of epitaphs some years before his death, he said, "I know what men will say of me: '*He died learning.*'" And well they may, for it was literally true. But with this should be conjoined the words of the great Alfred, whose career and character make the most shining chapter in his latest book,—"So long as I have lived, I have striven to live worthily." The engraving of his face is in exact accordance with our knowledge of his character. It is wonderfully pure and fine. It is a summons to the pursuit of lofty and ideal ends.

JOHN W. CHADWICK.

UNITY IN LIBERALISM.

One must have a wise theory of life, or he will be lamentably liable to fall into pessimism when viewing particular facts. We have heard it remarked that the speeches in commemoration of Keshub Chunder Sen were often inconsistent. They were.

Take the greater number of liberal speakers on religious or purely mundane topics, and most people will find inconsistency in their composition, and much more will it be found when the different speeches delivered at a liberal assemblage are compared. Conglomerate is the most friable of rocks; yet of conglomerate, by the annealing processes of nature, granite, the hardest and most compact of extended geologic formation, is produced. Why this? The pebbles which compose conglomerate have the hardness and other enduring qualities which have enabled them to preserve their individuality through the casualties of time.

When enduring qualities meet either in the material or the ideal, one cannot give way to the other. There must be clashing and cutting. Their struggle, the necessity they are under to find or adjust for themselves harmonious relations, makes the discordance that is,—aye, the inconsistencies and absurdities that appear. But all this is a sure sign that the gems of mind are mingling.

It is Draper who says (quoting from memory), "To a contemplative mind, the most awful spectacle, after that of the destruction of civilization, is the breaking up of a religious system." The moral revolution that we are now undergoing is most profound. A *résumé* of its effects "must give us pause." But we anticipate as its result the glorious triumph,—the triumph of humanity.

Moral ties are fast being broken. There is intellectual and moral anarchy. Nor, alas! has the climax been reached. The combat is but waxing; the issue, Is dogma or is reason to be first? or, which is the same, Is might or is right to determine the conduct of men? Is intelligence the child of morality, or is morality the child of intelligence? The Church insists the former. Free Religion does not.

Progress consists in raising and maintaining new issues. These will conflict with each other as well as with older ones. To comprehend their *raison d'être* will perplex the most advanced individual; but, if he be wise, he will attach much importance to the defects of the lenses through which he perceives: he may refuse admission or acceptance, but as firmly will he refuse final judgment.

It is the Latin poet Lucretius, the Epicurean, and "wisest of them all," who speaks of "standing

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on the vantage-ground of truth, and witnessing the wanderings to and fro of foolish men below." He calls it a "supreme pleasure." To me, the reflection is profound sadness,—that, having no certain knowledge of truth, our poor intelligence is doomed to wander, wander ever.

However, the genius of inquiry has not a barren occupation. It has a most fruitful one. In this wandering, all relative truths have been discovered; nay, for this wandering has given birth to the more general truth that we must be satisfied with the relative truths. In sooth, intelligence wanders no longer, but has organized a scientific search for truths, not truth. That is the wisdom of our age.

F. H. BERNARD.

PRIESTHOODS.

All priesthoods are essentially the same in their functions and pretensions, no matter what may be the religions whose officials they are. They are and always have been orders of men set apart for what are called *sacred* offices. They claim to be the special representatives and vicegerents of the Most High, to speak and act in his name and by his authority, to be the organs of his will. Priesthoods generally claim to be the interpreters of inspired documents, which constitute their credentials, and which are called "Holy Scriptures," or the words of God. If their claim is allowed, of course all other forms of authority are inferior to theirs, are merely civil and human, while theirs are infallible and divine. All the Bibles which have been handed down to the present age are full of the words and deeds of God or gods, and of subordinate supernatural personages, such as angels, for instance. In primitive times, most of the leading families and great personages claimed to have been of divine descent, to have been of more than mortal lineage. Such divinely descended families furnished the kings and high priests, who domineered with unquestioned and absolute sway over their ignorant and credulous fellow-men.

In these modern times, the only persons we know are human, and all the institutions and officials of our day are human and of human device and origin. The distinction between sacred and profane is a badge of primitive barbarism, and it is in full force only in communities sunk in ignorance and superstition. Although they may be living in and breathing the atmosphere of the world of to-day, they belong morally and mentally to primitive barbaric times.

The Mormon priesthood is a reproduction of Mosaism or of the Mosaic theocracy in this republican age and country. It was by no means an invention of Joseph Smith, but a plagiarism from the Hebrew Scriptures, of which the Book of Mormon is a gross, palpable imitation. In this late age of reason, Smith undertook to play the part of a Moses or primitive priest or prophet, to represent himself as the direct organ and mouthpiece of Deity. In the days of Moses, law-givers and prophets always professed to act under supernatural guidance, to be in intimate relations with Deity, and always affirmed that the laws which they promulgated were dictated by Deity.

The Mormon prophet flourished a good many ages too late to have his claim of divine inspiration generally credited, even by those ready to believe in the inspiration of Moses. The Hebrew law-giver looms vaguely and gigantically through the mists of backward time, while the founder of Mormonism is near enough to the observer to be closely inspected and understood. Hence, he was denounced as an impostor and humbug; while multitudes go on believing in his Hebrew prototype, Moses, without the least difficulty. But, after all, there is a percentage of mankind, even in these enlightened times, who take stock in Smith and the line of prophets that have succeeded him. So that the theocracy which he founded is becoming more and more of a substantial fact in Utah and further West. The Mormon theocracy is of course utterly and radically un-American and anti-American. It is governed not by the will of the people, but by the alleged will of God, as made known to the Mormon priesthood.

The Roman Catholic Church is a similar theocracy, only its spiritual head is not an American, but an Italian, who resides thousands of miles away from our shores. He is the official earthly vicegerent of God; and, as such, his will, in the belief of his followers, should override not only the will of the people in their sovereign capacity as the collective rulers of the United States, but the wills of all other civil rulers, personal as well as collective.

While the Mormon priesthood have colonized their followers in a part of the continent by themselves, having brought an immense wilderness under cultivation by the industry and enterprise of their adherents, the Roman Catholic priesthood have invaded our old States with their followers and filled our cities with poverty and ignorance, not to say crime. One of the religious orders and one of the archbishops of the Roman hierarchy have been guilty of a criminal conversion of vast sums of money intrusted to them for safe-keeping by poor, hard-working, credulous laymen of their religious faith. This Republic finds itself—*nolens, volens*—cut up into episcopal and archiepiscopal provinces with spiritual princes lording it over them, which princes are the vicegerents and representatives of the god of the Vatican who reigns in far-away Rome. His priests on this republican soil denounce in their journals our sister European Republic of France, and decry and defame all the great popular leaders and liberals of the various European countries. The Roman Catholic hierarchy have commenced an open and undisguised war against our system of popular education, which is the keystone of our republican arch, with the purpose of establishing a priestly system of education which shall indoctrinate the minds of all young Roman Catholics with a hatred of popular democratic rule and of all secular, rational enlightenment.

The Roman Catholic hierarchy, like the Mormon hierarchy, are determined to keep their people separate from and unassimilated with the great mass of the American people,—in other words, to keep them Roman Catholics rather than suffer them to become Americans. Let the Mormons become as numerous as the Romanists are, and take a hand in politics, and the demagogue and average Congressman will have the same tenderness for the Mormon Church which he now has for the Roman Catholic Church. Hierarchies of whatever name are the mortal foes of a popular sovereignty such as that of the United States.

CLEVELAND COMPETES WITH BOSTON FOR SLUGGERS' HONORS.

The city of Cleveland aspires to be recognized as the literary capital of the West, as Boston is of the East. It is evident, too, that it means to compete for Boston's recently won honors in the high art of fist-fighting. The papers report that one evening last week, at Cleveland, from three to four thousand people assembled to witness a contest between two sluggers. Although it was called a "soft-glove fight," it was a very brutal affair. The Cleveland evening *News* says: "After one of the brutes was knocked head over heels over the ropes, he was lifted up into the ring, fanned and wiped down, and compelled to stand up before the other brute and undergo another pommelling. This was kept up until the weaker brute was completely exhausted, and compelled to give up from sheer loss of strength. The two men were clinched about half the time; and the colored man indulged in butting, biting, and gouging as long as he had strength enough to come up to time." The same paper states that one-fourth of the audience was composed of "boys from fourteen to twenty years of age"; and hundreds of others stood at the door, waiting for reports of the fight. What must be the effect of an exhibition like this on boys, when they see it wildly applauded and carried on in the presence and under the protection of the police? Detailed and disgusting descriptions of this fight were published in leading journals of the West, and in journals which, to our knowledge, have declined to publish notices of free-thought lectures, on the ground that they were immoral in their tendency. Of such revolting exhibitions, the Cleveland *Leader* says with truth: "They cultivate low, brutal instincts, out of which grow all criminal propensities. They form the approaches to crime, and create murderers, highwaymen, burglars, and sneak thieves. Some $5,000 were divided between the two plug uglies who slugged each other Monday night; and, right here, we have a tempting allurement to many boys growing up to manhood. If they can make one, two, or three thousand dollars in a few minutes by slugging, many of them will think it more profitable than to learn a trade or to seek a living in some legitimate business. Their attention will be given to the cultivation of the muscle, for a base purpose, rather than to any honest pursuit. Their associations will be grovelling; and, on arriving at the age of manhood, they will naturally turn up in the criminal classes."

We notice also that the same papers report that, at a recent monthly meeting of the Cleveland clergy, a portion of the time was devoted to discussing "Dancing in the Public Schools." It was denounced as injurious to morals, and resolutions were adopted requesting the Board of Education to put a stop to the practice. The Cleveland *Herald* is moved to make the following remarks on the subject: "It is a fact that the children dance, but that they incur any danger of having their moral perceptions blunted thereby is hardly possible. The dancing of boys and girls together is strictly prohibited. The art Terpsichorean is cultivated in the main hall of the High School Building, so that the city's property interests are not endangered. The boys dance together one day, and the girls another. The exercise is healthful, and is especially beneficial in winter, when the opportunities for outdoor exercise are limited. In the chaste, poetic language of Sergeant Tillman Joy, 'Let 'em resoloot till the cows come home; but let the children dance.'"

We do not know but that the Cleveland clergy may have been making a special effort to put a stop to such a demoralizing public spectacle as the sluggers' fight. But we would respectfully suggest that they might safely allow this "gnat" of the children's dancing to pass, while they turn their whole energy to abating the "camel" of the slugging ring.

EDITORIAL NOTES.

MR. ROBERT STOUT, in a business letter, writes from Dunedin, New Zealand: "*The Index* is much admired here, and we take a deep interest in all liberal movements in America."

BY the statistical report of the last German census, the Protestants number 28,331,152; Catholics, 16,232,771; other Christians, 78,031; Israelites,

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561,612; persons of other religions, 366; persons of no distinct confession, 3,138; finally, those without any specification as to their confession, 27,111.

THE *Religio-Philosophical Journal* of Chicago publishes one of Mr. Salter's recent ethical discourses, and says: "Mr. Salter's lecture, published on another page, is worthy of careful reading. Our city readers will do well to go and listen to this earnest speaker occasionally. He lectures every Sunday morning at Weber Hall, south-west corner of Wabash Avenue and Jackson Street."

IN a paper published at Des Moines, a "gentleman of education and experience" advertises that he wants employment in writing speeches for members of the Legislature. He states that he will, on short notice, prepare addresses on any subject desired. His terms are: for a ten minutes' speech, five dollars; and, for each additional five minutes, two dollars. "Satisfaction guaranteed," and "confidence observed."

THE crows of Connecticut are credited by the Hartford *Times* with knowing when Sunday comes; and, in evidence, the *Times* offers the testimony of an old Connecticut farmer, who apparently expects people to believe him, when he states that he "used to live near a swamp, where thousands of crows made their roosting-place, and, early in the morning, they used to start for the mountains for their food. And I was often out with my gun trying to get a shot at them. Week days, they beat shy of me, and I could seldom get a shot at them; but on Sunday morning it was different. Then, they would fly low down and close to my house, their wings almost flapping the ridge-boards of house and barns. Do crows know when it is Sunday? Of course they do." It is a pity Darwin had not been made aware of this effect of the environment of "blue laws" on the intellectual development of birds.

THE *Christian Union*, commenting on Joseph Cook's remarks on the new Congregational Creed, says: "In preparing for this address, Mr. Cook appears to have relied upon 'rumor' to furnish him with information. Intuition, he has heretofore told his hearers, is the basis of theology. Perhaps. But it is not the basis of historical theology, and personal observation leads us to doubt whether his reports of modern English sentiment are any nearer the truth than his history of the adoption of this creed by a band of seven." The orthodox *Congregationalist* even feels compelled to remark editorially: "The present writer attended all the sessions of that Commission, and in simple justice to the truth is constrained to declare that Mr. Cook's insinuations, both as to its methods and acts, were destitute of fact. To candid minds, it need hardly be added that his characterization of the formula itself was obviously unjust."

For *The Index*.

A CHAPLET.

The rose of early summer lies
Beyond my meed and share:
The blossom from my longing eyes
Hath found a kindness heaven-wise,
Denied to human care.

"How helpless o'er thy grave, though true
To early plight, I stand!
O darling, hast thou found aught new,
As thou wert strangely led to view
Some sweet and alien land?"

The rose of early summer lies
Beneath the winter's snow,
And none with wisdom's keenest eyes
Can trace the secret of the skies
Or tell what I would know!

HORACE L. TRAUBEL.

The Index.

BOSTON, MARCH 27, 1884.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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For *The Index*.

CHRISTIAN FALSEHOOD.

Rev. J. P. Newman, now of New York, and formerly the pastor of Gen. Grant in Washington, recently delivered a sermon from which the following is an excerpt:—

"Show me the infidel or man of depraved life who has ever produced a great mechanical invention or made a great scientific discovery. I challenge you to do so."

It is immaterial who uttered these particular words, for the same sentiment is repeated weekly from over ninety thousand Christian pulpits in America. If the sentence quoted means anything, it means that no man has ever had the genius and unselfishness to be able and willing to benefit his fellow-men, who believed in natural laws and who did not believe in the supernatural; it means that good men always believe in a ferocious Omnipotence which creates men to curse them and it means that the dogmas of a Church always changing are more elevating than the never-changing laws of science. Until man invented a sharpened stone with which to slay his game, a mortar in which to crush his wheat and clothes with which to cover his nakedness he was a mere animal. The word "civilization" would be without meaning except for inventions. Were the Indians who invented arrows, the cave-dwellers who invented stone hammers and the lacustrian architects who invented pile-driving, given their genius as a reward for believing in miracles? Did Aristotle discover spontaneous generation, Ptolemy proclaim the rotundity of the earth, Euclid formulate the science of geometry, Archimedes invent the screw and the Egyptians elevate monoliths upon the great pyramids, because they believed in inspired prophets or in sacred writings? All these men and people lived and passed away before the Christian religion was formulated; and they were heathen, pagans and infidels. The shoes which Christ wore and the tools with which he plied the carpenter's trade, the nets with which his apostles caught fish and the boats in which they sailed upon Lake Gennesaret were similarly the inventions of infidels.

So much is to be said of the evil effects of the kind of teachings under discussion that no complete answer to them can be attempted in the brief space of a single paper. Happily religious superstitions are declining; but singularly, in proportion to their decline, inventions are multiplying and the condition of mankind is improving. This is, not because dogmatists like Mr. Newman have voluntarily relinquished any of their power to keep men in ignorance, but because sceptical inquirers and self-enfranchised men have partially destroyed the tyranny of ecclesiastics, as they have destroyed the tyranny of civil rulers. By them, machinery has been invented, science has been developed, systems of chronology have been impartially compared and the more general rights of man proclaimed in statutory laws the beneficial influences of which enforce allegiance even from those who oppose them. Christian dogmatists have ever insisted that doing to others as they would that others should do unto them, that fidelity, uprightness, philanthropy and justice were insufficient to protect man from eternal punishment and that still he is involved in great crime,—the crime of not believing in the inspiration of the Scriptures and the divinity of Jesus Christ! To sustain this unnatural declaration, they referred to a compilation of Jewish and Assyrian history, the most of it relating to the slaughters of armies, the amours of kings, the slavery of women and the offering of sacrifices, which they called the history of the entire world and which they asserted was the inspiration of God. As to the cosmic history of the universe or of this earth, not one of the writers of the Old Testament knew anything either of the planetary or sidereal systems or of the existence of the American Continent. Then, from one hundred to two hundred years after the birth of Christ, portions of the Septuagint Bible were supplemented by the writings of Paul, to which were attached mostly fabricated and garbled statements popularly attributed to the four Evangelists, and made to fit the theories then generally current. A discussion of these theories however, led to many changes. There were forty-five councils of the Church in the fourth century alone to define what men should believe. The Trinitarian doctrine was promulgated in the second century, but not accepted until 325; discords were engendered; Arius seceded; the most terrible wars recorded in history ensued, nearly exterminating the love for learning and gravitating mankind into that fearful anarchy of fanaticism, tyranny, and ignorance which culminated in the Dark Ages and which for more than one thousand years cast the darkest mantle over the human intellect the world has ever known.

The controlling spirit of the Christian religion was and largely still is, to teach doctrines founded upon special Providences, untruthful history and unnatural assumptions of a flat earth and fiat creations. Knowing absolutely nothing about these things, the early writers of what is now the Bible constructed the theory given in Genesis, which was an error in every part. This was not crime: it was ignorance. But at this day to inculcate a faith founded upon the baseless fabric of antiquity is a crime of large dimensions. The invention of language, symbols for writing, implements of husbandry, tribal associations, the habits of traffic and some scientific knowledge, necessarily preceded any idea of sin, atonement, future punishment or inspired teaching. The mere mention of these simple facts is a sufficient contradiction

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to the absurd theory that faith controls or precedes genius. Being known of all men they exhibit palpable dishonesty on the part of those who utter such sentiments.

But we must go a step further. The magnetic needle was in use by the Chinese 1500 years before Christ; bricks by the Assyrians, 2000 B.C.; fine linen was wrapped around royal mummies 4000 B.C.; the great geometrical pyramids bear a still older date; beautiful paintings and indestructible colors hung on the walls of the Chaldean kings and are still exhumed from among the ruins of Babylon, Thebes, Karnack, and Pompeii while the pillar of Rameses was carved by tools invented more than 12000 B.C. Each of these inventions and discoveries was made by infidels. When we refer to the more advanced arts and discoveries, we find that clothing, nails, houses, looms, wagons, pottery, architecture, ships, etc., were in use centuries before anything was formulated respecting the Christian faith. Specific gravity was discovered by Archimedes, the steam-engine invented by Hero and the forcing pump by Ctesibius; while the rotundity of the earth was understood and discussed by such infidels as Hipparchus, Erasthones, Aristotle and Ptolemy prior to the Christian era. The Alexandrian Museum and Libraries contained schools of chemistry, medicine, dissection, mathematics, philosophy, history, zoölogy, biology, geography, and astronomy as well as eight hundred thousand volumes of writings. The authors of those stupendous works also lived before Christ and were infidels. Our lexicographers define "infidel" to be: "Disbelieving the inspiration of the Scriptures, or the Divine institution of Christianity; a heathen, a pagan, a Mohammedan; disbelief in the divine origin of Christ."

Instead of "no infidel has ever invented anything," I think it will be proved that but few inventions unless it may be the thumb-screw, the rack and the stretcher, have found their way to the use of man through Christian sources and that almost all discoveries have been coined in the brains of sceptics, infidels and antichristian men. It will be also found that, of all sects of religion which have existed, none has done so much to discourage and suppress art and science as the Christian sect. The very nature of a belief in divine revelation which denied the right of criticism, in the Mosaic history founded upon the unscientific geocentric theory that the earth is the centre of God's universe, in the fall of man through Adam's sin and in atonement through Christ, went far to destroy intellectual thought; and out of these confused teachings, it was easy for men to grow into the idea that anything taught by spiritual advisers must be true. Then sprung up a theology that it was impious to question antiquity, blasphemy to tolerate doubt and rank heresy to read a scientific writing, put in operation a mechanical device or in any manner improve the condition of God's creatures. Thus investigating science, giving medicine to cure disease, cleansing cities to prevent pestilence, irrigating the soil to promote the growth of crops, experimenting with chemicals to discover original elements, studying the heavens to ascertain the relation of other worlds to the one we inhabit, inventing machinery to lessen human labor and printing books to extend intelligence were pronounced to be thwarting the ways of God; and they were punishable by confiscation of property, by tortures in this world and by threatened eternal suffering in a world to come. The doctrine that "ignorance is the mother of devotion" soon became the mainspring of Christianity. And well the Church applied the essence of that doctrine to the suppression of learning, the destruction of libraries, the prohibition of scientific experiment and the discouragement of inventions upon one hand and the multiplication of religious ceremonies upon the other. Quite soon, these things produced a tyranny and subjection more degrading than the pagan world had ever witnessed. In the place of medicine were shrine cures; in the place of science were miracles; and in the place of natural explanations for lightning, thunder, earthquakes, plagues, the revolution of the earth, changes of seasons, comets, eclipses and celestial phenomena, it better suited the policy of the Church to ascribe them to the special dispensations of Deity and their control to the interposition of ecclesiastics. Was it for such ignorance as manifested itself throughout the Old and New Testaments and in the creeds of the founders of the Christian religion, to indict laws for more enlightened ages? Are agnostics to be defamed and insulted, because we array antiquity in its true light and formulate a better religion growing out of better knowledge?

When by the chances of war, the Christians drove the Mohammedans out of Spain, they converted the Astronomical Observatory at Seville into a bell tower, not knowing its proper use. When in 650, Pepin of France sent to Paul I. of Rome for useful books, there were but two non-ecclesiastical books to be found in all Italy,—a rude grammar and a work by Dionysius. Although the Alexandrian Library 200 B.C. contained globes and maps of the world as then known, the Christians disputed the rotundity of the earth down to 1492. During and following the twelfth century, the Church had sustained seventeen bishoprics in Greenland and its leaders well knew of the rotundity of the earth; yet it anathematized Columbus, because he proposed to circumnavigate the globe, knowing that such a demonstration would upset its theory of a flat earth. Do inventions owe their development to the promoters of such an institution Mr. Newman? From the time of the first Christian emperor about 320 A.D., until that of Da Vinci, about 1500, it will be difficult for Mr. Newman to name any considerable invention or discovery made by a Christian, or to name a single one which did not cost its promulgator persecution or death. Hypatia was murdered by the mob of Bishop (since the sainted!) Cyril, the flesh scraped from her bones and thrown to the dogs, for teaching mathematics and astronomy in the Serapion Temple at Alexandria in 415; Gerbert, afterward Pope Sylvester II., who had been educated at the Mohammedan schools in Spain, sought to introduce inventions into Italy, but in 920 he was poisoned as a necromancer; Roger Bacon, inventor of spectacles about 1260, languished in prison for ten years and on his death-bed wrote, "Because these things are beyond your comprehension, you call them works of the devil. You theologians abhor them as productions of magic"; Abelard escaped by flight from being burned in the twelfth century because he wrote of a single God; Arnould was burned in 1155 for saying that the Pope ought not to hold civil power. Printing was invented by the Chinese in the sixth century and introduced into Christendom by Gutenberg and Faust about 1450, and, to this day, Faust is represented as in league with the devil. In the early days of Christianity, St. Polycarp, writing of scientific instruments, projected the doctrine that "in these monstrous demons is seen an art hostile to God." Copernicus dare not, until on his death-bed in 1543, publish his treatise, written thirty-six years previously, proclaiming that the earth revolves around the sun, thus destroying the inspiration of the Pentateuch and the teachings of the Church, by establishing the heliocentric theory that the sun and not the earth, is the centre of God's universe. Galileo was persecuted to the day of his death in 1642, for sustaining the Copernican theory and for inventing the telescope, "with which to pry into God's affairs." The astronomer Bruno and his writings were consumed in the same fire at Rome in 1600. Were the promoters of these persecutions the men to foster inventions and science, Mr. Newman? You and others within Protestant denominations, will doubtless reply, "Those were Catholics." Yes, but down to about 1520, all Christendom was Catholic; and to this day, out of about three hundred millions nominally Christian people, less than one-third of the number are Protestants. There are therefore about twelve hundred million people on the earth still in ignorance of the Christian religion. A vast number with their predecessors to be suffering tortures for the crime of ignorance! But I can perceive very little difference between the fanaticism and intolerance of Catholics and Protestants. In 1553 Servetus, a Spanish chemist, translator of the Bible and real discoverer of the circulation of the blood, was burned by Protestant John Calvin's Council at Geneva and his writings were also burned in the same fire. The Royal (scientific) Society of London was established in 1662. Its investigations were denounced by the Episcopal Church as "destroying established religion and uprooting ancient learning." In 1700, Leibnitz of Leipzig, expressed his opinion of the immortal Sir Isaac Newton in the following manner: "Newton has robbed the Deity of some of his most valuable attributes and has sapped the foundation of religion." Presbyterian John Knox sanctioned the murder of Archbishop Beacon in 1546. In 1685, the English Parliament enacted a law that, "whoever preached or heard in a conventicle, should be punished with death and the confiscation of his goods." Scotch covenanters were "tortured by crushing their knees in the boot" (a Christian invention); "women were tied to stakes on the sea-sands and drowned by the slowly rising tides"; "many were branded on their cheeks and shipped as slaves, because they would not attend Episcopal worship." "For two centuries after Luther, the Elbe ran with human blood." Thousands of people were tortured, hung and burned for heresy by the Protestants in England and Germany; and numerous persons were tortured and burned as heretics and witches in the Colony of Massachusetts during the seventeenth century. Have the Protestants been the promoters of freedom of thought? It is but one step from religious zeal founded upon such a terrible doctrine to frenzy, arrogance and coercion. Original sin and vicarious atonement bear the same crop of intolerance wherever firmly anchored. The Presbyterians of Scotland are at this day not less fanatical and superstitious than the Catholics of France. Prof. Wm. Draper wrote as follows: "From the third to the thirteenth century, Christianity gave to the world no scientific man." Buckle said: "For eight centuries there were not in all Christian Europe four men who dared express an independent opinion." The Inquisition was but a natural result of a superstitious terrorism clothed with hierarchical power. Constantine, the first Christian Emperor died in 337,—a true patron saint of those who succeeded him. To gratify his ambition he murdered his father-in-law, then his wife's brother Licinius, next his nephew and finally his wife Fausta; and to secure aid in extending his dominion, he protected the Christians. Constantine had been in his tomb but forty-five years when, in 382, Theodosius I. inaugurated the proselyting argument of compulsory belief by adopting the Holy Inquisition. And this monstrous engine for the suppression of independent thought was continued until 1598. Yet we

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are told that the Christians never extended their faith by force. Under the benign influence of the Inquisition, men were not much given to inventing. If they succeeded in inventing duplicity enough to keep their heads on their shoulders they did well; for portions of the earth were by the Christians made as barren and desolate as the desert of Sahara. Millions upon millions of innocent men, women and children, were robbed of their subsistence and put to horrible deaths. It is estimated that over one million persons perished during the early Arian schism; one million in the Carthaginian struggles; seven millions during the Saracen slaughters in Spain; five millions during the eight Crusades; two millions of Saxons and Scandinavians; one million in the wars against the Netherlands, Albigenses, Waldenses and Huguenots; and one hundred millions during the Justinian wars, saying nothing of minor conflicts, secret murders and the extermination of from twenty to thirty millions Peruvians and Mexicans. The great and good King Charlemagne baptized and beheaded four thousand five hundred Germans in a single day. To carry on the luxury of decimating mankind and at the same time support armies of ecclesiastical beneficiaries in easy livings, sin indulgences and shiploads of sacred relics were sold at various prices to those who could pay for them and eternal salvation was promised to those it was found necessary to bribe or conciliate. These must indeed be beautiful inheritances of which to boast. They are however, the legitimate fruits of inspired falsehood.

The foregoing are some of the inventions of Christianity from the fourth to the fifteenth century. In spite however, of their retarding influences the world progressed outside of and only outside of Christian countries. While Christian ecclesiastics were fabricating apostolic heads, true crosses, and sacred vestments,—

> "Holy shrines and holy bones,
> Holy clouts and holy stones,"—

and their necromancers were seeking after the elixir of life, transmutation of gold out of base metals and transubstantiation of the body of Christ the more scholastic Jews and Mohammedans were busy with chemistry, mathematics, astronomy and other scientific and practical matters. Let us bear in mind that the Chinese, Persians, Chaldeans, Jews, Egyptians, Greeks and Romans were civilized peoples before the Christian era. Farming implements, the sickle, flail, grinding-mills, water-wheels, cloth, pottery, iron utensils, metallurgy, writing, schools, arches, architecture, colors, painting, ventilation, mephitic gases, drainage, glass, steel, sugar, vinegar, medicine, navigation, geometry, jurisprudence, titles to property, civil government, the globular form of the earth and catalogues of the stars, etc., were then known. It is probably true that the Christians did not for fourteen hundred years improve upon or add to the existing discoveries; while their frenzied and pauperizing conflicts during the dark ages cost the world a knowledge of many valuable arts such as malleable glass, Damascus blades, porcelain, the mechanical devices by which the huge blocks of stone were raised upon the pyramids, etc. The Chinese invented paper in the second and printing in the sixth centuries; the Scandinavians discovered Greenland in 876; the Mohammedans made great advances in chemistry and were the discoverers of syrup, elixir and the pendulum in the seventh century, of bleaching-powder, morocco leather and the thermometer in the tenth century, of alcohol in 860, phosphorus about the same date, gunpowder in 890 and the mariner's compass in the eleventh century. The streets of Cordova, New Grenada and other Mohammedan cities, were better paved, lighted and policed in the tenth century than were Paris and London in the fourteenth. For several hundred years there were no seminaries where science, chemistry and philosophy were taught between Mohammedan Seville in Spain and Mohammedan Bagdad on the Euphrates. When in the eighteenth century, lightning was harnessed to a kite and thereafter the terrifying thunderbolts of Jove were commissioned to act as the messengers of man, the discoverer Franklin said, "There is nothing that takes place which cannot be accounted for upon natural laws although theologians have retarded their discovery." Is Dr. Newman answered? If not, I will ask him and others to name any practical benefit which has been developed through the philosophy of any theologian. At the same time, permit me to ask of theologians to contrast and measure the influence upon the world of such agnostics as the following: Confucius, Aristotle, Roger Bacon, Descartes, Copernicus, Newton, Goethe, Cuvier, Voltaire, Gibbon, Hume, Franklin, Jefferson, Paine, Lyell, Buckle, Strauss, Greeley, Darwin, Haeckel, Croll, Draper, Huxley, Holmes, Garrison, Phillips, Peter Cooper, Herbert Spencer, and Ralph Waldo Emerson. I think that the potential influence of such men has been felt from the thatched cottage to the kings' palace, from the wayside mendicant to the home of the merchant prince, from the enslaved and helpless female of the Egyptian harem to the ennobled woman of the nineteenth century, from the stalled ox on quagmire roads to the whistling steam locomotive, from the nomadic tent where a knowledge of writing was a liberal education to the astronomical observatory where man receives teachings from a hundred million worlds which by fixed and eternal laws revolve in immeasurable space and from the feudal laws of a tyrannical landlord within a dozen square leagues to the formation of the Constitution of free and liberty-loving America guaranteeing liberty to fifty million people.

Would it not be more decent, respectable and honorable for clergymen to step out of their swaddling clothes and nursery superstitions and teach the truth? Intelligent men everywhere are repudiating their cant and with much charity attribute it to prejudice and ignorance. But the number of intelligent men who charge them with wilful stultification and falsehood is already large and is rapidly increasing. In June 1879, Charles Darwin then seventy years of age wrote as follows: "Science has nothing to do with Christ, except in so far as the habit of scientific research makes a man cautious in admitting evidence. For myself, I do not believe that there ever has been any revelation. As for a future life, every man must judge for himself between conflicting vague probabilities." And just prior to his death, when near seventy-three, he replied to an inquirer: "I am with you in thought but I should prefer the word 'agnostic' to the word 'atheist.' . . . I never gave up Christianity until I was forty years of age."

BLYDALE.

ADDRESS ON WENDELL PHILLIPS.

BY SETH HUNT.

Read at a Memorial Service in Cosmian Hall, Florence, Sunday, March 9, 1884.

We have none of us come here expecting to eulogize in fitting terms the splendid gifts and noble character of Wendell Phillips, for this would require the silver tones and matchless eloquence of the great orator himself; but we have come to show our love, our admiration, and our gratitude toward the man who so magnanimously offered all that he had of brilliant talents, ripe culture, yea, even life itself, if need be, in behalf of human rights, whether for the liberty of the slave, the emancipation of woman, the claims of labor, freedom of thought and speech, the broadest free religious platform, or for the poor and oppressed of every nation and every clime. During the whole period in which Mr. Phillips was a prominent leader in the anti-slavery conflict, it was my privilege to be identified with that moral warfare, though only as a private in the noble army. For a large part of that time, I was favored with the personal acquaintance of Mr. Phillips, often listened to his unrivalled oratory, and always read those of his printed speeches that I did not have the good fortune to hear. In view of all the knowledge I have acquired in relation to the public and private life of Wendell Phillips, I am inclined to pronounce him, all things considered, the foremost man of all who have risen in America.

But I wish, on this occasion, briefly to notice a few of the criticisms of his character that have appeared since the death of our illustrious friend.

To understand Wendell Phillips, we must know the great principles by which his conduct was governed. One of those principles that he often enunciated and firmly believed in was the necessity of agitation in a republic. He said: "Republics exist only on the tenure of being constantly agitated. The anti-slavery agitation is an important, nay, an essential part of the machinery of the State. It is not a disease nor a medicine. No, it is the normal state,—the normal state of the nation. Never, to our latest posterity, can we afford to do without prophets, like Garrison, to stir up the monotony of wealth, and reawake the people to the great ideas that are constantly fading out of their minds." Here, in these words of Phillips, uttered thirty years ago, we have the explanation of his course in certain directions that some of his friends have criticised and misunderstood. He saw, for instance, great questions in political economy, in finance, that needed solution; and, in order to solve these great problems, he knew there should be the freest discussion. He therefore sided with the party that would be most likely to agitate those questions. Without approving of all the men or measures of any party, he threw the weight of his influence on the side that was most likely to stir up the people and create discussion. Rather than let the great ocean of society settle down into the dead calm that breeds pestilence and death, Wendell Phillips would let loose all the winds of heaven upon its surface to stir it into healthful life.

We have lately seen charges of inconsistency brought against Mr. Phillips, because at one time he would praise, and at another time sharply rebuke the same person. But we must remember that Phillips was not a politician,—not a servile partisan that feels bound to uphold a candidate, right or wrong. He praised when he could, and chided when he must. Is a parent inconsistent if he sometimes reproves and disciplines his child, and at other times commends and caresses him?

One critic speaks of Phillips as unable to grasp any question but that of anti-slavery, and describes him as groping about when the abolition work was done for some reformatory movement to battle for, but not having the wisdom or statesmanship to treat wisely the problems of the hour. It seems to me that this criticism is glaringly unjust. So far from groping in the dark for reformatory work, he, almost at his very entrance into the anti-slavery conflict, clearly foresaw other great questions, boldly advocated them, and, with remarkable forecast and statesmanship, anticipated and answered the objections that have since been brought against those reforms. Besides, never was a more erroneous idea entertained than that the anti-slavery reform was very simple and easily understood. The abolitionists soon found that the slave power, with its thousands of millions of dollars invested in human flesh and blood, had intrenched itself behind all the institutions of society, whether financial, commercial, legislative, judicial, or religious; so that the anti-slavery agitators soon found themselves confronted with many profound questions in science, in politics, in morals, and in religion. The nature and inherent rights of man, the authority of the State, the Bible and the Church, had to be scrutinized and determined. These great questions Wendell Phillips thoroughly investigated and most eloquently discussed in those marvellous speeches and lectures that have made his name famous throughout the civilized world.

We who are enjoying the precious privileges of this

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free Cosmian Hall are greatly indebted to the labors and sacrifices of Wendell Phillips in behalf of free thought and free speech. And, to show that Phillips was a true Cosmian, perhaps I cannot do better, in closing this paper, than to make a quotation from his brilliant lecture on Daniel O'Connell. Speaking of O'Connell's religious toleration, Phillips says: "Learn of him, friends, the hardest lesson we ever have set us,—that of toleration. The foremost Catholic of his age, the most stalwart champion of Church, he was also broadly and sincerely tolerant of every faith. His toleration had no limit and no qualification. I scorn and scout the word 'toleration.' It is an insolent term. No man, properly speaking, tolerates another. I do not tolerate a Catholic, neither does he tolerate me. We are equal, and acknowledge each other's rights: that is the correct statement. That every man should be allowed freely to worship God according to his conscience, that no man's civil rights should be affected by his religious creed, were both cardinal principles of O'Connell. He had no fear that any doctrine of his faith could be endangered by the freest possible discussion. Learn of him also sympathy with every race and every form of oppression. No matter who was the sufferer or what the form of the injustice,—starving Yorkshire peasant, imprisoned Chartist, persecuted Protestant, or negro slave; no matter of what right, personal or civil, the victim had been robbed; no matter what religious pretext or political juggle alleged 'necessity' as an excuse for his opposition; no matter with what solemnities he had been devoted on the altar of slavery, —the moment O'Connell saw him, the altar and the God sank together in the dust. The victim was acknowledged a man and a brother, equal in all rights, and entitled to all the aid the great Irishman could give him."

MARRIAGE AND DIVORCE.

Extract from a Lecture delivered before Yale College Law School, March 15, by T. W. Curtis.

It was in New Haven, I believe, where the petition to Congress originated, asking for statistics in all the States on the subject of divorce. This is well, as far as it goes; but as to what the ultimate or next step should be there is nothing said. But when this information is obtained, what then? I hold that there are facts—now accessible to any one, in any State, city, or neighborhood—that will give ground for an opinion, and a very decided one, on this question by those, at least, whose minds are not indifferent to considerations of justice and morality. Here is an extract from a speech by Gov. Robinson, of Massachusetts, which may serve as a sample: "The array of facts is most striking, showing the facility with which the marriage bond is dissolved. The causes of full divorce have been increased from three to nine; and the party against whom it has been granted may now in all cases, after two years, marry again, even in the face of a record of shameless debauchery, brutality, and profligacy. Considering the ratio of divorces to marriages or to the population of the States, the increase in the number of divorces is alarmingly excessive. The evil is so threatening, the tendencies are so dangerous, that the protest of every thoughtful person ought to be uttered against the further destruction of the safeguards of the marriage contract and of domestic purity and integrity." And this lamentation, from the lips of a people's chief magistrate, over the eclipse of the virtues of home life, is from the very State whence hails the senator who is now seeking to amend the Edmunds bill for the purpose of making short and effective work of the reformation of the people of Utah. It would be interesting to know what Gov. Robinson means by "the safeguards of the marriage contract," and what by the "dangerous tendencies" that make "the evil so threatening."

It is not our divorce laws, I make bold to say, that are at fault, faulty as they may be. Our legislation on marriage throughout is inconsistent, unstable, defective. There is a great confusion of ideas as to the nature of the marriage bond, its origin and its sanctions. Catholic, Protestant, Shaker, and Mormon get their theories alike from the revealed will of God, while the rationalist derives his from the teachings of reason or experience alone. Marriage and divorce should be considered together, and the law covering the whole subject made harmonious, homogeneous, and scientific. All other essays toward the amelioration of the marriage state will prove futile. But the task before us is no child's play. It calls for deep study and manly effort, but more of common sense than book knowledge. It brings us face to face with several issues, covered by the one great issue of State secularization, the divorce of Church and State. Shall the ecclesiastical or civil power control marriage, and shall the laws be enacted by the States in their collective or separate capacity?

One of the signers to the petition relating to divorce, to which I have already referred, is Theodore Dwight Woolsey, who has written a work on Divorce, giving an historical view of it. An interesting treatise, yet its attitude surprises me greatly. It seems to concede the secular origin of marriage, and fails not to note the tradition that the first divorce which occurred in Rome was in the year 520 of the city. Yet it asserts that Christ, by his few words restricting the causes of divorce, threw an important element into our civilization! The work leaves undefined the limits of the power of the Church or the State over either marriage or divorce. I suspect that its author's mind is unsettled on this question of the relation between Church and State. Indeed, he remarked to me the other day, when I took the liberty of calling on him, that he would favor a mild form of union between the two. He saw nothing objectionable in the connection that now exists between them, of which he seemed scarcely conscious until I specified the manner of that connection. "It amounted to nothing." He evidently is of opinion that it amounts to something in Utah, for he thought Congress should be sustained in its present course of action. His work concludes with the view that it may be expedient to allow more than one cause for divorce, and for the Church to co-operate with the State in purifying and Christianizing the law of divorce.

President Woolsey's book, though by a learned and gifted gentleman, I cannot but regard as an equivoque throughout. And yet, after all, it but reflects the fluctuant state of the Protestant mind on this and cognate themes. The Catholic, the Shaker, the Mormon, who lay down the law and live up to it, I cannot but respect, however much I may differ from them. But what is the Bible doctrine on marriage and on divorce? The Old Testament does not agree with the New Testament. Christ does not agree with the apostles: the apostles do not agree with one another. But the most significant fact of all is the failure of the Scriptures to pronounce in favor of the monogamic ideal of marriage, or the failure of the New Testament to condemn the polygamous practices of the Old Testament. Luther favored divorce, and sanctioned polygamy on the authority of the Bible. And Henry VIII., who inaugurated the Protestant reformation in England, gave to New England the example of consecutive polygamy, by beheading one wife when he wished for another. And do not our congressmen, who expelled the Mormon delegate with four wives, worship in churches exempted from taxation, where men who had hundreds of wives and concubines are model saints, inspired of God? Do you suppose my conscience would allow me to speak of these men, who had a dozen or fifty wives where the Mormon has one, and a concubine for every wife, as inspired, and as men after God's own heart? Never! If I should, I would be compelled logically to admit that polygamy was one of the conditions of divine inspiration, or certainly no bar to it. It is a serious matter. Great issues are involved. The interests of the family are at stake. Home's foundations have to be laid anew. Your marriage laws as they exist are the foe of morality and wedlock.

CORRESPONDENCE.

TOY'S "QUOTATIONS IN THE NEW TESTAMENT."

Editors of The Index:—

In the book review column of a *quasi* religious journal, I find the following: "Prof. Toy demonstrates that the Beatitudes are to a considerable extent a mosaic of principles and teachings already familiar to readers of the Old Testament. Thus, 'Happy are the poor in spirit' is a summing up of various passages," etc.

It is singular that a scholar of Prof. Toy's standing should base his comments upon a mistranslation and perversion of the meaning of the original text. The correct rendering is, "Blessed in the spirit are the poor; for theirs is the kingdom of the heavens." And that this is the plain meaning of the text is further evidenced in Luke's report (vi., 20),—"Blessed are ye poor; for yours is the kingdom of God." Collateral proof may be found in abundance elsewhere in the sayings of the Master, and additional illustration in the Epistle of James.

As well might he demonstrate that the wretched distortion of the late revisers, "Glory to God in the highest; and on earth peace among men *in whom he is well pleased*," is a paraphrase of passages in the Old Testament which speak of God's being pleased with men. But, for all purposes of sound exegesis, what do such demonstrations amount to? They are simply specimens of false reasoning based upon a falsity. In this instance, I submit that the words, "*οἱ πτωχοὶ τῷ πνεύματι*" (literally, *the poor in the spirit*), cannot be construed and tortured so as to mean meek, humble, lowly-minded, etc. Such rendering is in no sense a translation; and, if such were the meaning, the third Beatitude would be tautological and superfluous. To attach the meaning of those words to the translation, "poor in spirit," and then to hunt up passages of similar purport in the Old Testament, in order to prove a parallelism, paraphrase, or plagiarism is "scientific" only in the sense in which our modern pseudo-scientists proceed,—namely, a false and arbitrary assumption and a resultant fallacy,—and is fully as "erudite" as the derivation of Middletown from Moses, done simply by dropping the "oses" and adding "iddletown." The field for such speculations is practically inexhaustible; and, with a vivid imagination and the help of a good Concordance, even an unlearned man can prove almost anything he likes. We can excuse much in sectarians who twist translated Scripture to suit preconceived notions, and base their creeds or damn us upon the testimony of the King James translators; but a scholar and a critic who makes so bold as to attempt to show that the Beatitudes are paraphrases, or thinly disguised quotations, and add little or nothing to the pre-existing stock of Hebrew ethics, should not be caught tripping in the first verse.

I have not yet read the book, and trust that the above is only an isolated specimen, and that otherwise Prof. Toy's essay merits the encomiums of the reviewer,—"a scientific exegesis," "wide and exact erudition," etc. J. F. M.

P.S.—In a critical discourse delivered before the Society for Ethical Culture, Prof. Adler condemns the founder of the Christian religion for advocating poverty of spirit!

No one should know better than Prof. Adler that "poverty of spirit" in the sense of poor-spirited, i.e., want of manliness or heroism, does violence to the original as well as to common sense. The phrase in a religious sense is also an absurdity and antagonistic to the whole teaching of Jesus Christ and that of his disciples, the constant tenor of whose exhortation is to be rich in the spirit. The worldly poor, however, were the objects of their most tender solicitude and the beloved of God: "Hath not God chosen the poor of this world *rich* in faith and heirs of the kingdom," etc.? M.

NEW YORK, March, 1884.

INSPIRATION.

Prayer and Cursing.

Editors of The Index:—

Mr. A. N. Adams, in contrasting the positions of Mr. Underwood and "W. H. S." (*Index*, March 13, 1884), properly points out awakened intellectual activity as the source of comfort in trouble.

It is futile, of course, to tell our friends, the readers of *The Index*, that prayer is merely the refined remnant of our ancestors' terror of nature and consequent wish to abate these terrors.

It will bear mention, however, that the Spanish and South Italian peasants, as well as many tribes of savages in all parts of the globe, throw down, kick, deface, yea, even destroy the images of their patron saints or deities, if the prayers for relief, addressed to them, have not been answered.

Which leads the way to the reverse picture of "W. H. S.'s" well-intended and well-known portraiture of what we were, when we were children, and what our parents were before us!

A lady, afflicted with rheumatism for many years, after using all the remedies physicians and old women

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had suggested, heard of an old man, a bachelor, some fifteen miles off, who, similarly afflicted with herself, had found a remedy. Arriving at his house,—to make the story short,—he told her that cursing relieved him for a time. On arriving home again, she regretted that she could not learn cursing.

This is the reverse. The obverse reads: Prayer is good to relieve troubles. The reverse reads: Cursing is good to relieve troubles. Both are the results of inspiration,—the one from earth upward, the other downward. Neither is good. Patience—the conviction that the laws of the universe leave us powerless, except to do the best we can—is the only safe remedy.

G A. SCHMITT.

"C. B. C." WRITES from Beatrice, Neb.: "F. M. H." writes you that President Bascom says that it has not occurred during the past ten years that young women attending the University of Wisconsin have been compelled to attend church by the matron; and he, "F. M. H.," then dates the incident complained of back to twelve years ago, and says that "the young ladies were much more harassed by 'church privileges' than young gentlemen." As one connected with that institution during the years 1866-71, the period when the battle for co-education was being fought and the time of the strictest supervision over the girls, I can confidently assure you that at no time were the lady students compelled to attend church by the matron or by any one in authority. I am glad your correspondent speaks so highly of the present condition of the University, where co-education prevails in its fullest extent, and is, according to testimony of President Bascom, productive of only beneficial results.

WHERE ARE THE DEAD?

Where are the dead? or are we sparks,—naught more,—
From mindless matter ever upward flung,
And ever falling back to whence we sprung,
Brief gleams of conscious life like fireflies o'er
Midsummer meads, that flash thro' twilight dun?
If all still live who e'er were born, no'shore
Of bliss or woe, which olden poets sung,
Can hold the endless throngs which thither pour.
But disembodied spirits may not know
Or space or time our limitations here,—
To some undreamed-of, unimagined sphere
Of psychic being journeying hence may go,
Where lapsing hours, days, years, no longer flow,
But we, pure *energies*, forever flow.

Where are the dead? In mouldering bivouac laid
Beneath the sods, expecting trump of doom
At length to break the torpor of the tomb,
And with dread clangor summon every shade
To Rhadamanthine judgment, tremulous, afraid?
Whence some depart where flowers elysian bloom
In endless summer, others penal fires consume,
But end not, fires no mercy e'er allayed.
Where are the dead? Returning evermore
After a draught of Lethè to rebreathe
The breath of life, again to bask beneath
The light of sun and star, beholding o'er
And o'er again spring's budding wreath
Of blossoms, summer, fall, and winter hoar?

Where are the dead? On endless journey bound,
Star-travelling pilgrims through eternal space,
Whose unreturning flight is ever found
Still farther on to some new tarrying-place?
To where no orb becomes familiar ground,
But only milestone in their goalless race,
Which pauses not at many a gulf profound
'Twixt galaxies of starless interspace?
Than such appalling flight more sweet would seem
The rest and joys of old Elysiums fair,
Whereof the bards of other days did dream,—
Green isles and meads, that basked in stormless air,
Where life was easy without toil or care,
And darkness veiled not festal daylight's beam.

Where are the dead? Transmigratory round
Of all earth's forms running, now grovelling low
In bestial shapes, and now reclimbing slow
To human, till at last released, unbound
From miseries of personal life, they know
Nirvana's apathy and calm profound?
With many an answer thus the creeds o'erflow.
Though ne'er returning traveller was found
From the Undiscovered Country's bourne to say
What lot or destiny awaits us there,
When sweet vicissitude of night and day
Leaving, we on Death's exodus shall fare
Into a gloom, where glimmers not a ray
To gild the darkness of sepulchral air.

—*B. W. Ball, in Sunday Herald.*

LIVE THOUGHTS.

PRINCIPLE is a passion for truth.—*William Hazlitt.*

REMEMBER that every person, however low, has rights and feelings. In all contentions, let peace be rather your object than triumph. Value triumph only as the means of peace.—*Sydney Smith.*

IGNORANCE pins its faith to that it does not comprehend. Its exalted notions of knowledge and its illiterate reverence for learning dispose it willingly to give credence to whatever is mysterious.—*Tacitus.*

AND slowly learns the world the truth
That makes us all thy debtor,—
That holy life is more than rite,
And spirit more than letter.
—*J. G. Whittier.*

THE world moves along not merely by the gigantic shoves of its hero-workers, but by the aggregate tiny pushes of every honest worker whatever. All men may give some tiny push or other, and feel that they are doing something for mankind.—*John Richard Green.*

THE value of the inherited and theologically enforced code is that it formulates, with some approach to truth, the accumulated results of past human experience. It has not arisen rationally, but empirically. During past times, mankind have eventually gone right after trying all possible ways of going wrong. The wrong-goings have been habitually checked by disaster and pain and death, and the right-goings have been continued because not thus checked. There has been a growth of beliefs corresponding to these good and evil results. Hence, the code of conduct, embodying discoveries slowly and almost unconsciously made through a long series of generations, has transcendent authority on its side.—*Herbert Spencer.*

MISCELLANEOUS.

GENESEE, Ill., has a Unitarian church; and the members must rank with the wicked. February 28, they had a church concert. They had the instrument of the evil one, the soul-destroying violin, the playing of which, says the report, "was splendid!"—splendid, perhaps, to the ears and heels of the carnal minded, but loaded with cross-bones and death's heads for the soul! Ah, friends, Satan is insidiously working himself into the hearts of the very elect,—not that the Unitarians are that kind of people to any great extent; for, although they practise much, they believe but little.—*Monroe's Iron-Clad Age.*

"BISHOP WARREN'S PRAYER-GAUGE."—J. H. M. writes to the *Nation* as follows: "Bishop Warren, of the Methodist Episcopal Church, is sojourning in Texas, and, being newly married, may be considered as enjoying his honeymoon. Writing to the *Christian Advocate* of New York, he mentions a brother clergyman of the Church South, only thirty days married, who died of small-pox, and very piously winds up by referring to the widow of the same gentleman, 'very sick' (presumably with the like disease), in the following terms: 'We cannot understand God's plans enough to know whether or not to pray for her recovery.' Now, a novel idea is presented here for Christians to consider. If our ignorance of God's plans is to give the negative to our supplications of the divine power, will the good Bishop please define the field in which endeavor of this kind is legitimate, seeing that our poor human faculty is so incapable of comprehending the purposes of the Deity in general? Prayer for the sick has generally been regarded as within the proper scope of entreaty to the Almighty, whatever the circumstances, and they seem to have been especially distressing in the case cited by the Bishop; but, if there be any limitation of the privilege, it would seem to be incumbent on those who are versed in matters of the kind, as the Bishop himself must be, to lay down some rules by which plain Christians may be guided."

SOCIAL LIFE IN AMERICA.—Robert Laird Collier, in a letter from London to the Boston *Herald*, writes thus: "Whenever an American is put into an English story or into an English play, he or she is of this ill-bred class. If a man, he is angular, lank, and unkempt; his hair and beard are very long, and his clothes very outré and unfitting; perhaps he is made to attend to his teeth and his finger nails in public, it may be in the drawing-room. If a woman, she is sallow, loud talking, slangy, covered with finery, and has 'struck ile,' or her 'governor' has, for she has 'heaps o' money.' I am always more than annoyed when in books or in plays I see such caricatures of my fellow countrymen. Still, it is of no use to deny the fact that this is not only the English idea of the American, but it is almost the European estimate. And why is this? When I am in America, I meet few of this sort of folk. All my American friends are ladies and gentlemen in every conventional way, as well as in every real sense of these words. I have nowhere seen and mingled with more social refinement on the face of this earth—and I know somewhat of life in England and most of the continental countries—than I have seen and mingled with in Chicago and Boston. Indeed, there is a type of social life in America which I hold as inestimably higher than that of any other land. It is as quiet, as self-respecting, as well-bred as any; and, added to these, it is more genuine, more human, more loyal in friendship, less at the bidding of Mrs. Grundy, than any social life I know."

SUPERSTITION AND PRIESTCRAFT IN CHINA.—In the matter of religion, I did not find Canton at all fanatical. It has many temples; but the stranger may enter them as he pleases, and smoke or eat there, if he likes. As a matter of fact, I had luncheon one morning in the temple of the Five Genii, which gave its name to the city in Chinese, and found the priests were quite inclined to share it with me. It happened to be a great day for fortune-telling; and money was flowing into the coffers of these pious men with great rapidity, so that possibly they were more genial on that account than they would otherwise have been. The business of predicting a fortune did not appear to be a complicated one. The gentleman or lady anxious to know all about it went to a fortune-teller outside the temple, and, having paid him about threepence, received from him a red paper, which indicated the shrine before which the inquirer should go. Armed with this, the person came into the temple, and, going to the idol indicated, presented the red paper, with about threepence more, to the officiating priest. He at once handed out a bamboo box, filled with thin sticks of different lengths and numbers. This the worshipper shook till one fell out, when the number was examined, and a yellow paper with a corresponding figure upon it was given to the visitor, that paper containing his or her fate. I shook out number one, the best of all, and learned that I should rise to great dignity in the Celestial Empire, have many grand-children, and probably build a temple. A cheering prospect, which I thought cheap at sixpence. The priest said for another sixpence I could try again, but I thought I would leave the fortune where it was.

THE F. R. A. FUND.

Donations and membership fees for the Free Religious Association, in response to its recent appeal for funds for the holding of conventions and for meeting other expenses of the Association. Will friends see to it that this list is increased?

Previously acknowledged	$344.11
JOSEPH S. HILL, Constant, Kansas	2.00
C. H. CHILDS, Cleveland, Ohio	1.00
JOHN T. HAWKINS, Taunton, Masse	5.00
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JAS. C. SMITH, Nassau, N.P	5.00

BOOK NOTICES.

WHAT SHALL WE NAME IT? A Dictionary of Baptismal Names for Children. Compiled by Mrs. M. J. Stockwell. New York: J. C. Stockwell, 25 Ann Street. Price 25 cts.

This little book of forty-eight pages, containing over two thousand baptismal names, with their nationality and meaning, will be welcomed in all families where babies are to be named, especially where the parents wish to give their offspring some distinctive or euphonious baptismal name to offset the in-

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herited commonplaceness of the family cognomen of Smith, Brown, Jones, or others as common. This work also helps to answer Shakspere's query as to "What's in a name?" for with each name it gives its nationality with its original meaning, which meaning, when understood by the bearer of the chosen name, may haply act as an incentive or warning.

THE *Atlantic* for April opens with the second and last part of "Drifting Down Lost Creek," one of the most striking short stories recently published, by Charles Egbert Craddock. Mr. Crawford's serial, "A Roman Singer," and Dr. Mitchell's "In War Time," both have two new chapters, and deepen the impression already made of the unusual power and interest of these stories. Henry James contributes another of his charming French travel papers, this time describing Avignon and Orange. "The Return of a Native" is an engaging short story by Edith M. Thomas, one of the most attractive of the younger writers for the *Atlantic*. Prof. N. S. Shaler, of Harvard College, discusses "The Red Sunsets" and their probable causes. "Annina" is a story of a pretty Waldensian girl, by Charles Dunning. Oliver T. Morton, son of the late eminent Senator Morton, of Indiana, writes about "Presidential Nominations." Maria Louise Henry contributes a sketch of Madame de Longueville. Bradford Torrey has an interesting bird article, entitled "Phillida and Coridon." There are poems by G. P. Lathrop and Helen Gray Cone; reviews of several noteworthy new books; and the Contributors' Club has some delightful extracts from a "Rhymed Letter," by James Russell Lowell, not included in his volumes.

THE opening paper in the *Popular Science Monthly* for April is the decay of the sentiment of personal liberty, and the rapid growth of the system of legislative interference and coercion which the author discusses, under the title "The Coming Slavery." Our politicians should give attention to the striking facts and startling conclusions of this masterly paper. "A Defence of Modern Thought," by W. D. Le Sueur, is a vigorous reply to the Bishop of Ontario on "Agnosticism." Dr. Oswald concludes in this number his lively series on "The Remedies of Nature." The illustrated articles are: "Photographing a Streak of Lightning," by Gaston Tissandier; "Why the Eyes of Animals shine in the Dark," by Swan M. Burnett, M.D.; and "The Electric Railway," by Lieutenant B.A. Fiske. We can only mention among the other articles: "The Physiological Significance of Vital Force," by William G. Stevenson, M.D.; "Prehistoric Art in America," by the Marquis de Nadaillac; "The Morality of Happiness" (continued), by Thomas Foster; "Biblical and Modern Leprosy," by G. H. Fox, M.D.; "Recent Geological Changes in Western Michigan," by C. W. Woolridge, M.D.; and "The Faculty of Speech," by E. F. Brush, M.D.

"THE Decline of American Shipping" is discussed with marked ability in the *North American Review* for April, by the Hon. Nelson Dingley, M.C., who opposes the project of admitting foreign-built ships to American register, and by Capt. John Codman, who is well known as a zealous advocate of that measure. Judge J. A. Jameson, in the same number of the *Review*, discusses the question, "Shall our Civilization be preserved?" pointing out the means that are at hand for withstanding the various agencies, physical, moral, and intellectual, which threaten to overturn our existing civil and social institutions. The Rev. Dr. Philip Schaff gives a sketch of the "Development of Religious Freedom." Dr. Felix L. Oswald writes of "Changes in the Climate of North America," with special reference to the increasing frequency of disastrous floods. Prof. C. A. Eggert offers "A Plea for Modern Languages," in the higher education; and Julian Hawthorne discourses of "Literature for Children." Finally there is a discussion of "Recent Criticisms of the Bible," by the Rev. Dr. R. Heber Newton and the Rev. A. G. Mortimer.

THE third number of the *Andover Review*, the March number, comes promptly to hand with an interesting table of contents. Prof. Tucker deals, in the opening pages, with "Some Present Questions in Evangelism," which word (evangelism) he defines as "the most comprehensive and fit term to represent the outward and aggressive work of the Church, including missions." Dr. Alexander McKenzie treats of "The Holy Land"; Prof. Hincks, in "Weiss' Theology," endeavors to bring out the salient points in the theology of Dr. Bernhard Weiss of Berlin, whom he calls "the first New Testament scholar of Germany"; Dr. Edward Pond Parks writes of "The Ministry of Natural Beauty"; and Dr. J. H. W. Stuckenburg continues his article, begun in the February number, on "The Theological Tendencies in Germany." The departments under the heads "Editorial," "Theological and Religious Intelligence," "Archæological Notes," and "Book Notices," give short and timely notes on each of these subjects.

THE *Continent Monthly* makes up very handsomely. It contains every month from one hundred and twenty-eight to one hundred and sixty broad quarto pages, suitable to the highest style of illustration, and from seventy-five to one hundred illustrations by the leading artists of America and from abroad. The March number contains two interesting chapters of Dr. H. C. McCook's "Tenants of an Old Farm," a story of a naturalist's study of insect life, an article from the editor, Judge Tourgee, on "National Education," "The Beginnings of Sculpture," by Helen Campbell, "The Mountain Parks of Colorado," by Edwards Roberts, together with various stories, poems, etc.

WE have received from John B. Alden, 18 Vesey Street, New York, among others, the following new issues of the Irving Library (paper covers): *Herman and Dorothea*, from the German of Goethe; Poe's *Raven, The Bells, and Other Poems; Luther Anecdotes*, by Dr. Macauley; *Life of George Müller*, by Mrs. Müller; *Public Health*, by Edward Orton; and *Some of my Pets*, by Grace Greenwood. Prices two to eight cents.

PERSONAL ITEMS.

HENRY MORGAN, the eccentric sensational preacher, died last Saturday, aged fifty-nine.

DR. EZRA ABBOT, the foremost Biblical scholar in America, died in Cambridge, Mass., last Friday. He was not quite sixty years old.

MATTHEW ARNOLD'S views on Emerson and on Carlyle have been criticised by John Burroughs in a forcible paper, which will appear in the April *Century*.

THE eminent Bible scholar, Rev. Dr. Philip Schaff, is to contribute to the April number of the *North American Review* an article on the "Development of Religious Liberty."

THE devout pilgrims to Carlyle's house, at Chelsea, have become such a nuisance that the house now bears a huge placard, reading: "No questions about Mr. Carlyle answered here. Please do not ring."

MRS. EMMA SCHUMM, co-editor of the *Radical Review*, is about to start "a class for young ladies who are desirous of supplying some defects in their education by a course in reading, and who feel the need of a guide."

LONDON newsboys scared the wits out of the cockneys lately by shouting "Horrible attack on Mr. Gladstone in Piccadilly!" Out rushed every loyal citizen from his house to buy a copy; and, when it was read, the horrible attack was found to be Lord Randolph Churchill's speech in Princes' Hall.

THE Sociological Society of Birmingham has begun the making of an index of Mr. Herbert Spencer's works. Mr. Spencer has written, expressing approval of the system which has been adopted, and stating that the condition of his health has alone prevented him from undertaking the task.

AN unpublished work by De Quincey is announced. It is styled *The Confessions of an English Hasheesh Eater*, and was written in the last years of the author's lifetime. The manuscript was discovered upon the backs of the illustrations in a book which was many years in De Quincey's possession. The story of the discovery will be told in a preface by Rev. Mr. Haweis.

MR. HERBERT SPENCER, having been asked to stand as a Liberal candidate for member of Parliament for Leicester, writes, declining to abandon his work for a political career. He says he could not agree to be merely a delegate voting as desired by his constituents, but should always act upon his own judgment, so that there would be a continual antagonism between himself and his constituents.

THE will of Wendell Phillips leaves his entire property, valued at from two hundred thousand to two hundred and fifty thousand dollars, unconditionally to his wife. It specifies that, should she die before him, the property shall go to his nephew, S. P. Blagdon of New York, to be held in trust for the wife of George W. Smalley, of London. Mrs. George W. Smalley is Wendell Phillips' adopted daughter.

EL MAHDI, the false prophet, is not an Arab by birth, and is of a black hue, which is unacceptable to the Semitic Moslems. He belongs, however, to the Hadriyeh order, which is held in very high veneration in Egypt, and which preserves all the pagan superstitions, including the worship of the gigantic shoe of their founder. They are distinguished from other orders by their white banners, and by carrying always fish nets in their religious processions.

ROBERT LAIRD COLLIER photographs John Ruskin as a very different looking man from what the æsthetic world has fondly fancied him. He makes him but five feet five inches tall, with an iron-gray beard extending up to his eyes, a low and retreating forehead and long hair, which, like Tennyson's, for years has had no acquaintance with comb or brush. Ruskin is the most popular lecturer in England. He always draws an audience. But he never speaks until he has something to say, and so no lecture committee can get him to give a date or to name his subject. When the spirit moves him, he selects his date; and, when he appears to lecture, then his subject is announced.

A CITIZEN of Baltimore, who recently made the acquaintance of Gen. "Chinese" Gordon in Brussels, says that the Oriental fighter has a pair of sparkling eyes, a small black moustache, and looks like Gen. Agnus of the Baltimore *American*. He relishes a good joke, never visits a theatre, and devotes himself when in London to relieving the distresses of the worthy poor. He dearly loves America, and intends to visit us soon, if he lives. He admires our newspapers. He hates slavery, and wonders why Mr. Vanderbilt doesn't appropriate $1,000,000, and place it in his hands to be used in abolishing the slave-trade in Congo. It is quite evident that Gen. Gordon is not well acquainted with Vanderbilt.

DR. SAMUEL KINNS, author of *Moses and Geology*, lectured in Exeter Hall recently, showing a correspondence between the Book and the rocks, and during the course of his remarks, amid general applause, declared that a man might even believe in the doctrine of evolution and still be a good Christian. This opinion cannot be too firmly impressed upon many of our own clergymen, who are too apt, as the *Christian World* says of clergymen in the mother land, to turn a man out of society as an infidel who reverently seeks truth for its own sake. The contemporary named makes some sensible remarks in the direction pointed out, and even questions some ordinary opinions and claims, such as Moses being the author of the Pentateuch, which would leave a lay editor, were he to do so, open to serious insinuations and misgivings. But, then, it is everybody to his trade. The editors of the religious weeklies naturally desire to monopolize all the discussion of these subjects, upon which we lay editors are supposed to know nothing. It is possible that many lay editors have, after all, given such questions more prayerful and exhaustive thought, approached in a truly religious spirit, than many of their denominational weekly brethren, despite the latter's peculiar training. Man was once told that it was impious to accept the belief in the earth's revolving course; for, were that done, the belief in the Holy Scriptures would be weakened. Even Martin Luther thundered almost as loudly against the new-fangled heresy as he did against the false pretensions of Rome. Man, however, changed his belief in the actual rising and setting of the sun; but we cannot see that religion has suffered thereby. Christianity, and even Protestantism, exerts a controlling influence over the greatest countries in the world. As for evolution, as taught by Charles Darwin, its main principles are accepted in all our schools now as immutable facts; and, since the death of the great naturalist, they seem to have suddenly sprung into popular favor. The Christian, who thinks that the belief in Darwinism is any more inimical to the interests and permanence of Christianity than the disbelief in the real rising and setting of the sun and moon is, must have a sorry conception of the influence, power, and origin of his religious teachings.—*Hamilton (Ont.) Daily Tribune.*

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CURRENT TOPICS.

HENRY WARD BEECHER says, in referring to the new Congregational creed, that "it is very difficult to make a middle ground for those who believe that the human race is fallen by reason of Adam's sin and is blighted by his act and those who believe the race has ascended."

THE *Christian Union* estimates that alcoholic drinks cost annually in this country $900,000,000, or $16 per capita, assuming that our population is 55,000,000. The annual bill for bread is estimated at $500,000,000, for meat $300,000,000, while education costs $85,000,000. According to these figures, for the correctness of which we cannot vouch, we spend more money for alcoholic drinks than for our bread and meat and schooling.

A NEWSPAPER correspondent, writing from Rome, says the projecting great toe of the bronze statue of St. Peter in that city is considerably worn away, although it has been once or twice renewed; and it is highly polished by the repeated wiping it receives before being kissed. While inspecting it, one or two of the correspondent's party touched it with their fingers; but, as soon as they were gone from it, a priest wet it with holy water, and wiped off the heretic's touch. Among the believers who paid their devotions to it, some came reverently with prayers and clasped hands, others in a business-like way, and one tall, gray-haired man paused with a prayer at each step from the outer door to the statue, then, bowing a moment with the deepest humility, he drew out a clean handkerchief, wiped the toe, and reverently pressed his lips upon it, prayed a moment, kissed it again, and departed. A little girl, who could not reach it with her lips, kissed the end of her finger and touched it.

THE *Commonwealth*, commenting on the latest exposure in Philadelphia of the swindling tactics of a materializing medium who has quite a reputation among Spiritualists, observes: "Gordon's exposure was complete. The very dresses he wore and machinery he used were brought before the magistrates. Still, he is believed in. This exceeds philosophy. This is not sanity. The man's own face is said to have been a confession. Still, some believe. We candidly look upon faith like this as a mild form of lunacy. We can understand the faith of a man like Bundy, whose generous head and heart revolt at these vulgar exhibits of very vulgar 'spirits'; but we have little charity for the swindles that go about under spiritualistic guises, or for those who defend the trash emitted from 'closets' as truth of extra-human character. The Bliss exposure, the other night, in this city, was of a like nature; and the courts are now yearning for the speedy incoming of the swindling defendants."

A CRITICISM in the *Congregationalist*, by "a Massachusetts pastor," of Gov. Robinson's Fast Day proclamation, because it failed to give prominence to sin and the need of repentance, reminds the Springfield *Republican* of "a little story of a former pastor of the First Church (away back, of course), whose theology was very blue. One day in Sunday-school, he said: 'Now, next Sunday, children, I want you all to be prepared to tell me what verse in the Bible you think most precious, and would have preserved, if all the rest of the book were to be destroyed.' Next Sunday came, and he stood before the school for the happy revelation; but no one spoke up. The pastor expressed some surprise, and explained again what he had asked for, and said some one present of course must have selected a text. At length, a little hand went up back side of the vestry. 'Ah,' said the delighted pastor, 'now we shall have it, for out of the mouths of babes and sucklings, etc. Speak up loud, little girl.' Pin-drop silence, followed by the shrill announcement: '*And there shall be weeping and wailing and gnashing of teeth.*'"

JOSEPH COOK is less popular than he once was among his orthodox brethren. "Observer" in the *Christian Union* last week said: "Whatever may be said of Mr. Cook as a popular power as a lecturer, he has fallen off as a reasoner and a man of insight. He takes his matter second-hand. I have noticed series of his propositions taken from Drummond's book of *Natural Laws in the Spiritual World*." But it is not his intellectual shortcomings only which the religious press are now acknowledging. The *Independent* observes: "We have said many things favorably of Mr. Joseph Cook and of his Boston lectureship; but his assault last week on the new Creed of the Churches to which he belongs compels us to say with the *Congregationalist* that, if this is to be his gait, 'he will lose and deserve to lose both his influence and his power to exert it.' . . . Already, Dr. Dexter has met him with flat denial. Others would do the same, only it is not worth their while to deny what is not evidence." We are not particularly interested in the discussion between the advocates and the opponents of the new Creed, but it is gratifying to note that even the orthodox journals begin to see and admit the unreliableness of Joseph Cook in his opposition to any person or principle to which he is opposed. We have not forgotten his untruthful and slanderous statements made a few years ago in regard to the Free Religious Association and Liberals generally,—statements which orthodox journals in this country printed with words of approval, apparently satisfied to accept Mr. Cook as "Sir Oracle," and to give to his calumnies the widest publicity possible.

CINCINNATI has been ambitious to be regarded as the Paris of America, through her art, her music, her literature, and the freedom and gayety of her people. It must be humiliating to the best class of her citizens to see her presenting to the world a spectacle that recalls vividly the Paris of the barricade and the commune. It must be confessed that the people of that city were not without good reason incensed at the result of the trial of the murderer Berner, especially when there were in the jail a large number of persons charged with homicide, and when atrocious crimes of violence had been for months of daily occurrence in the city. During a recent visit to Cincinnati, we were forcibly impressed with the many expressions of indignation from some of the best citizens at the frequent miscarriages of justice in dealing with the worst of criminals. The citizens' meeting held in Music Hall last Friday evening was undoubtedly designed as a demonstration in the interests of justice and law; but some of the speeches, in keeping with editorials that appeared daily in the city papers, were intemperate, and tended to fan the flame of excitement, which, extending to the more brutal element of society, degenerated into unreasonable ferocity and a thirst for blood. This was most unfortunate. Mobs are never desirable in civilized communities. They mean madness and massacre, the destruction of property and the death of the innocent, the unleashing of the human tiger, and the blind and indiscriminate wreaking of revenge, in utter disregard of consequences. From such demonstrations comes no good except incidentally,—certainly, no good commensurate with the terrible cost. It is better that a few criminals should go unpunished than that they should perish by mob-law, which, once established, destroys the very methods which centuries of experience have taught us to employ, in order that we may protect society from crime without endangering the life or property of the innocent. Yet we quite agree with the Springfield *Republican*, which says: "As to the social condition in Cincinnati, while it has been unhealthy, a mob which is raised to avenge the shortcomings of criminal justice certainly does not justify gloomy conclusions as to the attitude of the mass of the people. If the same effort had been put forth to effect the rescue of some bloody bandit or successful demagogue who had won popular affection, somebody like the James boys who had made murder heroic in the popular eye, it would have disclosed a vital danger. But this affair grew out of popular indignation that so many murderers escaped the gallows."

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THE ONE ISSUE FOR THE GOVERNMENT IN THE MORMON PROBLEM.

It seems to be very difficult to get at the exact facts with regard to Utah. Here, for instance, is Mr. T. W. Curtis, in his communication in another column, stating, of his own knowledge, that Mormon schools make no attempt to teach the doctrines of the Mormon religion; that, in securing teachers for them, no question is asked as to whether they are Mormon or Gentile, and that Gentile teachers are not infrequently employed. On the other hand, Prof. George N. Marden, of Colorado College, in an elaborate and apparently carefully prepared article on the Mormon question in the *Christian Union* recently, affirms that "the Mormons have a strong hold on their young people by means of their system of schools, from which non-Mormon teachers are excluded, and in which Mormon doctrines are assiduously taught." Has Prof. Marden failed to inform himself correctly on this point in an article seemingly written with great care, or has there been a change of policy in this particular since Mr. Curtis left the Territory, and after the visit of the "Unitarian minister" who indorses him, which was not so very "recent"?

Again, persons who visit Utah come away with very different impressions of Mormonism. While there is pretty general unanimity as to its industrial prosperity and public order, there is wide difference of opinion in regard to the condition of the women and the average intelligence and spirit of the men. Some visitors report that they unexpectedly found the women intelligent and happy, and the men intellectually equal and morally superior to the average population of any new State or Territory, not to speak of a good many of the old ones; while, to others, the women appeared dull, hopeless, unhappy, and the men to be wanting in that spirit of individuality and enterprise which naturally belongs to an American community. Of course, many visitors are not long enough in the Territory to see below the surface of things; and their testimony is of little account on one side or the other. In other cases, prejudice may cast a glamour over the eyes, and prevent the facts from being seen as they really are. And, in still other cases, we have sometimes thought that visitors in Utah who have been attracted by the industrial success, the outward order, the freedom from some of the great vices of civilization, and have come away quite disarmed of all their old arguments against the Mormon Church, are not unlike those Northerners who, on spending a winter in the South, used to come back so impressed with the sleek skins and jollity of the slaves they had seen, and the Christian kindness of the masters and mistresses, that they were half inclined to believe slavery might be a divine institution after all.

But it happens that, so far as concerns the one point where the national government is trying to reform Utah, it matters not what are the exact facts in such respects as these. As we have repeatedly said in articles on this question, Congress has no right to interfere with the religious customs of Mormonism, except where its customs violate the laws of the land. There is, doubtless, much in the teachings and practice of the Mormon faith that is antagonistic to the principles of Republican institutions. Its despotic hierarchy is a denial of the fundamental truth of democracy, and is a fruitful source of political danger. Yet, so long as it does not appear in overt rebellion to national authority, it has to be treated like any other error taught in this country; that is, its cure must be left to general means of intellectual and moral enlightenment. Could it be proved, as possibly in some cases it can, that the hierarchical power of the Church is used to intimidate people so as to prevent their casting a free ballot, or in any other way exercising their rights as free citizens, then government would properly interfere to prevent such violation of civil rights. But, without such conflict with its own authority, the national government must leave the Mormon religion as free as any other to maintain and propagate its faith, trusting to the general influences of progress to abolish its errors. On one point, however, Mormonism, unlike any other sect in the country, not only teaches, but practises nullification of United States laws. It openly violates the marriage laws of the country by the practice of polygamy. The United States, following the lead of modern civilization, have severally and nationally throughout their history legally recognized the principle of monogamy as the foundation of marriage. Bigamy and polygamy have accordingly been made crimes in this country. The question, therefore, before Congress, with regard to Utah and any of the Territories (for Mormonism is spreading into other Territories adjacent to Utah), is this: Shall the nation now ignore its own marriage laws and permit the plea of religious faith to nullify its authority in respect to marriage customs, and allow the current of civilization in this important matter of the home and family to be turned backward, or shall it continue to treat any other than monogamic marriages as a crime? Our opinion is that the national government must adhere to the latter alternative, and thus protect the integrity of the home, the equality of woman with man, and the rights of children; and that the constitutional guarantee of religious freedom gives no ground for countenancing the crime of polygamy more than it does for countenancing homicide or theft, should they be set up as religious rites.

And, on this question, the facts favorable to Mormonism brought forward by Mr. Curtis and other writers, even admitting them to be as favorable as stated, do not appear to us to have any essential bearing, unless they are ready to say that such facts vindicate polygamy. The very narrowness and intensity of the Mormon faith may naturally produce some of the good results claimed. But Congress has nothing to do with the Mormon faith as a faith. Its one concern is to prevent the Mormon practice of polygamy, which modern civilization and national law declare a crime. And when those who oppose Congressional legislation for this end, bring forward in array these good points of Mormonism, and make a counter array of certain social vices which infest countries where monogamy is the legal form of marriage, our reply is, Do you mean, then, to assert that polygamy is a better form of marriage than monogamy? If not, if at least it may not still be considered an unsettled question between the two forms, what is the pertinency of these comparisons? For our part, whatever be the social vices of modern civilization, we do not believe their cure is to be found by going back to the semi-barbarism of polygamy. Polygamy, wherever it has existed, has served to pander to and strengthen man's animal passions, and to keep woman in a state of subjection to him. And here are the two fertile sources of the very social vices that are lamented. Not that way lies the remedy.

Of course, in any accusation of crime, it is legitimate to offer as evidence the general good character of the accused, if that can be proved. The first office of such evidence is to weigh against any mere circumstantial evidence of guilt. But, in the case of Mormonism, this office is of no avail, for the crime is admitted; and the government cannot allow the defence that the act is no crime because dictated by a celestial revelation, without abdicating its own just and beneficent powers and putting itself against human progress. Another object of proving the general good character of an accused person is to mitigate the penalty where a crime has been committed. And, with regard to the Mormons, the points that may be brought forward in their favor may be legitimately weighed by the government, not for excusing their crime, but for determining the penalty specially suited to the case. The fact that they are not thoroughly bad, that many of them are the innocent dupes of a religious belief, and that the government has itself allowed their polygamous practices to become rooted in the community,—these circumstances may well be considered in the national legislation that is called for. Such legislation should respect religious belief, but yield nothing to religious practice that becomes crime. It should be just, carefully observing all the rights and liberties of republican citizens. It should be firm, guarding the equality of man and woman in the marriage relation, and protecting the family rights of children; yet it may be humane too, especially toward the women who are involved in polygamous relations and who should not be cast adrift into the world without the means of support and with loss of reputation. The Mormon problem, therefore, is one that demands, not merely the law-maker and the law-administrator, but large statesmanship. The need is not only for law, but for wise diplomacy.

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This is a subject worthy of thoughtful attention, if we wish to avert the evils resulting from idleness and improvidence in the lowest classes, and *ennui*, and indifference in the middle and higher, so called, grades of society.

We in Massachusetts are beginning to see that,

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in our efforts for the intellectual education of all, we have ignored that of the hands, as the tools by which the brain must, in many directions, perform its labor,—must work out its thoughts, and make them visible and of use to the world. It is rather humiliating to our often boasted superiority as a "government of the people for the best good of the whole," the land of free schools, in whose advantages the poor share as freely as the rich, that many other nations are in advance of us in this matter of free industrial and technical education.

In Sweden, it has become a part of the public school system for all its classes. The private schools and academies have also taken it into their programme of instruction. It indeed dates back as far as the beginning of the Bernadotte reign, the beautiful and revered Queen Josephine being the first to introduce the silk industry as an occupation for women. The mulberry trees she planted are still growing and productive. The present Queen Eugenia has deeply interested herself in founding and caring for schools to train young girls in industrial pursuits. England has for some years, with marked success, as one of her distinguished educators has recently told us, been introducing this system into her Board schools. Germany, the birthplace of the kindergarten system, is now, notwithstanding her proverbial slowness, moving in this matter with zeal and enthusiasm. In France, girls have the opportunity to fit themselves for all employments by which they can earn a living.

It was a French woman who said, in answer to an officer of government who inquired, "What education would you give girls?" "First, a good general education; and, then, a technical training in some handicraft, by which they can earn money and become independent." "Our next-door neighbor, our sister republic of Mexico," is even ahead *of us* in this phase of education. Schools in which girls and even middle-aged women have an opportunity to learn almost every branch of industrial work are supported by government, which exhibits wonderful interest and impartiality toward all institutions of learning maintained at its expense.

A lady journalist, writing from Mexico to the New Orleans *Democrat* a letter on woman's advancement in that country and her educational advantages, speaks particularly of a "School of Arts and Trades," an unrivalled practical institution founded by Benito Juavez, which "government has taken vigorously in hand, and promises to make it a perfect realization of the ideal cherished by its generous founder. The school numbers three hundred and sixty-eight regular attendants, varying from twelve years to women of middle age. The government gives them every variety of instruction free of cost, also two substantial meals a day and *long linen aprons*. Moreover, it allows them to dispose of what they make; and, for that purpose, a pretty little store is attached to the school-building, where all such articles may be exposed for sale. Government gives them further aid by furnishing them orders for upholstery, bookbinding, and other work which it may want. Among the arts and industries taught are upholstering furniture, moulding, gilding, book-binding, manufacturing artificial flowers, printing,—a newspaper is published by the students,— drawing, painting, vocal and instrumental music."

In Guadalajara, connected with the Hospicia there is "a school of arts and trades, where women are taught printing, photography, lithography, stenography, tailoring, shoemaking, stocking and cloth-weaving. One cannot help feeling heartfelt admiration for a government, only for a short period evolved from a state of anarchy and revolution, which shows such an interest in the practical education of its daughters, and takes such generous measures to fit them for lives of usefulness. Let me not be understood from this merited acknowledgment of the greater advance made by other nations in this direction that there need be any fear that, when our country is fully awakened to the importance of this subject, it will not take a decided, perhaps advanced, stand in the support and sustaining of industrial education for girls as well as boys. We have every reason to be very hopeful and assured of this. Our most thoughtful writers, through the columns of the magazines and weekly and daily newspapers, are discussing this question, and urging the necessity of these schools in this State. Superintendent Seaver, of the Boston schools, in a recent able address, says he thinks "this will be the gospel of education for the next few years." Mr. J. S. Clarke speaks in the highest terms of the usefulness of the work schools in St. Louis. A forcible and earnest writer says, "If labor is to be rightly honored, if skilled labor is still to be possible, if educated insight into the possibilities of industry is to be maintained, the public schools must place industrial side by side with intellectual education." Superintendent Hagar, of the Salem Normal School, has introduced the use of carpenter's tools, once a week, into the Girls' Normal School under his care.

At Charleston, S.C., where, before the war, it was considered a disgrace for white people to engage in labor of any kind, the principles of the mechanical arts are now a part of the training in the public schools. The Workingmen's School, under the care of Dr. Felix Adler, in New York, is a practical success. This demand for practical technical education in our schools is sustained by such men as President Walker and Prof. Runkle of the Institute of Technology.

Everywhere, we see signs of awakened and enthusiastic interest in this training of faculties hitherto almost entirely ignored by parents, teachers, and all interested in our public schools. But why, it is asked, is the teaching of industrial education considered of so much importance for girls, when now so many avenues of employment are thrown open to women? But to what classes of women? Not the poor or even the middle class of women have the means to qualify themselves for the learned professions or for proficiency in the fine arts, like music, sculpture, and painting. But let various arts and industries be taught either in the public schools, as they now are, or in supplementary technical schools, and then, when scholars graduate, they will be ready to take remunerative situations, which are always waiting for those qualified to fill them. Another objection frequently urged is that this technical training would interfere with the intellectual studies of scholars. Contrary to this, the testimony of such men as the Principal of the Dwight School in Boston, where the experiment has been tried, and of men of note in England interested in the subject and of scores of others whose opinion is of value, is that more interest is felt and better progress made in intellectual studies for the few hours spent every week in the development and training received in the industrial departments.

Many children have now to leave school without finishing the course. The parents, thinking that they have acquired all the learning necessary for them in their positions, want they should be earning something toward their support. They enter stores as cash and errand boys and girls, or in any capacity which does not require any previous training. But let the parents understand that, by remaining in school, they will, in addition to the knowledge derived from text books, have a training in some handicraft which will secure to them more remunerative employment with a chance of promotion, they will naturally make an effort or sacrifice to have them remain. In the kindergarten, the work of teaching the use of the hand is considered one of the most important features of education for very young children. Why should it not be carried still further in the schools for older pupils?

The Legislature, in the closing days of its last session, made an appropriation for a technical school for boys. I hope this session it will supplement this worthy act by an appropriation for one for girls, where may be taught the various trades which can be made available by them, but also sewing, cooking, and housekeeping. If neat and orderly habits in the keeping of the home and the economical preparation of nutritious food, are made a part of the girls' education, the most important step is taken in the right direction toward helping the poor to help themselves. If this is not done, no amount of "free soup" or efforts of "organized charity" will solve the problem of the increasing evils of poverty and consequent degradation. The experiment is worth trying; and now—when this question is agitating the public and discussions on its necessity and on philanthropic subjects closely connected with it are rife in many circles and in most of our papers—is the time for decided action; the time "to strike when the iron is hot."

R. F. B.

THE SOUL.

There are two natures in man,—a higher and a lower nature. The former is usually designated by the word "soul," which may be defined as the seat of first principles, of primal truths, of overmastering convictions of right and duty, of a love of truth, justice, and beauty for their own sake, as the fountain of all lofty, unselfish emotions and impulses, as the side of human nature which lies open to influxes from the infinite. It is the source of those

> "High instincts before which our mortal nature
> Trembles like a guilty thing surprised."

It is "the fountain-light of all our day," "the master-light of all our seeing." It overarches our lower nature, our calculating selfish intellect and animal appetites, as the blue heavens overarch the earth. It is the mystical element in us. It is the spring-head of poetry, philosophy, and religion.

"It is the awful shadow of an unseen Power," to whose visitations all persons or creatures born on the plane of humanity are subjected. It is the universal self. Primitive man mistook its dictates for the voice of present deity. They who live habitually under the vertical light of the soul may not be prosperous, in the sordid sense of the word; but they are the only men whom the world permanently honors. The soul is sometimes defined as the germ in us of immortality. It is the soul which constantly summons us to live a higher life than that of sense and selfishness. All forms of enthusiasm are of the soul. The history of the past would be intolerable, were it not for ever-recurring periods of manifestations of the soul, when such manifestations became the most noticeable phenomena. Greek poetry, art, and philosophy were soul-manifestations. Hebraism, in its palmy time, was an outbreak of the soul. So was the high Roman patriotism and reorganization of human society in accordance with the principles of a rational jurisprudence. Christianity, in its primitive days, was an outbreak of the soul, and continued to be such until it was formulated into frigid and rigid dogmas and articles of faith. The visitations of the soul are like those of the wind. It bloweth when and where it listeth. It cannot be utilized for any arbitrary, despotic pur-

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poses. It disdains all unbending usages, creeds, and formulæ. These periodical manifestations of the soul are what Bunsen calls "God in history." Mediæval chivalry in its best estate was an inspiration of the soul, as the old romance of *Morte d'Arthur* abundantly shows. Homer, Cervantes, and Shakspere lived and wrote, so to speak, on the highlands of the soul. It is well known that there is a season of the year when the orbit of the earth lies through a meteoric region of space, when

> "Mortals deem the planets bright
> Have slipped their sacred bars,
> And the lone seaman all the night
> Sails astonished amid stars."

So there are soulful eras in history—like the Periklean, the Medicean, and the Elizabethan—when there is a brilliancy and originality of thought and imagination which light the world through many a subsequent sordid period. The science of to-day is an outbreak and manifestation of the soul, or higher reason; and it is the only genuine religion of our time. For the old-fashioned theology which continues to be droned from the pulpits is a mere dead formula. Human nature has its sordid moods and periods, when sense and the calculating understanding rule and are in the ascendant; and then again, fortunately, it has its spiritual moods, when the higher reason dominates it. During these latter moods, humanity, as has been said, renews its childhood and youth. It casts aside its slough of selfishness, and feels the spontaneity of primitive days. It says and does noble and memorable things which are forever borne in mind:—

> "So in its lovely moonlight lives the soul.
> Mountains surround it, and sweet virgin air;
> Cold, plashing past it, crystal waters roll.
> We visit it by moments, ah! too rare."
> . . . . . .
> "Still doth the soul, from its lone fastness high,
> Upon our life a ruling effluence send;
> And when it fails, fight as we will, we die;
> And, while it lasts, we cannot wholly end."

In the above lines, Matthew Arnold shows that the voice of the soul is audible to him. The era of Byron, Shelley, Wordsworth, Coleridge, Goethe, Schiller, Kant, and Humboldt, was superior even to the Elizabethan era in spiritual power and revelations of the higher reason. It was an era of the vindication and assertion of the rights of man and of free thought. All the above great poets and thinkers were prophets of the soul in the highest sense of the words. The best writers of to-day are merely their vassals, echoes, and interpreters.

B. W. BALL.

GEORGE M. FULLER.

The sudden death of George M. Fuller has spread a deep feeling of grief in the community of artists and art lovers, such as has not been felt since the tragic end of William M. Hunt. This sorrow was the more widely spread from the fact that an exhibition of his works was open at the very time his hand must cease from its labors, and those who had known him but little before were brought into sympathy with him by the revelations of thought and feeling in his latest works. Of these, we will not now speak fully; but of the principal one, to which his last thought and labor were given, the "Arethusa," we must say that we believe it to be his masterpiece, embodying the ripest thought of his genius and the greatest skill of his hand, and that no nude figure in American art will compare with it in the exquisite rendering of youthful beauty. But this picture has more than the charm of technique which we find in modern French art: it has the perfection of maidenly modesty and moral purity, and wins the soul even more than it delights the eye.

Mr. Fuller belonged by his convictions, by the style of his art, and by personal relations to the ideal school of art, of which Allston was the greatest American representative, and of which his early teacher, Henry K. Brown, is probably the oldest living member. Yet so fresh and original was his thought, so true to nature his expression, so tender his feeling, so pure and reverent his manner, that when he returned to the world after his long voluntary retirement in the country, he was at once recognized and appreciated, even by a public who had strongly clung to an opposite school of art.

He has again illustrated the great truth that moral rectitude and purity as well as religious feeling are indispensable to the highest art. Intellect may give us able technique and powerful expression; but, if it is corrupted by passion and selfishness, it will always fail of reaching the subtlest and best effects of art.

His personal character was what those who admired his art would have wished it to be. Modest, truthful, sincere, tender to others, self-respectful, but fully aware of the limitations of his powers and claiming to do only the work that belonged to him, he was much beloved by his fellow artists, whose merits he was swift to recognize, as well as by the large circle of friends who delighted in his society.

We cannot but mourn for the years cut off from a life so beneficent and beautiful. We are grateful that he did not pass away unrecognized and unappreciated, but that he went calmly to sleep surrounded by all the love and blessing that human heart could ask; and we must trust that the great Providence which allows no power to be lost watches over the conservation of the strongest of all forces, a great and noble soul.

E. D. CHENEY.

THE CHRISTIAN STATESMAN ON ATHEISTS.

The *Christian Statesman* says that "the atheists can have, consistently, no sense of duty," no "adequate motive for those noble services which the citizen must sometimes render in order that the Commonwealth may survive," or for "the virtue which deliberately puts aside great private advantage for the public good." According to the *Statesman's* view, neither private nor public virtues should be expected in an atheist. "Whatever seems to his short-sighted vision the highest good or promises to his passions the intensest gratification, that it is every way right and proper for him to do."

Our pious contemporary repeats this nonsense week after week in its futile efforts to construct an argument in favor of Christianizing this government. Have the editors of the *Christian Statesman* never read in Max Müller's *Science of Religion* that "the highest morality ever taught before the rise of Christianity was taught by men with whom the gods had become mere phantoms and who had no altars, not even an altar to the unknown God"? Have they never read the history of the Girondists of France? Do they know anything about sacrifices that have been made in Russia, the past few years, by men and women who were "atheists,"—men and women who, without belief in God or immortality, have sacrificed rank and wealth to serve the people, and have gone to the block with the thought of the cause in which they had labored uppermost in their minds? Do they know anything about the sacrifices of "atheists" in England, men like Carlisle and Holyoake, who suffered imprisonment as well as insult and reproach for maintaining what they believed true and right? Have they any appreciation of the character of men like Darwin and Mill, Harriet Martineau and George Eliot, men and women whom the *Statesman* would class—and, according to the definition, properly—as "atheists?" Do they know anything about the thousands of "atheists" in this country who have been as ready as the most devout Christians to respond to the call of their country, and, if necessary, to sacrifice their lives in its defence? Do they know anything of the noble work which has been done by atheists in opposing slavery and intemperance and evil and vice of every kind? Have they any knowledge of the contributions to science, education, and charity which have been made by "atheists"?

In the last number only of the *Christian Union* is a letter giving some facts in regard to the establishment of the Lick Astronomical Observatory, for which Mr. Lick, of San Francisco, in 1875 gave $700,000. The writer of the letter states that the site selected is Mt. Hamilton, which rises 4,400 feet above the sea, and that "the county of Santa Clara is constructing a roadway to the summit called Lick Avenue, from which views of entrancing beauty and sublimity are presented." It adds: "Mr. Lick was born in Fredericksburg, Pa., in 1796, from whence, early in life, he went to South America, and while there, engaged in a mechanical vocation, he became interested in the working of astronomical observatories, and formed the resolution, if he should ever have the means, of establishing one on a grand scale. Soon after the discovery of gold in this State, he came hither, bringing about $40,000, which he invested in real estate in San Francisco, confidently predicting that the then village of sand-hills would become a great city and its magnificent harbor the entrepot of a vast commerce. This prediction he lived to see largely fulfilled. His name will henceforth be associated with an enterprise that will be the pride not only of the State, but of our country."

This Mr. Lick was one of the class called "atheists" by the *Christian Statesman*, one who sustained what that journal would call atheistic lectures, delivered by the writer of this paragraph, in California some years ago, and who gave an estate situated near San José, which he considered worth more than $100,000, for the erection of a Free-thought Hall in Boston. The estate was sold, and the amount realized from the sale was used in the erection of Paine Hall. This same Mr. Lick gave to charity, besides the sum mentioned above, many thousands of dollars. The Lick trustees, the papers state, having been authorized by Judge Sullivan, are about to expend in execution of their trusts $150,000 in building free baths and $100,000 in the erection of a home for old ladies in San Francisco. They are also distributing $100,000 among various charitable societies in that city and San José. Were it necessary, we might here allude to the bequests of Stephen Girard, another atheist, which were made in a spirit as generous and philanthropic as the disregard of his will in certain respects is unjust and dishonest. Cannot the *Christian Statesman* rise above the bigotry and littleness it exhibits, and revise and broaden its views in regard to men, their conduct and motives? Can it not see that a man may be loyal to his convictions, faithful to all his moral obligations, and desirous of improving the condition of society, even though he have no belief in a personal deity or expectation of future rewards? If our contemporary cannot see this, it may as well confess at once that selfishness is the essence of its morality, and that, without belief in a heaven to gain and a hell to escape, the distinction between right and wrong would have no existence or meaning. The *Christian Statesman* might read with profit passages on this subject in the writings of Bacon, Dr. Chalmers, and Theodore Parker. It is not neces-

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sary that one should believe with those called "atheists" to do justice to them, at least to recognize in them those qualities of head and heart which they possess in common with those whose theological beliefs they are unable to accept.

QUESTIONS.—A friend writes and inquires: "1st. Does the book for the mailing of which D. M. Bennett was imprisoned come under the head of Free Thought Literature, as the term is generally understood? 2d. Can or have the present postal laws ever been used to the exclusion from the mails of writings antagonistic to the Christian religion?"

With regard to the first question, we think that the publication alluded to was rather physiological than otherwise; yet free mails are one of the features of the Free Thought movement. As for the second question, we must say *No*, to the best of our remembrance. —*Investigator*.

Is our neighbor quite correct in referring to the publication above indicated as "rather physiological than otherwise." Is it not rather a very coarse tirade against marriage, and, although not to be classed among *obscene* works, yet a pamphlet which treats a grave and delicate subject with such vulgarity and offensiveness as to assign it properly to a place on the line dividing decency from indecency, between which the distinction, questioned by nobody, is none the less real because it is determined, to some extent, by circumstances? The attempt to enforce the postal laws against the work, we thought at the time, and still think, was unwise and unjust. About the only effect it had was to advertise and increase the circulation of a coarse free-love pamphlet, which, if treated with "contemptuous toleration," to use an expression of Mr. Holyoake, would never have been known to the public. At the same time, *The Index* maintains now, as it has in the past, that "the present postal laws" against obscene literature, with such modification as may be necessary to prevent the annoyance of dealers in legitimate works through the ignorance of agents like Comstock or of juries who know nothing about literature or art, are right and should be enforced. The general government is under no obligations to be a carrier of vile prints which all honorable men and women unite in condemning. It is, on the contrary, the plain duty of the government to prohibit the transmission through the mail of publications the circulation of which all the State governments forbid, and to which all decent people, whatever be their religious views, are righteously opposed. It is because of its denial of this right and its unreasonable and foolish demand for the total repeal of the postal laws against obscenity that we, in common with thousands of others, have been unable to work with the National Liberal League, though we have never denied nor doubted that those generally who ask for the repeal of these laws do so as they think, in the interests of liberty and not to encourage indecency. We agree with our venerable and esteemed neighbor that "the present postal laws" have never "been used to the exclusion from the mails of writings antagonistic to the Christian religion," "to the best of our remembrance."

ONE Henry C. Gordon, a "materializing medium," while in the act of representing himself as the spirit of the daughter of a wealthy Spiritualist who is known to be extremely credulous, was lately seized in Philadelphia by a reporter, who was accompanied by a friend and police officer; and in his cabinet were found gowns, coats, hats for either sex, kid gloves, wigs, a white beard, and other raiment in which various spirits had disported themselves. In New York, Dr. Haynes L. Richardson, finding among his patients men and women who devoted nearly their entire time to communion with the spirit world and who were in a state of nervous excitement incident upon frequent attendance at séances, decided to attend an evening or two the performances of a Roberts family. He soon saw through the trickery, seized the ghost, which proved to be Roberts, and forced it to a room where the light was, but not without getting severe bruises from the captured spirit and its accomplices. "How absurd," remarks the Springfield *Republican*, "it sounds to call this an age of reason, in the face of such imbecile superstition as this, knowing that they count their adherents by millions!" In this city, a few evenings ago, a Mrs. Bliss, while personating a spirit, was seized, and her trickery and fraud exposed in the most thorough and convincing manner. The persons who made the exposure are among the most respectable and substantial citizens of Boston. Yet the *Banner of Light* states editorially that this medium "has received so many letters from friends from all parts of the country, expressing sympathy in regard to the assault upon her while she was sitting in her cabinet Friday evening, March 7, that she finds it impossible to answer them except by this method." But the *Religio-Philosophical Journal* does not hesitate to admit the fraudulent pretensions of this Boston medium who has been attracting credulous people, especially since the latest (for this is not the first) exposure of her trickery, and candidly acknowledges that, "at present, the accounts of materialization séances, as they appear in the newspapers, have not the slightest intrinsic or scientific value, and are with rare exceptions only evidences of how easily the average frequenter of such shows —for they are nothing else, as now conducted— may be imposed upon."

LAST Saturday evening, Prof. Edward S. Morse, who was several years in Japan, in an address before the Liberal Union Club of this city, gave many interesting facts in regard to the Japanese. "The Japanese," he said, as reported in the Boston *Sunday Herald*, "are much more temperate than Western nations. In his visits at their houses, he never had a glass of liquor offered him, but always tea. There are no standing bars there, and no public drinking of their liquors. These are very mild, and are drunk at home. Public drunkenness is extremely rare. The politeness of the Japanese is proverbial: their honesty is not so well known to foreigners. There are no bolts and bars in public or private houses; the drinking-cups at public fountains are never chained; money is left by travellers as well as by natives in unlocked rooms of public houses during days of absence, and is never disturbed; the shops are often left by the proprietor with nobody in them, while he goes to a distant part of the city. The Japanese are very humane. Horses are very rarely beaten by them; oxen drawing loads have awnings fastened over them to keep off the heat; cattle driven to slaughter are carefully led, and never maltreated by boys while *en route*. Gunning for sport is a cruelty unknown to them. At school, the children of the nobles are dressed very plainly, so as not to injure the feelings of those who are poorer than they. Teachers are held in high respect, being third in rank in the numerous different classes into which society is divided. The cultivated Japanese are mostly rationalists. The kind-heartedness of the Japanese is wonderfully in advance of our own. The people are poor, but unselfish. It is one of the maxims of their country that a man in distress must be helped, even though he is a stranger to you. The people are remarkably hospitable and courteous. Polygamy is practised to a slight extent, but it is looked upon with regret."

EDITORIAL NOTES.

THE Free Society of Dorchester having voted to increase its facilities for growth by removal to Boston proper, and its regular speaker, Mrs. Clara M. Bisbee, having called for a new organization under the title, "Society for Ethical Culture," all interested in the movement are invited (by courtesy of Rev. M. J. Savage's Society) to assemble at the Church of the Unity, West Newton Street, on Sunday next, April 6, at 3 P.M. This will be the first of a series of meetings preliminary to the permanent and independent establishment of this Society in Boston.

AT the last annual legislature of the Indians of the Grand Ronde reservation in Oregon, a number of laws were passed, which an exchange says are "interesting specimens of what might be termed protoplasmic legislation." We give two of these laws:—

1. If any Doctor is called on to wait on a sick person and the Doctor say he want to doctor the person himself until he die on his hands such Doctor upon trial and conviction is to be fined $20.00 and cost but if such Doctor have another doctor called In or say he cant cure him and request to have another Doctor he ent to be fined or say he cant cure the person. 2. If any married man swop rings or handkerchiefs with yong woman or widdows, that will cause trouble with his wife and family such man after trial and conviction will be subject to fine of $10.00 and cost of court.

"AGNOSTICISM," says the *Christian Union*, "is an attempt at oscillation between empirical science and materialistic speculation, in which each element neutralizes the other; and the suspense of nescience results—in the realm of fundamental principle—to the effect that man does not know, and cannot even know that he does not know." On reading this sentence, Prof. Huxley's statement in regard to agnosticism occurs to us: "Agnosticism is of the essence of science, whether ancient or modern. It simply means that a man shall not say he knows or believes that which he has no scientific grounds for professing to know or believe.... Agnosticism simply says that we know nothing of what may be beyond phenomena."

UNDER the heading "Shall I Go?" a Virginia correspondent of the *Investigator*, who has "never heard a rap nor seen any of the phenomena," writes that she has been urged by Spiritualists to visit New York or Boston to see and hear and investigate, and write up what she discovers; and she solicits contributions to pay the expenses of the trip. To the communication we find appended the following editorial remark:—

Presuming that the question of our good friend, "Shall I go?" is addressed to us as well as others, our own opinion (she will excuse us) is that she had better *not* go; for what she proposes to do will not amount to anything. She desires to write what she sees and believes: hundreds have done the same thing, but sceptics have not been convinced by this process. Suppose she sees a ghost: it is no evidence to us that we see it. We want to see a ghost, and the amount of it is that each one must see for himself. Mrs. Slenker cannot see ghosts for other people.

THE *Independent* says: "Prof. Huxley is reported in the London *Times* as saying, in a late address, that 'the world is not constructed upon any plan which, upon attentive consideration, produces amiable feelings in the breast of the philanthropist.' Does positive science teach that? So does Christianity, which teaches loss, fall, ruin. And both recognize the condition which calls for divine interposition and redemption." But science does not teach a "fall." It teaches development, progress, ascent, and not by divine interposition, but by natural methods and in accordance with natural law. Science recognizes loss and ruin, as in the cases of the earthquake on the Island of Ischia

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and the eruptions in Java some months ago; but it sees no evidence of, and its representatives do not not in the midst of the greatest loss and ruin look for aid by supernatural intervention. The Christian theory of redemption gets no support from science. As Darwin wrote in 1879, "Science has nothing to do with Christ, except in so far as the habit of scientific research makes a man cautious in admitting evidence."

For *The Index*.

REGRET.

O golden days of vanished years,
That oft in sudden vision throng,
And, passing, fill my charmèd ears
With choral and entrancing song,
In beauty and in grace arrayed,
Ye part, as if reluctant yet,
And leave behind you, as ye fade,
A bitter, since a vain, regret.

For Envy, Malice, and Intrigue
I daily meet them, face to face:
These fateful Three, in hateful league,
Have won me gold and gained me place.
Companions mine, from day to day,
The many, with applauding hands
And clamorous tongues, and likewise they
Unstable as the shifting sands.

And on the far and beauteous plains
Through which my journey should have been,
Where Peace with Quiet ever reigns,
Whose fields I ne'er shall enter in,
I see the face of Friendship grand,
But turned in sadness stern away,—
A face so beautiful and bland
My heart is wrung with grief to-day.

Ambition, with his trumpet-call,
Lured to his craggy heights and cold;
Nor travail, nor the sudden fall,
Turned from the fate so often told.
To gain those radiant heights that gleamed
In distant glory brightly then,
I toiled, nor found them as they seemed
But haunts of mean and dwarfish men.

And, of the friends of early days,
One whom infinity scarce bars,
Who measures 'mid the ethereal blaze
The heavenly paths, is crowned with stars.
And one, who holds the world's great heart
Entrancèd while inspired he sings,
Has deathless beauty for his part,
And sweeps a lyre with golden strings.

And one unrolls the changeful page
Of story. With a master hand,
He limns the wild and pitiless rage
Of power and greed,—a spirit bland.
While 'mid idyllic fruits and sheaves
Another makes his home in peace,—
The swallow 'neath his cottage-eaves
Has scarce from care more full release.

And one has passed these earthly bounds:
The sorrow in my heart for him
Is of the requiem that resounds
Through some cathedral vast and dim.
But I with soul unbeautified
Have gained me only place and gold,
And find these heights outspreading wide,
But glittering, barren, bleak, and cold.

O golden days of vanished years,
That never, now, return again,
Not even for these bitter tears
O'er your lost beauty shed in vain,—
For your lost beauty, shed in vain,
I pour these hot and bitter tears,
Though now ye ne'er return again,
O golden days of vanished years!

HOWARD WORCESTER GILBERT.

PHILADELPHIA, March, 1884.

The Index.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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For *The Index*.

The Christian Doctrine of Salvation.

BY JOHN GODFREY, M.D.

Johnson defines salvation as "preservation from eternal death"; Richardson, as "security from evil"; Worcester, as "redemption from eternal death, deliverance from the effects of sin"; Webster, "the redemption of man from the bondage of sin and liability to eternal death, and the conferring on him eternal happiness."

These definitions, identical in idea, lead to the inference that salvation is a state of supreme happiness and guaranteed exemption from future trouble, obtained in exchanging this life for another hereafter; and that its acquisition is the employment of any means whereby that exchange may be effected. It all hinges, however, on the word *hereafter*. Those who believe there is no such thing have no special interest in the matter, but those who do must necessarily feel it to be a question of most vital moment.

One would think that the word "salvation" ought to convey a pleasing sound, and call up corresponding reflections. Instead, it has come to be nearly synonymous with suffering. Recognizing it as the most potent of human agencies, man began to meddle with it from the first, for purposes of right, only to convulse the world with wrong. When we begin to think about it, the images of those who have passed away, in placid resignation or in the heroic effort to publish the gospel of salvation are eclipsed by the grim spectres of recusant millions; and the ear staggers under the commingled groans of martyrs and sacerdotal victims. Its backward trail is lined by bleaching skulls and reddened by human blood. Its prime factor is force. Its history is full of bickering and strife. High above the soothing declarations of the Sermon on the Mount rings the unutterable anguish of *Eloi, lama sabachthani!* The Muezzin's call is the outcome of fiery zeal and warring strife. Salvation falters at no obstacle. For its sake, mankind will dare all possible things,—all things humane, heroic, self-sacrificing, all things fanatical, relentless, cruel. It inspires the life-long renunciations of the cloister and the frightful spectacles of the Juggernaut. It instigated the faithful service of Paul and the pitiless work of Torquemada.

Being from its very nature of such immense importance to mankind generally, and, withal, provocative of so much thought, it is but natural that salvation should be looked at from many different points of view, and that many different ways should be devised for obtaining it. Let us mention and compare a few of these. And, in doing so, for obvious reasons,—chief of which is, The list will be long enough anyway,—I shall confine myself for the most part to the Bible.

When John* was preaching the "baptism of repentance for the remission of sins" (whatever that is) in the country round about Jordan, the people came to him and sought to be enlightened concerning salvation. He said to them, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." That was all. Simple and easy to comprehend. Many publicans came, also seeking information, and asking to be baptized. His advice was, "Exact no more than that which is appointed you." John evidently knew something about the tendencies of the publican's vocation, and his teaching was no less wise than brief.

Besides the people and the publicans, there came soldiers wishing to know how to be saved. They were instructed to "Do violence to no man, neither accuse any falsely, and be content with your wages,"—a third method, differing entirely from the other two, but equally sensible and simple. This wise preacher knew something also of the ruthless violence of the Roman soldier.

Already, we find three distinct modes of salvation,—none of which refers to or demands a creed,—taught by one who, at one time, was even mistaken for Christ.

Differing from these is that which Jesus gave to Nicodemus. In the latter's case, observing the Commandments and practising charity were not enough. Something more than creed and daily conduct of life was required. "Except," he was told, "a man be born again, born of water and of the spirit, he cannot enter into the kingdom of God."† It would appear from what followed that Nicodemus was somewhat mystified. Indeed, it was intimated that the subject was rather beyond his capacity. But, if Jesus meant the same thing that he did when, shortly after his resurrection, he said to his disciples, "He‡ that believeth and is baptized shall be saved: he that believeth not shall be damned," he uttered what thousands profess to have accomplished and undergone. That there might be doubt, however, in the next breath he added, "And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and, if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."§ This is explicit language, and a Christian must believe it. And yet, judging from every-day life, does any one believe, and will any one be saved?

Somewhat resembling the first method prescribed by John is that which Jesus gave to him of great possessions, like Nicodemus, a ruler.‖ By all accounts, this young ruler was a most exemplary person. Unlike a vast majority of his kind, he had kept all the Commandments: he had even loved his neighbor as himself. Nevertheless there was one thing lacking to inherit eternal life: it was necessary to sell everything, and distribute to the poor. No reference this time to belief or baptism. None was necessary, else it would have been mentioned. The ruler came in good faith, and the Saviour of mankind knew whereof he spoke. This is confessedly the least popular of all the methods. It rendered the poor man very sorrowful; and, it may be, he was lost.

Another way is that which fell to Mary in the house of the Pharisee.** Unlike the ruler, this particular Mary was looked upon as a sinner. However, after kissing the feet of her Lord, washing them with her tears, drying them with her hair, and anointing them with spikenard ointment, she heard the welcome words, "Thy sins are forgiven." The exemplary ruler doubtless would have accepted this method, finding it easier to bring himself to the state of humility and deep contrition of the sinful woman than to part with his riches. The method is peculiar in one respect, it could not be practically used after the resurrection.

Leaving the writings of the evangelists, and turn-

* Luke iii., 3-14. † John iii., 3-5. ‡ Mark xvi., 6.
§ Mark xvi., 17, 18. ‖ Luke xviii., 18-22.
** Luke vii., 36-48.

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ing to Paul's Epistle to the Romans, we find a means of salvation directly the reverse of that last mentioned. It is this, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."* The difference is manifest. The one could only be applied before a certain event, the other not until after it.

About the latter, however, there is a contingency of confession and credulity. But for this the apostle makes provision, when he says, "For by grace are ye saved through faith, and that not of yourselves: it is the gift of God."† Such a declaration ought to cover every case. Certainly there are few who would not prefer this mode of salvation to that imposed upon the pious young ruler.

After even this short enumeration, one is justified in saying that salvation may be obtained in divers ways. But, be they many or few, if salvation be looked at from the Christian's standing-point, if the doctrine of vicarious atonement be regarded as the fundamental element in the general plan of redemption, we are forced to conclude that it frequently hinges upon a contingency. For instance, if we accept the gloomy predestinarianism of Calvin, we must acknowledge the uselessness of trying to save ourselves, since there is no escaping the conviction that, if salvation exists for us, it does so *ab initio*. On the other hand, if we deny this and accept the teaching of James, that "faith without works is dead," and believe that man will be judged for the deeds done in the body, then—if it were possible—the only true basis upon which a company could be formed for insuring salvation would be to have all die too young to commit sin. The reason is plain. It is impossible to predict what any one's future will bring forth. Passing over such accidents as being born among heathen or being captured and reared by them, we must admit that the long array of worldly temptations—the seductions and vanities of life, the bias of association, the restless energy and influence of the devil—are all to be considered in making up the salvation-tables of Christendom. It may be added, from this point of view, that convalescence after repentance upon what was supposed to be a death-bed might result finally in damnation, if it be true that one may fall from grace. And so, in the same way, the mal-practice of a physician may turn out the most beneficent work.

These conclusions are inevitable under the Christian dispensation; for the orthodox heaven is the fruition of human hopes, the ending-point of human pilgrimage. Once in, no matter what the past may have been, there is no raking up of old scores. Being admitted, the dynamite fiend is as good as the sinless babe. The body being nothing, and the immortal soul everything, the sincere Christian was consistent in waging the crusades, in perpetrating the cruelties of Bartholomew and Morisco-Spain. The miraculous power of the cross, and the efficacy of the mediatorial scheme, deserved to be known of all men.

If admiration and acceptation be the tests, then the Christian doctrine of atonement may be called perfect. From the first, it has inspired the most steadfast adherence. Men have staked their all upon it, and have laid down their lives believing in it. It appeals to every generous instinct, to every emotional feeling; but does it really meet one's deepest sense of justice? Undoubtedly, the atoning of one for many is the sublimest act of self-abnegation conceivable; but is it possible for the justice-loving mind fully to sanction the conduct of all the parties to the deed? A number of sons may be graceless, sinful, criminal: another may be meek, sinless, tender-hearted. The former may be called to account; but the latter, overflowing with compassion, offers his body to be punished for all. Now, however much admiration we may feel for such devotedness, we naturally demur to the injustice that would accept it; and we instinctively do more, when we think that *any hand* could coolly inflict the punishment. Seriously, then, accepting justice in its usual sense, does this subserve the ends of justice? Is its tendency to raise the moral status of those who have shirked their just deserts?

It has often been charged against infidelity that it lessened the sense of moral restraint, that it narrowed the limits between right and wrong, took away the feeling of personal accountability, and paved the way for the encouragement of man's baser nature; but are not such tendencies, or their equivalent, also the logical outcome of a belief in salvation through vicarious atonement? Can a believer remove from his mind the consciousness that he has at all times a loop-hole through which to escape the horrors of hell? Can he help knowing that at any time during life he may obtain forgiveness for his sins? He may feel perfectly assured of life's uncertainty, that he may be cut off without warning; but experience does not show this to be a sufficient incentive to moral conduct. Men are venturesome and procrastinative, and we see them every day putting off for to-morrow what should be done to-day.

Salvation, under the Christian dispensation, results sometimes from most unexpected causes. I shall try to point out one of these, at the same time hoping that it may never go into general practice. The easiest way, perhaps, will be to relate an incident. Some seven or eight years ago, a Washington newspaper gave a full account of a hanging that was done in Alexandria, Va. The crime was murder; and the criminal was drunk, when he did it. After sentence, he was fortunate enough to receive the kind care of the Young Men's Christian Association. For a week or two before his execution, one of their number prayed with him daily, sometimes hourly; and, at length, he became sincerely repentant, and expressed himself reconciled to God. Upon the scaffold, the scene was described as touching in the extreme. First, and the cynosure of all eyes, was the criminal, full of contrition and humility, and at peace with all. Near by were several of those that had helped him through the darkness of sin into the bright light of regeneration. He and his spiritual advisers believed that God had pardoned his sins, and he told the assembled multitude that he was going to heaven. He told them also—with the vanities of this life at his back, and the river of death at his feet, and he charged every one to bear his words in mind—that the main cause of all his trouble was whiskey.

Jesus says, in substance, that it is better to save one's soul than gain the whole world, that the gates of heaven are hard to enter, that the road to hell is broad and well-trodden; in other words, that the sweet fruit of salvation falls to only one out of many. Now, if this be so,—if heaven is a home of eternal bliss, and hell a place of endless woe, if losing one finds the other,—in the name of truth and sober sense, did not, in this instance, the killing of one man result in the salvation of another? And, in all seriousness, could not the criminal's tombstone have truthfully borne this inscription?—

Saved from perdition by whiskey.

I would not be charged with intimating that prayer was not an important adjunct in the case above cited. I am trying to show that it *might not* have been resorted to under different circumstances.

Prayer has much to do with salvation. A great deal has been said and written about it; and an inconceivable amount of it has been sincerely done, full of contradictions as it is. Paradoxical as it may sound, there are unbelieving prayer-makers. Stripped of all sentiment and reduced to reason, prayer reduces itself to this: first, an asker and a giver; second, the assumption of something needed to be obtained by solicitation, the assumption of something wanted, whether needed or not, that may be gotten by sufficient supplication, the fear of something that may be averted by intensified beseeching; third, the assumption that a Being, representing the supremest degree of exaltation, may be pleased by exhibitions of humility, or that a Being, who always acts without the minutest departure from rectitude, and who gives so wisely and so justly that no alteration could be made without detriment, and who never forgets or neglects, may be induced to listen to this or that petition, if implored earnestly enough and long enough.* In short, prayer presupposes that an infallible Being may be biassed. Nevertheless, contradictory as it is, it is the common and seemingly natural outlet for man's emotions. If reason gives way for an instant, even unbelievers—as before said—take to it, *when hard pressed*. Probably, nine-tenths of the human race indulge in it; but this is no reason in defence of it. Truth rests with a higher judiciary than custom.

The evangelists frequently refer to Christ as praying; and he taught his disciples how, in set terms wonderfully terse and expressive. Yet, the moment before, he explicitly said, "For your Father knoweth what things ye have need of before ye ask him."* How is this to be explained, except by supposing that in this particular, at least, reason and sentiment have agreed to let each other alone?

Salvation presupposes sin, which includes original sin, one part of the Christian system. About this, a word may be said, although neither original nor new. It is this: Creating the world and all things therein necessarily involved the creation of sin. Creating necessitates the exercise of will. Sin could not be willed to exist without the will being sinful. It is impossible to conceive a perfect being with a *sinful will*. Sin exists, and must therefore exist without the exercise of will: wherefore, one thing at least is self existent.

Salvation likewise presupposes creation,—a term that troubles the average mind but very little. To it, creator and creation are plain as the noon-day sun. There are others—above the average—whom the term appears to bother considerably. They start out with the glib assumption of a Great First Cause; or, maybe, they endeavor to go backward toward that Cause, and eventually confess to falling into a maze of speculations and guesses. There are still others—farther above the average, perhaps—who calmly admit that they know nothing about it, and content themselves—wisely, it may be—in coping with what they deem the knowable. Says one: "Cause produces effect, and that in time becomes another cause, and so on in the future unendingly. Then, by reversing the sequence, why cannot one travel into the past unendingly? That which can be formulated has limit, but the mind can still conceive of something outside the utmost limits of all formulation." A writer of acknowledged ability, speaking in favor of a designing Mind, says, "Man has the capacity to discover that, by the very nature of things, everything that begins to be must have a cause."† In granting this, it is fair to claim that that which does not begin to be has no cause. In the next sentence, it is said, "If a world begins to be, if there be a fitting of things to one another in the world, then there must be an adequate cause in a power and purpose on the part of an intelligent Being." If rightly understood, this means that a world which begins to be, with the "fitting of things to one another in the world," gives indication of an intelligent Being as the cause of its beginning to be. After granting this, the question would still arise, Do worlds begin to be? The sentence may be broadened a little by substituting "matter" for "world," and a little more by substituting "exists" for "begins to be." We could then say, If matter exists, if there be a fitting of things to one another in matter, then there must be an adequate cause in a power and purpose on the part of an intelligent Being. Nevertheless, the objection would come up, Is matter self-existent, or does it begin to exist? It might be said, besides, An intelligent Being represents matter, with co-ordinated faculties "fitted one to another" indicative of design; and behind this, therefore, there must be "an adequate cause in a power and purpose on the part of an intelligent Being." This sort of argument would bring about a reduplication of intelligent beings *ad infinitum*.

But, supposing that "man has the capacity to discover that, by the very nature of things, everything that begins to be must have a cause," is it equally true that, "if a world begins to be, if there be a fitting of things to one another in the world," "then there must be an adequate cause in a power and purpose on the part of an intelligent Being"? Not necessarily. A world, existing with all its parts adapted and fitted with apparent purpose, does not necessarily imply purpose. A conscious incompetence would keep me from going far into the domain of biology; but I shall risk this statement,—that because the lion has canine teeth, strong, sharp claws, and a digestive apparatus that easily assimilates animal food, it does not follow that he was specially created to live carnivorously. I will risk another,—that there is good reason to believe that the baleen whales live on food differing entirely from that which they used at some period in the remote past. It is perfectly logical, and there is quite as much ground for saying that the evolution of the lion resulted in an animal that could maintain a survival only by being carnivorous as that he was made for the express purpose of being so.

* Romans x., 9. † Ephesians iii., 8.

*Of course, the above refers only to those whose standard of deity is as high as that of the Christian. The Greeks, the Romans, and others, whose gods had shortcomings of their own, might pray for whatever they pleased with perfect consistency.

* Matt. vi., 8.

† *Popular Science Monthly* for August, 1879, page 484, "Agnosticism in Huxley's 'Hume,'" by Dr. McCosh.

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Furthermore, the rudimentary teeth in the jaw of the embryo whale certainly refer to an antecedent state of things, or we must confess they invariably appear for no purpose whatever. It is more rational to believe that they are the remnants of a once developed dental system than that a designing Mind made them without regard to use. Now, if change from previous condition can occur in one instance, it may in all; and, if one case existed without design, all may. The same argument, somewhat modified, might be applied to the motions of the heavenly bodies.

It was said just now that salvation implied creation, and it is said now that the latter implies a creator. By some, a creator is regarded as a separate entity; by others, as force or spirit pervading the universe, as life does the body,—an inscrutable agent, bending matter to fixed and foreordinated ends, with purposes congruous and determinate. Of such, it is not irrelevant to inquire whether the two can exist simultaneously. The prime attribute of a creator is omnipotence. It is not irrelevant to ask, also, if absolute onmipotence be possible. No omnipotent being could create another with like powers. At least, having done so, the work could not be undone without obtaining sanction from the being just created. Omnipotence precludes all thought of sanction.

Again, it may be asked, If the Force pervading the universe were withdrawn, would it, could it, uncreate matter? Is it possible to conceive such a thing? But that which can create ought to be able, under any circumstances, to uncreate.

Again, those who regard the Creator as a separate entity may reasonably inquire if, in the nature of things, he could remain so, provided he has created man with a sentient, immortal soul. For individual being implies limit, and this limit implies a point somewhere in space whereat may be found this Being, perfect, of course; or, if not, progressive, and therefore imperfect, which no believer will admit. He is therefore stationary. Now, confessedly, the life of an animal body lies in the mental part of it, inasmuch as there is an absence of life wherever there is mental death; or, what is the same thing, the supervention of death upon the total cessation of mental action. We cannot conceive a world peopled by beings totally bereft of the faculty of thinking. A being totally incapable of thought would be totally incapable of maintaining existence. Now, if to die is to cease to think,—or, rather, if to suspend thought is to die,—then, surely, so long as life *is*, there must be mental progression. No matter at what rate, there must be onward movement,—instants or ages, it matters little to immortality. Hence, the mind can have no ending point this side of perfection. Then, if a creator represents the sum total of perfection. he has limitation. If the mind is existent and imperfect, it must progress. Wherefore, the two must eventually occupy the same plane.

Is it necessary to suggest anything new to those in quest of salvation? First answer, Does the quest of it help to engender that state supposed to be necessary in order to receive it? Do the various modes, and the inevitable results outcropping therefrom, breed purity and truth and an inclination toward all the higher virtues? In answering, each would champion his own particular mode. Many would be wrong. A few, a very few, might be right. Why is this? As before said, those who believe in a future state are profoundly interested that that state should be a happy one; and, in consequence, emotion often-times gets the better of reason, letting go the moorings of the known and knowable for the uncertain wastes of speculation and conjecture.

On page 486 in the article hereinbefore quoted, after a brief detail of the tendencies of agnosticism, appears this sentence: "Will we be apt to set a higher value on life, when we know it to be a mere bundle of impressions, with unsubstantial ideas growing out of them?" Now, in all candor, is there not underlying this the shadowy outlines of expediency? In such a case, we may or may not set a higher value on life. But there is something higher than that to look at. If we *know* life to be "a mere bundle of impressions, with unsubstantial ideas growing out of them," *truth* absolutely demands that we say so, whether thereby we "set a higher value on life" or not. It is our bounden duty; for, sooner or later, truth gets to the top, and any league between it and expediency is apt to result in disaster. After six or eight interrogatories of like kind comes this statement, "Agnosticism never can become the creed of the great body of any people; but, should it be taught by the science and philosophy of the day, I fear its influence on the youths who might be led, not to amuse themselves with it, but by faith to receive it, would be that they would find some of the hindrances to vice removed, and perhaps some of the incentives to evil encouraged." This sentence means a great deal. But that there should be room for the fear expressed therein is a sad commentary on the way youths are taught. Although agnosticism is thought to be false and "never can become the creed of the great body of any people," nevertheless the youths might be led "by faith to receive it." How does it happen that misgivings arise for fear a creed, believed to be false, may be implanted in the minds of youths upon no surer footing than faith? Why should such a state of things exist? What business has any teacher at any time to proceed upon no more certain groundwork than faith? Far better to keep to the knowable, and imbue the minds of youths with the lesson that fact and not faith is the thing for them to seek.

But, after all, accepting Christ as authority, salvation is not so difficult of attainment. On divers occasions, he expressly declared himself as follows: "All power is given unto me in heaven and in earth."* "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you."† "And nothing shall be impossible unto you."‡ "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."§

What more is necessary? If language means anything, the door to salvation is opened by faith. If the authority be good, the belief can be exercised, whether it ever is or not,—it would have been sheer mockery to have prescribed impossible things,—and the way is plain for man to save himself, and others, too, should he so desire.

But perchance there are some who do not accept the authority just named. Then let them listen to reason and sober reflection, and learn that right brings more pleasure in this world than wrong. The illustrious Ampère said to a friend, "There should be no questions between us but those of eternal truth." If the whole tenor of man's life be squared by this conviction, salvation will not be far away.

For *The Index*.

A HUNDRED DAYS ABROAD.

BY GEORGE JACOB HOLYOAKE.

CHAPTER XVII.

An "Advocate" at Sea.

Though I have deliberately forgotten all I could, and buried many notes "ten thousand fathoms deep" that they might not confront me or remind me of further incidents, two or three refuse to quit my memory. One is that the editor of *Truth*—a paper representing the industrial classes, and of considerable popularity in New York—sent to me a young interviewer, a Russian, very prepossessing, and who gave the impression, as many Russians do, of knowing everything. He asked my opinion of most things under the sun. One question was, what I thought of Mr. Henry George's book, *Progress and Poverty*. I answered, with the gayety of private conversation, which I trusted to him to express with solemn decorum, that I thought Mr. George's book "the bloodiest treatise that had been published in my time." Then, I explained to my Russian delegate that this had reference to the effect of the book, supposing anybody believed in it and tried to carry its doctrines into practice. The book proposed the confiscation of all property in land, which would involve a wider and fiercer carnage than the world had ever seen, or that any tyranny or malignity had before excited. Those who applauded the book must see that it tends to excite and justify the murder of acre-owners at every opportunity. Very little appeared of the reasons I gave for the opinion I expressed, but the opinion itself was made pretty prominent in the report. On the night of the co-operative lecture in the Anthon Memorial Church, an honest, pleasant-minded person, well-built and well-bearded, apparently about forty-five, came to me at the close, and said he owed me personal thanks for the trouble I had taken to procure a publisher for his book in England. I answered that I was glad if I had done him a service, but even then I did not know to whom I had rendered it. "Why," he answered, "I am Mr. George." "Dear me!" I replied, "how very human you look!" "How did you expect me to look?" he inquired. "Well, after the book of ferocious philanthropy with which you favored us, I thought at least to see you with dirks in your belt and dynamite enough in your boots to blow up poverty and progress as well." Mr. George, in the *Daily News* to-day, January 8, says, "While I have never proposed that, in the resumption of the land by the people, any individual should be compensated, I have always urged as an indispensable condition that in such a change abundant provision should be made for the helpless of both sexes and all ages."

We could never have gone about New York with the pleasant facility we did, had it not been for the gift, in the latter days, by Mrs. Henry Villard, of her carriage, that we might make some suburban visits. Mr. Villard I had known in Europe, when he was engaged, singular to say (though I was unaware of it at the time), in promoting the issue, by the Social Science Association of Boston, of a National Guide Book. An edition appeared, of which copies are not now to be had. It would have been a great advantage to America, had the association persisted in its design. Mr. Villard was then the president of the Great Northern and Pacific Railway. I often heard anecdotes of his wonderful enterprise, capacity, and character. Mrs. Villard I found as engaging as when we knew her in Europe. She is one of the daughters of my valued friend, William Lloyd Garrison, and is therefore of honored and heroic lineage. I had the great satisfaction also of meeting her brother, Mr. W. P. Garrison, at the office of the *Evening Post*. I had never seen one of Mr. Garrison's sons before.

Of course, we gave one night to Lotta. She is in England now. Whether her Californian gayeties and United States humors will have as much interest on the English stage as British eccentricities do on the American is not to be said beforehand. She is the only American actress who is racy of the soil. There is nothing like her in America, and there is nothing like her elsewhere. She is the wildest, brightest, maddest thing seen upon any stage. Only an American woman could possibly do what she does. She is never still: she is electric. She represents all the restlessness and excitement in the country. She is everywhere on the stage at once. Ancient playgoers speak of Lotta as a girl when they first saw her, and she is as much a girl as ever. Only an American woman could possibly live with the animation she displays. She has that amusing levity which is in the American air, which ought to interest the English student of manners. Certainly, nothing could outrage us as it must outrage Americans to see Mr. Irving die in "The Bells" or recite "Eugene Aram." Lotta never distresses you, nor makes you wish you had stayed at home.

If we had bright nights, we also had bright days; and one ineffaceable day was spent at Staten Island, on a visit to the friend of my student days, Dr. Frederick Hollick. We were afterward social missionaries together in the great agitation of which Robert Owen was the head. Dr. Hollick drove us everywhere, and showed us everything. We visited the house of Mr. William Winter, the poet and chief of the art critics of America. We had the pleasure to see Mrs. Winter and her charming family. We also went to Manteucci's, with whom Garibaldi resided when in Staten Island, in whose candle-works he wrought, not, as is often said, as a workman, but as a colleague of his friend Manteucci, whom he would persist in going to help, because he was a resident in his house. We had refreshment in the gardens of Garibaldi's old friend, who still lives, radiant as ever with patriotism. Most of the relics he has of "The General" have been gathered by agents of Italian collections in memory of their great deliverer. In the gardens where Garibaldi often sat, meditating on the adventures through which he had passed, and others which he had in his mind to enter upon, we gathered flowers to send to his son Menotti, which I still preserve for him, and of which he will learn for the first time in these pages. Manteucci also kindly made bouquets for my daughter and her friend in remembrance of our visit. As far as I could, I went up every pathway and over every spot where "The General" had walked.

The next and last bright night in New York was a dinner given me at the German Club. Prof. Felix

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* Matt. xviii., 18. † John xv., 7. ‡ Matt. xvii., 20. § John xiv., 12.

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Adler presided. The entertainers were distinguished in music, law, medicine, literature, beyond my powers of appreciation. All, or most, were members of the Church of Ethical Culture, of which Dr. Adler is the founder and preacher. They presented me, in the name of the society, with a costly album, containing fine portraits of the most eminent men in ethics, literature, and oratory whom I was known to admire. Dr. Adler made the most poetic and eloquent speech on the part of the entertainers I have heard at any time. He began by telling us of the legend of the sinking of the Nibelungen gold in the Rhine. He, who gave it to the great river, predicted that great riches would proceed therefrom. He was but derided for his words, and distrusted for his gift, which men said was fallacious and lost. At last, when none expected it, it reappeared in the golden juice of the vine, which grew on the banks of the river laved by the Rhine waters. To this, he compared the career of one who, explaining new principles or new methods of progress during long, unregarded days, lives at last, as it were, into a new world, where men are curious to hear what they neglected when first spoken, believing what they then denied, really valuing what they once thought worthless, and not ungrateful for its advantages. The Nibelungen gold was not lost in the Rhine. But no one can relate all this with the grace Dr. Adler told it.

The last night in New York (November 28), a fierce, cold wind—the precursor of the great snow of the night—swept the streets. Mr. M'Watters accompanied me to the Academy of Music, where a meeting was held to raise $250,000 for building a pedestal for the great Bartholdi statue. The colossal figure of Liberty enlightening the World will be three hundred feet high, and is the gift of France. It is to stand where every sail approaching the harbor of New York can see the electric torch which Liberty holds up in the air. My object was to hear a speech by Parke Godwin,—eloquent and commanding in his manner of speech, and though he is of good age, his voice filled the great hall,—and to hear Mr. Evarts, who presided, whose exact, clear voice was also heard everywhere, although in person the speaker seemed as frail as Dr. Channing. His lucid statement had gleams of brightness and wit, which enabled me to understand why he is so often chosen as the mouthpiece of the nation on occasions of ceremony or State courtesy. Dr. Collyer was also one of the selected speakers; but, having to sail next morning, I was unable to stay until he spoke.

The night was, as I have said, cold,—cold as charity when it has been three months in a refrigerator,—and the wind was as bitter as the sentences of Schopenhauer; yet, when I arrived at the Academy of Music, there I saw my friend Peter Cooper, with whom I had rememberable intercourse in 1879. The brave, old philanthropist had come to the meeting on behalf of the Bartholdi statue on that inclement night, although he was then in his ninety-third year. He has died since, and the reader may see a fine portrait of him in the *Century* for this month.

Before we left, we had a farewell visit from Mrs. Elizabeth Thompson. Notwithstanding the growing inclemency of the weather, she gave us that gladness; and the bright faces which greeted us on our arrival shone on our departure.

As I have recounted, we had four days of steady wind storm on our return. Shakspere tells us of

> "Mermaids on a dolphin's back,
> Uttering such dulcet and harmonious breath
> That the rude sea grows civil at her song."

During these four days, I judge, the mermaids were not out; and, though we saw dolphins at other times on shore and quite disengaged, no mermaids appeared upon them and sang, nor was the sea civil. When we arrived at the bar of the Mersey, we concluded we were safe. This was not conclusive; for we were detained, owing to tide and fog, near thirty hours on the spot where the "City of Brussels" was soon after run into. We were afraid of running down another ship: it did not occur to us that this might happen to ours. Two American ships lying about pushed forward, but not without sustaining mischief, and incurring the risk of doing it. Our prudent captain avoided both. The two adventurous vessels arrived immediately before us, when the second had to wait while the cargo of the first was examined in the Custom House; and the third had to wait while the same operation was undergone with the cargo of the second ship. Thus, after twenty-eight hours in the fireless fog at the bar, we had to wander about in the frost and snow more than two hours. This was owing to the eminent city of Liverpool being without a Custom House with compartments in which several vessels could deposit the freight of passengers simultaneously, and be simultaneously examined and discharged. If Liverpool is too poor to do this, no doubt New York would make a subscription to defray the expense.

Our friend Mr. Fraser, of Liverpool, whose kindness was proof against delay and discomfort, was all day on the tender to meet us, which was groping about in the fog (without fire or food) for the "Catalonia." For some days, we were the guests of Mr. Thomas Cope, while the frost of the Mersey thawed from us, and who generously arranged for our return to London in a new saloon carriage, which I had not before seen, in which cold or discomfort was impossible.

It is the English carpenter-chest railway car which has stopped the art of conversation among us. An English railway carriage is but a carpenter's chest, or large packing-case, with two shelves in it named "seats," just to induce people to take tickets to occupy them. A lady, seeing a gentleman in a carriage, will not join him, nor speak if she does, lest it should be taken amiss; and a gentleman is reticent, lest speech should be regarded as a familiarity.

When the saloon carriages of the London and North-western Railway become general, the lost art of conversation will be recovered. More ingenious in construction and richer in fittings than American carriages, they admit both of privacy to those who desire it, and company to those who prefer it. It was a matter of pride to find the Old Country, on returning to it, excelling in the contrivances of graceful locomotion.

CORRESPONDENCE.

CHURCH PROPERTY TAXATION IN IOWA.

Editors of The Index:—

Before the Legislature of Iowa is now pending a bill for the taxation of church property; *i.e.*, parochial residences of ministers and the dignitaries of the churches, of which the assessed value shall be in excess of three thousand dollars. This bill was introduced by the Hon. John C. Bills, the able senator of Scott County. The introduction of this bill has raised considerable turmoil in the ranks of the churches, particularly among the Catholics, who, immediately after its passage in the Senate, held a mass meeting, where a band of fanatics delivered "five-minute speeches" (the speaker being confined to only five minutes, because it was feared that there was no end to the arguments against the bill); and resolutions were drafted, earnestly appealing to the members of the House of Representatives to reject the bill.

Besides the remonstrances offered, some of the speakers basely abused the senator by declaring that the framing and introduction of such a bill was the work of a "bigoted infidel," and that such a man "ought to be spotted and kept home for the future." Now, it is only too well proven that Mr. Bills enjoys the esteem and respect of a much more intelligent class of people than those protesting against the measures taken by him.

On Friday evening last, another mass meeting in support of the bill was held, where the most prominent men delivered speeches on the subject. All, with the exception of one speaker, were in favor of absolute church taxation. Among the number in favor of this principle was the Rev. Mr. Judy, of our Unitarian church, stating clear reasons why "*all church property*" should be taxed. After the meeting, resolutions, signed by the most prominent citizens of Davenport, asking the Representatives to adopt Senator Bills' bill, were drafted and forwarded to the General Assembly.

Mr. Bills has taken a step that will prove beneficial in the future, even if it should be defeated in the lower House at the present session. Many wish that the senator's bill may pass the entire legislative body and become a law, as it is a step taken in the direction of producing equity in the assessment of taxes. Entire church property taxation will then follow in the course of time. The foundation stone is laid down by an able and honorable man, whose arguments will yet be cited as precedents for the eventual entire church taxation.

CARL C. SCHARFENBERG.

DAVENPORT, IOWA, March 22, 1884.

MORALITY AND EDUCATION AMONG THE MORMONS.

Editors of The Index:—

The Mormon Church is officered mainly by Americans, its earliest converts being principally of that class. And now a number of generations is to be seen in the bud, as it were, on this parent stem. The charge is often heard that Mormon emigration consists of paupers and criminals. Such a report was made last summer to the government at Washington by a United States consul, with reference to a company of Mormons that were on their way from Europe. On the arrival of the steamer, the human freight was inspected by a government agent, whose report was a flat contradiction of the charge of the gentleman with an "Honorable" attached to his name.

But what is their condition in Utah? Of its one hundred and seventy-five thousand population, twenty-five thousand only are Gentile. But this minority is distinguished in certain ways. It fills nearly every position of influence and emolument from the governorship down, this being one of the phases of civil service reform in Utah. Of the two hundred saloons, billiard rooms, and bowling alleys, a dozen are Mormon, or profess to be. All of the bagnios and other disreputable concerns are run and sustained by anti-Mormons. Ninety-eight per cent. of the gamblers are of the same element, as are ninety-five per cent. of the lawyers. Eighty per cent. of the litigation is from the same source. Ninety per cent. of the suicides are non-Mormon, as are also eighty per cent. of the homicides and infanticides. Of the one thousand arrests in Salt Lake City for the year 1881, one hundred and fifty were Mormons, eight hundred and fifty were anti-Mormons. In 1878, it could be said that out of the twenty counties of the Territory, most of which are populous, thirteen were without a dram-shop, brewery, gambling-house, billiard-room, or brothel, lawyer, doctor, parson, beggar, or politician.

Utah Territory has no bonded debt; nor have any of the cities or counties, excepting Salt Lake City, and that is slight. Ninety-five per cent. of the Mormon people live in their own houses on their own lands, for which they hold deeds in their own names. The largest, most perfect system of co-operation, I believe, in America, exists among the Mormons. George Jacob Holyoake would be in his element there, or rather he would find his vocation gone. He might not be displeased to hear that co-operation among them is known by the name of the Order of Enoch, which is to make the city of the saints fit for translation to the skies, or the earth rather a fit abode for celestial beings. In temperance reform, it may not be too much to say the Mormons lead the world; and this is due to a revelation given to Joseph Smith, entitled "The Word of Wisdom." It teaches that life and health, mental and bodily vigor, depend on abstinence from strong drink, tobacco, and flesh also, excepting in times of winter or famine. I never drank anything as strong even as a cup of coffee until I acquired the habits of more civilized communities.

Education.

One of the most liberal church organs, the *Christian Union*, in a late issue speaks of "the successful establishment of purely hierarchical schools in the interests of a despotism by the side of which Romanism is an embodied Sermon on the Mount," and of "the Mormon hierarchy teaching polygamy as a religious duty at public expense." "The school-house is often constructed as a wing to the meeting-house, which is never called a church; and the bishop is the real manager of the school affairs." "The teacher is certain to be a faithful and earnest follower of Joseph Smith. The Book of Mormon and Doctrine and Covenants hold an honored place in the curriculum." Grave charges, certainly; but are they true? I myself have both taught and attended school in Utah. I never recited nor gave a lesson from a church book, excepting in one instance. A boy came to school one day with a primer of the Deseret alphabet under his arm (a system of phonetics of Mormon invention), and, after shying about for some time, came to me, and said, "Father wants to know if you won't teach me the new alphabet?" I answered in the negative, not knowing its A from B myself; but curiosity prompted me to comply with the parent's wish, not being deterred therefrom by the recollection of the somewhat irreverent remark passed on the system by

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one of the apostles, who, when asked by President Young what he thought of it, answered, "I think there is one letter which should be added." "What is that?" asked the prophet. "Let 'er rip," said the apostle.

The text books in use in the Mormon schools are the same as elsewhere. The services of Gentile teachers have been, and are, in demand. As far back as 1868, the largest school in Salt Lake City had a Gentile teacher at its head, a graduate of Yale. The finest hall in the city, the Fourteenth Ward Assembly Rooms (the saints' meeting-house), was thrown open for his use. He was obliged in Utah to abjure certain Eastern customs; for at Yale, I believe, there are religious exercises, and, if I mistake not, the attendance is compulsory. A distinguished Unitarian minister of the East, who visited Utah quite recently, has just written me, saying, "I found a Gentile woman, teaching in their high school as principal, paid a higher salary than she could get in New York or St. Louis (in both of which cities she had previously labored), and elected solely on account of her ability, and without any question as to her religion." Religion, in fact, has no place in the curriculum of the schools in Utah, unless it be in the schools of the outsiders. Article XI. of the constitution of the new State of Utah reads:—

SECTION 1. The legislature shall provide for a uniform system of public schools, and may establish free schools, *provided* that no sectarian or denominational doctrines shall be taught in any school supported in whole or in part by public funds.

SEC. 2. All legislation in regard to education shall be impartial, guaranteeing to all persons, of every race, color, and religion, equal rights and privileges.

SEC. 5. No religious sect or denomination shall ever control or appropriate to its own use any of the public school or university funds of the State.

The report of the Commissioner of Education shows that Utah is in advance of the general average of the United States in the enrolment of school population, percentage of daily attendance, and the amount *per capita* invested in school property. Here is a comparison, proportionate to population, between Utah and Massachusetts and the District of Columbia:—

	School Attendance.	*Illiteracy.*	*Paupers.*	*Insane, Idiotic.*	*Convicts.*	*Printing Establishments, Publishing Houses, etc.*
Utah,	35	11	6	5	3	14
Massachusetts,	25	12	55	23	11	11
District of Columbia,	27	40	23	35	9	11

An Historic Incident.

Most of the outside schools in Utah are under denominational auspices, whose teachers are sometimes dignified by the title of Reverend. It was my good fortune to have formed a slight acquaintance with one of these gentlemen, who was a principal in the principal Gentile school in Salt Lake City, which, by the way, stands square and snug against the Episcopal stone church, toward whose construction Brigham Young contributed, I believe, some $500. I sold this teacher in Salt Lake one of Adams' "Illustrated Historical Charts." I was even then sceptical, having small faith in the beginnings of history, as indicated on this chart by notes from Biblical sources. My hand seemed smitten with palsy as I pointed to the pictures of our first parents, of Cain and Abel, the Tower of Babel, Abraham offering up his son Isaac, the Children of Israel passing through the Red Sea, etc. But my customer seemed as interested in this portion of the stream of time as in any other, and a little more so, I fancied. But, before he could make the purchase, he must see the bishop. He sent me to him. I called, exhibited my goods, and made a sale. Years passed, four or five perhaps, when I met my acquaintance on one of your New York and Boston steamboats. It was a surprise to each; for he was settled over an Episcopal parish in New England, and I was studying for the Unitarian ministry. On religion, I was at sea. The faith of my parents had crumbled to pieces in my mind. But he, I supposed, had known no change. He drew from his pocket a pamphlet entitled "Reasons for believing the Advent of our Lord Jesus Christ to be pre-millennial." He waked up to his subject. He preached. He took me through the Old Testament, and then through the New, measuring out time from its beginning to its close by the use of Hebrew numerals, and impaling human reason on the horns of the beasts in "Revelation," until I almost wished the boiler might burst and send us both sky-high! But vain wish: the world would still be full of the like of us, or of the mould from which we were made. For mark! This reverend gentleman who had been employed by the Educational Commission to teach the children of Utah was now actually holding forth in Vermont, the very State in which Joseph Smith was born, and where the "Mormon delusion" received its germinal impulse. And these are some quotations from the pamphlet of this Episcopal minister, which he so kindly gave to me for perusal: "The burden of the evidence of Christianity from Scripture is to show that the whole Bible, from Genesis to Revelation, is the utterance of one mind, without contradiction or variance." "The speaker spoke not of himself, not at his own suggestion, not his own ideas, but as he was moved by the Holy Ghost." "The Church in the apostles' days, and for some time subsequently, was governed by the direct utterance of the Holy Ghost."

In both creed and deed, Mormonism outstrips the Christianity of our time, and for the reason that it was born of the nineteenth century and on American soil. You have heard for the last twenty or forty years one side only of this question. It is time that the other side were listened to. Hear and then judge.

T. W. CURTIS.

[Mr. Curtis informs us, since our editorial article was written, that, though he left Utah in 1876, he has kept himself informed of the condition of things in the Territory, and believes that the tendency there has been toward a more liberal practice with regard to the schools rather than the reverse.—W. J. P.]

BOOK NOTICES.

EPITOME OF ANCIENT, MEDIÆVAL, AND MODERN HISTORY. By Carl Ploetz. Translated with Extensive Additions by William H. Tillinghast. Boston: Houghton, Mifflin & Co. 1884.

The German original of this book has passed through several editions, and is a standard authority in Germany. It is a kind of book that German scholars make, but that is rarely made anywhere else. It demands the painstaking toil over details and patient research for which the German mind is gifted. But, once made, it is a book whose value is universally recognized. It is not written in the form of historical narrative. Not many persons would care to sit down to read it through at once and in order. Yet, if any one should do this, he would get a good bird's-eye view of the whole history of mankind. It is the entire history of man, from the earliest known times to the present day, boiled down to its solid facts. Its six hundred pages (in the translation) are crammed full of dates and of all the leading movements, events, personages, that make up the story of humanity in all countries. It is a book, therefore, for reference. It will be found invaluable to the student, the teacher, the general reader. The translator has done his part faithfully. He has, in fact, given a better proportioned work than the original. Omitting some of the minute details of the sections concerning Germany, he has considerably enlarged the portions concerning India, China, and Japan, on the same plan as the original, and, with regard to England and the United States, given new sections, prepared for the purpose by Dr. Edward Channing, an instructor in history at Harvard. Not least among the merits of the book is a full index of fifty-four pages, making a very complete historical directory. The publishers have done their work well with a difficult piece of printing. The types are made to indicate the relative importance of events. The price of the book is $3.00.

THE Easter time is coming with all its pleasant customs and associations, and the snow-drop and the bluebird herald its approach, and the pussy-willow gives us a foretaste of the great resurrection of nature which is beginning after the seeming death of winter. No official edict bids us celebrate Easter; but the custom is growing, and we would lift it above all narrow and sectarian considerations and rejoice in the coming of the lovely spring, when the rising sun gives us longer days and softer airs and the song of birds and breath of flowers. The time will not be the less dear and sacred to us that its name dates back to the spring festival of the Teutonic Osters, the goddess of spring, or that in countries outside of Christendom the spring festivals are kept with music and flowers and pleasant gatherings of friends. Mr. Prang has done his part toward beautifying and popularizing this old church festival by the beautiful cards and carols which he has just published in anticipation of its coming. The smaller cards, about four inches long, trimmed with silk fringe, are very simple and pretty. One of them has a gilt cross with a spray of roses growing on it, an appropriate motto, and a pretty design on the back. Another is very brilliant with its purple background, golden fringe, and the once despised but now popular orange rudbeckia. It is pleasant to see our designers using these common wild flowers of our own fields instead of adhering to the conventional lilies and daisies. A very lovely card about twice this size is pale green with a white fringe, with a silver cross and a very rich spray of the red bavardia wreathing it. The monochrome design on the back is of the emblematic butterfly. A very elaborate design of Easter lilies, beautifully printed on satin, will gratify those who wish for a more expensive present. Mr. Prang also publishes the old Easter carols in mediæval style in series of cards, and in a book made of old hand-made paper, and printed in red and black. Those who love the olden time better than the new can gratify their taste with these. Whatever we may say of the excess to which the custom of sending cards has been carried, we must admit that they have a legitimate place as an expression of kindness and good will, and that they have done a great deal to cultivate a love of beauty and to stimulate the arts of design.

PERSONAL ITEMS.

HORACE SEAVER, Esq., will speak at Paine Hall next Sunday at 2.30 P.M. on the following subject: "The Ancients and the Moderns, including a Conversation with the Supposed Spirit of an Ancient Philosopher."

PRINCE LEOPOLD, whose sudden death was announced last week, was a man of letters and a patron of philanthropic organizations. He was the most promising of all Victoria's sons, and his personal qualities had endeared him to the English people. He had written two works, *Travels in Italy* and the *Polarization of Light*, was a good public speaker, and of unblemished character. He was thirty-one years old.

GEORGE W. DANIELSON, editor of the Providence *Journal*, the ablest editor in Rhode Island, and one of the ablest in the country, died last week of paralysis, at the age of fifty-six. He was born in Killingly, Conn., went to work in a printing-office at fifteen, and by his own ability and industry worked his way up to the position he occupied at his death. Overwork was the cause of his death. Had he been more sparing of his strength, he would probably have lived several years longer.

GEORGE JACOB HOLYOAKE, referring to his wife whose death we recently recorded, says: "In whatever I said or wrote, I had regard to what she would think. Whatever I bought had reference to her taste. It seems for the present as though that standard had gone out my mind. While she lived, the world seemed complete to me. Even when so far away from her as New Mexico, the world still seemed inhabited, because she was in it. There are those still remaining in whom I shall feel interest all my days, but the world no longer feels inhabited to me."

THE Springfield *Republican* thinks Herbert Spencer quite right in assuming that he does more good out of Parliament than he could do in it, on the ground that "the actual work of legislation is more the work of those who modify the ideas of electors than of those who give effect to their ideas." It adds: "The calling of such men as Spencer to Parliament is a British absurdity, and a gross one. Mr. Spencer is a scholar and a philosopher: it is his office, not to make law, but to enlighten and mould public opinion. Jesus Christ would have effected little in the Roman Senate. The moral forces that move the world are outside of the halls of legislation, and only make themselves felt there when they appeal irresistibly to the materialistic conservatism which is there represented."

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CURRENT TOPICS.

ACCORDING to the reports of the visiting committee and inspector of the Tewksbury Almshouse, the condition of that institution is, in many respects, considerably improved.

THE New York *Herald* says: "The Bradlaugh difficulty promises to make an end of the oath in the House of Commons. The question as to whether the oath is longer of any real value is being discussed by all ranks and classes of the people. Latterly, the subject has been engaging the attention of the clergy; and four hundred prominent clergymen of the Church of England have signed a declaration in favor of an affirmation bill."

THE first of the fourteen suits against Archbishop Williams to recover money lost by the financial collapse of the Augustinian Society of Lawrence having been decided against him, in the full sum claimed, $1,240, it is probable that he will be obliged to pay all the depositors who demand their money. It was shown during the trial that, under the Roman Catholic system, all ecclesiastical property is vested in the archbishops and other high officials; that the laity have no right nor power either of control or oversight of such property; and that in a legal sense, unlike the Protestant churches, the Roman Catholic Church or parish has no existence in this country.

THE Catholic Directory for 1884 gives the following *quasi* official statistics of the Catholic Church in the United States: There are 13 archbishops, 57 bishops, 6,385 priests, 1,651 ecclesiastical students, 6,613 churches, 1,150 chapels, 1,476 stations, 22 ecclesiastical seminaries, 87 colleges, 599 academies, 2,532 parochial schools, 481,834 pupils attending the parochial schools, 204 asylums, and 139 hospitals. There has been an increase during the last year of 289 priests, 217 ecclesiastical students, 372 churches, 6 colleges, 20 academies, and 41 parochial schools, and in the attendance an increase of 53,192 pupils, and 19 asylums. The number of Catholics in the country is given at 6,623,176.

THE Boston *Sunday Herald* says: "It is an important epoch in the theological history of Boston which sees installed in the Old South a clergyman who discards the doctrine of vicarious atonement, and does not assert that of endless punishment. Rev. Mr. Gordon's general theological views seem to be in accord with the progressive results of modern thought, and therefore at variance with the narrow doctrines which still encumber the orthodox churches." A common statement among the orthodox clergy and their adherents is that Col. Ingersoll directs his wit and eloquence chiefly against outgrown and obsolete doctrines; but, if the installation in this city of a minister whose avowed heresy is limited to a rejection of vicarious atonement and declining to affirm endless punishment "is an important epoch in the theological history of Boston," there is no reason that Ingersoll should abandon the work in which he is employed for some years yet.

THE *Commonwealth* observes: "The efforts made in this State and elsewhere to remove the disabilities of atheists in the courts meet with greater approval than have similar endeavors in past times. This is because of the rapid danger observable in the ideas of people and constituencies upon the religious questions. The prohibition has always, in the United States, been a ridiculous anomaly, contradicting the professions of our institutions. In monarchical states, which are allowed all sorts and measures of tyranny, the religious coercion could consistently go along with secular coercion of the various characters. Here, where opinion is supposed to be free and respected, whatever its peculiarities, no partialities against one or another party can exist. The abuse under which doubters have heretofore suffered lasted intact as long as the scarcity of victims, and the rigid Orthodoxy of the masses of people, made protest weak and infrequent. Now, however, when victims are many and have grown emboldened by the lax stringency of current belief, the protests are pronounced with exceeding emphasis and practical force. In fact, we seem on the point of securing absolute freedom."

LAST Friday, there was a debate in the Senate of Massachusetts on the bill to remove the discredit attaching to the credibility of atheists as witnesses. Mr. Kendrick, of Springfield, "argued," according to a report in one of our daily papers, "that this is a Christian commonwealth; that the Bible says that he who believeth not in God is a fool, and, though it might not be parliamentary to employ such language, yet he believed that atheists were persons of such peculiarities of mind as to make their testimony subject to serious doubt. Mr. Brackett said that the thousand persons in the State to whom the bill would apply were those who could not satisfactorily determine upon the existence of God, generally known as agnostics, persons who have characters marked by honesty and uprightness. No shadow should be thrown upon the credibility of such witnesses. The law admits the testimony of the disbeliever who denies that he is such, but debars the honest man who has the firmness to stand up and confess that he holds an unpopular belief. Mr. Kendrick urged that it would make the present oath in court ridiculous, if atheists were put on the same footing with believers. By a vote of forty-one to thirty-eight, the House ordered the bill to a third reading."

THE Socialist Labor Party had a meeting in New York last week, to discuss the Cincinnati riots. The city papers stated that the police authorities expected a riot, and they evidently did; for, when Cooper Union was opened, a hundred and twenty-five policemen, besides scores of detectives in plain clothes, were in the hall. Three thousand Socialists assembled, and listened to some vigorous speeches in English and German; but there was no riot nor incendiary harangues. On the contrary, all the speakers denounced riots, and declared that the rights of labor must be obtained, if at all, through the ballot. The policemen present had to listen to rather scathing remarks in regard to themselves from some of the speakers. A despatch states that "the key-note was struck, when one said that the police demonstration was due to the fact that the place of superintendent of police was liable soon to be vacant, and each policeman in town hopes to get it. 'To get it,' said one speaker, 'any policeman here would willingly kill one hundred of us.' Clear-headed citizens think that the police authorities got up all the agitation, in order to divert attention from the fierce investigation that is now being made into the police department. This investigation is said to be very damaging to the department."

CREMATION seems to be coming into favor in European countries. At Milan a hundred and thirty bodies have been cremated the last two years, and in one of the public cemeteries of Rome forty bodies have been burned within four months. There is a movement in the English Parliament for cremation, which has the support of Sir Lyon Playfair and Sir John Lubbock. A crematorium is to be started by the London authorities. "We are," says the London *Inquirer*, "quite in sympathy with the growing feeling in favor of cremation, and regard the strong prejudices against it as relics of mediæval superstition or ecclesiastical dogmatism. Even those who believe in the literal resurrection of the body, flesh and bones and all, —*resurrectio carnis*, as the phrase is in the Latin original of the Apostles' Creed,—can hardly deny the divine Omnipotence the power to bring together in actual physical form the scattered ashes. We are glad to observe that Dr. Cameron has secured the 30th of April for the second reading of his bill regulating cremations, and that it bears also the name of Sir Lyon Playfair, who gave evidence before the Royal Commission on intramural burials. At present, cremations may take place, as they are not forbidden by law; but Dr. Cameron's bill proposes the strict supervision and regulation of all cremation, public or private, which may be established in this country."

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JUSTICE.

"Who shall teach us," once exclaimed Wendell Phillips, "the meaning of this great word *justice*?" And Emerson, in bold speech, wrote, "The safety of God, the immortality of God, the majesty of God, do enter into a man with justice." Emerson's words may be read as an answer to the question of Phillips. In its deepest meaning, justice is the essential eternal right inherent in the nature of things, or "the Eternal Power that makes for righteousness" in the universe, becoming embodied in the actual relations of man to man in the organism of society.

In modern days, we hear perhaps more praises of the virtues of philanthropy, love, charity, than of justice. Yet justice is the central substance, the main trunk of morality. Indeed, though it may seem at first sight a hard thing to say, love could be better spared from the bond of general social obligations than could justice. Of course, love is a more generic word than justice. It covers a variety of species. There is the love between man and woman, the love of family, the love between friends, the love of nature, the love of property, the love of certain pursuits, arts, authors, etc. But loves like these are based on certain natural instincts or strong mental tendencies, and not on moral requirement. The moral law may rightly give its guidance to them, but it does not originate them. There is, however, another large domain included under the general term *love*, which consists of such feelings and acts as humane sympathy, charity, benevolence, pity, philanthropy, and the like,—virtues that are highly praised and deserve to be. And it is of love in this sense, where it is strictly one of the principles of ethics and holds so prominent a place in the social reformatory movements of the day, that we are ready to say that, important as it is, society can better spare it than it can spare justice. Beautiful and benignant as this kind of love is in its manifold offices, it is not so absolutely essential to the existence of human society as is equity.

To compare their different natures and services by various figures of speech, we may say: Justice is the very foundation and frame of the structure of society: benevolence adds ornamentation, beauty, delight, larger convenience and comfort, and hastens the work of building. Benevolence is an alleviating medicament in the social atmosphere: justice is the social atmosphere itself. Charity proffers relief for a social evil: justice would bring a cure. Sympathy puts its arm around the wronged and down-trodden, lifts them up, and helps them along: justice gives them their equal rights as human beings, so that they may walk in their own free strength. Compassion comes with its various solacing nostrums to people in distress,—and they are often as needful as they are merciful: justice seeks to establish conditions and opportunities for such a normal development of healthy and happy manhood as shall not need the solace. Humane eyes rained their pitiful tears upon the Southern slave; Christian humanity might heal the wounds of the overseer's lash upon his back: justice broke his chains and made him a man. We can conceive of society existing and even progressing without philanthropy, however bare and unlovable such a picture of existence might seem; but we cannot conceive of it existing and progressing without at least some attempt to embody the idea of justice. There was no genuine society among mankind until that idea dawned and began to take shape in customs and laws. All before that was anarchy or tyranny,—the hand of every man uplifted against the hand of every other to get the utmost he could for himself, and the physically strongest prevailing and ruling. When justice came, it began to enforce the side of physical weakness to a certain equality of rights against the arbitrament of mere brute strength. Man often tries by the soothing appliances of charity to atone for the wrongs his grasping selfishness has committed against his fellow-man, but the only atonement that can satisfy justice is the abolition of the wrong.

But, though justice be a more fundamental and momentous principle in social ethics than is love, fortunately we do not have to spare either of them. They support and help each other. They have been joined together in the natural order of human progress, and are not to be put asunder. Of that humane love of which we have been speaking there is indeed, at the basis, a large element of justice. "Thou shalt love thy neighbor as thyself," not merely because the neighbor may be in distress, but because love is his rightful due. "Do unto others as ye would that they should do unto you," is not only a precept of kindness, but of just reciprocity of conduct. These great ethical injunctions of benevolence, the germs of which are very old, are thus penetrated by the sentiment of justice.

But what is the essence and origin of this sentiment of justice, which is thus made the profoundest word in ethics? In its simplest meaning, justice is equity, or recognized equality of rights, between man and man,—equity of relation, equity of conduct. It is difficult to believe that the root of such a sentiment is to be found in anything so contrary to the nature of the sentiment as is the selfish struggle for existence from motives of self-interest alone. The career of mankind on the earth doubtless began in such a struggle. That struggle helped to develop mental sagacity and power. But, when a certain stage of intelligence was reached, then the human mind perceived the truth of a principle of conduct which was independent of its selfish struggles, independent even of its own existence, and which became henceforth an important agency in determining its struggling efforts for existence to a different goal than they would otherwise have reached. It was the perception that the conduct which one might claim as due to one's self from another was due also to that other from one's self. Primitive man, a marauder, first said to his marauding neighbor: "You shall not take my food. You shall not take my life." But by and by, as his intelligence increased, the idea dawned that he and his neighbor stood in the same relation to each other; and he said, "If my neighbor must not take my life or my food, I must not take his." That was the birth of the sentiment of right, of equity, of justice. It was the intuitive perception of the equality of certain rights between man and man,—a perception crude and imperfect at first, but the germinal truth of all morality and of righteous government.

The idea of justice, then, in our view, is an intuition. It stands for a principle which would have been true, though man had never existed. There are certain things that are true in and of themselves, independently of any perceiving mind. At least, the human mind, when it comes to the intelligence of them, cannot possibly think of them as having ever not existed, or as ever ceasing to exist, or as being as to their truth affected by any change of external conditions. Such, for instance, are the truths of mathematics, in the various branches, simple and profound, of that science; and the truths of logic, or those laws that pertain to the sequences of thought, whereby certain conclusions follow irresistibly from certain premises. The principles of logic, the relations of numbers formulated in the multiplication table, the theorems of geometry are as true on opposite sides of the universe as they are on opposite sides of the earth. Though an eternity may have passed before man began to exist, their truth waited not for his advent; and, though he might continue to live millions of æons, he cannot conceive of himself as outliving them. Though there should be no conscious soul to interpret them, they would still be true. There are multitudes of people who are unable to grasp these principles, especially in all their complexity of application; but the minds that are developed to the point of clearly apprehending them can no more doubt them than they can doubt their own existence.

Now, we believe that the idea of right, or justice, and consequently the whole science of ethics, rests on a basis as solid and irrefragable as does the science of logic or mathematics. That basis is the intuitive perception of a necessary equality of rights between human beings in their relations to one another. Concrete and personal experiences serve to develop the mind to that degree of intelligence whereby it can grasp the relation; but, that condition reached, the truth of the equality of rights between man and man becomes self-evident. The equality may not actually exist in practical usage; but the feeling that it ought to exist, and that in a proper state of things it would exist, begins then to manifest itself, with the corresponding sense of obligation to regulate conduct thereby. The perception of this ethical equation may vary in degree, the application of it may change with the changing mental attitude of people; but in itself it is as unchangeable as the multiplication table. Like the theses of geometry or the principles of logic, it is as true at the farthest limits of the universe as on the earth. It is not something which first came into existence with man, or which he has devised as a social convenience, and which, with a different experience and knowledge on his part, might have been something different; but it is an eternal principle which must apply to the relation of all intelligent beings to one another, and which man as an intelligent being has simply discovered in its bearing upon himself. Justice is the mathematics of conduct. When human beings shall square their conduct to each other by the principles of justice, society will stand invincible by the very balance and symmetry of its structure. Thus Emerson's words become true. The safety, immortality, and majesty of eternal being do enter into humanity with the doing of justice.

WM. J. POTTER.

"TEACHING OF THE TWELVE APOSTLES."

The publication on Tuesday last in the *Andover Review* for April of the earliest English translation of the "Teaching of the Twelve Apostles" is a noteworthy event in the history of Biblical criticism and in the annals of the early evolution of Christian doctrine and ritual. The parchment, from a copy of which this translation was made, was discovered in 1875 by Bishop Bryennios of Nicomedia in the library of the "Most Holy Sepulchre" in Phanar, the Greek quarter of Constantinople. The copy translated was furnished by Bryennios to Dr. Ezra Abbot, of Cambridge, and by him loaned to Dr. Egbert C. Smyth. The translation was made by Rev. C. C. Starbuck.* Besides the "Teaching of the Twelve Apostles," the original parchment contained the Epistle of Barnabas, the two Epistles of Clement Romanus, the Epistle of Mary of Cassobelæ to Ignatius, and eight Epistles of Ignatius. The manuscript itself,

*Since this article was written, the Greek text of the "Teaching" has been published, together with a translation by Profs. Hitchcock and Brown of the Union Theological Seminary. The translation agrees in nearly all important particulars with that of Dr. Starbuck.

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as attested by a note of the copyist, dates from the year 1056 A.D. The original date of the "Teaching" is fixed by Bryennios, after an exhaustive examination and comparison with other writings, at from 120 to 160 A.D. This conclusion is accepted by Harnack, Prof. E. C. Smyth, Dr. Hitchcock, and others, and is sustained by the general character of the contents of the document.

Like many of the writings of this early period, its authorship is unknown. Unlike the New Testament Gospels, it does not profess to give any account of the life of Jesus; nor does it, like the various canonical and apocryphal Epistles, profess merely to express the thought and belief of its writer. Its object would appear to be to present a concise statement of the essential teachings of Jesus, as preserved and transmitted by the Apostles, in order that they might be learned and formally accepted by the convert preliminary to baptism and reception into the Christian community; and also to warn the faithful against certain prevalent errors of doctrine and belief.

The very early date of the "Teaching" is attested by the fact that it is cited by Clement of Alexandria, writing early in the third century, in his first Stroma, by Eusebius a century later, and by Athanasius in his thirty-ninth Festal Epistle. Internal evidence to the same effect is presented by the fact that nothing like the final form of the church organization, with its three orders of bishops, elders, and deacons, appears in the text of the document. On the contrary, the elder (πρεσβύτερος) is not mentioned at all, while the bishops (ἐπίσκοποι) and deacons (Διάκονοι) are named as of equal rank, the "overseers" and "servants" of the community, to be "appointed" by the congregation itself instead of "ordained," as in the later development of the episcopacy. The separate offices of "prophet" and "teacher," unknown in the later organization of the Church, are here recognized as of superior importance to the bishops and deacons, special provision being made for their support by gifts of the first-fruits of the wine-press and threshing-floor, of oxen and sheep, and of wine and oil.

This offering of the first-fruits, manifestly derived from the Levitical code of the Hebrews, is one among many evidences of the Judæo-Christian character of the "Teaching of the Twelve Apostles." If not strictly Ebionitic in a controversial sense, it is evidently written by one who was a Jewish Christian. It contains no countenance of the Pauline doctrine of "justification by faith": on the contrary, *works* are everywhere insisted upon,—the works of a righteous life, of giving freely to the poor, of love, meekness, and compassion.

The first chapter is an epitome of the leading teachings of the "Sermon on the Mount," but presents curious evidence in its concluding clause that the indiscriminate almsgiving commended by Jesus had already resulted in abuses which compelled the suggestion of limitation and caution.

"Blessed is he that giveth according to the commandment, for he is guiltless. Woe to him that receiveth; for, if any one receiveth, having need, he is guiltless; but he that hath not need shall give account whereof he received, and for what. . . . But take note, even concerning this hath it been said: *Let thine alms sweat in thy hands, until thou shalt have come to know to whom thou shouldst give.*" The "Golden Rule" is stated negatively as by Rabbi Hillel and Confucius, instead of in the familiar affirmative form of the Synoptical Gospels.

It cannot be by mere accident that this compendium of the ethical teachings of the gospel is followed immediately by a similar paraphrase and compendium of the Law. Herein, doubtless, is another suggestive intimation of the essentially Jewish character of the "Teaching." The familiar "Thou shalt not" of the Decalogue is doubtless purposely placed by the side of the more affirmative ethics of the gospel, to indicate its equally binding force upon the Christian believer. The extension of its prohibitory mandates to such offences as the corruption of youth and the killing of children by abortion renders it a not inopportune "sacred scripture" for some Christian communities at the present day.

The primitive character of the "Teaching" is further illustrated by the communistic injunction, "Thou shalt not turn away from him that needeth, but shalt communicate all things to thy brother, *and shalt not say that they are thine own;* for, if ye are joint participants in the immortal thing, *how much more in mortal things.*" The communal meal of "thanksgiving" (εὐχαριστίας) had advanced but little beyond its earliest stage, as illustrated in the *agapae*, or "love-feasts." It was evidently still a substantial meal partaken of by all the members of the congregation. A certain ritualistic form for giving thanks before and after partaking of the bread and wine is, however, provided for. The expression, "*And after being satiated* (ἐμπλησθῆναι), thus give ye thanks," indicates that the participant was limited to no mere taste of the elements, as in later times.

The mode of baptism as herein provided recognizes the original apostolic method of immersion in running water as preferable, but to be substituted by other more convenient methods, when the means for immersion were not at hand.

"Baptize (immerse) ye . . . in living (running) water. But, if thou have not living water, baptize into other water; and, if thou canst not in cold, in warm. And if thou have neither, pour out water thrice upon the head." . . . Advocates of infant baptism will find no support for their doctrine in the "Teaching of the Twelve Apostles." Some hasty commentators, notably the writer of the *Tribune* criticism, assume that this injunction favors the supposition that immersion was not practised at all at this time; but a correct translation of the Greek βαπτίσατε would doubtless indicate immersion as the original and preferred form of the rite, for which the other mode is to be substituted only in case of a lack of sufficient water for the purpose of immersion. This conclusion is emphasized by the omission of the word "baptize" (immerse) from the clause authorizing the pouring of water upon the head, which indicates that this form of the rite was not regarded as *baptism* (immersion), but merely as a substitute therefor. The question of the origin and early form of this rite is ably and candidly treated by Dean Stanley (*Christian Institutions*), and the injunctions of the "Teaching" appear fully to substantiate his conclusions.

Further evidence of the primitive and Judæo-Christian character of the document is presented in the command to fast on the "Preparation"; that is, on Friday, the preparation for the Jewish Sabbath, which indicates that the seventh day was still held sacred in accordance with the provisions of the law and the known custom of the Nazarenes and Ebionites of the first Christian centuries. No express command to keep the Sabbath is herein contained; but it is evidently implied in the fast of the Preparation, which would otherwise have no *raison d'être*. The meeting on the "Lord's day," in accordance with a custom instituted in apostolic times for the purpose of giving thanks and celebrating the communal meal, is also recognized and enjoined.

The bearing of this document upon the question of the age and authoritativeness of the canonical Gospels is highly important. The writer evidently knew nothing whatever of our Fourth Gospel, or of the peculiar tradition and philosophy on which it is based, which confirms the conclusions of the rational criticism that the Fourth Gospel is of later origin than the Synoptics. Nor is there any proper evidence that he was acquainted with either of the Synoptics in their present completed form. The Lord's prayer is indeed given in the language of Matthew, with the notable exception of the doxology, which is neither omitted as in the earlier manuscripts of the First Gospel which the revised version follows, nor given entire as in the accepted version,—the phrase "For thine is the kingdom" being omitted, while the other clauses without the closing Amen are retained. The first chapter contains the substance of many of the familiar injunctions of the Sermon on the Mount; but the language in every instance deviates from that of the First Gospel, and phrases are added and intermingled which are nowhere to be found in the New Testament. The confident assertion of Dr. Smyth, that "two of our Gospels, Matthew and Luke, are freely used," can therefore hardly be regarded as verified. On the contrary, the entire omission of any reference to the birth legends of these Gospels, or to the idea even of the miraculous birth of Jesus, or to Jesus at all in the ordinary gospel terms, "Son of Man" or "Son of God," renders it practically certain that the writer of the "Teaching" knew nothing of any of our Gospels in their present form.* It is quite probable, however, that he had before him or in mind some such primitive document as the *Logia* of Matthew, which doubtless constituted also one of the sources from which the first canonical Gospel was compiled. The internal evidence of the "Teaching" would therefore appear to justify us in assuming it to be as old or older than any of our canonical Gospels.†

The Christology of this important document is less developed even than that of Paul. Jesus is everywhere spoken of not as the Son, but as the servant of God. In the directions concerning the eucharist or thanksgiving meal, Jesus and David are spoken of in the formula for giving thanks in precisely the same terms, as servants of God,—"We give thanks to thee, our Father, for the holy vine of David, thy servant, which thou hast made known to us through Jesus, thy servant." The bread and wine are not alluded to as the body and blood of Christ, even in the symbolical language of the Synoptics: the former being regarded apparently as a symbol of the Church, which, "strewn abroad upon the mountains" like the grain, would be gathered finally into the heavenly kingdom, as the grain is gathered into the bread; and the latter as a symbol of the house of David, of which Jesus was regarded as the final representative.

Once, indeed, in the baptismal formula, we have a suggestion of Trinitarianism in the command, "Baptize ye into the name of the Father and of the Son and of the Holy Spirit"; but this evidently involves no necessary inference of a developed Trinitarian theology or of any belief in the deification of Jesus, but is to be interpreted, as in the similar New Testament phrases, in accordance with the known humanitarianism of the early Jewish disciples.

The treatment of slavery as an existing institution to be tolerated, but mitigated by the recogni-

* Bryennios distinguishes some twenty-six passages which indicate, he assumes, a use of the First and Third Gospels; but, of these, only five, four from Matthew and one from Luke, are verbally identical, and the connection is such that it appears highly improbable that our Gospels were used at all.

† The "Teaching" presents evidence of manufacture and the use of older documents and traditions, but no more than does our First Gospel.

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tion of the bondmen as brethren in Christ, is consistent with the attitude of Paul and the Apostolic fathers toward the "peculiar institution": "Thou shalt not enjoin aught upon thy bondman or maid-servant, who hope in the same God, in thy bitter mood, lest they should not fear the God who is over both; for he doth not come to call with respect to persons, but to those whom the spirit hath prepared. *And, ye bondmen, be subject to your lords as to a type* (τύπῳ) *of God*, in modesty and reverence."

The belief in the speedy destruction of the world, and the return of the Lord in the clouds of heaven, corresponds with the well-known and universal expectation of the Apostolic age. The prayer after the thanksgiving feast (εὐχαριστίας) contains the invocation, "Let grace come, and let this world pass away"; and the final chapter is wholly devoted to admonitions respecting the anticipated catastrophe:—

"Watch for your life. Let not your lamps be quenched, and let not your loins be loosed, but found ready; for ye know not the hour in which the Lord cometh. And often shall ye gather yourselves together, seeking the things which are profitable to your souls; for the whole time of your faith shall not profit you, if ye be not found perfect in the last time. For in the last days shall the false prophets and the corrupters be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hatred; for by reason of the increase of iniquity shall they hate one another and persecute and betray. And then shall appear the world deceiver as the Son of God, and shall do signs and wonders; and the world shall be betrayed into his hands, and he shall do abominable things, which never have come to pass from the beginning of the world. Then shall the creation of men come into the fire of searching trial, and many shall stumble and perish; but they that endure in their faith shall be saved by (from?) him, the Curse.* And then shall appear the signs of the truth: first the sign of an opening in heaven, then the sign of the voice of the trumpet, and the third the resurrection of the dead; yet not of all, but as hath been said, The Lord shall come, and all the saints with him. Then shall the world see the Lord coming upon the clouds of heaven."

The evident reference to the Antichrist in this chapter is quite in accordance with the Apocalyptic conception; and its entire tone closely resembles the descriptions of the period which shall immediately precede the second coming of Christ, that are found in the Synoptic Gospels.

There are various indications throughout the "Teaching" that one of its purposes is to warn the faithful against deceivers and teachers of false doctrine. As no man or sect is particularly identified, we can only conjecture in regard to those against whom these warnings are directed. The general tenor of these injunctions appears to have no special reference either to the Gnostic or Montanist heresies of the second century, which renders it probable that this work was written before these controversies attained their subsequent importance and prominence. The emphasis placed upon good works, the absolute command to abstain from meats sacrificed to idols, and the general Jewish character of the teaching strongly favor the conclusion that the doctrines of Paul are the intended objects of its cautionary injunctions, and that the followers of the great "apostle to the Gentiles" are the "false prophets" against whom the faithful are warned.

Finally, the entire tenor of this interesting document clearly sustains the "new criticism" in its conclusions respecting the beliefs and controversies of the earliest Christian generations, and furnishes interesting and important evidence of the natural growth of the Christian religion. Even those who reject the claims of the alleged infallible Bible and infallible Church on *a priori* grounds will find its testimony valuable and instructive as bearing upon the natural history of an important phase of religious development.

LEWIS G. JANES.

*Drs. Hitchcock and Broun translate: "Shall be saved from this curse." The Greek is σωθήσονται ὑπ' αὐτοῦ τοῦ καταθέματος.

MORMON GIRLS.

The New York *Nation* says that the girls in Utah are showing marked unwillingness to be satisfied with a fraction of a husband, and that Mormon elders have been heard at church conferences sobbing over their poor chance of getting young wives. What else could we expect? Does not the Mormon girl know what the first wife suffers, when she stands up in the Endowment House to join her rival's hand with her husband's, and say she gives her full consent to this polygamy? Are even the little children in Utah ignorant how the different wives hate each other, and how abject is the slavery to which the most favored or the most domineering usually reduces the others under the same roof? The pressure of the Temple and the Book of Mormon cannot crush all jealousy out of the women's hearts. Any girl would rather have a lover who cares for no one but herself than one whose heart has always room for one more. Nine-tenths of the Mormons themselves live in monogamy, and a large part of the population are open disbelievers in polygamy. The Mormon girl hears the two systems talked about freely, and compares them as they actually exist, side by side, around her. Can we not trust her to find out which is more romantic and attractive? If she could not do this unaided, she would have all literature tell her how to choose. She sings "John Anderson, my Jo, John," and she knows that she would not like to have to use a Salt Lake City version, beginning, "John Anderson, our Jo." She feels that the Maid of Athens, whose lover says, "My life, I love but thee," is much better off than a maid of Utah, whose wooer wants to marry, not only her, but her sisters and her cousins and her aunts. No sermon in favor of polygamy can dull the thrill given by such songs as "Nane can be sae dear to me as my sweet lovely Jean," "I love but thee alone," etc. As our Mormon girl reads the oldest of all love songs, she feels that "My dove, my undefiled is but one" has much more inspiration than if it read, "My doves at present number about a dozen."

All poetry tells the same truth,—that the only love worth having is the love that never wanders. There was perfect consistency and rare sagacity in the Mormon elder who walked away from a performance of "The Lady of Lyons," and took all his wives with him, saying, "I don't believe in making such a cussed fuss over one woman." If Romeo had been a Latter-Day Saint, he would never have killed himself for Juliet, but would have gone off to try his luck again with Rosaline. We should have had no tragedy of "Othello," if the hero had been capable of coolly divorcing Desdemona and taking half a dozen Cyprians instead. Perhaps Shakspere is not much known in Salt Lake City, but the girls there read the New York *Ledger* and the dime novel. Whatever mischief such literature may do elsewhere, it can do only good among Mormons, who need nothing more than to feel the blessedness and holiness of the love of one man for one woman only to all eternity. Here, romance is on the side of pure morality and high civilization. Romance and polygamy are deadly foes; and there is no doubt which will conquer in Utah, provided that nothing of the force of romance is diverted to the wrong side by practising anything which looks like persecution. The Church of Latter-Day Saints has lived too long already on the murder of Joe Smith. We can afford no more acts of lawless violence. How far the existing legislation should be enforced or enlarged, I do not venture to say; but I insist that it would be a great deal better that the people of Utah should voluntarily give up polygamy in reality and finally, than that they should be driven into appearing to have abandoned it, while they are secretly resolved to revive it as soon as they become a State. Polygamy is so wicked an institution that the people of Utah must, sooner or later, see its evils. What we are called upon to do, as a nation, is to help them find out their true interests by encouraging every form of enlightenment, and aiding every effort at independence. The school-teacher and missionary are already doing good work; but there are no better missionaries than the drama, the newspaper, the novel, and the popular song. The very fact that Mormon polygamy rests on religious despotism makes it all the more certain to crumble away before the attack of modern thought, whose inspiration is Liberty.

F. M. HOLLAND.

THE "SUNDAY SCHOOL TIMES" ON ATHEISM.

Last week, we referred to certain false and foolish statements which the *Christian Statesman* repeats week after week to prop up its feeble argument in favor of incorporating into our National Constitution, by amendment, a formal recognition of God as the "source of all power and authority in civil government," "the Lord Jesus Christ as the Ruler of Nations," and the Bible as "of supreme authority in civil affairs."

In the last number of the *Sunday School Times* are some similar statements, the occasion for which seems to have been offered by Mr. Moncure D. Conway, who was not pleased with and, in letters from India, did not praise the superstition and intolerance which he found to be a part of Hinduism in common with theological Christianity.

"It is the laxity of Hinduism," says this journal, "its defects and its weakness, not its strength or its strictures, its upliftings and its approaches toward the right, that they ["the 'better class' of fashionable scoffers at Christianity"] are after. Recently, for example, Mr. Moncure D. Conway, the American-English positivist preacher and teacher, on a visit to India, was somewhat shocked and surprised to find that the Hindus believe that no form of immorality whatsoever can so degrade a soul or can sink it so low as atheism. He is not ready to accept *that* tenet of Hinduism. Yet the Hindus are right in that belief."

We are not here concerned with defending atheism,—which, as popularly understood, certainly does not coincide with our own views,—but we protest against making any theological belief the basis of morality, and atheism synonymous with immorality and crime. It is certain that belief in one or more gods neither insures sound principles of moral action nor conscientious practice of precepts which, in any age, make up the established, recognized moral code. When has such a belief been stronger than during that period of which Mr. Lecky speaks, when he says, in describing the condition of the Byzantine Empire: "The universal verdict of history is that it constitutes, without a single exception, the most thoroughly despicable form that civilization has yet assumed.... There has been no other enduring civilization so absolutely

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destitute of all forms of greatness and none to which the epithet 'mean' may be so emphatically applied. The Byzantine Empire was, pre-eminently, the age of treachery. Its vices were the vices of men who had ceased to be brave without learning to be virtuous."

On the other hand, to quote a passage from Max Müller's *Science of Religion*, cited last week in reply to the *Christian Statesman*: "The fact cannot be disputed away that the religion of Buddha was from the beginning purely atheistic. The idea of the Godhead, after it had been degraded by endless mythological absurdities, which struck and repelled the heart of Buddha, was, for a time at least, entirely expelled from the sanctuary of the human mind; and the highest morality that was ever taught before the rise of Christianity was taught by men with whom the gods had become mere phantoms, and who had no altars, not even an altar to the Unknown God."

It was the opinion of Lord Bacon, who was no atheist, that "atheism leavés men to sense, to philosophy, to natural piety, to laws, to reputation, all which may be guides to an outward moral virtue, though religion were not; but superstition dismounts all these, and erecteth an absolute monarchy in the minds of men. Therefore, atheism never did perturb states, for it makes men wary of themselves, as looking no further; and we see the times inclined to atheism (as the times of Augustus Cæsar) were civil times, but superstition hath been the confusion of many States, and bringeth in a new *primum mobile* that ravisheth the spheres of government."

Theodore Parker, a devout theist and a zealous opponent of atheism, said of atheists: "They seem to be truth-loving and sincere persons, conscientious, just, humane, philanthropic, and modest men. They are men who mean to be just to their nature and their whole nature. They are commonly on the side of man, as opposed to the enemies of man, on the side of the people against the tyrant. They are, or mean to be, on the side of truth, of justice, and of love. I think they are much higher in their moral and religious growth than a great many men who are always saying to God, 'I go, sir,' and never stir. They are men who have made sacrifice to be faithful."

Descending to individual illustrations, we may mention Epikuros, one of the most atheistic of ancient philosophers, who, according to the concurrent testimony of a host of writers of antiquity, was one of the most abstemious and virtuous Athenians of his day, notwithstanding aversion to his teachings has caused his name to be proverbialized for general licentiousness. He died at an advanced age in the midst of his circle of followers and friends, honored and beloved for his wisdom and his serene and beautiful life. It was the moral beauty and simplicity of his philosophy that attracted to it the Roman Lucretius, who, amid the confusion and turbulence of civil war, sought some stay for his inner life and found it in this philosophy in defence and exposition of which afterwards he gave to the world one of the grandest didactic poems of classical antiquity. Of Lucretius, Mr. O. B. Frothingham says, "Few nobler minds have lived, not many as noble." Did we care to press a comparison, we might refer to the moral character and life of an ancient celebrity who was a most devout theist, "the sweet singer of Israel," the darling of Christian theologians, one who has been extolled for his faith and piety by millions of tongues, notwithstanding his character was stained by immorality and crime.

We are far from wishing to intimate that devout belief in God is not compatible with the noblest moral qualities, or that among atheists there have not been bad men; but we maintain that the theistic belief affords no assurance of the possession of moral excellence, while absence of the belief is no indication of the absence of moral excellence. Certainly, if we go among the lower classes,—the ignorant, the vicious, the depraved, the outcasts of society,—we do not find them atheists; but, on the contrary, these classes are composed of those whose theological beliefs are the strongest, those who are the first at the approach of death to avail themselves of the advantages which theology offers. On the other hand, thousands among the most intellectual and noble men and women in every enlightened land are of the class which the *Sunday School Times* and *Christian Statesman* characterize as atheists.

EDITORIAL NOTES.

THE *Religio-Philosophical Journal* requests its correspondents "to spend time enough on their contributions to make them shorter," and adds: "Anybody can write a two or three column article; but it requires some care and patient discipline to write a short one,—care and discipline which will richly repay the writer and insure the reading of his work when published."

SAYS the *Presbyterian*: "Mr. William D. Howells is a brilliant novelist, and describes society as it lies open to his inspection. He satirizes some forms of our modern religion in his *Modern Instance*, in his description of the town of 'Equity.' He says of that place: 'Religion there had largely ceased to be a fact of spiritual experience, and the visible church flourished on *condition of providing for the social needs of the community*. It was practically held that the salvation of one's soul must not be made too depressing, or the *young people would have nothing to do with it*.'"

THE *Catholic Review* declares that "every nation that has adopted Protestantism has in its turn progressed out of Protestantism. The most progressive people in Germany as well as in Scotland have long reached that stage of 'progress.'" The same journal in another article says that "the Unitarian branch of the 'liberal family has not reached its final stage of progress.' *The Index* people can read them a lesson in logic to which they will do well to take heed, though even they are stopping short of the *ultima thule* of religious discussion. O dear friends, when will you learn that there is, absolutely, no logical resting-place between the infallibility of the Catholic Church and the baldest, blankest atheism and infidelity?" "*The Index* people" do not claim to have reached "the *ultima thule* of religious discussion," but recognize the fact that before them lies an unexplored field of truth open to the investigations of the human mind. "*The Index* people" do not claim an infallibility or perfection to which it is impossible for any man or any organization to attain, and which would render further progress impossible.

DURING the past few weeks, scores of materializing mediums have been caught while personating spirits, and their pretensions thoroughly exposed. But the *Banner of Light* comes to their defence in a general way as follows: —

It is possible that at first, while within the cabinet, the form and features are a perfect *fac-simile* of the medium; and the spirit does not appear to the company until it is (or those spirits controlling the seance are) positive that it has entirely lost the appearance of the medium and assumed that of the individual spirit intended to be seen. In this, the spirit operators may sometimes be mistaken; and (through want of proper judgment or too great haste) marked traces of the medium's appearance may remain, because of such premature action, the effect of which may be to give observers an impression that fraud exists, when in reality nothing could be further removed from the fact. And it may even lead to disastrous results; for, at such a time, ignorance of the delicate, subtle laws governing the manifestation might induce some one, supposing the figure before him to be the medium, to spring forward and grasp it. Two specific powers of the will are at this moment brought into action: first, the "exposer" is positive he springs at the medium; second, he is determined that what he grasps shall not return to the cabinet. The effect of the former is to draw the medium out, and of the latter to prevent the retreating of the spirit-form. In addition to this is the fact that the materialized portion of the spirit form is a part of the material body of the medium, and the two *must* coalesce.

THE views of Mr. Alfred R. Wallace, the naturalist, as expressed in a paper read lately before the Liberal Social Union,—according to the London *Inquirer*,—were briefly as follows: "Land should become public property for the public benefit. All products of the land should remain private property for private benefit. All land must be occupied by tenants of the State. Absolute security of tenure must be given to all occupants. All the evils of landlordism and State management would by this system be avoided. The first thing to be done was to have a general valuation of the land throughout the country." He was opposed to Mr. George's theory of confiscation as unjust, impolitic, and impracticable,—unjust, because both the State and public opinion had recognized private property in land; impolitic, because it would excite antagonism; impracticable, because poverty cannot be abolished by any amount of money. It would be socially wrong, even if practicable. The true and just way is not to recognize any exceptional rights of property in unborn individuals, but that no living person should be deprived of property in land. The present occupiers of the land are only a fraction of the community. Although we must recognize some rights in present occupiers, this right is subordinate to that of the people to nationalization of the land. We must secure to all freedom to occupy land on equitable terms.

For *The Index*.

WE ASK IN VAIN.

My little bird within his cage is singing
His gay, sweet song:
With joyous melody the room is ringing
The whole day long.

Beyond his gilded cage, he has no dreaming,—
His all, his home:
No care besides e'er shades his happy seeming,—
No wish to roam.

But when I ope his gate and bid him enter
The mansion wide,
Where rooms and halls diverge as from a centre
On every side,

He mutely stands to turn and gaze and wonder
At space so vast,
Relations old and sense secure asunder
Are rent at last.

So, when with midnight's radiance streaming o'er us,
From earth we gaze,
To worlds on worlds and spaces vast before us,
Our thoughts we raise;—

We mutely stand to look in awe and longing
Upon the sky,
Where suns and stars and planets fair are thronging
In majesty.

Where ends creation? where is its beginning?
Is our refrain,
From the dread silences no answer winning,—
We ask in vain.

ANNA OLCOTT COMMELIN.

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The Index.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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EVOLUTIONIST ERRORS.

A Discussion delivered before the South Place Religious Society, London.

BY MONCURE D. CONWAY, M.A.

The principle of evolution has been carried. When Prof. Huxley announced that from an hypothesis it had become a fact, no denial was heard. The principle has not only been proved to men of science, its establisher has not only been enshrined in a holy sepulchre, but it has passed into the mental atmosphere of our race. Its victory is even more complete. It has already been adapted to the predilections of people, reflects their prejudices and infirmities, their virtues and ideals. All this in less than a generation since Darwin announced his theory! The progress has been so rapid that evolution has to be revised by the light of its own history. It declared there were no miracles; but is it not a miracle that Darwin should be buried in Westminster Abbey? It declared there are no leaps in nature; but is not here a leap, from the theological universe of twenty-five years ago to a universe of physical law? Here is the production of a new spiritual species before our eyes, in a few years, under the creative word of a man of genius. Why should men trouble themselves about "missing links"? May there not have been Darwins among our humble ancestors, the animals, appearing now and then, with a power to lead on a new immediate race?

The best thing about a victory is that it enables the conqueror to do justice to his antagonist. While the polemics are going on, no inch is conceded, magnanimity is out of the question, and even justice difficult. Now that the principle of evolution is secure, those who have studied it most —as Prof. Huxley and Dr. Andrew Wilson—have recognized a degree of truth in the criticisms directed against the phrase "natural selection," as inadequate to explain all the phenomena. Although the slow, gradual process has been a chief, perhaps the chief, method of nature in the production of species, there are instances in which other processes are indicated; where, for example, forms reached by natural selection appear to have attained some farther force by which they possessed a capacity of variability not in their ancestors. They run on the path of development where their ancestors crept; they leap across gaps which their predecessors could not pass. This being the case, it may be admitted that those who so hotly contended for the old belief in special creations were not altogether wrong. Removed from the realm of theology, their contention may be accepted as corresponding with some of the facts of natural history, and a great many facts in human history. It is well enough to remember that this old belief that the worlds were created by a divine fiat, and each form in nature similarly called into existence, was not primarily a theological, but a scientific theory. The facts were so explained, because they so appeared. The explanation was not then supernatural. The agency of gods once appeared as natural as to us the agency of heat or cold. A newer science turned the earlier into supernaturalism, which was then defended for other than scientific reasons. Now that it has been defeated on these untenable grounds, the theory of special creations recovers its interest as a phase of intellectual development: it was a theory related to its environment of phenomena, and in its time a survival of the fittest.

Why did our forefathers conclude that the various forms of nature originated in forces now called miraculous? In the absence of an adequate knowledge of causation, they could only project into external nature such forces of will and purpose as they found operative in themselves. In human life, in history, in the effects of genius and enthusiasm, they beheld a creative and godlike power, whose results seemed analogous to the works of non-human nature. These human phenomena did not suggest development, but original creation. Some lowly shepherd or workman, some Moses or Jesus or Mohammed, rises up to overthrow an existing world, and found a new one on its ruins. Swift as arrows, winged, sharp-eyed, they speed to their mark. A man floats across a river in a scooped log, a fleet of ships follows him; a man discovers gunpowder, the system of nations is changed; or printing, and the ecclesiastical dominion of a thousand years is overthrown. The man of to-day has a long series of historic strata to search through. He has learned that the might of small things is not independent of larger, as one said "when a pond is full, a mole may bore the hole which floods a country"; and the word "marvellous" supplants the "miraculous" of antiquity. But the phenomena reflected in the old word remain, and it were of little advantage if we should rid ourselves of the notion of supernaturalism by underrating the facts and forces our fathers endeavored to express in that word.

This, which I should term an "evolutionist error," is visible in a certain necessitarian theory of life which appeared before the Darwinian age, but at once rooted itself therein. It began with the Belgian statist Quetelet, and gained a powerful advocate in Buckle. Briefly, the theory is that the moral, religious, and other sentiments and actions of men are determined by climatic and similar influences, and represented in averages which recur with the same steadfast proportions as any results in inanimate nature. The life and death of men, diseases, marriages, religious beliefs, are determined by causes external to their will as much as the seasons or the migrations of birds. That seemed to bind the human race like a river between its banks, until it was found that society possessed the power of changing these statistics. And they have been changed. How does the average of people who cannot read compare with the average of ten years ago? The statistics are our creatures, not we theirs. To the statistical delusion has succeeded that which restricts human progression to natural selection. We are asked to expect a gradualism in social and political development akin to that which crept through geologic time: by infinitesimal changes, here a little and there a little, nowhere a great deal, the ways of the world are to be reformed, and the better society built up. So much time as it required to establish the superstitions of Christendom, so much will be required to disintegrate them. So runs the new creed. But all the islands were not built of coralline animals bit by bit: some have been heaved by volcanic force out of the depth of boiling seas. The highlands of Protestantism were upheaved in that way, and the freedom of Europe and America since the revolutions which closed the last century. No doubt there were small and slow processes before these transformations could occur, but they were no more real than the extraordinary forces represented in their cumulative activities.

There are heavy drawbacks to revolution. The theme is trite. But revolutions cannot cease till men have learned to achieve the same things without them. They are reminders that where human will, freedom, thought, have become factors of evolution, the slow process of selection will not answer. Comfortable sacerdotalism used to say to men, "Be patient; suffer on, and God will reward you individually, while collectively he will mend the world in his own way and his own time." But experience has shown that God's way of mending things is a terrible way. When wrongs are left to him, he brings hell-fire to the work. His method is too revolutionary. But, as it could not be escaped by the *laissez faire* of past conservatism, neither can it be escaped by the "natural selection" of the new conservatism. We must do by art, by wisdom, by Herculean effort, what was done in the past by natural selection *plus* revolution. Voltaire said that, if there were no god, it would be necessary to invent one; but we have since made the more important discovery that, in the management of their earthly affairs, men are to be the gods. Our ancestors believed in miracles, but we are to work them. That is, we are to bring the wisdom, love, and might, once seen by faith as invisible divinities redressing the wrongs of the earth, to the fulfilment of those dreams. The tremendous change wrought in the world by humanized steam, in a few years, where for æons it had been a sleeping or destructive giant, is greater than any miracle of ancient superstition. That Afreet rose out of a boiling kettle, summoned by wisdom to lead on a peaceful revolution. Steam achieves in a day what without it natural selection could not achieve in a million years. When love and intelligence are as free from traditional methods in government and religion as are art and commerce, revolutions equally peaceful and benevolent will transform society.

The first effect of the doctrine of evolution, on the average world, seems to have been to intensify its trust in physical force. The "survival of the fittest" is translated to survival of the physically strongest; and the law of nature is ascribed authority, as if it came from Sinai. Logically carried out, this would be wresting evolution to our destruction. By pressing the weak more and more to the wall, by assisting invalids out of the world, by evolving sympathy out of existence.

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we should produce a race somewhat like the giants of Chinese fable whose hearts were blocks of ice. Thus far, this perversion has been manifested rather in the attitude of strong nations toward weak ones than in domestic or social tendencies, but what men do to others is sure to react upon themselves.

An able writer, Mr. Fossett Lock, in a lecture given in this place, in October last, described one of the political groups of this country as the "Darwinians," though not including Darwin among them: "The Darwinians are they who have assimilated the new philosophy in its material, but not in its moral, aspects. To them, the key of history in the past and of policy in the future is the survival of the fittest in the selfish struggle for material existence, in a world where the population is always tending to press upon the means of subsistence. This holds good for all beings,—for worms, for men, and for nations. In international politics, it results in the theory that there are certain vigorous and progressive races, whose function it is to eat up the less vigorous and stationary races, just as in Pharaoh's dream the lean kine ate up the fat kine. The Darwinians do not concern themselves with the question whether the results may not be as disastrous. They become frantic with disgust if the government of their country should be found supporting a weak race against a strong one. Such a government is, in their eyes, not only flying in the face of the beneficent order of nature in vain,—for the race is destined to succumb,—but, what is worse, it is hampering itself in the struggle for existence by a waste of its own wealth, and by incurring the enmity of a progressive race. The justice or injustice of the struggle has nothing to do with the matter: these things are the occasions, not the causes, of war. There is only one cause of war, and that is the selfish struggle for material existence where the population presses upon the means of subsistence. Their Sermon on the Mount, their Declaration of Independence, is the address of the wolf to the lamb in the gospel according to St. Æsop. In the same way, home politics become a struggle for existence between the Conservative and Liberal parties. The question for each individual is, not what is right, nor even what is safe and profitable, except as these bear upon the wider and important question, What is the policy of the party, or, to use a celebrated phrase, that which divides us at least? In both lines of policy there is a tendency to fatalism, and even cowardice, which justifies the remark—again to borrow from Matthew Arnold—that the Darwinians are wanting in civil courage."

This indictment is from a Positivist, one of a religious society of which Prof. Newman recently said that, in its opposition to war, it is taking the honorable place once occupied by the Quakers. I have sometimes thought that the pre-Darwinian character of Comte's philosophy is felt in a certain rigidity in Positivism, a fixity of formulation, not recognizing sufficiently the religious evolution. But their unwearied and brave services to humanity, at home and abroad, prove the advantage of having one church at least consecrated to maintenance of the human standard and moral principle as the fundamental order of all evolution. The criticism just quoted does not apply to the great teachers of evolution, such as Haeckel and Herbert Spencer; but it not inaptly describes a popular opinion which prevails in our first Darwinian generation. Martin Luther said, "If you will sin, sin boldly"; but the new motto seems to be, "Sin prudently." Do not attack bear or lion or wolf, but some lamb,—Madagascar, Egypt, Mexico. If one big nation gets a morsel, the other big nations feel lean till they have devoured somebody. And, if justice to the weak tribe is pleaded for, it is declared that it is the law of development that the great nations shall absorb the small, and that the small are thereby civilized. But that is not a human evolution: it is a mere animal evolution. The saurian ideal was, no doubt, to convert all flesh into saurian; but even nature resolved that there should be other than saurian evolutions. It is not progress to convert all the forms in the world into beef and mutton, or all nations into the emblematic lion, bear, cock, or eagle. A true principle of survival of the fittest would conclude that, if nature did not produce Englishmen in Egypt or French in Madagascar, it is because they were not fittest there. It does not indeed imply that small nations shall be exempt from the conditions of human development. If tribes cannot be humanized, if they remain as wolves and snakes in the garden of the earth, they may have to be superseded. But such tribes cannot be superseded by a civilization which makes itself savagery in the process. There has been published in this country a little book, by an American lady, entitled *A Century of Dishonor*, in reading which one may perceive that white faces, in their long war of extermination against the American aborigines, steadily became more savage than the red men. There went on at the frontiers a sort of exchange of white virtues for copper-colored brutalities, until a gentleman or lady from the East would fare better in the hands of the aborigines than in those of their exterminators. And I remember that when it was claimed, in defence of slavery, that the Africans were Christianized by subjection to white men, Mr. Beecher remarked that whatever Christianity the negroes got came out of their masters. Something of the same kind may be remarked at all the points where native races are violently invaded by stronger powers, whatever their civilization. The evolution that takes place is not in the direction of a higher humanity, but of a monstrosity. And it is sure to react upon the civilization which authorizes such attempts. In the Berserker tales of our Scandinavian ancestors, it is said that men were transformed into wolves. It hardly seems fabulous when we see how wolfish the sons of civilized families may become when sent out on predatory expeditions among less developed tribes.

But this is natural, it is said. It is the law of nature that hawks shall prey on doves; that powerful nations shall overrun the world; that the weaker shall become extinct and the stronger shall prevail. But that is just the law we need to repress and control. Civilized man is not living in a state of nature. Just so far as he is civilized, so far has he subdued nature. Natural evolution is found among the savages who kill off their aged members and eat their superfluous children. A cruel edict from nature is no more to be reverenced than a cruel edict from a despot. We may be compelled to submit to either, but only so far and so long as we cannot help it. We will escape and master the brutality of nature, if we can; and all our science, art, and human law aim at just that,—to do away with the ferocities of nature. Even in our society there are some who are fond of reminding us that underneath all our sentiment and peaceful life there is a foundation of physical force. More's the pity! It is equally true that beneath our carpets is a cold soil full of worms. But that does not prove it a good thing to dwell in mud huts with the worms.

But they slander even nature who estimate its whole scheme of evolution by such fragmentary instances as the selfish instincts of this or that tribe of animals or men. Nature has evolved beyond these the gregarious, the sympathetic instincts, and the peacefulness which steadily replaces violence in the earth,—replaces lions with lambs,—except where such development is arrested by selfish artifices of the recreant son she has brought forth to supplement her own imperfect efforts. Man himself, in his form, combines perfections once distributed through the lower orders. His body is a cosmopolitan development; and, if he relapses from this higher into a lower plane of natural evolution, it is as if a schoolmaster should obey the whims and confirm the ignorance of the children he has been appointed to control and educate. Shakspere, who beheld all nature in its reflection in all the nature of man, as in a stream where stars are mirrored amid the trees, has told us that art shares with great creating nature:—

> "Nature is made better by no mean,
> But nature makes that mean; so, over that art
> Which, you say, adds to nature, is an art
> That nature makes. You see, sweet maid, we marry
> A gentle scion to the wildest stock;
> And make conceive a bark of baser kind
> By bud of nobler race: This is an art
> Which does mend nature,—change it rather; but
> The art itself is nature."

That is a scripture written on a tablet of English oak equal to any ever written on papyrus. The truth which Shakspere read on a flower adorned by art was read on the constellation by a poet whose cradle touches Shakspere's grave. Dr. Henry More saw that the farthest expansion of external nature left it bound fast in the circle of necessity; that in man it met a divine power, in a true sense supernatural, not being physically evolved from the earth, but from the spiritualized universe. The word "evolution" sounds prophetic in his *Psychathanasia*, in the seventeenth century:

> "Certain deficiency
> Doth always follow evolution:
> Nought's infinite but tight eternity
> Close thrust into itself."

He cannot find this infinity amid celestial splendors which have imaged for man his heaven. Those galaxies revolve in grooves of fate, unprogressive since man pictured there the fables of his pain on which they helplessly look.

> "In the eighth sphear Andromeda from chains
> Is not releast: fearfull Orion flies
> The dreadfull Scorpion. Alas what gaine
> Then is't to live in the bright starry skies?
> It no man can exeem from miseries,
> All you that seek for true felicity
> Rend your own hearts: There God himself descries
> Himself: there dwells his beautious Majesty:
> There shines the sun of righteousnesse in goodly glee."

Here as in a seed is held the religion of human evolution. For the old idealist no scientific discovery had yet revealed the potentialities of nature, nor shown its forces obedient to a plastic ideal derived from a universe. Therefore, this ideal must retire into itself, be in man a "tight eternity" creating its mystical world. But there was endowed and finely touched the spirit related to the fine issues maturing in the earth. Men said of More that he was rather an angel than a man. Such miracles as that man wrought in his own spirit, such a magical world as Shakspere created on an unpainted stage, were successors to the miracles of superstition, models for the miracles of humanity. It is the promise of evolution that every inward Eden shall break forth to be a world-wide joy.

It is plain to me that evolution is a more real and influential faith to-day than Christianity. This is shown by the degree in which the evils and errors that once sheltered themselves under the letter of the Bible now hasten to justify themselves by the law of evolution. Such are the shadows every sun casts at its rising, and they all point to the sun. But this luminous generaliza-

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tion of thought is a gospel of human religion. There is nothing national or narrow about it. Even to prove its working in mere organic nature Darwin had to explore the world and consult its every kingdom, animate and inanimate; and to raise that discovery of the origin of species into a universal law there had to be added to it the discoveries of those who had searched the heaven of stars from their nebulæ to their coherence in worlds and systems; the discoveries of others who had tracked the history of man and of the mind of man; and the revelations of those who have shown the harmony of all these with the spiritual unity and moral development of the human race. It seems small enough when men take even from the religion of a race some little local rite, as circumcision or baptism, and build a sect upon it, as if that were the essence of the whole thing. But it is fearful to think of any one fixing upon some wild phase of evolution to consecrate as compendium of the Cosmos.

It is a tremendous epoch in the life of a human being when from repeating formulas he begins to apprehend realities. Young people, taught to echo phrases of pulpits and catechisms, sound glibly such words as "eternity," "infinity," "God," "man," without any notion of realities corresponding to these phrases; but in an age of science there is likely to come a period in their experience when a sense of the actual vastness, immensity, grandeur of nature, the dignity of the moral sentiment, the ideal majesty, rises in them, and words that had been cant grow real. Then, presently, the old words and names shrivel, by reason of their association with ancient errors and inadequacy to express the newly felt realities. One danger arises from the fact that the wine of character cannot be at once transferred from old bottles to the new along with the intellect. We may recognize this in the perils of France, for it is always easier to estimate such things in our neighbors than in ourselves. There we see a nation whose intellect is completely alienated from the Christian faith, while its domestic life and social system are bound up with the Catholic Church, the result being a sort of spiritual chaos. M. Jules Simon, whose Jewish antecedents lead him to cling to Jahvé as President of presidents, has just written a pamphlet in which he declares that this chaos is gradually dividing into parties of violence and apathy,—"the Dynamite party and the Folded arms party." This is to assert that the most active power in France is becoming a destructive power. His remedy is a restoration of belief in God. But he forgets that for a thousand years the French God has been leader of the Dynamite party. For so many generations these people have been trained under the picture of a God with brimstone breath kindling Tophet for his opponents. What is hell but the divine dynamite? What are all the fire and fagot of Christian history but the canonical reign of dynamite? The trouble is not that the sceptics have ceased to believe in this only God they ever heard of, but that they still believe too much in him. He has gone out of their intellect, but survives in their temper. The Church has taught them so successfully the divinity of dynamite for differences of opinion that the lesson cannot be unlearned at once. The intolerance so long sown in every child—nay, still sown in the majority of children—is steadily reaped by the sowers of such dragons' teeth.

But now let us suppose the Church and its superstitions cleared out of France, and everybody taught scientific views of nature. Instead of theocratic government, they see the struggle for existence; instead of sacerdotal selection, there is natural selection. Might not the struggle for existence also suggest dynamite? Might not natural selection prove an instruction in selfishness? "Each for himself and death for the hindmost!" The physical forces of nature are much like the gods of nature: the moral sentiment which surrounded the arbitrary power of deities is easily translatable into that which attends the worship of natural laws and forces. It was because the ancient nature-gods were steadily represented in institutions selfish, proud, cruel, as themselves, that the religious development of the human heart supplanted them with deities human and loving. It remains to be seen whether, in our scientific epoch, we shall be equally able to supplant the moral conceptions surrounding the selfish struggle for existence by ideals born of a larger generalization. There must be an evolution of evolution for this work. The struggle for existence is only the alphabet of the lesson we have to learn. Natural selection is but the foundation of human selection. Is there no such thing as love? Is there not the charity that seeketh not its own? Has not the force of nature raised above fossil forms, which sacrificed others to themselves, a supreme form able to sacrifice itself for others? Science shall not sink beneath that type of a god dying for man, but include it, or even surpass it, by training a race able to live for others, able to control the destructive law which links love and death.

When Darwin published his law there was great joy among scientists, great grief among religious teachers. The former saw the previous intellectual chaos rolling into order, the latter saw their dogmatic universe fallen to ruins. We have now reached a calmer stand-point, from which we may see that there was more reason for the joy and more for the sorrow than either knew. The new discovery shining on the human world reveals the hell in which it is seething. It shows for what ages not only nations and societies, but even religions, have been organized by a selfish struggle for existence. Taking up the dreadful war that has built the bones of its slain into the strata beneath our feet, men have made the earth a battle-field, and history the annals of a never-ending strife. Society but renders it more decorous. A friend of mine, who had never seen a snake, told me that once, in Switzerland, one suddenly darted from its hole and wriggled across his path. He was so paralyzed with mysterious horror that he believes he could not have stirred, if it had attacked him. Where did his terror come from? Probably from anthropoid ancestors. Last year, a lady, who had a harmless little pet snake, went with it near the monkey-house in the Zoölogical Gardens; and, instantly, the monkeys became demoralized, screaming, trembling, and climbing to the ceiling. The monkey race saw the great enemy of their development: the dread of their natural foe had been transmitted even to apes born in the Gardens, which could never have seen a snake. The serpent followed up the ape even after he became a man, and vast temples were built to propitiate the serpent. From amid that serpent worship came the nerves of my friend, shaken by the first sight of a creature never seen before. It is but one example of the way in which the earlier survives in the later struggle for existence. A man wishes to own a great deal more land than he can use. Why? Because it is connected with power, title, privilege, precedence. That is, it helps him to get ahead of some other man. Those who have thus got ahead surround their advantage with laws, artificial defences, and those who are behind, but hope to get ahead, support such survivals of social serpent-worship; though it is probable that all the land questions would be settled, if the artificial advantages attaching to ownership of land were swept from our laws. Prof. Hubrecht thinks there is a law of primogeniture in nature. Evolution has been by the first-born, while the early forms have continued unchanged through the poverty of their younger sons. Very likely. And, if so, it is a good reason for abolishing primogeniture.

Evolution tells us not only whence we have come, but whither we are able to go. We are by it taught the means of evolving out of us what has been developed into us. We are to trust to the power of culture to create a heart clean of this hereditary selfishness, and renew a right spirit within us. Cannot children be taught not to try to get ahead of everybody, in honor to prefer others, to esteem humility above pride, and contentment as the best riches? Cannot a generation be taught to love instead of to compete? Cannot they be taught to love goodness, gentleness, unselfishness? Children can be taught to love poetry, pictorial art, music, knowledge, to make sacrifices for these. Why shall they not be taught to love the poetic life, beauty in character, harmony in social life, and find their chief happiness in these? If only a few in society are so varied from the competitive, ambitious, selfish character, they will find themselves the centre and germ of a new development, which shall leave the old struggle as far behind as cannibalism is behind civilization. The universe is equal to all the advance of humanity. Nature is a great machinery, which will remorselessly grind men, if they be given it, or, if they can command, it will grind them their bread, and weave their raiment. Nor are there wanting in it transcendent mills that will yield the bread of spiritual life, and looms that will weave the shining raiment of transfiguration.

CORRESPONDENCE.

A MEETING OF THE NEW YORK SOCIOLOGIC SOCIETY.

Editors of The Index:—

On Tuesday evening, a very interesting meeting was held at Masonic Hall, New York, by the Sociologic Society. The secretary announced the formation of a branch in Brooklyn, and also that preparations were making to start another in Newark, N.J. The first speech of the evening was by Courtlandt Palmer, on "Co-operation the Remedy for Monopoly." He said substantially as follows: "Competition is a phase of the struggle for existence. It reduces wages to the starvation point; and, by allowing the law of crises to work its utmost, it produces in periods of commercial depression great suffering and an increased death-rate. In its development, it assumes by degrees the form of monopoly, and culminates finally in ring-like pools, such as the Standard Oil Company, the Western Union Telegraph, the New York Elevated, and other similar organizations. The characteristic of all these is a large number, almost a multitude, of operatives employed at the lowest market wages, and a handful of capitalists who receive the profits and the benefit of the labor of their many employés. Thus is it that the vast fortunes of to-day have been accumulated. The system, and not those who enjoy and continue it, is to blame. Only by changing the system, and not by social revolution, can the evil be cured. When co-operation is substituted for competition, then he who labors will have a direct interest in his own work, and will do more and better, will be richer and happier, and can achieve higher things than is now possible with a wage-earner. Wherever co-operation has been tried, here and abroad, this has been the almost unvarying result. What is needed to-day is to disseminate the knowledge of these principles. When once known and recognized, they are bound to be acted upon and to become an all-important element in the industrialism of the future."

William E. S. Fales delivered the closing speech. His topic was "Organization." He said: "The difference between the lowest and highest forms of all life is organization. Not weight nor size, strength nor activity, are characteristics of development, but *only*

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the extent of the process known as progressive differentiation. Sociology is but a higher zoölogy, and the same law applies. The superiority of Javanese over Australian, of Chinese over Corean, of England over Russia, is due to higher social organization. In the history of industrialism, a corresponding development can be seen from the swarming myriads who built the Karnak to the hundreds who erected St. Peter's, and thence to the few who spanned the East River with the great bridge. The features of organization, when analyzed, are the grouping of similar units,—interdependence, functionalization, and sensitiveness, or consciousness.

"Modern life has its evils. Politically, intellectually, and morally, the age is at a point beyond which it is difficult to progress naturally. In these regards, we are as well off as our environment allows. Industrially, we are sadly deficient. In spite of invention and discovery, Christianity and the spread of altruistic ideas and emotions, the condition of the vast majority is but slightly better than it was a hundred years ago. Where industry has crawled a foot in a century, society, government, and thought have travelled a mile. The need of the hour is industrial improvement; and the first step to be taken is organization, and the next step organization. To follow out the law of nature suggested, the first thing to be done is the bringing together and grouping of industrial units,—in other words, the extension and completion of trades-unions. These should be local, State, national, and international. Properly constituted, they would be a safeguard against all monopoly. They would shape and inspire legislation, and would do much to destroy the militarism that is now depleting the world. Trades-unions are more than necessary to-day: they are imperative. To increase the sensitiveness of the body, industrial is but another name for the extension of the American educational system. Education should be universal and compulsory. Beyond its literary scope, it should also be technical. Government should insist that every child who enters life should be prepared to become an active, intelligent, and moral citizen. The parent who deprives a child of such opportunity should be punished, and, if necessary, the child taken away and adopted by the State. Legislation is needed in many respects. It is an odd commentary upon legislation to find in the statute-books of the Union a hundred laws affecting capital to one affecting labor. A ten-dollar bill from its birth in the government printing-press to its death in the capital of a great syndicate is protected by law at every step, while a human being goes through life almost unknown to the statute. By organization, scientific and complete, industrialism will be raised to a higher plane. The sewing-girl, pricking poverty back at the needle's point, and the laborer, endeavoring to live on a dollar a day, will then become forgotten facts. To secure this organization should be the aim of all who have at heart the welfare of their fellow-men."

Both speakers were warmly applauded, and received a vote of thanks at the close of the meeting.

MATTER AND MIND.

Editors of The Index:—

In an article headed "Homo-Centrality," in *The Index* of December 13, Mr. W. I. Gill says, "The universe, called material, so far as is known to us, is itself *mind*, a complexus of conscious states"; and the writer goes on to denounce "material phenomena as pure impertinence, brute forces, whose only significance is given them by the inner conscious power," etc. While, in an article on "Inertia" (*Index*, February 28), he tells us "matter is a force sufficient to itself and its own action. There is no need of any extra-material force to explain this action and to supply it with a cause."

Now, if Mr. Gill were to tell us that black and white and blue and red were the same colors, should we call it reckless assertion, or take the charitable view and call it color-blindness? When a man's perceptions one week are so defective and uncertain that the outside world is but "a complexus of conscious states," and the next that *this same world* is *solid matter*, "sufficient to itself and to its own action," he is certainly not a very consistent or reliable correspondent.

"Matter [says Mr. Gill] can exist and operate without mind; but we do not know that mind can exist, much less operate, without matter." The truth of the first part of this sentence no intelligent person will deny. Everybody knows that life and mind are not the same thing. The vegetable kingdom lives, the lower class of animals, the new-born child, idiots, apoplectic subjects, all live and breathe and move, though none of them possess a conscious mind. While it is true that matter can exist without mind, it is just as possible for smoke to exist without fire as mind without material substance. Sir Isaac Newton says, "No one with a competent faculty of thinking can for a moment entertain the idea of energy without matter." In all human experience, mind has never been manifested apart from cerebral nerve tissue; and, conversely, nervous tissue has never been seen without some manifestation of intelligence or mind. If Mr. Gill had any evidence which might lead him to suspect the existence of mind apart from matter, why keep us in a quandary? The public could not fail to be interested in such experience.

It is sometimes said that "matter cannot think," and, inasmuch as thought is being manifested, something *other* than *matter* must do it. This statement implies that the composition and capacities of every kind of matter in the universe are known to have been tested and found incapable of thought; and it further assumes that spirit or mind has undergone a similar examination, and has been found adequate to the task. Now is it a fact that all the various kinds of matter have been scrutinized and tested under all their various moods and conditions? The supposition is absurd and untrue. The incorrectness of *a priori* statements in regard to the properties of matter is only exceeded by the still more absurd ones made in respect to spirit.

We have no knowledge of any kind of force, energy, or power, except as it appears to us in matter. We never find matter and its properties separated, and cannot conceive, much less realize, what they would be or how they would appear or what they might do. Thinking and feeling independently of our organism would be thinking without a thinker and feeling without anything to feel, which are impossible and quite inconceivable operations. Gravity and magnetism are only possible in presence of and in connection with substance to operate upon. When muscle contracts or the liver secretes its special fluid or the absorbing vessels perform their special functions, it is not mind that does it, but the inherent properties of the organ itself. Each organ and fibril and blood corpuscle possesses an individual life, and has its independent functions and rights. Nine-tenths of our movements, whether they be thoughts or actions, are performed entirely without the cognizance of mind. Our conscious states are but a small proportion of our life, as compared with our semi-conscious ones.

Again, if "matter cannot think," where is the thinking of the horse and the dog performed? These animals show signs of mind. Have *they, too*, got a supernatural entity, an agent in the pineal gland?

And what is the meaning of that wonderful structure, that delicate and complex mass of material substance, we call the nervous system,—millions upon millions of infinitesimal cells of various shapes and shades and sizes, with a still more numerous quantity of infinitesimal fibres running to every part of the body, conveying sensation and motion and life? The elements out of which this mechanism is elaborated are the rarest, the most active, and the most powerful known to chemistry. And, to complete this marvellous arrangement, the supply of blood sent to this region far exceeds that sent to any other organ of the body. If the elaboration of mind is not their purpose, then they have none, and our mental capacities have no source from which to draw their life,—a conclusion as wonderful as it is anomalous.

Feeling is an inherent property of all living matter, displayed even as low as the sensitive plant, and progressing with the evolution and increasing complexity of the animal, until we find it at the highest point of human attainment,—consciousness. Feeling, thought, and will, by the assistance of Dr. Mosso's plethysmograph, are proved to be dependent on the blood circulation for their manifestation. They are amenable to the laws of force, like heat and electricity. They can be weighed and measured and their movements gauged. A deep feeling requires more blood to sustain it than a merely passing one, an elaborate calculation more than ordinary thinking, and the speed of nerve force is gauged as we measure the speed of electricity.

These facts established, we are justified in concluding that mind is nerve force,—mental energy; and that, allowing for its personal peculiarities, the brain will act in consonance with the rest of the bodily organism. Removal or injury to the brain has long been known to stop all thought; and the prevention of a due supply of blood, or blood of an improper quality, does the same, as in the case of other organs. Now, assuming the mind to be a force, we shall seek for the manifestations of its energy in accordance with the laws which govern other forces. We shall have mind at rest and mind in motion. Our mind at rest is represented by nerve tissue. As coal represents heat and light, our mind in motion is feeling, thinking, tasting,—consciously or unconsciously, as the case may be. If conscious purposive operations are going on, then an outlet must be found; and the larynx or the hand or some other muscle is excited to give vent to the force engendered. If the larynx is selected, we have the results of the operation in words, and if some other muscle, according to the nature and purpose of the impulse.

But, after this manifestation in words, we are unable, with our present knowledge, to trace the force any further; and this is similar to what happens in regard to other forces. We have carbon in the shape of tallow,—the representative of light and heat. Put to this a piece of cotton wick, and we have a candle which gives out light and heat for hours. Ultimately, the candle disappears, the blaze is no longer generated. Now, where is the consumed candle? Force, we are told, is indestructible. Nevertheless, we can no more find the candle nor its equivalent.

Nerve force pursues a similar course, and finds a similar termination. The thought once eliminated and passed through consciousness forever eludes our grasp. The force, no doubt, exists, but not in shape of mind,—no more than the blaze exists as carbon in motion. Whatever shape or place it occupies, according to the laws of motion, it will never assume the shape of mind again. So that, when Mr. Gill implies that mind reacts on matter, he implies an impossibility. For each manifestation of mind, a certain amount of material must be consumed,—just as each discharge of a cannon must be furnished with a fresh charge of powder. And, whether it be an act of memory or an original purpose, the same rule applies.

With this new conception, we shall change our modes of expression. We shall consider it as incorrect to talk of body and mind as to talk of body and voice.

WILLIAM MITCHELL.

THE MORMON REMEDY RESTATED.

Editors of The Index:—

Will you kindly permit me to say a few words more in explanation of my position on the Mormon question?

The remedy I proposed was a dual one,—reason and liberty, an educational and a legislative remedy. First give the Mormon wife the privilege of optional divorce, then educate her until she comprehends that she is defrauded and degraded, the dupe of a false religion; and, the moment she does comprehend this, she will gladly accept your proffered release. To abrogate Mormon polygamy is to make the Mormon wife (if undeceived) feel that she is regarded as a criminal and an adulteress, the mother, it may be, of bastards. If not undeceived, she will feel herself a wife still and a martyr for her religion. But educate her in the doctrines of free thought, liberty, equality, and human rights, and tell her she is free at any time to leave her part of a husband and to go forth, a divorced woman, into the world, and marry a whole man for herself alone, and you have loosened the very corner-stone of the Mormon Tabernacle. Mormonism must be broken up from within by the leaven of a liberal education. Outside pressure and blows will only drive its particles into closer adhesion.

Mr. Potter says (and I admit it) that my proposed law would legalize polygamy and polyandry. Better is it that these evils should come than that the rights of personal and religious liberty should be injuriously invaded. But I do not admit that it would necessarily legalize "every kind of libidinous relation which individuals of the two sexes might choose to assume with each other under the name of marriage."

Polygamy appears to me a self-limiting disease. First, because it cannot exist in a society that is educated to the point of properly comprehending and regarding the sacredness of human rights; second, because it is too expensive except for the wealthy few to indulge in; third, because all women (in the pres-

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ent stage of evolution at least) live mostly in the realm of the affections, and are naturally and peculiarly exclusive in their conjugal loves. Not one woman in a million would be a polygamist, unless duped and persuaded by a false creed. There are some sores that heal best, if left alone. All interference heightens the inflammation: at least, only the most palliative and non-irritating treatment will answer. Crimes against self, committed in the name of religion, are sores of this character. The rude surgery of repressive legislation only makes them worse, but the cool lotions of free thought and moral suasion soon dissipate their fever. I confess that I cannot see that polygamy injures any one but the parties concerned to any very appreciable extent, and do not understand how the children that result from it are markedly injured, unless it is by the present illegality of the practice, which is certainly not the fault of polygamy. But I do know (and so does every physician or scientist who has examined the matter) that thousands of children in monogamic wedlock are every year born and raised under a curse, because of the inharmony of the parents. Hence, the importance of my marriage law, which would allow such parties to separate and remarry those they could be harmonious with, without disgrace or tedious, expensive, and degrading litigation.

I would like to say more with regard to my premise that "a man has a right to do as he pleases, if he does not injure others"; but it would take too much space to do it justice. I will content myself by saying that most legislation appears to have this basis: for example, in duelling (instanced by Mr. Potter), it was not till society woke up to the idea that it was grievously weakened and injured by the foolish maiming and killing of its strongest and best that it prohibited the practice. Perhaps the prohibition of suttee-burning might be justified by the fact of the resulting orphanage (I frankly confess I had not thought of it in that light before); but interference with religious devotees, because of alleged self-injury, certainly seems to my mind a very dangerous precedent. Society seems usually to have acted on the principle of non-interference with the individual's liberty, even if his acts were wrong, when such acts did not seriously injure it, or where the moral sense of the majority could be safely trusted to protect itself against their contaminating influence. And to this class polygamy appears to belong. I did not intend to convey the idea that Mr. Curtis' idea of a proper marriage law was in any respect like my own, but simply that I also would recommend (as he had done) a national marriage law.

J. WILLIAM LLOYD.

[In his restatement, Mr. Lloyd seems to us to have essentially conceded the main position of our argument against his previous statement,—namely, that "society" may prohibit practices by which it is "grievously weakened and injured," even though no individual complain of any wrong done to his or her rights, and no injury may be *individually* traceable. On this ground, civilized society may legislate against polygamy, though the women as well as the men freely consent to it. Mr. Lloyd says, too, that his free marriage and divorce law—which, we understood him, was based solely on the consent of the married, who might be legally separated at any time by either party's withdrawing that consent—would not legalize "every kind of libidinous relation" which a man and woman might consent to form. His proposed law, then, would place certain restrictions on the free consent of the parties. Why not place the restriction, then, at that very definite point where civilized society has pronounced its opinion,—monogamy? The injury done to children under polygamy is that it destroys the home with its peculiar rights and privileges. And the undoubted fact that there are many children wronged under monogamic marriage does not right this constant wrong of which polygamy is guilty, and by its very conditions must be guilty. The question is, Which system, as a whole, is most favorable to the right culture of children and the virtue and progress of society? That we had supposed to be one of the questions which civilization had settled.—W. J. P.]

ABSOLUTE MONEY.

Editors of The Index:—

I cannot agree with the statement in *The Index* that the late decision of the Supreme Court that "Congress has power to issue notes as absolute money" has been received with general favor. It certainly has not been so reported by the daily papers, nor can it be possible that persons familiar with financial questions have received it with general favor. Perhaps it indicates that the judiciary is amenable to popular feeling; but, if that is true, it certainly speaks ill for the judiciary, whose business is *not* to be influenced by any such considerations. That is exactly what a corrupt judiciary might do,—what has been done in the past, but which was never deemed an evidence of progress or creditable to the court. It is a little suspicious in this case that the legal tender note issue was a Republican measure, and that the able dissenting opinion was given by the only Democrat on the bench.

It seems very strange, too, to see *The Index*, which does not usually claim to understand the "absolute" use the phrase, "absolute money." There is no more such a thing as absolute money than there is an absolute horse. If Congress has such power, it ought to be taken away. No good end can be gained, or ever was gained, by making a legal tender of anything which would not be willingly accepted in exchange at its nominal value without that quality. The power, said by the court to rest with Congress, would, if exercised, as it might easily be, render our politics tenfold more corrupt than they now are; and the mass of the wage-workers would be the ones on whom the additional burdens would fall. Fiat money, having no definite relation to labor or the products of labor, may for that reason be called absolute; but the people would be swindled, however the paper might be stamped or named. What is wanted is a *defined relation to labor* in a currency, and consequent honest convertibility into labor, or the products thereof, at the option of the holder.

F. S. CABOT.

[The paragraph to which exception is taken was written in the West, and stated the impression produced by reading Western journals and conversations with Western business men during a lecture trip. So far as we can judge, the decision has been received with general favor in the West, although it is probably otherwise in the East, especially among bankers and capitalists generally. The word "absolute" was used not in its metaphysical, but in its popular and well-understood sense, and indicated correctly the nature of the decision of the Supreme Court of the United States, as to the wisdom of which "persons familiar with financial questions" are not agreed, and each of our readers is left to judge for himself.—ED.]

EXTRACTS FROM LETTERS.

We take the liberty to print the following extract from a letter to the editors of this journal, written by N. S. Cunningham, from Lemoore, Cal.: "When Mr. Abbot informed us that he was about to retire from the editorial chair, I thought I should never feel much further interest in *The Index*.... But I am very glad I did not lose a number; for, although I feel that no one can quite fill Mr. Abbot's place in my imagination, yet it seems to me that the paper has been greatly improved since you took control."

A. W. Metcalf writes from Pawnee Rock, Kan.: "*The Index* supplies a long-felt want, and my copies are read by a number of thinking men who have grown weary of the old narrow views, and are ready to receive a clearer light, such as comes from the pages of *The Index;* and I feel confident that I can send you other names by and by. Lawrence Dimmick died here on the 12th of this month, aged thirty-three years. He was a man of fine scholarly attainments, and well known in some literary circles in New York. His life was beautiful and his death peaceful. Fully conscious to the last, he frequently expressed himself willing to meet the great change, firmly believing in the doctrines of the New Theology, a strong and consistent disciple of the Emersonian school. Almost his last words were, 'Don't let Joseph Cook tell lies about me,' meaning that he wanted nothing said over his remains that would indicate a change of views on religious matters. He lived and died a free thinker, and his last moments were peaceful and happy."

A. L. Macomber of Toledo, Ohio, in renewing his subscription February 1, writes: "I continue to like *The Index* as well as ever,—indeed, I think a little better. You are to be commended for the high character maintained for the paper."

Rev. John McDowell, of Manchester, Eng., writes: "With limited means, every year I have to revise my newspaper and magazine list, now and again dropping one paper and adding another. *The Index* maintains its position among the mental necessities of my life."

BOOK NOTICES.

ANCIENT EGYPT UNDER THE PHARAOHS. By John Kenrick, M.A. In two volumes. New York: John B. Alden. 1883. pp. 871.

Mr. Alden has republished in a cheap form a valuable work which describes the land and people of Egypt, their arts and sciences, their civil institutions, and their religious faith and usages, and relates their history from the earliest records of the monarchy to its final absorption in the empire of Alexander. Although since it was written many and important contributions have been made to Egyptology, they have scarcely lessened the value of this work, in the preparing of which the author carefully availed himself of all accessible materials of his time, and wherever a doubt appeared to exist left the blank to be filled up by subsequent discovery. No other work perhaps gives so ample and comprehensive an account of the ancient Egyptians, and the work is one of value both to the scholar and the common reader. It may be said with truth that no library is complete without Kenrick's *Ancient Egypt*.

THE *Revue de Belgique* for March opens with an account of the attempts now going on to check the illegal increase of church property in Belgium. Such attempts have been frequent during the last six hundred years, but with little success, until the influence of the French Revolution caused all religious communities to be dissolved. Their re-establishment left them subject to restrictions which have been so openly disregarded that it is now proposed to legalize the resumption, either by the rightful owners or, in their failure to appear, by the state, of all property acquired in violation of the laws forbidding bequests to ecclesiastical corporations. These societies are so certain everywhere to increase in wealth, but never diminish, that we Americans ought to look far enough into the future to see the need of at least ceasing to encourage their growth by granting them that immunity from taxation which now forces those of us who do not believe in churches and convents to pay for the benefit which they derive from streets, roads, bridges, police, the fire department, etc.

ONE of Prang's latest publications from an original design by W. Hamilton Gibson, especially conceived for Easter, is emblematic in idea and treatment, and is in many respects a very interesting example of color effect in lithography. The design represents a flight of butterflies escaping from their chrysalis condition and winging their way upward to the sunlight; but, instead of concentrating his effort upon the butterflies, whose "gayly painted" wings are generally supposed to be susceptible of high coloring, the artist has created an atmosphere of golden light, which, beginning in the deepest gloom, culminates in a dazzling radiance above. Very few people probably realize how much labor goes to the perfection of such a reproduction; and many will be surprised to learn that it requires no less than twenty distinct printings, the exactitude of each of which must be absolutely faultless.

THE *Andover Review* for April is the most interesting number of this periodical that has yet appeared. President Porter has an article on the "Christian Ministry," and Rev. Francis H. Johnson on "Theistic Evolution." "Bishop Bryennios' 'Teaching of the Twelve Apostles,'" by Prof. Smyth, and a translation of the work from the Greek, by Rev. Charles C. Starbuck, will attract wide attention. "The Old Catholic Movement," by Rev. Charles C. Starbuck, is a readable paper. Among the editorials are "The New Creed offered to Congregationalists" and "Government Education in the West." The other articles as well as the book notices are worth reading.

WE have received from the old Travellers' Insurance Company, of Hartford, a copy of the official engraving of the Bartholdi Statue to be placed in New York Harbor. It is a correct picture of that noble gift, and faithfully represents to the eye the enormous statue completed and in the midst of its magnificent surroundings.

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THE INDEX

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CURRENT TOPICS.

THE Canadian *Baptist* says, "There has never been in the history of the Church a time when there were so many earnest doubters both within and without its pale."

LAST Sunday, a free thought festival was held at the Collége of France. M. Renan paid an eloquent tribute to Quinet, Michelet, and Mickiewiez, medallion portraits of whom were unveiled before the assemblage.

LAST Monday, a statue of Gambetta was unveiled at Cahors, on which occasion Prime Minister Ferry and Gen. Cameron, Minister of War, delivered addresses, paying eloquent tributes to Gambetta, and declaring that his premature death, so deeply regretted by the nation, had left a void which nobody was able to fill.

SAYS the Springfield *Republican:* "The Catholics claim that they are being oppressed in the United States of Colombia, and that infidelity is rampant there. It is suggested from a Protestant source that this confession is an indictment against the Catholic Church in a country where for so long it has had the field to itself, well supported by the State and at one time by public opinion."

WE are pleased to learn from the annual report of the Executive Committee of the Free Congregational Society of Florence for the year ending April 7, 1884, that the society is in a prosperous condition, and that steps have been taken "to insure the perpetuity of the organization, and to hand down intact for its benefit the valuable property now held in its interest." The report speaks in high terms of the services of Mr. and Mrs. Spencer. The following officers have been re-elected: moderator, A. G. Hill; clerk, H. G. Townsend; treasurer, A. T. Lilly; executive committee, Seth Hunt, A. T. Lilly, and Joseph Marsh.

COMMENTING on a proposition for the union for practical co-operation of all Protestant sects, including the Unitarians and Universalists, the *Congregationalist* observes: "We can live together on good terms as citizens. We can co-operate in measures to promote all social virtue, neutralize temptation, and repress public sin. We can join in every patriotic endeavor and for any literary and scientific culture. As to all these, a common ground of conviction and purpose exists, on which one can stand as well as another, and from which all can work. But the moment religious themes are approached, radical differences—held with equal conscientiousness on both sides—rise up to divide us; so that, while social union and civil union and scholarly union are possible, Christian union becomes impossible, so long as each party remains true to its present convictions."

REV. MERRILL, United States Consul at Jerusalem, in a letter in the *Congregationalist* giving advice to travellers in Palestine, says: "By all means do not bring any new kind of religion. There are enough *kinds* here already, among which are dreamers, prognosticators from the stars, 'overcomers,' spiritualists, seekers for the Lost Tribes, believers in the immediate restoration of the Jews, discoverers of the art of never dying, those who believe that salvation can be secured only by keeping the seventh day, advocates of the immediate and personal coming of Christ, founders of the new Jerusalem, and still others, so that the number and variety of people who are 'cranky' on religious subjects who congregate in Jerusalem is surprisingly great. Most of the Christian nations, including America, are represented in these different classes."

THE *Edinburgh Review* of March 24 devotes more than eight columns to an account of a great meeting held in that city for the promotion of woman suffrage. It says: "No more imposing assemblage for a political object has been seen in Edinburgh. The largest hall in the city, that of the United Presbyterian Synod, was crowded to the doors; and an overflow meeting was also held in Presbytery Hall." Lady Haberton presided. The body of the hall was filled with women householders. Men were admitted to the gallery only on payment of half a crown apiece. Letters and telegrams were received from hundreds of distinguished women, including the sisters of John Bright, Richard Cobden's daughter, Miss Fawcett, and Miss Helen Taylor. The speeches, which the *Review* says were such as statesmen might make, demanded that women should be included in the franchise bill now before Parliament. A petition was sent to Parliament, and a memorial to Mr. Gladstone.

THERE was a lively meeting in Parson Newman's church last week. Says the New York *Sun:* "Stalwart policemen, with night clubs swinging at their sides, guarded every aisle of the Madison Avenue Church, as the loyal Newmanites swarmed through the big entrance doors last night, and massed to the number of three hundred odd about the horseshoe pulpit and inlaid bronze font. . . . White-haired Deacon Finch offered prayers on the south side of the church; and black-whiskered Deacon Cummings rose on the north side in his war paint, and flourished a protest, which he read and asked to have entered on the minutes. . . . Four men and two women arose and swept past the policemen, amid a storm of hisses and derisive laughter. Deacon De Witt wheeled round in the doorway with his eyes blazing, and cried, 'I thought this was a Christian assembly, but I should judge now that it was a den of vipers.' He shot out of the door, amid a fresh outburst of laughter." The meeting, which was one of church members and pew holders, voted to retain Rev. Newman. The representatives of the defeated party declared the meeting illegal, and said they should have recourse to the courts.

A NUMBER of prominent Boston clergymen were recently interviewed by a representative of the Boston *Herald* on the subject of cremation as a method of disposing of the dead. They were found generally opposed to it. "Some took the extreme view that cremation is not consistent with religion, because it is barbarous, indecent, heathenish, unscriptural, and an incentive to crime." Rev. J. W. Hamilton, Methodist, said that burial was "God's method. In his anathema that determined the death of the race, he appointed the house of the dead,—'Dust thou art, and unto dust shalt thou return.' The earliest burial is that of Abraham's wife Sarah in the cave of the field of Machpelah. The burial of Abel by Adam and Eve tends to show that putting the body in the ground after death is nature's method of disposing of the dead. . . . Cremation exists only on the support of paganism, and may find advocates in Christian countries only among those who are termed atheists, free religionists, and unbelievers in Christ." Rev. Cyrus A. Bartol was the only minister who spoke in favor of cremation. He said: "The more the belief prevails that at death the person is forever done with the body, and that we are forever done with it, the less will be the concern as to how it will be disposed of. I often think of the dead, and it haunts me to think of friends mouldering in the ground in repulsive shapes. When I think of this, the feeling that these friends should have been cremated seems pleasant to me. I would rather they were thus disposed of than to be left to rot away. I do not consider, when one has expired, that what is left is his body any longer. The spirit of its unity has departed; and we no longer speak of it in the singular number, but in the plural sense, as the remains. I do not suppose that there will be a sudden change from the present custom of the burial of bodies; but I think there will be a gradual change of sentiment in its favor for sanitary reasons, and because the people are becoming less superstitious and more spiritual in their religious ideas and their hopes in a future life."

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THE EVOLUTION OF MARRIAGE.

No human institution, perhaps, presents a better example of the doctrine of evolution in the history of mankind than that of marriage. Having its root in the reproductive relation of the sexes, it is now generally admitted that, in the most primitive condition of the human race, marriage was scarcely above the stage of sexual promiscuity that exists among the brute animals. Then came the forcible abduction of women by men, and the continuance of the relation so long as it might suit the convenience or pleasure of the stronger party,—the men. The number of women whom one man might thus take in this rough kind of marriage was also determined by his own pleasure or convenience. Thus, polygamy began, or, more properly, polygyny; and also, in some cases, where woman was for some reason specially attractive or powerful or scarce, the counterpart institution, polyandry. But meantime, as the human race grew in intelligence, in moral sentiment, and in social life, the relation between the sexes had developed into something vastly more than a mere animal instinct. Continued association begot common sympathies, feelings of mutual dependence, regard, fidelity, and gave opportunity for those fascinations between man and woman that are more than physical attraction. And then, force, as the chief element in man's wooing of woman, began to give way to other instrumentalities,—to purchase-money, to the power to provide for her a home and maintenance, to qualifications of bravery, to pledges of affection, and then, finally, to mutual love; while all the time wedded love was freeing itself gradually from a divided interest in polygamous relations, and concentrating its whole strength toward the pure attraction of body, heart, and mind between one man and one woman, in a union of affections, obligations, and life, unchangeable except by continued growth,—the ideal monogamic marriage.

The evolution of the institution of marriage as it is known in the most civilized communities of modern times has been, indeed, by such slow gradation that it is almost impossible for the historian to put his finger upon any marked events or special eras that indicate the progress. The civil statutes which may be found on the subject in the history of certain nations are waymarks pointing to a progress which has already been silently made rather than causes of that progress. Law has been enacted to hold the advance, but has not directly made it. For instance, to answer one of the questions put by our suggestive correspondent, Mrs. Cheney, in another column, it is one of the most difficult problems in Hebrew and Christian history to say just when and by what causes polygamy was abandoned for monogamy. Nothing is plainer than that polygamy was a common and allowable custom among the Hebrews at the time of their greatest outward prosperity. It is clear, too, that before the birth of Jesus the custom had nearly ceased. After the captivity in Babylon, there is no instance of polygamous marriage recorded in the Bible; but all the marriages spoken of have reference to a single wife. Yet there is nowhere to be found, even in the post-Babylonian Scriptures, any commandment abrogating polygamy or precept condemning it. It seems probable that the custom, which had only prevailed among the wealthier and more prominent Jews, virtually died out during the oppressions and sufferings of the period of captivity.

Yet there were sporadic instances of polygamy existing up to and after the time of Jesus. Herod the Great, according to Josephus, had nine wives at once. The writers in the Talmud make it plain that polygamy was still to be found. And there are certain injunctions in the apostolic Epistles of the New Testament to the effect that bishops and deacons should be content with one wife, which it is usual to interpret, and probably with correctness, as meaning that it would not be becoming for these officers to marry again after the decease of their first wives, but which some of the early Christian Fathers commented upon in a way that shows that they knew polygamy still to be in existence in apostolic times, and believed that these injunctions were a warning against it. The prevailing tenor of the New Testament teaching, however, with regard to marriage, is strongly antagonistic to such a system as polygamy, even though there be no special prohibition of it. An ascetic spirit had come into Palestine through the Essenes, whom the early Christians in some particulars much resembled. This unique Jewish sect, like the modern Shakers, looked upon all marriage with disfavor, and taught as a religious virtue the entire denial of the sexual instinct. Jesus and Paul did not go to this extent in their teaching, but they were evidently imbued with somewhat of the same idea. They admitted marriage as a temporary earthly necessity, but gave higher praise to those who were able to abstain from it. This teaching was contrary to nature and the highest reason: it failed to comprehend the possible holy and exalted nature of the marriage relation. Yet, for the time, it doubtless served to inculcate restraint of human passion, and strengthened the virtue of chastity. It greatly helped, therefore, to fix the Christian institution of marriage to the monogamic union, toward which the tendencies of the age were already strong.

Another power that held Christianity to monogamy was found in the character of the chief nations that were converted to it. The Greeks and the Romans, though harboring much social evil, had already passed beyond polygamy when Christianity came to them; and the Germanic barbarians who overwhelmed Rome were even stricter in the observance of the theory of monogamic marriage than were the Romans or Greeks. Christianity, therefore, in the West, where all its after triumphs came, had no prejudices of doctrine nor power of prevailing custom in respect to marriage to overcome, but only to preach practical fidelity to a theory already held. Considering, indeed, the marked difference in general between the Asiatic and European nations in regard to marriage customs, it is, perhaps, not too much to say that Christianity itself was saved to monogamic teaching by advancing westward instead of eastward. Even as it was, the Christian Church tolerated concubinage in some of its members until the council of Toledo in the year 400, when a canon was declared making concubinage a crime punishable by excommunication. And this was probably the first formal enactment in Christendom for enforcing monogamy. From this time on, the Church gradually assumed more and more control over the institution of marriage, as it did over all departments of human life, until it declared marriage to be a divine sacrament, binding one man to one woman by a tie which no act of either party, however abusive or criminal, could annul, and which could only be dissolved by death,—unless, in very special cases, by decree of the papal head of the Church. And this is still the position of the Roman Catholic Church.

Protestant Christendom has denied the sacramental nature of marriage, yet has generally continued to regard marriage as imposing obligations of a special religious sanctity, and as therefore fittingly entered upon by a religious ceremony; and, if people continue to believe in religion at all, it is certainly only rational and consistent to believe that it intimately concerns this most momentous act of human life. Nevertheless, though Protestantism adheres as strictly as Catholicism to the monogamic theory of marriage, there has been a tendency in all Protestant countries to take the institution from the control of the Church, and put it under the control of civil statute, to regard it—though the parties themselves may consider it as involving religious and moral obligations—in the light of a civil contract merely, which certainly on one side it is, and to permit its abrogation under legal regulations for suitable cause. The causes which are held to be suitable for divorce from the marriage bond differ in different Protestant countries, and even in the different States of our own country. Those who wish to see what they are in the statutes of the various States of the Union will find them given in detail in the article on Divorce in Appleton's Cyclopædia. It is evident that the governmental habit in Protestant countries of considering marriage simply in the light of a civil contract—the only way in which government in the United States can constitutionally consider it—has had the effect to lead a large number of people to regard it as nothing more than a civil contract, and one which may be easily dissolved. On this account, the stability of the marriage institution is at present somewhat threatened. To avert the dangerous tendency in this country, a uniform marriage and divorce law, limiting the grounds of divorce to a few of the most heinous offences against the marriage covenant, would be an immense advantage. Though government in this country must needs regard marriage only from the point of view of a civil contract, it does not follow that it should not regard it as a contract of the most momentous import, involving the highest civil as well as individual interests,—a contract to be abrogated only for the gravest reasons, and when the good of all concerned, and even of society, will be thereby served, and not merely the pleasure or interest of one or even both of the married parties.

In the United States, the laws with regard to the solemnization of marriages do not essentially differ. A civil magistrate is permitted to officiate in all the States, if only a civil ceremony is desired. In a few States, a mutual promise of marriage in the presence of witnesses, if duly and publicly recorded, is all that is necessary to make a marriage legal. But it is not essential to a uniform marriage law that the mere ceremonial form of marriage should be exactly the same. All that is requisite is that the legal qualifications for marriage should be the same throughout the country, and the same legal precautions taken to prevent fraudulent marriages, and to secure an accurate public record of all marriages. Monogamy by common law and statute law is the basis of all legislation pertaining to marriage throughout the United States. Under James I. in England, polygamy was made a crime punishable with death. It is now punishable there by penal servitude not exceeding seven years, or by imprisonment not exceeding two years. In the United States there are different statutes in the different States, the penalty for contracting other than a monogamic marriage being imprisonment or a fine or both, and the annulling of all but the first marriage.

Bigamy, however, is the term used in statute books generally, both in this country and in England. There is doubtless a distinction between polygamy as an avowed institution and bigamy, which does not aspire to be an institution, but is only a concealed individual practice, as Mrs. Cheney suggests; but the courts do not appear to have regarded this distinction as having any validity in law. There

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have been cases of men tried under the law of bigamy who had not merely two wives, but more than two. The crime consists in having more than one wife at the same time; and the fact that the accused may have more than two wives, or may have them openly, is not admitted as a valid defence against the charge of bigamy. Indeed, it is probable that each additional wife beyond two, if the law were strictly interpreted, might be counted as proportionally increasing the offence and the penalty. Whether justice or the necessities of sustaining monogamic marriage would require such a strict enforcement of the law against bigamy upon the Mormon polygamists might be a question. But there is a United States law passed by Congress in 1862, and intended to reach Mormon polygamy, which makes bigamy, committed in any of the Territories, punishable by a fine not exceeding $500, and by imprisonment not exceeding five years.

We have thus taken the occasion to answer some of Mrs. Cheney's inquiries, but leave other points for other writers who may be moved to consider them.

WM. J. POTTER.

THE PROGRESS OF WOMAN.*

There have been many movements in the world —some of them recorded in history as portentous events, others forgotten within a few years of their occurrence—which may each be compared to a wave on the surface of the Mediterranean. From the insignificant ripple to the wave-high billow flecked with foam and breaking in cataracts, they have arisen only to subside to their original level, leaving the boundaries of land and sea where they have stood for a thousand years. There are other movements, on the contrary, which resemble the tides of the ocean, wherein each wave obeys one uniform impetus, and carries the waters onward and upward along the shore.

Of all the movements, political, social, and religious, of past ages, there is, I think, not one so unmistakably tidelike in its extension and the uniformity of its impulse as that which has taken place within living memory among the women of almost every race on the globe. Other agitations, reforms, and revolutions have pervaded and lifted up classes, tribes, nations, churches. But this movement has stirred an entire sex, even half the human race. Like the incoming tide, also, it has rolled in separate waves; and each one has obeyed the same law, and has done its part in carrying forward all the rest. The waves of the Higher Education of Women all over the world; the waves which lifted women over the sand-bars of the medical and (in America) of the legal and clerical professions; the waves which seated them on the School Boards and Boards of Guardians of the Poor; the wave which gave them the English Municipal Vote; the wave which restored to Married Women a right to their own property,—every one of these waves, great and small, has been rolled forward by the same advancing tide.

But the crown and completion of the progress must be the attainment of the Political Franchise in every country wherein representative government prevails; and, till that point be reached, there can be no final satisfaction in anything which has been achieved. It has been repeated till it has become a commonplace that the suffrage is the "key of woman's position." Obtaining it, every privilege she can reasonably desire must follow. Failing to obtain it, nothing,—nor even such instalments of her rights as she has hitherto enjoyed,—are secure. An easily raised storm of prejudice and selfishness, whether of trade or party or sect, passing over the masculine population, might sweep her few privileges away; while she remained helpless and unable to protect them by a single vote. On a small scale, such confiscations of the rights of women in trades and other matters have occurred again and again. The sufferers had no appeal from injustice, and, because they were unrepresented, their wrongs were overlooked.

The most difficult problem in that great branch of ethics which we call politics regards the place which ought to be assigned under each constitutional government to alien races of men. The system of representation itself, with trial by jury and the whole scheme of civil and political liberty, as we, in our day, understand it, has grown up through a thousand years of

> "Freedom slowly broadening down
> From precedent to precedent,"

among our law-abiding Anglo-Saxon race; and either the hasty adoption of it by other nations with different tendencies and untrained to self-government, or else the sudden admission of aliens in large numbers to a share in the working of our own machinery, are experiments fraught with difficulty and danger. In the Greek, Italian, French, and Spanish Chambers, we see examples of the first; and, in the Irish Parliamentary "Obstruction" and misuse of the jury system to defeat justice, of the second. Noble and righteous as was the act by which the government of the United States extended the suffrage to the emancipated negroes, the perils of such a step could scarcely have been encountered by any sane statesman, had the lately freed slaves borne a much larger proportion to the whole white population of the Republic; and not even American democracy will contemplate for many a year to come following up this heroic act by enfranchising Chinese immigrants; nor English radicalism ask for the admission of Hindus to a share in the legislative—scarcely even in the executive—government of India.

Statesmen, even of the broadest views, may not only be pardoned, but praised, for hesitating and taking time for deep consideration, when it is proposed to introduce a new element into the constitution of their country. In my humble judgment, as a Conservative, there has been culpable recklessness on the part of those who, to serve party interests, have in England thrown open the gates of our sacred "*polis*" to a rabble of "illiterates," and in America have admitted hordes of immigrants to the ballot-box, before it was possible for them to acquaint themselves with American politics or to imbibe American principles.

These considerations should induce women and their generous advocates to regard without impatience all opposition to their claims to the suffrage which they believe to be honestly intended and grounded on patriotic anxiety, lest the introduction of a new force should disturb the working of the machine of State. They should teach them also to frame their arguments with the paramount object of allaying the fears and encouraging the confidence of such worthy opponents, who, when once convinced that the enfranchisement of women will tend to the stability and prosperity of the State and to the maintenance of social order and religion, will become the most earnest advocates of the measure. The difference—nay, rather the contrast—should likewise be insisted on between proposals to admit the dregs of a population to the franchise and those to admit the mothers, daughters, and sisters of the men who already exercise it; and, again, between proposals to admit aliens of another race and those to admit women who have the same hereditary tendencies, attachments, creeds, and interests, and who are the inevitable partakers of the nation's prosperity, and the deepest sufferers by its disasters or misrule. In short, it ought to be the care of the advocates of women to point out that not a single one of the reasons for caution in the case of the admission of aliens affects their claims; while there exist a multitude of valid reasons why, being by nature part of the nation, they should also be, by law, citizens of the State, bringing with them not an element of weakness and disintegration, but a completer union and a contribution to the nation's counsels of something more than "mother-wit," even of mother-wisdom.

The man is not to be envied who can view the struggle of women for political rights with contempt or indifference. That those struggles may not always have been guided by infallible taste and wisdom, and that they have often been met—for lack of sensible argument—with silly derision, need not blind us to the fact that they constitute one of the bravest battles, one of the most pathetic movements, the world has ever seen. Other strifes have been carried on between rival races, rival classes, rival sects; but here we have only the patient, persistent appeal of daughters to fathers, of sisters to brothers, of wives to husbands, of the women, who make the charm of society, to the men who call them friends. There are no "garments rolled in blood" in the battle of these warriors. The combatants command neither cannon nor bayonets. They cannot even break down iron palings, like the populace of London, when the rights they demanded were withheld; or threaten dynamite and petroleum, like Nihilists and Fenians. They have not the minutest political influence at their disposal wherewith to coerce their opponents. Never was there a case of such pure and simple Moral Pressure,—of an appeal to justice, to reason, to men's sense of what is due and right and expedient for all. When the time comes to look back on the slow universal awakening of women all over the globe, on their gradual entrance into one privileged profession after another, on the attainment by them of rights of person and property, and at last on their admission to the full privileges of citizenship, it will be acknowledged that, of all the "Decisive Battles of History," this has been, to the moralist and philosopher, the most interesting, even as it will be (I cannot doubt) the one followed by the happiest Peace which the world has ever seen.

I feel myself honored in being called on to introduce a worthy and adequate record of this great contest to the public of England and America.

FRANCES POWER COBBE.

[* Introduction to a book entitled *The Woman Question in Europe*, by Theodore Stanton, soon to be published by G. P. Putnam's Sons, New York.—ED.]

ON THE FENCE.

This has two meanings in politics. There is the Southern negro who, according to Uncle Remus, always follows the party "what gives dee biggest bobbykoo," or barbacue. There are shrewd Northerners, like a neighbor of mine, who said some years ago: "You see, the Butler man told me I'd better get what I could from the other side; and I thought it was a poor rule that wouldn't work both ways. So I let him send me a barrel of flour, and then I just went and voted accordin' to my principles." Or, again, there is the man who ran as Democratic candidate for governor, while holding a Republican seat in Congress.

To sit on the fence in order to see which party will pay the best is infamous; but to sit there in order to see which nominates the best men, and on the best platform, is the height of patriotism. The safety of our country at this moment is due to the independent voters who are determined that no man shall be our next President who has not an unsullied record which will prevent his letting the

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public offices become plunder for professional politicians. The men who love our country more than any party are already uniting in organizations which will, I hope, cause appointments to office to be made with a view to the national welfare rather than to the claims of wire-pullers, and the tariff to be adjusted according to the needs of the whole people rather than to the greed of a few great capitalists.

In theology, also, there are two different classes of men on the fence who should not be confounded together. We honor the Broad-Churchmen, the liberal Congregationalists, the left-wing Unitarians. No preachers have shown their disinterestedness and courage more plainly. Their position may not seem to us consistent; but we must remember that a man's convictions are determined, partly by arguments of which he is conscious, and partly by early associations, habitual feelings, personal relationship, and other influences, whose force is all the greater because he seldom realizes how strong it is. I have heard it argued that no one can appreciate liberal views who has not been orthodox. It would be more correct to say that no one can be so truly and fully a free thinker as he who, like John Stuart Mill, has been one all his life. Each man is the child of his own past. Every opinion we have once held sincerely continues to exert some influence, if only a restraining or confusing one, over all our subsequent flow of thought. No one is to be blamed for not quitting the church in which he was brought up; but, if he is working bravely and disinterestedly to make that church broad and free, he is to be honored cordially.

The case is very different with preachers,—like one who was in New Orleans at the beginning of the Rebellion, and at once advocated secession with a warmth that made him extremely popular. One Sunday evening, he preached a peculiarly acceptable sermon on the Southern side; but early the next morning he was on a steamboat, bound for the North. There he claimed to have been driven away from his pulpit for his Union sympathies; and thus he soon gained a wealthy parish, which he lost erelong on account of gross vice. I fear there are many such trimmers in the pulpit, but still more in the pews. I have known a family come into town and visit every church, until they had made up their minds which sect was the most fashionable, and then they took their pew. Two members of a new business firm were once charged with turning up a copper to see which should be Methodist and which turn Baptist. In a village where there are two sects of nearly equal influence, we are apt to find each represented among the partners in store and office. I knew an Episcopal church among whose five vestrymen there were a Quaker, an agnostic, and an atheist. A Unitarian minister in the West often gets liberal contributions from men who do not dare to go and hear him preach. The people who express the most intelligent and eager sympathy with his views are sometimes tied down by family or professional ties, so as to have to give all their ostensible aid to his most bigoted opponents. Many a pillar of the church might say, as one of the English chancellors did to some dissenters who petitioned for relief,—"I want you to understand that I am for the Established Church, because it is established; and, if ever you get your d—d religion established, I shall be for that." Our American booksellers could give startling statistics of the number of copies of Paine, Ingersoll, and Andrew Jackson Davis bought by orthodox church members on the sly.

These cowardly people often appear greatly troubled by doubt, but it is only because they know they do not dare to follow it openly or even to think it out. I suspect that Mallock has some acquaintances of this sort. It would be uncharitable to charge him with making up out of whole cloth his highly wrought romances about intelligent unbelievers tortured with infidel views which they hate, but cannot throw off. There is some fact at the bottom of every fiction. The churches contain many a doubter who dislikes advanced views, simply because he is afraid of making himself unpopular or of offending friends and family, but who would hold these views gladly, if they only had Mrs. Grundy's approbation. Such sufferers are not entitled to much sympathy, and their existence does not show the error of our position, but rather its truth. It is to the credit of our view that it compels people to hold it unwillingly. Free thought is so true that a great many members of the churches have to acknowledge its truth just as openly as they dare. They are forced by the strength of our argument to follow it out to the extreme limits of church-fellowship. There, they stop short with an effort which is very painful, and which is so only because they know they are sinning against truth and sacrificing honor. One of these sitters on the fence may be imagined to complain thus:—

It's a hard place to sit; and I wish I dared rove
With free thinkers, exploring Philosophy's grove.
O'er the mountain of Science how gladly I'd climb,
And ennoble my soul with those visions sublime!
But my friends and my family might take offence,
So I stifle my longings, and sit on the fence.

They are feasting within there, and calling for me.
How the priests and the ladies are laughing with glee!
I can hear the corks pop, as they pour out the wine;
But the toasts that they drink would not suit views like mine.
I should have to assent to what shocks common sense.
So I patch up excuses to sit on the fence.

Either outside or in, I'd find plenty of bliss.
There is no place, I'm sure, half so painful as this.
I'm debarred from all freedom. I lose all the feast.
I am scorned by come-outer as well as by priest.
There's no rest for my soul in this shameful suspense,
How I wish that I dared to leap clear of the fence!

The release that I crave may be given at length,
For I see the come-outers are gathering strength.
Mother Church dares not now try to drag truants back:
They'll be strong enough soon to return her attack.
Then, our priests must awake for a desp'rate defence,
And they won't get much succor from us on the fence.

F. M. HOLLAND.

THE CATHOLIC CHURCH AND MORAL REFORM.

I see by the papers that more than the usual number of suicides and murders have of late occurred at the gaming-houses of Monte Carlo, Monaco. About twenty years ago, when the gambling-houses at Homburg were closed, one of the proprietors, M. Blanc, bought the establishment of Monte Carlo, and transferred his business thither. Monaco is a small, independent principality on the Mediterranean shore on the border between France and Italy. It consists of a few acres of rock and mountain slopes, on which stands the little town of Monaco. The Prince of Monaco is generally in want of money; and, when M. Blanc offered to pay the whole cost of his civil and military establishments and fifty thousand francs a year besides, he eagerly closed with him. The wily Frenchman saw the advantage there would be in dealing with an independent sovereign whose needs were greater than his small territory could supply, and he secured a lease of the place for thirty years. The situation is lovely, and immense sums have been spent in embellishing it by art. It has been a great resort for travellers from all countries, especially from England and America. Thousands have every year been ruined here. Suicides, robberies, and murders have been of almost daily occurrence; but, M. Blanc, out of his enormous gains, has been able to subsidize all the newspapers in Nice and surrounding towns, and everything that will damage the reputation of the place is carefully suppressed.

Few things lead to more permanent degradation of character than gambling. Those who once begin it are drawn into a vortex of unwholesome excitement which unfits them for all the purposes of life. Unlike the every-day operations of trade and commerce which are mutually beneficial alike to buyer and seller, the gain of the gambler is always the loss of somebody else. Besides, the habit of staking money on the chance movements of the gaming table is the reverse of the process on which all civilization depends,—that of regulating human life by natural law, by the carefully ascertained relation of cause and effect.

The Prince of Monaco has for a comparatively near neighbor the head of the Catholic Church, the infallible director of faith and morals to the Catholic world, the Pope at Rome. During the twenty years in which the gaming establishment of Monte Carlo has flourished, the Pope has waged war with a great many things. He has denounced the modern scientific spirit. He has denounced secular education. In countries such as Spain, where he still has some influence left, he has succeeded in preventing the circulation of the Bible. He has succeeded also in retaining education in the hands of the priesthood, and in preventing the burial of heretics—that is of Protestants—in the public cemeteries; but he has never had one word to say against the gambling-houses of Monaco. A mandate from him, a bull or encylical or syllabus or other papal document, would as effectually have closed up this infamous business as it extinguished the circulation of the Bible in Spain; but faith has as usual had a much larger share than morals in the infallible direction of the Pope.

M. Blanc, besides subsidizing the newspapers, did not neglect the Church. He in his lifetime gave three million francs for the support of religion,—a sum which has been supplemented by his widow by further large donations since his death. Priests are swarming throughout the principality: they are specially on their guard against the introduction of heresy. An English Church service was recently set on foot in a very humble way, but it was promptly suppressed. All the officers of the Prince's government are required to confess once a week, to eat no meat on Fridays, to take the sacrament regularly, and join in the processions of the Church.

This indifference to the interests of morality, compared with the extreme zeal for religion of the Pope and the Roman Catholic Church, is paralleled by their attitude on the question of negro slavery. During all the years in which England and America were making such enormous sacrifices to bring first the slave trade, and afterward slavery itself, to an end, the Pope had no utterance to make on the subject. For many years, the English government labored with the Spanish government to get it to suppress the slave trade to Cuba, but without success; while one word from the infallible head of the Church would have succeeded where English diplomacy failed.

Readers of the works of Dr. Newman—especially those pseudo-liberals who are so lavish of their eulogies—may compare this evidence with the ridiculously false estimate which he makes of the influence of the Church on civilization; for instance, where he says that "the Church has raised the position of woman, destroyed slavery, encouraged literature and philosophy," etc. It encouraged literature and philosophy by burning at the stake such men as Giordano Bruno, and suppressing Roger Bacon, Abelard, Galileo, Cope-

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nions, and others. In the same way, it destroyed slavery, by standing idly by while the heretical nations of England and America destroyed it. I believe it is urged by Dr. Newman's admirers that it was not negro slavery he meant, but the slavery of serfdom in Europe; but the statement is just as true in this case as in the other, for it is a fact recorded by Hallam that the last serfs that were emancipated in Western Europe were those on the estates of the Church. While it must be admitted that all religions have weighed human conduct, not so much by its effects on man as by its effects on the minds of the gods, there are nevertheless differences among them; and it is well to remember, when reading the scoffing diatribes of Frederic Harrison and the Positivist school against Protestantism, that where it prevails there has been greater regard paid to the rights of humanity than has ever been exhibited in countries under the influence of the infallible Church.

J. G. WHYTE.

A CRITICISM AND REPLY.

A friend writes us: "You do not seem to make any distinction between the teachings of the New Testament and the creeds of the churches. I have as little belief in orthodox theology as you have; but I can accept the moral teachings of Jesus, and I do not see how any fair-minded man can object to them."

We always make the distinction, when it is called for, and as far as we think the truth demands it. We do not doubt that Christianity, at first, was a comparatively simple system, in which the moral element was more emphasized than theological doctrines. In a few years, theological doctrines were developed and pushed into prominence. They are conspicuous in the Epistles of Paul. St. Augustine, Calvin, and Jonathan Edwards were Paul's logical successors. It is useless to deny that the "creeds of the churches," in the main, have their basis in the New Testament. As to its moral teachings, some of them we can accept, while others have always seemed to us impracticable, ascetic, and absurd. There are passages that denounce wealth and praise poverty, that discourage interest in the affairs of this world, that declare submission to despotism a duty, that discourage marriage, that represent woman as the inferior of man, that are, in short, in conflict with our modern civilization. Once, the world tried to embody these ethical teachings in social life. The result was the asceticism and monasticism of the fourth, fifth, and later centuries, the withdrawal of attention from active pursuits, with all those resultant conditions that emasculated the mind and prepared the way for the incursions of the barbarians who overran the Roman Empire and consummated the destruction of letters,—events that were followed by a night of ignorance and vice which lasted for centuries.

Only when the science and secular learning of the East—which burst forth in splendor at Cordova, Grenada, and Seville, whither it had been carried by the Moors—were cultivated, only when Greek and Roman literature, which had been covered with the dust of centuries, was disinterred and studied, did the darkness begin to disappear. It was by cultivating pagan learning, by returning to secular pursuits, by industrial enterprise, by invention and discovery, involving practical disregard of the teachings of New Testaments to which we have referred, that our modern civilization began.

To-day, a portion of the moral teachings ascribed to Christ are more honored in the breach than in the observance. Those who fill the most orthodox churches practically ignore whatever in the New Testament does not comport with our modern conceptions of civilized life. A New Testament Christian is not of this world, and he regards everything that attaches him to this world as a snare and a stumbling-block in the way of salvation. He prefers poverty to wealth. He submits to wrong, offering no resistance; for so did his Master, and so is he commanded. He lives not for this world, but for another. It is needless to say that such a man in these times is not highly regarded. Our science, our intellectual culture, and our entire industrial life are contrary to much of the teachings and the spirit of the New Testament. Mr. Mozoomdar is right in declaring that the Western world does not try to follow Christ, and that the sleepy, dreamy people of the East are better adapted to understand and realize in practice much in his teachings than are the Anglo-Saxon nations, with their unparalleled enterprise and activity.

PRINCIPLES AND AIMS OF THE SOCIOLOGIC SOCIETY.

We hold that reasonable beings are endowed with the power so to modify their surroundings as to secure the greatest amount of happiness, that happiness and comfort are, and should be, the law and aim of social life, and that social changes must be effected by voluntary effort.

We hold that competition, proper enough in the past, is not only unnecessary as a dominant factor in the present industrial system, but that reducing the value of human labor to a point below which it is impossible to sustain existence is of detriment to the race, that its action in industrial life can only be assisted by that form of association known as co-operation, and that the system of co-operation can only be instituted through the organization of labor, when the natural law of struggle becomes transformed, through the power of reason, into the higher law of harmony.

This being its creed, the Sociologic Society desires to make converts, arouse interest, and in every way bring about the reform desired; to draw together, not only those to be benefited by the change mentioned, but all who regard the welfare of their fellow-man; to collect and preserve information and statistics as to labor; to aid in thoroughly classifying and organizing the industries of the land; to urge upon the national and the various state governments the formation of labor bureaus, with ample powers and jurisdiction; to assist in the formation of labor councils and a labor congress upon a representative basis; to procure the framing of wise and beneficent laws, looking toward the protection and preservation of the health and life of working men, universal and compulsory education, state industrial schools, the repeal of all laws restricting labor, and the enactment of those tending to increase its welfare.

IMOGENE C. FALES,
President of Sociologic Society.

EDITORIAL NOTES.

A CONTRIBUTION from Mr. Moncure D. Conway's pen will be printed in *The Index* next week.

MRS. CHENEY writes us to state, "for the sake of accuracy," that George Fuller, whose name she wrote by a slip of memory in a recent article George M. Fuller, had no middle name.

A MAN, looking at the statue of Harriet Martineau in the Old South, not long ago, exclaimed aloud: "O Lord! this is a world of change. If the fathers could come back and see the statue of an unbeliever within these walls, it would be worse to them than all the desecration of British troops."—*Boston Transcript.*

THE rector in Hampton Lacy, Warwickshire, England, bought the only tavern in the village seven years ago, and hired a man to keep it. From the sale of beer,—no other drink being sold,—money enough has been made to pay the salary of the church organist, and divide about $150 among the local charities. The beer sold is guaranteed pure, and it is claimed as one of the results of the experiment that drunkenness is unknown in the village. The rector is trying to induce other clergymen to follow his example.

THE Springfield *Republican*, referring to the action of the doctors at Philadelphia in refusing to admit women doctors into the County Medical Society, very sensibly observes: "The woman with a medical education is already so well recognized by both the profession and the public that admission to the Association is a minor matter. There are enough women physicians in Philadelphia to organize a good society of their own."

CANON CURTEIS'S article on "Christian Agnosticism," which will appear in the *Popular Science Monthly* for May, is a reply to Herbert Spencer's recent paper on "Religious Retrospect and Prospect." Though declining to regard the "Great Unknown" as simply Everlasting Force, he gives Mr. Spencer credit for pruning away many excrescences from the idea of God, and maintains that the attitude of the early Christian Fathers differed little from what is now known as Agnosticism.

THE Salvation Army were at Salem and Lawrence last week. They talked with the people, sold copies of the *War Cry* and the *Soldier's Song Book*, offered prayers, and sung hymns. One of the favorite songs, sung to the tune "Dem Golden Slippers," is the following:—

"I once ran fast the other road,
Till all my sins before me stood.
'Twas then I cried aloud to God,
Who washed me in his blood.

Refrain,—

"O my loving Saviour, O my loving Saviour.
Sinner, won't you come with me?
We'll walk those golden streets.

"Now, sinner, whosoever thou art,
Though black as hell may be thy heart,
If you repent and turn from sin,
The Lord will take you in."

One of the members sang a song, beginning,—

"A robe of white, a crown of glory,
A happy home, a mansion fair,
A victorious palm, and joy eternal,
Intended for me when I get there.
For Jesus is my Saviour. he washed my sins away,
Paid my debt, and naught can harm me.
I'm happy in his dying love,
I'm singing all the day.
I'm fighting, yes, I'm fighting in the army."

LAST Sunday, Mr. W. M. Salter, in his review of the work of the Ethical Society of Chicago during the past year, said:—

The eye of some of our most liberal churches seems directed backward rather than forward. We are told that, while in art, science, and industry, we may move forward, in the ideas of religion we have only to fold our arms, and move reverently into the land of memory. A Unitarian clergyman tells us that the new Congregational creed is broad enough for his own people to adopt, with some few exceptions. The People's minister thinks there will be no new religion. The Jewish rabbis cover their most advanced thought under the name of Judaism. Plainly, none of these take our place. And my best reason for faith in our future is that we have a place, and a distinct one, which must be filled. We turn our eyes to the morning of a new order of things; and the new order must come, for the old is dying, if not dead, in almost all minds of the highest intelligence and most open candor. The old religions flourish most in country villages and in those large commercial towns where the light of the new knowledge and culture has hardly penetrated. In time, they will doubtless be, in the literal sense of the word, as the Roman religion became in the advancing days of the Empire,

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paganism,—country religion. And, on the other hand, if no new religion, no new morality, no new public spirit arise in the cities, they will go down, and their civilization with them, as Rome, populous, wealthy, splendid, imperial city that she was, went down. We want a religion retaining all the old sanctities of private morality, and adding to them civic virtue,—one whose prime maxim it shall be to take part in public life, one whose supreme faith shall be that justice can rule now, and that the highest justice is the most practicable. The Society for Ethical Culture has added forty-five new members during the past year, has maintained weekly lectures, an ethical school with three classes, and a new system of nursing for the sick poor, has cancelled an indebtedness from last year of $800, and stands now free from debt and confident of the future.

For *The Index*.

R. W. E.

May, pensive o'er her minstrel dead,
Unsheathes not yet her wonted bloom,
But sadly droops with wreathless head
Above his freshly-mounded tomb.

Zephyr nor south wind breathes as yet,
But March-like gusts rave here and there.
Grieved Nature voices her regret
In troubled earth and sea and air.

For who in this New World like him
The mighty mother's moods has sung?
Mountain and shore and forest dim
Found in his mystic verse a tongue.

Therefore, her lost interpreter
Mute Nature mourns with rainy skies,
While fitfully the wild winds stir
The air to elegiac sighs.

Pan on the lonely mountains tunes
His reeds to grief; and by the lonely shore,
In twilight of its foliage, croons
A dirge the pine tree evermore.

The blue bird from the palmy isles
He loved to greet flies songless back;
And raucous geese, in wedge-like files,
Wing silently their skyey track.

At length, drying her tears, sweet May
Will blossom into leafy June;
The south wind make the meadows gay,
And wild bees hum a breezy tune;

The frogs in twilight marshes sing
With bibulous notes their old refrain;
The swallow glance on glittering wing,
And light and bloom glad earth again.

But, ah! to Nature's round once more
Of sights and sounds he sung so well,
What potence is there can restore
Her bard, what death-reversing spell?

To winding Concord's pleasant vale
Through all the countless future years,
Hadjis devout will never fail,
Though naught above his grave appears

But flowery sward and simple stone,
Such as a sage's rest beseem
Asleep amid the pine woods lone,
Beneath whose boughs he loved to dream.

There still the evening star will shine
With beams as bright as lured his youth
The city's tumult to resign
For high and holy quest of truth.

Onward his Indian stream will run
Through pensive plain and meadow green,
But not in all the years will one
Like him upon its marge be seen.

Beside him brother druids lie,
His comrades ere repose they found:
'Tis well that 'neath familiar sky
All slumber in familiar ground.

B. W. BALL.

The Index.

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WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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☞ PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

For *The Index*.

Fallacies of the Remonstrants against Woman Suffrage.*

BY MRS. SARA A. UNDERWOOD.

It is my impression that it was Mary Wollstonecraft who first enunciated in definite form the doctrine of woman's rights. When Edmund Burke in 1790 published his conservative opinions on human rights, entitled *Reflections on the French Revolution*,—a work which surprised and startled those who had looked upon Burke as the stanch friend of liberty,—among the first replies made was one by Mary Wollstonecraft, entitled *A Vindication of the Rights of Man*. While writing on this subject, she began to think whether it was not too generous in her—a woman whose sex was denied any legitimate interest in political matters—to write thus interestedly in behalf of the sex that considered women incapable of understanding or reasoning on the political rights denied. The result of her thought on this subject was the publication in 1792 of her *Vindication of the Rights of Woman*, a passionate defence of woman's alleged shortcomings, and an eloquent plea for the better education of woman,—a work which was directed by her heart and sanctioned by the deliberate thoughts of her brain.

Since then—now nearly a century ago—there has been a constant succession of protests against the denial of their political rights, faint at first, but growing stronger and more earnest in the demands for a considerate hearing, from the fast-filling ranks of thinking women. Protests against the *mis*representation and *un*representation of the sex in the department considered of most importance by men,—the field of politics and law-making, matters which touch, sway, and alter the lives of women quite as much as they do the lives of men. Step by step, the battle for the rights of women has been fought and won, as earlier the battle for male rights was fought and won, until to-day we stand at the threshold of political life, an army so strong in right and in valid reason that even the most conservative men blush to bring forward the outworn arguments which have been answered and refuted over and over again,—an army of earnest-thinking women, aided, abetted, indorsed, and reinforced by the best and clearest thinkers among men, demanding in the name of justice and progress equal rights in the ruling of the nation which we all have helped to make, and in the making of the laws which we all have to obey. But just at the moment when victory seems certain, when the majority of men educated to clear thinking and direct speaking, shamed by the transparent injustice of denial, are ready to give us what they long ago demanded for themselves,—a voice in self-government,—an unexpected, an almost ludicrous obstacle arises,—the Remonstrants.

When the descendants of these Remonstrants shall have learned to be heartily ashamed of the retrogressive and narrow views exhibited by their female progenitors, it may be of use to them and to others to understand clearly what the Remonstrants were, and what were their peculiar ideas, aims, and fears. First, they are the legitimate outcome of the half-education and the cramped and fettered lives which even the most fortunate women have in the past been forced to lead. That they are in dead earnest there is not the slightest reason to doubt, since their conscientious interest in the matter leads them to do the very thing they protest against,—take upon themselves the burden of public duty in trying to bias the minds of men in a matter of great political importance. Although their protest, not in behalf of their few selves alone, but in opposition to the earnestly expressed desire of a majority of the best men and women of the day, has a decidedly "dog-in-the-manger" appearance, that is, not only not wishing for the franchise for themselves, but desirous of denying it to those who do care to possess and exercise the privilege, yet I have no hesitation in believing that these women are acting conscientiously and according to their limited light. I can the better understand their position, since once, in my callow days, I, too, wrote my feeble protest against woman suffrage; and I recognize my own old friends in the *new* arguments they to-day bring forward. What those arguments are I will state as nearly as possible in the words of Mrs. Clara Leonard, one of the soundest, if not the soundest, of the reasoners on that side of the question, a woman who has shown such signal ability in the discharge of the political duties "imposed" upon her by the State that it seems paradoxical to think of her as opposed to giving her sex equal privilege with man. In her paper, read before the legislative committee on woman suffrage at the Remonstrants' hearing on Tuesday morning, January 29, she first states what she understands to be the principal reasons assigned for granting suffrage to women. First, "that the right to vote is a natural and inherent right, of which women are deprived by the tyranny of men." To this, she replies that "the right to vote is not an inherent right, but, like the right to hold land, is conferred upon individuals by general consent, with certain limitations and for the general good of all."

There are many women suffragists who agree with Mrs. Leonard that the ballot is not one of the "inalienable rights" with which all men and women are "born"; but, while conceding that it may be a privilege "conferred upon individuals,"

*An Address given at the Second Annual Meeting of the National Woman Suffrage Association of Massachusetts in Boston, Feb. 20, 1884.

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if not by "general consent,"—since no woman's consent is asked,—yet by consent of the "powers that be," with "certain limitations" supposed to be "for the best good of all," they yet ask in the name of justice why sex should be made one of those limitations?

Nor are all women suffragists agreed that women are deprived of the suffrage "by the tyranny of man." There are many who quite well understand the slow methods by which society and its laws have been gradually formed, and who, while recognizing that under past conditions it was a quite natural and almost inevitable result that women, being physically the weaker sex, should be forced to take the inferior place in that society,—as the weaker races, nations, and individuals were forced to accept as masters the stronger races, nations, or individuals; yet they think it high time that all trace of this lingering "relic of barbarism" should be blotted out from a civilized nation's statute books, along with all trace of its twin relic, the enforced slavery of men.

"Voting," Mrs. Leonard goes on to say, "is simply a mathematical test of strength. Uncivilized nations strive for mastery by physical combat, thus wasting life and resources. Enlightened societies agree to determine the relative strength of opposing parties by actual count. God has made women weaker than men, incapable of taking part in battles, indisposed to make riot and political disturbance. The vote which, in the hand of a man is a 'possible bayonet,' would not when thrown by a woman represent any physical power to enforce her will."

There is a latent taint of barbarism and savagery in that definition of suffrage. It is the old doctrine that "might makes right"; and, by accepting it, we accept the inference that people in general, and especially our law-makers, still believe in that doctrine. And, thus accepted, it would be a mortifying confession of the inability of the race to rise to a higher moral plane, where the golden rule of justice to all, to the weak as well as the strong, should take the place of the old physical tests of brute strength as the arbiter of right. I think this another of the fallacies of the remonstrants. I, for one, had never thought of the ballot as a "possible bayonet." I believed that men taught by experience had come to know that the best possible results came from studying, not the interests of the greatest number of the most powerful men, but "the greatest good of the greatest number," including the weak; and that the vote by ballot made no discrimination of persons, but was adopted as the most equitable method of taking into consideration the opinion of rich and poor, weak and strong alike, and with impartial justice.

If Mrs. Leonard's definition of the ballot as "a possible bayonet" be accepted, it would then be the correct thing to disfranchise the poet Whittier; first, as being opposed on principle to the use of bayonets and bullets as arguments; and, secondly, as being unfitted by reason of the weakness consequent upon age. So, also, Alexander Stephens, of Georgia, who, while for many years nearly a physical wreck, could yet perform his political duties as United States Senator and governor of his State. Carry out this idea to its legitimate conclusions, and a good share of the best brains of this republic would be disfranchised and forbidden to express a political opinion.

The second reason given by suffragists for demanding the ballot for women, Mrs. Leonard avers, is "that the fact that the majority of women do not wish for the right or privilege to vote is not a reason for depriving the minority of an inborn right." To this, she replies, "It is no more unjust to deprive women of the ballot than to deprive minors, who outnumber those above the age of majority, and who might well claim, many of them, to be as well able to decide political questions as their elders." To which fallacy, we make answer that women are not contending for the ballot during their minority. They will be quite content to do without it until they attain the age of twenty-one, on equal terms with men. They only object, after having attained the age of discretion, and even a revered and honored old age, to be classed as on the same intellectual level with idiots and children.

On this question, Mrs. Leonard further affirms that, "if the majority of women are either not desirous to vote, or are strongly opposed to voting, the minority should yield in this, as they are obliged to do in all other public matters. In fact, they will be obliged to yield so long as the present state of opinion exists among women in general; for legislators will naturally consult the wishes of the women of their own families and neighborhood, and be governed by them. There can be no doubt that in this State, where women are highly respected and have great influence, the ballot would be readily granted to them by men, if they desired it, or generally approved of woman suffrage."

In this short statement are three fallacies; the first being that, if the majority of women do not already wish to vote, the privilege should be denied the sex. Since voting is not compulsory upon any one, no one's rights are interfered with by granting the whole class freedom of action to do either one thing or the other as seems best to each individual, as is now done in the case of manhood suffrage. But, in denying even *one* woman who wishes to vote the ballot, injustice *is* done to that one individual. I should as strenuously protest against being *forced* by legal statute to vote, whether I willed to do so or not, as now I protest against being denied the exercise of my judgment and just rights. The second fallacy is that legislators will in this matter consult only the wishes of "the women of their own families and neighborhood, and be governed by them." No statesman would accept as a compliment this implication that he was guided in his judgment by such limited views as these. We are not a nation so short of thinkers as to choose for our law-makers men incapable of making broad generalizations or of studying any subject with reference only to its local and transitional aspects and bearings. If this were the usual mode pursued in framing our laws, our statute books would be a queer muddle indeed. The third fallacy is that our male legislators, if it were known to them that all women in the State desired the ballot, would at once and "readily grant it to them." Many of our legislators hold strong and conscientious opinions of their own on this subject. Woman suffrage, being an innovation, would, in their opinion, be a detriment to the State. And these opinions they would maintain as a matter of conscience, in spite of any chivalric desire to please the ladies. There has never been any decided step forward in the progress of civilization in the whole history of the world which has not met with decided opposition from conscientious and well-meaning but narrow-thinking men. And perhaps it is quite as well in the end that this should be so; for thus the closest reasoning is brought to bear upon the *pros* and *cons* of the innovation, and truth loses nothing by debate.

Another claim of the woman suffragists, Mrs. Leonard says, is "that women are taxed, but not represented, contrary to the principles of free government." In reply to this, she brings forward again the discrepant analogy of injustice done to male minors, but declares it "untrue to say that either class is not represented," and repeats the old oft-refuted argument of representation by proxy, which, while it may be in a measure true as regards male minors, is not valid in regard to women whose so-called representatives are of a different sex, and a sex to whose surface interest it is to keep women as a class in a subjective attitude. Why did not Mrs. Leonard, in her last summer's controversy with the Governor of her State, allow her husband, father, brother, or next male kin to represent her opinions on the Tewksbury matter, instead of defining her own views and position so publicly, so boldly, and so clearly as she did? I doubt very much if she could have been prevailed upon to do so by any argument as to the possible unwomanliness of her course of action, knowing as she did, that no one else, however much his interest might be one with hers, *could* state her meaning so well as she could state it for herself; that is to say, that no other person could in so vital a matter represent her.

"There is not a subject," Mrs. Leonard goes on to say, "in which she [woman] takes an intelligent interest, in which she cannot exert an influence in the community proportioned to her character and ability." Allowing this asseveration to be true (of which I am by no means convinced), yet it leaves her capacity for influence dependent on her extraordinary character or ability. Yet a *man* without *any* character or ability is able to influence public opinion and legislative action by his vote. And by so much is the stronger better equipped than the weaker, by so much is the man given extra advantages by law in addition to the advantages given him by nature. A most unfair arrangement, it seems to me.

And, lastly, she says that woman suffragists claim "that society would gain by the participation of women in government, because women are purer and more conscientious than men, and especially that the cause of temperance would be promoted by women's votes." That many women suffragists earnestly believe this and urge it as an additional reason for yielding to the sex their right to vote is undeniable. But it is also true that many others doubt this as strongly as does Mrs. Leonard. Any thoughtful observer of our imperfect human nature cannot remain blind to the fact that, whether acknowledged or not, in virtue or vice men and women are obliged by the laws of their being to keep equal pace. "They rise or sink together, dwarfed or god-like, bond or free." And that, forced as the sexes are, in spite of all artificial barriers and discriminations erected by man himself, to mingle constantly in daily life, men cannot be impure and women associate with them intact from the taint of their sin. To the pure woman wedded to a husband of gross nature, the words of Tennyson cannot fail to be applicable:—

> "Thou shalt lower to his level day by day,
> What is fine within thee growing coarse to sympathize with clay.
> As the husband is, the wife is: thou art mated with a clown,
> And the grossness of his nature will have weight to drag thee down."

Nor can the daughter fail to inherit somewhat of the vices as well as the virtues of her father, nor the sister associate for years with the brother, joint heir with her of parental morality or immorality, and yet by some strange method of nature escape the effect of association. The thoughtful woman suffragist does not then ask for suffrage particularly on the plea of purification of the polls by her presence; nor does she think that, as Dr. Horace Bushnell puts it, "when the polls shall have

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unrefined the refiner, where away goes the refinement?" She knows that the association of the sexes in any good work is always of mutual benefit; and that both men and women grow more polite and respectable in conduct when thrown into each other's society than when in communities or work or associations by themselves.

Only in so far, then, does she expect the presence of women to purify politics, and not because woman is so particularly man's superior in virtue. But she does ask for the ballot on the ground of simple *justice*, because men have no just right to deny woman any privilege which they demand for themselves, because woman should be given "a fair field," whether she is shown any "favor" or not. "Equality of rights," said Charles Sumner, "is the first of rights." "Equity," says Herbert Spencer, "knows no sex."

Mrs. Leonard says that women "in this land have the softer side of life, the best of everything." I think it could be proven easily, if one had the time at command, that this is not the case. It may be and probably is the case with the majority of those who signed—understandingly—the Remonstrants' petition; but it is not the case with the women of the toiling millions, *the people*. Laws are made to protect the weak, not to bolster up the strong; to secure justice from the unjust, not merely to flatter the just by being on the side of justice and right. For those who "have all the rights they want," no legal guarantees are needed, although human nature is such and circumstances are so likely to change that no human being can foresee for himself or herself that the day may not come when legal security for those rights may not be needed. While Mrs. Leonard intimates that women already possess much influence in these United States, she apparently forgets that many of those privileges she owes to the persistent efforts, through years of abuse, misrepresentation, and discouragement, of the friends of woman suffrage, both male and female. Many of the laws on our statute books, she herself confesses, have been the work of women. If they do such good work without the ballot and in spite of hindrances so strong, is it not reasonable to suppose that they would be capable of better work with its aid?

Mrs. Leonard shares with many less refined reasoners the fallacy that she—though only a woman—understands pretty thoroughly the subtle workings of the Sublime Intellect behind the universe, and piously tells us that women should be "content to sway and govern" men, not by the ballot or by greater numbers, "but by those gentle influences designed by the Creator to soften and subdue man's ruder nature." A very prettily worded and fine-sounding sentence; but it strikes me that, if that *was* the design of the Creator, it would have been the better and easier way to have made men in the first instance sufficiently softened and subdued to do what was right and just without having to be "governed and swayed" after any such fashion. By the way, that is another fallacy of the Remonstrants,—that woman suffragists desire "to govern men." It is *self*-government we ask for, not power over others.

Because my time is limited, and because Mrs. Leonard's paper was the most temperate in tone and sensible in argument, and because it goes over so much more ground than any other address or speech listened to at the Remonstrants' hearing, I have chosen to devote my considerations of the "Fallacies of the Remonstrants" mainly to that paper. The remonstrance of Mr. Francis Parkman, heard at the same time, is beneath contempt, and so beneath reply. I think the hearing of the Remonstrants would be more successfully dignified, if hereafter they trusted their cause to their own sex wholly. Among the gentlemanly compliments Mr. Parkman tenders us as a class are these. He declares our methods "have been neither direct nor ingenuous." He accuses us of "misrepresentations," "intrigue," "calumny," "abuse," "lobbying," "wire-pulling," "ingenious and petty tricks, and all the devices of conscious weakness." He calls us "over-excitable reformers," and says "we have thrown to the winds every political, not to say moral, principle," "that we have no mercy on our sex"; declares that "women of sense differ most widely from the suffragists," and that "political women could not command respect." All this slanderous accusation, without one particle of proof brought forward to make good his reckless statements! Now, who are the women suffragists whom he thus maligns? Let me mention here the names of a *few* of the best known of these men and women, for I am glad and grateful to acknowledge that thinking and wise men have been among our best helpers in this cause.

First, let me speak reverently the name of Boston's most eloquent son, of him whose genius was devoted to the cause of the lowly, the oppressed, the down-trodden everywhere, of him who left us a few days ago in spite of our tears and grief, but whose memory will live forevermore, wherever liberty or the love of liberty lives,—the name of Wendell Phillips, whose voice was last raised in honor of one of the "political women" who *did* command the respect of every thinking man,—Harriet Martineau, another suffragist.

And to these we can add such names as those of George Eliot, George Sand, Margaret Fuller, Frances Wright, Mrs. Somerville, Lucretia Mott, Lydia Maria Child, Alice and Phœbe Cary, Frances Power Cobbe, Ernestine L. Rose, Clara Barton, Florence Nightingale, Dorothea Dix, Julia Ward Howe, Elizabeth Cady Stanton, Lucy Stone, Susan B. Anthony, Mrs. Livermore, Mrs. H. H. Robinson, Mrs. Shattuck our president, Anna Dickinson, Sarah Helen Whitman, Elizabeth Stuart Phelps, Louise Alcott, Grace Greenwood, the Crown Princess of Prussia, Lady Amberley, Mrs. Millicent Fawcett, the brilliant wife of the Postmaster-General and member of the Parliament of Great Britain, Helen Taylor, the beloved step-daughter of John Stuart Mill, with many other names among women as familiar as these; and, among men, John Stuart Mill, Richard Cobden, Herbert Spencer, Prof. Huxley, Prof. Louis Büchner, Canon Charles Kingsley, Henry Kingsley, the novelist, Jacob Bright, member of Parliament and brother of John Bright, Postmaster-General Fawcett of England, Emerson, Longfellow, Whittier, Bronson Alcott, George William Curtis, W. H. Channing, Henry Ward Beecher, James T. Fields, Col. Higginson, "Warrington," Col. Ingersoll, Charles Bradlaugh, Senators Henry Wilson, Hoar, Matt Carpenter, Julian, Pomeroy, and others, with the six governors of Massachusetts who preceded the present incumbent of that office,—Claflin, Washburn, Rice, Talbot, Long, and Butler. *These* women and men, dead and living, were and are a few of the women suffragists whom Francis Parkman gratuitously insults for daring to take broader political views than he is capable of. I would like to see a Remonstrants' petition which could gain the signatures of even half a dozen names equally famous with these.

The appeal of the Remonstrants shows most clearly the benumbing effect upon the reason of ages of enforced subjection. The chains at first so galling and burdensome are at last through habit hugged as necessary to life and happiness. Yet the lesson is by no means a new one. "The strangest peculiarity exhibited by those deficient in sense of rights," says Herbert Spencer, "or rather that which looks the strangest to us, is their inability to recognize their own claims. We are told, for instance, by Lieut. Barnard that, in the Portuguese settlements on the African Coast, the free negroes are taunted by the slaves as having no white man to look after them, and see them righted when oppressed. And it is said that in America the slaves themselves look down upon the free blacks, and call them rubbish. Which anomalous looking facts are, however, easily conceivable, when we remember that here in England in this nineteenth century most women defend that state of servitude in which they are held by men."

While thousands of slave mothers and wives were compelled to suffer the torture of separation from those dear to them as life itself; while hundreds of black men dared the lash, starvation, and even death itself, to escape from the slavery that was worse than all these,—there was also a large minority of slaves who were blessed with tender-hearted and indulgent masters and mistresses, who, though they possessed the legal power to torture, beat, and render miserable the lives of their chattels, had no desire and disdained to use such power. But what would have been thought by reasonable people if those slaves, pampered into indolent, careless groveling, had gone as far as these Remonstrants in kissing the hand which held the weapon of their destruction, if, when liberty and independence were offered them, they had not only refused them for themselves, but joined in signing a petition that freedom should be forever denied to *all* colored people on earth!

Was there ever a more *cowardly* petition circulated than this of the Remonstrants? Will it be believed, when related by future historians, that in this year of 1884, and under the shadow of Bunker Hill, in a land dedicated to liberty and intellectual culture, whose school houses are its pride and glory, there existed so many responsible human beings willing publicly to sign their names to a petition "against the *imposition* of any further political duties"! When in fact there had been no "imposition," and very few and easy "political duties" allowed. The children and grand-children of these petitioners will have cause to blush, when they find the name of their maternal ancestors rendered conspicuous in history only through such a document as this.

CORRESPONDENCE.

SOME QUESTIONS BEARING ON THE MORMON PROBLEM.

Editors of The Index:—

I am extremely glad to see the various articles which have lately appeared in *The Index* on the Mormon question. It is one of the most important and most threatening problems in our political life. Agitation on the subject is necessary, but still more desirable is information. There is a great deal of self-interest and political expediency and religious bigotry mixed with the righteous disapproval of Mormon institutions. I think the liberal thinkers of America are especially bound to consider this question, because, being fettered by neither political nor ecclesiastical ties, they ought to be able to do so without heat and solely in the interests of truth, morality, and good government. I should like to have some information from Mr. Curtis or some other person acquainted with the matter on some points.

1. As to laws in regard to marriage. Is there any United States law on the subject? What is the law in the several States? What is the criminal law on the subject?

2. What is the practice in regard to a case of polygamy in the States, if such has ever occurred? What is the distinction between polygamy and bigamy? Does not bigamy imply deceit, the husband conceal-

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ing from one wife his relations with another; while, in polygamy, both relations are open and avowed? Has such a case ever occurred in our country, in any but a Mormon community? and, if so, was the offender punished by the criminal courts, and how?

3. I should also be very glad to learn from some one versed in church history when and how either the Jewish or Christian Church established monogamy and abolished polygamy. Was it by direct statute against an evil still existing and powerful, or was it only a recognition of a moral feeling which had already destroyed the custom?

4. I am very much interested in the different statements in regard to education in Utah, and hope we may have all possible light thrown upon the subject; for I believe that it is mainly upon the education of the young people of Utah that we must rely to overthrow the delusions and tyranny of their theocracy. I have little personal knowledge of the matter; but, when for a few days in Salt Lake City, I was told that other than Mormon teachers were employed in the schools, and that the relation of such teachers to the pupils and their parents was free and friendly.

The Report of the National Bureau of Education for 1881 (the latest issued), does not touch upon this point directly, but we may draw some inferences from the facts given.

The University of Deseret appears to be legally recognized as an authority in education, and it is fair to suppose that this institution is under strict Mormon influence. The president of this university, in convention with the territorial and country superintendents, determines what text books shall be used in the district schools; and books thus adopted cannot be changed within five years. The normal certificate of graduation from the University of Deseret, indorsed by the Board of Examiners as to the moral character of the applicant, entitles the holder to be chosen as a teacher in any of the district schools. The law appropriates $5,000 a year to this university, provided forty pupils shall be instructed free in the normal department. Under these conditions, this university must certainly exercise a great influence upon the people of Utah, and it is very desirable to know whether it is giving them an impartial liberal education or one wholly in the interests of a church hierarchy. There are sixty anti-Mormon schools in the Territory, in most cases supported by, and under the control of Protestant and Roman Catholic churches.

Would it not be wise in the National Bureau to issue a special circular of information in regard to education in Utah? And, in the present plan of national aid for education in the different States, might not there be introduced some provision by which the schools of Utah should be released from ecclesiastical control? Two other points in the report are worth noting: first, the increase in the number of pupils; and, second, an increase in the proportion of women teachers as compared with men.

I will not now lengthen this communication by touching upon other very important points, but shall look with interest for further communications in *The Index* from the able correspondents who have already written on the subject. E. D. CHENEY.

THE PREVALENCE OF AGNOSTICISM.

Editors of The Index:—

With your permission, I beg to direct the special attention of your readers to the *Popular Science Monthly* for April. In it appears a paper by W. D. Le Sueur, B.A., of Ottawa, Ont., entitled "A Defence of Modern Thought," being a reply to a recent pamphlet by the Bishop of Ontario on "Agnosticism."

The fact is, the spread of heresy is so rapid, even among church members, that the Church finds it imperative to assume the defensive. A decade ago, no Episcopalian bishop would have thought of entering into public controversy with agnostics. But the times have changed; and the urgent necessity for such a course has now arisen, as the Bishop himself plainly sets forth, which we shall presently see.

A few months ago, the Bishop of Ontario delivered a lecture on "Agnosticism" before the synod of his diocese. By request of the synod, the lecture was published in pamphlet form. The Bishop opens his lecture with this language:—

"Religion is at the present time confronted with a very real as well as a very subtle danger. It is not Christianity or any particular system of religion that is attacked, but religion itself at its very root. This danger arises from the prevalence of agnosticism, which is so subtly diffused that its influence is felt, not only in the writings of agnostics, but in conversation, magazines, and newspapers. It occupies the attention and affects the minds of multitudes who dare not avow it. It has crept into our churches, and heads of families who are church-goers and outwardly believers are at heart agnostics."

The writer of this has often affirmed this state of things to exist in this Province, not always, however, convincingly. But, now that the same thing is reaffirmed by so high a church dignitary, there need be no more doubt about the matter. The Church is riddled through and through with doubt, and the clergy at last reluctantly confess the fact.

In this strait, the Anglican Bishop of Ontario comes to the front, and in his lecture deals as best he can with agnosticism. Upon reading the lecture, seeing the tempting openings for criticism therein contained, I at once resolved to write a reply to the Bishop the first opportunity. But I am very glad to say that Mr. Le Sueur's more vigorous pen has come in ahead of mine in this timely work; and I wish here to point out to your readers Mr. Le Sueur's able reply in the current number of the *Popular Science Monthly* (April). The reply is also published in Canada in pamphlet form, and has already had the good effect of stirring up the Bishop to a rejoinder, which, in the shape of a second lecture on "Agnosticism," he delivered in Ottawa a short time ago, and here in Napanee last week. The roads and weather were so bad I was unable to get to the lecture, and cannot therefore speak as to its merits or demerits; but the newspapers announce that it also is to be published in pamphlet form. "The agitation of thought is the beginning of wisdom."

ALLEN PRINGLE.

SELBY, LENNOX CO., ONTARIO, April 1, 1884.

THE ATTITUDE OF TWO ORTHODOX MINISTERS.

Editors of The Index:—

The attitude of Mr. Joseph Cook and of Rev. Henry M. Dexter, of the *Congregationalist*, toward each other in the matter of the new creed proposed for Orthodox Congregationalists, and the habitual attitude of them both toward "the way which men call heresy" and the persons considered heretics, are well suited to remind the observer of the eulogy on Mr. Bill Sykes' dog, as follows:—

"'He's a rum dog. Won't he growl at all when he hears a fiddle playing? And don't he hate other dogs as ain't of his breed?'

"'He's an out-and-out Christian,' said Charley.

"This was merely intended as a tribute to the animal's abilities; but it was an appropriate remark in another sense, if Master Bates had but known it; for there are many ladies and gentlemen claiming to be out-and-out Christians, between whom and Mr. Sykes' dog there exist very strong and singular points of resemblance." C. K. W.

A PETITION FOR STATE SECULARIZATION.

To the Honorable Senators and Members of the House of Representatives of the United States Congress:—

A republican form of government being based on liberty, equality, and fraternity, as both means and end, involves the separation of Church and State, whose union is the worst form of class legislation and the most infallible sign of arbitrary power. A house divided against itself cannot stand. The institutions of this commonwealth should be made homogeneous throughout. Impartial protection of all citizens in their equal rights and liberties, by encouraging the free movement of mind, promotes the establishment of truth in whatever direction. Any infringement by government of this absolute equality of its citizens is the parent of manifold evil, a national crime committed against that natural "justice," which, as the Constitution declares, this government was founded to "establish."

And yet, though the first amendment to the Constitution of the United States says, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," there does exist a union of Church and State, which gives to Christianity moral and material aid, and so proscribes other religions and forms of belief and unbelief, while taxing these also for the support of that special religion.

The ways in which this old alliance between Church and State still survive among us are:—

1. Recognition of God and Christianity in State Constitutions.

2. Exemption of church property from taxation.

3. Appropriations of public money for sectarian purposes.

4. Religious exercises, as the reading of the Bible, etc., in the public schools.

5. Laws enforcing the observance of the Sabbath on the authority of the Bible.

6. Religious test-oaths in courts of justice and on instalment into office.

7. Chaplaincies in the Legislature, the Army, and the Navy.

8. Fast and Thanksgiving Proclamations, which contain theological ideas that may or may not be acceptable to the citizen.

The necessity for this separation of Church and State is more apparent now than ever before, because of the still greater diversity of religious beliefs, the many forms of dissent from the religion which receives State patronage, and the growing signs of sectarian strife and ambition in the arena of politics. And emphasis needs to be given to the fact that the union of Church and State is *a great hindrance to the employment of right methods* in dealing with many questions of reform now demanding attention. And most essential is it, at all times, and especially in the present, in order to secure for the law its due respect and observance, that the people's representatives should exhibit the strictest fidelity to their trusts by following the law in its letter and spirit.

Your petitioners, therefore, pray that immediate action be taken by the law-making power to bring into harmony the theory and practice of our government in making the following principles a part of the fundamental law of the land by amendment to the United States Constitution:—

1. The total separation of Church and State, by prohibiting Congress or any State or municipality from enacting any law that favors religion or prohibits the free exercise thereof in any of the ways already specified in this petition.

2. National protection for national citizens, without regard to race, color, or sex in their full and equal rights.

3. Co-operation between the national and State governments for the maintenance of a thoroughly secularized public school system.

The above Petition on State Secularization, now offered to the public for its signature, has been prepared with a view to enlist in its support the friends of freedom and equal rights among all parties and classes of people. And the problem is to do this without compromise of any principle. A petition should voice a great principle; and, if ever a petition did, it is this one. It is believed to express the deeper sentiment and latent convictions of all who love their country, who look to its flag for protection, and believe in the truths of which it is the symbol. It may not be improper to state that representative men in the various walks of life have, with singular unanimity, declared this petition to be, in itself, most desirable, and the time for it most opportune. Then let us work; and let each feel that on him or her depends, in a measure, the success of this movement. Such a feeling it has been, and must ever be, that plants the flag of victory on the heights of the world's reprieve. T. W. CURTIS.

THE ETHICAL CONSEQUENCES OF DARWIN'S THEORY.

The Boston *Index* of January 10 contains an extract from a paper on "The Ethical Consequences of Darwin's Theory," by H. W. Holland, and an able reply to the same by B. F. Underwood. Mr. Holland—holding that, unless heredity and selection act together, there can be no progress—advocates "a modified selfishness, setting up one's own blood as the object to which one's self and everything else is to give way." He says: "This law of growth, through competition and inheritance, is opposed to universal brotherhood, and has an aristocratic tendency. It is not a law of equality, and the liberty that it allows includes the liberty of the strong to conquer the weak; but we must be sure that the right kind of strength wins."

In his reply, Mr. Underwood quotes freely from prominent writers, English and German, to prove the

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insufficiency of Mr. Holland's stand-point. It seems to us that Mr. Underwood does not sufficiently appreciate the force of heredity; but, when he says that "the new ethics, outlined by Mr. Holland, embodied in individual and social life, and recognized as the highest standard of conduct, would in a few centuries produce a type of human character as selfish, as cruel, and as vicious as ever existed on this globe," we fully agree with him.

It is true enough that the operation of the unconscious forces of nature always results in the conquest of the weak by the strong, and it is to this law that we owe all progress in the material universe. In all the changes we see going on about us, we notice the survival of the fittest. But, if we come to consider human progress by itself, the terms "strong" and "weak" must be greatly modified, and their meaning clearly understood, before we may venture the assertion that the law of the survival of the fittest holds good here also, and even raise it to the dignity of an ethical principle. "But we must be sure that the right kind of strength wins." This much Mr. Holland admits; but when, further on, he says, "These new ethics agree much better with our practice than with our sympathies, which they often shock, or with our faith, with which they can hardly be reconciled," we feel sure that Mr. Holland does not know what is the right kind of strength which ought to win.

Into the elements of human progress there enter, not only the unconscious forces of nature, but also human reason and sympathy. Whatever they are and wherever they came from, they are here, and have evolved out of themselves—either because of, or in spite of, the law of the survival of the fittest—a moral sense, the fact of whose existence we can no more deny than the existence of reason and sympathy. Ask your reason, Have I—strong, healthy, born of prosperous parents not addicted to vicious and unhealthful habits—not a better right to live than this weak, incompetent offspring of ignorance and disease? and reason will answer: You have indeed a better chance to live and be useful, but have you also a better right? Is this unfortunate one responsible for his ancestry? Does he not also love his life as well as you do yours? You are silenced, and your warm heart prompts you at once to alleviate the wretched lot of the being whose right to existence you had but just doubted. Forthwith, whatever nature's method of working with her unconscious forces may teach you, reason and sympathy have revealed to you the fundamental principle upon which you, a rational being, have to work,—justice; and the ideal of a universal brotherhood of man is established, never again to be shaken. You are now a better man, better fitted to win in the race of progress.

Reason, moreover, bids you look into the past and future, observe the sequence of cause and effect, and if by so doing you are unable to see that by selfishly grasping and hoarding all the good things of life for yourself, your blood and your race, you will eventually produce a condition of things in the civilized world for which no savage can envy you, and at the thought of which your own better impulses recoil in horror, you are then surely not the fittest who ought to survive.

We cannot now enter into the subject more deeply, and only repeat that, the elements reason and sympathy entering into human forces, the word "strong" as applied to them does not mean mere physical and intellectual strength; and human progress pictures something more to our imagination than a race of fine human animals. Our ideal man is just and good, as well as healthy, strong, and clever; and, if he is well housed and well fed, he is also sympathetic and charitable. To gain this end, Darwin's theory need not abate one jot of its truth. The ethical consequences of the theory as outlined by Mr. H. W. Holland are simply false and pernicious, however honestly conceived; and, being false, they cannot long withstand the truth, although advocated by some mistaken philosophers.—*Radical Review.*

BOOK NOTICES.

HISTORY OF THE KINGDOM OF GOD. By Jonathan Cummings, editor of the *Age-to-come Herald and Jerusalem Pioneer*. 540 Washington Street, Boston. 1884. pp. 200. Price $1.00.

This is a work written, evidently, by an honest and devout reader of the Scriptures, and is the result, the author states, of "a life experience of over fifty years' study, meditation, and preaching" upon Bible themes. Mr. Cummings, in common with theologians generally, attaches great importance to a correct doctrinal interpretation of the Scriptures; and he writes like a man who is confident that he has arrived at a theory of "the kingdom of God and man's salvation" that is "in accord with the word of God," and will stand the most rigid scrutiny. The author says it is the first effort, so far as he knows, "to set forth succinctly before the public in their true light the real locality, rise, changes, progress, and final establishment of that kingdom called throughout the Bible 'the kingdom of God.'" He maintains that this kingdom is "an organized body of the human family, raised up in twelve distinct divisions or tribes," under two distinct covenants; that "the history of the twelve tribes of Israel is the history of the kingdom of God," which commenced with Jacob and his twelve sons, and has been subjected to strange vicissitudes; and that the gathering of the children of Israel to their own land, and the "inauguration of the kingdom upon the basis of this new covenant, the personal glorious coming of the material Christ in his literal heavenly tabernacle, reigning in Mount Zion, in Jerusalem, over the house of Jacob, and likewise over all nations," is among the great events about to occur. "Jerusalem is the place to which the nations will flow to see Jesus." There, he will sit upon the throne of David, ruling over the twelve tribes, to whom all peoples shall be gathered. Of a kingdom beyond the stars Mr. Cummings knows nothing. The true kingdom will lie between "the river of Egypt and the great river Euphrates." This kingdom will be set up just as soon as a sufficient number are made free from sin, and become new creatures in Christ. "They will not need to frame a code of laws. They will not need to write a constitution." "Nothing will be necessary but for them to become genuine Christians in the right locality, that is all." "And this will be the kingdom of God, set up upon the earth, while the wicked kingdoms of men are in existence." There is to be in "the last days of this wicked age, and the ushering in of the age to come," "troubles such as never was since there was a nation." The "storms, tornadoes, and tidal waves," the volcanoes that "belch forth their hot lava and inundate cities," and all the other dreadful calamities already experienced, are "only as the buds of a bloody bloom, and gentle showers to the terrific tempest." But "the Saviour will conduct his people [who are they?] safely through the storm to behold the dawn of an endless day of glory," when Jerusalem "shall rise and shine in her robes of dazzling light," "the residence of the Lord Jesus Christ." According to this expounder's view, the mass of Christians stand but little, if any, better chance of getting into "the kingdom of God" than unbelievers. False theology is as bad as infidelity. "If he [a man] is deceived by a false theology to believe that he is a Christian in fact and a saved man, he will feel happy at times; but it is the happiness of ignorance." Practical people, we think, will wait till they see some more evidence than that based upon interpretations of the Bible of the events which Mr. Cummings believes near at hand, before starting for so uninviting a place as the Jerusalem of to-day.

THE CHINESE CLASSICS. A Translation by James Legge, D.D., of the London Missionary Society. Parts 1 and 2: Confucius and Mencius. New York: John B. Alden. 1883. pp. 382. Price $1.00.

In this work, we have a reprint of two volumes of the Chinese Classics, translated and edited by Dr. Legge, which contain "Analects," "Great Learning," and "Doctrines of the Mean," by Confucius, and the works of Mencius, with complete indexes of subjects and proper names of each. Added to each part is an introduction by the publisher, giving a sketch of the author, with critical or supplementary references to some of Dr. Legge's statements. In this volume at a low price, the common reader can get the teachings of two great Chinese philosophers,—Confucius, who lived from 551 to 478 B.C., and Mencius, who lived from 371 to 288 B.C. The Chinese keep sacred the eighteenth day of the second moon as the anniversary of the death of the former. Of the latter, Dr. Legge says: "The first twenty-three years of his life thus synchronized with the last twenty-three of Plato's. Aristotle, Zeno, Epicurus, Demosthenes, and other great men of the West were also his contemporaries. When we place Mencius among them, he can look them in the face. He does not need to hide a diminished head."

PERSONAL ITEMS.

THE wife of Hon. George W. Julian, who died recently of heart disease at her residence in Irvington, a suburb of Indianapolis, was the eldest daughter of the late Joshua R. Giddings, the famous Ohio abolitionist.

ACCORDING to the *Presbyterian*, "The Rev. John Jasper, D.D., LL.D., who upholds the theory that 'de sun do move,'" is one of those celebrities who has had his day even among the colored people of his own city. He "writes to a friend in New York that his congregation has dwindled from nearly two thousand to less than twenty members."

FROM an exchange, we clip the following: "Mrs. Kate N. Doggett, whose death in Cuba was recently announced, was one of the most cultivated women of our Western States, and will be remembered both as a writer and a lecturer. She was the translator of Charles Blanc's *Grammar of Painting and Engraving* (1873)." Mrs. Doggett was an agnostic, and deeply interested in the progress of radical thought.

A MONUMENT is to be erected in Paris in honor of Admiral Coligny, the illustrious Huguenot. A site for the monument has been provided by the municipality of Paris in the Rue de Rivoli, near the spot where the distinguished victim of the St. Bartholomew massacre fell, Aug. 24, 1572. This honor to a Protestant martyr in France indicates appreciation of his noble character and of his valuable services to his country.

IT is now said that the death of Prince Leopold was hastened by the fast pace of his life at Nice and Monaco. The day before his death, he spent four hours at the Monaco gaming tables, where he suffered heavy losses. The atmosphere was stifling, the crowd dense and excited. The Duke was pressed upon and shoved about by the throng, and became greatly excited. Social dissipation of this nature was new to him. The reaction set in in the evening of the night in which the fatal attack occurred.

THE Paris *Figaro's* correspondent at Cairo says: "Gen. Gordon, before the sortie of the 16th inst., sent the following proclamation to the rebel sheiks: 'Come to me without fear, as I have come to you in all confidence. I came not to fight, but alone with the help of God; and God is with me.' The sheiks replied: 'We have read your letter. You say you are with God. If you are with God, you are with us, because God is with us. If you are not with us, then God is against thee; and we shall do with thee as we have done with Hicks Pasha.'"

AN audience of more than two thousand, fully one half colored people, assembled in Tremont Temple on the evening of the 9th, in response to a call for a memorial meeting by the colored citizens of Boston. On the platform were many distinguished persons, chiefly Mr. Phillips' co-workers in the anti-slavery movement. Mr. Archibald H. Grimké pronounced a eulogy upon the man whose voice had pleaded with such eloquence for his race, "who surrendered," the orator said, "all that he really loved that we might be free. He bore our wrongs on his conscience and our woes on his heart."

THREE hundred English ladies have signed a petition for the restoration of Baker Pasha to his former rank in the British army. When it is considered that the offence for which he was dismissed was an attempted outrage upon a young lady in an English railway carriage, during his trial for which he did his best, in defence of himself, to ruin the reputation of the person he had assaulted, a lady of spotless purity, and that this Baker had been one of the pets of the Prince of Wales, who is, evidently, the originator of this latest movement in behalf of his unscrupulous friend, the petition reflects no credit upon its signers. An exchange says: "Since the death of the Prince Consort, the Queen's children rather than the Queen have given tone to English society. The result has been morally disastrous. An era of self-indulgence, extravagant outlay, and moral laxity, has succeeded to that in which Prince Albert was the first gentleman in the kingdom. In such a condition of things, the moral indifference that cares little about right or wrong is apt to think itself the generosity that inclines to mercy."

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THE INDEX

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BOSTON, MASS., THURSDAY, APRIL 24, 1884.

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CURRENT TOPICS.

THE New York *Sun* thinks that the Society for the Prevention of Crime "had better go into some more creditable business than trying to get little girls arrested because they offer flowers for sale in the street on Sundays."

WE notice in one of the Spiritualistic papers a communication from Wendell Phillips, or "Spirit Phillips," as he is called, who is made to say, "No more cares and anxieties, no more sorrows or pain, but bright, beautiful life among friends whom you had been taught by false teachings had been forever lost." The great orator and agitator, it would seem, has become extremely optimistic in his views and very lamb-like in his disposition!

THE *Pall Mall Gazette* represents Mr. M. D. Conway as saying: "The best Hindus with whom I came in contact, men cultivated, profound, clear-seeing, are free thinkers to a man. They have no hope of anything coming out of the popular religions. We can only trust to the dissolving influence of the scientific spirit that will gradually eat its way through all these creeds, and restore man once more to the possession of that liberty of which he has been robbed by his creeds."

LAST Thursday night there was a joint debate before a large audience in Brooklyn, under the auspices of the Revenue Reform Club, on the question of Protection versus Free Trade, between Prof. Van Buren Denslow, tariff editor of the Chicago *Inter-Ocean*, who argued for protection, and Prof. A. F. Perry, of Williams College, who defended free trade. Both disputants showed marked ability and acquaintance with the subject, and the audience manifested deep interest in the discussion.

THE *Catholic Chronicle* does not disguise its convictions. It says: "It may be said that the will of the people who sent Bradlaugh to Parliament should be obeyed by the House of Commons, that they are the best judges of the kind of men they want there. We say, No: the people of Northampton have not the right to send an avowed atheist to Parliament, and, if they send one, the House of Commons have the right to keep him from taking a seat." We agree with the *Chronicle*, when it remarks: "To an atheist, this may sound like bigotry; but we cannot see how it can sound like bigotry to a Catholic."

THE New York *Tribune* says, in favor of uniform divorce laws: "It is in fact the duty and interest alike of the nation to surround the family relation with every safeguard; to give to it all the solidity and permanence wise and uniform laws can furnish; and to discourage by every possible method the restless, fickle, immoral, and unstable conditions which spring from facile divorce laws, and which exercise corrupting and depraving influences upon the community in many directions. The demand for a Constitutional Amendment permitting uniform divorce legislation might well be inserted in the platforms of both parties in the coming campaign; for it is not a partisan question, but one emphatically of national concern."

LAST Friday, Boston paid her formal tribute to her distinguished and lamented son, Wendell Phillips. The eulogy pronounced in Tremont Temple by George William Curtis was worthy of the orator and the occasion, being without doubt the most able and eloquent tribute to the character of the great agitator that has yet been spoken. "In its generous enthusiasm and in the discrimination with which this enthusiasm was tempered," says the Boston *Journal*, "and by the aid of which the orator, while recognizing the occasional errors of judgment which diminished the usefulness of Phillips, separated sharply between these and the unflagging devotion, the unquestioning sacrifice, and the stainless integrity of his character, the address foreshadowed what will doubtless be the verdict of posterity. More and more, the memory of mistaken judgments and of overharshness of speech will fade, and the grandeur of the character of Phillips and the greatness of the results accomplished by his unflinching courage and fervid eloquence will be recognized."

MR. M. J. SAVAGE, in his discourse last Sunday, said: "Women certainly take an interest in the government under which they live; for it touches their interests, whether they are weak or not. Men are perpetually making laws dealing with the property of women without asking their leave. We are taking away from the women of Massachusetts $2,000,000 a year without asking their leave or giving them an opportunity to say what shall be done with it. If there were sixty thousand men taxed in this State without their being able to say something in regard to what should be done with it, there would be screaming of the American eagle, and an agitation throughout this country until there was a reform. I do not know of any reason why a woman should not vote as a man. I would give her precisely the same liberty as a man. I call upon all the world, if there is any one in it who has a respectable reason to give why women should not vote, to give it. I have not found it yet, although I have read almost everything that has been written on the subject on both sides."

THE INDEX is no advocate of Spiritualism, but it has often mentioned in commendatory terms the efforts of the *Religio-Philosophical Journal* to expose the immorality and fraud practised in the name of Spiritualism to secure in its favor the judgment of intelligent men and women, based upon the observation and examination of genuine phenomena; and we are glad to see that secular journals generally in this country, and even Spiritualistic papers in England, have words of approval and praise for the course the *Journal* has pursued. The following is taken from *Light*, a London journal devoted to Spiritualism: "That the indefatigable and fearless editor of the *Journal* is doing a much needed and good work in his unflinching exposure of fraudulent mediumship cannot be denied. Were we inclined to doubt it, the continuous succession of secular journals from the other side of the Atlantic, which reach us, containing nothing but words of praise for the line of action he has carved out for himself, would place the matter beyond all question. Although to English notions, the policy of the *Journal* may be too drastic in its *methods*, we cannot but admit that Col. Bundy is scoring point after point, and that the spiritual atmosphere is all the clearer for it. We wish him continued success. We are in full sympathy with the aim he has in view."

THE bill providing that disbelief in Deity shall not affect the credibility of a witness was defeated in the Massachusetts House of Representatives last week, by a vote of 62 to 75. Mr. Kendrick, of Springfield, said, as reported in the papers, that "so long as this is a Christian State, and the vast majority do believe in a God, it is not right to allow the testimony of those who do not so believe to have as much weight as those who believe in the pains and penalties of perjury." Mr. O'Sullivan, of Lawrence, "in the name of Christianity protested against the bill." Mr. Wilson, of Salem, in a speech defending the bill, claimed that it was in the interest of sincerity and honesty; that educated agnostics were among the most honest and moral people in the world, and among the most reliable as witnesses. The change was asked for, he said, by some of the most reverent Christians. Mr. Millett of Malden and Mr. Bracket of Boston spoke in favor of the bill, pointing out the absurdity of allowing men of undoubted rectitude of character to be liable to attack on account of their disbelief in Deity. Bigotry and intolerance are strongly intrenched and hard to overcome; but "the harder the conflict, the more glorious the victory." The attempt to do justice to atheists defeated this year may also be defeated next year; but it should be renewed annually until it succeeds, as it certainly must succeed, and at no distant period. The bill allowing atheists to give testimony in the courts of this State was, we remember, defeated many times before it became a law.

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SOCIAL RIGHTEOUSNESS.

Whatever else Jesus may have taught or failed to teach, he certainly taught a gospel of social righteousness. It is evident that his idea of the Messianic kingdom was quite different from that which prevailed among his countrymen. They were looking for a restoration of the ancient theocracy, with a king at its head, and all the accompanying royal prosperity and splendor that belonged to the reigns of David and Solomon. He appears to have had in mind a perfected human society on earth of celestial type, of which equity, love, and brotherhood were to be the ruling principles. Each member was to love his neighbor as himself, and care for his neighbor's interests as his own. How this new social order was to be established and maintained Jesus probably did not make clear even to his disciples. They, certainly, did not make it clear in their interpretation of his teachings as embodied in the New Testament. Yet there seems little doubt that he expected that the inauguration of this Messianic kingdom would begin in some critical and miraculous change in the world's affairs, by which wickedness was to be summarily disposed of, and only the righteous left for entering the new mode of society. But, whatever unphilosophical and vain expectations thus mingled with his teaching, this doctrine of social righteousness which Jesus preached and which was so central in his view of religion must surely be admitted to be a sublime ideal.

The Christian Church, however, disappointed because this miraculous crisis did not come, soon transferred the ideal of a perfected human society from the earth to the skies; and, what is worse, it made the earthly life, not a possible good in itself, but a scene of artificial probationary preparation for the life to come. The Christian Church has, in truth, done very little toward the realization of that ideal of social righteousness on earth of which Jesus had a vision. Organized Christianity, indeed, has become a part of the thing to be reformed. Social distinctions, fashions, and even oppressions rule in the Church as in the world outside. The Christian Church has come to that pass that it takes its law from "society" instead of giving the law to "society." It is affected by the false and superficial standards of conduct which prevail in the community generally. It has been so long accustomed to concern itself with the affairs of another world that it has forgotten how to do its duty to the present world. Church people, as a rule, do not comprehend the methods of taking efficient hold of the pressing problems of social amelioration and reform more than do the unchurched. The churches are not educated for such work. The theological schools do not train their candidates for the ministry in this kind of study.

In the recent council called for installing a new minister over the Old South Church in Boston,—a church of immense corporate and individual wealth, by which a world of philanthropic good might be done,—throughout the long and close discussion of the candidate's qualifications, going into all the metaphysical niceties of distinction between the Old School and New School of Orthodoxy, not one question was asked by the Doctors of Divinity who conducted the examination, nor one word uttered by the candidate himself, concerning his qualifications for dealing with any of the practical problems of social ethics and philanthropy which now press for solution. Jesus was invoked there as "the great Head of the Church." If he had actually come, what part can we imagine him to have taken in such a discussion? We think he would have broken out in indignant rebuke of the metaphysical hair-splitting over dogmas of theology, and been tempted to ply again his whip of small cords, and have driven these learned doctors and the young minister out from the costly Back Bay church together and over to the North End, and there pointed them to Boston's dram-shops, drunkenness, debauchery, crime, poverty, wretched tenement-houses, youthful burglars' dens, starvation wages for sewing-women, and have asked these Christians who had invoked his presence what they proposed to do for abating these and kindred social evils of their city.

The Christian Church, indeed, in its historical development has to large extent transformed Jesus' gospel of social righteousness—his good news of healing and redemption for the actual miseries and wrongs of human life—into speculative dogma and ceremonial observance. The simple methods of Jesus might not, it is true, be available to-day. His social ethics belonged to a primitive order of intellectual and social development. Nineteen centuries have placed them in the irrevocable past. The modern problems of sociology are much more complex than any which he contemplated. The permanent value of his social teaching lies not so much in his special precepts as in the motive behind them. But if the Christian Church had been less solicitous concerning doctrines about Jesus, and had kept its heart near to the root principle of his social ideal,—namely, the caring for one's neighbor's welfare as one's own,—it must certainly have helped humanity forward immeasurably farther than it has ever done.

The mistakes of the past, however, cannot be recalled. They can only be used for correcting the habits of the present. This is an age that begins to judge religious doctrines by their efficacy in producing social well-being. Not a few Christian churches are beginning to awake to this fact; and the churches, generally, will recover their old influential position in the community in proportion to the faithfulness and generosity with which they apply the principles of justice and beneficence to the social relations of mankind.

Let the brute animals, if they must, live under the law of competitive struggle for existence, with "survival of the fittest." But why should man, who is endowed with a moral sense which declares that there are such things as equity and pity and philanthropy, live only under that animal law of competitive strife? Let the principle of competition be followed as far as needed to give healthful incentive to effort, but not to the extent of pitting class against class and individual against individual in a life and death struggle for bread on one side and all the luxuries and power of wealth on the other. Competition should be supplemented with the noble principle of co-operation, and regulated by the law of justice and the sympathies of a common humanity. By the possession of moral intelligence, mankind should be lifted above the brute struggle of physical instincts for self-preservation and self-aggrandizement to the plane of mutual interests and helpfulness. Capital should be ready to offer labor, not "starvation wages," nor wages that mean only bread for the body, but such wages, or such equitable share in the profits of a joint enterprise, as shall mean a fair opportunity for education and for steady improvement in physical and moral condition. And the culture, comfort, and intelligence that are generally on the side of wealth—that may, at least, be its dower—should be only eager to share their advantages for the elevation of those who are deprived of them. Religious organizations, whether Christian or extra-Christian, whatever else they may seek to accomplish, will prove their right to existence, if they keep steadily before humanity this ideal of social righteousness, and work for its realization. A church may possibly have little or no creed to propagate. But, if it propagate justice, equity, sympathy, generosity, fraternal love, unselfish helpfulness, disinterested devotion to truth and human rights, it need ask for no higher credentials.

WM. J. POTTER.

THE WORLDLY GOD.

When I was walking amid the temples and shrines of India, witnessing their degradations and idolatries, I felt like a Rip Van Winkle whose nap had been extended, but in a reverse direction. Surely, I had waked up three or four thousand years ago. The world as it was before Christ, before Buddha, was spread out before me. I was making excursions into bronze and stone ages. I asked myself, How did this vast Hindu world remain prehistoric, while the Western world has made progress? And I concluded that it was by systematic extinction or expulsion of the best brains. The priestly motto in all ages has been that of Donnybrook, "Wherever you see a head, hit it." "Religious diversities have divided the world into seventy-two nations," said Omar Kheyam. I believe it. The germs of them all were flying pilgrims, like those who planted New England. None of them had a god who "loved the world so"—much as himself; but each nation lifted the gods a little more off the breast and brain of man. One morning, about sunrise, I saw a Brahman priest enter a Rajah's garden, and relieve the prayerful watch and ward of another. The relieved one had been praying since daybreak, when he had relieved another, and so on. The Rajah's garden is never for one minute without a priest sanctifying his sleep, his food, his clothing. And, where people cannot afford a family priest, they unite to have one or more in common,—a kind of omnibus watchers and prayers, without whose continuous providence they would not dare to sleep or eat. That is where piety began. Step by step, it advanced westward; and every step meant a link of this daily chain broken, a link of freedom and self-reliance inserted. In Persia, man ventured to till and improve the soil which the gods had provided, without fearing the curse of Cain. In Greece, man went so far as to improve the gods themselves, without heeding any defence of rude idols or Semitic hatred of graven images. In Germany, man began to master the secrets of nature, though the gods called it a Black Art. In Rome, man undertook to be his own providence in the government of the world. And so it went on, till England made a revolution in heaven itself, relegated Christian beliefs to Catholics and Salvationists, and established a church of "the god of this world," with whom Paul wrestled under a belief that he was Satan. The actuality of that subversion is not so visible in England, where the worldly ideal is framed round with ancient phrases, forms, and symbols; but the little pantomime and fictitious grace before substantial meat will not easily deceive any one who has observed English Christianity in India. This nation, the farthest outcome of the progression lined with ruined altars, has now come back to the source from which its ceremonies sprung, and where they are still alive; and it comes as a worldly power, recognizing no supreme authority but the god of this world. Amid all the religions, sects, churches of the world, it rules,—*a Gallio*. It has interfered with religions only so far as they bore on social and political order. It forbids widow-burning, pious suicide, absolute fakir nudity, dangerous car-dragging. But this is all for man. It never interferes in the interest of any

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deity, Hindu or Christian. Gallio's indifference is fatal to the propagandism of alien religions. Were Allah amiable and attractive, were Jehovah altogether lovely, these creeds might appeal to the Hindu heart; but the representatives of these religions have found sword and fire, or social advantages, so much more effective that their deities are in rather pitiable plight, where their legal and social powers are taken away. England says to all the reformers who used to fly: "You may stay. None shall molest you. You Buddha may return, you Moses and you Zoroaster, and Mohammed, and Xavier,—you are all welcome, only keep order!" So here the Happy Family are, their fangs and claws drawn. I walk along the brilliant bazaars of Bombay, and hear twenty-eight languages spoken, and recognize the symbols of still more different religions. I can see that some of them would relish once more the other's blood, but England says: "No! My God is an Englishman, my Christ is a man of the world. They and we care for no dogma or ceremony which costs a drop of human blood or a pound sterling."

Considered as religions, Christianity and Mohammedanism are at once the drollest and most pathetic figures in India. They still have the hunger for propagandism, but are doomed to sit with folded arms amid the freedom of all they ever oppressed, and also in full view of the tombs of the systems to whose powers they succeeded. All around them are Jewish, Parsee, Jain (Buddhist), and other communities which began as propagandists, but will now not even admit a proselyte. They have ceased to be religious and become rather Mutual Benefit Societies, with masonic secrets and ceremonies. Their temples say to the mosque and the cathedral, in the words of the funeral hymn,—

> "Ye tall, ye wise, ye reverend heads
> Shall lie as low as ours."

But now let me say that I find the English Christian missionary in India subserving a purpose for which I had not given him credit. It is not a directly religious purpose, but only negatively such. As a man of the world, he is liberating educated Young India from its Ixion-wheel of devout routine. There may be a few Catholics and ritualists here and there who introduce pious devotions into daily life somewhat after the Hindu fashion, but the mass of missionaries are in the eyes of the Brahmans godless and profane men; while the Hindu youth are learning from them how to substitute a few bows and words for austerities, and how to shelve their piety for six days of the week. The honorable W. W. Hunter, Member of the Viceroy's Council, the ablest writer on affairs in India, has the following passage in his admirable little book, *England's Work in India*:—

> It is not from any lack of the religious instinct in India that Christianity fails to make progress. The Mohammedan ideal of a missionary is a lean old man with a staff and a couple of ragged disciples. Among the Hindus, for the past twenty-four hundred years, every preacher who could appeal to the popular heart must fulfil two conditions, and conform to a certain type: he must cut himself off from the world by a solemn act, like the Great Renunciation of Buddha; and he must come forth from his solitary self-communings with a simple message. This message need not be original, for it must consist of a reassertion, in some form, of the unity of God and the equality of man. One poor low-caste, who issued, haggard and naked, from the jungles of the Central Provinces, with only a broken cry of "Satnam, Satnam, Satnam," "The true God, the true God, the true God," and a message not to drink ardent spirits, made over a quarter of a million of followers before his death in 1850. Our missionaries do not seem to the natives to belong to this type. ... To the natives, the missionary seems to be a charitable Englishman, who keeps an excellent cheap school, speaks the language well, preaches a European form of their old incarnations, and drives out his wife and little ones in a pony carriage. The missionary has neither the personal sanctity nor the simple message of the visionary, who comes forth from his fastings and temptation in the forest. Instead, he has a dogmatic theology, which, when he discusses it with the Brahmans, seems to the unprepared populace to resolve itself into a wrangle as to the comparative merits of the Hindu triad and the European Trinity, and the comparative evidence for the incarnation of Krishna and the incarnation of Christ. The uneducated native prefers, if he is to have a triad and an incarnation, to keep his own ones. The educated native thinks that triads and incarnations belong to a stage of mental development which he has passed.

Among the 255,000,000 of India, Roman Catholicism counts 1,000,000, after laboring there 374 years. After working 178 years, the Protestant missions count half a million souls (or bodies, which are often Christian, when they can get better fed by it). Since the religious neutrality of the English government has been made real, Christian work in India has every year a poorer prospect; yet, indirectly, it is doing the service of a secular propaganda. This is well enough, as far as it goes; but there is a greater work to be done for India than can be achieved by the new Gallio, or his worldly deity. And it will be begun when England at home has a religion,—not a mere importation or mere anachronism, but a religion which can believe and love, growing out of its own conditions and answering its own needs.

MONCURE D. CONWAY.

ORTHODOX DISINGENUOUSNESS.

The theological weekly papers, commonly advertised as "religious" by the orthodox ministers who conduct them, of course try to resist innovation, because innovation imperils the creeds which they have covenanted to support and maintain. The theology of those creeds is the main constituent of their religion. They represent morality as derived from religion, and seem really to think that their theological form of religion gives the only security for the development of sound morality. Yet, curiously enough, they accuse the Unitarians of teaching "*mere* morality," meaning that such religion as they teach is destitute of that peculiar theology which, as I have said above, is the main constituent of their own religion.

Nevertheless, these clerical editors, in their exhortations, insist as strongly on morality as on religion. Yet, as every general rule is said to have its exception, these leaders of the vanguard of Orthodoxy make one exception to the stringency of their morality. Their creed, and the notions and customs associated with that creed, must be upheld, vindicated, fought for, stuck to, as long as life and breath remains to them. This they will do honestly, if possible. They not only disapprove of lying as immoral, but they have a genuine and hearty dislike of resorting to such means. But circumstances alter cases. When the ark of God is in danger,—that is to say, when the assumptions of the creed are assailed by the investigations of science or criticism,—then martial law is declared, and morality must stand aside. Then, self-defence is recognized as the first law of "grace" as well as of nature. Then, their citadel must be defended *per fas aut nefas*, right or wrong, through thick and thin. The Jesuits (wicked wretches), as Pascal has shown in his *Provincial Letters*, defend and justify falsehood for the glory of God. Our orthodox friends carefully avoid justifying it: they only practise it. Joseph Cook is not the only one who persistently misrepresents the idea or the person he means to confute. He has a long line of illustrious ancestors in this work,* and no end of present clerical coadjutors. When their church creeds or church customs are shown to be unsound, by criticism, however candid, or facts, however obvious, they no more hesitate to defend them by misrepresentation or falsehood than St. David did to use the same means in his negotiations with Abimelech, the priest, and with Achish, the king.

To give one notorious and long-standing instance of the falsehoods alluded to, orthodox literature, from the Westminster Assembly's Catechism to the present issues of the American Tract Society, is full of assertions that Christ and the apostles enjoined the observance of Sunday as a Sabbath, and that this injunction is plainly given in the Bible. The attention of those false witnesses has often been called to the fact that no such injunction is there. But they continue to repeat it. Why do they repeat it? What reason can be given save that Sunday observance is one of their church customs, and that belief in its appointment by Christ is esteemed needful as a means of promoting attendance on their church services?

These reflections have been suggested, and are well illustrated by the following editorial notice, clipped from the *Independent*:—

> *Jesus: his Opinions and Character* introduces to us "the New Testament Studies of a Layman" (Boston: Geo. H. Ellis), in which we fail to find anything new nor anything old said in a better way. It is a worthless examination, carried forward with mechanical dogmatism, and without regard to the conclusions forced on the attention of the serious student by the impression which Jesus Christ has made on the moral history of the race. Impartiality means, with this author, icy indifference, and permits him to introduce insinuations into his chapters which have the savor of malice, and that of a mean kind; as, for example, where, in discussing the resurrection of Jesus, he taunts him with having betrayed a very uncelestial eagerness for food. The whole inquiry is conducted on a radically bad method, which indicates very imperfect acquaintance with the elements of the question, and is not worth serious attention.

Perhaps it would be a sufficient reply to the above effusion of sectarian spite to copy from this "worthless examination" one of the conclusions to which the author comes (page 378) as follows:—

> Nor need the crown even of this kingdom be refused to Jesus. Best of all who have yet lived in the world, he is worthy to wear it. Spite of the insignificant blemishes by which his relationship to us is confessed, he still leads the van in the march of man from the plain of bestial instincts to the high tablelands of spiritual discernment and power. By his purity, by the heroism of his self-consecration to the noblest aims, by the dazzling splendor of that standard of righteousness which he portrayed and exemplified, he is as yet enthroned king of humanity.

As the *Independent* declares the whole inquiry of the book to be "conducted on a radically bad method," it may be well to quote the author's introductory statement (pages 6, 7) of what his method really was:—

> The writer of these papers—beginning with the assumption that the Christian documents are authentic and a *bona fide* setting forth of the career of Jesus, as it was believed by the writers of them to have occurred—has set himself to the task of ascertaining what the documents themselves seem fairly to prove.
>
> His method of procedure was to draw up, by reference to the original texts of the Synoptical Gospels, every declaration reported to have been made by Jesus during his life, together with such of the *res gestæ* as might be considered, along with his language, as expository of his thought. After an exhaustive list of these had been accumulated in the order of their narration, an attempt was made to classify

* Here, for instance, is what the Rev. Dr. Cotton Mather wrote, in 1694, of the Providence Colony and of Roger Williams, its founder: "This colony is a lot of antinomians, familists, anti-sabbatarians, Socinians, Quakers, convulsionaries,—in a word, of everything except true Christians."

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and arrange them by subjects, placing in the same category whatever Jesus was believed to have said upon each special subject, or that might seem legitimately to relate to it. Finally, a finding or summing up—such as is imposed on the judicial mind in determining, from a mass of notes of oral testimony or of documents and papers, what are the facts upon which, under the proper rules of law, the rights of litigants are to be determined—was undertaken, and a statement drawn up of what Jesus seemed to have believed and taught.

If the "method" thus described be a bad one, what, in the *Independent's* judgment, would be a good one?

As to the critic's closing remark that the book "indicates very imperfect acquaintance with the elements of the question," I will say only that whoever faithfully reads it will have cause to admire the author's thorough and accurate acquaintance with the Old and New Testaments, as well as the skill and candor and *truthfulness* which he has shown in making his conclusions.

C. K. W.

DR. MAUDSLEY ON SPONTANEOUS GENERATION AGAIN.

While the learned doctor has made a most thorough and profound analysis of nature's processes, and explained by continuous and inherent forces the transformations of matter which are usually termed organic, leaving the great mystery of a primal cause unresolved, he yet argues in a candid and comprehensive manner the sufficiency and completeness of the universe considered in and by itself as *involving* whatever products of life and form it *evolves*. "No addition," he says, "takes place to the whole sum of matter and energy in the universe: the new thing which is the product of the old, but not the old, having its own properties or functions, is obtained by the transformation of lower kinds of force and matter."

"Intrusions from on high should not be wondered at as supernatural, but studied as the events of a higher natural domain." He would, however, avoid applying the known laws of the lower domain as a full explanation of the phenomena of the higher. He allows the existence, apparently within nature, of a region "beyond all forms or modes of man's apprehension, . . . which has not undergone, and cannot undergo, form or mode in his consciousness," which, it would seem, must be back of and distinguished from phenomena, after the manner of Herbert Spencer's "absolute," though he rightly repudiates any possible conception of the absolute, as thereby bringing it into the category of the relative.

"In this vague and vast region of unlimited and unrelational, which the very recognition of a relative and limited world of knowledge compels us to postulate, and which we may please ourselves to talk of as the 'thing-in-itself,' or the absolute, though both expressions are meaningless, there is room enough for an unlimited play of the imagination." He holds that imagination has played a large part, to some extent legitimately as well as unlegitimately, with constructions in this region; but he would have all its constructions tested and verified by the understanding, by facts and their relations.

We ought to make clear to ourselves, he thinks, what we can affirm positively, what deny, and what leave unaffirmed and undenied. "We are sure and can affirm that a fundamental impulse of evolution is felt in the higher functions of mind; . . that the impulse comes from afar, and is more than personal in any proper sense of the word. . . . We are entirely in doubt what it is essentially, whence it comes, and whither it tends; and we are sure that any positive and definite answers must be fables of the imagination."

He calls it a necessity of thought that man should "posit somewhere at the back of known causation at the beginning, that is to say, of the series of causes upon causes which he could trace backwards in endless regress; a self-existing cause —God, substance, nature—to which no antecedent cause was conceivable." But "it is the mark of our limitation," he says, "not the warrant of objective truth, that we cannot do otherwise than represent the power outside ourselves in terms of ourselves."

So all theologies, and philosophies as well, pertaining to the origination or primal cause of things, are of necessity subjective, "reflecting the stages of human culture in which they are made." "The tendency is day by day more and more to abandon predications concerning God, and to make the conception more and more abstract, vague, remote, undefined, nebulous. How in any way define,—that is, mark out from all else, when there is no else?"

"To bring God at all within the compass of human predication, and above all to give to him a magnified human personality, a character and a name, is sheer blasphemy and nonsense."

As an illustration of the contradictory conceptions into which religious emotion may run uncontrolled by reason, he makes a prayer from the utterances of St. Augustine, as follows: "O Thou who wast before every before, and wilt be after every after; most hidden, yet most present; unchangeable, yet all-changing; never new, never old; ever working, ever at rest; still gathering, yet lacking nothing; who lovest without passion; art jealous without anxiety; repentest, yet grievest not; art angry, yet serene."

He regards the imputation of design to Deity as not only irrational, but as simply anthropomorphic; design "being a term that derives its sole meaning from and is solely applicable to human conceptions, and is meaningless, pure nonsense when applied, or misapplied, to what transcends human conceptions."

Thus, from all I can find, I conclude that, while Dr. Maudsley admits the existence as real and actual, but within the realm of nature, of "energy from outside knowledge," "giving impulses and aspirations which we cannot otherwise account for," which we "may feel without being able to fathom its source, as a man would feel the moon in the tides, though he were blind and never saw it," he yet holds that "to attempt to comprehend or even to name the inscrutable is the grossest absurdity."

The mystery remains, the energy exists and acts, but is not God in the common acceptation and understanding of the term; and it is simply a subjective gymnastic to think or speak of it as "he" or "she." This may be "nescience" or "agnosticism": it is scarcely "materialism" or "atheism," and it may not be "dualism."

A. N. ADAMS.

CONVENTION OF THE FREE RELIGIOUS ASSOCIATION.

The Free Religious Association will hold a Convention in the Unitarian church, New Bedford, Tuesday evening, April 29, and Wednesday afternoon and evening, April 30. The evening sessions will begin at 7.30, and the afternoon session at 3 o'clock. Tuesday evening, opening address by the President, William J. Potter; essay by Minot J. Savage, on "The Change of Front of the Universe"; and address by the Secretary, F. A. Hinckley. Wednesday afternoon, essay by Mrs. Abby Morton Diaz,—subject, "Spiritual Strength"; to be followed with addresses by Miss Mary F. Eastman and Mr. H. W. Robinson, and others. Wednesday evening, essay by William H. Spencer on "Immortality," with addresses by Mrs. Ednah D. Cheney and B. F. Underwood.

F. A. HINCKLEY, *Secretary.*

IT will be seen by an editorial article, which we reprint from the *Congregationalist* this week, that one of the subscribers of that journal prefers to take his theology with an infusion of heterodoxy in it rather than pure and simple. He takes *The Index* to get a breath of the fresh air of the present and a draught out of the fountains of the living thought of to-day. He might have interrogated the editor of the *Congregationalist* as Faust interrogates the bore and pedant, Wagner:—

> "Is *parchment*, then, the holy well-spring, thinkest,
> A draught from which thy thirst forever slakes?
> No quickening element thou drinkest,
> Till up from thine own soul the fountain breaks."

The editor of the *Congregationalist*—whom we have no intention, in making the above quotation, to liken to Faust's friend, Wagner—believes in all seriousness that the "parchment" of the Hebrew Bible and Greek Testament is, in reality, the only well-spring of salvation. And so he diligently lets down his bucket from week to week into the dead Hebrew past of two or three thousand years ago, and brings up the primitive ideas and fantastic beliefs of the minds of that remote time, and fondly imagines that he is irrigating his subscribers' souls with the water of life by such a process. "We do surely try," he solemnly asseverates, "to sink the bucket of our journal into the deep, cool, pure, wholesome, and life-giving waters of the wells of salvation which are fed from

> "'Siloa's brook that flowed
> Fast by the oracle of God.'"

It seems that the live nations of to-day have no God, but must go back to the old Hebrew Jehovah, or to the mouldy "parchment" which contains a record of his alleged sayings and doings in behalf of a small tribal community of shepherds in Syria two or three thousand years ago, for divine refreshment and guidance. So far as brooks are concerned, we will back any given brook, that sings along its sinuous bed through the verdure and beneath the foliage of New England, against "Siloa's brook" aforesaid or any other brook of that heat-stricken land of drought, crumbling walls, fleas, and arid sand,—namely, Palestine. No: "the modern pump" of *The Index*, to borrow the highly figurative language of the *Congregationalist's* subscriber, who is ours as well, is not restricted to the old Hebrew "well of salvation" but is adapted to bring up water from any well, be it old or new, in Greece, Judea, India or the lands of modern science. We submit that it is the editor of the *Congregationalist*, and not we, who thumps his "bucket" down upon sand; for the sterilized soil of Palestine—which, according to him, is the special country of truth and divinity—is mostly an arid, moistureless desolation, and is thus a genuine physical type of the obsolete mythological and theological lore which originated on its surface in early times. Quoting Carlyle, the editor of the *Congregationalist* says that the religion of *The Index* is, "at best, an anxious wish, a great Perhaps." We thank him for reminding us of Carlyle who says that all history, and not simply old Jewish history, is a Bible; that, if "we had any vivacity of soul and could get the old Hebrew spectacles off our nose, we should not run to Judea to look at the doings of the Supreme." Unfortunately, too many still survey the modern world the cosmos, as current science opens it up to our view, through a mythologic, theologic lens. It is amusing to find the *Congregationalist* using the language of modern chemistry in describing its old Hebrew water of

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salvation. We submit that such language is un-Mosaic, untheological, and unorthodox, and unbecoming a champion of the Westminster Catechism.

EDITORIAL NOTES.

PRANG has now in course of preparation two landscapes by Benjamin Champney, one representing Spring, the other Fall. In both, charming effects of sunlight are shown; while the children playing on the hillside and in the meadows give the enduring human interest which is so invaluable.

C. P. FARREL, of Washington, D.C., has just published *Prose Poems and Selections*, by Robert G. Ingersoll. It contains, besides the "Decoration Day Oration," all the famous "tributes" heretofore printed in the papers, but never brought together till now, and many other gems selected from the speeches, letters, table-talks, and day-to-day conversations of the author.

WE see so much in the *Banner of Light* from which we dissent that it is with pleasure we find one paragraph which we can quote with hearty approval. It is as follows: "There is nothing meaner than Mr. Anonymous, whether a man who writes for the newspapers, abusing decent people in the dark, or a man who undertakes to accomplish in this underhanded method what he is afraid to undertake openly and over his own proper signature."

WE clip this from the Boston *Transcript:* "Two men were talking in a horse-car the other day. 'Whenever,' remarked one, 'you mention the name of Darwin, and somebody hops up to inquire, "Do you believe man has descended from monkeys?" you may be sure that man never read Darwin.' 'Then what a number of people must talk about him who have never read him!' was the reply. 'Just so. It's the people who know things by hearsay that are always most ready to talk about them.'"

WHERE money-getting is looked upon as a means and not an end, it is possible to find men who make use of their opportunities for the intellectual and moral advancement of the world. We have Crœsuses who build magnificent palaces to live in; but how many rich men have we who, like Mr. Darwin or Sir John Lubbock, devote the leisure which wealth provides them with to scientific study? It may safely be said that there are both in England and in France fifty rich men who make their wealth procure for them the time and means needed for study and public work to every one instance of a similar disposition of wealth that can be found in this country. As we have in America no aristocracy of blood, the old proverb of *noblesse oblige* should be rendered *richesse oblige.*—*Boston Herald.*

WHEN Henry Irving was in Boston, he was somewhat surprised that "The Merchant of Venice" was received so coldly. Afterward, in a private conversation, he defended not only the play, but the character which it is orthodox to detest,—the character of the Jew, Shylock. "Positively," said Mr. Irving, "Shylock is the only gentleman in the piece. What are Antonio and his friends but a set of roystering knaves, after all?" And this remark of Mr. Irving's brings out the question of how many there really are among us who can honestly say that we abhor the villains of the stage and of literature. Bloodthirsty and grasping miser as Shylock is, who can refuse him pity when, bereft of character, child, and fortune, he replies to Portia's rather untimely question, "I am content."—*Boston Courier.*

REFERRING to a shallow article *in the Weekly Magazine* by Rev. David Swing on "The Philosophy of Herbert Spencer," *Unity* says: "Our Music Hall orator is troubled because Herbert Spencer uses hard words; and he gives a list, among which are found the troublesome words 'synthesis,' 'persistent force,' 'thinkable,' 'recurrent,' etc. Those who are frightened by such words as these will next want a Shakspere in words of one syllable, Goethe in easy lessons, and an edition of Dante with the obscurities expurgated. They will enjoy that religion only that has no cause, avoids all issues, and exacts no sacrifices. If so many of the thoughtful people of this age have been deceived into believing that Herbert Spencer's words have in them thought-provoking and mind-expanding power, there still remains in Herbert Spencer's life a singleness of purpose, an intensity of aim, and a consecration to the moralities and the humanities that we earnestly commend to the serious consideration of those readers of our contemporary who may still be alarmed by their preacher's ominous suggestion of the 'oyster and the monkey.'"

A MEMBER of the bar in a communication to the Cincinnati *Commercial Gazette* says:—

My impression is there is a law enforced in Paris, prohibiting the publishing by newspapers of the fact and circumstance of suicide. The reason, pray? Why, such publications provoke more suicides, hence the interdiction. A graphic account of a suicide by drowning is followed by a dozen such in a week. It becomes epidemic. The rule applicable to self-murder applies to all murder. A terrible crime is committed. Every newspaper is filled with lengthened accounts of each sickening and atrocious circumstance. The best and most graphic hand is detailed to make report of it, and to spare none of its hideousness. These pen pictures are much the more apt to be over than under realistic. For the nonce, the morning newspaper becomes a police gazette. Wood-cut illustrations are added, making the resemblance the more complete. Think you of the effect of all this?

IT is much to the discredit of our Commonwealth, observes the Springfield *Republican*, "that the bill to remove the disability of atheists in the courts should have failed in the House yesterday. Religion got in the way of the legislators, and blinded their eyes to honest judgment. The men who defeated the bill know that the religious opinion of men does not affect their credibility in any of the transactions of business; but, when the traditional sacredness of the oath comes in, they weaken and give up the case. Truth-telling is, in reality, never conditioned on religious belief. Every one who has watched the proceedings of the police court has seen witnesses 'kiss the book,' and proceed to tell the most outrageous lies. The exclusion of those who do not profess belief in a God is against all the experience of every-day life. The amendment of our practice is only a question of time, but it is a pity it should wait in a State so proud as ours of its enlightenment."

MANY of our readers will recall the unjust and scandalous charges made by Joseph Cook against the character of prominent liberal and radical thinkers of high standing and unblemished reputation a few years ago during the painful Liberal League controversy. There is no doubt that many of the statements made by Mr. Cook at that time, gross and cowardly as they were, produced the intended effect, and did much to strengthen the average orthodox consciousness in its native distrust of all advanced opinions. But many of the popular lecturers, theological admirers, who stand ready to applaud and repeat his false accusations against certain liberal leaders, are now smarting and wincing under the application of the same method to themselves. . . . The spirit of conceit and imposture is as dangerous to consort with in the guise of friend as of enemy, since its ends are always of a self-seeking order, for the accomplishment of which honor and principle are sure to be sacrificed sooner or later.—*Unity.*

THE *Banner of Light* very ill-naturedly charges us with having copied from it an advertisement, assumed it to be an editorial, and made it the basis of an insinuation that that journal defends fraud. The paragraph stated that a medium, accounts of whose exposure had appeared in the papers, "has received so many letters from all parts of the country, expressing sympathy in regard to the assault upon her while she was sitting in her cabinet Friday evening, March 7, that she finds it impossible to answer them except by this method." These words were quoted, not to make any insinuation against our Spiritualistic neighbor,—for we did nothing of the kind,—but to show that, after the most thorough exposure of their trickery, mediums still have the confidence and sympathy of a large number of people. We certainly thought the statement quoted was made by the editor for and in behalf of the medium. It appeared to be an editorial note. The next paragraph was an editorial selection. If our contemporary prints advertisements in a way that makes it impossible to distinguish them from editorials, it has only itself to blame when one is mistaken for the other.

For *The Index.*

MOODS.

I've seen the sun beam radiant from the skies,
  And the next moment heard the raindrops fall,—
The dark'ning tempest suddenly arise,—
  And soon the "bow of promise" arching all!
Chide not, O friend, my ever-changing moods,
  Or go to Nature, if you must complain,
For I but follow as she leads; and you
  Must query her to know her meaning plain.

The day-god bathes in roseate hues the west,
  While pale-cheeked Luna in cloud-veil is found;
And when, at length, she sadly goes to rest,
  He gayly mounts with kingly guerdon crowned!
So age and youth commingle day by day,
  And joy and sorrow blend their common wing,
And the chill winter that should pass away
  Too often lingers through the opening spring.

So, when you ask, with thoughtful, loving eye,
  If e'er I "fully act" my "real self,"
I answer, "In my ever-varying sky,
  I copy nature, and must own the pelf!"
And, if my face in smiles this day is dressed,
  Deem not that all impossible are tears,
Though now a-slumbering in their fonts they rest,
  They've shared the honors through the passing years!

Unto the world I may seem light and gay,
  And, if it deem me trifling, 'twere not strange;
But you, the friend of years, must never say
  That there alone my soul delights to range.
Read me in what I write; for to this end
  I clothe my inner in the outward sign,
That you my aim may fullest comprehend,
  To grasp the higher and the more divine!

LITA BARNEY SAYLES.

For *The Index.*

THE NEW "CHRIST."

Come to the cradle, and bow:
Knowledge is the Saviour now.
And the airs that blow,
And the waters that flow,—
The Forces of Nature
Increasing man's stature,—
Are the modern Angels
That murmur Evangels.

Seize on them while you may!
Be blest in the life of to-day!

JAMES H. WEST.

GENEVA, ILL.

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The Index.

BOSTON, APRIL 24, 1884.

THE INDEX is published every Thursday, at No. 44 Boylston Street, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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ALL communications intended for the paper and all business letters should be addressed to B. F. UNDERWOOD, the Business Manager, 44 Boylston Street, Boston, to whose order all checks and drafts for THE INDEX should be made payable. Letters for Mr. POTTER should be addressed to him, at New Bedford, Mass.

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For *The Index.*

The Mormon Question from a New Standpoint.

BY T. W. CURTIS.

The Mormon question appears to me to involve issues of the deepest gravity and the greatest practical moment.

Congress, in its wisdom, has denied to Utah the right of becoming a State while it retains the practice of polygamy, which has been declared a crime; and, the efforts of government for its suppression having been thus far apparently without success, more vigorous measures are being discussed, which are in part based on the assumption of a union of Church and State in Utah.

On the other hand, Utah, with a large and thrifty population, more than twice that of Nevada, and exceeding that of Kansas and Nebraska combined, when formed into States, has long been applying for admission into the Union. It denies that there is any connection between Church and State. Its plea is that polygamy is a custom of its people, having the approval of both sexes, who alike possess the right of suffrage; and, also, that it is a church sacrament, besides being specially enjoined by their religion. And, marriage being a domestic institution, it is unwilling to surrender that control over it which the Constitution, as hitherto interpreted, has guaranteed to the States in their separate capacity. A protest is made also against the confounding of bigamy and polygamy, as the former involves an element of criminality, which the latter doesnot. Then the complaint is made that the power assumed by Congress over the Territories is of so general and undefined a nature as to place the people of Utah at an immense disadvantage in the defence of their rights. And an appeal is made to the moral and intellectual status of the people of Utah as compared with other communities, and to the far greater industrial and agricultural development as compared with surrounding States.

Mormonism was begotten of this generation, its tenets being in the main those of the Christian world. Its chief doctrine, revelation, in the Biblical sense, is more to be commended perhaps for its consistency than its progressiveness. Polygamy, it is assumed, has the sanction of Scripture, which to the Mormons, as to Christians generally, is the Word of God. And God, Christianity, and the Bible are in various ways recognized by both the State and national government. Marriage, too, is held by the Church as a sacrament, the larger half of Christendom assuming absolute lordship over it; and its institutions and sanctions are even derived from this same ecclesiastical source by the statutes of some of the States, and by implication also in much of the legislation on the subject. And it is well known how various and conflicting are the marriage laws of the different States, owing to the exclusive control which each State assumes over marriage as its rightful prerogative. Consecutive polygamy, through easy divorce, is becoming quite common throughout the country, having the sanction of law. The social evil is licensed in some quarters, having the protection of the law. And many nameless evils are increasing, in spite of law and public sentiment.

Thus, the difficulties of the Mormon question appear to be closely allied to questions with which we are confronted outside of Utah, and that call for faithful study and an early settlement by the American people.

1. Is there not in the practice of our government a recognized relation between Church and State, that antagonizes the theory on which it rests, and causes confusion of thought and a compromise of principle on matters of the most vital concern to the commonwealth?

2. Does not the status of marriage need to be more clearly defined, in order to do away with any possibility of a conflict between the civil and ecclesiastical powers?

3. Should marriage as a subject-matter of legislation belong to the State or the nation?

4. Would a national utterance on marriage and divorce, with a view to furnishing a basis for State legislation, be in keeping with the democratic idea?

5. Is the relation of the government to its Territories capable of any more exact definition than it now has in the clause which reads, "Congress shall have power to make all needful rules and regulations for the Territories and other property of the United States"?

6. May it not be possible even, that, when the average results are weighed, the tendency to family integration, on which social self-preservation depends, is greater in Utah than in the outside world.

I advise not that this question be dropped or postponed, but that a more resolute purpose and searching inquest be applied to its solution. In no sense do I favor Utah's admission as a State, *excepting on conditions that apply alike to every State of the Union.*

The greatest danger is that people will not give their best thought to this question, and that statesmen even will fail in responding to the appeals of conscience and reason. This habit of connivance among politicians, for instance, at the encroachments of the Church on every hand, may render possible a political combination on the eve of some presidential election that will secure the admission of Utah, without anything at all having been settled. How many there are ready to uphold government in its dealings with Utah, who know really little or nothing of the facts and the law! And how many who would support any measure, no matter what the facts or the law presented, on the principle that the end justifies the means!

There are three indictments against the Mormons,—treason, blasphemy, and immorality. And so strong is the popular feeling in this direction that any counter-statement, backed by facts and figures, avails little or nothing. And one of the most marked features of this discussion is the disposition to judge the Mormon people by ideal tests and standards, and to go behind law and fact even, and let our prejudices and *a priori* conceptions have full play, but to deny to the Mormon the right to go back of the law in his estimate of us, and scan the secret springs of our governmental machinery and social life. How much is said about Church and State, despotic hierarchy, ecclesiastical control of education, of ignorance and superstition in Utah! But every fact adduced in support of these charges can be met by several in support of the same charges against the accuser. This I have in part already shown. There is more connection between Church and State in Massachusetts and Vermont, which produced respectively Senators Hoar and Edmunds, the two knights-errant in the attack on polygamy, than in Utah. Why, it was this Vermont senator who reported that famous Bible amendment to the Constitution, which lacked but two votes of passing the Senate! And, mark you, the same voices said "aye" which voted for the anti-polygamy bill, and both measures were backed by the ecclesiastical power! Why, in the keystone State of the Union, the statute on the very subject of marriage itself begins with such words as, "All marriages not contrary to the revealed Word of God"! And the Supreme Court of Pennsylvania decided even that Christianity was a part of the common law of the State, the common law of which we hear so much. And the Supreme Court of the United States winked at the decision. Then, the Mormon Church is democracy, pure and simple, compared with the Roman Catholic and several Protestant churches. There is less of religion in the Mormon schools than in the Gentile schools, in or out of Utah; and statistics show that the average daily school attendance, and the amount of taxation per capita for educational purposes, is much higher than the average of the Union, and higher than in some of our leading States. This talk of ecclesiastical control of education in Utah, by the Christians especially, is hypocritical through and through. Why, here in Boston, and this very day, the 6th of April, 1884 (just fifty-four years to a day since Mormonism was organized into a church), I heard a gentleman of the liberal faith, who is on the outlook for a place to teach or preach, say to another person in my presence (not heeding me at all), "I experience the same difficulty in trying to find a school that I do in trying to find a society: my religion doesn't suit." And he added, "There seemed to be a good prospect in a town of considerable size in Vermont; but it turned out they required prayer and Bible-reading, and wanted a Presbyterian, a Baptist, or an evangelical." And Vermont is the State where Joseph Smith was born, and where Senator Edmunds resides! Go West, young man; go to Utah! And, as to the Mormon theology, it has ages the start of Orthodoxy. Said Joseph Smith, from the public platform in Nauvoo, "The lowest, most degraded man now on earth will some time be where Jesus Christ is at this moment, who will have progressed in proportion." From such utterances date revolutions in theology. And this utterance of over forty years ago made a rift in the orthodox heavens, and the light that flashed

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through did indeed seem like the light of revelation.

It is supposed that Mormonism was polygamic from the start, whereas it had attained to almost its present dimensions before this practice was introduced, and was driven from State to State as well, while the national government declared it was beyond its power to afford protection or redress. It is supposed every Mormon is a polygamist and muchly married, whereas not more than one in fourteen is a practical polygamist; and but a small proportion of these has more than two wives. Mormon polygamy is compared to Oriental polygamy; but the latter is avowedly for the convenience and gratification of the male, while the former by religious guards and sanctions aims at ends the very opposite. Nowhere does the problem of the relation of the sexes evoke more thought and study among the people at large than in Utah. And there are facts which tend to show that the Mormon woman cherishes even an exceptionally high ideal of purity, chastity, and womanhood. Then, no distinction is made between polygamy and bigamy; while there is a distinction, and a great one. Bigamy implies deception and betrayal, an infraction of moral and statutory law. Polygamy has the assent and approval of all the parties, and is right in the sight of the community, and its law. Very common is it to hear polygamy compared to slavery. That political device, "the twin-relic," aimed to precipitate against polygamy the moral force slavery had aroused by linking it to the popular hatred and prejudice already existing against the Mormons. But that very aim is a relic of barbarism which out-relics the "twin-relic" a thousand times. Now we do not know, perhaps, that nowhere, not even in monogamic countries, is divorce so easy for the woman or so difficult for the man; while the divorced wife and her children have still a claim on the husband for support. Polygamy was entered into voluntarily by these women, and, remember, they have *the ballot in their hand!* or did have until the Edmunds law took it out of their hand; and now the Hoar bill proposes to disfranchise the whole sex! "But purely in the interests of the anti-polygamic legislation," says a liberal editor. That assertion I would not dispute for one moment. There are other senses also in which this parallel between polygamy and slavery fails,—*the material prosperity and moral status* of the whole Mormon community, even when compared with the most advanced in the nation. "By their fruits ye shall know them." That black, horrible shadow, which has hung spectre-like above the home of the saints, and from which the world has shrunk aghast, where is it?

Polygamy I would neither palliate nor excuse. At its best, I believe it to be regressive, unnatural, and wrong. It could never have engrafted itself on modern life but for what I would term a superstitious regard for the Bible, and a belief that its noxious features could be counteracted by wedding it to a religious purpose and ideal, borrowed from the truer light and aspirations of our own time. And the partial success with which the system has met is the more easily accredited to its intrinsic worth, because of the laxity of the world's morals, which has the appearance to some of a miscarriage of the monogamic relation of the sexes. And, then, the character of the opposition which has been made to polygamy, often allied to the spirit of persecution, and seldom or never condescending to reason, and contenting itself with the iteration of what civilization has settled, while totally ignoring one of its grandest lessons,—that *the spirit in which any truth is held is of as much consequence as the truth itself.* And, if any principle needs emphasizing in these times, it is this very principle; for it is the essence of liberty, the darling truth of science. No: in this discussion, *two principles must not* be lost sight of,—the actual tendency of a system and the right of self-government. But for these two standards there would not be a man, in this country or any other, who dare stand up and own himself a Liberal or a Free Religionist. But for them, Rationalism would not yet have been born, but have been slumbering in that dark profound, where no thought-ray ever penetrated and no life-pulse ever throbbed!

To seek the extirpation of polygamy by every lawful means I believe to be the duty of the citizen at this hour; but I conceive it to be the duty of the reformer, of the high-minded and patriotic, to strive to bring out into bold relief the issues involved, lest the evil you think to suppress shall reappear in some form, and the spirit in which you have dealt with it shall be meted out to you again in return. It is true the first law against polygamy was enacted in 1862; but the manner in which the subject is treated even now, by the press, the pulpit, the legal fraternity, the law-makers, is proof of the small heed given to the merits of the case at that period. Last year, the Edmunds law was passed, which inflicted wholesale punishments on polygamists, and without trial, and the country was silent; and now, under the prestige of the success and the failure of that law, its success in Congress and its failure in Utah, it is proposed to adopt more extreme measures still, and the country, led by the Church, says, "*Amen.*" Congress cannot err: it is infallible. I, for one, shall not emulate or abet such a course, though I be ground between the upper and nether millstones of Mormon and anti-Mormon sentiment.

Though there are theories and practices rife in society that greatly retard the complete and general realization of the monogamic ideal, it is true law may assist in holding the advance civilization has made. But, in its administration, I would have an equal regard to the rights of the individual and of society, keeping ever the principle of justice and fair play in the ascendant, and finding in a general law that criterion of action which renders all legislation at once impartial and effective.

The sum of these observation is:—

1. The question is not simple but complex; the issue is not one but several.

2. The method of dealing with Utah, has been illiberal in spirit, anti-republican in principle.

3. The anti-polygamy legislation lacks the requisite moral force at the back of it.

4. The real merits of the controversy have yet to be developed.

5. Liberalism has a special duty to perform, in emphasizing the moral aspects of the discussion and in upholding rational modes of action.

For *The Index.*

ADDRESSING THE DEITY.

Remarks at the Appleton Street Chapel.

BY REV. W. G. BABCOCK.

In every age and nation, mankind have instinctively worshipped. The objects of worship have been of great variety. We have heard and read of thousands of deities, but will the coming generations worship any deity? As the world grows in knowledge, many old opinions and phraseologies drop out. Is religion wholly a relic of ignorance, fear, and superstition? Is there no such reality as God? There may be no such God as people imagine, but does it follow that there is no real God? By the word God, some people understand one thing and others understand another. Perhaps no one yet has the right views of God, but that does not prove that there is no God. If, by the word God, we mean the infinite forces and capacities of nature, which explain the perpetual life and growth of plants and animals, who is there that can deny the existence of such a God? If, by the word God, we mean the source and energy of the beauty and utility of the world of matter and of mind, who can doubt there is a God? If, by the word God, we mean the absolute power, wisdom, and goodness inherent in the laws of nature, can we help acknowledging God in all our ways? I am acquainted with people, some of whom call themselves atheists, and others agnostics, and others pantheists, and others materialists, and others infidels; but I do not think a single one of them denies the reality of infinite power, infinite beauty, infinite wisdom, infinite goodness. They may say there is no one personal being in whom is united these all-perfect qualities to be called God. They may refuse to address the laws and forces of nature by the name of "God"; but they would all admit the existence of infinite and superhuman life, flowing through all minerals, plants, animals, and mankind, and through all the evolutions and changes and events of the universe. They do not feel like addressing such a power, calling it a person, a central entity, a Father in heaven; for they think of it as diffused and omnipresent, and having no will or option of its own. They think it is idle to cry out for God's help, to say, "Lord! Lord!" at every little or great affliction. They use no vain repetitions or long prayers, as if they could be heard by loud speaking. They take not the name of Deity upon vain and unmeaning lips. They turn their attention to the discovery and following of natural laws, and not to the support of public worship. They do not care to express any opinion upon the existence or character of the Deity, but are very sure they can make the world a better place to live in. There are ministers of pure and undefiled religion, like Felix Adler, who speak in public to large congregations, and who omit all addresses to the Deity. Emerson, who lately died with tributes of honor from the finest people in the world, left his pulpit partly because he did not feel like making addresses to the Deity at a fixed time and place. He never had any doubt about the existence of God, living and moving in all the works and ways of nature and of man. He was full of humility and reverence, God-like love and aspiration; but he did not like the *forms* of worship, and he no doubt had more advanced views of the nature and relations of God than those around him. It must needs be that people should differ very widely in their views and convictions. The great mass of mankind take their religion on trust, without any investigation or thinking for themselves; and yet thoughts and doubts keep creeping in and dividing denominations into fractions. Though the creed just published by the orthodox sects is generally acceptable, there are thousands who go to meeting, and tens of thousands who do not, who regard that creed entirely behind the times, and open to adverse criticism from beginning to end; and among Liberals there is great diversity of opinions and methods. Some societies are revising their hymn-books to obtain hymns more in harmony with modern discoveries of truth and good taste. Tunes even as well as hymns may be adapted to truer views of religion. We have devotional feelings, and always shall have, but they are affected by our intellectual convictions; and anthems, oratorios, chants, and chorals are susceptible of improvements to correspond with the spirit of the age. We are sometimes compelled to wear our old clothes longer than we love to, for want of means of procuring new ones; and so with our prayers and hymns and tunes and other outward customs. It is not a bad sign of the times that prayer-meetings and revival meetings are languishing. Educating the body, mind, and community is the *best* worship of God there is. But I still believe we have other duties than these, and that our best thinkers and most advanced philosophers will find out that God is not only the sum total of impersonal forces and eternal laws of motion and morality, but a being of infinite personality, having thoughts, feelings, purposes, infinitely superior to ours, and enabling him to love us and care for us better than we can imagine our human philanthropists can love and serve us. I think so, not because I would be blind to all the modern contributions on this great subject of religion, but because we have a devotional or worshipping faculty,—a capacity to

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adore the ideal perfect, a want of something above and beyond us which nothing in the kingdoms of nature except the infinite and absolute can satisfy.

The best specimens of nature and art that have ever come under our cognizance only increase our adoration and our want of something higher. We may never be able to understand the relation of the Infinite to the finite, or of the finite to the Infinite; but that both exist and are interrelated, who can doubt? I believe that public and private worship can be formulated to meet the demands of nature, reason, science, and reality. I believe the love of God does not consist wholly in the love of man, though they may be very similar. I believe in silent and audible addresses to the Deity, though beyond my ability to make proper ones. While I know that addressing the Deity is often a sign of weakness and indolence, and of a low stage of ability and character, and is done in a manner and with words which are anything but reverential, uplifting, or refining, I do yet believe it can be done and should be done to fulfil all the demands of human nature, and to carry out the best ideas of human happiness and the world's progress. Reverence, and all that reverence implies and includes, will find adequate objects for its exercise and gratification, by whatever name those objects may be addressed.

CORRESPONDENCE.

"THE NATURAL GENESIS."

Editors of The Index:—

Fresh from reading this book by Gerald Massey, I wish to call attention of those interested in the subject to the work. It is written by an evolutionist for evolutionists, and carries the evolutionary contention into the citadel and sanctuary of supernaturalism. It accomplishes in that regard, for mythology, philology, and religious opinions, what Darwin did in zoölogy. The doctrine of animal descent from a common ancestor would easily have carried the popular consent, as it has that of the competent, had it not implied a human origin repugnant to our religious beliefs. Mr. Massey has offended a thousand-fold more than Darwin; for, while the latter left some footing for the popular beliefs, the former has by his demonstrations cut up by the roots, not leaving a vestige of historic truth in the whole Bible story, by tracing it with immense detail to its rude beginnings as myth and allegory,—intended by the writers, and well understood by the early readers, to be only allegory. Like Darwin's again, Mr. Massey's main conclusions are not striking so much for their novelty as for the immense array of facts not capable of any rational explanation on the commonly accepted theory.

Of course, the work is too voluminous (1,000 pp., imp. 8vo.) and detailed for the popular taste,—a work like its predecessor "The Book of the Beginnings," of which Mr. Wallace feared lest there might not be "a score of people in England who by previous education were prepared to understand it"; of which the author very truly says, "From the peculiar nature of the work, it is almost inevitable that its critics will have to learn the rudiments of the subject from the volumes offered for review." Still, every one only a little interested in the discussion, and only a little familiar with the naturalistic mental method, will be well repaid for the reading. Moreover, it so abounds in felicities of thought and expression and happy illustrations, evinces such an "unrestrained thirst for discovery" and such sustained enthusiasm, he must be a dull reader indeed who can resist the infection of its thought.

Philologists like Max Müller trace words back to "Aryan roots," and, finding at that stage of linguistic development proofs of elevation of thought and poetic insight of a high order, infer primitive, supernatural "Glimpses of the Infinite," etc. Our author shows these so-called roots to be, in fact, trunks and branches rather, bearing foliage high above the soil, and traces them back through Egypt into inner Africa, and shows us the *real* roots with the onomatopoetic dirt still clinging to them. Our numerals and names of familiar objects and processes, our vulgar and obscene words, are shown to have originated there.

The very first movement from mere bestiality, the first checks and restraints upon animal impulse rising slowly into a moral and religious sentiment and code, and crystallizing into a system of belief and a cult, was within the sexual relation. Animism, the primitive philosophy, peopled the sky with animate beings; and all the operations of nature were conceived of,—could only in rudimentary thinking be conceived of,—and expressed in terms of the familiar bodily functions and processes. All the periodicities of the earth and sky, the recurrences of flood and drouth, light and dark, wind and frost, were thought of and named as periodicities closely within human experience, conspicuously those belonging to the sexual and generative functions. The first profanations and sacrilegious acts were violations of the growing properties arising in those relations, rendered sacred and religious by being carried into the sky and identified with the periodicities in the astronomic myth. So, in their remote beginnings, law, morals, manners, and civility rooted in, as they still find their chief stimulus and support in, the relations of the sexes.

The earliest parent, or, as we should say, Creator, was a divine genetrix, implying a time when descent was traced only through the mother. The primitive celestial family, exactly reflecting the mundane, consisted of the mother and son, the *paternity* being only a vague, ghostly, male element,—vague, because by reason of sexual promiscuity there could be no identifiable or individualized father: so that the primitive family unit was a trinity of mother, son, and an impersonal male element,—impersonal and ghostly until the son grows to manhood, when, being the first identifiable and namable male, he becomes his own father, or is identified with him. When the *paternity* became determinate by the institution of marriage, descent was traced through the father, who took the place of the mother as the head of the family; and the celestial three in one became all male. The immaculate conception of the son was a necessity of the primitive sociology, as indeed also was that of the mother; and the modern papal promulgation of the immaculate conception of Mary is a restoration of the early doctrine, and a necessity of it.

Now, offensive as is this theory of the origin of our current sacred mysteries, the author has traced them to this source, and followed them along that line of development by an array of facts, linguistic, hieroglyphic, monumental, mythic, and traditional, that carries all before it, and astounds with an irresistible conviction one who, with some previous practice in the evolutionary intellectual method, for the first time sets himself seriously to study the subject.

Of especial interest is the discussion of the gospel narrative. Parallels more or less exact of all the principal characters and incidents are produced from the older scriptures of India, Greece, Persia, and especially Egypt,—parallels and rude models that refuse to be explained by the familiar, unnatural theory of "prophetic types" of the fathers, adopted by the modern apologists. For example, the Christ has a multitude of models and parallels; but the one most closely copied in the chief outlines of his history is the Egyptian Horus in his double character of child at twelve and man at thirty years of age. And the same absolute hiatus of eighteen years is in the histories of each. Histories of the child Christ up to twelve years abounded in the early centuries, getting the same credit as the history afterward labelled "Canonical." "The Shepherd of Hermas," written with the same serious intent as the Gospels, was held in higher regard by the primitive Christians than the four evangels, and was not more absurd and extravagant than Revelation. Matthew, who comes down to us in tradition and art as "The Scribe," and is said by Papias to have written down in Hebrew an original collection of the "Sayings of the Lord," is identical with the *Matiu* of Egyptian mythology, who is called by that name in his character of Recorder or Registrar of the divine wisdom,—wise sayings or *logia* of the Ritual. For the missing links between the Egyptian Ritual and the Canonical Gospels, we must turn to the *Gnostics*, who comprised all the culture and learning of the early centuries of our era; but, unfortunately, almost every vestige of that great literature has been destroyed by the Church, and we are left to such information as we can gather from their opponents and detractors.

All the religions before Christianity were polytheistic. The first commandment is an implicit affirmation of polytheism. The reduction of the known world to the Roman power made monotheism inevitable. The celestial sociology and politics follow the mundane. The tribal deities that could not be worked into an harmonious subordination as angels were cast into outer darkness as diabolisms. The gospel was an honest effort by cultivated men to gather up the sayings, wisdom, the *logia* of all the past, give them a unity and a new setting, embodying them all in an ideal character who should gather into himself all the divine perfections scattered and fragmentary in the sacred writings, myths, and folk-lore of the world. With serious persons, then as now, the inner life is built up by the accumulated wisdom of the ages, by *words;* and those words were made alive and moving by dramatization. And the *personæ*, incidents, and speeches are as easily traced back to their sources in ruder and simpler forms as are the plays of "Hamlet" and "Lear." Gnosticism was the original form and author of Christianity, and it embraced all the learning and culture in Christendom in those first centuries. It *knew* the Christ was purely an idealism derived and compounded from previous idealisms in the natural mode of all human growth and advancement; and Gnosticism from the first denounced the carnalization of the gospel characters by the "Salvation Army"—the ignorant rabble, with the zeal of ignorance, to whom Christ must be flesh and blood or nothing—as a "pestilent and blasphemous superstition." The papal power became allied with the ignorant mob, succeeded by a relentless persecution through five centuries in totally obliterating the entire gnostic literature, anathematized the doctrine, and drove it into Esotericism and the Cabala. So that to this day Christianity calls it "a fantastic combination of Oriental theology, Greek philosophy, and Christianity,—a mixture of human philosophy with Christian doctrine." Paul, the only unquestioned personality who contributed to the canonical writings, is in many expressions clearly gnostic, and is believed to have been made to support the doctrine of a *Christ after the flesh* by glosses, suppression, and interpolations in the interest of the Papacy.

An imposture or error on so grand a scale, perpetuated for eighteen centuries, might seem incredible; but, to the better thought of our time, all the corollaries of such a fraud are patent enough. The learning, culture, and civilization of the world all went down before the established Christianity; and Europe sank into a millennium of degradation the most contemptible in history. The doctrine of a carnalized Christ corrupted the sentiment of natural justice by its penances and imputed righteousness. It degraded sexual morality by exalting celibacy and virginity above properly regulated sex relation, and accounting paternity outside of wedlock divine. It stultified the intellect by disparaging learning. It has debauched language itself by perverting the natural secular meaning of some of our noblest words, as in vacating *fides* of the sterling nobility implied in its derivatives *fidelity*, *faithful*, etc., and ecclesiasticizing it into an equivalent of servile credulity and superstition, and in that base form foisting it into the foremost rank of human excellence. "The truth" it would make synonymous with an historic Christ. It decries human reason, putting in its place "divine" reason, as though human reason could have any other antithesis than human folly, garnish the latter with whatever ecclesiastical frippery or title it with whatever divine names you will. It has put absurd fasts and asceticism in the place of a rational temperance, and degraded the healing art into miracle, shrine, and faith cure.

Mr. Massey claims to have recovered the "Gnosis," which is no more nor less than the theory of the natural as against the supernatural origin and growth of the current Christology. There is no breach of continuity between the old religions of Egypt, Greece, Persia, and India on the one hand and modern Christianity. The latter is a natural human outgrowth of the antecedent mythologies, and by this theory much is made clear that has hitherto passed as unfathomable mystery. The motive of Cabala and Esotericism is made clear, and its character and method understandable.

The author claims to have submitted all his fundamental facts for verification to Dr. Samuel Birch the foremost English authority in Egyptology. For myself, who profess no wide knowledge of the subject, the whole discussion has, in the light of this work, changed front; and believers are now called upon to explain away this damaging mass of proof. I challenge any intelligent reader with only moderately liberal leanings to rise from the perusal of this book with any belief left in the current Christology or the historical basis of the gospel. Up to this read-

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ing, I have been of those who gladly believed in an historical Jesus,—a man of rare sweetness and spiritual insight, about whose personality gathered myth, marvel, and miracle. I am now convinced the story is allegory from the core out, which has been corrupted by stupidity, credulity, and fraud into a spurious history. The central figure is a mental model of a divine man, elaborated from material gathered by the entire race. He is an ideal hero who was never intended by the authors in the beginning nor understood by the early believers to be human, but a model into whose making, like the Apollo of sculpture, all the fragmentary perfections of the human race up to that time entered. To treat it as fact and history is as if one should study the habits of the beasts and birds of fable or the geography of England in the *Pilgrim's Progress*. I cannot believe that Æsop or Bunyan would account him a "miscreant" and a "scoffer" who should assault such a natural history and such a geography with denunciation and ridicule.

E. D. STARK.

CLEVELAND, OHIO.

WHAT IS THE TRUTH ABOUT SPIRITUALISM?

Editors of The Index:—

The Index has, as a rule, been very fair toward Spiritualists, at the same time ranging itself, as is its right, unmistakably on the side of the disbelievers in spiritual phenomena. In accord with this view are nearly all the correspondents and contributors to its columns. It has been assumed by some, and I think not a few of the contributors to *The Index*, that the scientific method of investigation either exposes fraud in the mediums or mental or optical illusions.

What are the facts in the case? What is the truth with regard to the alleged spiritualistic phenomena? No rightly constituted mind desires to be itself deceived, or that the minds of others be led astray.

The disinclination of some prominent scientists to investigate is not an argument either for or against; and a sneer which comes without knowledge, even though it be from a scientist, is of no more weight as an argument than a sneer from a certain other source is of weight against the doctrine of evolution. What is the truth? This is the only legitimate question. Every other is contraband in all honest investigation.

I write this article, not as a propagandist, but as one seeking himself to know,—as one seeking to place his own feet on the solid rock foundation. I am free to confess, however, that I have had my scepticism severely shaken, and that, as a purely logical question, my mind strongly inclines to the side of the Spiritualist. With the consent of the editors, I shall state in *The Index* a few facts of which I was personally cognizant, and in the manifestation of which the possibility of imposture seems to have been excluded.

In the spring of last year, I was at San Francisco. After having transacted the business which took me there, I had a few days of leisure. A philosophical friend of mine told me, if I would visit a certain medium,—Mrs. Fay,—I would be likely to hear something that would astonish as well as interest me. According to his instructions, I wrote on separate bits of paper the names of about a dozen of my deceased friends and relatives. After having folded these very closely, I sallied forth for the medium. I had no introduction. The medium—a lady—had certainly no knowledge of me, nor I of her. We sat down on opposite sides of a table. I dropped in the middle of the table between us the pieces of folded paper. She picked up one and then another billet, dropping them without remark. Taking the third one, she wrote immediately the name —— ——, a brother of mine who was killed in the late war. Opening the billet, I found it contained this name. Pretty soon, she began writing the names without touching the papers, —the names of my father, mother, brothers, sisters, and those of several others, relatives and friends, some of whose names I had written on the paper billets, and some not, and one a name I had never heard, though the relation indicated I have since found to be true. In addition, several communications were addressed to me, one commencing with "My dear Son," and closing by signing my father's name. Another began in the same way, ending with the name of my mother. Another communication was signed with the name of my wife. She had a Scotch name, and during her life on earth she spelled her name after the Scotch style. It was spelled the same way in the communication. I once had a very gifted student for whom I had a great affection. I had written his name on the paper, speaking of him as my student. A communication, purporting to be from him, was signed "Your student, —— ——." He wrote, "—— ——" (the name of his father) "is with me"; and presently a communication, with the name of his father signed, was written by the medium.

A very singular fact was a communication addressing me "My dear Brother," and signing it "Your sister, ——." This sister had died an infant more than forty years ago; and, excepting myself, it is not probable that any one in this State ever knew that I had a sister by that name. As a reasonable being, wishing to be governed by the severest rules of logic, to what conclusion, with these facts before me, should I arrive? "Mind-reading," say some. But mind-reading itself implies the existence of a mental entity outside of, and higher than, the physical organism. Besides, there was one name which I had never known; and yet it was the correct one. The communications, too, were not such as were in my own mind. Every one was a surprise to me.

LOS ANGELES, CAL.

A BRIEF REPLY.

Editors of The Index:—

With your permission, I will answer very briefly Mr. Mitchell's misbased account of my inconsistency, as it may be of some interest to others as well as to him and myself,—all the more because my critic sees only the superficies, not the depth, the fundamental meaning, of the writings he so easily refutes. From his stand-point, he is just; but his stand-point is his fault, not mine.

With Emerson, Spencer, and all the great thinkers of our time, I hold that mind and matter are fundamentally one, that the phenomena or modes of this great grand unity are divided into two great classes, which, by an accommodation of old terms, are called matter and mind, and, finally, that these two great classes of phenomena are known only as subjective states. Hence, I may truly say that "the universe called matter, so far as it is known to us, is itself mind, so far as mind designates a complexus of conscious states," and that the conscious power gives to what are called material phenomena their only significance. On the other hand, I may also say, with equal consistency: "Matter is a force sufficient to itself and its own action. There is no need of any extra-material force to explain this action, and to supply it with a cause," because matter is a complexus of the modes of the one great and only one known force, which includes all that is known directly of either matter or mind, of whose extent and limitations we know nothing except from experience.

Hence, I do not say that black and white are the same colors, but that they and all other phenomena are subjective states, whether they are classed as matter or mind, some of which states are commonly called matter, and others are called mind.

On this basis, it is perfectly proper to say of matter that it can exist and operate without mind and evolve mind, and that we have no knowledge of the existence of mind apart from matter and the evolved product of matter. On the other hand there remains the more profound and general fact, which I do not, like my interesting critic, overlook, that material phenomena, so called, are known only as subjective states,—that is, as mind, which gives to matter, as known to us, not only all its significance, but constitutes its very existence.

Sincerely yours,

WILLIAM ICRIN GILL.

LAWRENCE, MASS., April 15, 1884.

MORAL COWARDICE OF IOWA LEGISLATORS.

Editors of The Index:—

The readers of *The Index* would probably like to know what was done by the legislature of Iowa with the bill for the taxation of church property, the passage of which in the Senate was reported in *The Index* of April 3. Transferred to the Lower House, it was confronted by fully a thousand remonstrances, as I have been informed by a member of that body, and was referred to a committee who reported that it be voted upon for indefinite postponement, which was done. Not a single dissenting vote was recorded, —a circumstance that clearly shows great moral cowardice, when it is remembered that the next election was soon to take place, and that members who were in favor of the bill evidently feared that, by standing firm to their convictions, they would fail of re-election. Never in the State of Iowa has before adjourned an assembly that achieved so little good and gave the people so much bad legislation as the one that adjourned April 2, 1884.

CARL C. SCHARFENBERG.

DAVENPORT, IOWA, April 15, 1884.

AUTOCRATIC DISTRICT ATTORNEYS.

Editors of The Index:—

How many of the legal voters hereabouts to-day realize that the powers given to district attorneys are autocratic, and can be used for much evil without ready redress? Practically, there is no use for judges except in the lower courts in unappealed cases and in matters of law in the supreme courts; for the several district attorneys are the sole judges of the cases, and can prosecute or not as pleases themselves, independent of judge, jury, or what not else.

Is such power consistent with our form of government? Is such power right to be given to such men as having no more extensive practice are willing to accept such small salaries as pertain to such offices?

It would not help matters materially, probably, to exchange the present form of election of district attorneys by the people for appointment by the governor, as personal or party influence would always rule. It would help, however, to remove at once and permanently all power "to put on file or settle cases" from the district attorneys' hands, and also to prevent such officers from so acting in regard to grand jury findings that justice is delayed or frustrated, all cases on their merits being submitted without suggestions from such district attorneys for consideration.

Curiously enough, to date, all attempts at this State House to lessen this fast-growing evil have failed signally.

JOHN DIXWELL.

THE MODERN PUMP.

One of our subscribers, some time since, in remitting his annual due, remarked that he at the same time forwarded his subscription to *The Index*, and added: "I find it useless to attempt to get the whole truth from one paper without the other. As between the two, however, I rely on *The Index*. Your orthodox writers are too zealous in preserving the old, and too blind to discover the new. The old oaken bucket is sweet in poetry, but the modern pump is the more useful."

To make this moist and pleasing figure true, both machines must attach to the same well, and only furnish different modes of lifting the same water from the level of the nether springs to the level of the lips, and we respectfully take leave to doubt if this comparison be not inadequate to the needs of the exact case in hand. We do surely try to sink the bucket of our journal into the deep, cool, pure, wholesome, and life-giving waters of the wells of salvation, which are fed from

> "Siloa's brook that flowed
> Fast by the oracle of God."

And we confess, among all the discoveries of ages of invention, we never have heard of any new water which has been by men contrived, and by men accepted as better than the old God-made article,

> "Whose draught
> Of cool refreshment, drained by fevered lips,
> Can give a shock of pleasure to the frame
> More exquisite than when nectarean juice
> Renews the life of joy in happiest hours."

And we doubt if, as to this, it be possible to be too "zealous in preserving the old." It has long been among our weekly endeavors to profit by the pages of our friends of *The Index*, and we will not say that we have learned nothing from them. But we will say that we have often laid that journal down, after diligent endeavor to fatten on it as on the east wind, conscious of some slight weariness

> "From reveries so airy, and the toil
> Of dropping buckets into empty wells,
> And growing old in drawing nothing up."

Its affirmations are apt to be so negative, and its negations so affirmative, that, as Carlyle said, its religion "at best is an anxious wish, like that of Rabelais,—a great Perhaps." Its hatred of shams surely is wholesome, and its keen scent for hypocrites useful. On the whole, we think it is very much like that "modern pump," which cleverly does without a

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well altogether. That style of pump is pointed and drivable, and they thump it down anywhere in the sand until it taps a moist place, and then it is soon ready; a little hesitant and muddy at first, but after that, especially in wet weather, very good for small occasions,—for boiling the teakettle and the dinner-pot, for washing one's face and hands, for his horse's legs and a buggy: nay, for sprinkling a flower garden and the like it does well. But, when the house is on fire, or some great arid and sweltering emergency precipitates itself, it soon sucks air, wheezes, and becomes as dry

"As the remainder biscuit
After a voyage."

We prefer big wells and old oaken buckets. And, if the water be of that pure and ancient kind,—one-third oxygen and two-thirds hydrogen by measure, and eight-ninths oxygen and one-ninth hydrogen by weight,—which Adam drank unanalyzed, but found no less refreshing for that circumstance, so much the better. With joy will we keep on drawing water out of the wells of salvation.—*The Congregationalist.*

THE INFLUENCE OF ART.—When I was in Paris a year ago, I visited one Sunday the ancient and magnificent Palace of the Louvre, filled through all its vast halls with the most resplendent works of art that can be found in the world. During that gala Sunday there passed through these glorious halls, which are free to everybody, not less than one hundred thousand of the people of Paris, common and uncommon, who enjoyed the indescribable array of pictures, statuary, and wonders wrought by the great masters and artists of the world through all the ages of time. The spectacle was elevating and purifying; and the multitudes of spectators were orderly, polite, deeply interested, and studious. Every Sunday of the year, and almost every other day, the Louvre is freely open to all mankind; and its influence upon Parisian life and manners is such as cannot be estimated.—*John Swinton's Paper.*

BOOK NOTICES.

CLEAR LIGHT FROM THE SPIRIT WORLD. By Kate Irving. New York: C. W. Carleton & Co. 1884. pp. 201.

In this volume, the author narrates her experience in investigating Spiritualism and receiving communications from spirits. From the middle of the book, we take a few sentences to indicate the style of the work and the sort of proof that satisfied the lady who wrote it of the existence and communion of spirits:. "The next scene thrilled and delighted us all; for, as the curtains opened, there stood the majestic form with which art has made the whole world so familiar, and the entire circle exclaimed as with one voice, 'Dr. Franklin.' The proverbial dress in every particular detail, as well as the grand and benignant countenance and graceful gesture of head, gently bowed, and extended arm, all bespoke the unmistakable presence of the immortal philosopher, statesman, and philanthropist. After a few moments of dignified and pleasant recognition of his reception, to my great surprise he turned and beckoned me to approach, which I did with strange feelings of reverence and awe, and, looking beamingly with his large, benevolent eyes as he moved up still closer to me, said, in a clear voice: 'Tell the old lady of this place that we appreciate all that she and her deceased husband have done, and all that she herself is now doing, for the cause of Spiritualism. Tell her this. . . . I am here to prove the truth of spirit return. When I was in mortal life, I was a medium. God bless you all.'" The author adds, "It were vain to try to impart to the reader any adequate conception of the feelings of those who witnessed this scene and heard Franklin's words." At another séance, Garibaldi appeared. "I asked him if he remembered when we parted. 'Oh, yes, how well!' And, putting his long arm around my waist, he said, in a voice loud enough for the entire circle to hear, and in full sight of all, 'Yes, at Caprera, and with my arm around your waist as I have it now.' And then, like so many dear ones, he vanished from my sight." The work from a literary point of view is somewhat above the average of such books. The author is evidently sincere, and seems to have found consolation in the teachings of Spiritualism; but her work cannot be of much value or interest to any mind not already convinced that the illustrious dead communicate through "materializing" and other kinds of mediums.

THE HISTORICAL EVIDENCES OF THE TRUTH OF THE SCRIPTURE RECORDS. Stated anew with Special Reference to the Doubts and Discoveries of Modern Times in Eight Lectures, delivered in the Oxford University Pulpit in the year 1859, on the Bampton Foundation, by George Rawlinson, M.A. From the London edition, with the notes translated by Rev. A. N. Arnold. New York: John B. Alden. 1883. pp. 454. Price 50 cents.

The publisher has given to the public in this volume a cheap edition of eight Bampton lectures, delivered a quarter of a century ago to "meet that latest phase of modern unbelief which, professing a reverence for the name and person of Christ, and a real regard for the Scriptures as embodiments of what is purest and holiest in religious feeling, lowers Christ to a mere name, and empties the Scriptures of all their force and practical efficacy by denying the historical character of the Biblical narrative." They helped to meet at the time they were given the demand for a defence of the Bible from an orthodox stand-point against the criticism of De Wette, Strauss, and others, whose scholarship could not be denied, and whose unorthodox conclusions could not be ignored. The lectures contain much historical information independently of the use which the author attempts to make of the facts in supporting a view of the Bible which some of the ablest orthodox scholars, in common with those who regard the entire book as a collection of uninspired writings, have now abandoned.

THE National Bureau of Education has recently issued a circular No. 4, 1883, containing recent law decisions, compiled by Lyndon A. Smith. This compendium of recent decisions in regard to questions affecting the management of schools, such as the power to employ and dismiss teachers, to control school funds and property, etc., is of great value to all who take a practical interest in school matters. Ignorance of the law is at the bottom of many quarrels and difficulties, and any help to a popular knowledge of its provisions on this important subject is very welcome.

THE *Popular Science Monthly* for May begins with "The Sins of Legislators," which is the third article in the author's series on the political tendencies of the times, contributed to this able and useful periodical. These papers are attracting much attention in England as well as in this country, and it is said that one of the effects was the call of Leicester upon Mr. Spencer to take a seat in Parliament. The present article exposes the bad consequences of intrusting legislation to incompetent men, to ignoramuses and mountebanks. And this is shown with the author's usual inexhaustible command of pertinent facts. This number contains also Robert Giffen's address on "The Progress of the Working Classes in the Last Half-century." "Christian Agnosticism," by Canon Curteis, is a reply to Spencer's recent article on religion. "The Milk in the Cocoanut" is another of Grant Allen's charming science stories. There is a sketch with a portrait of Mary Somerville, and an illustrated article explaining "How Flies hang on." The other articles are: "The Beaver and his Works," by Dr. G. A. Stockwell, illustrated; "An Experiment in Prohibition," by Edward Johnson; "Longevity of Astronomers," by D. A. B. M. Lancaster; "Where did Life begin?" by G. H. Scribner; "The Beginnings of Metallurgy," by Dr. E. Reyer; "Our New Skin and Cancer Hospital," by W. J. Youmans, M.D.; "Was he an Idiot?" by Rev. W. A. Cram; and continuations of W. M. Williams's "Chemistry of Cookery" and Thomas Foster's "Morality of Happiness." The subjects of the editorials are "Progress and Social Improvement," "Yale Professors on College Studies," and "Spencer on Parliamentary Influence."

THE May number of the *North American Review* opens with an able paper by Justice William Strong on "Defective Naturalization Laws." The second article, "Matthew Arnold," by Edwin P. Whipple, offers a candid and, we think, a correct judgment of the apostle of "sweetness and light" considered as a thinker and a man of letters. Richard A. Proctor, under the title of "Zone of Worlds," writes of the vast multitude of the pigmy kindred of the earth, known as the asteroids. In "The Railway and the State," Gerrit L. Lansing essays to prove that the multiplication and extension of railroad lines and the establishment of low rates of transportation are hindered rather than helped by government interference. Prof. Henry F. Osborn, of Princeton College, has a highly interesting article on "Illusions of Memory." Helen Kendrick Johnson contributes an essay on "The Meaning of Song." Finally there is a joint discussion of "Workingmen's Grievances," by William Godwin Moody and Prof. J. Laurence Laughlin, of Havard University.

PERSONAL ITEMS.

MR. JOHN STORER COBB will lecture in Paine Hall next Sunday at 2.30 P.M., on "Christianity and Liberalism contrasted."

SAYS the Boston *Courier:* "In his admirable criticism upon Matthew Arnold, Mr. Edwin P. Whipple appears in a somewhat new light. Always an acute critic, a lucid and conspicuously discriminating writer, he adds here a gentle and well-restrained power of satire, which adds a delightful piquancy to the essay. The monograph is one of the most able and satisfactory contributions to American criticism which have appeared in a long time."

FROM the *Radical Review*, we take the following good word for a worthy worker: "Mr. Salter has been eminently successful in imbuing the minds of his hearers, and especially the minds of the youth intrusted to his care, with nobler conceptions of life than those commonly received in the churches and on the exchange. However we may disagree with Mr. Salter on some points,—andwe do, for, unlike him, we believe that the foundations of the future philosophy will be laid in Materialism,—we cheerfully recognize the importance of the work he is doing, and rejoice in the fact that he is here to do it."

ONE who knew Mrs. Kate Doggett, whose death we mentioned last week, writes of her thus in the Cleveland *Herald:* "Widely known, she will be as widely lamented; and her place among the gifted women of America will not be easily filled. Endowed by nature with more than ordinary brilliancy of mind, she early developed that distinguishing feature of her life, a taste for study. With rare opportunities for culture, which she improved as few have ever done, she very soon took high rank among the eminent women of our country; and among them all, while intensely womanly, there was no more eloquent vindicator of the rights of women or an educator of a higher order. As a writer and lecturer, Kate N. Doggett will be long remembered. But the writer of this poor tribute to her many excellences loves most to remember her in her earlier days, the centre of a loved circle of friends, where she was ever the life and the charm. The sunlight of memory has left a beautiful photograph of her face and manner; and many who read this will call to mind her sparkling eye, her ready wit, and merry ways."

MRS. OSWALD OTTENDORFER, whose death and largely attended funeral in New York have been announced, was a remarkable woman. Her first husband was Jacob Uhl, a printer, whom she married in Germany, and with whom she came to this country in 1844. They opened a printing office, and in 1845 purchased the New York *Staats-Zeitung*, then a weekly paper of small circulation. They soon expanded it into a daily; and, when Mr. Uhl died in 1852, it was giving flattering promise of prosperity. It was after her husband's death that Mrs. Uhl developed that business capacity which has been the admiration of the country, and to which our German-speaking citizens are indebted for a paper in their own language equal in size, character, and ability to the leading dailies of New York. She at once took charge of the business, spent her entire time at the office, became chief editor and manager, and refused numerous offers to sell the property. Wealth began to pour in upon her, and the paper became one of the most famous and influential in the country. In 1850, she married Oswald Ottendorfer, a member of the paper's editorial staff, to whom she resigned the chief editorship. From that time, she gave much attention to charitable work. Her public benefactions foot up a half million dollars, and include the founding of some of the noblest benevolent institutions in the country. Her estate amounts to $3,000,000.

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CURRENT TOPICS.

THE free thinkers of Paris are making preparations to commemorate the hundredth anniversary of the death of the philosopher Diderot, which occurred July 30, 1784.

REV. C. H. HARRISON, of Belmont, N.Y., having been expelled from his charge and deposed from the ministry by the Methodist Episcopal Conference, to which he belonged, because he had preached a sermon against the doctrine of "immediate sanctification," has become a raving maniac, and is now an inmate of the Buffalo Insane Asylum. It is said that he is a robust man, and that there was no indication of mental unsoundness prior to the decision of the conference. Some of his friends have commenced legal proceedings against the conference, backed by a guaranteed subscription of $10,000.

THE irreverent Springfield *Republican* thinks that the severe earthquake in England last week "was one of those humorous dispensations of Providence which prove that the government of the universe is not without recreations. That the chief sufferer from the dynamite, after having freely charged the most terrible and explosive crimes upon the two great republics of the world in succession and without proof, should have an earthquake of such shock as to overthrow church steeples and chimneys can only be looked at by the cynical outside world in the light of a prodigious joke at the expense of Great Britain, and without any cost to that other land agitator, Henry George, or of the Irish dynamiters."

THE following suggestive paragraph is from an article by "A. S. B.," in the *Woman's Journal*: "Sir Samuel Baker, in the Soudan, found his native troops, through immemorial tradition, imbued with the idea that grinding corn was distinctively women's work, and that men could not perform it without loss of dignity. So strong was this feeling that he set men who were guilty of military offences to grinding corn, as an humiliating punishment. Yet an American woman who should make grinding corn her occupation would undoubtedly be thought to have invaded man's sphere. Is it not evident, on reflection, that any useful and innocent work may properly be done by anybody who can do it well?"

LAST Saturday evening, Prof. W. G. Sumner, of Yale College, delivered an address of marked ability at Young's Hotel before the Boston Liberal Union Club, on "The Ethical Aspects of the Protective System," in which he condemned the policy of protection, and argued that it produces social misgrowths and perverts and distorts our whole social development and miseducates the people in regard to the most fundamental views which should be held by good men and honest citizens. Prof. F. A. Walker and Charles Francis Adams, Jr., followed with remarks in support of the lecturer of the evening. Mr. John L. Hayes replied in defence of protection, claiming that the free trade school ignores the existence of nations, and contemplates wealth in the abstract without its relations to human welfare or national necessities. The attendance was unusually large.

AT a recent meeting of the Liberal League of Chicago, a Mr. Sloan lectured on "The Ends and Aims of Socialism." We have seen no report of the lecture, but are sorry to learn from the *Radical Review* that, in the debate which followed, "the dynamite remedy for our wrongs was advocated by most of the speakers, and was loudly approved." "Every speaker," this journal adds, "who promised to employ dynamite as the argument of last resort was vigorously applauded. The reformation of society could only be accomplished by first blowing society into smithereens. General Trumbull repudiated the whole 'dynamite' theory and doctrine. He denounced it as the gospel of murder, cowardly, savage, and revengeful. He was willing to fight, he said, but not to assassinate. His remarks were not well received, nearly the whole meeting being against him. Mr. Sloan, in reply, ridiculed the sentiments of General Trumbull, and referred to the blood shed in France by the guillotine to destroy tyrants and establish liberty. It might be necessary to erect a guillotine here, and run it by steam. This also was rapturously applauded, the meeting having forgotten that the victims of the guillotine were put to death at least under the forms of law."

THE Society for Ethical Culture of Boston, to which allusion was made in *The Index* recently, is an outgrowth of the Free Society, Dorchester, Mass., which was founded by Mrs. Clara M. Bisbee, July, 1881, in the interest of Free Religion. From the beginning, it has made steady growth in intellectual culture and character. Some months ago, Mrs. Bisbee became conscious that her opening service of prayer and hymn was inconsistent with the freest platform; and, to accommodate the extremes of naturalism and supernaturalism, she introduced in place of prayer "a silent aspiration," and, instead of the regular hymns, a collection and arrangement of her own, designed to express the common feeling of humanity. Further, with a view to increasing growth, financially and otherwise, she invited her people to the kindly proffered Church of the Unity, and at the same time called for a new organization under the title named. Her Children's Society, Mrs. Bisbee informs us, will remain in Dorchester for the promulgation of free thought there. The distinctive features of the Society for Ethical Culture are, first, a pronounced ethical basis; second, the use of worship as a means to ethical culture; third, a platform so free that no "ism" can represent it. All interested to aid the movement by pecuniary subscription or attendance on the meetings are requested to address Mrs. Bisbee at Clark Street, Dorchester, Mass.

IN regard to Wendell Phillips' advocacy of the woman suffrage cause, George William Curtis, in his recent oration in this city, said: "His comprehensive philanthropy had made him, even during the anti-slavery contest, the advocate of other great reforms. His powerful presentation of the justice and reason of the political equality of women at Worcester, in 1851, more than any other single impulse, launched that question upon the sea of popular controversy. In the general statement of principle, nothing has been added to that discourse; in vivid and effective eloquence of advocacy, it has never been surpassed. All the arguments for independence echoed John Adams in the Continental Congress. All the pleas for applying the American principle of representation to the wives and mothers of American citizens echo the eloquence of Wendell Phillips at Worcester." Of the great agitator's devotion to other reforms, Mr. Curtis spoke most fittingly in the following passage: "His, also, was the voice that summoned the temperance voters of the Commonwealth to stand up and be counted; the voice which resolutely and definitely exposed the crime to which the busy American mind and conscience are at last turning,—the American crime against the Indians. Through him, the sorrow of Crete, the tragedy of Ireland, pleaded with America. In the terrible experience of the early anti-slavery debate, when the Church and refined society seemed to be the rampart of slavery, he had learned profound distrust of that conservatism of prosperity which chills human sympathy and narrows the conscience. So the vast combinations of capital in these later days, with their immense monopolies and imperial power, seemed to him sure to corrupt the government, and to obstruct and threaten the real welfare of the people. He felt, therefore, that what is called the respectable class is often really, but unconsciously and with a generous purpose, not justly estimating its own tendency, the dangerous class."

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THE PROPOSED NEW LIBERAL COLLEGE.

With regard to the project of Mr. J. H. Wade, of Cleveland, for inaugurating a new institution of learning in that city, and of the hopes among persons of liberal thought and culture that the proposed new college might be specially adapted to the training of a new order of public teachers of religion, the readers of *The Index* have been kept informed. Mr. Wade, it will be remembered, at the last National Conference of Unitarians made an offer of an endowment of $350,000 and an eligible site of land for a building, provided the Unitarians would secure an additional $150,000, and guarantee a free, unsectarian school for the education of ministers. The project was referred to a committee for due consideration, with the expectation that they would report at the next conference, if not before, to the public. A small pamphlet has just been printed (presumably with the sanction of that committee), and sent to persons supposed to be intrusted in the projected institution. The pamphlet is prepared by Rev. Edward E. Hale, and is signed by him as "chairman of the Council of Unitarian Churches."

This pamphlet consists of two parts: first, a brief but clear statement of the purpose of the new school, as to which, it is said, "Mr. Wade and the Council of Unitarian Churches are in full accord"; second, extracts from letters and published articles concerning the plan and need of such a school, some of the latter being taken from writers in *The Index*. Under the first head, it is declared that it is "not to be a school for boys and girls," but "is designed to supply, as far as possible, opportunities for study for men and women who are mature enough to know what they need and to welcome assistance from the most competent teachers." The free and unsectarian character of the college is described as follows: "No dogmatic restriction of creed will be imposed, directly or indirectly, on any teacher or pupil. Its teachers and lecturers must be men best fitted for the special service assigned, without reference to their religious communion or opinion." It is proposed that, while there shall be a small number of resident officers and professors, the principal instruction will be given by courses of lectures from "the most capable men of either hemisphere, who can be attracted to Cleveland to deliver them." And it is "hoped and expected that the officers of the school shall be as largely interested in learning as in teaching. They are to enlarge the present range of knowledge by every means in their power."

The special object of the institution as a means for the broader and better education of preachers is only indicated by the name that is given to it in the pamphlet, "The Wade College of Religious Philosophy," and by a general description of the departments of study to be pursued. These are stated thus: "The physical sciences and the languages do not fall within the direct sphere of the institute, as at first established. Its foundation is for the enlargement in America of what, a hundred years ago, would have been called moral science. It will include, therefore, theological science, the philosophy of history, ethical science with all its practical applications, metaphysics in all their relations, every subject, indeed, which, in popular language, is connected with what can be known of the heart or soul or mind of man."

This, certainly, is a very broad and free basis. It indicates that the scientific method, in distinction from the dogmatic method, is to be applied to the several lines of study included in the plan of the college. We, it is true, should prefer, in accordance with views expressed in previous articles on the subject, to see the various branches of sociology given the chief place, and theology relegated still further into the background. Yet we do not understand that this sketch definitely proportions the scheme of study. It probably is only meant to give a general outline, admitting of much interior modification. And we are willing to assume that the phrase, "theological science," was intended rather to denote the general philosophy of man's religious nature and history than any dogmatic conception of theism. Theology, in this broad sense and scientifically studied, should have a place in such an institution. Only let not it nor "metaphysics" in any shape push into a corner those "practical applications of ethical science" to social problems which are coming to the front in modern thought and philanthropy. Religion in such a school should have a meaning so broad as immediately and profoundly to concern itself with all questions of social welfare. The story of the failure of the Christian Church to solve any of the problems of social ethics was illustrated in a melancholy fashion at the recent examination of the Rev. Mr. Gordon by the Council of Installation summoned to induct him into the pastorate of the Boston Old South Church. Question after question, as we noted last week, was pressed upon him in the metaphysical niceties of theological opinion, but not the smallest inquiry was raised in respect to his knowledge of social ethics or his ability to deal with the practical evils of society. It is to be hoped that the students of the Wade School, when they graduate, though not a question may be asked them concerning those subtleties of theological speculation in which Mr. Gordon's inquisitors were such adepts, will be required, before receiving a diploma, to show a reasonable degree of knowledge on the most important problems that concern the well-being and progress of human society.

In the second part of Mr. Hale's pamphlet, he has printed two especially noteworthy statements concerning the general plan of the college studies from two practical educators. The first is from President Bascom, of Wisconsin University. He enters heartily into the broad liberality of the project. He does not even name Christianity as set apart for any special study, but lets it take its chance with other forms of faith under the general department of the philosophy of religious development. As Dr. Bascom is understood to be Orthodox in belief, his scheme is significant, as indicating that the school, though on the broadest foundation, might draw some students from the evangelical ranks. The other statement is from Dr. Samuel Hopkins, of the Auburn Presbyterian Theological Seminary. His scheme of study, considering his point of view, is also quite broad in its scope, making Christianity apparently a related part of the larger field of religion. To these suggestions from orthodox believers, Rev. Mr. Gill's plan, as presented in *The Index* of last January 17, might well have been added as the voice of a scholarly and liberal-minded Methodist.

Nothing is said in the pamphlet of the prospect of raising the additional endowment needed to meet Mr. Wade's generous offer. But the publication is doubtless intended to awaken an interest which shall before long concentrate in a subscription paper. The promise is held out that other pamphlets may follow. It is well that the committee should thus take the public, or such portion of it as is likely to manifest any interest in the project, into their confidence. If they keep in the line indicated by this first publication, eschewing all sectarian limits and results, they will deserve success.

We do not know whether or not the name given to the school in this pamphlet is the one fixed upon in case the college should be established; but it strikes us as, on the whole, a good one,—"The Wade College of Religious Philosophy."

WM. J. POTTER.

A LESSON FROM CINCINNATI.

What are we to learn from those blazing ruins and bloody streets? What was the meaning, again, of the fact that during the year 1883 one hundred and eighteen men were lynched in the United States? Behind these horrors stands such injustice as that there has been but one legal execution in Cincinnati since 1866, and that there were only ninety-three in this country during the past year, when 1,517 murders were reported by the telegraph. Some crimes were doubtless exaggerated, and many criminals escaped detection; but, if the sheriffs and juries had done their duty, the executions, both by the law and against the law, would probably not have numbered less than one-seventh as many as the reputed murders. Nor would Judge Lynch have been called in so often, if people had felt sure that justice would be done anywhere else. Imprisoning criminals for life would be more acceptable as a substitute for hanging, if they were not so likely to be pardoned out. Governors who refuse such requests are in danger of making themselves unpopular; and the highest of social and political honors have been given here in Massachusetts to lawyers, whose success in getting off their guilty clients has been so notorious that the burglar was wont to ask about their health before he dared to enter a house. Cincinnati was not the only city where the criminal on trial could have said, "I am in the hands of my friends." Thus, it is hard to see whether security of life has been more endangered by taking it without due process of law than by perverting the course of law into giving immunity to crime. Enough has not yet been done to reform criminals, and many of our prisons and jails still need to be remodelled so as to become nurseries of virtue instead of vice. Philanthropy has a great work to do in making this reformation more frequent and successful. But to shield a criminal from being punished for his crimes is no kindness to him any more than it is to the community. Nothing worse can happen to the sinner than to be allowed to go on sinking deeper and deeper into iniquity. Such mercy to the robber or murderer is cruelty to him as well as to his future victims. As the sick need a wise physician, so does the criminal need a just judge. I have no right to avenge myself, but neither have I any right to pardon sins dangerous to the community. Scientific study of human nature shows that what a man has done once he is likely to do again; and the public safety requires that the worst criminals be prevented not only from repeating their crimes, but from propagating their type of character. Let us be merciful by all means, and especially to future generations. It is not enough to say, "Judge not, that ye be not judged," "Forgive, and ye shall be forgiven," "He that is without sin among you, let him first cast a stone," etc. Ought we to close our courts, open our prisons, and discharge our police? The time is come to say plainly that this gospel teaching is simply vicious. Crime dangerous to the community is not to be forgiven until it has been made harmless. If a man tries to rob or murder me, I ought to do my best not to let him go on robbing and murdering other people. Robert Browning teaches a higher morality than the sermon on the Mount, when the Bishop in "Pippa Passes" tells the murderer who asks him how he dares to say, "Forgive us our trespasses," "My friend, it is because I avow myself a very worm, sinful beyond measure, that

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I reject a line of conduct you would applaud. . . . No, I do trespass, but will not double that by allowing you to trespass." If the best men and women in Cincinnati had felt more plainly that our first duty toward crime is not to forgive it, but to put it down, her court-house might still be standing unharmed and a hundred of her citizens have been saved from bloody graves. It is true that the immunity from crime which called forth that horrible outburst of indignation is largely due to the venality of jurymen and officials in the courts. But such corruption could not have gone on for so many years, if honest men had been willing to use proper means to make it cease? Who put these bad men into office and kept them there after their iniquity had become notorious? Who elected the "jury-fixers"? The great peculiarity of our system of government is that the people have the power in their own hands of peaceably righting every wrong. It is for the people to say what sort of men shall sit in the jury-box and on the bench. The judge in Berner's case seems to have done his duty. That the jury violated theirs is a fault for which blame rests not only on them, but on the community which sanctioned the system according to which they were picked out. To allow jury-fixing to become an institution and then try to cure the evils so created by calling out lynchers is simply heaping mistake upon mistake and outrage upon outrage. No jury ever did so much mischief as that Cincinnati mob. The worst verdict possible would not have ordered that court-house burnt or all those men, women, and children shot down. Never was there clearer proof given of the utter wickedness and folly of mobs. We want no more lynching, and we want to have every possible excuse for it taken away.

F. M. HOLLAND.

THE COST OF MY SILVER DOLLAR.

Malaguti and Du Rochet have shown that the oceans hold in solution about two thousand times as much silver as the annual product of all the mines of the globe. Sonstadt has shown that a ton of sea water holds a grain of gold. According to this analysis there floats, suspended in the oceans, about eleven million times as much gold as men, through all the ages, have taken from the globe's crust. Gold, in nature's currency, is vastly more abundant than silver. Silver, in greater measure, has been withdrawn from circulation in the oceans, and "banked away" in the rocks. The reason is obvious. Turn to any work on metallurgy, and see the range of affinities of silver and gold. The likings for gold are few, for silver many. Chlorine wants it, and the molecules seize a naked atom of silver, make it silver chloride, and withdraw it from circulation. Sulphur wants it, and withdraws it from the ocean, and lays it to rest as silver sulphide. Tellurium, an element akin to sulphur, unites with it, and forms a silver telluride, which is not "current" in nature. Silver has many suitors, gold but few.

It was Emerson who said that a crab by the seaside is commonplace, but a crab idealized and made a sign in the zodiac is sublime. Silver or gold in the mine or the mint is commonplace. Our task in this paper is to idealize it, and make it a sign in the zodiac through which creation has moved. In the heaven it is. And, with this demonstration under her feet, that no element is local, that whatever is here is anywhere, that whatever is anywhere is here, that the laws above are one with the laws below, that

"The dewdrop and the star shine sisterly,"

Science is sublime.

Our starting-point in the cosmic history of silver is the nebulous world mist. Our starting-point in its telluric history is the ocean. One of the most abundant fossils is sea water. We find it even in the archæan granite. The drops imprisoned in this ancient rock were drops of an ocean on whose floor this, which is now granite, was sediment. Analysis has shown that oceans in the globe's youth were richer in the salts and metals than the oceans of to-day. The silver or gold stored away in the rocks is a measure of the excess held in the ancient seas over that held in the living.

How have the metals been withdrawn from the seas and introduced into the rocks? In his report on the "Lead Region" of the North-west, Prof. Whitney called attention to the fact that metals, at least lead, copper, and zinc, began to appear in the rocks in the same geologic age that life began to appear in the oceans. The inference is that life, or the death and decay which followed life, had to do in withdrawing metals from the sea, and precipitating them into the sediment on its bottom.

Among the first of living things was the seaweed. Suppose now that, as Thoreau cornered life in a cabin to wrest from it its deepest meaning, we corner nature in a little nook of ocean. Let it be cut off from the tides and currents of the great deep. It holds in solution all the metals. If it is lifeless, these metals remain in solution. If it is stocked with seaweed, the metals are withdrawn. In the ash of seaweed, we find silver, gold, copper, and lead. The humblest of plants is the highest of vegetal chemists. It breaks the bond which holds the metal to chlorine or sulphuric acid, and takes the metallic atoms into its own fibre. The sea was the earliest mine, and the weed the earliest miner. What we see passing in our little nook of ocean has been going on in every ocean since the dawn of life. And, as weed-peopled seas have rolled over almost every acre of earth, the sedimentary rocks should hold the metals withdrawn by the weed from circulation in the water.

Death has been a mightier agent in the history of metals than life.

"A gilded halo hovers round decay."

We recur again to our nook of ocean. A fish dies. The dead body lies there obstructive. Every drop of ocean which enswathes it may hold a molecule of silver sulphate. The visible body of the dead must pass into the invisible. The invisible molecule of silver must become visible. The fixed body must become fluent. The fluent molecule must become fixed. See, now, the relations, beautiful and far-reaching, between silver and death. The molecules of sulphate give up to the dead their atoms of oxygen, and pass into sulphides which are insoluble. The vital air which enswathed the metal has embraced the dead and broken it into atomies. The organic molecules enter again the circulation of nature. The inorganic metal, now silver sulphide, is withdrawn from circulation. It drops into the sediment on the ocean's floor.

On the table before me is an orthoceras not petrified, but "plumbified." It is lead. The dead cephalopod lay in some quiet nook of a Silurian ocean. The body of flesh was torn down, molecule by molecule; and the lead sulphate, reduced by deoxidation to sulphide, was dropped, molecule by molecule, in its place.

In Bingham Canyon, Utah, I have seen the cropping of a vein of copper sulphide. Following the stream down the canyon, I have found in a "flat" where the water had stood dead snails and roots encrusted with copper sulphide. Here was one of the most instructive facts which ever came before my eyes. The sulphide on the canyon wall, exposed to air and rain, had oxidized and passed into sulphate. In this form, the metal is soluble. The pelting rain took it up and carried it into the Jordan. If this river had found the sea, it would have carried down the copper in the soluble form in which it dwelt in the primeval ocean. There it would have come in contact with decaying organisms, which would have reduced it to sulphide and precipitated it into the sediment. After a geologic cycle, that sediment might appear as the rocky face of a continent veined by the copper which now veins our own. In Utah, the cycle was interrupted. Every dead and decaying thing on the Jordan was as a sheriff to arrest the vagrant metal.

Our facts will lift us to the level of one of the grandest generalizations of science. All metals have been withdrawn from the oceans by the life of seaweeds or by the decay which follows death. Many deaths were the cost of the silver for my dollar. Death is not a shadow cast over the globe by the sin of a man. Its trappings are not the sombre hues of woe. Its footprints through the deep are inlaid with patens of silver and gold. My silver dollar was first diffused in atoms through space. It was next diffused in molecules through an ocean. From the ocean, it passed into the sediment; and, before the process of mine-making began, it lay diffused through sedimentary rocks. Nature must take another step. She must bring the molecules together in a vein. This is mine-making. Her success has been indifferent.

Mill has done much to dispel the illusion that Nature is wise and beneficent. But the superstition lingers, even in the illuminated. She does nothing perfectly, and many things necessary for man she does not do at all. Civilized man needs iodine more than gold. It is abundant in the first mine of all the metals, the ocean. But Nature had no way of withdrawing it and bringing it to rest. We must take it from that primeval miner, the seaweed. The decay of the weed gives it back to the ocean.

The step Nature must take in segregating the metals she cannot take at all except under certain conditions. If you will fix your attention on the *position* of silver mines, you will note that, with very rare exceptions, they occur at levels more than five thousand feet above the sea. If you will fix your attention on the *rocks* of a silver belt, you will find them sedimentary, metamorphic, and eruptive. If you will give special attention to the eruptive rocks, you will find almost every silver lode either in contact with or proximity to a dike of porphyry. The explanation of the first is that mountain chains occur on areas that were heavily freighted with marine sediments, and that fissures are formed in the folding of the crust into mountains. The explanation of the second is that heat, in the form of thermal waters, was the agent which leached the molecules of silver from the sea-made rocks, and brought them together in open fissures. The explanation of the third is that porphyry, for reasons which are not obvious, influenced more profoundly than any other eruptive rock the segregation of silver.

The crumpled crust of New England has opened in but few fissures, and most of these have been filled by eruptions of molten rock other than porphyry. The geologic history of New England has not favored the formation of metallic veins. When Maine and New Hampshire can show an output of silver and gold which tells on the side of profit, I will try to forget what books and mountains have taught me, and begin my studies anew.

While passing from cosmic into telluric history, the silver of my dollar has cost, in time and force, what we cannot know. While passing from circu-

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lation in the sea to rest in the sediment, it has cost the life-toil of many a seaweed or the chemic forces which followed many a death. In passing from a state of diffusion in the rock to segregation in a vein, it has cost the rending of the globe by throes of mountain-birth and the percolation of its crust by waters at white heat. If I could give adequate voice to the history of this silver in all its wanderings, from the beaded mist of a milky way till it came to rest in a mine, not the wanderings of Ulysses, sung by Homer, would be a poem of grander sweep and compass. I would sing of metallic loves as well as labors. Above all else, I would sing, constant through the eternal years, the love of silver and gold. Not a fleck of gold is ever found that does not hold in its embrace a companion of silver. "And Ruth said to Naomi"— No, in the elder Scripture which I am trying to interpret the reading is, "And silver said to gold, Whither thou goest, I will go; where thou lodgest, I will lodge; thy people shall be my people; where thou diest, I will die, and there will I be buried." What God has joined together the time has come for man to put asunder. Side by side from the morning of time till now, silver and gold have pulsed through the veins of nature. Side by side long enough they have pulsed through the veins of trade.

W. D. GUNNING.

THE PERMANENCE OF RELIGION.

A Liberal should recognize patience as a cardinal virtue, but how hard it is sometimes! Will churchmen never learn by experience, and cease to denounce innovators as atheists? Of course, every new truth tends to modify conviction. Will these croakers at progress at once and for all be consistent with themselves, and denounce the spirit of inquiry and the increase of knowledge? Then, they would stand clearly revealed in their true colors, and doubt not many, even of themselves, will be disgusted with the figures they thus reveal.

Although often decried as such, the Free Religious Association is not an *anti*-religious organization. Religion is as really an accident of the mind as color is of the body. Bodily peculiarities are chiefly the outcome of physical circumstances, and religious peculiarities the result chiefly of mental operations. The reaction between these two sets of facts makes human progress, and this reaction intensifies as mental facts accumulate. Through mental activity, men come to understand at first some of the more obvious laws of nature, and restrict the number of their fetiches, until in the process of time they discard their gods altogether, and rise to the sublime height of a purely spiritual religion. Then, through the decay of mental activity, the same people sinks into the basest idolatry, the objects of which betray a waning art, while in their language occur words, they know not how or whence, the evidences of "a nobler but lost heritage." Through all these social phenomena, the thing itself, religion, persists; but its aspects, how they change!

To speak of religions is confusing. There are systems, not of religion, but of religious faith and worship. Religion, like memory, is a mental quality, the existence of which makes receptive to all orders of mankind ideas of a nature that without this faculty could not exist,—ideas for the conception of which the Polynesian requires aid of his mud gods, and which the Transcendentalist expresses in such vague language as to escape the mental grasp of less beatified mortals.

Often and earnestly, it is said that the power of the imagination is becoming weak. This is not true. Imagination no longer sweeps low over gorgeous fields beyond the range of common vision. Humanity has sent aloft her sentries; and, from a thousand points, they survey with calculating eyes the horizon of the universe. There is no longer a beyond that fascinates; but above and within, to her higher laws and her intricacies, nature invites the imagination. Inspired by the majesty and beauty here revealed, her wings pierce the empyrean of thought, and unfolds that grand *ποίνμα*, the nebular hypothesis, thrills the heart and fills the mind with thoughts of the awful majesty of the universe and the glorious privilege of man. So, in the world of morals, from the ethereal that issues from the improved heart of man, the imagination forms pictures that chasten and elevate.

It is also said that scientific speculation is destroying religion. This likewise is untrue. Whoever rises to a comprehensive view of social events must perceive that the bearing of the mental movement of our time is not against religion, but against forms of religious faith and worship. Mental activity is breaking up the crustations of Christian Orthodoxy. Buckle said, and I believe truly, that there is no other civilized country where there are so few eminent scholars and so few ignorant people as in the United States. This means for one thing that intelligence is widely diffused among us. Buckle made the above assertion in the decade preceding the Rebellion. Within the past thirty years, popular intelligence has made wonderful strides, if we may rely upon educational statistics. Indeed, if, in this generation, any one should make a similar declaration implying the paucity of American scholars of eminence, there would be earnest protest and denial.

The anti-clerical movement in the United States is not hastened by unusual circumstances, by political or social necessity. In truth, it can hardly be called a movement; for our national complacency has been so great that toleration for opinion has sufficed. The time, however, is near at hand, and the conviction is profound and universal that any institution, which by its nature cannot yield to the impetus of intelligence, shall go. Nothing short of perfect independence in religion will satisfy the rapidly advancing intelligence of the nineteenth century, Albeit, the religious principle must suffer in the transition, and the moral balance of society remain long in a quivering condition.

All this is inevitable; but, when the tumult clears, the face of society will wear the expression of harmonious individualism, and the word "toleration" have been dropped from the vocabulary of ethics.

F. H. BERNARD.

CO-OPERATION THE LAW OF THE NEW CIVILIZATION.

What the Sociologic Society Teaches.

That law governs everything in life.

That society is an organism, and, like all organisms, is subject to the law of growth.

That, inasmuch as the social organism is composed of individual units, and these units are forever changing,—old ones dropping off and new and better ones taking their place,—the growth of society is always toward a higher, finer, and more complete expression of life.

That all development is by differentiation, variation, and the introduction of new types and orders, and is toward stable equilibrium.

That this is a sociological as well as biological law.

That society has reached a stage in which the transition from a lower to a higher industrial system must occur, and that this transition involves danger to the extent of the non-adjustment of social forces to the requirements of a new civilization.

IMOGENE C. FALES.
52 SEVENTH AVENUE, BROOKLYN, N.Y.

THE "NEW DEAL" PROPOSED.

The President and the Secretary of the National Liberal League announce that they "will not be candidates for any office of the League at the next Congress." They say that they are reminded of the propriety of giving timely notice of their desire for a "new deal" by a statement of Hon. A. B. Bradford, of Enon Valley, Pa., printed in their organ *Man*, that "there are men in the land who are not identified either with the Liberal League or its opponents and who, if they would invite a National Convention to meet, might, from their high character, close up our ranks," and by a remark in a recent number of *The Index* that thousands of Liberals decline to work with the League, because of its demand for the repeal of certain postal laws. They say: "There is nothing so desirable as unity and co-operation among Liberals for the purpose of defence, propaganda, and constructive effect upon society, politically and socially"; and they "think it best that a 'new deal' should be then made, so that, if possible, the elements referred to by Mr. Bradford and *The Index* should be brought forward and harmonized with the League." They call for suggestions as to their successors, and add: "Every league and liberal society of any kind in the country should be represented at the next Congress, *whether they have been able to agree with the course of the League or not.* There will be the amplest opportunity for the realization of Mr. Bradford's suggestion by having the Liberals who have not acted with the League join in a call of their own to meet in a free, uncommitted, and common Congress, to select new officers and inaugurate a new policy adapted to present conditions and issues." The article continues: "We take this course: (1) Because we fear that past issues and differences cannot be removed from the minds of many Liberals except by a decided change of the *personnel* of the management of the League, and we would not stand in the way of its unity and welfare a moment by reason of past issues. (2) Then, again, as we explained in our last paper, the Comstock issues, which have been a cause of difference, have been largely tried out; and their right decision can be perhaps better secured without giving to them what seems to many exceptional prominence." The article concludes thus: "Then let all those who believe in any kind of organization or co-operation of liberal people in the United States consider who, as President and Secretary, would best further that purpose. And whoever may be selected shall have our hearty support."

Unity and co-operation among Liberals are without doubt very desirable; and a national liberal organization, formed upon a broad and wise basis for a definite, practical purpose, such as should commend itself to all who really believe in perfect religious liberty and equality before the law, and pledged to a firm and consistent policy that would raise the work of the organization above all petty schemes and personal considerations, might accomplish a vast amount of good. It might do effective work by combined and concerted action in neutralizing the influence of the orthodox churches on the legislation of the country, so far as that influence is directed against the principles of a secular government or is inimical to religious liberty and equality. It might do much by sustaining public speakers, and by circulating the right kind of literature, to educate the public

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in the principles of State secularization; and, by petitions and through committees, it might exert a powerful direct influence upon the law-makers of the country. It might contest the unjust decisions of courts, and make them respect the wills of free thinkers, whether their provisions are agreeable to orthodox Christians or not.

But an organization of this kind, to be successful, must confine itself to the purpose for which it was formed. Events have justified what we said in an address before the National Liberal League at Syracuse, Oct. 27, 1878, which we may be pardoned for here quoting:—

> And here I deem it proper to emphasize the fact that, to insure success, the Liberal League must confine itself to the objects for which it was organized. It must keep constantly in view State secularization; and, to this end, every other consideration must be subordinate. It is now, and in the future still more will be, composed of somewhat heterogeneous elements. One great danger that is a standing menace to all such organizations is the liability of giving undue prominence to questions which have no direct bearing on their objects, and concerning which there is the same difference inside as there is outside of their membership,—questions which, at certain times, owing to some circumstance absorb public attention, and which seem to many, under the influence of temporary excitement, of more importance than the objects which called the organization into existence; and thus they are often the cause of dissension, and not unfrequently destroy the harmony and unity of organizations whose aims and objects at the beginning were clear, definite, and well-understood. Let the Liberal League avoid this rock on which so many organizations have been dashed to pieces. Its members as individuals are at liberty to advocate what they choose on all subjects, and to join any party or association pledged to other reforms; but, as members of the Liberal League, it is all-important that they keep constantly in mind the purposes for which the organization was formed.

This friendly advice was disregarded by those who subsequently took charge of the League, and the result of the policy they have pursued is well known. It is referred to here only for the purpose of illustrating the necessity of guarding against a similar mistake, if another effort shall be made to unite the Liberals of this country in a national organization.

We do not see why every "Liberal Society of any kind in the country" should be represented at the next convention of the National Liberal League. That organization has been unequivocally committed and pledged by resolutions adopted and reaffirmed, as well as by the work of successive administrations, to the policy of "repeal." In that policy, the great majority of the Liberals of the country do not believe. The members of the League who could not see the wisdom of this policy have long since withdrawn from the organization, leaving it wholly in the hands of the party that were in the majority at Syracuse. The last three conventions of the League, held at Chicago, St. Louis, and Milwaukee, demonstrated, to all impartial observers acquainted with the facts, that the League was without much vitality or influence, that it lacked harmony and consistency of purpose, and was ready for an adventure in almost any direction which gave promise of adherents.

Under the circumstances, we do not see the propriety of calling upon all the liberal societies in the country to send representatives to the next congress of the National Liberal League. Let those who believe in the policy of the League continue to support it; but, if there is to be a convention for the purpose of organizing a National Liberal organization, let the call be made without reference to the National Liberal League or any other existing organization, and let the convention, called to effect a union of Liberals on a broad and comprehensive basis, be unhampered by the past. Whether an attempt to form such an organization at the present time, at the beginning of an exciting political campaign, even though the harmony and co-operation of the best liberal elements were assured, may fairly be doubted.

The question, Who shall be the next president and secretary of the National Liberal League? is of interest only to the members of that organization. It does not concern the Liberals at large, whose objection to the League would in no way be removed simply by a change of officers.

THE following paragraph which we transfer to our columns from the *Radical Review* may be read with profit by our Spiritualist neighbor of this city:—

> One of our Boston readers challenges the use by us of the phrase "Religion of Humanity." He denies the propriety of the word "religion" in the columns of the *Radical Review*. "Why not," asks this man from the Hub, "why not drop the name as well as the game of superstition?" We beg leave to take exception to the implication that religion is synonymous with superstition. We do not deny that all the historical religions that our correspondent may name are deeply tinctured with superstition, if indeed this term does not entirely cover them. But, while Judaism, Christianity, Mohammedanism, etc., are at this period of the world's history essentially identical with superstition, we would remind our correspondent that each is but one of the many religious systems of the world, neither of which satisfies the full content of the word "religion." Etymologically, the word "religion" has nothing to do with men's beliefs in God and the supernatural, whatever these terms may mean, but signifies primarily conscientiousness, fidelity to principle, loyalty to truth, devotion to some ideal which has become the mastering passion of one's life. As the great positivist, Mr. Frederic Harrison, well defines it: "Religion is any system which binds masses of men into common beliefs, stimulates them to common action, and softens their hearts in one worship. That body of ideas by which a race of men are moved, which they believe as one man, and by which they live and die, is a religion always. It is a mere accident," says Mr. Harrison, "whether this body of ideas includes the idea of God or not.... To harmonize the soul, to draw men together, to regulate their whole lives, is the real business of religion." In this sense, we free thinkers may justly claim to be religious, and our religion is the Religion of Humanity. We use the phrase because we know none other to express our idea. If anybody is misled by it, whose fault is it?

ONE of the best among brief statements of the cause of woman suffragists is the recent address of Mrs. Underwood in reply to Mrs. Leonard and her sister "remonstrants," so called. We were led by it into much reflection. It has been a growing habit to bring the question of ballot down to the desire, one way or the other, of those to whom it is to be offered. This is false reason. Either the right to vote exists or it does not. If it does, it exists beyond denial and despite individual disinclination to use it. If it does not, no desire for its possession weighs the lightness of a feather. We took it that this point was argued and settled long ago. Woman under the present system is artificially pushed below her plane. It is bad enough that man ever should have had either the power of denial or of giving in this matter; and it is far more grievous that the power, once possessed, should, at this late age, be so frightfully abused; for we take it to be an abuse, even if it be an unconscious one. Men do not start out with any murderous intentions against woman's rights: the evil is ingrained, and conscientiously believed to be virtue, from which cause it is harder overthrown than if it were but an open-eyed, momentary exercise of passion or selfish temper. We do not, of course, believe things will, in human events, "right themselves"; but we believe that time and human labor can work wonders in conspiracy, and therefore we are sure this long-fought-for cause of woman is soon to be transformed into victory.—*Boston Commonwealth.*

THE *Banner of Light* evidently thinks it makes a point against *The Index* by referring to it as "that professedly 'religious' paper," "edited by an avowedly Infidel writer and believer," mentioning by name one of the editors. The term "infidel," which we have never liked and rarely use except in quotation marks, has been bestowed upon so many great and worthy men that it has ceased, among intelligent and fair-minded people, to be a term of reproach, when applied as it is to us by our contemporary; but its old classical meaning, its current use in law and literature to indicate unfaithfulness, its negative character, and its lack of definiteness necessary to connote any distinctive beliefs or even disbeliefs with exactitude, make it inapplicable to any thinker or class of thinkers. The word "religion," too, has different definitions, from that which limits it to orthodox Christianity, which itself is now differently defined, to those definitions which make religion include among its adherents agnostics like Comte, Mill, Spencer, Huxley, George Eliot, Clifford, Fiske, Adler, and Holyoake. Will our contemporary give clear definitions of what it means by the words "religious" and "Infidel"?

ANNUAL MEETING.

The annual meeting of the Free Religious Association is to be held at the Parker Memorial Hall, Boston, as follows: Thursday, May 29, at 7.45 P.M., business meeting for hearing of reports, election of officers, etc.; Friday, May 30, convention, with sessions at 10.30 A.M. and 3.00 P.M., and a festival in the evening. More complete notice hereafter.

F. A. HINCKLEY, *Sec'y.*

EDITORIAL NOTES.

MR. KIMBALL has the floor on the Mormon question this week. It will be admitted that he brings a strong array of witnesses for his side. So far as his article refers to views we have advanced in *The Index*, we may have something further to say next week. W. J. P.

IN a lecture at Kensington, Eng., last Friday, says a despatch, Max Müller declared that the soul of Buddhism is charity, that indeed it is the true religion of humanity.

JOHN B. ALDEN, New York, has published a handsome edition of "The Teaching of the Twelve Apostles," with the Greek text and the English translation on opposite pages, in cloth binding, for the low price of twenty-five cents.

AN exchange says that the advocates of cremation in New York are soon to have a public meeting, at which Prof. Felix Adler, Prof. Boyesen, and others will speak. It is stated that $11,000 have been raised with which to build a crematory.

"THEODORE PARKER said thirty years ago [Letter, to S. P. Chase, *Works*, ii., 226]:—

> "'I have studied this matter of the divine origin of the Bible and the divine nature of Jesus of Nazareth all my life. If I understand anything, it is that. And I say there is no evidence—external or internal—to show that the Bible or Jesus had anything miraculous in their origin or nature, or anything divine, in the sense of that word as commonly used.'"

The *Congregationalist* quotes the above passage, and adds: "Mr. Parker was at least honest, and his whole life lay honestly behind his utterance. But what are men to think of teachers uttering doctrines logically inseparable from his, while at the same time occupying the seats of the champions of old-fashioned Orthodoxy?"

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The Index.

BOSTON, MAY 1, 1884.

THE INDEX is published every Thursday, at No. 44 Boylston Street, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to B. F. UNDERWOOD, the Business Manager, 44 Boylston Street, Boston, to whose order all checks and drafts for THE INDEX should be made payable. Letters for Mr. POTTER should be addressed to him, at New Bedford, Mass.

☞ PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

For *The Index.*

Gentile Testimony to Mormon Worth.

BY REV. JOHN C. KIMBALL,

HARTFORD, CONN.

It is a great satisfaction to find *The Index*, at this test point of the Mormon question, acting in complete harmony with its professions as the organ of free thought, by giving to each side of it a fair and equal hearing. A few years ago, it was almost impossible to get a word into an Eastern journal aiming to solve it on any broad and generous principles, even our well-known Unitarian paper, pre-eminent for its general fairness, refusing, after printing columns against the Mormons, to give on the other side the testimony of the United States Census and of such men as Bishop Tuttle, Chief Justice White, and the Hon. Hugh McCullough, simply correcting its own mistakes. It is not by any means the greatest question before the public, but it is one which touches some points of religious freedom and of its relation to moral judgments more deeply than any other. And it is one which, not only on its own account, but in the interest of all religion, needs full and frank discussion.

The first step in this, as in all such questions, is to do justice to the Mormons themselves, recognize all that is worthy and good among them, and then, from the vantage-ground of this justice, assail what is wrong and bad. Mr. Potter speaks of the difficulty of getting at the exact facts with regard to their condition, such contradictory stories are told about them, and ascribes the good said of them to the circumstance that visitors in Utah for a short time see only the surface of things, and are so dazed with its material prosperity as to make their testimony of but little worth. This may be true in some cases; but, on the other hand, it is to be remembered that the bad which is told of them is quite as likely to rise from the prejudice, narrowness, and conflicting interests of those who are at their very doors. Nearness of residence, where these qualities exist, is very far from increasing the value of a person's testimony. Who has implicit confidence in a Californian's denunciation of the Chinese, or in a Western squatter's diatribe against the Indians, or in a Protestant theologian's strictures on Roman Catholicism? So with the criticisms of Utah Gentiles on their Mormon neighbors. The religious prejudice against them is immense,—a prejudice which is aggravated still more by the sight of their material prosperity, and also, it must be confessed, by their aristocratic bearing and their social exclusiveness. And it is wonderful how this prejudice blinds the eyes of otherwise sensible people to some of the most common things about them, one writer from Salt Lake City to the *Christian Register* betraying an ignorance of their family customs that every most casual visitor is sure to see, another testifying to a prevalence of ignorance and drunkenness among their young that the slightest examination of local records would at once have disproved, and another being apparently unacquainted with the fact of a trial which must have taken place under her very ears.

Then, where this prejudice does not exist among the observers themselves, the fear of it in others is often a cause of the difficulty there is in getting at the exact facts. Shortly after my own visit to Salt Lake City, I fell in with a Baptist minister who had spent several months there for the benefit of his health. We naturally compared notes about our experiences; and he told me of the dislike and misconception, gathered up at home, with which he had gone to the place, and how little by little they had been melted away, and his dislike turned to admiration. I asked him why, for the sake of justice, he did not publish in some Eastern newspaper the result of his observations. "Oh," he exclaimed, "it would not do. I should only ruin my own reputation, and nobody would believe me. I should either be accused of having become a convert to polygamy or else of being a credulous fool whose eyes a little Mormon flattery had blinded to its enormities." The editor of a popular magazine, returning to its writer an article on Utah that, from the literary stand-point, gave a genial description of Mormon social life, said, "I have no doubt that what you say is all true, but it would ruin us to publish it." And two ladies awhile ago, travelling all the way from Salt Lake City to attend a Woman's Suffrage Convention, were not allowed to present the result of the suffrage experiment in Utah, because their recognition, as they were told, would compromise its friends too much here at the East.

But, in spite of all these difficulties, there are Gentiles who have had the largeness of vision to look at Mormonism as they would at any other religion, and the courage to present what they have seen fairly to the public. Some of them are men who have lived in Utah for years in daily contact with its people, so as to know for certainty whereof they speak; while others, though visitors, were travellers and public men of that world-wide experience which precludes all thought of their having been dazzled or fooled by any flattery or outside glitter. And, as helping to throw reliable light on this question of what the Mormons really are and to sustain what Mr. Curtis and others of us less known have said from our own observations, let me quote briefly the testimony of these indisputable authorities.

Rev. D. S. Tuttle, bishop of the Episcopal church in the Utah Diocese, and a resident for twenty-five or thirty years in Salt Lake City, a man whose opportunity and capacity for fair judgment no one can question, says of them in a lecture delivered in New York and published in the *Sun* of November, 1877: "*I know that the people of the East have judged them unjustly.* We are accustomed to look on them as either a licentious, arrogant, or rebellious mob, bent only on defying the United States government and as deriding the faith of Christians. This is not so. *I know them to be honest, faithful, prayerful workers.*"

Hon. Hugh McCullough, ex-Secretary of the United States Treasury, writes in the New York *Tribune*, of March 29, 1877: "The people of the United States are under obligations to the Mormons. One can hardly repress a feeling of admiration for their courage, patience, and power of endurance. They have opened and improved a region which, but for them, would have been neglected. They have brought to the country many thousands of industrious, peaceable, and skilful people, and added largely to its wealth. Good judges and honest officials should be sent them; and, in other respects, the federal government should let them severely alone. Their history will afford abundant materials for philosophical speculation, but there is no danger of their being a political or social disturbance."

Bayard Taylor says: "We must admit that Salt Lake City is *one of the most quiet, orderly, and moral* places in the world. The Mormons, as a people, are the most temperate of Americans. They are chaste, laborious, and generally cheerful."

Dr. Miller, editor of the Omaha *Herald*, says: "To the lasting honor of the Mormon people and system, for twenty-five years such machines of moral infamy as whiskey-shops, harlotries, faro-banks, and all the attendants of vice and iniquity, were totally unknown in Utah. But, now, these hydra-headed monsters are gaining foothold in Salt Lake City; and the damning fact is that it is only by the surreptitious evasion and overthrow of Mormon authority that these and kindred curses now invade it."

Mrs. Emily Pitt Stevens, editor of the *Pioneer*, a woman's journal, says, "In Salt Lake City there is less rowdyism, drunkenness, gambling, idleness, theft, conspiracy against the peace of society, and crime generally than in any other city of the same population in the country, if not on the globe."

Elder Miles Grant, the well-known Adventist preacher, says, "There is *less licentiousness* in Salt Lake City than in any other of the same size in the United States; and, were we to bring up a family of children in these last days of wickedness, we should have less fear of their moral corruption in that city than in any other."

Gen. Thomas L. Kane, of Pennsylvania, Governor, after four years' experience among them, says: "I have not heard a single charge made against them as a community—against their habitual purity of life, their willing integrity, their toleration of religious differences, their regard for the laws, their devotion to the constitutional government under which we live—that I do not from my own observation or from the testimony of others *know to be false.*"

R. N. Bashan, Esq., United States Prosecuting Attorney in Utah, and a strong anti-Mormon, testified before the Committee on Territories of the United States House of Representatives: "I have been for five years past a resident of Utah. I must do the Mormons the justice to say that the question of religion does not enter into their courts in ordinary cases. I have never detected any bias on the part of jurors there in this respect, as I at first expected. I have appeared in cases where Mormons and Gentiles were opposing parties, and saw,

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much to my surprise, the jury do what was right,"—a sworn statement of a United States officer, which may well offset the assertion of a recent writer in a religious newspaper that "nine-tenths of the people of the Territory are pledged to defeat the ends of justice," yet one which as a reply that newspaper refused to print.

A special committee of the Nevada State Senate, appointed to report on the question of annexing Utah to Nevada, say: "Utah is without a territorial or county debt. The traffic in spirituous liquors is under complete control. Gambling and houses of ill-fame are not tolerated. *Its school system is unsurpassed* in its adaptation to the wants of the masses,"—an official document which surely is of more weight than the assertion of Prof. Marden in the *Christian Union* "that non-Mormon teachers are excluded from their system of schools, and that Mormon doctrines are assiduously taught."

Chief Justice White, of the United States Bench, in charging the grand jury, February, 1876, in the famous Mountain Meadow Massacre trial, says: "No matter how much I differ from them [the Mormons] in belief, nor how widely they differ from the American people in matters of religion, yet testing them and it by a standard which the world recognizes as just, they deserve higher consideration than has ever been accorded to them. Industry, frugality, temperance, honesty, and, in every respect but one,—the legislation against polygamy,—obedience to law are with them the common practices of life. This land they have redeemed from sterility and made the habitation of a numerous people, where a beggar is never seen and where alms-houses are neither needed nor known."

With regard to the complicity of the Mormons in the Mountain Meadow Massacre,—a crime with which even now they are continually charged at the East,—the United States district attorney who had charge of the case said, in his plea at the trial: "I have been engaged constantly during the last three months in sifting facts and everything related to or connected with the massacre; and I have given the jury *unanswerable documentary evidence, proving that the authorities of the Mormon Church knew nothing of the butchery* till after it was committed. I have had all the assistance—from the Mormons—any official could ask on earth in any case." (See report of the trial.) How could any testimony be more explicit or authoritative? And yet I could not get these words inserted in a professedly liberal religious paper at the East as an answer to a charge already made in its columns that the Mormons were guilty of the outrage, the exclusion being as peremptory and complete as any facts bearing on the anti-slavery side in a case before a United States court would have been from the most one-sided pro-slavery journal at the South before the war.

Capt. Burton, in his *City of the Saints*, published by the Harpers in 1862, a very minute and impartial work, says, among a multitude of the other things: "Mormonism is emphatically the faith of the poor." "I cannot help thinking that morally and spiritually as well as physically its *protégés* gain by their transfer from Europe to Utah." "In point of mere morality, the Mormon community is perhaps purer than any other of equal numbers." "The penalties against chastity, morality, and decency are exceptionally severe." "I was much pleased with their religious tolerance. The Mormons are certainly the *least fanatical* of our faiths, owning, like the Hindus, that every man should walk his own way, while claiming for themselves superiority in belief and practice."

Among the more recent testimonies in the same direction is that of James W. Barclay, M.P., an English visitor of fair and temperate judgment, who says in his article, "A New View of Mormonism," published in the January number of the *National Quarterly Review:* "The Mormon community is an enlarged family bound together by privileges and duties, one principal duty being to care for the helpless and needy. At the same time, every individual has full freedom of action. There is no compulsion on any Mormon beyond the public opinion of his fellows, and none is possible. All are equal. There is no special or privileged class or caste. The people in the fullest sense govern themselves,"—statements especially to be commended to the attention of those who, in default of anything else, charge Mormonism with being a vast and rigid hierarchy, under which no one is free. "I apprehend that the animosity to Mormonism is principally due to the efforts of the hosts of hungry office-seekers who would find lucrative posts in Utah, were the Mormons disfranchised; and to the missionaries from the Eastern States, who come to turn the Mormons from the error of their ways, and whose income depends on the strength of the feeling they can excite. If the Mormons could be disfranchised in a body, five hundred lucrative posts in Utah would be open to Gentile office-seekers,"—and does Free Religion want to play into such hands? "It is a mistake to suppose there are no educated Mormon women. Some of them have written with ability in defence of polygamy. The young ladies appeared as free and independent as in other parts of the United States." "The men of position correspond favorably with the same class in the Eastern States. I was much impressed by their ability, courtesy, and general intelligence. They have a quiet, self-reliant, gentlemanly bearing." "In morality, the Mormons *greatly excel the Gentiles* in their midst. The figures conclusively prove that the Mormons are a sober, law-abiding people, and singularly free from the grosser forms of vice, whatever may be alleged to the contrary by ignorant or prejudiced enemies." "Let me say in conclusion that I went to Utah prejudiced against the Mormons; but, after seeing and investigating them myself, I came to the conclusion that apart from polygamy there is much in the Mormon organization to admire and respect, and that the Mormons are the subjects of a greater amount of misrepresentation and unjust abuse than any other community with which I am acquainted."

Equally explicit and favorable is the testimony of Mr. Phil Robinson, of the London *Telegraph*, an English traveller of wide experience all over the world, and of unquestioned reliability, who in 1882 spent three months in Utah. He says in his *Sinners and Saints*, a very readable book: "I have seen and spoken to and lived with Mormon men and women of every class, and never in my life in any Christian country have I come in contact with more consistent piety, sobriety, and neighborly charity. I say this deliberately. Without a particle of odious sanctimony, these folks are in their words and actions as Christian as I have ever thought to see men and women." "The Mormons are a peasant people with many of the faults of peasant life, but with many of the best human virtues as well." "The demeanor of the women in Utah, as compared with, say Brighton or Washington, is modesty itself; and the children are just such healthy, vigorous, pretty children as one sees in the country or by the seaside in England." "Utah-born girls, the offspring of plural wives, have figures that would make Paris envious; and they carry themselves with almost Oriental dignity. There is nothing, so far as I have seen, in the manners of Salt Lake City to make me suspect the existence of that licentiousness of which so much has been written, but a great deal on the contrary to convince me of a perfectly exceptional reserve and self-respect. It is only a blockhead who could mistake the natural gayety of the country for anything other than it is. I know, too, from medical assurance, that Utah has the practical argument of healthy nurseries to oppose to the theories of those who attack its domestic relations on physiological grounds." "*A healthier and more stalwart community* I have never seen; while, among the women, I saw many refined faces, and remarked that robust health seemed the rule." "Mutual charity is one of the bonds of Mormon union. It is published officially that 'the bishops of every ward are to see that there are no persons going hungry.' What a contrast to turn from this text of universal charity to the infinite meanness of those who can write of the whole community of Mormons as 'the villanous spawn of polygamy!'" "Instead of the Mormons being as a class profane, they are as a class singularly sober in their language, and indeed in this respect resemble the Quakers." "The Mormons have always struggled hard to prevent the sale of liquor; and it is not only the Mormon leaders, but the Mormon people that refuse to have drunkards among them."

Equally strong is the testimony of Mr. Robinson against the charge so often made by those who are obliged to admit their virtues in all other respects that the people are priest-ridden, the fact being that each one of them is himself a priest, and that it is about as absurd to speak of Utah as priest-ridden as it would be to speak of the rest of the country as voter-ridden. "The payment of tithings is as nearly voluntary as the collection of a revenue necessary for carrying on a government can possibly be allowed to be." "*If the women of Utah are slaves, their bonds are loving ones and dearly prized.* They are to-day in the free and unrestricted exercise of more political and social rights than are the women of any other part of the United States." "It is not true that the Church interferes with the domestic relations of the people. When I remember what classes of people their men and women are chiefly drawn from, and the utter poverty in which most of them arrive, I cannot in sincerity do otherwise than admire and respect the system which has fused such unpromising material of so many nationalities into one homogeneous whole."

With regard to the misrepresentations of Mormonism, he says: "Whence have the public derived their opinions about it? From anti-Mormons only. I have ransacked the literature of the subject, yet I really could not tell any one where to go for an impartial book about it later in date than Burton's *City of the Saints*, published in 1862. There is not, to my knowledge, a single Gentile work before the public that is not utterly unreliable from its distortion of facts. How can any one have respect for the literature or the men who, without knowing anything of the lives of Mormons, stigmatize them as profane, adulterous, and drunken? These men write of the squalid poverty of the Mormons, of their obscene brutality, of their unceasing treason toward the United States, of their blasphemous repudiation of the Bible, without one particle of information on the subject except such as they gather from the books and writings of men whom they ought to know are utterly unworthy of credit, or from the verbal calumnies of apostates; and what the evidence of apostates is worth history has long ago told us." "I am now stating facts; and I, who have lived among the Mormons and with them, can assure my readers that every day of my residence in-

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creased my *regret at the misrepresentation these people have suffered.*

Still stronger is the evidence derived from official statistics as to their intelligence and virtues. In Salt Lake City in 1881, the published reports show that the arrests for crime were *fourteen times* as many among the Gentiles in proportion to their numbers as among the Mormons; and, taking the Territory as a whole, the Gentile population furnished *forty-six* convicts in the penitentiary where the Mormon population, number for number, furnished one! According to the United States census, Massachusetts has four times as many convicts to the same population as Utah, four and a half times as many idiotic and insane, and nine times as many paupers. Utah, in school attendance, according to the same authority, is ahead of Massachusetts; and, with all that has been said about the ignorance of its people and its immense foreign immigration, its proportion of people who cannot read or write is put down as less than that of New England. And, still more striking, the women there, instead of being kept in ignorance and subjection, are educated in the same studies and to the same extent as the boys and men, and are equally fitted to earn their own living out in the world and to maintain an independent career, —a very significant fact, in view of Mr. Potter's statement that polygamy "could gain no foothold to-day among a people where woman should be educated as man's equal."

Most recent of all is an article by "H. H.,"—Mrs. Helen Hunt Jackson,—in the May number of the *Century*, on "The Women of The Beehive," not at all in sympathy with the Mormon religion, and very strongly against polygamy, but giving such testimony as the following to the virtues and character of the Mormon people: "The more honest, industrious, simple-minded, and upright a man is, the better Mormon he will be, if he be a Mormon at all. How these old-fashioned virtues thrive on a diet of fanatical religion the prosperous farms of Utah give proof. The Mormon gospel is a gospel of labor. Industry and simplicity of living are its strongest precepts." "But it is the woman's view of it, her position and belief with regard to it, which are most misrepresented and misunderstood by the world." "A true understanding of the conscientious, religious Mormon woman's position and belief would work a revolution in the general sentiment of the outside world toward her." "There never was a class or sect of women since the world began who have endured for religion's sake a tithe of what has been and is and forever must be endured by the women of the Mormon Church. It has become customary to hold them as disreputable women, light and loose, unfit to associate with the virtuous, undeserving of esteem. *Never was a greater injustice committed.*" "The passage of the Edmunds anti-polygamy bill, disfranchising all persons living in polygamy and making the practice of it a penitentiary offence, has, so far as can at present be judged, only kindled new flames of self-sacrifice in the hearts of Mormon women." "This sort of spirit in the Mormon women was not reckoned on, probably, by those who thought polygamy could be greatly affected by legislation." "It is entirely within the power of the Mormon women to turn any anti-polygamy bill into a farce. There would not be penitentiaries enough to hold them, nor funds to feed them at the United States expense; and it is not easy to see what further device the baffled authorities would employ." "But true signs of the times no wise leaders will disregard. The Mormon people as a people are too upright, industrious, and moral, have worked too long and well, and achieved too splendid a success, to have their future again imperilled by being brought into active hostility with the majority of their fellow-countrymen."

Now, what community on earth can present higher, stronger, or more conclusive testimony as to its virtues and intelligence than this? Ought it not to outweigh any amount of statements made by narrow, bitter, prejudiced, partisan leaders at home and abroad? It covers almost every possible point of good citizenship,—those of education, patriotism, liberty, domestic life, morals, and religion, as well as of industry, thrift, and material well-being. And, in view of it, was there ever a greater outrage atttempted against a people on earth, even under the most tyrannical government, than the Edmunds Bill, already passed, and the Hoar Bill, now before Congress? Compare the state of things in Utah revealed by these accounts with what exists in our monogamous communities at the East. Why, I live in a New England State which in every one of these respects is inferior to Utah,—a State where actually a larger proportion of the Protestant men have more than one wife living than in Utah, the only difference being that there they are all supported by their husbands and made a part of the home, while here the first ones have been driven out into the world to shift for themselves.

What does this difference show? Not indeed, as Mr. Potter says, that polygamy in itself or for the country at large is better than monogamy,—for in itself and elsewhere it is not regarded as a religious principle, a view which makes all the difference in the world,—but only that, for Utah and in connection with the Mormon religion, it is producing no such evils as to call for the interference of the general government. It may be "a crime," but it is a crime legally, and not morally, —a crime only as the breaking of the Lord's day is one in Connecticut, and not as theft, slavery, and murder are everywhere. Marriage, in itself, whether monogamic or polygamous, is intrinsically without moral character. It is simply a social regulation; is, like Sunday, something which is made for man, and not man for that. It is a means to an end,—a means to promote purity, domestic happiness, the proper care of children, the elevation of the sexes, and the general well-being of society. And which form of it is best, or whether any form of it is best, and how and by whom it *shall* be performed, is to be determined by its results in each community; for it is a community interest, and of course by the will of each community. I believe in monogamy as our proper form of it, because it is our free choice, meets our hearts' need, and, in spite of some great evils rising out of it, has proved itself best adapted to promote our social welfare. Why should not the Mormons be allowed in the same way and on the same grounds to decide what form of it is best for them, exposed only to such moral influences from without as all communities give each other, the test being simply its results in their own case? To be sure, polygamy in the past and in other communities "has been connected with a low state of civilization," has served, as Mr. Potter says, "to pander to and strengthen man's animal passions, and to keep woman in a state of subjection"; and, theoretically, it seems to me, as it does to him, that it must now inevitably do the same wherever it is. But the question is not what it did in a past age and in other communities, or what it ought theoretically to do everywhere now, but what it does to-day actually in Utah. Government is concerned not in upholding or putting down some special institution on its own account and in accordance with some ideal of society, but in promoting and guarding the well-being of its citizens under such ones as they themselves have chosen, it being especially the fundamental principle of our own government that each community large enough to become a State shall regulate all its own domestic affairs. And, if Utah shows practically—and here is where the force of the testimony quoted comes in—that polygamy, guarded and penetrated by the Mormon religion, produces as much happiness, intelligence, morality, freedom, and of all the virtues, prosperities, and satisfactions of life for its citizens as monogamy does in other communities for theirs, shows especially that woman, instead of being "in a state of subjugation to man," is freer, better paid, and has more civil rights than elsewhere, then surely Free Religion and Christianity both, with their emphasis on the spirit rather than on the letter, ought to be the last ones to advocate, for the mere sake of upholding an institution, that monogamy with its attendant evils, now shown by statistics to be so much greater among the Gentiles there, should be arbitrarily thrust on it by the federal government.

A while ago, at a Woman's Suffrage Convention here in New England, I heard a Baptist brother tell the ladies that they ought to be willing to fail of getting their rights on Bible grounds rather than to succeed in securing them by any arguments outside of and contrary to Scripture. And once an Orthodox believer, disputing with his Unitarian neighbor about the value of their two systems, on being hard pressed with facts, shouted at last in desperation: "Well, I don't care! I had rather be damned in Orthodoxy than saved by Unitarianism." It is a loyalty to the means rather than to the end which sounds ludicrous in their cases; and yet what is much of the discussion about enforcing monogamy on Utah, whatever virtues polygamy may show, but a use of the same principle? What but a saying it is better to have society fail of its great ends on Gentile grounds than to succeed on those of Mormonism; better to have it damned with a monogamy which by actual count furnishes ninety-eight per cent. of the criminals in its penitentiary rather than saved by a polygamy which furnishes only two!

CORRESPONDENCE.

FROM "ONE OF THE REMONSTRANTS."

Editors of The Index:—

Will you allow one of the much berated Remonstrants, "whose children and grand-children will," as Mrs. Underwood anxiously assures us, "have cause to blush for their signatures to that *cowardly* petition" against woman suffrage, to express her own motives, acting from what Mrs. Underwood calls her "limited light"? That woman will ultimately vote I have no doubt. It will simply be an outcome of the necessary emancipation of women that they assume many duties foreign to their present condition; and this emancipation will be one of slow but positive growth. The requisites for it exist in the nature of woman herself. When she does vote, it will not be because it is an inherent right or even a privilege, but because it has become her duty,—a duty she cannot forego and must not perform ignorantly. I do not agree with Mrs. Leonard that "women in this land have the softer side of life, the best of everything"; and a woman with any breadth of view who can make this assertion has had an exceptional experience. The "best of everything" is what fits us for the largest use; and that is just what women do not have now and cannot, until responsibility in the control of money and sound, thorough education shall give it to her. Voting appears to many of us Remonstrants as a very little thing in its effect on the individual woman or as a factor in the growth of the race. It is made prominent now from its dangerous possibilities in a government like our own, for statistics plainly show that the illiterate vote would be largely increased proportionally by the votes of our women. The suffrage is far too extensive for safety now; and the relative proportion of increase would be one of quantity, not quality.

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Rev. James Freeman Clarke, who writes so temperately and wisely on this question, considers voting an important step in woman's development; but I do not see that a whole century of voting has done much for men, many of whom vote ignorantly, from narrow motives, and with apparently no conception of abstract principles. I know advocates of suffrage who are among the most estimable of women. I should like to give their names, if only for the pleasure of seeing them as I write. Their votes, as are all their utterances, would be golden. They are comparatively conspicuous by their fewness. My cook, admirable as she is for her soups and of average intelligence, would vote to please "Mike," in whom her confidence is absolute; and her vote would mean nothing, as does his, while unfortunately both would be numerically powerful at the polls. What the world now demands of woman, be she a voter or not, is that she be large-natured, clear-headed, well taught, and active in duty. She will be no less unselfish and loving, when she is thus equipped for her "heavily weighted life." Education and responsibility, responsibility and education, are the means and the only means. She must study, as the best boys study, everything that braces and gives tone to her sensitive organization. She must have money to keep strict accounts of, and entire responsibility for its use and its preservation. That she is not more absolutely enfeebled by her long centuries of minority shows her native power and elasticity.

When she has reached this point, and not till then, will she be equal to man as a political force. Then she will vote, not because it is her privilege, but because it is a duty which she is bound to perform. She will have become constrained to habits of mental accuracy, and in some degree have regained the advantages which men, even the ordinary specimens, have over her now from the patient drill of their business life and of their subordinated activities.

Women will be less vituperative when this new era is initiated, and will then do more justice to the cause they have so warmly at heart.

ONE OF THE REMONSTRANTS.

A GOOD MAN AND A TRUE LIBERAL GONE.

B. F. UNDERWOOD, Esq.:

Dear Sir,—I desire to notify you of the death of our friend, J. C. Michener, M.D. He died on the 14th inst. on his cotton plantation near Hutchins, Texas. His remains were brought home, accompanied by his wife; and yesterday, the 18th, we buried him in the cemetery at Adel, Iowa, by the side of his father, at whose funeral services you officiated only a few years ago. The Doctor had been afflicted for a number of years with Bright's disease of the kidneys, but finally died of pneumonia, which may have been only a culmination of the former disease.

His funeral was largely attended by the people of Adel and surrounding neighborhood; and a long procession of friends, irrespective of creed, followed him to his grave. Mr. B. F. Greene made a very appropriate address, followed by remarks from Mr. S. R. North and the reading of Bryant's *Thanatopsis*. He died in his fifty-eighth year. I am not acquainted with his early history and education. As you are so well acquainted with his character and with these few facts of his death and burial, it would be gratifying to his wife and friends, if you would prepare a short obituary notice for your paper. Mrs. Michener wished me to send you word of her affliction, which bears now so heavily upon her; for, as you know, the Doctor was a most kind and affectionate husband and father.

> "His life was gentle; and the elements
> So mixed in him that Nature might stand up
> And say to all the world, 'This was a man!'"

The respect shown by the people of Adel in their attendance at his funeral is evidence that the liberal truths and ideas, which he had done so much to propagate in his long residence there, are bearing good fruit; for, if his death had occurred at the same place twenty years ago, hardly a Christian would have ventured to assist at his burial.

Yours truly,

J. H. STRONG.

DES MOINES, April 19, 1884.

[The above letter, from one who was for several years a neighbor of Dr. J. C. Michener, is so just and comprehensive a tribute to his character that we have taken the liberty to print it. Many of our readers will learn with deep regret of Dr. Michener's death. Some of our Eastern readers will remember his pleasant face and modest bearing at the Congress of the National Liberal League, held in Philadelphia, July, 1876. He was a man of vigorous intellect and sterling moral worth. His heart was as tender as a woman's, and his hand was ever ready to help where help was really needed. His sympathy and kindness in a sick-room, which we witnessed many times, were remarkable in one so resolute and firm when heroic treatment was demanded. He was well-read in modern science. He believed in nothing of a supernatural character. He was positive in his convictions, but a broad thinker, and conciliatory to those from whom he differed. What he believed he advocated, whether it was popular or not; and he was ready to contribute to its support. His interest in the Liberal League, the first two years of its existence, was manifested in various ways; and, but for the unfortunate course that was taken, he would have given time and money to establish auxiliaries in Iowa. He retired from a successful practice at Adel, Iowa, a few years ago, and has since lived, with health somewhat impaired, at Hutchins, Texas, where he died.—ED.]

EXTRACTS FROM LETTERS.

From Sydney, N.S.W., comes a letter from Mr. William Shaw, from which the following paragraph is taken: "I may mention, while writing, that one of the oldest subscribers in this city has passed away; namely, Mr. William McDonnell. He was the father of the Unitarian church in this city, and foremost in every liberal movement here. His life was a blameless and beautiful one; and his memory will be long revered by those he came in contact with, especially the inhabitants of the suburb of Balmain, who will not soon forget his scientific lectures to the people in the School of Arts. He was buried in Balmain Cemetery without any religious service, according to his last wish, Mr. Camm (Unitarian minister) merely delivering an address to those who followed his remains to the grave; and these comprised a large number of the most respected citizens of Sydney."

To the junior editor, Prof. J. E. Oliver, of Ithaca, N.Y., writes the following thoughtful words: "I am delighted that your lecture work so prospers this year. I hope it emphasizes the ethical side of things as well as the purely philosophic; for perhaps only by the earnestness of Liberals of the Free Religious Association and kindred types can a general (though temporary) collapse of morals, and even of free institutions, be averted. We must arouse what is noblest in men,—conscience, justice, humanity, moral idealism. We must do what the best Christian preachers would fain do, but cannot, because their appeal is backed rather by flimsy and discredited 'authorities' than by science and reason, and because the precise methods whereby they would serve humanity are so often merely traditional. In the new religion that will save us there has got to enter the moral warmth of early Christianity with the intellectual coolness of modern science."

E. D. Burleigh writes from Philadelphia, "Of all the papers we take, *The Index* is the one we value the most."

Another Unitarian minister writes, "I wish *The Index*, the most up-to-the-time paper I know, all possible success."

A Unitarian minister writes from a Western city: "*The Index* is provokingly brilliant and delightfully good-tempered. It supplies a good mental tonic."

Robert Moore, of St. Louis, Mo., writes, "I have been a subscriber for *The Index* from the first number, but never got so much for my money as now."

From J. G. Whyte, Ontario: "I am well pleased with *The Index*, and hope it is thriving financially as well as it deserves. It has the cleverest female contributors of any paper I know."

Thomas Burk, from Bozeman, Montana, sends a letter from which one sentence is copied, "*The Index* is certainly a most excellent paper: I presume I shall take it till either one or the other of us shall expire."

This sentence is from D. M. Laren, Warren, Ohio: "I am more and more satisfied with the paper, and shall make an effort to extend its subscription list. *The Index* and the *Nation* are papers that an American may be proud of."

From Rabbi Isaac S. Moses comes this encouraging word: "I take this opportunity to tell you of the extreme pleasure your valuable paper affords me. Though not agreeing with all of its tendencies, I admire the earnest spirit in which it is directed and the able hands that edit it."

In a business letter, Mr. Richard Cogor, of London, England, says: "I do all in my power to induce my English friends to become annual subscribers, as I have been for the last ten years. The articles are so good, and I find the paper is becoming increasingly interesting and more valuable to me every year."

WENDELL PHILLIPS' RELIGION.—We know what Mr. Phillips' opinions were on religion; for, in a conversation that we once had with him on the subject, he informed us, and his religion came as near to that of Thomas Paine's as any of which we ever read or heard. It was simply "to do good," and that was what Paine said was his religion. We suggested to Mr. Phillips, in the conversation to which we allude, that his friends would like to have him give a lecture expressive of his views of Christianity. He said that he would, and he did. The lecture was given in the Indiana Place Chapel (formerly Rev. J. F. Clarke's). We were present, and heard Mr. Phillips say that Christianity, as he understood and believed it, did not consist in joining a church, nor in subscribing to a creed, nor saying prayers, nor hearing preaching, nor belonging to any sect, but that it meant an upright and useful life, and in being kind to the poor, the unfortunate, the outcast, and the oppressed; and, in this connection, he mentioned the benevolence of the Good Samaritan, whose conduct Jesus approved, though, said Mr. Phillips (with a twinkle in his eye), as that philanthropist was travelling on Sunday, some people probably called him an infidel! The religion of Wendell Phillips was in no sense theological, but entirely philanthropical; and, whether he is called a Christian or by any other name, his whole career illustrated the truth of the familiar couplet of Alexander Pope:—

> "For modes of faith let graceless zealots fight:
> He can't be wrong whose life is in the right."

—*Investigator*.

CREEDS AND DEEDS.

I asked my neighbor what he thought
Of God. He looked me o'er and o'er,
Then answered, God I must esteem
Unknowable forevermore.

I saw my neighbor in the dusk
Steal forth and stand with upturned face:
The glinting stars showed me a soul
That worshipped, though but empty space.

I asked my neighbor what he thought
Of Christ. He said Christ was a man
Like to the rest of us; no God I see
Forth shadowed in his life's brief span.

I saw my neighbor in the haunts
With vice and shame and misery fraught,
With spotless hands and holy zeal
Doing the things which Christ had taught.

I asked my neighbor what he thought
Of heaven. He said, heaven is a dream:
As the mere foolishness of man
Thoughts of another world I deem.

I saw my neighbor planning out
Large charities, from whose success
The coming years had most to gain,
When he was dead the world to bless.

Then said I, Neighbor, what you think
With your cool head I know in part,
But care not; for I now have found
What you think of them with your heart.

And you may foster as you will
Your unbelief in all the creeds,
So that you keep your faith still strong
In the Great Gospel of Good Deeds.

And out of this, perchance, at length
A higher hope and joy may spring,
Of your life's work the glorious end,
Its crowning growth and blossoming.

HATTIE TYNG GRISWOLD.

ADDITIONAL DONATIONS TO THE F. R. A.

Mrs. C. BRIGHTMAN, New Bedford	$1.00
H. T. MARSHALL, Brockton, Mass.	5.00
J. CHAPPELSMITH, Sheffield, Eng.	2.00
Mrs. C. H. CODMAN, Dorchester, Mass.	10.00
Miss E. J. LEONARD, Meriden, Ct.	2.00

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BOOK NOTICES.

BODY AND WILL. By Henry Maudsley, M.D., Prof. of Medical Jurisprudence in University College, London. Republished by D. Appleton & Co. 1884.

This is the fifth book by Dr. Maudsley, treating of mental or psychological themes from the new standpoint of modern physiology. He says of it: "Its justification from my stand-point is that I have been engaged all my life in dealing with mind in its concrete human embodiments, and that, in order to find out why individuals feel, think, and do as they do, how they may be actuated to feel, think, and do differently, and in what way best to deal with them so as to do one's duty to one's self and to them, I have had no choice but to leave the barren heights of speculation for the plains on which men live and move and have their being. It is not enough to think and talk about abstract minds and their qualities, when you have to do with concrete minds that must be observed, studied, and managed." His long experience and study have led him to discard the metaphysical doctrine of free will, as it is commonly held and taught, as a thing positively absurd and impossible. "The freedom of an energy from any mode of determination is not intelligible to human apprehension, which apprehends only under the category of causation" (p. 5). "Men have lived and acted in all places and at all times and on all occasions as if the will were governed by natural motives, and as if its operations could be reckoned upon with some assurance" (p. 8). "Laws have been made from the earliest times, and punishments inflicted systematically upon law-breakers under the tacit implication that will is not an undetermined power, but that it may be influenced by motive to act in this way or that" (p. 8).

The testimony of consciousness, so called, is thoroughly examined, and shown, he thinks, to be illusive. "There is no such existence as a general or abstract consciousness in the individual." Consciousness is only a state of the man, organism, or person who wills, there being no independent existence or entity, called will, apart from the particular act of willing. Hence, will, in the abstract, can be no freer than the human person, body or soul, who wills. We are conscious that we act, but entirely ignorant of the conditions which determine our particular consciousness. Dr. Maudsley, holding to the law of the conservation of energy as of universal application,—that the sum of energy in the universe is a constant quantity, and that nothing takes place or can happen outside of the law of causation,—does not hesitate to affirm that no mental act ever transcends its antecedents; the antecedents having an existence in the sum of things which we call nature, embodying no less the mental and moral history of humanity than the so-called impersonal, chemical, and physical forces of matter. "Consciousness only illumines directly the mental state of the mind; reveals nothing of the long train of antecedent states, of which the present state is the outcome." The long chain of antecedents, reaching back through ages of imperfect experiences, and all linked together by the law of heredity, is the principal factor in the making of the present life, both conscious and reflex. The facility to act in any particular way, through the will, as we speak, is an acquisition, not perhaps of any one time or one individual, but of all the race experience; and, in many instances, this facility passes into reflex and unconscious action. The keenest self-inspection can never make plain "all the component motives" of a particular act of will. "It is not possible to seize and measure each minute and operative thrill of energy, to bring all the co-efficient factors into the light of consciousness" (p. 29).

Consciousness can have no more authority than the ego which gives it. Beginning with the ego, we must end with it. Objective truth requires objective criteria. Dr. Maudsley thinks that consciousness has no authority to say whether mental action is correlated with brain action or not; but, from other facts and objective reasons, he argues that the nervous brain structure is the foundation of mental life, and registers in memory the different states and processes of mental action. This appears to be his dominating thought, and the thesis of his book. That this view is contrary to the prevailing and traditional theory of the will, every one can see; and yet that it is the position toward which all modern study in science and psychology is drifting, who will deny? The new facts of physiology and nervous life go to prove that human life and thought, and animal life and thought, are substantially one and the same; and this no more degrades the human than it exalts the animal. The contents of consciousness bear the same relation to law, to natural causation and the body, that unconscious or reflex action bears; and it is illogical to draw a line of absolute demarcation between conscious and unconscious life, as between "two entirely separate orders of existence." Where the popular belief predicates a mysterious "soul," Dr. Maudsley sees the equally mysterious nerve-centres as sources of both conscious and unconscious purposive action. He seeks simply to find out how, if he may, this automatic, mechanical, or spontaneous energy acts, not why, nor yet even what it is. "It is vain to ask why it is so: we must observe what has taken place, accept this as ultimate, and be satisfied to trace how it is so" (p. 132). His idea is that the mind "is not an independent, perfectly distinct, self-sufficing being, any more than the body; that it is continuous and dependent; that it is a becoming from the basis of all human past, through the means of an essential co-operation of surroundings; that it can be adequately studied and thoroughly known only in connection with and as part of another and larger organism, the social body, humanity, which is as essential to the existence and unfoldment of mind as is the presence of the individual physical body, or as thought is to the progress of knowledge and art.

So far as this book is concerned, it would be manifestly unjust to say Dr. Maudsley is a materialist, even though there were no *odium theologicum* attached to the word; for, so far as herein appears, he is working only in the interest of true science and useful knowledge, aiming mainly to push back the barriers of ignorance and to reveal by the aid of law and the oneness of universal force the how or manner of mental activities,—a discovery which will be of great importance in the establishment of a correct science of education as well as of philosophy. I do not see that it will abolish all mystery, explaining away the supposed divine and preternatural origin of human life and thought which is so widely held to be a sacred article of belief. It simply pushes out a little further the bounds of knowledge, and reclaims to science what has been thought to be beyond science.

A. N. A.

MANUAL OF UNITARIAN BELIEF. By James Freeman Clarke. Boston: Unitarian Sunday School Society, 7 Tremont Place. 1884. pp. 64.

In the preface to this work, Dr. Clarke says that the "Unitarians have no creed; and, as their union is one of sympathy and co-operation and not of formulas, no one among them has any right to define the views of others. A manual such as this is meant simply to express what, in the opinion of the writer, is the general belief of the majority of Unitarians. Every proposition contained in it is liable to discussion, correction, and revision. No one is bound by it; and it does not attempt to limit thought, but rather to stimulate and rouse inquiry." Questions on each lesson, prepared by Mrs. Kate Gannett Wells, contain suggestions for conversation, and add to the value of the work.

THE principal article in the *Art Amateur* for April is a sketch of a young French artist, only thirty-four years of age, named Habert Days. Although M. Days does not yet seem to have achieved any very important work, yet it is interesting to see what the young men of to-day are doing, and how largely they find their best means of support from the popular illustrated papers instead of the personal favor of rich patrons. M. Days has a lively and somewhat grotesque fancy, and is constantly engaged in decorative work for the French illustrated journal *L'Art*. His drawing is good, and his designs for "encadrements de page" and tail-pieces often striking and original; but, judging from the reproductions offered, we should not rank him as high as "Theodore Child" does, for his designs have not the grace of line and delicacy and play of fancy, revealing a knowledge of the subtle charms of nature, which make the delight of the best decorative work. Lovers of old furniture will be interested to read how it can be prepared to order, and amateurs will find much information in regard to brass work and the principles of house furnishing. A design for wall paper by Walter Crane, if harmoniously colored, would be very effective. A carved wood balustrade of the time of Louis XIV. is very bold. Even the art of the toilette is not slighted, but suggestive hints are given as to the employment of colors in dress. The *Art Amateur* is doing good service in many ways. We wish it would employ some competent critic to give us an account of the art schools of the country, that the many young people seeking instruction may learn where they can study with most advantage.

IN the *Atlantic Monthly* for May, a most attractive number, are continued the serials "A Roman Singer," by Mr. Crawford, and "In War Time," by S. Weir Mitchell. "The Anatomizing of William Shakespeare," by Richard Grant White, is an interesting study of the writings of the great poet; and it dissipates some illusions in regard to him. Henry James continues his French studies of travel. Prof. E. P. Evans has an article which, although its title "Linguistic Palæontology" would seem to indicate that it is for scholars only, will be found of deep interest to all intelligent readers. Dr. George E. Ellis contributes a very interesting paper on Gov. Thomas Hutchinson, who was in authority in the Colony of Massachusetts Bay just before the Revolution. Henry Cabot Lodge writes of William H. Seward, and Miss Harriet W. Preston has an admirable essay on "Matthew Arnold as a Poet." The short story of the number is by E. W. Bellamy, and is entitled "At Bent's Hotel." Articles of public national interest are "The Silver Danger," by J. Laurence Laughlin, and "The Progress of Nationalism," by Edward Stanwood. The poems of the number are by T. B. Aldrich, H. H., and Edith M. Thomas.

PERSONAL ITEMS.

THE project to build in London an expensive memorial monument to Charles Dickens has been nipped in the bud by the citation of this passage from his will: "I conjure my friends on no account to make me the subject of any monument, memorial, or testimonial whatever. I rest my claim to the remembrance of my country upon my published works."

SOME time ago, in commenting upon an editorial in *The Index* on "The Ethical Consequences of Darwinism," the *Radical Review*, while indorsing the main conclusions, expressed the opinion "that Mr. Underwood does not sufficiently appreciate the force of heredity." Last week, the *Review* reprinted from *The Index* an article on "Heredity" by the same writer, and says with characteristic candor that "it proves we were mistaken in our estimate of his views on that subject."

A CORRESPONDENT of the Philadelphia *Times* writes thus of Gen. Robert Toombs: "The General has long been a Methodist in conviction, but only recently has he become a communicant of the church. His determination to connect himself with the church was expressed in his usual style. Meeting his old friend Bishop Pierce one day, he said: 'George, I want you to baptize me. I have no religion; but I am afraid some of these young fools who prate about infidelity will say when I am dead I did not believe in Jesus Christ, and I wish to avow my faith.'"

THIS is what *Nature* says of the death of Prince Leopold: "In the death of the youngest and one of the most accomplished of the Queen's sons, the cause of education has sustained a loss. The Duke of Albany knew well what science meant, and on several occasions publicly expressed his sense of its value in respect of the nation's welfare, and the necessity for its introduction into our systems of education. There can be no doubt that, had he lived, he would have rendered service to the best interests of the country. It is so rarely that princes have the tastes and leanings of the late Royal Duke that we could ill afford to lose him."

THE *Independent* advises the people of Northampton to continue to elect Mr. Bradlaugh, "if necessary, as long as he lives, until his rights and their rights are fully recognized and respected by the House of Commons. The course pursued by the House is alike ludicrous and outrageous; and, in the end, it will and must be abandoned, if the issue is persistently forced upon it. We cannot for a moment believe that the public sentiment of England will permanently tolerate so grievous an outrage upon the representative rights of the people. Let it be settled that the elective constituency is the supreme and final judge of a representative's fitness for office, when exercising its judgment in a legal way, and so long as he is subject to no legal disabilities, no free government can afford to give up this principle."

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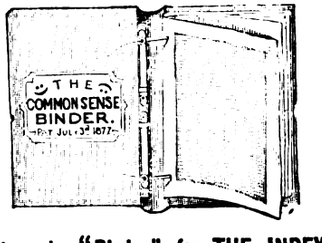
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Stephen Pearl Andrews, as political executor of the late Thomas Paine, is as fiercely indignant at Mr. Denslow's analysis of Paine's politics as Prof. Youmans is at his assault on Spencer's Philosophy. On the other hand, George Jacob Holyoake speaks of the analysis of Paine's political philosophy as "the most masterly refutation of it extant, without showing in his words or in his mind any enmity against the great agitator whom he confutes."

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CURRENT TOPICS.

TWO OF the candidates for nomination as Overseers of Harvard College, Francis W. Palfrey and Henry Cabot Lodge, have expressed themselves against having attendance at morning prayers and Sunday sermon remain compulsory. The same ground would undoubtedly be taken by Col. Higginson, whose name is not on the regular list, but has been proposed independently.

ON the 1st inst., a resolution was introduced in the House of Commons "that the House considers that largely to increase the electoral privileges of Irishmen at a time when many are bitterly opposed to the English connection, and when the openly avowed object of their leaders is to sever that connection, is dangerous to the welfare of the State, and cannot fail to strengthen the aims of the separist party." Mr. Gladstone in an earnest speech in opposition to the resolution declared that it would be impossible to maintain the union between England and Ireland, except by giving equal rights to both; that England was strong in wealth and population as compared with Ireland, and she should show that she was equally strong in right and justice. The words of Mr. Gladstone were, under the circumstances, noble and courageous. The motion for the adoption of the resolution was not pressed.

THE first number of a new Italian quarterly, entitled *La Nuova Scienza Rivista dell' Instruzione Superiore*, has been issued. It is edited by Prof. Enrico Caporali, of Todi, Umbria. *Nature* says: "As implied by the title, the aim of this periodical is to popularize scientific subjects, and to chronicle the progress of discovery in Italy and abroad. The editor invites communications in the chief European languages, and declares that his efforts will be mainly directed to promoting the unification of the sciences with a view to the ultimate constitution of an exact philosophy. To the present number, he contributes two spirited and learned papers on 'Modern Thought in Italy' and on 'The Pythagorical Formula of Cosmic Evolution.' The appearance of such a publication in a small provincial town is itself a striking illustration of the general revival of serious studies since the establishment of political unity in Italy."

LAST week, the Relief Work branch of the Chicago Society for Ethical Culture held its first meeting. Mr. Salter, in his report as president, took a hopeful view of the first year's work. The aim of the society, he said, was "to show the public how work can be done and to set an example." From the Chicago *Tribune's* report, we quote the following paragraph: "F. H. Tobey, the treasurer, reported the annual receipts at $2,102, and the disbursements at $1,818, leaving a balance with which to begin the new year of $284. The report of Henry N. Mann, the secretary, showed one hundred and seventy cases treated and fifteen hundred and eighty-four calls made. Of the number treated, eight had died. Mrs. Ernest Prussing, President of the Ladies' Auxiliary Union, made an encouraging report of the assistance rendered in furnishing supplies and clothing to the destitute in the care of the society. It was decided, in response to the request of Miss Dr. Waite, of Hyde Park, to establish a branch in that place."

JAMES PAYN, in an article in the *Independent*, says: "It is five and twenty years since I lived in Edinburgh, and no doubt great changes have since taken place there in social matters; but what struck a stranger most, at that time, was the extraordinary disregard of the precept that the Sabbath was made for man, and not man for the Sabbath. A man might do many things much worse, and be regarded with much charity; but, if he broke the Sabbath, no one had a good word to say for him. The only parallel to such a state of things occurs in a certain narrative of a pious stockbroker, who about that time was taken by Italian brigands. They were thieves and murderers of the deepest dye, superstitious to the last degree, and speaking a language of which he understood nothing; yet a great deal of his captivity was spent in the attempt to teach them to observe Sunday. He made no other missionary effort, but at that he worked away, until he was ransomed, with the greatest perseverance; and I have no doubt he was a native of Edinburgh."

A NEW edition is announced of *Vestiges of the Natural History of Creation*, a remarkable work which was published anonymously forty years ago; and although bitterly attacked, especially on religious grounds, it made no small impression upon scientific thinkers and contributed not a little to prepare the way for the acceptance of the views of other expounders of evolution whose writings are read to-day. Four editions of the work were published within four months; and, since its first publication, twenty-four thousand copies have been sold. The new edition will have an introduction by Alexander Ireland, who will give the name of the author, Dr. Robert Chambers, editor of *Chambers's Journal*, and author of numerous biographical, historical, and archæological works. An exchange says: "Only four persons have known the secret of the authorship, two of these being the author's brother, the late Dr. William Chambers, and Mr. Ireland. Up to the end of his life, in May last, the former was unwilling that the secret should ever be divulged; and he urged Mr. Ireland, as the surviving holder of it, to allow it to fall into oblivion,—a request with which the latter could not comply." For many years, Robert Chambers has been regarded as the probable author of the *Vestiges*.

"CREMATION," says the Springfield *Republican*, "has received an undeniable set-back in England by the refusal of Parliament to license cremation. This course has seemed not unlikely, since Sir William Harcourt took occasion several weeks ago to express himself in the Commons as stoutly opposed to incineration, and determined to obstruct it in every possible way. This ground was the purely sentimental one of personal dislike for the innovation. That of the government was about as much so upon the final vote,—the alleged public feeling against cremation. This action leaves the matter in a peculiar and, on the whole, rather ridiculous position. The law says that the burning of a corpse is perfectly legal, if it is not so done as to outrage decency: even the incineration of an infant by a half-crazed father who indulges in wild Druidical rites, so called, is to be permitted. The decent burning of a body, however, in a furnace built for the purpose and with every safeguard recommended by science, Parliament forbids. The cremation society's crematory, which has never yet been put to its proper use, must therefore still remain idle. But only for a time: the growth of public sentiment in England is undeniably in the direction of this wise reform in the method of sepulture."

THE Convention of the Free Religious Association held at New Bedford last week proved a successful and interesting occasion. It was held in the handsome church of Mr. Potter's society, which was cordially offered for the purpose. A very fine audience, almost filling the house, greeted the speakers at the opening evening session. Mr. Potter presided, and made an opening address on the historic significance and aims of the Association. Mr. Savage followed with his superb discourse on "The Change of Front of the Universe," and Mr. F. A. Hinckley closed the session with a brief address on "The Coming Church." On the following day, two sessions were held, with somewhat diminished, but still good attendance. Mrs. A. M. Diaz opened the afternoon session with a thoughtful paper on "Spiritual Strength." Miss M. F. Eastman followed with bright remarks on the same topic, and Mr. H. W. Robinson spoke at some length of his recent observation on the religious condition of Germany. In the evening, Messrs. W. H. Spencer and B. F. Underwood and Mrs. E. D. Cheney made the literary feast, speaking respectively on immortality, the ethical aspects of evolution, and the ability of Free Religion to satisfy the heart-side of life. Much public interest was manifested in the meetings, and a considerable number of new members joined the Association.

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MR. KIMBALL'S PLEA FOR THE MORMONS.

We not only willingly but gladly gave room last week to Mr. Kimball's essay on "Gentile Testimony to Mormon Worth." *The Index* seeks to do full justice to every form of faith. This array of evidence which Mr. Kimball presented to certain good qualities which may be found in the Mormon community is a much needed reply to the altogether too prevalent wholesale denunciation of Mormonism as nothing but a sink of iniquity. In that denunciation we have never joined. We have always given the Mormon community credit for certain social and economical virtues. We have been aware of the existence of the kind of evidence which Mr. Kimball has collated, though sometimes making allowance, as he admits to be right, for the rose-colored view of a too optimistic observer, but ready to make even more allowance for the bigoted eyes that could see only evil. It is entirely from this free and impartial point of view that we would now examine Mr. Kimball's paper, admitting in general the force of the testimony he has gathered, but questioning certain inferences he appears to have drawn from it.

1. Mr. Kimball seems to assume that all the good things about Mormonism, to which his witnesses testify, are the result of its having instituted polygamy. He says marriage is an institution whose form is "to be determined by its results in each community"; and he adds, "If Utah shows practically—*and here is where the force of the testimony quoted comes in*—that polygamy, guarded and penetrated by the Mormon religion, produces as much happiness, intelligence, morality, freedom, and of all the virtues, prosperities, and satisfactions of life for its citizens as monogamy does in other communities for theirs," etc. The part of this quotation which we have italicized appears to indicate that Mr. Kimball regards the general happiness and prosperity to which the testimony refers as due to polygamy. But this, we think, is a fallacy. Virtues of a similar order may generally be found in Shaker communities. Shall we say that they are there due to the non-marriage tenet of such communities? Besides, only a comparatively small number of Mormons live in polygamous relations; and the institution itself was not included in the original Mormon revelation, but was an afterthought, and one which many of the Mormons think may be abrogated without substantially affecting the condition of their church. Mr. Kimball, to be sure, may say that he was only comparing, in respect to their moral and social conditions, a polygamous community with monogamous communities, meaning simply to assert that, *so far as these conditions are affected* in each case by the marriage institution, the advantage is shown to be on the side of the polygamous community. But even such a comparison is invalid as a defence of polygamy in Utah. The Mormon population, for the most part, is a picked community of simple people, bound together and to certain rules of conduct by a fervent religious faith, and guided by a very astute leadership. The conditions of life, as to the temptations, ambitions, and vices that beset mankind, are very different from what they are in the great miscellaneous, struggling world outside. To secure a valid, logical comparison for his argument, Mr. Kimball should have another religious community of similar faith and ecclesiastical government to that of Mormonism, but differing from it in maintaining monogamy instead of polygamy. Then, and then only, could legitimate inferences be drawn concerning the general social and moral influence of the two orders of marriage. Moreover, if, as Mr. Kimball says, it is "monogamy which by actual count furnishes ninety-eight per cent. of the criminals in its [Utah's] penitentiary," while "polygamy furnishes only two," the wonder is that he should stop with only a protest against enforcing monogamy on Utah. If this vast difference in criminality be owing *wholly and solely* to the difference of marriage institutions, and if, as our friend thinks, marriage be "simply a social regulation," why should he not heroically smother his feeling that monogamy best "meets our hearts' need" in the East, and move at once for the conversion of his fellow-citizens in Connecticut to polygamy as the surest means of emptying their prisons?

2. Inferring from the general condition of the Mormon population that polygamy is producing no evil that calls for the interference of national law, Mr. Kimball says that polygamy must be regarded as only technically and legally "a crime," not morally; and that "marriage in itself, whether monogamic or polygamous, is intrinsically without moral character," and "simply a social regulation." There is, of course, a distinction between a legal "crime" and a moral "crime." But it is one of the marks of advancing civilization that the statute law defining crime gradually harmonizes with the demands of the enlightened moral sense. A few years ago, in this country, slavery was not legally a crime in the Southern States, while harboring and aiding a fugitive slave was a legal crime in the Northern States. By moral law, the position was just the reverse. And now the statute law both North and South has been made to conform to the moral law. Morality itself both in its requirements and its practice is subject to growth and advancement. It is a realm that enlarges with man's progress. And no part of human life, perhaps, better indicates the general moral progress of mankind than the gradual improvement of the institution of marriage. Marriage, of course, did not originate in a sense of moral obligation. But more and more, as mankind has advanced, have moral ideas been infused into the marriage institution, until now to characterize it in its highest forms as even intrinsically without moral character seems marvellously to miss its most essential principles. In our view, all genuine marriage to-day rests upon *absolute equity* in all those relations, affectional, mental, physical, between husband and wife, which the marital union involves. Here, then, is equal moral obligation between the parties at the very foundation of their union. But this equity of relations cannot exist where the wife has to share the husband's affection and regard with several other wives. True, it by no means always exists where the legal form of marriage is monogamic. But equality is the ideal toward which civilized society is climbing; and statute law and public opinion behind it should be made stricter rather than more lax, in order to maintain the advance. To defend or excuse polygamy among the Mormons, no matter what virtues in other directions they may show, is to be false to this moral ideal of equal marriage, which civilization has won in theory, though still needing all the helps of the press, the pulpit, the platform, and the statute book to hold it in practice.

3. The power of religious fanaticism to break down those natural instincts and aspirations which, especially in women, tend toward this fine idea of equity in the marriage relation, is vividly depicted by Mrs. Helen Hunt Jackson, in the article in the *Century* of the current month, from which Mr. Kimball quotes her testimony to certain good points in the moral condition of the Mormons. She shows how the natural idea of marriage, with all its genuine sacredness of human affection and its infinite capabilities of ministration to individual and social culture, has been transformed by irrational and superstitious dogmas into a monstrous act of religious sacrifice,—abhorrent to the natural sentiment of the human heart, a terrible torture and cross, but to be endured, because religiously commanded. After saying that the most intelligent of the Mormon women no longer profess to be happy in the plural marriage system, she quotes what one of the best educated and most devout among them said to her, as follows: "I implored my own daughters, and I do the same to all young women over whom I have any influence, 'Do not marry into polygamy, never think for one moment of marrying into polygamy, unless you are sure that religion is more to you than all else in this world. Nothing else can enable a woman to endure the torture of it, or to live up to the precepts of the church.' One of my daughters especially I wept and prayed over to keep her out of it. I feared it was beyond the power of grace to so modify her natural temperament as to make the life endurable to her. Of course it is nothing but selfishness in us which makes this torture. And, if we were wholly Christians and good Mormons, we should rise above that selfishness, and never have any jealousy or pain; but it is born in all of us, and there is no getting free from it." This is testimony from an educated, devout, New England born woman, a Mormon wife and mother, who, from religious conviction, shares her wifehood with five other women, and knows, from many years' experience, what polygamy means. How can any one read such words without feeling a new and even indignant protest rising within him against a form of marriage into which a pure and noble-minded woman can enter only by crushing out the deepest natural sentiments of her heart at the dictate of a false faith? Where is there a greater crime against nature than this which thus transforms the holy instinct of wedded love and motherhood into a life-long torture? And, when we consider that this function of woman's nature is thus debased from its possible pure felicity through appeals which take advantage of woman's religious susceptibilities and of her high capacity for unselfish devotion and sacrifice, one can but feel indignation also toward the ecclesiastical system which thus seeks to build up its power. This witness whom Mrs. Jackson brings forward gives us an interior view of one of the direct "results" of polygamy which Mr. Kimball appears to have passed by without notice. And, so long as such a cry as this comes out of a Mormon woman's heart, let not the Mormons be led to think that any general condition of social order and prosperity which they can exhibit is going to justify or excuse their crime against marriage before the judgment of the civilized world.

4. Mr. Kimball twice hints in his paper that "Free Religion" is specially obligated by its principles to defend the Mormons against any attempt by the national government to suppress polygamy. But one of the special objects of "Free Religion" is to emancipate the religious sentiment from bondage to ecclesiastical dogmatism and superstition. And we have nowhere seen of late a more forcible illustration of the need of such emancipation than in the cruel perversion of the natural idea of marriage which the superstitious dogmas of Mormonism have forced upon the mind of this intelligent woman whose pathetic sentences Mrs. Jackson prints. And, since this actual crime against woman's nature is made a legal crime by the general legislation of the country, it is not for "Free Religion," which pleads for natural human rights against despotic superstitions, to call for a stay of the law in Utah, provided only the law concerns itself with conduct and not with religious

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belief. If, however, Mormon polygamy be a crime so strongly entrenched in religious fanaticism that it will not be easy for any law to reach it peaceably, then all the more reason is there why public opinion should persistently declare against it, and not be enticed into covering it with the palliating plea that, though monogamy may be the best form of marriage for the rest of the country, polygamy has been proved to be the best system for Utah.

WM. J. POTTER.

AMERICA.

America, as the United States are emphatically called in Europe, is rapidly becoming the world-overshadowing nationality which the Fourth of July orators of forty and fifty years ago seem to have had in their minds as the subject of their inflated rhetoric. Its greatness has ceased to be a matter of prophecy and grandiose declamation. It is a fact which is becoming more and more palpable to all the world. The tone of condescension and occasional contempt which used to characterize the strictures of European critics upon America and men and things American is no longer indulged in. Even the arbitrary militarist, Bismarck, the man of blood and iron, is anxious to impress us with the fact of his kindly feelings toward this country. Even the Parisian *littérateur*, laying aside his usual style of banter and persiflage, begins to speak of America with respect, awed by the shadow of its coming supremacy. We ourselves, well assured of the commanding position on the face of the earth which we even now occupy, have lost our whilom absurd sensitiveness to European criticism, and are in a state of apathy and indifference to it, as Mr. Matthew Arnold learned. We ought to be the grandest of nationalities from the very fact that we are the last which civilization has evolved in its circuit of the globe. As Bishop Berkeley wrote in a spirit of prophecy in the early part of the eighteenth century,—

"Westward the course of empire takes its way;
The first four acts already past,
A fifth shall close the drama with the day:
Time's noblest offspring is the last."

We, as a nation, are free from rubbish, except that which is dumped on our shores from Old World countries. Above all, we are wholly and purely *modern*. Human life is lived here in a freer, more cheerful, hopeful, and better environment, social and physical both, than ever conditioned it elsewhere in any past age. If a single century has placed us at the head of existing nations, what will another century do? And our growth is not in the interest of ourselves merely, but of mankind at large, is not at all exclusive or aggressive or a menace to the outside world. The greatest military empire of Europe, with the most successful of Old World statesmen at its head, as I have said, is anxious to impress us with a sense of its friendship for us, although we are not at all a militarism, but are generally unarmed and defenceless, both by sea and land,—that is, against a sudden attack. What a motley gathering of all races, tongues, and creeds is there at our hospitable national board! The most ignorant and destitute of these guests from the outside world make themselves the most at home here, and boast that they are going to take possession of Uncle Samuel's domain erelong. Already, some of these guests are anxious to exclude other outsiders who are as good or better than themselves. This of course is amusing.

Meantime, our progress and growth have been no accidents or mere results of place and time, although place and time have been our auxiliaries. They have been the products of American genius, of an activity, shrewdness, inventiveness, calculation, foresight, and daring altogether American, which have furnished employment, bread, and comfort to myriads of helpless European peasants, who in their own countries lived down on the level almost of cattle. Meantime, our energies have been directed solely to pacific ends and aims. As a result, the average American has more means than the average man of any other nationality ever had. What other country ever had such hosts of people with the power as well as the wish to travel extensively? Our Vanderbilts are not half so noteworthy as the millions of our average population who are living in abundance and affluence. This is the first country in fact to have a thoroughly well-to-do average population, with millions of elegant average homes. Walt Whitman is right in making the average man the hero of his metreless poetry. The fact that Americans are now the most munificent patrons of French art and artists and that the leading Parisian painters, such as Meissonier, for instance, can live in elegance and splendor, because of the patronage of American millionnaires, is freely allowed by Parisian writers. At the same time, these writers prophesy that we shall soon have a host of artists ourselves, who will place us above the necessity of going abroad for works of art. For they see that we are not merely rich, like the Lydians of old, whose gold the Greeks took while they sneered at their barbarism. In all the great art centres of Europe there are hosts of young Americans who are making Europeans aware that we are not merely stupid materialists given up purely to business and money-getting. We abound already in enthusiastic scholars, who prefer "the student's bower" to the mart of traffic, who are loyal to the dictates of the soul or of their higher nature.

"They bide their time, and well can prove,
If need were, their line from Jove."

Our money-getting population rose easily to heroic heights of fortitude and self-denial during the War of the Rebellion. Myriads of heroic boys

"Forsook their comrades gay,
And left proud homes and youthful dames
For famine, toil, and fray."

How prompt is the best part of our population to rally to meet an emergency of political demoralization, and to overthrow the brazen demagogue and his following of roughs and rowdies, as soon as public attention is sufficiently concentrated upon their misdoings! Already, it is clear that the abominations of municipal misrule are to cease in New York and elsewhere. Wretches who take advantage of American good-nature and preoccupation are in the end brought to summary account. Meantime, the gigantic success of America means in the long run the Americanization of the rest of the world. As all the primitive world became Romanized under the martial supremacy of the Roman republic and empire, so all the modern world is destined to be Americanized under the pacific supremacy of America.

B. W. BALL.

MARRIAGE.

"Wedlock is the holy union of two souls in the common search for truth."—*Spinoza.*

However the custom of marriage grew into the habits of the race, it became the foundation of our best moral ideas,—chastity, fidelity, sincerity, self-abnegation, consecration. It lifted the race out of mere physical necessity, above brute force; out of sensualism and unrestrained passion into a sphere of purity and sanctity, wholesome sympathy, elective moral rights, religious reverence.

It threw the race securely into the arena of reason; separated peaceful families from the irresponsible mass, the barbarisms of tribe, and the contest for possession, thus laying the root of justice deep in the mind. Marriage became the basis of secular claims. The rights of property grew out of it, hereditary privileges and distinctions, the sense of honor, the recognition of pure blood, till one great family boasted upon their escutcheon that "all their men were brave and all their women chaste."

It is said women are governed by their intuitions. So be it. So was the Christ, so is the prophet, the poet, all the finer developments of the mind. The intuition of women is as much needed in the world as the logic of the other sex.

All through the slow development of the race, woman has instinctively exercised the right of *choice*. Her *will* has been the basis of the intercourse of the sexes. She *accepts* and she *rejects* according to her will and pleasure, and not infrequently rejects the better man for the worse, and is punished accordingly. All mistakes are punished with the same severity as wilful evil-doing from the law of consequences. It is likely that ideas grew slowly into her mind as they did into the mind of man; but, as intuition is more pronounced in the woman than in the man, I think we must refer some ideas nearly, if not quite, to her mind alone.

Thus, let us for the time being, for the sake of argument, go outside of our commonly received authority,—the Bible,—and go back to a period before Zoroaster or Confucius or Buddha or Moses or Plato lived, when the earth was peopled with nomadic tribes, with multitudes of herds, sheep and oxen and camels and horses; let us go still back,—for we find in Abraham's time marriage was little understood and practised,—and let us picture to ourselves *what might have been* in some palm-tree oasis beside some sweetly flowing water, before cities were built or schools of logic existed; before the great Pyramid of Cheops rose up under human toil and the action of unrestrained power; before the Sphinx suggested, but answered no questioning, back to the time when man had emerged from the cave, and his white tents slept in the moonlight, and there picture to ourselves two beings stirred by that holiest of human emotions, love. Both are beautiful as the primal Adam and Eve of the Garden of Eden. He has the strong arm to protect, she has grown into a sublime intuition of *self-consecration*. And there by the gentle music of the stream, in the stillness of the everlasting stars, they separate themselves from all others,—from father and mother and brother and sister,—and, with a dim but fine poetic sense of a higher, purer, more consecrated life, they erect a tent to themselves, and it becomes the sacred nucleus of a household.

This may sound like romance; but all that is best and holiest in the human mind leans to the poetic side, rises above the claims of the body into the pure light of reason and the imagination. You repel this. You say you will have nothing but scientific truth. Why, the scientist enters into the very temple sacred to truth; and she is allied to that poetic spirit which is fitly called Urania, the soul of sublime unity, harmony, love, which creates the music of the universe. When the man of science dissects the wing of a butterfly, he analyzes a lyric: the blossom is an idyl, and the mighty oaks wrestling in the tempest are Lear-like dramas and sublime epics. You cannot escape a poem in the whole of the great universe, and man is himself the most wonderful poem of all. When these two lovers, as I have suggested, consecrated themselves to this divine oneness, they struck the keynote to the sweetest drama that has blest the human heart. "They builded better than they knew." They founded law, they embraced the

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ideal, they established order and beauty where had been only contest and violence; they took the helpless child from the terrors of cruelty, and he became the precursor of the household sanctities to all time.

In this self-abnegation, in this self-consecration, from the nature of things I am compelled to believe that the organizing of a better life to the world came from the *intuitions* of woman. Her innate right of *choice* impelled her to devotion to its object. Man, allured by beauty, had from the first been checked by the will of what it has pleased him to call the "weaker sex"; and his natural disposition to woo and win the best prevented him from perceiving the significancy of that *repellent, elective power* existing in my sex. Hence, self-consecration was less likely to be the product of one privileged to forage in all green pastures, than of one who, from the first, folded her arms, and turned her back upon whomsoever she would. Having done this and having selected her companion, she would naturally adhere to him, and strive to hold him to herself by bonds and pledges; and thus to the primal man grew the institution of marriage, before temples were built or priests stood at the altar: a purely elective act, a holy consecration of life, and, as I solemnly believe, entirely the outgrowth of the woman mind.

Others, seeing the serene life which blessed the devotion of these two that I have described, entered into a like contract, and thus society was built up. Man ceased to be forever at war with his neighbor, and learned that the strong arm must be restricted, and human passion be subjected to a sense of right. Man began to feel the power of moral ideas, which are the only permanent ones in the constitution of man; and here comes in from the beginning of society that ostracism of woman by her own sex, of which we hear so much. It is the natural outgrowth of the sanctity of marriage.

Woman, perceiving the sweetness of this consecrated life and the wholesomeness of the family union, regarded with severity those who, from weakness or animal passion, were incapable of this singleness and purity of life; and she has done this from the earliest ages, exacting chastity as the marriage condition and as the condition allied to the higher interests of society. If unable to impress upon the minds of the other sex the sanctities of the marriage relation, woman intuitively saw the excellence of asserting them as the rule of life in her own sex.

I do not think, as some scientists assert, that woman has been coerced and punished into the idea of chastity by the arrogance of man. I believe that she reached the virtue from the intuitions of her own mind, and has been all along striving to instil the like idea into the minds of man,—to teach him the sacredness implied in the human constitution, and to show him what may rightfully be demanded of a creature endowed with the divine gift of reason. The exactions of woman have preserved what is left to us of this wholesome and beautiful relation of the sexes.

When civilization shall have so far advanced that man and woman, conjoined in marriage, shall neither be subordinated by the other, but the individualism of each shall be respected, notwithstanding the implied oneness of the relation,—then we may hope that marriage will become, what Spinoza saw in and through it, the tenderness of love, the elevation of mind, and the supremacy of moral obligation, in the holiness of wedlock. It must not be a chain to gall nor a bond to belittle. Neither should be coerced in opinion or abridged of freedom, but both thinking their own thoughts; intellectually unshackled, except as modified by the affections and influenced by moral considerations; most bound and yet most free by reason of that holiness of relation that enables them to unite in a holier purpose for mental and moral growth; seeking for those higher truths which are the golden chain that links together two souls in the present, and which we must believe take hold of eternal issues and forecast an inseparable, eternal union.

Women are remorselessly cruel to the erring of the sex. So be it, if in no other way they can rebuke the wickedness of man. From the earliest genesis of the race, she gave her testimony to personal sanctity, to self-consecration, thereby laying the foundations of society in a chaste marriage bed and a consecrated family, out of which has grown all that has given to civilization an onwardness and moral purpose. Civilization will decline with the growing desecration of the household.

Men must be brought to see this matter of licentiousness through the eyes of those who suffer most from it. A libidinous old man is a spectacle for the gods to weep over; and yet writers are to be found and a public opinion found that upholds and applauds this savageness as something grand in a man, but nauseous in a woman. It is *nauseous* in both sexes; and the sooner women meet this subject with brave womanly reprehension, the sooner will our weak sisters be emancipated from the bondage of vice. The reform of abandoned women is neutralized by the existence of abandoned men. Why do not men organize themselves into a new order of knighthood, in which chastity will be required of them as it was in the knights of old in the days of chivalry?

The Roman Catholic Church itself struck a fatal blow at the institution of marriage when it denied it to the priesthood, implying that a priest was too holy to be either a husband or a father; and it is easy to understand the excesses that may exist. That Church also makes marriage a sacrament, and denies divorce; but the literature of all Catholic countries shows that an utter contempt for its bonds existed among the people, despite the stringency of the Church. And the thousands of works, from Boccaccio through all the mass of Italian, Spanish, French, and English literature, whose staple of wit is the license of man, the infidelity of husbands, and the weakness and treachery of wives, testify to corruption.

From the earliest ages, the Jews have been the nation of all others that has recognized the sacredness of the marriage bond, and the entire sacredness of the household. In all the calamities of that nation, in all their dispersions and persecutions, they have adhered to this great moral aspect of life. They have preserved the genealogies of families, and children born to them have inherited the wealth of their fathers. And thus, in the midst of all their exiles, they have been what their prophets foretold, a "sanctuary amid the nations." A people without a country, they are the most distinct nation on the face of the earth. They have given ideas to all peoples, and are still a great power in the world of thought.

I believe that one great element of their existence and permanency is to be traced to the institution of the family through marriage. By it, they are free from disease; by it, they are financially clear-headed; by it, they preserve brains adapted to the most vigorous and prolonged intellectual effort; and they are now, in the growth of modern civilization, found to occupy the vanguard in all political and financial as well as progressive developments.

Marriage is a necessity of the race in its highest, noblest aspect. Believe it, there is a sacred, mystic sanctity adhering to this relation of the sexes. It is the source and guarantee of moral ideas. Do not sink it to a consideration involving only the perpetuity of the species, though even there it is holy and divine; but remember, at the flush of life, of youth, of beauty, of chaste blushes, and innocent dreams, love comes upon us, and we are lifted into companionship with the gods. The dull girl is transformed into a creature of taste and beauty. The awkward boor that "whistled as he went for lack of thought" becomes self-reliant and manly Know, then, the divine within you, and honor yourself through this divine spirit of love, which is designed to make you truly a son of man, a son of God.

ELIZABETH OAKES SMITH.

"CHRISTIAN AGNOSTICISM."

In the interesting and suggestive paper on "Christian Agnosticism," by the Rev. Canon Curteis, republished in the May number of the *Popular Science Monthly* from the *Nineteenth Century*, certain common and apparently candid questions are raised; and a call is made on Mr. Herbert Spencer for his opinion, if not his help, to establish the Christian symbolism of religion.

There are many persons who, like the Rev. Canon Curteis, have come to admit the general propositions of science as set forth by Mr. Spencer, who yet think that it is not wise, good, or necessary to stop short with the simple affirmation of "energy" or "everlasting force" behind phenomena, denying all "popular assertions about religion," but that we may properly, and must necessarily and philosophically, make the ordinary assumptions or religious affirmations adjunctive thereto, the weakness and need of human nature for religious symbolism being a fundamental, final fact.

The same value is claimed for the common, inherited, and cultivated religious consciousness which Mr. Spencer attaches to the logical induction of the existence of objective energy or force, the "conception" of force being, as it is claimed, only a "conception" *representative* of a synthetic mental process or faith, and analogy requiring the extension of this mental synthesis to the complex conception of "purpose" and "will" in combination with "power," forming personal "wisdom." It is asked, "Can Mr. Spencer or any one else deny that, whatever sanction the human and relative conception of power draws from the inner certainties of our own sensations, that same, or a still higher, sanction can also be claimed for the conception of an infinite and eternal 'Wisdom'?" Goodness, it is claimed, must also be added to the other two factors of Power and Wisdom.

It would be gratifying to many to hear what Mr. Spencer would say to this extension of his reasoning, which is just now so common, and by which many excellent thinkers are justifying to themselves and the public their adherence to the elaborate and costly symbolism and even coarse symbols of many forms of religion, which they insist are essential to the masses of mankind, though they may be outgrown by the scientist and philosopher.

Is it true that all the processes of nature are wise and good, that the forces, even in the physical realm of things, are always combined, and directed by wisdom and will for a purpose that is good and only good?

Is it divine wisdom that sends the excessive drought of summer, killing out and defeating the wisdom and labor and struggles of mankind for comfortable subsistence? Is it divine wisdom and love and goodness that sends the freezing, blasting storms and snows of winter, and then the terrible, devastating inundations of spring time? If so, it certainly cannot be said to have regard for

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mankind; and, if it have no kindly regard or care for man, by what logic or consistency do we call it by human appellations? Does not the appeal to it by rites and symbols among the lower races always indicate a low state of intellectual enlightenment and a want of self-reliant ability to cope with emergencies?

But does science find any evidence that the forces of nature, so called, do have primary regard or reference to man? Or is it that man has assimilated himself to his conditions? If the affairs of the physical world are personally ordered or directed, is it possible to show that the person ordering is absolutely good? It is not enough that the assumptions of theology should be agreeable to feelings which have grown into conformity with the assumptions: they must be brought to the test of facts, and stand or be rejected by objective, not by subjective criteria.

A. N. ADAMS.

A FRIEND inquires: "What is the difference between a bill providing that disbelief in Deity shall not affect the credibility of a witness and one 'allowing atheists to give testimony in the courts'? One of the former kind, you say in the last *Index* (first page), has been defeated in Massachusetts, and yet the latter 'became a law' at some previous time." Formerly, "disbelief in Deity" disqualified a person as a witness in this State. A few years ago, after many petitions had been sent to the legislature, and bills had several times been introduced for the removal of this disqualification, a law was passed allowing atheists to testify in the courts, but providing that their disbelief might be held to affect the credibility of their testimony. The law, even with this provision, was severely denounced by orthodox people, and without it could not have been passed, unjust and absurd as the provision was seen to be by any unprejudiced mind. The object of the bill just defeated in the Massachusetts legislature was to put atheists as witnesses upon the same footing with those who believe in Deity. The testimony of atheists, in fact, probably carries with it generally, in the more enlightened communities, as much weight as the testimony of Christians; and this fact tends to make many in favor of the legislative reform proposed by the recently defeated bill less active than they might be, if cases of injustice on account of the law were frequent. They say that the passage of the bill is only a question of a few years, and that the course of events and the temper of the times are fast preparing all classes of religionists for it. But there is yet in Massachusetts a large native population controlled by narrow creeds and a large foreign Catholic population with no conception of equal rights and impartial religious liberty. Of course, Puritanism and Catholicism can unite in opposition to any legislation designed to do justice to atheists; and these elements, represented as they are in the legislature of the State, will continue to oppose every measure introduced to secure to atheists the same legal rights which Puritans and Catholics in Massachusetts enjoy in common. Men of influence who acknowledge the injustice of any discrimination against witnesses on account of religious beliefs should therefore, like Col. Higginson, make their influence felt on the right side.

FROM an article in the *Presbyterian* on "Spiritual Mensuration," by Henry C. Cook, D.D., we take the following paragraph:—

Isaiah once taught the impotency of man as compared with God by challenging him to weigh the world. "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance?" (Isaiah xl., 12.) There is a sense in which this challenge can be taken up by the men of our generation with the confident reply, "*We* can do that!" Nor would this be presumption. Man has put his intellectual yardstick upon all stellar spaces, and told the distance from earth to sun and from star to star. He has put the big round earth into scales and counted its bulk and weight. As to mountains and hills, he knows a system of mensuration which soon and easily enough gauges their solid contents.

"But it should be remembered," the writer adds, "that Isaiah spoke of the physical, not the intellectual powers of man; and, from that stand-point, the challenge is and forever must be unanswered." He then quotes from Delitzsch to help the reader realize in thought "how very little a man can hold in the hollow of his hand." "But," he exclaims, "what Jehovah measures with the hollow of his hand and with his span is nothing less than the waters beneath and the heavens above." The words of the old Hebrew poet are strong and beautiful, and, when read, must impress "the men of our generation," and the men of every generation capable of understanding them, with man's littleness and weakness in comparison with the Eternal Power of which he is but a product and manifestation. But, after the words have been commented upon in the above pedantic and prosaic manner by an orthodox theologian whose science, poetry, and theology combined are "a' a muddle," one feels like treating the "challenge" as the boastful language of a large-fisted, small-brained giant to a man of "intellectual powers" who in size and muscle is the giant's inferior, and replying in the language of Watts,—

"Were I so tall to reach the pole
Or grasp the ocean with my span,
I must be measured by my soul:
The *mind's* the standard of the man."

A CONTRIBUTOR to the *Standard* states that he has been to New York, and by diligent inquiry ascertained that the new theology, as understood in that city, is "simply a restatement of the old fundamental doctrines of the gospel and new definitions of old theological terms." Of these "new definitions" he gives the following:—

The Holy Scriptures: A useful book to be read discriminatingly,—an authority when it accords with our reason,—to be believed when it pleases us.

Man: A creature whose antecedents are somewhat doubtful, who perhaps descended from Adam, and perhaps not.

Depravity: Something in man to be got rid of, but nothing serious.

Atonement: A moral influence or sentiment that makes us think less horridly of God than we otherwise would, and that gives us the highest idea possible of self-abnegation and sacrificing love.

The Future Life: A state after death in which every fellow can have another chance.

The *Standard's* contributor returned home and explained to his wife the new theology just as he "got it in New York, where it came direct from New England." The wife said it was "a crude conglomeration of the heresies of three-quarters of a century ago put forth by Hosea Ballou, Thomas Belsham, and William Ellery Channing," "the old dog that we whipped back to his kennel in the early part of the century." "Its authors," she continued, "have stolen the thunder of greater and better men, and are foisting upon the religious world old exploded opinions as a new theology. Don't take any stock in it, Donald; for it is the same false, self-opinionated theology that spread over New England, corrupted the churches, stole Harvard College from Trinitarianism, denied the faith in the grand old historic churches of Boston, and pranced before the public until it was exposed, since which it has descended into a mutual admiration society, composed of silver-gray religionists that worship culture instead of Christ, spell the word philosophy with three letters, 'm-u-d,' and dream every night that they have turned the world upside down."

TO "THE INDEX": We fully indorse the mediumship of Mrs. Bliss. That settles the question, so far as we are concerned, your superficial quibbling to the contrary notwithstanding.—*Banner of Light.*

What is "the question"? In *The Index* of April 3, we alluded, not unfairly we thought, to an exposure of a medium by a party composed of some of the best citizens of Boston, three of whom were and are Spiritualists, who discovered, they declared, the medium's method of performing her "materializations," and captured the very articles which she had used in personating particular spirits. We mentioned that the *Religio-Philosophical Journal*, which is certainly a representative Spiritualistic paper, did not hesitate to admit the fraudulent character of the performances mentioned. But, doubtful whether this latest exposure would have much effect upon those generally who believe in "materializations," we quoted a few words from the *Banner of Light*, to the effect that the medium referred to was receiving numerous letters of sympathy on account of the late "assault" upon her. The next week, to our surprise, we were charged by our Spiritualistic neighbor with copying from its columns an advertisement, assuming it to be an editorial, and making it the basis of insinuations against that journal. To this, we replied that there was nothing to indicate that the words quoted were an advertisement or to distinguish them from an editorial paragraph, which we certainly thought they were, and that no insinuations whatever had been made. Instead of correcting the false impression in regard to *The Index* it has conveyed to its readers, and gracefully apologizing for its bad temper, our Spiritualistic neighbor now accuses us of "superficial quibbling." We forbear making any comment.

IN introducing the discussion of the Ethical Aspects of the Protective System at the last meeting of the Liberal Union Club, Mr. F. E. Abbot the President, concisely defined the objects of the club as follows:—

A few words explanatory of the objects of the Liberal Union Club will be permitted as preliminary to the main discussion of the evening. The purpose of this club is not convivial, nor even mainly social. Its purpose is serious and earnest; namely, to secure, as far as possible, consideration of that generally neglected side of public questions,—the moral side,—and to seek thereby the settlement of all such questions on the basis of equity. The club had its origin in a profound faith that the one paramount ethical idea, justice, is practically applicable to all human affairs, and that no issue can ever be permanently settled until rightly settled. All laws, measures, policies, institutions, must be brought at last to the moral test; that is, to the test of equal rights and even-handed justice to all classes of the community. To bring about this result, the club aims to enlist the co-operation of the ablest minds of the country in directing public thought to the necessity of public righteousness as the inexorable condition of public prosperity. It believes that every reform movement, in whatever direction, must remain insignificant and weak until it has won to its side those great, invisible, but omnipotent moral forces whose conceded supremacy is the highest possible test of civilization itself. With this faith and this purpose our club occupies a hitherto unoccupied place among its sister clubs; and it is entitled to the sympathy of all who understand that ethics are, or rather ought to be, a science, and can only be promoted in the long run by the scientific method of utter fearlessness and freedom of thought.

AN editorial in the *Andover Review*, entitled "The Response to the New Creed," says:—

It is sheer ignorance which asserts that certain men are introducing new views, are causing unrest, are

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disturbing those who would gladly be let alone in the faith of their fathers. They are merely expressing and explaining the deeper conceptions of spiritual truth which are taking possession of the churches. The creed does the very same thing. The new theology did not produce the new creed, for both are borne along on the same deep under-currents. Least of all should the creed be condemned because it is satisfactory to the friends of progressiveness in religious thinking. It is too late in the day to decide on important matters by calling names. The creed meets a hearty response, but let us not, therefore, set too high a value on that which is only a statement. It is but a credo after all. It only formulates what the mass of evangelical Christians already believe. Its uses are limited by the very fact that it is a creed. It has not even the authority which their creeds have for other great bodies of believers. It is an index of the best religious thought of an untrammelled denomination. It merely summarizes the conclusions which have been reached by many minds thinking and working independently of each other in the one great kingdom of the Lord. As such, it has no small value. But it is only indicative, not creative nor authoritative. It does not tell Christian men what they ought to believe, nor what they must believe. It merely states what Christian men, looking honestly into each other's faces, do believe. It has its response because, for the most part, it says so well what the many had been believing, but what no one alone would have been able so adequately to express.

ANNUAL MEETING.

The annual meeting of the Free Religious Association is to be held at the Parker Memorial Hall, Boston, as follows: Thursday, May 29, at 7.45 P.M., business meeting for hearing of reports, election of officers, etc.; Friday, May 30, convention, with sessions at 10.30 A.M. and 3.00 P.M., and a festival in the evening. More complete notice hereafter.

F. A. HINCKLEY, *Sec'y.*

ANNUAL FESTIVAL.

The annual festival of the Free Religious Association will be held in the Meionaon, Tremont Temple, Boston, Friday evening, May 30, commencing at 6.30 P.M. Tickets with reserved seats at tables, at $1.00 each, may be had at *The Index* office, 44 Boylston Street, Boston, and of the Secretary at Providence. Fuller particulars hereafter.

F. A. HINCKLEY, *Secretary.*

ADDITIONAL DONATIONS TO THE F. R. A.

Contributions and Membership Fees at the New Bedford Convention	$95.50
A voice from Australia, "R. B."	10.00
THOMAS DUGAN, Albany	1.00

IT is true that a lie is nimble and has many knavish friends who help it on its way, when found in a limping state, so that truth often needs an express train to overtake it. But, when it does catch it, it kills it. Truth gives the impostor no quarter; and they who knowingly abet falsehood, and afford it aid and comfort in its distress, have a bad time of it, too. As Josh Billings says in his sagacious way, "A bad character may be repaired, but mankind keep an eye upon the place where the crack was."—*J. G. Holyoake.*

THE WAY OF SALVATION.

If a man himself would save,
Then he will be lost we say.
Nay, he is already lost:
Selfishness is damned to-day.

But, if he his life would lose
For another's sake we say,
Then, though dying, he shall live,
Such a soul is saved to-day.

HATTIE TYNG GRISWOLD.

The Index.

BOSTON, MAY 8, 1884.

THE INDEX is published every Thursday, at No. 44 Boylston Street, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to B. F. UNDERWOOD, the Business Manager, 44 Boylston Street, Boston, to whose order all checks and drafts for THE INDEX should be made payable. Letters for Mr. POTTER should be addressed to him, at New Bedford, Mass.

☞ PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

For *The Index.*

A Study of Primitive Christianity.

BY LEWIS G. JANES.

Introduction.

The questions involved in the study of the origins of Christianity and the earliest phases of its development are ordinarily supposed to lie within the exclusive province of the professional theologian. It is freely intimated that a layman has no business to meddle with them. The theologian, having thus monopolized the treatment of these important subjects, is generally careful to avoid any such discussion of them as may tend to throw doubt upon the currently accepted doctrines of the divine origin and infallible truth of the Christian system.

When, by chance, a Christian minister, having a mind unwarped by theological bias and a sublimer confidence in the sacredness of truth and the method of free discussion than, unhappily, is usual, dares to transgress the bounds of custom, and gives to the public the plain facts of history and the results of the critical judgment of the best and most reverent scholars upon these topics, he does but demonstrate by his experience that intellectual liberty is rarely possible within sectarian boundaries, even though the body with which he communes may be the most cultured and liberal of all the sects,—may assume indeed to be no sect, but the church universal.

As far as the enlightenment of the public is involved in the event, it does not seem to matter much whether the voice of truth is silenced by the rack and thumb-screw, as of yore, or by the friendly request of an assistant bishop, as at the present day. Silenced it is for the moment, and that effectually; while in the ears of the eagerly waiting people rings the old-time query, never more forceful or pertinent than to-day, Why seek ye not, even of yourselves, what is true?

In this spirit of single-minded search for the truth, it is proposed to investigate the origins of Christianity, the character and validity of the New Testament literature, and the different phases of custom and belief which existed in the earliest Christian communities. The writer perhaps owes it to his readers to inform them that his work was commenced and prosecuted with no original purpose or expectation of publication, and that it embodies the results of some years of careful study in connection with his duties as teacher of an advanced class of Sunday-school pupils. The papers herein collected were originally prepared and delivered as a course of lectures before an Association* engaged in the systematic study of the world's great religions. Their publication is due solely to the cordial appreciation and earnestly expressed desire of those who listened to their delivery. Their original form will not be essentially modified; but sub-titles and explanatory notes will be inserted for the convenience of the general reader, and a carefully prepared topical index will, it is believed, add to the usefulness of the lectures.

It is hoped that the reader will unite with us in the attempt to hold our educational and inherited prejudices and prepossessions, as far as possible, in abeyance, bearing in mind that maxim of Confucius which affirms that "the superior man, in the world, does not set himself either for anything or against anything: what is *right* he will follow." The sense of this maxim is rendered more tersely, if less unequivocally, by Paul, in the text which may be rendered: "Test all things thoroughly, and hold fast to that which is morally beautiful."

Commencing our investigation with an examination of the local environment of the earliest phase of Christianity, involved in the political, social, and religious condition of Palestine in the Roman period, we will next consider the state of society and religion in the Roman Empire outside of Palestine,—that fruitful ground into which the earliest seeds of Christian thought and life were transplanted. Thereafter, we will investigate the sources of our information concerning the life and teachings of Jesus, and the different stages of the evolution of the new religion, up to the time of its secular triumph.

The literature bearing upon these topics is already enormous, and is expanding with every added year. The work involved in the preparation of these lectures has therefore not been inconsiderable: it is much greater, indeed, than the somewhat meagre results may appear to indicate. The greatest care has been taken to insure accuracy in regard to all statements of fact, reliance having been placed only on authorities of recognized weight and impartiality. For the conclusions and deductions from ascertained historical facts, herein set forth, no one is responsible save the writer, who commits them to the candid judgment of the unbiassed reader, trusting that they may serve a good, if humble, purpose toward the discovery of truth and the consequent enfranchisement of mankind from superstition and theological bondage.

I.

PALESTINE IN THE ROMAN PERIOD.

A trite subject, but one of supreme interest and importance, is that to which we are to devote our attention,—the Origin and Growth of Christianity. Of making books upon this topic there has been no end. It can hardly be anticipated that the present effort will add anything to the information of those unprejudiced investigators whose inclination and leisure have permitted them to make

*The Association for Moral and Spiritual Education, Brooklyn, N.Y.

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acquaintance with the current literature bearing upon this question in all its different relations. These, however, are of necessity the few: the present lectures are intended for others,—for those whom lack of time has prevented from keeping pace with the growth of a literature whose bulk is already portentous.

Treating the topics involved in this study from the stand-point of sympathetic rationalism, and, in accordance with the latest results of critical and exegetical research, regarding Christianity as a product of natural evolution from the existing environment, with its inheritance of past influences and traditions, the attempt will be made to group together and present as clearly and consistently as possible the salient points in each division of the subject in such a brief and succinct form that the reader may readily retain them in his memory, and find the theme, notwithstanding its familiarity, not devoid of interest or unworthy of his serious attention.

From the Captivity to the Roman Period.*

Palestine, in the generations immediately preceding the birth of Jesus,—a land less in extent than the State of New Hampshire,—from its location, the character of its people, and the peculiarities of their national religion, became the seat of a remarkable series of political and social events. The period of the ancient Hebraism, interrupted in its development by the dispersion of the Northern tribes and the Babylonian captivity of the Southern tribes, had long since passed. Persia and Chaldea had bestowed upon Israel their gifts of the belief in a future life and a bodily resurrection. The Persian conception of the speedy destruction of the world by fire and the coming of a supernatural saviour had penetrated the popular mind of Judaism, and modified its growing Messianic expectation. Satan, the old-time messenger and servant of Yahweh, had been endowed with the attributes of the Persian Ahriman, thus becoming the devil of the New Testament;† and the Chaldean superstition of active demoniacal influences in human affairs, while it was rejected by the cultivated classes, had obtained a strong hold upon the credulity of the common people.

The Persian protectorate, cut short by the conquests of Alexander the Great, had been succeeded by the period of Greek domination, which in turn was interrupted by the successful issue of the Maccabæan struggle for freedom, followed by a century of independence and comparative prosperity under the leadership of the descendants of Judas Maccabæus. Success, however, as often happens, brought corruption in its wake; and the later Asmonean leaders were no longer animated by the resolute and incorruptible patriotism which spurred on their ancestors in the struggle for liberty. For many years, the country was disturbed by political dissensions, which finally wrought the overthrow of the independent Commonwealth.

During all this period of strife, the more faithful adherents of Judaism, who held to the old theocratic conception of Israel, kept aloof from political strife, acknowledging Yahweh‡ as their only King and Ruler, and submitting to the authority of their superiors with silent but indignant protest. They left the petty dissensions of politics to the holders and seekers for office, who then, as now, were abundantly able to create a popular commotion with little assistance from the substantial and thinking classes of the people.

Occasions of Roman Interference.

About the year 69 B.C., a contest for the throne arose between two Asmonean pretenders, John Hyrcanus and Aristobulus. To decide the dispute, five years later, Scaulus, the Roman commander in Syria, was appealed to as an arbitrator. He assigned the throne to Aristobulus; but, in the following year, Pompey the Great, who was then at the head of affairs in Rome, annulled the act of Scaulus, transferred the regal office to Hyrcanus, and carried Aristobulus a captive to Rome, where, with his two daughters and his son Absalom, he graced the public triumph of the great Roman general, in the year 61 B.C. Four years later, Alexander, another son of Aristobulus, raised an insurrection in Palestine; and, in the year 54 B.C., Crassus, then the Roman commander in Syria, taking advantage of the turbulence incited by these dissensions, took possession of the city of Jerusalem with his army, and shocked the entire religious community by committing the sacrilege of entering and plundering the temple.

On the advent of Julius Cæsar to supreme power, soon after this event, the fortunes of the Jews improved. He granted them many privileges, and relieved them from oppressive exactions, both in Rome, where a colony had existed since the time of Pompey, and in their native country. Aristobulus having been poisoned in Rome at the instigation of the party of Pompey, and his son Alexander having been beheaded, Cæsar recognized Hyrcanus as High Priest and bestowed upon him the title of Prince, making him ruler of Palestine under the protection of the empire. A few years later, in 44 B.C., Herod, a prince of Idumea or Edom,—the ancient hereditary rival and foe of Israel,—having married the daughter of Hyrcanus, was made tetrarch or governor of the country under his father-in-law.

In the year 40 B.C., the Parthians, who had revolted and overthrown the Seleucidæ,—the successors of Alexander the Great in the eastern provinces,—and had maintained thus far an effective resistance against the Roman power, invaded Judea in alliance with Antigonus, a son of Aristobulus, and seated him upon the throne, carrying Hyrcanus to Persia, a prisoner. About the same time, the Roman Senate bestowed the kingdom upon Herod; and in the year 37 B.C., by the aid of Mark Antony, he stormed Jerusalem, captured the Holy City, expelled the Parthian invaders, and assumed the regal power. Thus, the patriotic Jews were at last subjected to the unexampled degradation and ignominy of beholding an accursed Edomite seated upon the throne of David.

The Sects: the Pharisees and Sadducees.

During this period of political dissension, the people were also rent by religious disputes between the rival sects, the Pharisees and Sadducees. The latter have sometimes erroneously been termed the Liberals of Judaism. They have been regarded as innovators upon the ancient customs and beliefs of their people. In their leading doctrines, on the contrary, they were pre-eminently the representatives of the historic life and thought of Israel. They were the traditional custodians of the priestly office and emoluments; constituting, as it were, an ancient order of hereditary nobility.

The Asmonean rulers were originally in sympathy with the growing religious life of the people. They had attained their leadership through their pre-eminent merits and patriotism and with the popular support. But, not unnaturally, they were rejoiced when they began to find favor in the eyes of the ancient order of nobility. Mutual interests, apart from the life and thought of the people, cemented a cordial bond of sympathy between them. The Sadducees, holding themselves superior to the masses by reason of their priestly functions, and puffed up by their alliance with the ruling house, grew more and more conservative and narrow-minded. They sought to build up a hierarchy, to identify the entire range of religious duties with themselves and their official position. "Thus gradually," says Rabbi Geiger, a learned Jewish historian, "they changed their position. Instead of remaining the servants and ministers of religion, they made religion their servant."*

The germs of a priestly order which formed the nucleus of this sect doubtless existed from a period long antedating the Babylonian captivity, but the sect as it appeared in the generations approaching the advent of Christianity was unknown to the Old Testament writings. Its origin is obscure, and the meaning of its designation uncertain.† The sect of the Pharisees was unknown prior to the Maccabæan era, about 165 B.C. In opposition to the priestly assumptions of the Sadducees, their opponents held that all the people should be regarded as sanctified in the service of Yahweh, all alike should be elevated to a condition of priestly holiness. Accordingly, they adopted strict rules of life, and insisted upon the formal observance of the rites of their religion in order to approximate as nearly as possible to the special requirements of the priestly office.

The Sadducees naturally magnified the temple worship, in which they were chiefly interested, and advocated strict conformity to the letter of the law,—the *Thorah*. The Pharisees were the leading supporters of the synagogue, an institution which arose during the Maccabæan period. They proclaimed the superior sanctity of the oral law or tradition, which they attributed also to Moses, and advocated the right of all to be teachers and interpreters of the *Thorah*. Public prayers, daily ablutions, the consecration of the daily meals, were characteristic Pharisaic observances, the intent of which was to render every man, as nearly as possible, a priest. The scribes, who traced their origin to the time of Ezra,‡ were the copyists, readers, and commentators on the law in the synagogues, and were almost exclusively drawn from the sect of the Pharisees. They have sometimes erroneously been regarded as constituting a separate sect by themselves.

The Sadducees adopted the aristocratic designations of "sons of the families of rank" and "sons of the high priests." The Pharisees were known as "separatists," "the learned," sometimes even "the people." Fraternizing with the main body of the populace, they accepted the popular doctrines of a future life, a bodily resurrection, and the coming of a personal Messiah. They declared that the exclusive priesthood would go down, the people would be emancipated, a descendant of the house of David would arise and reign over them, the servant and representative of Yahweh. Many of them anticipated the miraculous destruction of the existing world and society, and the establishment of a perpetual kingdom of God, a regenerated world in the glories and joys of which all true believers would participate. The Sadducees, on the contrary, including, it is said, twenty thousand priests living in gluttony and luxury in

*As it is our purpose hereafter to show the natural relation of the thought and life of Jesus to his social and intellectual environment, the material for this lecture has accordingly been drawn wholly from other than New Testament sources.

†The word "devil" is of Aryan origin, and is not found at all in the Old Testament.

‡The name "Yahweh" will be used throughout these lectures instead of the familiar "Jehovah," as expressing more accurately the correct orthography and pronunciation of the word.

**Judaism and its History*, by Rabbi Geiger, which see for an admirable account of the Jewish sects.

†Some derive the word *Sadducee* from the name of one Zadok or Sadoq, a priest; others, from a word said to mean "the wise."

‡*Circum* 444 B.C.

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Jerusalem alone, satisfied with their power and emoluments, contented with the present life, wishing for no change, repudiated the notions of a resurrection and a future existence as unwarranted by the teachings of the law, and rejected the doctrine of the personal Messiahship.

Jewish Monasticism: the Essenes.

About a century before the Christian era there arose in Palestine the small monastic sect of the Essenes.* During the reign of Herod, it is estimated that they numbered about four thousand ascetics or "come-outers," withdrawn from among the Pharisees, and carrying to an extreme the Pharisaic doctrine of separatism. Members were received into this order by a solemn ceremonial of initiation, which included the rite of immersion. They took vows of chastity and seclusion, performed frequent ceremonial ablutions, refused to make sacrificial offerings at the temple, were prohibited from taking oaths, and held all their property in common. They had no fixed dwelling-places, but appointed some of their members or sympathizers in every considerable town or city to entertain them as they journeyed through in the course of their itinerant wanderings. They had certain conventual establishments in the wilderness near the Jordan, in the neighborhood of which they practised husbandry during the intervals of their journeyings and religious exercises. They were extreme formalists, placing greater importance even than the Pharisees upon the performance of all the minutiæ of their religious observances. They wore a peculiar white costume and a sacred girdle. They carefully preserved and often repeated the names of the angels. They venerated as sacred the rays of light, and turned toward the sun to pray.

The Essenes were as fatalistic in their beliefs as the Mohammedans. Unlike the Pharisees, they rejected the doctrine of a bodily resurrection, and believed in a spiritual immortality for both the righteous and evil-doers. They interpreted many passages of Scripture allegorically in defence of their peculiar doctrines. By the poor, they were known as skilful physicians; and they were popularly reputed to be remarkable prophets. Many of their customs and beliefs, as well as those of the Pharisees, bear marked evidences of Persian or Zoroastrian origin. Some modern writers have attempted to trace their monastic habits and ascetic tendencies to the influence of Buddhism, but no certain or probable contact of this sect with the religion of Sakya-Muni has yet been clearly demonstrated. They appear, on the contrary, to have originated in Palestine by a natural evolution out of Pharisaic Judaism. Some writers have attempted to identify them with the Therapeutæ, represented to have been a monastic sect or order of itinerant physicians which arose in Egypt at about this period; but our information concerning them is not sufficiently trustworthy to enable us to affirm even their existence as a fact beyond dispute.†

Though we cannot assert any probable connection between the doctrines of any of the Jewish sects and those of Buddhism, it is manifest that other Eastern notions, chiefly of Zoroastrian origin, were gradually creeping into the thought and faith of the people of Israel. Besides the more prominent beliefs of this character, to which allusion has already been made, ideas were probably already working in the Hebrew mind, which subsequently took form in the mystical and esoteric doctrines of the Kabbala,* the earliest account of which we find in a work attributed by current Jewish tradition to Rabbi Akiba, who wrote about 120 A.D., but which, in reality, was probably written several centuries later. The Oriental doctrine of creation by Emanation was certainly current at this time; and the Aramaic version of the Scriptures, which was commonly used in the synagogues, designated God by the term *Memra*, or the "Word," whenever it was desired to separate him in thought from the visible creation.†

(To be continued.)

*Our information concerning the Essenes is derived mainly from the works of Flavius Josephus.

†The earliest accounts of the Therapeutæ appear in a work attributed to Philo, but which is of doubtful authenticity. It is probably of much later date, and its testimony must be regarded as untrustworthy. See Kuenen, *Religion of Israel*, Vol. III.

*Hebrew "tradition," often spelled "Cabbala."

†The "Targums," or Aramaic versions of the Old Testament writings, were at this time probably oral. The Targum of Onkelos, the first to the written Targums, dates from the second century of our era. See the able discussion of this question in "Quotations in the New Testament," by Prof. Crawford Howell Toy, of Harvard University.

CORRESPONDENCE.

THE NEW YORK SOCIOLOGIC SOCIETY.

Editors of The Index:—

The Sociologic Society of New York City of late elected its officers for the coming year as follows: Mrs. Imogene C. Fales, President; Mrs. Clara Neymann and Mr. Henry A. Beckmeyer, Vice-Presidents; Miss Mary T. Crowell, Secretary; William E. S. Fales, General and Foreign Secretary; Mrs. Lita Barney Sayles, Assistant General Secretary; Henry A. Beckmeyer, Newark, N.J., Chairman of Advisory Council.

It will hold public anniversary exercises the last of May, and will enter upon its third year with good assurances of success and with accession of numbers and interest. A sister society has been formed in Brooklyn this spring, which is also well officered, and composed of energetic and capable men and women. It is proposed in the fall to commence an earnest campaign by holding public meetings once in two weeks at least, to establish head-quarters in each city, at which shall be found the publications of the Society and the nucleus of a library of sociologic literature, and also to disseminate information concerning the objects of the Society as widely as possible.

The membership of the Society is extended, though not large. Upon its committees are found the names of many outside of New York City, among whom are Hon. James Bishop, Chief of Bureau of Statistics and Labor, New Jersey, Rev. Frederick A. Hinckley, of Providence, and Rev. William Icrin Gill, now of Lawrence, Mass.

It is not to be supposed that a society which has for its motto co-operation—the law of the new civilization—would at first embrace a large following of politicians and capitalists. Hardly even can the laborer be made to see that its principles cover all the ground of his trades-unions and his struggles for an approach to an equality in the acquisition of the necessities of physical existence. The membership comes mostly from the middle or intermediate class of our people, if our people may be said to be divided into *classes*. Those who are fighting their hand to hand battles for bread have no time to stop and talk of principles and how to apply them; and those who hold the capital of the country in their hands will not look down from their lofty pedestals and see that the cry of the poor is beating upon their foundations like the unceasing surging of the sea upon the base of some immense edifice, and that it is surely, though slowly, undermining, and will as surely tumble it down to irretrievable ruin, if something is not soon done to appease its reasonable hunger and its demands for future guarantees. It remains for those who stand between these two extremes to recognize the needs and claims of both, and to set about the best way to prevent chaotic ruin and devastation. Therefore, the object of the Society is the adoption of such educational methods as shall lead to a knowledge of the law of correlated interests as a *religious and economic* principle governing human development, whereby this law may be practically expressed in all the relations of life. It believes that this is essential to individual, social, and national progress, that a new social system is at present making its appearance with us, and that its basis should be formed upon this law, which may in other words be formulated as "Thou shalt make thy neighbor's interests identical with thine own,"—the law of justice to all.

It will be glad to come in correspondence with any and all who are interested in the relations of capital and labor, which is the division of sociology now pressing upon its immediate attention. There is need for the wisdom of the wisest and the unwearied work of all to bring light out of the darkness which is gathering about us.

LITA BARNEY SAYLES,
Assistant General Secretary.

KILLINGLY, CT.

LATEST ADVICES FROM UTAH ON THE EDUCATION QUESTION.

Editors of The Index:—

Though I did not myself come from Utah by the last express, I chanced to meet on Monday last, April 21, persons who did. I give their testimony for what it is worth. They were Mormons. It was in the Grand Central Hotel, New York City. As I entered, they were entering their names on the register. I conversed with some five or six on the subject, each separately, some elders in the church, others quite young men. The answers to my questions were substantially as follows: "There is no religion taught in the Mormon schools, none whatever. It is against our principles. The schools are supported by public taxation, and the trustees are chosen at the polls, the same as other civil officers. For this reason, it would be wrong to teach any one's religion. The schools are open to Mormon and outsider alike, and are in fact patronized by both. The teacher is frequently a Gentile. There is not, and never was, any religion taught in the Deseret University. The text-books in use are the same as elsewhere: we always aim for the best. In the outside schools in Utah there are some kind of religious exercises, such as prayer, reading of Scriptures, etc. There is one Mormon school in Utah, at Provo, called the Brigham Young Academy, which has a theological department where church history and doctrine are taught, including those of the Mormon Church." One person said to me: "I have a son born in the church and now grown to man's estate, is married, has a trade, and is very prosperous. Though he never went to other than the Mormon schools, he never attended one where religion was taught, for the reason that there were no such schools." Another, a young man somewhere between twenty and thirty, and full six feet in stature, said to me, "Didn't you use to teach school in Salt Lake?" "I did." "Well, I went to school to you when I was a mere boy." I looked up astonished. "But we used to think you were pretty young then for a teacher." "Oh, thank you; but we didn't have any religion in the schools in those days." "No, and we don't now: you don't hear of such a thing in the Mormon schools." "Oh, yes we do." "Well, I never did." "But wait until you have been East awhile." I learned from these elders, who were on their way to England, where they were sent as missionaries, that a former schoolmate of mine, now in Liverpool, was president of the European Mission. He is also one of the Twelve Apostles! I do not know of his attending a school that I did not; and in none of those schools was a Mormon text-book ever seen. Had it been, he no less than myself would have sneered at such a bigoted proceeding. I am satisfied of this, though his name was Smith, and his father a cousin to the prophet.

So the suggestion made by Mrs. E. D. Cheney in a late number of *The Index* would not be amiss: "Would it not be wise in the National Bureau to issue a special circular of information in regard to education in Utah?" And the further suggestion is also good: "In the present plan of national aid for education in the different States, might not there be introduced some provision by which the schools of Utah should be released from ecclesiastical control?" How curious it would be if that "provision" was found to apply only to the Gentile schools! I quite agree with Mrs. Cheney when she says, "I believe that it is mainly upon the education of the young people of Utah that we must rely to overthrow the delusions and tyranny of their theocracy." But what if the schools, under the control of that very theocracy, do now furnish as good an opportunity, all things considered, for such an education as any schools in the land? The spirit of this lady's article, as a whole, I greatly admire: it is very candid, and wise in its remark.

T. W. CURTIS.

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MISCELLANEOUS.

FALLACIES OF THE REMONSTRANTS.—The last issue of *The Index* publishes Mrs. Sara A. Underwood's address before the Second Annual Meeting of the National Woman Suffrage Association at Massachusetts on the "Fallacies of the Remonstrants against Woman Suffrage." This address is a specimen of close reasoning couched in strong language, such as we should like to recommend to those opponents of the enfranchisement of woman who continually disparage her capacity for mental work. That intelligent women, such as many of the Remonstrants undoubtedly are, should take it upon themselves to protest against the complete political equalization of their sex with men is discouraging in the extreme. Think of a slave imploring his master not to deprive him of his chains! But the action of the female Remonstrants, whose fallacies Mrs. Underwood so thoroughly exposes, is not only slavishly abject, it is also in utter violation of the doctrine they proclaim and would have their sex observe,—the doctrine that woman should not meddle with the affairs of State. We suspect these Remonstrants of being tainted with a good deal of false aristocracy. They probably reason that the right of suffrage would be a good thing for themselves, but that it would be a very bad thing if bestowed on the mass of women. The "best people" always have a high opinion of their own virtues, and greatly mistrust the evil propensities of all persons outside their narrow circle. They will never abuse rights and privileges, but Tom, Dick, and Harry! Why, Tom, Dick, and Harry would not only themselves go to perdition (which would not matter much), but they would bring ruin on the whole country, if they were given the same opportunities and franchises with the "best people." No, no, no, you must not unchain the tiger, but keep the people tied down. They are not to be trusted, the depraved, low-minded, viciously inclined people! But let us be just to the female Remonstrants against the enfranchisement of their sex. They are eminently patriotic women, and some day a grateful nation will erect a monument to their memory.—*The Radical Review.*

THE following is an extract from the report of the Executive Committee of the Free Congregational Society of Florence, Mass., for the year ending April 7, 1884: "It has long been the opinion and desire of your committee and other friends of the Free Congregational Society of Florence that the necessary steps should be taken to insure the perpetuity of the organization, and to hand down intact for its benefit the valuable property now held in its interest. Your committee are now happy to announce that a plan has been matured that will effect the above-named objects, so far as it is in the power of the present officers and members to accomplish the desired results. This plan will be submitted to the property society at its next annual meeting, and it is hoped the business will then be consummated. The importance of this step will be realized, when we remember how many times liberal and philanthropic movements have been frustrated or perverted by the mistaken zeal or selfish motives of religious bigots. The Girard College is a case, in point. The founder provided for the support and education of orphans of all classes. He also provided for the moral training of the benficiaries; but, wishing to save them from the pernicious influences of sectarian and superstitious ideas, he forbade the intrusion of clergymen into the college. By a cunning evasion, trained theological teachers have been smuggled into the institution, thus wantonly violating the sacred injunctions of the testator. In their greed to make everything redound to the glory of Christianity, these zealous church people surreptitiously seize the institutions which Liberals have founded. After opposing the anti-slavery movement throughout the whole conflict, and although it was notorious that the Church had been the bulwark of slavery, they very coolly claimed that the emancipation was all their work. Now, like the anti-slavery reform, the Cosmian movement, being in the line of truth and equity, and led by that spirit of liberty whose torch enlightens the world, is destined to a glorious triumph; and, when its principles shall have become general and popular, it is not improbable that religious leaders will claim that the churches have brought about the abolition of mental bondage, just as they now claim that Christianity abolished American slavery. And it is not impossible that, in the future, it will be said and believed that this Free Congregational Society of Florence originated in the old orthodox church of Northampton; that the Forbes library was merely a branch of the old church Sunday-school; and that Judge Forbes was a devout Christian, who desired that none but clergymen should manage the library and select the books." It will be remembered that Judge Forbes, in his will, enjoined that clergymen should be excluded from the management of the library.

MR. GEORGE JACOB HOLYOAKE'S name was lately placed before the Leicester Liberal Association as a candidate for the House of Commons. In a printed circular,—a copy of which has reached us,—Mr. Holyoake says: "This question of the validity of an unsworn word has been before the country some time in a very serious form. Leicester has expressed seemingly sincere concern at Northampton's being denied full representation, because the House of Commons does not receive an honest secular pledge of loyalty, but demands instead an ecclesiastical promise. . . . There is only one way in which more than lip sympathy can be given to Northampton, and that is by Leicester sending some member who will practically represent the principle of affirmation. I shall take no oath either by speech or pantomime. I would not profane the oath in the opinion of men of Christian conviction by solemnly repeating words which indicated no corresponding belief in my mind; nor would I, like the late Emperor Napoleon, demoralize public faith and public trust by taking the oath as a 'formality.' If, therefore, you think it worth while to assist in opening a door in Parliament through which a gentleman having an honest mind can enter without shame or humiliation, I offer you my services." In defining his position, Mr. Holyoake says: "I follow in the path of the great minister who last week brought in our New Franchise Bill. All other ministers bringing in reform bills have studied how many they could exclude from it. Mr. Gladstone has been the first minister who has studied how many he could include in it. I am for trusting the minister who trusts the people, and for supporting with my vote his foreign policy, which is just without sentimentality, brave without swagger, which keeps faith with treaties adversaries have made, fights with English courage for English honor, and does not knowingly murder for prestige."

AN article in a recent number of the *Woman's Journal*, by Col. Higginson, under the caption of "A Singular Coalition," thus refers to the defeat of Woman Suffrage in Massachusetts: "Its annual defeat, thus far, is due in Massachusetts to a coalition for this purpose between what may be called the Federalist half of the Republican party and the Roman Catholic half of the Democratic party. . . . By Federalists, at the present time, the writer means simply those who do not regard suffrage as in any sense a right or popular government as resting on anything but expediency. On the other hand, the fact is plain that the Democratic party, sustaining Woman Suffrage in word, fails to support it in act, through the ecclesiastical traditions that control so many of its supporters. . . . The one thing that makes the whole Woman Suffrage movement terrific to 'society women' is not so much the fact that it would require them to vote, —for in voting, if thus limited, there would be something rather well-bred and English,—but the fact that Bridget and Norah will, in this country, have to vote also. And the oddest thing of all is that, in order to prevent this undesirable result, the religious prejudices of Bridget's husband and Norah's brother are called into recognition to keep her out. Through fear of the Irishwoman, they ally themselves, politically speaking, with the Irishman. His party, consistently and manfully, favors Woman Suffrage; but our modern Federalism gets hold of him, through his ecclesiastical traditions, and keeps him for the time being in coalition with itself and against his party. It is a curious complication."

THE Boston correspondent of the *Christian Union* writes of Joseph Cook: "His audiences have not been as large as in former years, neither has enthusiasm been up to its aforetime pitch. The applause has been as popguns to parks of artillery as compared with other years. . . . As an exponent of science, philosophy, theology, he has lost his hold even upon the man of average thought. He holds his own with dogmatists and those who take opinions at second hand." The Chicago correspondent of the same journal, thinks if his recent misrepresentation "serves to open the eyes of the public to the untrustworthiness of other assertions of the Monday lecturer, it will not be without its compensation. . . . In the judgment of some, a single paragraph from the careful pen of Dr. Ezra Abbot, whose untimely death we greatly mourn, is of more value as a contribution to Christian scholarship than all the lectures which Mr. Cook has delivered. For what assurance have we that he has quoted his authors correctly, that he understands their meaning, that he knows the real opinions of the men in the Old World whom he calls his friends, that it is even safe to trust his figures or his conclusions?" These writers and others may now be able to see the force of John Fiske's article, published in the *North American Review* a few years ago, which concluded as follows: "If we were to go through with Mr. Cook's volumes in detail, we should find little else than misrepresentations of facts, and misconceptions of principles, and floods of tawdry rhetoric, of which the specimens here quoted are quite sufficient to illustrate his 'fundamental method of procedure.' I have not treated him seriously or with courtesy, because there is nothing in his manner that would justify or even excuse a serious method of treatment. The only aspect of his career which really affords matter for grave reflection is the ease in which he succeeded for the moment in imposing on the credulity and in appealing to the prejudices of the public."

PATHETIC accounts are published of a meeting of the relatives and friends of those who perished in the Pocahontas mine, held soon after the terrible disaster occurred. William Forster, an old and disabled miner, who was asked to preside, said, with a trembling voice, "Men, I for one am here to see if I can get the bodies of my two boys, who, as far as I can calculate, are almost underneath our feet, surrounded by a hell of fire." The report says, "A sob seemed to pass through the assembly, every member of which wore some badge of mourning. Women commenced to wail loudly for lost husbands, sons, and brothers, but were ordered with rough kindness to stop crying." Peter Smith, whose brother was one of the victims of the disaster, asked permission to pray, which being accorded, he made the following strong and touching appeal:—

O God Almighty, we ask that you will give us some comfort in this hour of affliction. We pray you to let us have back the bodies of our poor relatives, and not to refuse us the chance of burying them. O Lord God Almighty, put out the fires, and help us so that we can give back the bodies to that earth from which we came. Help us so our action to-night may be wise, and that we may not be reckless, or do things which the law don't allow. O Great God, let your pity come to these here poor widows and children who now have no man to get them bread. Let this great and rich country give a few dollars, so that we will not see them starving. Pray, God, don't let them go down under their troubles. If some poor fellow down below is yet alive, O God, kill him quick, or show us how to help him. In the name of a merciful Jesus, we beseech you to show pity on this town, and help us bear the burden you have given us to bear. God, help us and teach us to live your life, so we can die in peace, when our time comes to die. If, as some say, our dead go to purgatory, then we pray you to be merciful to our dead. Let their agony in this deadly mine help to square their accounts. God help and comfort all in Pocahontas, for the sweet sake of Jesus Christ. Amen.

"During the roughly spoken invocation," the report continues, "the crying of the women, at first almost inaudible, rose in unison until the volume nearly drowned the speaker's voice. As he sat down, tears were flowing from every eye; and great confusion prevailed, as several of the women had become unmanageable. The 'keening' of the Irish women mingled with the frenzied lamentations of the colored women. The scene was distressing in the extreme to the few strangers who witnessed it."

MR. CEPHAS B. LYNN, who has been known for several years as a popular advocate of Spiritualism, has been licensed for one year by the Committee of Fellowship of the Connecticut Universalist Convention. The *Religio-Philosophical Journal* says: "It is not probable that this eloquent, logical speaker has changed his views in exchanging the Spiritualist rostrum for the Universalist pulpit. . . . Mr. Lynn has the best wishes of the *Journal* in his new field of labor, and it is to be hoped the new bonds of fellowship will never cramp or retard his progressive spirit. The good of humanity as a whole and not merely of a

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sect or party should be the object of life. Hence, if Mr. Lynn feels he can be more useful in his new field of labor, the *Journal* bids him God-speed."

BOOK NOTICES.

PROSE-POEMS AND SELECTIONS FROM THE WRITINGS AND SAYINGS OF ROBERT G. INGERSOLL. Washington, D.C.: C. P. Farrell. 1884. pp. 248. Price $2.50.

This handsome volume, compiled by the publisher from the published and unpublished writings, orations, and sayings of Col. Ingersoll, is full of selections of rare beauty and eloquence. In addition to the oration delivered on Decoration Day, 1882, before the Grand Army of the Republic at the Academy of Music, New York, published now for the first time, it contains "tributes," heretofore printed in various shapes, to Ebon C. Ingersoll and John G. Mills; "Words at a Child's Grave"; "A Vision of War," an extract from a speech delivered at the Soldiers' Reunion at Indianapolis, Sept. 21, 1870; an Address at the Grant Banquet in Chicago, Nov. 30, 1879; together with beautiful passages from "The Gods," "Paine," "Humboldt," "The Liberty of Man, Woman, and Child," among other lectures, and choice extracts from the author's letters, table-talks, conversations, etc., all together forming a cluster of brilliant gems. The selections have been made with excellent judgment and skill. Some of these "Prose-Poems" for beauty of expression combined with tenderness and pathos are entitled to rank among the finest passages in literature. The volume is a quarto in size, printed on heavy paper in large type, beautifully bound, and contains a fine steel portrait of Col. Ingersoll with autograph fac-simile, prepared especially for this work, which is designed for a personal souvenir, and will be valued as such by many of the author's friends and admirers.

THE DORE GALLERY OF BIBLE STORIES. Illustrating the principal events in the Old and New Testaments, with Descriptive Text. By Josephine Pollard. New York: John B. Alden, publisher. 1884. Price $2.00.

This is another of those reprints of standard works which Mr. Alden makes a specialty, and one which will help cultivate a taste for the best in art among those who otherwise would not have access to the works of Doré or other artists of similar genius. In Mr. Alden's handsome edition, the illustrations of fifty-two of the most familiar events in Old and New Testament history have been selected, and will be found to include the most artistic and powerful ones. They have been reproduced upon thick and fine paper, and retain the qualities of the original impressions. Each engraving is accompanied by a text describing what is pictured. They are gathered in a handsome volume strongly bound in decorated linen covers. This book is one of the cheapest and most valuable of all of this publisher's cheap and valuable books.

LIFE IN PALESTINE WHEN JESUS LIVED. A Short Hand-book to the Synoptical Gospels. By J. Estlin Carpenter, M.A. London: Sunday School Association, 37 Norfolk Street, Strand, W.C. 1884. pp. 178. Price 1s.

This little volume is a sort of introduction to the study of the life and teachings of Jesus. It presents in a condensed form an account of the people from whom Jesus sprang, that will enable those who have not access to larger works to form some idea of the society in which he labored and the ideas and institutions with which he had to deal. The author has drawn from the best sources of information, and the book is as valuable for its references to larger works to be read by those who wish to make further inquiry into this field of investigation as for the very considerable information, well arranged and classified, which it contains. The style is clear and concise, the spirit fair and candid, and the work is abreast of the most advanced thought and research.

INGENIOUS boys will be glad to know that D. Lothrop & Co. have nearly ready for them an illustrated book entitled "A Boy's Workshop," by A Boy and his Friends, with an Introduction by Henry Randall Waite. It will have chapters on the use of tools and how to make numberless things, useful and ornamental.

AMONG Prang's forthcoming publications are four charming landscapes from the brush of the late A. F. Bellows, who was unrivalled in the delineation of landscape. They are in his happiest manner, with the tender, poetic treatment which distinguished his work. Mr. Bellows' choice of subjects was always of quiet home scenes, among quiet meadows and in pastoral districts, in preference to the wilder mountain views that tempt so many of our American artists.

THE *Century* begins its twenty-eighth volume with the May number, which is one of unusual interest. Of special value among the six illustrated papers of this number is Julian Hawthorne's "The Salem of Hawthorne." Helen Hunt Jackson's "Women of the Beehive" is a remarkably impartial statement of some of the problems of Mormonism. There is also a timely article on "Trades-unionism" in England, by Thomas Hughes. Henry James begins a new international story, entitled "Lady Barberina." George W. Cable's "Dr. Sevier" and Robert Grant's "An Average Man" seem to be nearing their conclusions. "Chief Joseph, the Nez Percé," is the subject of a sketch by Lieut. Wood; and the frontispiece of the number is a spirited portrait of the dusky warrior. The poetry is contributed by Austin Dobson, Rose Hawthorne Lathrop, Christina G. Rossetti, Edmund Gosse, Andrew Lang, Lucretia P. Hale, Richard Watson Gilder, John Vance Cheney, Robert Underwood Johnson, Frank Dempster Sherman, and others.

AMONG the notable articles in the May number of *St. Nicholas* is one by Elizabeth Stuart Phelps entitled "Supporting Herself," a clear, concise statement of the obligation of girls to support themselves, with hints as to ways and means by which they can do so. E. S. Brooks tells of "Olaf of Norway, the Boy Viking," in the "Historic Boys" series; and Julia C. R. Dorr's charming poem, "The Doves at Mendon," has three beautiful full-page illustrations by G. F. Barnes. The serial stories by J. T. Trowbridge, Maurice Thompson, and Mayne Reid are mainly for boys' reading; while Louise Alcott and other writers devote their powers toward the entertainment and instruction of the girls. The "Jack-in-the-Pulpit" papers, the "Letter-box," "Agassiz Association," and "Riddle-box" departments are overflowing with entertaining matter for all young people.

IN addition to about fifty beautiful illustrations, several of them full-page, the May number of *Wide Awake* is rich in excellent reading matter by good writers. "The Alps and their Avalanches," by C. E. Andrews, E. E. Hale's talk about Chinese Gordon in his "To-day" paper, and "The Dog-Carts of Antwerp," by Robert Lewis, are among the most instructive articles, while Imogen Louise Guiney's "Fairy-folk," Clara Doty Bates' versified Æsop's fable of "The Town and County Mouse," are the most delightful among the many charming poems. There are short biographies of a New Hampshire antiquarian, Silas Ketchum, and of Elias Howe, the inventor of the sewing-machine. The story and other departments are full and interesting as usual.

A SERIES of especially valuable articles on educational subjects will begin in the June *Century* with a discussion by President Eliot, of Harvard, of "What is a Liberal Education?" The July number of the *Century* will have an exhaustive paper by ex-President Woolsey, of Yale, on the much-mooted subject of "Honorary Degrees." Other articles will follow these on the study of Greek, on Co-education, and on "The Collegiate Study of Women." This last paper is by Mr. Arthur Gilman, of Cambridge, the manager of the Harvard Annex for women.

THE *Andover Review* for May is a solid number. It opens with an article on "The Christian Conception of Man," by Prof. Stearns. "Arnold of Rugby," by E. D. Mead; "Prohibition in Kansas," by Rev. J. T. Dougherty; "Baptism in the 'Teaching' and in Early Christian Art," by Prof. Smyth; with editorials on "The Responses to the New Creed," "The Personality of a City: A Lesson from Cincinnati," "Dr. Ezra Abbot," and "Satisfactory—but,"—are among the articles that will be read generally with the most interest.

WIDE AWAKE for June opens a new venture in serial work, the illustration of Wordsworth's masterpiece, "The Intimations of Immortality from Recollections of Early Childhood." The first two stanzas are given with exquisite drawings by Miss L. B. Humphrey and F. Child Hassam.

THE FREE RELIGIOUS ASSOCIATION

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

CONSTITUTION.

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

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

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary, an Assistant Secretary, a Treasurer, and twelve Directors. They shall be chosen by ballot at the annual meeting of the Association; and the President, Vice-Presidents, Secretaries, and Treasurer shall hold their offices for one year, or until their successors be chosen. The Directors shall be chosen for four years, and, at the expiration of that term, shall not be eligible for reëlection until after two years. One fourth of their number shall be chosen annually; but, at the annual meeting of 1882, the full number of twelve shall be chosen in sections of three respectively for one, two, three, and four years. The President, Secretaries, Treasurer, and Directors shall together constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. They shall have power to fill any vacancies that may occur in their number, or in the list of Vice-Presidents, between any two annual meetings. Six members of the Executive Committee shall constitute a quorum.

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

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

Officers elected for the year 1882-83:—

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WILLIAM J. POTTER, New Bedford, Mass.

VICE-PRESIDENTS.

OCTAVIUS B. FROTHINGHAM, Boston, Mass.
FELIX ADLER, New York City.
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EDWARD L. YOUMANS, New York City.
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FREDERICK A. HINCKLEY, Providence, R.I.

ASSISTANT-SECRETARY.

———.

TREASURER.

JOHN C. HAYNES, 451 Washington St., Boston, Mass.

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MRS. CLARA M. BISBEE, Dorchester, Mass.
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Two Years.

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RICHARD P. HALLOWELL, Boston, Mass.

One Year.

CHARLES D. B. MILLS, Syracuse, N.Y.
JOHN L. WHITING, Boston, Mass.
HELEN M. IRESON, Lynn, Mass.

The office of the Association is at 44 BOYLSTON ST., BOSTON (next door east of the Public Library), where is also the publication office of *The Index*.

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

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at PROVIDENCE, R.I.

F. A. HINCKLEY, *Secretary F.R.A.*

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THE INDEX

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CURRENT TOPICS.

THE *Grand Orient* of Italy, in an ironical reply to the Pope's Encyclical in regard to Freemasonry, says that the Vatican is free to lament that it is deprived of the temporal power to oppose the Divine Providence which has decreed its downfall, and that it may rave over what it regards as the abasement of human dignity.

THE very prevalent opinion that the recent decision of the United States Supreme Court, in the legal tender case, vindicates the position of those who want the government to issue paper money never to be redeemed is not correct. The Court simply decided the constitutional right of the government to issue legal tender notes, without any statement whatever as to the wisdom of such a course.

"UNITY" quotes from a contemporary that Joseph Cook "lacks literary veracity," that his lectures are "as unreliable as assertive," that he "professes a professed doctrine of love in language that would fit a doctrine of hate," that he misrepresents opponents, etc., and then adds that, notwithstanding all this, "he would have held his place supported by almost the full strength of the orthodox church, had he not attacked the new creed. The attack seems likely to be the death of him, unless he makes an 'immediate, total, affectionate self-surrender.'"

THE following paragraph from the *Woman's Journal* propounds a question worthy the consideration of the "champion" referred to: "The British House of Commons has at length passed the Deceased Wife's Sister Bill. If the Upper House passes it also, an Englishman will be allowed to marry his deceased wife's sister, but an Englishwoman will still be forbidden to marry her deceased husband's brother. It is said that the most active champions of the 'deceased wife's sister' hold that for a woman to marry her deceased husband's brother would be 'disgusting.' One of the most effective arguments of the opposition has been the question, to American ears unanswerable, 'Why is it not just as bad for a man to marry his deceased wife's sister as for a woman to marry her deceased husband's brother?'"

THE Boston *Advertiser* says: "We expend far more money for schools than does any other country; and, if we advance in the next twenty years as we have done in the past, we shall probably represent a higher average education on the part of the people than do Scotland and Switzerland. England, France, and Germany may surpass us in the number of their supremely well-trained people,—their aristocracy of learning and letters; but the time is approaching when the average education of our entire population will be the admiration of all thoughtful investigators. In the matter of illiteracy, we have less to complain of than have England and France, though we may not have reached the standard of Scotland, Switzerland, and Germany. It is estimated that about one-fourth of the French people above the age of sixteen can neither read nor write."

SAYS *Puck*: "Our beloved old friend, the Pope of Rome, is once more troubled in his aged mind. It is the Freemasons this time. He has fulminated against them, and we trust that he feels relieved. He says that they are base believers in reason,—a charge which has the distinguished merit of originality. He likewise says that they are opening the way to natural science, which, he further remarks, is a bad thing for virtue. He says that the Freemasons are paving the way for communism; and, generally, he thinks that they are in a parlous state. And, having delivered himself, he relapses into dignified silence, and leaves the daily journals of this misguided world to cut his communication down to a stick and a half, and to make irreverent comments on it at that. Of course, the Freemasons have their own opinion of the Pope; and it is one to make St. Peter turn in his grave."

SAYS the Boston *Transcript*: "Tornadoes are now made a subject of especial study in various parts of the United States. Accurate observations of the anterior conditions, as well as of the course of these destructive storms, are made, recorded, and published. Critical comparison of the charts on which the tracks of the tornadoes are laid down, and of the data which are furnished by trustworthy watchers, will possibly have for a result the establishment of a formula by which the coming on of cyclones and tornadoes may be detected, and warnings issued to people in their way. When it is remembered that by the tornadoes of February in the Southern States a thousand lives were lost, two thousand people were wounded, fifteen to twenty thousand people deprived of their homes, and property valued at from three to four million dollars destroyed, the importance of a scientific study of these storms is made apparent without further argument."

THE National Temperance Women's Union have arranged for a day of prayer "in view of the presidential campaign," with an hour for pastors and editors, "that they may lead the people away from dead issues and toward that of a national constitutional amendment prohibiting the traffic in intoxicating liquors as a drink," and with another hour for the leaders of the political parties, "that their platform may recognize this issue, and their candidate be one whose habits shall be an example to young men." This leads the Boston *Herald* to say that "these good women are exposing themselves to ridicule, and doing no good to the cause they have at heart. The editors and pastors may wish them well, though they may not favor their proposed constitutional amendment; but the politicians are a hard set, who care nothing for prayers or anything else but votes." According to the *Herald*, then, prayers for a "hard set" are a waste of time and breath. The *Herald's* theology, like its politics, is mixed.

THE New York *Tribune* says that "the Boston 'Mind Cure' is neither more nor less than an irrational and extravagant extension of this well-known principle of association and reflex influence between mind and body. The Boston fanatics pretend that mental influence will cure all diseases. This is where they part company with science. They have erected a transcendental edifice upon a basis of fact. For a time, the delusion will no doubt be supported apparently by evidence. That is to say, people who really do not stand in need of any medicine will occasionally be cured by believing that they are benefited by a supposititious mental current directed upon them from without or from within, as they may choose to think. But when people are seriously ill, and when organic lesion and morbid action are present, medical science, whether or not it be materialistic, will have to be invoked, or the Boston bills of mortality will be unduly increased, and that, too, among the most restless intelligences of the Athens of America."

"NATURE" of April 24 says: "The brilliant celebration of its three hundredth anniversary by the University of Edinburgh, last week, suggests some reflections on the connection between university progress and the growth of science. One of the most remarkable features in these festive proceedings has been the preponderance given to the recognition of the claims of scientific research to university distinction. A hundred years ago and less, had such a gathering been thought of, the great men who would have been invited to receive the highest academic honors would have been learned scholars, eminent professors of the mediæval branches of education, with, perhaps, a few distinguished medical men, and, doubtless, a good many candidates whose only claim would have been the possession of a hereditary title of nobility. But, now, a new host of competitors has arisen; and upon them have the laurels of the University been mainly bestowed. Physicists, chemists, physiologists, botanists, geologists, and other representatives of modern science have almost elbowed the older philosophies out of the field. In the pæan sung at every meeting of the festival, the brilliance of scientific discovery, the prowess of scientific discoverers, and the glory shed on the University by its connection with both have been the chief themes. This great change in the objects of university recognition has been silently in progress for several generations, but it has never been so openly and strikingly proclaimed as during these recent meetings at Edinburgh."

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THE NEW LIBERAL COLLEGE AGAIN.

We have received the subjoined thoughtfully earnest letter from Mrs. Anna Garlin Spencer for our personal perusal, and then to do with as we think fit. We are sure we cannot do a fitter thing than to let our readers have it just as the words came flowing from her pen. And this we do, indorsing its sentiments wholly, and gladly putting them in place of any extended article of our own in this issue. The danger, which Mrs. Spencer points out, of a too narrow schedule of study in the proposed new Liberal College, even though its basis be broad and its method free, is one that should indeed be carefully guarded against. It is with this view that we have urged in all that we have said on the subject that all the departments of Social Science should be made specially prominent in the work of the college. In suggesting that the name used in Mr. Hale's pamphlet, "Wade College of Religious Philosophy," might be a good permanent appellation, we had in mind that wide range which the word Philosophy covers in our own thought, and which includes a knowledge of the social and individual conditions of right living no less than of right thinking. If the word *Philosophy* be defined in any narrower sense than this, it would not be a good name. And the same might be said of the word *Religious*.

By all means, whatever be the name of the college, and whatever else it may include in its scheme of study, let it be unique in the opportunity it shall offer for a thorough study of the great social sciences. Whatever it may teach of the theoretical philosophy of ethics and religion and human history, let it have for special object the application of ethics and religion and a knowledge of human experience to those various social problems on whose right solution depends man's better future. As Mrs. Spencer suggests, it cannot be better designed as a school for the new order of preachers that is needed than by being also designed to attract as students those persons of earnest minds who wish to devote themselves to good work in practical politics and philanthropy. We will add another class who might find great benefit from such a school and seek its advantages,—those who propose to devote themselves to the growing and influential profession of journalism. What might not a college, wisely and liberally organized to meet the needs of these four classes of workers, acomplish for the good of mankind!

W. J. P.

FLORENCE, MASS., May 2, 1884.

My dear Mr. Potter,—Although I have not found opportunity to write upon the subject to *The Index* or other paper, I have been intensely interested in the scheme of "the proposed new Liberal College" treated of in your editorial, May 1. And your account of the contents of the pamphlet sent out by Rev. E. E. Hale on behalf of the "Council of Unitarian Churches" makes me feel that I must write you personally a few words, to be used just as you think fit. I cannot write carefully or at length just now, but have a burning desire to say a little of my say.

The *name* suggested by its use in the pamphlet alluded to—namely, "College of Religious Philosophy"—frightens me a little in the midst of my rejoicing that the scheme has grown so strong as to be written of with distinctness. My fear is that the name covers a tendency of thought, in those most likely to be influential in shaping the course of study in the new college, which will give us another *one-sided* institution, even if broader-based and wider-reaching than any other.

I believe that the new college should fit, not only for the preacher's work, but for two other departments of moral effort soon to rise to the dignity of life professions, and for which no existing school, that I know of, gives adequate preparation. I mean the work of the statesman and that of the social reformer, or philanthropist. There are some cheering indications (the most prominent being young Mr. Roosevelt's career in New York) that we are to produce in this country a crop of men who will look upon politics as a field for devoted and wise effort toward high ideals of bettering human life and its conditions. The exceptional man entering this career can, like Charles Sumner and other giants, pick his training from many fields of knowledge, just as the exceptional preacher—born, not made—now gains from a thousand sources the stimulus and direction which the new college will, we hope, condense and offer to medium devotion and talent. But we must have not alone the one giant in state-craft, capable of hewing out his own and the people's way. We must have thousands of high-minded and earnest men of less conspicuous ability, trained to deal with the relations of the individual to the state by broader and more critical study than they could lay out for themselves. We must not have the politics of our country, touching as they do upon every question of morals in more or less direct action, left in the hands of those who have no conception of the past of human progress involved in present problems, nor of that future which may be, if we are faithful to-day.

The lawyer class now contributes an undue share of workers to the political ranks. The average lawyer is bound intellectually to narrow precedent and formalism, and is morally limited, if not warped, by his training in special pleading. And our average legislation (even when sincerely honest and free from the baser elements of our present political conditions) shows these mental and moral limitations to a marked degree. To lift the science and art of state-craft into a department of knowledge and practice distinct from the mere trade of a lawyer or the idle and amateur amusement of the business man is the great political need of our country. And a course of study carefully laid down, and arranged with wise reference to those general laws of social progress of which political science is a small part, would help to lift the profession of statesmanship into its legitimate place, and at the same time attract to it those young men (and some time those young women) who have the natural tastes and abilities for good work in this line.

The other profession for which our new college should, I believe, give wise and adequate training, is, as I said, that of the social reformer or philanthropist. It does not seem to many that reform and charity are fields for professional life-work. But, if we need thorough and accurate training for the application of accepted principles to the political organism, we need quite as much that thorough and accurate training for the mastery of those more fluid social forces which must be set in shape before political action is possible or wise. A genius of charity, like Octavia Hill, or of reform, like Garrison, may not need what is ordinarily called training. But the thousands who must carry out and make universal by patient and mediocre labor the unique dream or practice of such geniuses need every help of garnered knowledge and concentrated stimulus possible. Our Social Science Associations give us something of this needed training; but a hurried meeting, piled full to mental dyspepsia of condensed papers by experts, is not that opportunity for careful, calm, and persistent study which is wanted. Our Associated Charity Organizations (the most hopeful movements, in some aspects, of our time, because attempting to unite brotherly love and scientific knowledge in wise methods of helping) are opening up life professions of practical work for humanity. But because a man has been a minister and failed, or a business man and wants to do more ideal work, is no sign that he is fitted even for "ward superintendent," even if he has a love for his fellows and some little experience in charity. And that a woman is full of the divine passion of succor, and tender of all human ills, is no guarantee that she will not complicate the tremendous problems of poverty and vice, if she touches them. Knowledge, well sifted and brought to their hands, knowledge of the historical aspects of their work, and especially of the relation of their work to other great departments of moral effort,—this is what is needed by the reformer and philanthropist. Without it, the former is narrow, and the latter weak enough to be mastered by the very conditions he seeks to remove.

And we want this training for statesmanship and philanthropy given in the "new school for preachers" for the sake of all three professions, and, not least, the preachers.' The preacher, especially, needs to know something of the other two fields of knowledge to fit him for intelligent direction of that general moral impulse and religious sentiment which must support the special worker in politics and in benevolent social action. And the political and social worker needs to catch in his days of training something of that wide intellectual outlook and spiritual uplook which must inevitably be found in a school for the teaching of those who are to voice the Ideal. Too long have the teachers and the doers of the Word been separated in their training. The wiser the teacher, the more he has of the spirit of that which shall be, but is not now, the fewer, it is likely, will be his true hearers. The great mass of mankind, stupid, unresponsive, and bound in the prison-house of adverse circumstance, must be lifted by changed and bettered *conditions* to higher possibilities of living before they can make conscious response to the highest appeals. Hence, we must have (as we are coming to see more and more clearly) workers in the *practical detail* of moral reform,—men and women whose lives are given to making the bodies more clean and wholesome, the homes more decent, the schooling more effective for good, the laws and social and industrial conditions better fitted to develop the best of this common life.

By all means, let us have the training for the ideal prophet. By all means, let us have the best possible stimulus and direction for those who are to declare the Divine Purpose which is in our hearts and minds and lives, and woo us to its truer worship! Many who have failed to find in any theological school course such help as they needed will gladly sacrifice all else for such aids. But let us have also the best possible training for those who are to fit that lower life (now acted upon by that Divine Purpose only in unconscious pressure toward ends it knows not of) to more complete acceptance and obedience. Give us a school not only of the "philosophy," but also of the *art* of "religion," which latter, I take it, is that true "conduct of life" in all human relations which alone makes true worship and a true mental attitude possible.

The minister or preacher of the future will hold his rightful place of command of the moral forces of human progress only by an intelligent devotion to the *whole* of human interests. And I thank you for emphasizing as you did in your editorial the "practical applications of ethical science." Pray, Mr. Potter, speak again and more strongly still on this point. And, if you hold with me on

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the points I have spoken of, preach in *The Index*, and get persuasive and earnest tongues to plead with you, the advantage of arranging such a course or courses of study in the "proposed new college" as shall attract both the preachers of the Ideal, and those who are to work in special and routine ways to realize the Ideal. The attrition of minds that would spring from the union in teachers' and scholars' ranks of those who would *speak* and those who would *do* the word of salvation would be of inestimable value, I believe, to both.

We need—oh, how much!—the poet's dream made vocal to our ears, to charm us who *really wish* to learn and follow the higher life from the lower aims. But let us not forget those to whom the poet's dream, though voiced in the whole gamut of religious thought and feeling, is as idle and useless as the wind, until translated into the dialect of common life. It is this vast *clientèle* of those who do not much wish to be led on to the better future whose interests, I fear, will be somewhat forgotten in the new school. Their interests will be forgotten, unless the men and women who are at work upon the *conditions which surround and mould* the weaker and more ignorant and debased of humankind are sought and prepared for among its recf ognized students, as well as those men and women who are trying to affect the individual life itselthrough the direct appeals of the preacher's office.

Yours, in the hope that the whole of religious thought, being, and action may be recognized in the new school.

ANNA GARLIN SPENCER.

THE PROPAGANDA.

It is obvious to the most careless observer that the so-called Democratic party here in New England and in New York is becoming more and more, so far as its rank and file are concerned, a Roman Catholic, or, to borrow the European designation of the time, an ultramontane party, just as before the war in the days of Southern rule at Washington it was a pro-slavery party or a party co-operative with the Southern slave-owners for the preservation and even extension of slavery. And this fact it is, in connection with the continuous and chronic failure of the Democratic party to get into power at Washington, which explains why young American voters, on entering into politics as electors or leaders, give that party the cold shoulder. They do not like the associations into which it brings its members, and they are sure that it cannot offer an opportunity for a successful political career. As in the days before the war the Democratic politician in the free States had to bow the knee to the close corporation of slaveholders, who were running the Federal Government in the interest of their peculiar institution, so the Democratic politician of to-day hereabouts in this industrial region has to be ready with a good word for the Pope on occasion of mass meetings of his enthusiastic and devoted Irish sympathizers,—here, in any emergency in the declining fortunes of their holy father, in comparison with whom all other magnates, whether kings, emperors, or presidents, are as dust in the balance in their view. Thus, we had last week the spectacle of a Democratic ex-governor of this Commonwealth presiding over a mass meeting of Catholics at Music Hall, held as a vent for their indignation on account of the "Spoliation of the Propaganda by the Government of Italy." Said Democratic ex-governor, in introducing the speakers, took occasion to arraign the liberal government of united Italy, of the united and modernized Italy of Cavour, Victor Emanuel, Garibaldi, Mazzini, and the liberal king Humbert, "in the name of Justice as guilty of an untimely act of wrong, of oppression, and *robbery* in the name of law,"—government exercising its right of eminent domain in the city of Rome, which is the capital of Italy. And what has the wicked Italian government been specially doing, thus to incur the wrath and indignant denunciation of Protestant American politicians of the Democratic persuasion? It has taken at its own appraisal, to be sure, the buildings of the Congregation of the Propaganda, so called, at Rome, and secularized them. But when ex-governor Gaston, who really can entertain no hostility on his own account, and, aside from his political and party associations to the free and enlightened government of King Humbert, charged that government with gross injustice and robbery, in the matter of the Propaganda, he evidently did it in a Pickwickian sense, and with an eye to some future emergency of his own as a candidate for high office. At any rate, the facts of the case do not at all justify his wholesale allegations. Again and again have the civil authorities of the Roman Catholic countries of Europe been obliged during the last hundred years to secularize the enormous possessions held by the *dead-hand* of the Roman priesthood in their limits, and summarily to suppress the religious orders themselves at the imperious demand of the public sentiment of their subjects, and in the interest of popular progress, a fair distribution of their soils and the exigencies of modern civilization. And this is what the Italian government has been obliged to do in Rome since its installation there. It found everything in its capital in the hands of the Roman priesthood; and thus, in order to acquire a pou sto, or stand-point, there, it was obliged to enforce its right of eminent domain, and to take such buildings and lands as it needed for its use, or as it deemed in excess of a fair ownership on the part of the priests, and to take them at its own appraisal. And right here occurs the inquiry, What are outsiders on this side of the Atlantic or elsewhere going to do about it? Or what can they do about it? Hold up to the execration of mankind, they say, the Italian authorities, the Court of Cassation, king and parliament. But just now mankind have no "execration" to expend in behalf of Jesuits or priesthoods or boards of missions, whether papal or Protestant.

Mankind, as a whole, in these days, do not like Jesuits or religious orders or missionary propagandists of any sort. The vast populations of China and India do not want to be annoyed by them or intruded upon. The great Mohammedan world feels ditto toward all sorts of Christian missionaries, who can in these days make no more impression upon the people of the above regions than could Dame Partington with her mop upon the Atlantic Ocean. But to return to "the spoliation of the Propaganda." Everybody with any historic knowledge knows that there has been no instance in which a modern State has successfully thrown off the incubus of Jesuit or papal rule in its borders, without having been obliged at the same time to reclaim a vast fraction of its territory from the *dead hand* of priestly and ecclesiastical ownership, as an indispensable preliminary step to the restoration of its autonomy and civic freedom. The City of Mexico, after all its revolutions and confiscations of church property, is still mostly owned by Roman Catholic religious orders, who in a course of years, wherever they are left free to operate, never fail, insidiously and gradually but surely, to become the chief real estate owners in any region open to their machinations. The France of the old *régime* was largely in the hands of the Church; and so was the soil of England, when Henry VIII. made an implacable and exterminating war upon it. The Roman priesthood in this country are beginning to exhibit and to gratify their immemorial earth-hunger, and to take their place with the most rapacious lay monopolists. But the popular, fair-play, current civilization counts all monopolies, whether lay or priestly, as intolerable nuisances, to be endured no longer than a remedy can be devised. An absorbing priestly ownership of the soil of a country might be borne in the days of feudal ignorance and oppression; but it is wholly out of order in the democratic civilization of to-day, which recognizes every intelligent man, at least, as his own priest and king.

The average American will perhaps ask, What is The Propaganda about which there has been such an outcry on the part of our Roman Catholic population, and by the humble servants of that population, our Democratic politicians? And, by the way, it would seem to be an exceedingly inopportune time for Archbishop Williams and his oratorical friends and coadjutors to make the noise and stir they did at Music Hall, and not to give to an anxious public the least word of palliation or explanation of the wholesale spoliations and embezzlements perpetrated at the expense of hundreds and thousands of poor mill operatives and day laborers by the Augustinian Fathers at Lawrence and the late Archbishop Purcell and his brother at Cincinnati. The Italian government, in taking the buildings of the Propaganda for secular uses, agreed to indemnify the Church of Rome; and it will keep its agreement, making such compensation as it deems fit under the circumstances. But how about the poor mill operatives and laborers in Lawrence and Cincinnati, the victims of an excess of confidence in priestly honor, solvency, and trustworthiness? Will their deposits, which had been laboriously gathered against a rainy day and old age, and which were used by their depositaries, the Roman Hierarchy, for their own aggrandizement in the erection of needlessly expensive churches and religious houses, ever be returned to them, even in part? Is it not one of the most notorious scandals of the time and country that not one dollar of these trust funds will ever be returned? Spoliation, forsooth! It is a fact as old as history that priesthoods of all religions, whether pagan or Christian, have always been insatiable and remorseless cormorants, absorbing everything within their reach, under a pretence of devoting it to consecrated and holy uses. Their chief temples, shrines, and churches, in all lands and ages, have always blazed with gold and silver and jewels, the votive offerings of superstition and a theomaniacal servility and stupidity. Their absorptions and wholesale appropriations have never ceased, until secularization of their spoils became a duty and necessity for the civil rulers. In this country, to-day, the spiritual sway of bishops, archbishops, and cardinals is as great an innovation on our free popular institutions as would be the civil sway of imported European dukes and kings in our various States. Let the American politicians and demagogues who are now so sycophantic to the papacy make a note of the fact that our politics will very shortly hinge on this innovation, which is becoming more and more a salient and offensive fact.

To return to the Propaganda. It is an institution, or has been, for spreading Roman Catholicism in both hemispheres, or for reducing mankind at large to a spiritual subjection to the "God of the Vatican," as Castelar, the great Spanish liberal, orator, and *littérateur*, denominates the Pope in his *Old and New Rome*. For there is a New Rome; namely, the Rome of Victor Emanuel and Garibaldi, a modern Rome, which is growing like one of our

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young Western cities, the creation of the two great liberators above named, whose memories will be held in reverence by all true Italians, when the papacy shall have become a mere tradition of the past. The Pope may leave Rome, and go to Avignon or New York or elsewhere; but it will still continue to be frequented by pilgrims from all climes, for its relics of the great old Roman past of pre-papal days, and because it is the metropolis of a rejuvenated, regenerated, and modernized Italy. With the exception of its contributions to philology, the Propaganda has been a centre of diffusion of bigotry and superstition. It is in vain to invoke the free, tolerant, enlightened modern spirit in its behalf in its hour of extremity. This great missionary institution was established in 1617–23 by Gregory XV., in whose pontificate began the great Catholic reaction against the Reformation. We are told by Ranke, the German historian of the Popes, who is really an apologist for and admirer of the papacy, that the first care of Pope Gregory's Nuncio in Bohemia, which had been deeply inoculated with Protestantism by Huss, was to remove the Protestant preachers and *schoolmasters* as being guilty of treason against human and divine majesty. The Propaganda was run from the start by Jesuits, who have always hated schoolmasters as "godless" intruders on their special function of teaching the young.

Hume, in his history of the reign of Queen Elizabeth, in speaking of the rise of the order of Jesuits, says that that order, seeing that knowledge could no longer be kept from the people, specially exercised the functions of teachers, in order that they might drug the knowledge taught with the due spice of superstition to keep their pupils loyal to Romanism. In 1618, about the time of the establishment of the Propaganda, broke out the Thirty Years' War, which the illustrious poet Schiller has so graphically described in his history of it, and also in his great Wallenstein Trilogy. The war in question was the most devastating and implacable as well as the last of theological wars. It was a war fomented by Jesuits against Protestant Germany and Protestant Europe generally, in which Sweden and her great king of the period came so gloriously to the front on the Protestant side.

"The star-beguiled Wallenstein," the great military leader on the side of the Kaiser and the Papacy, after years of resultless fighting became weary at length, and was even suspected of a determination to desert to the Protestant side. At any rate, he was assassinated by a couple of Irish Romanists. When the war broke out, Protestant Germany was the leading country in Europe, the leader of the civilization of the period in commerce, manufactures, art, learning, enterprise, and intelligence. Nuremberg's hand then went through every land, and the Fuggers of Augsburg were the Rothschilds of the time. When the war was ended, Germany was a waste, and France and England had left her far in the rear in all the belongings of civilization, so that it is only in the present century that the land of Luther, the unveiling of whose statue is shortly to be celebrated at Washington, has recovered the intellectual and political supremacy which naturally belongs to her among the group of European nations.

According to Heine, the political and social revolution is yet to come in Germany; and, when it comes, the French Revolution will be utterly eclipsed. For the great Teutonic race is yet to complete the work begun by Arminius and Luther by sweeping the last vestige of Romanism from the face of the earth.

B. W. BALL.

MYTHOLOGY.

VI.

One lesson clearly and impressively taught by the studies of our time—in the history of culture, mythology, etc.—is the solidarity of the race, the oneness of humanity. Man is like, and much the same the world over. There is a continuity in history, no break or fissure anywhere: all is of one piece. No hard or fast line can be drawn dividing the different stages of culture from each other. Barbarism shades into civilization, civilization bears, in whatever most favored conditions, birthmarks and rudiments everywhere of the ancestral barbarism.

We have seen something (*Index*, February 21) of the reminders current in our every-day speech of the mythologic stage, once so tenaciously held and still of potent effect among ourselves. Volumes might be filled with them, they are so numerous; and every one of them tells an interesting tale of past history, and sheds withal a strong light upon the relations that bind us to the ruder races. In some cases, yes, many, we note clear and manifest survivals; in others, mainly reminiscence,—a reminiscence accompanied still by a partial though dim and shadowy belief.

All over the world, with savage and barbaric peoples, the belief prevails that a cure of maladies may be effected by the sorcerer or the medicine-man sucking out the evil; and this is pretendedly exhibited in a stick or stone, sometimes a ball of hair or grains of corn or a lizard, produced from the sorcerer's mouth. In the north of Ireland, the wizards still extract elf-bolts—that is, stone arrow-heads—from the bodies of bewitched cattle. Sir John Lubbock suggests that this old method of cure may linger in survival among ourselves in the universal nursery remedy of "Kiss it, and make it well."

The Tyrolese peasant to-day still wears tufts of eagle's down in his hat to impart to him the eagle's keen sight and courage. So the Dakota Indians eat the liver of the dog, in order to have his sagacity and bravery. And a European tourist in China tells us that, during the war in that country not long since, his Chinese servant was detected in eating the heart of a rebel. The reason given by the servant was that he hoped thus to obtain the enemy's bravery. Possibly, our proverbial phrase of "part strengthening part" is a relic of the same belief.

It may sound strange to say it; but it is, nevertheless, probably true that the custom observed in the Christian eucharist, which we call the sacramental supper, originates remotely in this source, the belief in the virtue of "eating the flesh and drinking the blood" coming down from the savagery of cannibals. Certainly, the superstition generally attendant upon the observance of that rite is of the same kind, and not much less gross than that we find among barbarians.

Our pagan ancestors had the custom of devoting meats to their deities, and this chiefly at Yule tide. Our Christmas banquets appear as the successor and representative of this observance. Fasting, Mr. Conway tells us, is a survival from the savage notion that man may secure benefits from invisible beings by leaving them food; and grace before meat, according to the same writer, is "a remnant of the sacrifices made to the half-starved, gobbling ghosts."

The belief widely prevails in the civilized world, as well as the barbaric, in the power of charms, spells, and incantations. Diseases are cured by such magic. An ague or a fever is transferred to some object, as a crawfish or a bird, a willow or a tree. "Ash tree, ashen tree, pray buy this wart of me," is a frequent formula. An ailment has sometimes been plugged into a tree trunk, or conveyed away through some lock of hair or nail-parings, and so buried. The ash tree has long been thought to have peculiar virtue; and, in Cornwall, to-day children are drawn through holes in ash trees for the cure of hernia. Wens may be taken off by wishing and a charm repeated over them. Warts may be transferred to pebbles by touching, and the pebbles left by the road to impart their maladies to the unfortunate wight that finds them. In Thuringia (Germany), it is believed that a string of rowan berries, a rag, or any small article, touched by a sick person, will receive his ailment.

The miraculous virtues ascribed to the witch-hazel are well known. In England, and also to some extent certainly in this country, it is believed that a bush like a bramble, which arches over and has root at both ends, is potent to cure a child of whooping cough, if he is drawn a certain number of times through it.

Looking into the history of the Jews, we find much of the same belief in spells, the magic transfer of maladies, sins, etc., from their proper subject to another. The brazen serpent set up in the wilderness is one example: the scapegoat which received and carried the sins of the people into the desert is another. And what is the belief now and for long widely current through Christendom in the magic virtue of Jesus' blood to take away all sin, to extinguish both the guilt and its consequences, but the belief in one omnipotent charm,—a spell powerful as that which carries off warts or ague, or a fever in the blood, transferring them wholly to some other, only operating here upon a far deeper and infinitely more intractable disease? Like Spaulding's glue which "mends everything," it is effective to cleanse all stains, all penalty away, and relieve the offender of every burden of his transgression. Thus is this great transaction on Calvary, which, justly seen, is of sublime significance in human history, made a comprehensive juggle, one monster incantation and sorcery.

A correspondent of the *Notes and Queries*, in 1873, tells us that he found upon the road one day a piece of paper, bearing this inscription, "Jesus Christ that died upon the cross, put my warts away." Upon inquiry, he found that it had been given to a young girl, who had been afflicted with warts, by an old Irish servant in the family. He had passed his hand over the warts, made the sign of the cross over them, and offered an invocation. As the paper, which was to be dropped by the road-side, should waste, so would the warts disappear; and this was actually taking place. We have a new element introduced here in regard to the perishing of the paper, imported from an old pagan superstition, already noted. But this of the virtue of Jesus' blood is but an extension of the prevailing doctrine. And who shall say that it was either illogical or unnatural?

On Walpurgis night, the witches are thought to hold their convocation, particularly on the Brocken. Fires of straw are still kindled in the neighborhood to ward off their fell influence. The Tyrolese on that night, the Bohemians on the Pentecost, hunt the witches from house and stall. The Carinthian boor "fodders" the flame, will throw lard or dripping to it that it may not burn his house. He will also fodder the wind, setting up a bowl of various meats on a tree near by, that he may mollify its spirit. In Swabia, Tyrol, etc., when the storm rages they fling a spoonful or a handful of meal in the face of the gale, bidding it take that, eat, and cease its violence. In Russia, Lyeshy, the wood demon, is invoked with an offering of bread and salt and an uttered prayer. In

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Franconia, a baker, before putting any dough of his biscuits into the oven, will throw half a dozen of them into the fire, prompted thereto, as he will admit, by the fear that otherwise his biscuits will be burnt in the oven. In Wales, the good housewife will religiously make the sign of the cross over the dough she is kneading, lest the witches infesting shall prevent its rising. In Brandenburg, omens are taken from a pig's spleen. If the spleen is found turned over, there will be another overthrow,—namely, a death in the family within a year This belief is, I am told, not unknown among ourselves. In Cornwall, they throw crooked pins, rags, nails, into the old sacred wells, that they may draw from the bubbles that rise omens in regard to marriage, and drink healing for their maladies from the waters.

The breaking of a cow into a yard, howling of a dog under a window, breaking of a glass, etc., are widely regarded among ourselves of fatal omen. It is a frequent, if not general custom in our own country, I understand, to veil the mirrors in a house at time of a funeral,—a custom, I conjecture, that comes from the old superstition in regard to the image in a glass. The ticking of the death-watch, as it is termed, the appearance in dream of the figure of some acquaintance, enveloped at greater or less height on the body in a shroud (thus indicating the length of time that will elapse before death), the appearance of wraiths, fetches, etc., are widely believed in.

There is probably not one of us that is thoroughly free from all superstition. The disease is too old, inveterate, persistent, to have been completely extirpated in any. Few will be quite unmindful of the old belief in regard to Friday, if they have occasion to start upon a journey or begin a job of work; and there are many intelligent persons who shrink from sitting at a table where thirteen is the number. This last superstition comes down to us, by the by, from the Norse mythology, thirteen being the number of the gods and goddesses sitting at table in Valhalla, of whom one, Baldur, must die within the twelvemonth. A friend of mine, a person of great intelligence and full mental liberation, said to me recently that never did he break a glass without dimly feeling that it boded misfortune, as told in the old saw.

And those vague, haunting forebodings, shadowing apprehensions of ill, some calamity impending, that come at times perhaps in the experience of all, unaccounted for and unaccountable, purely gratuitous, yet casting sombre shade over the whole horizon of life, paralyzing the strength and depressing the spirit,—what are they but rudiments, birth-marks that have travelled down from a distant savage ancestry, and which the growth thus far attained has not availed to efface? They are the registered record of a long, dark past. They are the lingering ghosts of old fancies and beliefs, not yet exorcised from the mind.

CHARLES D. B. MILLS.

THE BRAHMO SOMAJ.

Another schism seems to be imminent in the Brahmo Somaj of India. The hope that was entertained that the death of the eminent leader, Keshub Chunder Sen, might prove a means of healing the divisions into which the movement had unhappily broken, is not likely to be fulfilled. On the contrary, it threatens to precipitate a new division. The family of Chunder Sen, supported by his more devoted adherents and by the majority of an apostolic body of twenty-one members whom he had organized, resolved that his pulpit should be kept vacant (it is not said for how long), as also his place in the apostolic body and his seat in the sanctuary. Their purpose, they say, is "to establish a permanent relationship with their minister and leader," and to "realize his spirit as ever hovering before the eye of faith." One of the more enthusiastic of them styles their departed leader "the incarnation of the New Dispensation," and, following the Christian beliefs about Jesus, exhorts the faithful to "eat his flesh and drink his blood," so that "he may enter into them and they into him, and thus the master and the disciples be one." This devotee even declares that he sees Keshub Chunder Sen "at the right hand of Jehovah, the Most High, in the midst of the heavenly host," whence "he shall come again, and live with the world a second time in all his celestial glory."

On the other hand, Mr. Mozoomdar, who has been elected secretary of the General Conference of the Brahmo Somaj in Mr. Sen's place, thinks himself entitled thereby to occupy the vacant pulpit, and also deprecates this excess of reverence for the memory of a man, however great, as partaking of idolatry, and as really violating the Brahmo principle of theistic spiritual worship. But, as the deed of the building where Mr. Sen's congregation meets was taken in his name, his family and friends now hold it; and Mr. Mozoomdar and his adherents meet for the present in his own house. There is evidently a good deal of excited feeling between the two parties, and one attempt at arbitration has failed. The extravagant mysticism into which Keshub Chunder Sen fell in his later years is now producing its fruit. If one of the results of the present trouble shall be to open the eyes of Mr. Mozoomdar and his more moderate party to the danger of this tendency, and lead them into fellowship again with the original Brahmo Somaj, which, because it was too rationalistic to accept all his fancies, separated from Chunder Sen in 1878, a genuine good will be effected. And of such a reunion there is some sign.

W. J. P.

THE course of lectures on "Primitive Christianity," by Lewis G. Janes, of Brooklyn, N.Y., the publication of which was commenced last week in *The Index*, is intended to present in popular form the results of the latest critical and historical research respecting the origin and growth of Christianity, and the characteristic features of the earlier phases of its development. The positions therein maintained will be that the internal evidence of the Gospels and the testimony of the earliest witnesses, both pagan and Christian, rationally regarded, vindicate conclusively the verity of Jesus as an historical personage; that the "newer criticism" enables us, without arbitrariness, to separate the later accretion of myth and legend in the gospel stories from the historical facts around which they have gathered, and to reveal the essential features of his character and teaching; that, contrary to the views of some recent writers, the thought and expression of Jesus are seen to be essentially Jewish rather than of Egyptian or Buddhist origin; that the mythical and miraculous elements in the New Testament stories may be traced with considerable certainty to their natural sources in current ideas and superstitions; and that the subsequent history of the evolution of Christian doctrine and ritual proves that they also grew naturally out of the circumstances of the temporal and intellectual environment of the earliest Christian communities. The influence of Paul and of the Gnostic and Ebionitic controversies of the second and third centuries upon the development of Christian doctrine will be duly considered; and it will be maintained, incidentally, that the commonly received notions of the extent of the persecutions of the Christians by the Roman emperors are unjust and exaggerated. The general conclusions from the historical facts will be that Christianity, though no mere priestly invention or wholly mythical system, yet needs no supernatural hypothesis to explain its origin and growth. It stands upon the same human ground as do the ethnic and other systemic religions, and must submit with them to the judgments of enlightened reason.

THE reckless and unscrupulous management of the firm of Grant, Ward & Co., as disclosed by the failure of that concern last week, cannot be too severely condemned. Says the Springfield *Republican:* "Grant, Ward & Co. claimed to be operating in enterprises of such magnificence that they could pay from two to five per cent. a month for money. They bid off city revenue bonds at prices nobody else could pay. They took great loans to the pauper railroads on collateral of stock, and then rehypothecated the collateral for more ready cash. They made checks on banks where they had no funds and got them paid. They took every advantage of the free and easy methods of business to swindle, right and left. The three partners, Fish, Ward, and young Grant, drew out $3,000 a month each for living expenses, and played their game to the last limit of human humbugibility." The New York *Times* observes: "So far as anybody actively and knowingly engaged in the transactions by which this insolvency has been brought about is concerned, any sympathy would be absurdly misplaced. Such a person is simply a public robber; and his case calls for nothing short of an administration of justice, which shall be at once exemplary and punitive. There is ample room for sympathy when we come to consider his victims, the most unfortunate and pitiable of whom, as the case now seems to stand, have been his own nominal associates in business." The New York *Sun* points out the resemblance between the methods of this firm and those of Mrs. Howe's celebrated bank in Boston. Everything that Gen. Grant had in his own possession has been swept away. In regard to his connection with the firm, the New York *Herald* probably expresses the general feeling of the country, when it says: "We do not wish to blame Gen. Grant: he has been the victim of circumstance; but, had it not been for his name and the influence it gave, the operations of the firm would have been very restricted as compared with what they actually prove to have been. He has our sympathy, and we cannot but wish that his name were not mixed up with this affair."

REV. ARTHUR SLOAN, rector of Christ's Church, Stratford, Conn., has gained some local notoriety by undertaking the practice of faith cures. Wonderful stories are told of his success. His parish was not agreed as to the efficacy of his manner of treatment or even as to his mental soundness; and last week he resigned his rectorship, declaring his design to bestow undivided attention on his miraculous cures. Many persons believe in his marvellous powers, and he has received so many letters of inquiry that he replies by a printed circular explanatory of his methods. No doubt, the alleged astonishing cures, through Mr. Sloan's instrumentality, will continue to increase, and will give a new impulse to the business of faith-curing, belief in which quacks and swindlers find of great advantage to themselves. The New York *Sun*, referring to the case of Mr. Sloan, remarks: "Various diseases have always been more or less cured by the exercise of the imagination. Faith in the physician is often a first essential for the patient. Nervous disorders especially, and more particularly hysteria, are frequently cured by moral influences brought to bear by the physician rather than

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by the use of the drugs he administers. Every wise doctor treats the imagination of the patient as a factor in bringing about recovery from many diseases. We, however, advise people who are suffering from bodily ailments to send for their doctors rather than for their clergymen, when they seek physical restoration. The function of the parsons is to look after their spiritual health purely. As to Mr. Sloan, he may not be a humbug. He is more probably only deluded; and, instead of trying to cure other people by prayer, he ought at once to put himself under medical treatment, lest his malady get beyond the possibility of cure or alleviation."

MRS. H. R. SHATTUCK in the Boston evening *Transcript* quotes from the address on "The Fallacies of the Remonstrants" recently published in *The Index*, and adds a number of words from several distinguished men in favor of woman suffrage, a few of which we copy:—

"The claim now pressed by woman is a claim for nothing less than all, than her share in all. She asks for her property, she asks for her rights, for her vote; she asks for her share in education, for her share in all the institutions of society, for her half of the whole world; and to this she is entitled."—*Emerson.*

"I go for all sharing the privileges of the government who assist in bearing its burdens, by no means excluding women."—*Abraham Lincoln.*

"Because suffrage is a right and not a grace, it should be extended to women, who bear their share of the public cost, and who have the same interest that I have in the selection of its officials and the making of its laws, which affect their lives, their property, and their happiness."—*Ex-Gov. Long.*

"To have a voice in choosing those by whom one is governed is a means of self-protection due to every one. Under whatever conditions and within whatever limits men are admitted to the suffrage, there is not a shadow of justification for not admitting women under the same."—*John Stuart Mill.*

"Those persons who think that free government has anywhere failed can only claim that this tends to prove, not the failure of universal suffrage, but the failure of masculine suffrage."—*Senator Geo. F. Hoar.*

"I ask if the American government, as now organized, is a government based on the consent of the governed, when at least one-half the people are disfranchised and treated as political nonentities."—*Garrison.*

"The first of rights is the right of suffrage, and this must be settled on knowledge and on the principle of equality. The true ground of principle is equality of rights with man. Humanity is a unit, one glory and one shame."—*Warrington.*

COMMENTING on the meeting held in this city last Thursday evening, to protest against the action of the Italian government respecting the property of the Congregatio de Propaganda Fide at Rome, the Boston *Herald* calls attention to the fact that the Italians have always considered the Roman Catholic Church a peculiarly national institution, with which they have a right to deal without consulting the Catholics of other countries, and that the Church itself has done much to favor this view of the matter. The fact that all the popes have been Italians for the last three hundred and fifty years is mentioned, and also that at the present time more than half of the sacred college is composed of Italian cardinals, thus giving to the Church a national coloring, and leading to results different from those which might have been looked for, had the church administration been broader. The *Herald* observes: "The Italian people have come by long usage to consider that they have the same right to seize upon church property that was asserted by the Spanish, Austrian, and English people when the governments of these various countries took possession of the church property. They cannot well understand that in one case the seizures were of a national and in the other of an international character. The question at issue is but one phase of the perplexing Roman problem,—a problem which does not seem to be any nearer its solution now than it did in 1870. The fact was not sufficiently brought out at the meeting on Thursday night that the Italian government does not take the property without paying for it. It has agreed to indemnify the church for the buildings it has taken, though it takes good care to fix its own prices and its own methods of payment."

IN an address last week in this city before the Woman's Educational and Industrial Union, Mrs. Mary A. Livermore said:—

Here in Boston there are twenty thousand more women than men, and a large proportion of them young women homeless. Where there is such a large majority of women, the moral standard is always lower. Now, if this Union only had its workers and the money, I could put into its hands all such cases as the above; and we could save the girls from moral ruin. If this Union had its library, reading-rooms, parlors, and other means of legitimate amusement free to all young women, how many could we not save? A person cannot, in my opinion, be a Christian who does not work for others. The standard of a person's Christianity used to be embodied in his answer to the question, "What think ye of Christ?" Now, it is, "What are you doing for your fellowmen?" Not a woman falls but a score go down with her. A home is simply what many of the young women need to turn the whole course of their lives. We must get rid of that old notion of Christianity, to the effect that the minute we are received inside the Church we are saved. Now, I never ask what a person believes, but look at their works and character, which are the only real tests of life.

According to the view above expressed, an agnostic or an atheist may be a Christian, which strikes us as somewhat absurd; but the spirit of the passage is admirable, and we quote it only to remark that it would be wise to devote to the good work proposed a portion of the money so lavishly spent in this city in teaching and supporting theological creeds.

IN his encyclical against the Freemasons, the Pope says:—

The sect of Masons aim unanimously, and steadily also, at the possession of the education of children. They understand that a tender age is easily bent, and that there is no more useful way of preparing for the State such citizens as they wish. Hence, in the instruction and education of children, they do not leave to the ministers of the Church any part, either in directing or watching them. In many places, they have gone so far that children's education is all in the hands of laymen; and from moral teaching every idea is banished of those holy and great duties which bind together man and God. The principles of social science follow. Here, naturalists teach that men have all the same rights, and are perfectly equal in condition; that every man is naturally independent; that no one has a right to command others; that it is tyranny to keep men subject to any other authority than that which emanates from themselves. Hence, the people are sovereign; those who rule have no authority but by the commission and concession of the people. So that they can be deposed, willing or unwilling, according to the wishes of the people. The origin of all rights and civil duties is in the people or in the State, which is ruled according to the new principles of liberty. The State must be godless; no reason why one religion ought to be preferred to another; all to be held in the same esteem.

THE Chicago *Tribune* wants the national capital removed to Chicago. It says: "So far as the Father of his Country is concerned, he had the misfortune to be born nearly a century before Chicago was heard of. Had he known what was going to grow up at the head of Lake Michigan, he would unquestionably have bequeathed the capital to Chicago. As it was, he had a pretty poor lot of material to choose from; and one place was about as good as another. The unanswerable argument for Chicago is the absolute certainty that, as the country grows and develops and absorbs surrounding areas, like Canada, for instance, she will be the centre of the country, not only geographically, but politically, commercially, socially, vitally, and every other way. She will be the place where things are done and where great movements originate, and the centre whence their influences radiate. The great forces of the country will be set in motion here. The sentiments of the country will crystallize here. These are the real qualifications which will determine the future location of the national capital. It will come here without any effort on Chicago's part, naturally and inevitably, and in consonance with the eternal fitness of things. All the forces and energies and actions of the country will tend here, just as grains of metal are drawn to the magnet."

ANNUAL MEETING.

The annual meeting of the Free Religious Association is to be held at the Parker Memorial Hall, Boston, as follows: Thursday, May 29, at 7.45 P.M., business meeting for hearing of reports, election of officers, etc.; Friday, May 30, convention, with sessions at 10.30 A.M. and 3.00 P.M., and a festival in the evening.

At the Friday A.M. session, the "Ethical Culture" movement will be presented in Addresses by Wm. M. Salter, of Chicago and Messrs. W. L. Sheldon and S. B. Weston of New York, who will speak respectively of the Philosophical Basis of the Movement, of its Practical Aims, and of its Relations to other Organizations.

More complete notice hereafter.

F. A. HINCKLEY, *Sec'y.*

ANNUAL FESTIVAL.

The annual festival of the Free Religious Association will be held in the Meionaon, Tremont Temple, Boston, Friday evening, May 30, commencing at 6.30 P.M. Tickets with reserved seats at tables, at $1.00 each, may be had at *The Index* office, 44 Boylston Street, Boston, and of the Secretary at Providence. Music, including quartet, duet, and solo singing, will be furnished by the choir of the Church of the Unity, under the direction of Mr. Howard M. Dow. Mrs. L. F. C. Richardson, soprano; Mrs. H. R. Paige, contralto; Mr. Charles R. Adams, tenor; Mr. H. L. Cornell, Basso; Mr. Howard M. Dow, pianist. Fuller particulars hereafter as to speakers.

F. A. HINCKLEY, *Sec'y.*

ADDITIONAL DONATIONS TO THE F. R. A.

Contributions and Membership Fees at the New Bedford Convention	$95.50
A voice from Australia, "R. B."	10.00
THOMAS DUGAN, Albany	1.00
New Bedford Convention, additional	5.00

TRUTH.

No power on earth shall sever
My soul from Truth forever.
In whate'er path she wander,
I'll follow my Commander.
All hail! all hail! beloved Truth!

Whate'er the foe before me,
Where'er her flag flies o'er me,
I'll stand, and never falter:
No bribe my faith shall alter.
Lead on! lead on! thou mighty Truth!

And when the fight is over,
Look down upon thy lover:
He asks, for well done duty,
To see thy heav'nly beauty.
Reveal thy face, celestial Truth!

MINOT J. SAVAGE.

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The Index.

BOSTON, MAY 15, 1884.

THE INDEX is published every Thursday, at No. 44 Boylston Street, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to B. F. UNDERWOOD, the Business Manager, 44 Boylston Street, Boston, to whose order all checks and drafts for THE INDEX should be made payable. Letters for Mr. POTTER should be addressed to him, at New Bedford, Mass.

☞ PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

For *The Index.*

A Study of Primitive Christianity.

BY LEWIS G. JANES.

I.

PALESTINE IN THE ROMAN PERIOD.

(*Continued.*)

The Kannim, or Zealots.

Out of the long oppression of the Jews by foreign rulers and the indignities offered to their religion, culminating in the desecration of the sacred temple of Yahweh, grew the party of the Kanaim, or Zealots. Its members were patriots whose zeal for their ancestral faith impelled them to renounce all foreign domination, and to strive to break the bonds of the oppressor by the force of arms. The Kanaim held unswervingly to the ancient theocratic character of the Commonwealth. "There is but one kingdom: it is the heavenly kingdom,—the kingdom of God." This was the motto of the Zealot. "Thou shalt make no graven image" was the command of the *Thorah.* To touch a piece of money with the image of the Roman emperor on it was therefore a sin in his eyes. Yahweh only was king. To pay taxes to a foreigner, the representative of false gods and an alien religion, was therefore a crime. To make contracts under the seal of the Roman officials was blasphemy. "How can you pretend to be pious?" said one of this sect to a leading Pharisee. "You write in contracts the name of the ruler by the side of that of Moses, beginning 'In the year of the Emperor,' and concluding 'According to the Law of Moses and Israel.' If the name of the unbeliever is in this way incorporated into contracts, can you call that piety?"

This uncompromising patriotism and resolute adherence to the old faith of Israel did not fail to meet with a response in the hearts of the people. Associations were formed, which had for their object the delivery of the people from the foreign yoke; and insurrections were frequent from the time of Judah of Gaulonitis, in the generation before Christ, to that of Bar-Cochba, more than a century later, who was accepted as the true Messiah by a large number of the people, including some of the leading Rabbis of the day. During this period, it is said that more than fifty leaders arose among the Jews, claiming the Messianic office, each of whom had a considerable popular following.

Sectional Characteristics: Galilee, Samaria, and Judea.

Galilee appears to have been the fountain-head of these insurrectionary movements. The Galileans were a mixed race, having intermarried with the inhabitants of the surrounding neighborhood after the deportation of the northern tribes by the Assyrians. They were regarded with suspicion and contempt by the more conservative classes who inhabited Judea, and came under the direct influence of the government and the priestly party of the Sadducees who gathered around the temple as the centre of their worship and the chief citadel of their faith. This region was often called "Galilee of the Gentiles" by the blue-blooded Jews of Jerusalem. Nevertheless, the Galileans strenuously maintained their rights as children of Abraham, and were strict in their allegiance to the law and the temple at Jerusalem. Like the Jews of Judea, they despised their neighbors, the Samaritans, whose blood was even less pure than their own, and who had established a new temple on Mt. Gerizim, breaking loose entirely from all allegiance to the aristocratic element of Jerusalem and Judea. So bitter was the feeling against the Samaritans that it was customary for travellers between Galilee and Judea to avoid Samaria, which lay in the direct route, by crossing over to the east of the Jordan.

Judah of Gaulonitis, himself a native of Galilee or an adjacent district, may be regarded as the founder of the sect of the Zealots. He taught that to obey the foreign ruler, or in any way depart from the original theocratic constitution of Israel or to compromise in the least degree with the secular power, was rebellion against the sacred law of Yahweh. Rising in insurrection with a considerable following in the generation before the birth of Jesus, after a severe struggle he was defeated, captured, and crucified. His followers were scattered and disarmed, but the spirit which animated them was not thereby quelled. A generation later, John of Giscala, a descendant of Judah, became the leader of another rebellion which likewise came to a disastrous end. Theudas, a third sectarian leader, mentioned in the Acts of the Apostles, also hailed from Galilee. He met with some local and temporary success, and had many enthusiastic followers, but finally succumbed to the fate of his predecessors. The martyrdom of these leaders of the Kanaim by crucifixion only served to perpetuate their memories and give currency to their revolutionary sentiments, and thus added fuel to the patriotic flame which was glowing in the hearts of the people.

The Revival of Prophecy: John the Baptist.

From among the less cultivated classes there also arose certain religious enthusiasts claiming the office and assuming the characteristic garb of the Hebrew prophets. They announced the speedy destruction of the existing order of society, and the coming of the kingdom of heaven through supernatural intervention. The popular conception of the heavenly kingdom involved the universal triumph and control of the Jewish theocracy, the annihilation of its enemies, and the re-establishment of united Israel, with a descendant of the house of David to rule over them as the servant and representative of Yahweh. Many anticipated the return of the prophet Isaiah in person, as the herald of Israel's better day. John the Baptist, the most noteworthy of the latter-day prophets, was undoubtedly an historical personage. A brief sketch of his career is given us by Josephus, in passages of unchallenged authenticity. The account harmonizes in the main with the conception of the man which we derive from the familiar New Testament description, and presents a graphic suggestion of the effect of his impassioned exhortations upon his followers. Josephus also alludes to one Banus, possibly a leader of the Essenes, who immersed his disciples in the Jordan river. At a later day, one Jesus, a Judean Jew, uttered stern warnings and foreboding prophecies of evil to Jerusalem during its investment by Titus, prior to its final destruction in the year 70 B.C. These leaders drew to themselves chiefly the less educated Pharisees and the so-called "people of the land," a large class of mixed parentage, whose poverty and menial occupations forbade a strict observance of the minutiæ of Pharisaic ritualism, though their sympathies and associations were generally with this most numerous and popular sect.

Growth of the Messianic Idea.

Out of all this turmoil and conflict of the sects, these disputes about idle formalities of ritualistic observance and textual interpretations, one doctrine grew steadily into ever greater prominence in the hearts and hopes of the people,—the belief in a coming Deliverer, "the anointed of Yahweh," —the Messiah. Out of the vague natural hope of the earlier time for the reunion of a scattered and divided people under a prince of the house of David had grown a strong belief that a leader would be raised up to them, sustained by the supernatural power of Yahweh, who would put an end to the existing social order, and establish anew the kingdom of God on earth. The Persian notions of a bodily resurrection and a millennial era of earthly prosperity, to be heralded by the coming of Sosiosch, "the conquering Saviour," had penetrated the faith of Judaism, and intensified and transformed the popular conception of the Messianic character. We would doubtless err greatly, if we supposed that any single, consistent picture of the coming Saviour was present to the minds of all classes. The better educated of the Pharisees probably still held the faith of the great prophets of the captivity, which regarded Israel itself as the Messiah of the nations, the leader of the world out of polytheism and idolatry to a knowledge of Yahweh as the one true God, and the conception of righteousness as his most faithful and acceptable service. The popular expectation, however, looked for a personal deliverer, either in the character of a great military chieftain like David, who would destroy the enemies of Israel with the weapons of natural warfare, or in that of a chosen servant of Yahweh, endowed with supernatural powers, who would overcome the nations by the might of the Eternal, and herald the appearance of the everlasting kingdom.

Liberal and Conservative Pharisees.—Hillel.

In times like these there appear not only men like these fanatical chieftains who fomented insurrection, but also leaders by right of moral and intellectual superiority, who voice the higher conceptions of truth as they appear to the more intelligent classes, and who are yet free from that purblind conservatism and time-serving subservience to rulers, which characterized the educated

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Sadducees. Such a man was Rabbi Hillel, born about ninety years before Jesus, and dying, it is said, at the full age of one hundred years, when the founder of Christianity was about ten years old. Hillel was a liberal Pharisee, the leader of one of the two great parties into which the popular sect was divided. Such were his services to Judaism that the Talmud declares, "After the time of Ezra, the law came into oblivion; but Hillel established it anew."

Hillel was a very poor youth, but ardently ambitious to learn. It is related of him that, being unable to pay the small fee for admission to the lecture-room of Shammaya and Abtalyon, he climbed up to the window in order to hear the discourses of these eminent teachers. The night was unusually cold; and he lay there, benumbed, until the snowflakes, which were falling thick and fast, covered him entirely. Stiffened with cold and sleet, he passed the whole night in this perilous position. In the morning, when the obstruction to the window was perceived, he was discovered almost dead from exposure. He was taken into the house, restored to consciousness with great difficulty, and thenceforth, to reward his ardor for learning, instruction was bestowed upon him gratuitously.

The Character of Hillel's Teaching: the Golden Rule.

A proselyte once came to Shammai, a distinguished leader of the more conservative party of the Pharisees,—the contemporary and rival of Hillel,—and desired to be initiated into Judaism, provided he could be instructed in its precepts within the time during which he could stand upon one foot. Shammai repulsed him harshly as a trifler unworthy of a serious response. On making a similar application to Hillel, however, he received this reply: "My son, listen. The essence of Judaism is, Whatever is displeasing unto thee do not do unto others.* This is the foundation and root of Judaism: all else is commentary. Go, and learn." Won by the paternal kindness and "sweet reasonableness" of the teacher, this man speedily became a convert to the faith.

Hillel inculcated the belief in the merciful and fatherly character of God, encouraged the cultivation of an unselfish desire for the welfare of others, taught the necessity and honorable nature of useful labor, and advocated a wise liberality in adjusting the harsher features of the law to the existing requirements of society. He believed that the irreclaimably evil would suffer eternal punishment; but, in regard to those whose conduct was an intermixture of good and evil, he said, "He who is abundant in mercy will sink the scale unto mercy."

Shammai and his disciples were the Mallocks of their day, preachers of the pessimistic philosophy that life is not worth living. "It is far better for men not to be born than to be born," they said. But Hillel replied: "Well, we *are* born. Therefore, let us be thoroughly alive, and examine well our actions." "Energetically seize life," was his motto. "Why do you make changes and innovations?" his opponents asked. "If I work not myself," he replied, "who will work for me? But, if I work for myself alone, what am I then? Is it for myself that I desire what is good, or is it not rather the whole people who require to be quickened?"

The old Jewish law made every seventh year a year of release, and all debts previously contracted and not paid were then cancelled and forgiven. When trade increased and men borrowed money, not merely from personal necessity, but for business purposes, this provision caused much hardship and inconvenience. Hillel declared that this must be remedied, and that thereafter contracts might be made with the express provision that the year of release should not cancel the debt. "But this is in violation of Holy Writ," said his opponents. "It may be," said Hillel; "but, if we cling to the letter, all morality will be lost. Whether anything be written or not, the life decides." In rebuke of ascetics like the Essenes, and of extreme formalists among the Pharisees, he said: "Do not seclude thyself from thy fellow-men. Do not pretend to be pre-eminently pious. To forsake others as renegades and bask in the sunlight of exclusive piety is immoral." It is evident that the great rabbi was no advocate of a merely superficial system of morality or religious observance.

Hillel was wont to spend much time in meditation and study, and was regular in his attendance at the synagogue. One day he left the sacred edifice hastily after the lesson for the day, excusing himself by the plea that he must attend upon a dear guest at his home. His disciples asked him, "Who is this dear guest whom thou entertainest?" "That guest," he replied, "is my own soul. During my intercourse with the world, it must be pushed back; but, nevertheless, it claims its right." Although liberal in his interpretation of the law, Hillel was, nevertheless, a Pharisee, advocating strict adherence to the usual formalities of religion, unless they were in manifest conflict with the welfare and happiness of man, whom they were intended to serve. He kept the seventh day as commanded in the law, but also taught that all days should be deemed equally holy, and consecrated to God's service by clean and righteous actions. When Shammai found anything particularly excellent in his studies, he said, "Let it be preserved for the Sabbath." Hillel said: "Praised be God from day to day. *This* is a day on which I may rejoice in God's goodness: another also will afford it."

Such was the teaching of this reformer among the Pharisees, the most eminent Jew of the generation before the birth of Jesus. Possibly, the young Galilean peasant may have sat at the feet of the aged teacher, and learned lessons of liberality and wisdom. In all probability, he often listened to these teachings as they passed from one to another, and were repeated in the synagogues, where they constituted at length a part of that oral law which was ultimately recorded and preserved to us in the Talmud.* We may well believe that these doctrines of Hillel helped to inspire the humane and tender counsels of the founder of Christianity.

The Languages of Palestine.

The popular language of Palestine at the advent of Christianity was the Syro-Chaldaic, or Aramaic, a mixed Semitic tongue which superseded the ancient Hebrew in which the Old Testament was written, subsequent to the Babylonian captivity. It is probable that neither Jesus nor any of his immediate disciples could speak or write in any other language. Greek had become the language of polite society and the official tongue throughout the Roman Empire, and was probably known to the leading scholars in Jerusalem; although Josephus, who spoke and wrote in Greek nearly a century after the birth of Jesus, refers to it as "an alien and strange tongue," and affirms that, during the siege of Jerusalem, he alone was able to act as interpreter between the besieged inhabitants and the Greek-speaking commanders of the Roman army. The study of Greek or any foreign tongue was discouraged by the rabbis, who desired to preserve the minds of the people as free as possible from the contamination of foreign religious and philosophical ideas. "It is written," said one of these Hebrew teachers, "'Thou shalt meditate on the law day and night.' Find me an hour which is neither day nor night, and in that you may study Greek."*

Education among the Jews.

Josephus declares that the education of the young was the first object of solicitude among the Jews. The Talmud re-echoes this sentiment, and preserves to us the fine saying, "The world is saved by the breath of school-children." We would greatly err, however, if we supposed that the education of the Jewish youth at this period embraced any general or comprehensive course of studies. Neither science nor letters formed any part of their curriculum. By education was understood, simply, instruction in the law of Moses and the learning by heart of the Psalms and certain passages from the prophetical writings. To this was added the oral commentary of the rabbis, which often tended to obscure rather than to illuminate the real meaning of the Scriptures. The opposition to anything like what we understand by the term secular education, or even to a system as universal and comprehensive as that which the Greek and Roman youth enjoyed, was universal and exceedingly bitter. Strikingly similar prejudices in regard to education still prevail in the East, even among scholarly and thinking minds, as we have recently seen illustrated in the attitude of the eloquent teacher of the Brahmo-Somaj of India, Babu Protap Chunder Mozoomdar.

The Jewish prejudice against graven images, embodied in a commandment of the decalogue, operated to prevent any general education of the people in painting, sculpture, and the fine arts. This prejudice doubtless arose naturally out of the perception of the immoralities connected with many forms of idolatrous worship among the heathen. The erection of the Roman standards, with the eagles and insignia of the Emperor, at the gates of Jerusalem and before the sacred temple, was the occasion of violent outbursts of popular fury; and the current worship of the emperor or his statues enforced throughout the other Roman provinces was steadily and fearlessly repelled by all classes of the Jews.

Current Peculiarities of the Synagogue Service.

In the services of the synagogue, the Psalms were chanted, and their language was familiar to all the people. The prophets, especially Isaiah, and the Apocalypse of Daniel, were frequently read; and many passages were interpreted, as in the current Christian exegesis, to refer to the coming of the Messianic kingdom. With the lapse of time, the services in the synagogue and temple were becoming somewhat less free and spontaneous than they had formerly been. A stated ritual, in accordance with the tendency of the Pharisaic formalism of the time, took the place of the original simplicity and spontaneity of the synagogue service. Some of the prayers in use in the synagogues in these early periods have been preserved to us in the writings of the rabbis. They contain such familiar expressions as these,—as familiar, doubtless, to the ears of the youthful Jesus as to our own:—

"Our Father, who art in heaven, proclaim the unity of thy name, and establish thy kingdom perpetually."

"Let us not fall into the power of sin, transgression, or iniquity, and lead us not into temptation." . . .

"Thine, O Lord, is the greatness, the power, the glory, and the majesty."

* It is noteworthy that the golden rule is given negatively in the recently discovered "Teaching of the Twelve Apostles," a document of very early date, perhaps older than either of our canonical Gospels. Confucius also gave it in this negative form.

* See article on the Talmud by Emanuel Deutsch (*Literary Remains*).

* Greek words, however, were entering into the corrupt Aramaic which constituted the popular dialect. Several such are found in the Book of Daniel, written about 165 B.C. The word *Synagogue* is also of Greek origin.

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"Our Father who art in heaven: thy will be done on high. . . . Do whatsoever seemeth good in thy sight. Give me only bread to eat, and raiment to put on. Forgive, O Lord, those who have this day offended thee."

Prof. Toy, in his interesting study* recently published, has shown us how deeply the thought and phraseology of Jesus were rooted in the language of the Old Testament. The careful student can hardly fail to recognize the fact that it is not necessary to go beyond the boundaries of Palestine to account for the entire groundwork of the teaching of the Prophet of Nazareth, as it is embodied in the Triple Tradition of the Synoptical Gospels.

Summary and Conclusion.

A land barren by nature save the long, green meadows between the highlands and the sea-coast, and save also the northern province of Galilee at certain seasons, whose fields and meadows were brightened with a myriad flowers,—redeemed in part from its natural sterility under the impulse of the potent necessities of its inhabitants, until its terraced hill-sides were beautified by groves of olive-trees, pomegranates, and clustering vineyards, —a little land, isolated by nature, yet by its position made the highway between the great nations of antiquity; a peóple of warm southern temperament and Semitic intensity of religious devotion, cherishing in their hearts the lofty conception of the unity of God, though narrowed by the exclusiveness of their education and life; a people divided into various sects upon the great problems of the reality of a future life, and of duty in reference to obedience to the mandates of a foreign ruler; a people cherishing the memories of a former greatness due, as they thought, to the might and favor of Yahweh their God, whose chosen nation they regarded themselves, and hoping for, believing in, a coming Deliverer anointed to do his work; a people full of lofty sentiment, of narrow but intense religious aspirations, writhing under the oppression of a hated alien ruler whose power they were impotent to undermine,— such a land, such a people, were Palestine and the Jews nineteen hundred years ago. To such an environment and heritage of social and religious ideas was born the peasant boy of Galilee whom Christendom to-day worships as the incarnate Deity. Bearing in mind these facts in contemporaneous history, and that wonderful provision of nature whereby the finer elements of a hundred generations sometimes combine in a single fortunate organization, born in the fulness of time, may we not expect to discover that the fruit upon the vine in autumn is not a more natural and inevitable result of that universal providence which is manifested in the working of all eternal and immutable laws than was the appearance, character, and teaching of the Nazarene Prophet in his time and among these, his people? Such, I believe, will be your unbiassed verdict, when we have considered together the nature of his teaching and the circumstances of his environment.

* *Quotations in the New Testament*, by Prof. C. H. Toy, of Harvard Divinity School.

For *The Index*.

A HUNDRED DAYS ABROAD.

BY GEORGE JACOB HOLYOAKE.

CHAPTER XVIII.

There is, undoubtedly, a dash of dare-devilism in the air of America. Its ozone does excite somewhat the bucolic imagination of damp Europe. If Montezuma's fires burned now in the silent recesses of Mexico, a speculator would run up against it and upset it. Travellers get to think less of danger, they see so many people running into it for amusement. The air inflates the mind, nothing else accounts for the expansion of the truth, so manifest in popular speech; yet artists in exaggerations and incongruities, like Artemas Ward and Josh Billings, never mislead you. The sparkles of their extravagances are like the tail of the comet,—you never mistake it for the head. It merely makes you look at the head all the more, while the unskilled observer so confuses fact and fancy that you never know where fact ends and fancy begins.

One day, I had a communication from the treasurer of *Frank Leslie's Paper*, saying that, shortly after I left America, in 1879, they had received two registered parcels from San Francisco. Supposing they might contain some valuables (at least some gold nuggets), they hesitated to forward them to Europe lest they should be lost, and kindly kept them locked up for me until my return. When the precious and portentous parcels were obtained and opened with suppressed trepidation, they were found to contain particulars of some land in California the writer wanted to dispose of. My friends had spoken to me of the existence of this mysterious deposit, kept so honorably and so long in store for me. They surmised that good fortune had at length befallen me, and that I ought to have come over earlier to get it. I cannot say that the parcels were really opened with palpitating heart. Experience has saved me from tumults of expectancy. Never having had occasion for excitement of that nature, I had less curiosity than my friend (who procured the packets for me) as to what they contained. But the sterility of its enclosure was far below even my anticipation, and we were all rewarded by laughter.

As a rule, speculative inquirers do not lose things for want of asking for. An agent, of whom I knew nothing, engaged my attention by apparently taking a friendly interest in me, and ending by asking me to be good enough to give him five hundred addresses of friends of mine, to whom he might send an important communication he had to make. I could not remember five hundred friends at once. He is a lucky man who can remember fifty; and it would take me a day to write out the names and addresses of the five hundred friends, if I had them. It is all very well to ask when need warrants, but not to overask. Whether this was an American or imported habit, I did not discern; and it would be silly to impute to a people what might be but a peculiarity of a few, and they, peradventure, not indigenous inquisitors and acquisitors.

America has honest people in it, as honest and self-denying as any in England. Still, among those who have flocked to its shores are many who never gave honesty a fair trial in Europe, and have gone there under the impression that they can do entirely without it in that country. Among those who, with generous negligence, America permits to debauch upon their shores are escaped convicts, forgers, or murderers. There is assassination in the blood of many of the children and in grown-up people. You often hear the accent of petit larceny in the phrases of what are called "smart" men.

Of protection I said nothing, save to express my respect for the forbearance of manufacturers and merchants, who might double their charges, since there is a general belief among the working class that the more they pay for the commodities they require, the richer they get. With this virgin soil of credulity to work upon, all tariffs might be doubled. The Rev. Henry Ward Beecher, who has fine, piercing, secular eyes, says that the high tariff almost entirely releases wealth from taxation, and lays most of the burden on the laboring classes. But this is no concern of Englishmen. It is indeed a compliment to us that they who fear no soldier and covet no monarchy fear competition with English workmen, who, though trained under the crown, are more than a match for these sons of the Republic. Experience and thought among working people can alone reform the theory of protection. It will be sustained so long as the masses believe that the country "can be taxed into prosperity," as Goldwin Smith puts it. They cannot under that opinion do better than keep protection up. Manufacturers and dealers have no motive and no interest to teach them better. Free trade can make no impression on masters of production: the persons to be addressed are the toiling consumers. Mr. T. B. Potter and the Cobden Club should give their attention to them. Protection increases their wages ten per cent., and charges them three hundred per cent. more for things of comfort. They are as bad or worse in point of sense than the English workmen in the old days, who were always ready to cheer their "betters" who robbed them of a pound and gave them twopence back. Nevertheless, the protectionists are generous; for they might give only a penny back, and the American and Canadian workmen would still feel under enthusiastic obligation to them for the two cents in exchange for the three hundred clandestinely extracted from their earnings.

When in Boston, I went to the best Bible store I could find or be directed to to purchase a copy of the apocryphal books of the Old Testament. In a church where I had to make a discourse, I wanted to read the dialogue between the prophet Esdras and the angel Uriel. The only copy I could obtain was on poor, thin paper, of small, almost invisible print, and meanly bound. The price was 4*s*. 2*d*. "How is it," I inquired, "that you ask so much in the Hub of the universe for even this indifferent portion of Scripture, seeing that at the house of the Society for the Promotion of Christian Knowledge, in Northumberland Avenue, London,—a house ten times handsomer than yours, in a much more costly situation,—I can buy the same book on good, strong paper, in large type, in a bright, substantial cover, for exactly 3*s*. less than you ask me?" "You see, sir," said the manager of the store, "we have duty to pay." "Duty!" I exclaimed. "Do you mean me to understand that, in this land of Puritan Christians, you tax the means of salvation?" He did not like to admit that, and could not deny it. So, after a confused moment, he answered, "All books imported have to pay twenty-five per cent. duty." All I could say was that "it seemed to me that their protective duties protected sin; and, being interested in the welfare of emigrants, I must make a note counselling them who wish to be converted to get that done before coming out; for, if they arrived in America in an unconverted state, they could not afford to be converted here." I was quite unprepared to find the Bible protected from being read in Boston.

It must, in justice to the working class, be confessed that there are three men of mark among the educated class who have their faith in the virtues of protection. On Feb. 17, 1883, a petition was presented to the Senate, praying that the duty upon books imported should remain at twenty-five per cent., which petition bore the signatures of Oliver Wendell Holmes, John G. Whittier, and T. B. Aldrich. Their reasons for taxing books were (1) that America should not be flooded with cheap books, (2) that the minds of Americans, and especially of American children, should not be perverted by foreign ideas. It seems incredible that such a document as this could bear such honored signatures. We honor in England Whittier and Holmes and Aldrich. Do they think it would be well that we should protect the "minds of Englishmen, and especially of English children, from being perverted by [their] foreign ideas"? We have as large a stock of native ideas on hand as America has, and can as well subsist without importing theirs as they can without importing ours.

Yet these eminent terrorists, who take alarm at our "perverting" ideas are not without generous sentiments of regard for us. One of them, Mr. T. B. Aldrich, has lately published the following lines on England, which echoes the disinterested regard which reverberates in millions of American hearts:—

> "While men pay reverence to mighty things,
> They must revere thee, thou blue-cinctured isle
> Of England,—not to-day, but this long while
> In the front of nations, mother of great kings,
> Soldiers, and poets. Round thee the sea flings
> His steel-bright arm, and shields thee from the guile
> And hurt of France. Secure, with august smile,
> Thou sittest, and the East its tribute brings.
> Some say thy old-time power is on the wane,
> Thy moon of grandeur, filled, contracts at length,—
> They see it darkening down from less to less.
> Let but a hostile hand make threat again,
> And they shall see thee in thy ancient strength,
> Each iron sinew quivering, lioness!"

When Mr. Dickens was last in America, the Boston *Advertiser* printed the following intimation from Mr. George Dolby, Mr. Dickens' agent: "It is Mr. Dickens' invariable custom, when giving public readings, to devote himself entirely to it as a business, and to accept no friendly invitations which would tend to take up his time and distract his attention. It is quite likely that he will feel compelled to pursue the same course in America, and to decline without exception the offers of hospitality which will undoubtedly be extended to him from all sides. This

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is, perhaps, unfortunate, for—not to speak of private disappointments—Mr. Dickens is an acute observer at all times, and our hotels are not the best places to study American character." When this was brought to my notice, it seemed instructive. Then, I was glad that I was not a lecturer seeking engagements, or I should have known as little of the United States and its people as Mr. Dickens. Such a notice was an affront to American courtesy to strangers for whom respect had been conceived. Mr. Dickens' fate was to be taken from platform to platform, like Jumbo or a giant or a midge of remarkable proportion,—clandestinely; and, when he had shown himself to persons who had paid to see him, he was withdrawn into a committee-room, his face wiped, and his hair combed, a little egg and sherry beaten up and administered to him, and then he was secretly transferred to a sleeping-car, and no more seen till he rose through the trapdoor of the next stage on which he had to appear. If Mr. Dolby's unblushing notice had never appeared, he would have been quite safe from intrusions of hospitality. As soon as it is known that a visitor's business is to make money, American gentlemen look upon him from a purely commercial point of view, and would regard an invitation given to him as interfering with the receipts of the agents who owned him, since many who would see him privately might be content with that pleasure, and not take seats for his readings. As Mr. Dickens was already rich, it does not seem worth while that he should appear before a great people, who had genuine admiration for him, as a mere collector of dollars. He would not have lost a thousand dollars, if he had gone among them as an English gentleman. It is true that the American nation is no great friend of authors, since it "nationalizes" their copyrights, to use the new Georgian jargon. Still, one could wish that, since our favorite novelist had published for circulation *Notes* on American Manners, he did not present them with a sample of English quality which they might look upon with respect.

CORRESPONDENCE.

THE SOCIOLOGIC SOCIETY.

Editors of The Index:—

I regret that, in my report printed in *The Index* of May 8, I omitted to mention the fact that the Sociologic Society became this spring an incorporated body under the statutes of the State of New York which control such formation, and is therefore now prepared to hold property and be responsible therefor. It is hoped that men and women of means will not wait till they can no longer make use of the moneys in their possession, but that while they live, and now, they will become members of this association, and commence their work for humanity while they are still in the body, and can assist in directing the use to be made of the property they invest for the good of their kind.

The Sociologic Society is incorporated in the names of Mrs. Imogene C. Fales, Mrs. Lita Barney Sayles, Joseph La Fumée, William E. S. Fales, Henry A. Beckmeyer, William Icrin Gill, Mrs. J. Beatty, Miss Mary T. Crowell, and Miss Lizzie Wyer.

LITA BARNEY SAYLES,
Ass't Gen'l Secretary.

KILLINGY, CT.

Thomas Dugan writes from Albany, N.Y.: "I am so pleased with your admirable article upon the *proposed* 'New Deal' of the Liberal League that I want several copies of the paper to distribute among some of the members of our society, in order to educate them in the real objects of our movement. Some people have false conceptions in regard to what we mean by *Liberalism;* and, for my part, I think it would be a good thing, if there could be some other word substituted for it. In case there should ever be another national society formed, it should be called by some other name than the National Liberal League."

A SOPHISM.—We are pleased to give from the *Sabbath Sentinel*, a Christian journal published at Battle Creek, Mich., the following sensible words, which are respectfully commended to the thoughtful consideration of the *Christian Statesman:* "Some of the speakers at the late National Reform Association at Cleveland, Ohio, made a specious plea on this wise, reiterating it to give it emphasis: 'Some have fears that we are seeking for legislation in behalf of some particular article of religious belief or dogma of the Church. But this is not so. We only seek for a recognition of the Bible as the fountain and source of all laws, and Christ as the ruler of the nation. What the Bible teaches and requires is to be decided afterward. All we want is a simple recognition, in the Constitution, of God and Christ and the Bible.' This may be sufficient to deceive some. It certainly could not have deceived men of such intelligence as the speakers themselves, nor will it deceive any one who will bestow a moment's thought on the situation. They certainly know, as we know, that, if such a recognition of the Bible as they call for is ever inserted in the Constitution, it will be by the votes of a majority of the people of this nation. They know also that, when this is secured, the interpretation of the Scriptures will rest in the hands of the same majority or their ecclesiastical leaders; and these, both priests and people, are already committed to the doctrine that the first day of the week is the Christian Sabbath, and should be kept as such by all the people. It is easy to see what the legislation will be at once on this point,—the main point on which the issue turns. The road to this conclusion is a short and open one, and he must be near-sighted indeed who cannot see through it to the end. Then of what avail is it to urge the plea that they do not seek legislation on any particular doctrine of the Church? Very innocent it looks at first sight, but it contains not the first element of truth."

WHEN Anthony Comstock says, as he did in this city before an association of ministers last Monday, that "the infidel and so-called liberal class, headed by Col. Ingersoll," have "espoused the cause of obscene literature," and that Col. Ingersoll "is a fitting champion of nastiness," he makes a false and slanderous statement, which of itself affords just reasons for doubting the correctness of any statement by him pertaining to matters in which his interest or prejudice is enlisted. No man has spoken more eloquent words in defence of the purity of the home or denounced more unsparingly the business of circulating indecent literature than Col. Ingersoll. Furthermore, it will be remembered that he left the National Liberal League because it had adopted resolutions demanding the repeal of certain postal laws against the transmission of obscene literature through the mails, laws which Col. Ingersoll thought right in the main, although defective and needing modification. Those generally who have joined in the demand for the repeal of the so-called Comstock laws are no more than Comstock himself desirous of aiding the circulation of indecent literature. *The Index* certainly never has had any partiality for "repeal" nor for the "repealers," whose policy it has persistently opposed, and still opposes, as most unwise; but when Joseph Cook or Comstock endeavors to make the public believe that those who have asked for "repeal," among whom are men like Frothingham, Parton, and Elizur Wright, have done so because they are in love with obscenity, *The Index* must characterize the authors of such statements as perverters of the truth and unscrupulous calumniators.

PERSONAL ITEMS.

B. F. UNDERWOOD will speak in the lecture course of the Parker Memorial Science Class next Sunday on "Sociology."

MR. FREDERICK A. HINCKLEY, of Providence, is to occupy the pulpit of Unity Church, Denver, Col., the first three Sundays in June.

A UNIQUE contribution to the history of the war in Egypt in 1882 will appear in the June *Century*. It is the diary of a young daughter of Gen. Stone, Chief of the Khédival staff (who himself contributes an introductory note, in which he sharply criticises the British for the precipitancy of the bombardment of Alexandria). The family of Gen. Stone were in Cairo during the bombardment, and were in constant danger of massacre by the Arabs, from which the tact and courage of Mrs. Stone alone delivered them, her husband being on duty at Alexandria.

MRS. CARRIE B. KILGORE'S persistence has won. Last week, she was admitted to the county bar in Philadelphia. She had been refused by three common pleas courts in the city. Judge Thayer, in his decree of admission, declared that, "if there is any longer such a thing as what old-fashioned philosophers and essayists used to call 'the sphere of woman,' it is, it must be admitted, a sphere with an infinite and indeterminable radius." "Are we," he asked, "to set ourselves to the vain task of attempting to turn backward the wheel of time, to convince history that it is all wrong, and to say at this time of day that a woman shall not be permitted to pursue the avocation to which her tastes lead her?"

A WASHINGTON correspondent gives the following account of Judah P. Benjamin, whose death was announced last week: "His father was a small, dark-skinned Spanish Jew, who kept a little fruit shop on Market Street, Charleston, S.C. Benjamin's early life was spent in that shop. He was educated by the Hebrew Orphan Society of Charleston, graduating under their care at Charleston College. He was a grass orphan by that time. His mother, disagreeing with his father, had left her home and gone to Beaufort, where she opened a general country store. Forty years ago, she was conducting it successfully. Both Mr. and Mrs. Benjamin were devoted adherents to the grand, old religion of their fathers; and Judah P. Benjamin was educated in it. He always retained his respect for his race, although he married a Gentile and was never identified with the Jewish Church. You remember his fine reply in the Senate, when he was taunted in a hot debate with being a Jew. 'The senator,' he said, rising gracefully, and speaking in his usual silvery way, 'will please remember that, when his half-civilized ancestors were hunting the wild boar in the forests of Silesia, mine were the princes of the earth.' The Senate was electrified, and the carping senator was silenced."

LAST Sunday evening, R. G. Ingersoll repeated his lecture on "Orthodoxy" before a large audience at the Boston Theatre. It was amusing, but not equal in thought to some of his earlier efforts. This is the way the Boston *Herald* comments upon it: "It cannot be questioned that Col. Bob Ingersoll interests a large number of persons, and yet it is somewhat hard to understand the mental characteristics of individuals whose interest can be aroused by this rethrashing of old theological chaff. Col. Ingersoll plants the stuffed and grinning fetich of his boyhood days upon the stage before his auditors, and for a consideration per head batters at this scarecrow as though it were a veritable monster. As to the later processes of religious thought and religious development, the Colonel is apparently as ignorant as though there had been no change since the days when he attended Sunday-school. As a matter of fact, the world has moved, and moved at a decidedly rapid pace, although Col. Ingersoll has not kept track of the movement. These changes have been brought about, not by such tirades as he is wont to deliver, but by the calm, judicious statements of men of the stamp of Huxley, Darwin, Tyndall, and Spencer." It must be admitted, however, that large numbers even in Boston yet believe the doctrines, which Col. Ingersoll spends his strength in assailing.

MRS. ETHEL LEACH, who accompanied Mr. Holyoake and his daughter to this country last year, contributes to a Yarmouth (England) paper an article on Wendell Phillips, from which the following is an extract: "He kept his simplicity of manner and single-heartedness of purpose to the end. His wife has been an invalid for more than twenty years, during which time he has nursed her with unwearying assiduity, declining all engagements that would detain him beyond a few hours from her bedside I count it among my most treasured memories that I was permitted to spend a couple of hours in his presence, listening to his discourse of times gone by, of peril and bitter anxiety, in which he had acted so noble a part. I was surprised in my simplicity to find so great a man amid such humble surroundings. If I thought at all, I expected to find him in a stately mansion with all the environments of social distinction; and it is with the deepest reverence I recall him now, with his gentle, noble face in his modest home, one of the kings of earth, to whom the splendor of the world was as nothing, if any class of human beings were excluded from its enjoyment. All America was eager to honor him, but he was content with the reward of his own conscience, and lived in almost complete seclusion. The last lecture he delivered, about two years prior to his death, breathed the same spirit of love of right and hatred of wrong that characterized his whole life, and the same grand, enduring belief that truth and justice must triumph over wrong."

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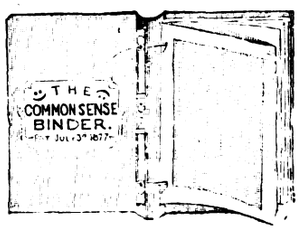
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CURRENT TOPICS.

PROGRESSIVE taxation has proved a practical success in Zürich, according to the *Freidenker* for April 27, from which we learn that on the list of taxable incomes stand one-fifth of the first $300, two-fifths of the second $300, three-fifths of the next $600, four-fifths of the next $800, and all the income above $2,000; while there is also a list of taxable property, a dollar in which is assessed for one-half as much as one in the other list; and in this list are included one-half of the first $4,000, six-tenths of the next $6,000, seven-tenths of the next $10,000, eight-tenths of the next $20,000, nine-tenths of the next $40,000, and all property in excess of $80,000.

REFERRING to recent failures and the reckless disregard of financial obligations shown by managers of large business institutions, the Boston *Transcript* observes: "Corporate swindling is again becoming altogether too common. Some of these misappropriators of other people's funds—who build up their own private fortunes with the money confided to their keeping for another purpose, and sometimes bankrupt the companies they manage—ought not to be able to live in any respectable community on their ill-gotten gains. They should be shunned as men 'forbid.' If there are no statutes to meet their crimes, legal ingenuity should set to work to devise them without delay. Breaches of trust, involving the loss of hundreds of thousands of dollars, ought to receive a far severer punishment than ordinary stealing. And the law inflicting this penalty should be so strongly put together that no offender could escape incarceration because his crimes have given him an abundance of money with which to work."

THE *Indian Messenger* notices with regret that the most ardent disciples of Babu Keshub Chunder Sen are fast developing a new system of faith, which may appropriately be styled "Keshubitism," of which Chunder Sen will ever be regarded as the prophet, the forms introduced by him the religious observances, and the "New Samhita" the infallible scriptures. In a resolution recently passed by the Apostolic Dunbar of the New Dispensation occurs the following: "We believe our Minister was living in the bosom of God, as the Minister of the New Dispensation, before the beginning of creation. And our relationship with him is not for time, but for eternity." And, again, "None can accept this Dispensation except through him. True, to be like him in spirit is to accept the Dispensation, yet it must be owned that the same (the idea of the Dispensation) cannot be developed in life, without establishing direct relationship with him (the Minister)." And, further, "Hence, when preaching the New Dispensation, it is needful to proclaim his eternal relationship with the same." These vagaries in regard to a man who died but a few months ago afford an illustration of the evolution of a myth which the worshippers of Jesus might study with profit.

THE thirteenth edition of *Vestiges of the Natural History of Creation*, to which we referred last week, has appeared in London, with the name of the late Robert Chambers, LL.D., on the title-page, and an introduction by Mr. Alexander Ireland, containing a statement of the circumstances under which the work was written. "The motives for the original secrecy," says an English exchange, "which was remarkably well kept, are obvious. 'To escape strife,' says the author in one of his letters, 'at the expense of losing any honor which may arise from my work, is to me a most advantageous exchange.' He also, Mr. Ireland tells us, thought that his theory of development would be more likely to meet with fair treatment, if left to stand or fall simply by its own merits. There was, however, a more pressing consideration,—the fact that he was a partner in his brother's publishing business, in which the rule had been laid down, from the beginning, to avoid mixing themselves up with debatable questions in politics and theology. It is amusing to go back to the time of the original publication of the *Vestiges* and note the various authors to whom it was attributed,—Thackeray, Lady Lovelace (daughter of Lord Byron), Sir R. Vyvyan, Sir Charles Lyell, and even Prince Albert. In the British Museum Catalogue, as late as 1877, the book was credited to Mr. George Combe, though with a qualifying note of interrogation."

DURING the past fortnight, the papers have contained accounts of "an infant phenomenon" at Felicity, Ohio. A little girl named Lizzie Duncan, who according to the published statements had never attended school nor received private instruction, recently surprised her grandparents, with whom she lived and their neighbors by reading "a book from end to end." "So astonished and alarmed were her grandparents when she began to read, that they burst into tears, supposing her possessed of some supernatural agency." The accounts conclude with the statement that "no one pretends to account for her faculty of reading without ever having learned to do so." The name of Prof. Ulrey, principal of the public schools, was published among the names of those who had examined the girl, and were satisfied as to the truth of the foregoing statements. Last week, we addressed a letter of inquiry to Prof. Ulrey, and have received from him the following answer, which indicates only that Lizzie is a bright, precocious little girl, who learned to read easily and quickly: "In reply to yours of the 8th inst., I will say that, while the newspaper reports concerning little Lizzie Duncan have been overdrawn, she is a remarkable child. She is four and one-half years old. She and her little brother, who is two years older than Lizzie, live with their grandparents, neither of whom reads or writes. Last September, the little boy started to school, taking as a text book a primer, which he brought home with him at night to study his lessons for the next day. As he studied, his sister studied with him, and in a few days was reading the primer better than her little brother. She has been reading newspapers, books, etc., from that time on; and her pronunciation is remarkably correct, being far above the average pupils of the higher grammar grades. She reads script as well as print. I am thoroughly satisfied that she had no instruction save what she received from her little brother, and that she was reading before her grandparents knew of it."

THE *Irish World*, in an article in favor of industrial education, remarks that "even so late as the last generation, say thirty or forty years ago, parents, after giving their children a fair school education, would have been deemed lacking in the discharge of their duties, if they did not, by apprenticeship or otherwise, see to their full accomplishment in some occupation, trade, or profession. Now, such conscientious and prudent care seems to be the exception, and not the rule. . . . It is needless for us to say that we are neither 'a Know-nothing' nor the son of 'a Know-nothing'; but we can hardly restrain a blush of shame at the fact that the best paid artisans in this country are foreign-born and trained, especially those from France and Germany, whose governments, however remiss in most other matters, have recognized the vital need of industrial education. Senator Blair's bill to extirpate illiteracy by teaching all to read, write, and cipher, is a big thing and a good thing; but it would have been bigger and better if it had provided for at least elementary instruction in mechanics and agriculture." How far the Government, without more harm than good, can take charge of or direct the education of the people is an open question; but there can be no doubt whatever as to the great importance of industrial education. Education, such as our schools give, is not enough for the majority of the people, who must depend upon their labor for a living. There are multitudes of young men in this country who, although "educated," are without any trade, profession, occupation, or "visible means of support," and who are therefore utterly dependent upon others or "living upon their wits," which often means swindling those who are engaged in honest employment. Many of them would accept "genteel positions," if they could secure them; but for every such position there are half a dozen or more applicants. If their education had included preparation for earning a livelihood by some useful work, they would have been saved from the humiliation of dependence, from habits of indolence, loss of self-respect, and in many cases from crime and ruin.

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SOCIAL ETHICS.

At the recent meeting of the Liberal Union Club, Prof. W. G. Sumner, in his brief address which closed the discussion following his very able and instructive paper on "The Ethical Aspects of the Protective System," is reported to have said, "With regard to the survival of the fittest, it is a hard doctrine; but the only one which can be put in its place is the survival of the unfittest." This is a neat epigrammatic statement; but, as applied to human society,—and the context shows that Prof. Sumner meant thus to apply it,—is it true? Is there not another alternative,—namely, that the fittest shall strive to transform the unfit into a fitness to survive? This at least is the doctrine which has been made prominent by the great moral teachers of mankind, and we have not yet seen any new discoveries of knowledge which controvert it. Nor does the argument of Mr. Sumner's essay, as we understand it, necessitate any such statement as he made in this closing remark. Indeed, he accurately describes the growth of civilization as a progressive "adjustment of rights which supersedes the old antagonism of selfish force." And what is this but the admission that, with the advance of the moral sentiments among mankind, a new and powerful element came into the evolution of human society, entirely unlike that which dominated the animal and barbarian struggle for existence?

There is, in our view, a fallacy of logic in the attempt made by some recent writers to apply this principle of "the survival of the fittest," as it obtains in the vegetable and brute worlds and in low orders of mankind, to the solution of problems of social ethics. The fallacy arises from an ambiguity in the use of the word "fitness." As it stands in the familiar statement of the principle of evolution in nature, the word "fitness" means simply such an adaptation to environment on the part of an individual organism or a class of individuals as to favor their existence. The scientist simply says that those individuals or species which *have* survived in any case were the fittest to survive. The fact of existence is the test of their fitness, and the question of desirability does not necessarily enter the problem. But, when we come to man, we invest the word "fitness" with moral qualities. The fittest for existence are the noblest and best. Yet it is not always these classes that by natural selection actually survive. The principle of evolution has itself undergone a change in the evolving process. Natural selection gives way to neighborly sympathy and moral sense. And this fact the most distinguished representatives of the doctrine of evolution have expressly recognized. The vast world-process of evolution is, indeed, ennobled, when the selfish struggle for existence is thus transformed into that power of moral personality which is able purposely to shape results for general benefit.

There is a lesson, however, which philanthropy and charity are to learn from nature's law of struggle; and it is the truth in this lesson which gives plausibility to some of the statements of those who affirm that the doctrine of evolution is to put social ethics on an entirely new basis. Hardship and suffering are nature's penalty for violation of her laws of life. The penalty is no arbitrary appointment, but the natural consequence of the violation. Vice, crime, pauperism, are social disorders in which naturally inhere the seeds of misery, sorrow, and mortality. Their victims, left to themselves in the struggle for existence, tend toward self-elimination. They are cut off prematurely by violence, by disease as the effect of vicious indulgence, by the slower process of inanition. Nature means to make the way of the transgressor hard. And this she does, whether he transgress ignorantly or wilfully. It is her only means of insuring that her laws of life, growth, and progress, will be observed.

Now, philanthropy and charity, in extending help to any of these classes that are a weight upon humanity, must beware of injurious interference with the natural law of just retribution. Sympathy is a beautiful trait; but there are plenty of proper objects for it, so that it need not spend itself on the undeserving. Laziness should not be fed with a silver spoon: better that it should be left to feel nature's spur of the pangs of hunger. It is not often a wise sympathy that sends sweetmeats and soft pillows to criminals in prison. Let them rather realize the hardness of their way, while sympathy turns to devising instrumentalities for enabling them to walk in a better way when their imprisonment expires, and for saving others from their fate. Almsgiving is often the easiest charity, but as often it is the poorest method for giving genuine help. There is such a thing, doubtless, as bestowing too much direct aid by money, goods, or care, so that the needy come to depend unduly upon what the public purse or charitable organizations may do for them, and thus lose or fail to acquire the all-important quality of self-reliance and the noble ambition to make their own way. Here are dangers that philanthropy should earnestly study to avoid. They are features that have too often appeared in connection with the kind of charity which has been commonly cultivated in the Christian Church. The modern more scientific study of the problems of social disorder leads back of mere appliances for temporary relief to a cure of the causes of the disorder. It would teach philanthropy to open industries for the unemployed, and to train the ignorant to a better capacity for industry. It would teach sympathy to carry not so much comfort and solace to vice and crime as inducements to reform. *Prevention* of social disorder and suffering rather than *medicine*,—here is the great field which the doctrine of evolution, as applied to human society, points out for the modern work of benevolence and philanthropy.

But, though better knowledge of the conditions of social progress should now give this new direction to the sentiments of human sympathy and benevolence, the demand for human sympathy and benevolence is not in the least abated. Man comes into this great world-process of evolution bringing a new power. Where nature's forces work but blindly, he sees a right and a wrong. He may work not merely by unconscious natural selection, but by conscious rational and moral selection. He is a being capable of foresight and designed adaptation of actions so as to produce a certain wished-for result. With him, the supreme motive is not simply the preservation of life, and the victory going to the strongest or the most cunning; but it is the preservation of the best and the most beautiful in life, and the carrying of the victory to these by purposed choice and effort. Man, at his best, does not say, Let the weak and vicious and miserable perish, but let them be lifted up, transformed, and saved. He sees that the conditions of life are unequal, that the opportunities with which people begin the battle of life are not the same; and his sense of justice bids him strive for the amendment and better equalization of these conditions. He would not annul the old law that the way of transgression is hard; but he would seek so to improve the elements of life at the outset,—the conditions of birth, of early education and home, of moral, intellectual, and industrial training,—that the way of righteousness shall be more easily found and kept.

Nature, as it were, is an experimenter. In her realm are many wasted and blasted lives. A thousand seeds rot where one germinates and comes to growth and fruit. Disease consumes and tempests uproot even the flourishing grain. Through material inheritance, the human race is subject to the same law of antagonistic force and waste. But man, through his moral ideal and his ability of moral selection, has also power to resist and overcome this law which inheres in his material nature. This is his distinctive prerogative as man. Let there be, he says, no wasted life, no abortion of personal character, no unfulfilled moral hope or purpose. And hence he lifts up the feeble and strengthens the weak, teaches the deaf mute to converse, gives to the blind another sense to take the place of sightless eyes, creates intelligence in the imbecile brain, cures and prevents disease, converts the vicious to virtue, enlightens the ignorant, relieves the helpless distressed, strives to destroy the seeds of crime, and to save even the red-handed criminal to newness of life. This is what man *may* do, what he is impelled by enlightened conscience and sympathy to do, and what in a measure he is striving to do for the amelioration of his race. And the new science, which has come in with the doctrine of evolution, so far from forbidding this effort, indorses it, and bids him speed onward.

WILLIAM J. POTTER.

INDUSTRIAL EDUCATION IN THE UNITED STATES.

The April number of the *Revue de Belgique* gives, under the infelicitous title, "*L'Organisation de l'Apprentissage aux Etats-Unis*," an interesting account of some of the most useful of our public institutions, by P. Wynen, who has already described them more at length in his *Revue des Etablissements de Bienfaisance aux Etats-Unis d'Amérique*, published at Antwerp in 1876. He praises our country for having avoided the error of using manual labor solely as punishment for crime, and given it the place due to the benefactor of the people. These encomiums would be more just, if there were not large sections, especially in the North-west, where the words "industrial school" mean simply a juvenile penitentiary. Still, it is pleasant to find our brethren in Europe aware of facts not sufficiently known to many Americans. For instance, the orphans of soldiers and sailors have a home in Mansfield, Ohio, consisting of twenty cottages, where farming and gardening are taught to the boys, who are allowed to work plots of land for their own individual profit, while the girls are trained to cooking, dress-making, etc., and where all the inmates learn one of the most important of all lessons,—namely, how honorable it is to have skilful and busy hands. Girard College at Philadelphia is teaching printing, book-binding, cabinet-making, carpentry, telegraphy, photography, watch-making, etc., with a thoroughness which would entitle this institution to high praise, if it did not also teach pious fraud. There is no such offset to the merit of the industrial school for orphans which is carried on by the Hebrews of New York City, and which includes a shoe factory and a complete printing establishment. Among the metropolitan charities duly noticed is one by which plants in pots have been distributed among poor children, who are taught their care. Mention is also made of institutions in Hartford, New Haven, and Cincinnati for training poor children to self-support. Unfortunately, the statistics of the

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Belgian author are by no means the freshest; and he seems to have taken no notice of Massachusetts. What would he have said of our institution at Lancaster which has, year after year, mingled innocent orphan girls with juvenile criminals of the lowest grade, so as to be really a school of crime? Could he even now find any place in this State where the practical knowledge most needed by everybody is taught as thoroughly as in Dr. Adler's workingmen's school or in the work schools at Charleston and St. Louis? These institutions are given due praise by a recent writer in *The Index*, "R. F. B.," who also mentions that the use of carpenters' tools is taught in the Girls' Normal School at Salem. How grateful many a poor teacher will feel for being thus enabled to put up her book-shelves and curtain fixtures without having to pay a mechanic, and how much less likely the pupils of such teachers will be to think manual labor degrading, than if they had been taught to consider no knowledge worth having except what is given in books! We have too many lawyers, doctors, ministers, and school-teachers, but not enough skilful farmers and mechanics; and these practical callings are being carried on more intelligently and successfully by foreigners than by native-born Americans. The typical Yankee, who knew how to use any tool and make money at any handicraft, is already becoming obsolete. Our boys do not even know how to whittle as their forefathers did. The sturdy, handy race that felled forests and built cities has left few survivals in New England. What else could we expect, when our schools are limited to substantially such culture as was originally set apart for the few who expected to live either by some learned profession or else in wealthy leisure? Now, the scholars are of all classes, both rich and poor; and the vast majority will have to get their living by their knowledge of real things which can be seen and handled. Our schools are largely filled with children who will have more need to understand facts than books. Nothing could be more for their happiness and usefulness than to be taught to honor manual skill and industry as worthy of their utmost effort. Why, then, educate them as if book-learning was the only knowledge worth trying to get? Why give in our whole system of education, from primary school to university, exactly the sort of special training most needed by lawyers, ministers, and school-teachers, but none of that required by housekeepers, merchants, mechanics, and farmers? We are in other respects the most practical and progressive of nations. Why keep up an old-fashioned and unpractical system in our schools?

Wide-awake teachers and committee men have found out this mistake, and are rapidly introducing kindergarten methods, object lessons, drawing, needlework, etc. But we have not yet, according to "R. F. B.," given the American girl as good a chance to learn how to earn her living or to take care of a family as is enjoyed by her sisters in France or Sweden or even Mexico. Nor can our boys attend special schools, such as enable Besançon to hold her high place as a maker of watches, and have given Creuzot the largest iron-works in France, now employing ten thousand men and turning out millions of dollars worth of products annually, while the population has increased tenfold since industrial education was introduced. It is well to insist on such facts. When the first International Exposition was held in 1851, English workmen excelled in ninety departments out of one hundred; but, in that of 1867, England carried off only ten per cent. of the honors. France, Germany, Switzerland, and Austria had taken the alarm, introduced drawing into the public schools, and opened special technical institutes. European countries are now trying to see which can train up the most skilful artisans. Shall America neglect to give her children all the education they need? It is not so much new schools we want, as to have the existing ones made more practical. An hour a day of drawing and handling of tools would be a good preparation for any industrial calling, would keep the children from despising any useful occupation, and would give them mental relief and recreation enough to enable them easily to study as much as at present. Drawing is of especial value for teaching that closeness in observation equally necessary for the mechanic, the merchant, the farmer, the artist, and the scientist. Nothing else does so much to teach us to see things as they are. The mechanic who can work by a drawing earns more money than he who cannot. Draft your order, and you can have it filled as you wish. Drawing is the language of all the arts. Sewing, too, should have a place in every primary and grammar school. So urgent is this need that, in one village near Boston, the ladies take possession of a school-house every Saturday morning, and teach the little girls how to use their needles. This has gone on year after year with great success, and half of the holiday is readily given to gaining such useful education. The only strange thing is that the school committee have not yet found out that here is a want which it is their business to supply. Sewing is taught as a matter of necessity to the school-children in the school-house. Why is it not taught during school hours instead of on the day when the children ought to be at play, and by regular teachers instead of rather irregular volunteers? Not only does this school committee make no reply to the plainest possible demand for practical instruction, but the superintendent, a highly esteemed lecturer on poetry and metaphysics, has recently published a report against industrial education, in which he takes no notice of its successful practice in one of the buildings under his care, and argues against it thus: "The age of invention continually supplants the old trades by the introduction of labor-saving machinery. Man ascends from hand labor, requiring long practice, knacks, or special manipulation, to the more intellectual work of directing and supervising machinery. Brain work replaces hand work." Is the average mill-hand working more intellectually than the average mechanic? At all events, they both need dexterity of hand and ambition for success in manual labor. In the progress of invention, those workmen who lack industrial training will be left behind. The eminent author, already quoted, urges further that it is only a few boys in any school who are going to take up any single trade, like that of a carpenter, a blacksmith, a tinner, a cabinet-maker, or a cooper. "So, in the other branches of the arts and trades, we come to still greater differences,—cotton-mill operatives, tailors, shoemakers, bakers, butchers, painters, masons, household servants, clerks, engineers, teamsters,—what different knacks are needed in their several industries! And yet how necessary it is in this modern world of the daily newspaper and popular suffrage that they shall all know how to read and write and reckon with figures." Of course, this is necessary. But is it not also necessary that every girl should learn to sew and to cook? And is it not absolutely necessary that every child should have eye and hand trained, so as to be ready for entering any trade or calling and learning any kind of knack? Learning to use one tool makes it easier to learn to use another. Giving any tool a place of honor in the school-room teaches the children to pay due honor to all the rest. Nobody opposes instruction in reading, writing, and arithmetic. The only question is what should be taught besides, and how the children are to be best trained for a world full of things that have to be looked at and handled properly to make life a success. The old-fashioned system seems to have been meant to send its graduates straight to heaven, for it utterly ignored the possibility of their ever having to use their hands or feet. Fifty years ago, this deficiency was little felt, because the boys and girls got such industrial training at home and on their holidays as is now seldom to be had. Work-shops are less safe and attractive than formerly, for they are becoming filled with illiterate foreigners. The children's time is engrossed by all sorts of studies and accomplishments. Many articles formerly constructed at home are bought ready-made. The sewing-machine often seems to make dexterity of hand useless. Servants are hired to do the work which used to be intrusted to the sons and daughters of the family; and false pride makes the poor father and mother wish that their children should live as genteelly as those of their rich neighbors. This false pride that scorns manual labor has been much encouraged by the narrow pedantry of our schools. They should enlarge their course, so as to prepare their scholars equally well for any calling. Above all, they should give enough practical instruction to make the whole community understand that all useful occupations are honorable.

F. M. HOLLAND.

MORE ORTHODOX DISINGENUOUSNESS.

Speaking of recent gross misrepresentation by the *Independent* of the book entitled *Jesus, his Opinions and Character*, I characterized it, in *The Index* of April 24, as "Orthodox Disingenuousness." I have now to thank the Rev. Dr. Austin Phelps for giving, in the *Congregationalist* of April 24 and May 1, additional evidence of the truth and accuracy of my description of his tribe.

The purpose of Dr. Phelps, in the two long articles in question, is to persuade his readers, first that the abolitionists did no good, but on the contrary much harm, by their action concerning slavery; and, next, that the opposition to slavery, which was growing in the North between thirty and fifty years ago, was aroused and maintained by "our churches and their ministry."

Dr. Phelps understands the importance of selecting epithets adapted to the accomplishment of his object, so he begins by calling the abolitionists "destructives" and the clergy "reformers."

He defines "destructives" as "men who would break up society itself to get rid of its abuses"; and he further describes the abolitionists as "men of one idea," who "made no secret of their aim to destroy the union of these States. . . . In debate, their habit was abusive as opposed to suasive. . . . Avowedly and on principle, they flung the chief weight of their cause upon the power of invective. . . . The dissolution of the Union was the avowed object of agitation by the destructives. This was their supreme aim. . . . For forty years, Wendell Phillips and his colleagues lived for the disruption of the Republic."

Defining "reformers" as "men of balanced ideas, who look before and after, tolerant of evils which are curing themselves, laboring patiently for bloodless revolutions," Dr. Phelps claims "the genuine reformers" in the matter of slavery to have been "the vast majority of the clergy north of New York City, and foremost of these the clergy of New England. . . . In the forefront of the warfare of anti-slavery opinion . . . stood our churches and their ministry. . . . The New England churches and

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their ministry represented the vital and regenerative forces of reform."

Seeming to have some latent doubt as to the prudence of assuming that slavery was one of the "evils which are curing themselves," Dr. Phelps adds this modification in behalf of his colleagues, the clergy of the anti-slavery period: "They believed in the rectitude of tolerating organic evils till a Christian civilization had an opportunity to undermine them."

Contrasting his clerical brethren with the destructive abolitionists, and especially with Wendell Phillips, who "had been a Nihilist all his life," Dr. Phelps says of "the genuine reformers" that "they believed that sanguinary revolutions are *not* the normal method of organic changes in social order," and he further affirms that "theirs was a mission of peace."

Having thus set forth in Dr. Phelps' own words the substance of his articles in the *Congregationalist*, I proceed to comment on some of his positions, passing by the curious inconsistency of his claim that the clerical missionaries of peace "stood in the forefront of the warfare of anti-slavery opinion"!

It is well known that, from Benjamin Franklin downwards, individuals had spoken and written against slavery; but the organized *movement* for the abolition of that atrocious system, which grew year by year until it culminated in the emancipation proclamation of President Lincoln, was begun by William Lloyd Garrison in 1829. Being a very young man, and a man of small external opportunities of education, Garrison knew no better way of bringing about the abolition of slavery than plainly setting forth its thorough antagonism to human rights, to free civil institutions, and to religious principle, and bringing these facts and arguments to the notice of as many people as possible. This he did energetically for a short time in the *Genius of Universal Emancipation* in Baltimore, and afterwards in the *Liberator* in Boston; and he continued this work without intermission, aided by a constantly increasing number of like-minded coadjutors, until slavery was abolished.

But now comes a clergyman, representing high intellectual culture, professional education in theology, morals, and religion, and maturity of mind, and having, moreover, the great advantage of a bird's-eye view of the whole long contest of freedom against slavery, and tells us how that contest should have been conducted, and, presumably, what very different course Garrison ought to have taken. Let us hear the counsel of wisdom!

"They [the Northern clergy of 1829 and afterward] believed in the rectitude of tolerating organic evils till a Christian civilization *had an opportunity* TO UNDERMINE THEM."

That which Garrison *attacked* because it was *sin*, and a sin highly aggravated, both from the civil and religious point of view, this Reverend Doctor thinks ought to have been *tolerated* because it was only an *organic* sin, and tolerated until some *opportunity* occurred which might enable the reverend gentlemen, who had a monopoly of the moral and religious instruction of the whole population from week to week, to begin to *undermine* it!

"Here's richness!" as Wackford Squeers said of the "milk for three," which he was watering to make it serve for five.

Those who remember (as the present writer does) the attitude of the clergy of Massachusetts toward slavery in 1829, when Garrison began his work, know that they gave not the slightest indication of attempting even to *undermine slavery*. Dr. Phelps boasts, as if it were a merit, that they were wont to pray for the bondman; and it is a fact that on Fast and Thanksgiving days, when the traditions of the elders allowed them to speak of *secular* matters in the pulpit, some of them did humbly beseech the Lord, "in his own good time," to do away with the yoke of bondage, just as the wagoner, in Æsop's fable, prayed to Hercules to lift his wheel out of the mire. But, as to the ministers of all denominations in New England, there is no reason to believe that one in twenty of them ever spontaneously thought of the "bondman" again till the next Fast or Thanksgiving day came round; and, then, *da capo*,—only this, and nothing more.

Garrison was unfeignedly astonished at the silence of the clergy on such a subject. Predisposed to great reverence for them by his orthodox education in ultra-orthodox Newburyport, he attributed this neglect to preoccupation with other matters, and made personal appeal to eminent ministers in Boston, confident that, when the awful facts of slavery were brought to their notice, they would promptly testify against a sin so enormous, and do vastly more than the poor young printer could do toward breaking the yoke and letting the oppressed go free.

The first minister to whom he went was Rev. Dr. Lyman Beecher, the recognized head of Orthodox Congregationalism in Boston, and one who was then insisting in the pulpit on the imperative duty of *immediate* abandonment of sin. He said, in answer to Mr. Garrison's request that he would call the attention of his congregation to the evils and the guilt involved in slavery, "I have too many irons in the fire already." But his whole conversation on the subject showed utter indifference to it. So was it also with Jeremiah Evarts, Secretary of the American Board of Commissioners for Foreign Missions. So was it with all the ministers and all the prominent church members to whom Garrison at that time appealed. They did not care about slavery, they had no disposition even to undermine it.

In short, Garrison's personal interviews with clergymen and church members proved to him just what was afterwards asserted by James G. Birney, "The American churches are the bulwarks of American slavery"; and by Rev. Albert Barnes, "that there was no power out of the Church that would sustain slavery an hour, if it were not sustained in it."

Garrison constantly addressed the sense of religious duty in his hearers, and constantly expressed it in the language of Scripture: "Loose the bonds of wickedness; undo the heavy burdens; let the oppressed go free; break every yoke." He was fully convinced of the truth of what had been said by some rarely exceptional persons among the ministry in regard to slaveholding, as this by Jonathan Edwards: "To hold any man in slavery is to be every day guilty of *robbing* him of his liberty or of *man-stealing*." And this by John Wesley: "Slavery is the sum of all villanies." "*Men-buyers* are exactly on a level with *men-stealers*." And the similar statements of Samuel Hopkins, of Newport, R.I., at a time when the slave-trade was flourishing there. Yet these same expressions in the mouth of Garrison are called "abusive"; and it is for uttering just such sentiments as these and quoting Scripture to back them that Rev. Dr. Phelps now calls Garrison and his friends "destructives."

But may this epithet perhaps be due to another reason? Dr. Phelps tells us that his clerical friends the "reformers" were "laboring for *bloodless* revolutions"; were convinced "that sanguinary revolutions are *not* the normal method of organic changes in social order,"—as if Garrison, whom he is now controverting, taught and used violent measures.

Dr. Phelps practises a serene disregard of such facts as do not favor his theories; but the notorious fact in this case is that Mr. Garrison was an ultra peace-man and non-resistant, that his exhortation was always for the *peaceful* abolition of slavery, and that the preamble to the Constitution of the New England Anti-slavery Society in 1832, the first one formed under his leadership, closed with this sentence: "While we advance these opinions as the principles on which we intend to act, we declare that we will not operate on the existing relations of society by other than peaceful and lawful means, and that we will give no countenance to violence or insurrection."

But may it possibly be that the whole career of Garrison and Phillips is now summed up in the word "destructive," because for a certain period they advocated secession of the North from the American Union? Let us look at the facts regarding that matter.

In 1844, under the lead of Mr. Garrison, the American Anti-slavery Society voted to take the ground of disunion; and the New England Anti-slavery Convention shortly took the same step, then adopting the motto, "No Union with Slaveholders." In 1860, when the slaveholding States had seceded, Garrison removed this motto from the *Liberator*, as no longer appropriate, and applied himself to the work of developing a public opinion which might encourage President Lincoln to proclaim freedom to the slaves. To those who questioned his consistency in taking this course, he replied, substantially, that, when he pledged himself to lifelong opposition to the "covenant with death and the agreement with hell," he had not thought he should live to see death and hell secede from the Union. This sixteen years' advocacy of disunion as better than participation in slaveholding is the basis of fact upon which Dr. Phelps has built this superstructure: "The destructives were men of one idea; the dissolution of the Union was the avowed object of their agitation; this was their supreme aim; for forty years, Wendell Phillips and his colleagues lived for the disruption of the Republic"!

Dr. Phelps seems to think that his case, as self-elected counsel for his clerical brethren, is helped by the statement that "the pulpits were few which ventured to proclaim pro-slavery opinions." This is literally true. There were but few ministers who took pains, year after year, to preach and publish their belief that slavery was right and beneficent, and better for both master and slave than universal freedom, as Dr. Lord of Dartmouth College and Nehemiah Adams, of Boston, did; but the important point in that matter is that neither the Christian character of those men nor their fitness for the Christian ministry was at all impeached in the estimation of their brother ministers by this line of conduct.

It is perfectly true that the New England clergy did not love slavery, nor make active efforts to sustain it: they preferred to let it alone, without interference or energetic remonstrance; but a majority of them, from 1835 to 1845, heartily hated anti-slavery, and exerted themselves to oppose it, especially the clerical editors of the papers called "religious."

Finally, the claims of Dr. Phelps—that, from thirty to fifty years ago, the clergy and churches of the Eastern States showed by systematic action a belief that slavery was wrong, and that any such action was prompted by "the almost universal tone of the religious press"—are so utterly confuted by documentary evidence in the files of those papers and the doings of ecclesiastical bodies that they may be appropriately characterized as not only false, but impudent.

C. K. WHIPPLE.

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THE London correspondent of the Boston *Sunday Herald* writes that the presence in London of certain prominent theosophists is creating no little interest, and that "the drawing-rooms of the intellectually alert systems of society are all abuzz with the marvellous doings of Mme. Blavatsky, Mr. Padishah, and Colonel Olcott." "These disciples of supernaturalism, as we should call it," the letter continues, "are not Spiritualists. They discourage its pretences, and disallow all its claims. They only claim to know and use certain spiritual laws, the knowledge and advantage of which can only be acquired through long and rigid purity of life and spiritual introspection. From what I can learn, they are a sect of intellectual quietists. They claim to abolish space, and send letters to Siam and Tonquin from London, as they would from one room to another. After long spiritual training, they come into what they call their 'astral' bodies, in which they move about all over the earth as freely as the air itself. . . . These esoteric Buddhists get letters from India written only an hour before, giving information on matters occurring in the spiritual realm in all parts of the earth. It is perfectly true that one hardly knows whether to treat this whole matter seriously or jocularly. Here is a friend of mine, with no nonsense in him, a great, big, unsentimental, hard-working literary man, who tells me he was sitting in the room of Mme. Blavatsky, when a letter dropped down upon the table before her as if out of the clouds: she opened the letter with as little surprise as if it had been handed her by a servant, and found it was from a Theosophist in Thibet, and had been written only a few minutes before. . . . This unsentimental friend of mine is not the man to be deceived; and he relates this story about the letter from Thibet, and such like stories, with an assurance that is impressive, if not convincing." The above is quoted to show what wild fancies may be accepted as realities among men and women who, under the influence of mysticism and superstition, disregard the methods of science, and try to discover truth by returning to the methods of half-civilized ages and races. The claims of these Theosophists, which have been before the world several years, have never been submitted to any competent minds for verification, and are utterly absurd; and the amount of attention they receive is an indication only of the large amount of credulity and superstition which exists in the public mind. Many things there are not dreamt of in our philosophies; but that is no reason that we should discard common sense and give credit to statements like those of the Theosophists, when they are intrinsically incredible, and supported by no evidence whatever.

MR. JUSTICE STEPHEN, in a learned and elaborate essay on "Blasphemy and Blasphemous Libel," printed in the *Fortnightly Review*, expresses the opinion that under the present blasphemy law a large part of the most serious and important current literature is illegal; "that, for instance, every bookseller who sells, every one who lends to his friend, a copy of Comte's *Positive Philosophy* or Renan's *Vie de Jésus*, commits a crime punishable with fine and imprisonment"; and that the late William Rathbone Greg, who "was not only a distinguished author, but an eminent and useful member of the civil service," if convicted of "publishing his opinion or even expressing them to a friend in private conversation," might have been "adjudged incapable and disabled in law to hold any office or employment whatever," and might on a second conviction have been imprisoned for three years, and practically outlawed. "No one," Mr. Justice Stephen writes, "can dislike this law, as I believe it to be, more profoundly than I do; no one can be more firmly convinced of its unfitness for these times,—if, indeed, it was ever fit for any time. But, because I so thoroughly dislike it, I prefer stating it in its natural naked deformity to explaining it away in such a manner as to prolong its existence, and give it an air of plausibility and humanity. . . . You must either forbid or permit all attacks on Christianity. You cannot in practice send a man to gaol for not writing like a scholar and a gentleman, when he is neither one nor the other, and when he is writing on a subject which excites him strongly." He claims that the blasphemy law involves persecution; that "if the law were really impartial and punished blasphemy only because it offends the feelings of believers, it ought also to punish such preaching as offends the feelings of unbelievers." Mr. Justice Stephen thinks "blasphemy and blasphemous libel should cease to be offences at common law at all, and the statute of William III. should be repealed."

A LEADING topic in the Presbyterian General Assembly held at Saratoga last week was Sunday Newspapers. According to the Boston *Herald's* report of the meetings, Rev. Dr. Jessup introduced a resolution condemning the purchasing and the reading of secular papers on "the Lord's day." In a speech, he said: "The thunder of railroad trains and the cries of newsboys seemed to proclaim that we should have no more Sabbath. The Sunday editions are the largest of the whole week, and it takes all day to read them through. He would like to stand on the Hudson River Railroad while a Sunday train was passing, and wave a red danger signal. If asked what the danger was, he would answer they were running over the fourth commandment." Rev. Dr. Edison, who took a somewhat broader view of the subject, inquired whether the resolution was intended to include "the 'Pharisee's trumpet,' as Dr. Prime had facetiously styled the religious journals." He was in favor of excluding all or none. The late William E. Dodge, he said, would not have even a "Pharisee's trumpet" opened in his house on Sunday. Dr. Edison thought it not best to single out newspaper men and cudgel them. "There was a bigger question involved than affording rest to employés. What would we do with the United States Government, which distributes mails and requires post-office employés to work on Sunday? What should be done with the stockholders in Sabbath-breaking railroads? He would like a committee appointed to prepare a minute upon Sabbath observance, not in one thing only, but in all things, and made a motion to that effect." The motion prevailed. How much trouble the rational use and enjoyment of Sunday by the people do cause the orthodox clergy!

IN his article in the May number of the *Unitarian Review*, on "Christ in the East and West," Mr. J. H. Allen, alluding to *Jesus: His Opinions and Character*, by a "Layman," remarks that "the judicial criticism of the sacred books—a phrase easily and currently employed—has not even been possible until a very recent day. The jurist mind has rarely had the leisure or the opportunity, even if it had the motive, after once getting the requisite training, to deal thoroughly with any line of topics quite out of its beat. . . . It is a matter of congratulation and should be heartily welcomed by every theologian that this task has at least been attempted and has been carried out with skill, conscience, and painstaking integrity by the 'Layman' whose book we have set as antithesis over against the eloquent exposition of *The Oriental Christ*. The debt is none the less, whatever we may think of the results. The merit is in the effort having been made at all. The merit is also in the seemingly quite unflinching and unwavering way in which the task has been carried through. Many of us whose training has been in other schools have talked fluently of 'judicial' investigation and exposition of the evangelists, and it is possible that we have been so far aware of what our words meant that we have felt, or even expressed the wish that we might see those documents subjected to exactly the process which an intricate will or deed of trust would be subjected to by a trained lawyer who had a heavy interest at stake in ascertaining the exact meaning, no more nor less." Without pronouncing on the accuracy of the conclusions of the work, Mr. Allen says, "The impression it leaves, however, is that of a singularly skilful and thorough piece of work."

SAYS the Springfield *Republican*: "The Mormon Church claims that it has as many missionaries as the American Board, and that they are well scattered over the eastern hemisphere, even to the Holy Land itself. Apostle Cannon, who is by far the shrewdest leader in Utah, suggests a curious solution of the polygamy question, when he says 'polygamy is essential to salvation according to our belief, but the rite of the Church may be met by marriage to the dead, and our marriage covenant is for eternity as well as time.' This solution would be a confession and a vindication at the same time. The duty of the women particularly to be 'sealed' has been too long and earnestly urged to be suddenly abandoned. If now the devout sisters wish to make their salvation assured, and if at the same time they shrink from defying the laws, they can indulge in constructive nuptials with a saint in heaven, who, by the way, would have no voice in the matter. To be prosecuted in this life, and then after death to be continually married to brides in the flesh, is a degree of martyrdom not greatly to be desired."

IN an editorial on "Priesthoods," the ingenious and learned writer says: "The distinction between sacred and profane is a badge of primitive barbarism, and it is in free force only in communities sunk in ignorance and superstition. Although they may be living in and breathing the atmosphere of to-day, they belong morally and mentally to primitive barbaric times." There is, then, nothing in the world that is sacred! The infallible *Index* man has said so. Of course, he is an honorable man,—are they not all honorable men?—but please let us know when we come in contact with him, that we may keep our hand on our pocket-book.—*The Catholic Review.*

The *Review's* intimation that the "infallible *Index* man" is a pickpocket does not disturb us, since the same journal, one of the most courteous of all the Catholic journals in this country, is in the habit of applying such pet words as "thief" and "robber" to the foremost statesmen and reformers of Europe. The force of the statement we made is in its truth, which no priestly arrogance can affect. Our contemporary understood, of course, the sense in which we used the words sacred and profane. "There is, then, nothing in all the world that is sacred!" We answer that all truth should be regarded as sacred. The distinction between sacred truth and profane truth, implied by the terms "sacred history" and "profane history," has no foundation in science or reason; and, with the advancement of knowledge and rational thought, it is being divested of its original meaning, and as a distinction becoming merely technical and nominal.

"WHAT was cats made for, mother?" asked a Somerville little boy, who had been scratched by a household tabby. "Cats made for? Well, I suppose, to kill mice." "Who made 'em?" "God

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made them." "What was mice made for?" "What were mice made for? For some purpose, I suppose. For cats to catch, perhaps." "Did God make the mice, too?" "He did. He made all things." "Well, if the cats is made for catchin' mice, God wouldn't needed to make cats, if he hadn't made any mice, would he?" "No, I suppose not." "What did he make 'em for, then?" "Make what?" "The mice." "Child, it's time for you to go to school. Hurry, or you'll be late."—*Somerville Journal.*

A MEMBER of Prof. Adler's Society writes: "The tenement house reform movement has by far exceeded our expectations. A Tenement House Building Association has been formed, with an almost unlimited capital, some of the wealthiest gentlemen in New York being at the head of the company. The association is not connected with our society, but still is an outcome of Prof. Adler's lectures on this subject."

ANNUAL MEETING.

The annual meeting of the Free Religious Association is to be held at the Parker Memorial Hall, Boston, as follows: Thursday, May 29, at 7.45 P.M., business meeting for hearing of reports, election of officers, etc.; Friday, May 30, convention, with sessions at 10.30 A.M. and 3.00 P.M., and a festival in the evening.

At the Friday A.M. session, the "Ethical Culture" movement will be presented in addresses by Wm. M. Salter of Chicago, and Messrs. W. L. Sheldon and S. B. Weston of New York, who will speak respectively of the Philosophical Basis of the Movement, of its Practical Aims, and of its Relations to other Organizations.

The subject for the P.M. session of Friday will be "The Philosophy of Religion." Opening essay by Prof. Wm. T. Harris of Concord, and addresses by Charles D. B. Mills of Syracuse, Capt. Robert C. Adams of Montreal, and others to be announced next week.

The Annual Festival will be held in the Meionaon, Tremont Temple, Boston, Friday evening, May 30, commencing at 6.30 P.M. William J. Potter will preside. Short speeches by Mrs. E. D. Cheney, Mr. H. B. Blackwell, Capt. R. C. Adams, Mr. B. F. Underwood, and others, to be announced hereafter.

Music, including quartet, duet, and solo singing, will be furnished by the choir of the Church of the Unity, under the direction of Mr. Howard M. Dow. Mrs. L. F. C. Richardson, soprano; Mrs. H. R. Paige, contralto; Mr. Charles R. Adams, tenor; Mr. H. L. Cornell, basso; Mr. Howard M. Dow, pianist.

Tickets with reserved seats at tables, at $1 each, may be had at *The Index* office, 44 Boylston Street, Boston.

F. A. HINCKLEY, *Sec'y.*

For *The Index.*

UTOPIAS.

The breeze of hope forever blows: afar
Through vistas of the future ever shine
Cities of God and commonwealths divine,
Happy Utopias with gates ajar,
Where all men free and equal brothers are,
And life is easy without aught to mar
Its hours of bliss, and love and friendship twine
Immortal wreaths, and nectar flows for wine.

There grace and beauty are each woman's dower;
And brains and wealth are lavished upon all,
So that no citizen to want is thrall.
Perpetual spring with dewy grass and flower
There paves the Elysian soil; and sun and shower
Weave rainbows, while no tempests ever lower.

B. W. BALL.

The Index.

BOSTON, MAY 22, 1884.

THE INDEX is published every Thursday, at No. 44 Boylston Street, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to B. F. UNDERWOOD, the Business Manager, 44 Boylston Street, Boston, to whose order all checks and drafts for THE INDEX should be made payable. Letters for Mr. POTTER should be addressed to him, at New Bedford, Mass.

☞ PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

For *The Index.*

JAMES AND LUCRETIA MOTT.*

BY W. C. CRAIGE.

We all remember Matthew Arnold's beautiful and true saying that "Poetry is a criticism of Life." The soul of the seer touching the lips of the poet may indeed kindle the heart with a divine fire, and shed upon life the glow and the freshness of ideal beauty and ideal grace, separating the true from the false by deeper insight and truer sense. But, after all, Life criticises itself. Life is its own measure and its own law. And where can the analysis and judgment of the great Art of Living be better studied than in the memorials of the Art's masters, those proud servitors of Duty whose paths perpetually invite us to high endeavor, bidding us walk in the dear company of those blessed ones who strove for Right "when God himself seemed dumb." There we find lessons of gentleness, lessons of repressed pain, lessons of strenuous effort which shame us and revive us. We are humiliated, yet cheered, stung with the vague unrest of thought until we are finally led to see that it is Duty which redeems the sordidness of daily toil and makes our weary lives endurable,—the great principle of Duty, so hard to find, so hard to follow. And through the whole of the lately published *Life and Letters of James and Lucretia Mott* we see this constant adherence to the purity of ethical teaching, finding expression in long years of beauty and usefulness.

The life of Lucretia Mott spanned a momentous period in the world's history, a period of awakening from the sleep of conservatism, a period during which far-reaching reforms agitated men's minds,—the abolition of slavery, the demand for due recognition of the rights of women, the cause of universal peace, the advancement of sound thought in true religion; and with all these movements Lucretia Mott was active in labor and earnest in sympathy. Her heart was filled with the fervor of a quenchless enthusiasm; her voice was never silent in the cause of Right. She was born in 1793 on the Island of Nantucket, where her ancestors had lived and been "people of standing" since 1662. Child of a hardy and religious race, it is not necessary to seek far for the source of her dauntless courage and persevering strength. When thirteen years old, she was sent to the Friends' Boarding School at Nine Partners, near Poughkeepsie, N.Y., where she remained two years without returning to her Nantucket home, such was the difficulty of travelling in those days. At the end of these two years, she was made an assistant teacher; and the next year she became a regular teacher, with a salary of $100, and the added privilege of educational facilities for a younger sister. In 1809, she left school and joined her father's family in Philadelphia, to which place they had removed; and there also, in 1810, James Mott, who had likewise been a teacher at the Nine Partners School, followed them. While at the school, a strong attachment had sprung up between these two young people, which resulted in their marriage in 1811, in Pine Street Meeting-house, according to the order of Friends, "with a gravity and weight becoming the occasion." James at this time was almost twenty-three years old, Lucretia slightly past eighteen. "James was a tall, pleasant-looking youth, with sandy hair and kindly blue eyes. In manner, he was shy and grave. As can be inferred from his letters, he took serious views of life, and was much given to religious contemplation. Lucretia was a sprightly girl of more than ordinary comeliness and uncommon intellectual promise. In strong contrast with James Mott, she was short of stature, quick in her movements, and, notwithstanding the repression of Quaker training, impulsive and vivacious in manner." She was also keenly appreciative of humor, and was early distinguished for those elements of deep spirituality which subsequently gave her such remarkable influence. During the first years of their married life, necessity as well as inclination led them to observe the closest economy; and Lucretia, in conjunction with a relative, opened a school, under the care of Pine Street Meeting, which met with such success that in a short time it numbered forty scholars. But James Mott finding an increased measure of prosperity in his business, Lucretia was soon able to give up her teacher's position more fully to devote herself to the increasing needs of her own family; meanwhile living that life of purity and inquiry which qualified her to become an "approved minister" among Friends, and opened the way to larger fields in after years. It was during this period of her life, when family cares doubtless pressed somewhat heavily upon her, that Lucretia was in the habit of holding one of her children in her lap, while she drew her chair close to the foot of her bed on which she would place a ponderous folio volume of the works of William Penn, and then, while soothing the child on her knee, with rapid-moving eye and glowing heart, she would read and ponder, and read again the words of the great Quaker, until her memory had them printed in it forever. Ah, mothers! ye weary ones! here is your lesson, take it and learn it. And so her life went on, growing in usefulness and broadening in wide-expanded thought, full of zealous purpose and earnest toil. When the division occurred among Friends in 1827, Lucretia Mott was among those who separated from the so-called Orthodox body, under the influence of the teachings of Elias Hicks, who strove to introduce a more liberal and inquiring spirit, while in no way departing from what he conceived to be the truth in the doctrines of the founders of the sect. In 1840, Lucretia was chosen one of the American delegates to the World's Anti-slavery Convention in London, to which convention she was refused admittance because she was a woman. She was already well known abroad; but this surprising instance of narrow-mindedness in a representative assembly of professedly clear thinkers, friends of justice and aiders of humanitarian progress, drew upon her an additional share of public notice, and during her English visit she was the recipient of much attention, and made many careful observations on subjects deepest in her thoughts. Among many other well-known persons, she several times met Lady Byron, who, in conversation relative to religious matters, said that she was "not quite satisfied with any sect, but had often thought that Quaker and Unitarian would suit her, and that an advantage would arise from visits to other places of worship." On returning home, Lucretia continued her active reform work, speaking at anti-slavery meetings, peace meetings, woman's suffrage meetings, and religious meetings of Friends, until at last the family's city home became such a resort for invited and uninvited visitors, and the cares of self-imposed and involuntary

* JAMES AND LUCRETIA MOTT. Life and Letters. Edited by their granddaughter, Anna Davis Hallowell. With Portraits. Boston: Houghton, Mifflin & Co. 1884.

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labor became so burdensome that Lucretia's health suffered under the constant strain to such a degree that it was deemed best, in 1857, to remove a short distance from the city. The Arch Street house was accordingly sold, and "Roadside" purchased; and at this new home, eight miles out of town on the Old York Road, James and Lucretia Mott spent the rest of their lives.

Trained from early childhood to a life of thoughtful self-reliance, Lucretia Mott early became impressed with the manifest injustice of woman's legal, business, and educational position. While at the Nine Partners School, she was first led to reflect on this matter. To quote her words: "The unequal condition of woman impressed my mind. Learning that the charge for the tuition of girls was the same as that for boys, and that, when they became teachers, women received only half as much as men for their services, the injustice of this distinction was so apparent that I early resolved to claim for myself all that an impartial Creator had bestowed." During her English visit in 1840, we find entered in her diary: "Visited the Borough Road School. . . . The boys are well-instructed, but the girls too much confined to sewing." A few weeks afterward, we find the further entry, on the occasion of a visit to a Unitarian Charity School for Girls: "The girls too much confined to sewing, and not taught enough beyond reading, writing, and a little figuring." And again, on a visit to "Thomas Irwin's School," "Commented on girls' education as contrasted with boys',—the latter forward in arithmetic, while girls are kept at sampler work, stitching, and other nonsense. No blackboard drawings or problems for them." These observations were mentioned in the admirable "Discourse on Woman," which Lucretia delivered at Philadelphia in 1849, in reply to a very narrow lecture by Richard H. Dana, ridiculing the new views of woman's sphere. The "Discourse" is appended to the *Life and Letters*, and is a very excellent presentation of the subject, admirably written, full of sound thought clearly expressed. The style, in parts, rises to a certain degree of nervous force; and, among many very noticeable sayings, the essay has the following beautiful prophecy of the perfectness and grace of the true and ideal marriage: "Then [when woman's rights shall be fully recognized] the independence of the husband and wife will be equal, their dependence mutual, and their obligations reciprocal."

From numerous passages in Mrs. Hallowell's most interesting volume, we are enabled to gather that Lucretia Mott recognized fully the broad distinction between religion and theology, the one relating to that spiritual uplifting which finds expression in the ethics of daily life, while the other relates to logic-built systems of belief based on premises which lie entirely without the domain of positive knowledge,—pure speculation, profitless as the mediæval question, "How many angels can stand on the point of one needle?" As early as 1841, she remarked that "all orthodox sects have modified their faith or their creeds with the advance of rational principles of religion"; and, in 1842, she writes, "To my understanding, we shall not make much progress as Christians until we dare read and examine the Jewish Scriptures as we would any other of the ancient records." In the same letter, she remarks, "I have never given my faith a name." She considered "that atonement study is the veriest waste of time and energy"; and she speaks of "the absurdity of the whole scheme," while the doctrines of the Trinity, the divinity of Christ, and bibliolatry generally, found with her no favor or acceptance. On one occasion, she exhorted her hearers to "be not afraid of the reputation of infidels or the approbrium of the religious world. . . . Our fruits and not our opinions will finally judge us"; and, in the excellent "Discourse at Friends' Meeting, Fifteenth Street, New York," delivered in 1866, she again speaks of "scepticism as a religious duty," while her humility of spirit in this matter is well shown by her breakfast-table remark, "Let us have unbelief, but let it be a reverent unbelief." At an address delivered at the Anti-Sabbath Convention, held in Boston in 1848, she said, "The standard of creeds and forms must be lowered, while that of justice, peace, and love one to another must be raised higher and higher." In the same year, she writes: "I have accustomed myself to examine them [the Scriptures] as I would any other book, as nearly as early education and veneration would permit. I have now no difficulty in deciding upon the human and ignorant origin of such parts as conflict with the known and eternal laws of Deity in the physical creation, be the claim to the miraculous ever so high and the assumption of the pathetic and God-inspired ever so strong." Still less did she recognize any of those passages permitting or palliating, as she expressed it, "murder in any of its forms, slavery in any of its degrees, or priestcraft in its various phases as palmed upon the religious world." Again, on another occasion, she said, "The popular system of faith is fast yielding to a more enlightened theology." Lucretia Mott believed in "obedience to known duty, repentance for disobedience, and amendment of life," and considered that "the credulity displayed in the account of the evangelists [as to the resurrection], and other sacred (?) [*sic*] writers, is the natural accompaniment of ignorance and the more childish state of society." The prayer of aspiration she regarded "as natural to man as the air he breathes"; but, in relation to application for divine intercession in material matters, she said, "But when it comes to praying for rain in dry weather, or for the removal of evils which have been brought upon us by our own violations of the laws of health and nature, then it is most absurd and superstitious." She apparently had belief in the doctrine of a future life, though of what nature she presumed not to speculate, content, as she said, with the Apostle's saying, "It doth not yet appear what we shall be." To use her words again, she rested "satisfied with the consciousness that *now* are we the children of God"; and, in her last illness, she said: "I am willing to acknowledge all ignorance of the future, and there leave it. It does not trouble me."

There is nothing more beautiful and instructive in Mrs. Hallowell's book than the account of Lucretia Mott's well-ordered domestic life,—a life so severe in its simplicity, so deep, so true, yet withal so cheerful, that, having it well in mind, we should certainly hear no more of "the prevailing fallacy that a woman cannot attend to public service except at the sacrifice of household duties." That we may never again hear of this "prevailing fallacy" is probably too much to hope, though the time is fast coming when it will be "prevailing" no longer, but will be quietly laid away out of men's minds among the rubbish of dead prejudices and vain notions once mighty for oppression, but shorn of their ill strength forever,—notions and ideas so foolish indeed that the future antiquary will search out the musty pages where they are inscribed in all the pomp of learned phrase, and will wonder how his ancestors could have been so utterly devoid of reason as to entertain views so alien to the first principles of human freedom.

Lucretia Mott "was an early riser and an indefatigable worker, never sparing herself. It was one of her rules to be willing to do herself any work that she required of another." She had the happy faculty of distinguishing between "essentials and non-essentials" in household management, the former always receiving careful attention, while the latter, those "self-imposed labors under which so many women struggle, were left to look after themselves." She said: "Being fond of reading, I omitted much unnecessary stitching and ornamental work in the sewing for my family, so that I might have more time for this indulgence and the improvement of the mind." Her biographer tells us that "from youth to old age she always cut and made her own clothes" and "never varied the style," though she never "felt that there was any principle involved in the peculiar cut beyond that of simplicity and moderation." She was also "an excellent cook, and rather prided herself on this accomplishment," reminding one of Harriet Martineau, who took such delight in her dairy management; and George Eliot, who loved to show how one hand was larger than the other by reason of the many pounds of excellent butter she had made in her youth, when, as a country girl full of passion and sweet action, she managed her father's house. It is not in these high-thoughted women that we find the bitterness of pride which scoffs at joyous duty done and humble labor well accomplished. Far from them must we go to seek the ignoble mind that scorns the tasks which fill our daily lives. On one occasion, the *United States Gazette* printed a receipt for "corn pudding," with this comment: "The half-cooked corn and melted butter must be glorious stimulants to a dyspeptic stomach." Here was an opportunity not to be lost. So Lucretia Mott sent to the editor of the *Gazette*, Mr. Joseph R. Chandler, a leading citizen, her own Nantucket receipt, "accompanied by a pudding of her own make," which elicited the following reply from the recipient: "Mr. Chandler, in acknowledging the receipt of the corn pudding from Mrs. Lucretia Mott, is compelled to confess his error in regard to the wholesomeness of such a combination of ingredients. Mr. Chandler, as well as many others, has learned that much (moral as well as physical) which seemed repulsive, or at least of doubtful benefit in itself, has, when presented by Mrs. Mott, been found palatable and nutritious. It is the gift of thousands to *collect* with industry and care, but of few, very few indeed, to *combine* with judgment and present with delicacy and grace." The actual household labor personally performed by Lucretia Mott is indeed surprising, when we consider the constant demands on her time and thought by outside duties; and the general account of family life at the Arch Street house is of the most engaging character. In its parlors so plainly furnished, yet cheerful with a bright carpet and air of general comfort, a boundless welcome was extended; and the coming of guests at odd times and all times was a regular part of the routine of daily life. In 1850, at yearly meeting time, Lucretia writes, "We had nine or ten Friends lodging with us, and some forty or fifty at meals daily"; and many more similar instances could be quoted. A very interesting account is given of the manner in which Lucretia Mott helped, all through her life, "clear the breakfast table and wash the silver, china, and glass belonging in the dining-room." The occasion was somewhat of a household conversational gathering. Guests were present, and sometimes assisted in the work, which, we are told, "was not a disagreeable task. The well scrubbed little cedar tub, with its steaming water, was placed at one end of the table, and article after article was washed and burnished in a systematic manner from which no deviations were permitted." Here is a wholesome picture of a kind of diligence which seems to be sorrowfully growing rarer and rarer. Not that every woman should necessarily do as Lucretia Mott did in these matters, but every woman charged with such care should have the ability and the cheerful will to aid and minister in the simple duties of household life. She should dignify and adorn them, carrying into their execution grace to refine their pettiness. A refined and intellectual woman can so wash dishes that the critical on-looker will be disarmed of all his carping, and be brought to say that the humble task is a beautiful work of art, as the sheen of the silver softly shows, and the gleam of the glass mingles with it, and the eye is filled with the sinuous motion of lithe fingers passing in their blue-veined whiteness from the water to the glass and from the glass to the silver, and so back and forth until the end comes, while pleasant words of a musical voice touch with lightness yet depth some question of the hour or some truth for all time.

Lucretia Mott was somewhat noted for what her biographer calls "her rather striking lack of imagination." She cared but little for natural scenery or what otherwise usually delights the eye. "A drive was to her little more than a rather uncomfortable kind of locomotion, which pleasant company might make endurable." She was generous in an unusual degree, on one occasion entertaining in her house for two weeks a mother and seven children who had met with no success in the West, and were about returning to their home in England. "It would do thee good to see their gratitude," she writes. And this was ample reward to her kindly soul,—"to see their gratitude." On one occasion, she wrote to her husband her belief in "making the best of life." She was self-reliant, independent in spirit. In 1855, she writes: "It was no great disappointment to me to give up the meetings thou mentions. When a thing can't be done, there is a happy property in our nature that accommodates itself to circumstances." Frail in body, she was strong in soul; and it was her habit to find relief in labor when touched with sad thought, "as my mother," to use her own words, "often told us it was a good plan to go to work . . . rather than sit down and brood over lonely feelings." Ah, the misery of the world might find some slight palliation, if all its lonely ones were but able courageously to carry out this simple precept! But this is indeed a vain wish. So the interest of Mrs. Hallowell's book does not arise solely from its portrayal of Lucretia Mott's connection with the great movements which distinguished her life. The volume gathers its charm from the revelation of a beautiful character, womanly

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in the highest sense, strong and true, filled with resolute purpose and an immitigable love of justice.

It is curious to note the temperamental differences between James and Lucretia Mott. He was "reserved and silent," though a clear and forcible writer; she was "impulsive and vivacious," in public speech "unusually fluent," and in conversation "easy and unembarrassed." Like many other great and sympathetic speakers, she was not so facile with the pen. In formal composition, the charm of her graceful manner was apt to be lost in a certain stiffness or constraint very different from the incisive force with which she used her own fit instrument,—the spoken word. James was somewhat prone to depression and discouragement, while Lucretia "was a sunbeam of hopefulness." He was gentle and yielding, she energetic and resolute. And none understood their differences better than themselves. Yet so helpful were they to each other, so harmonious was their common life, so united were they in sentiment, so well did they agree in thought, that, in 1853, James Mott feelingly wrote: "I have lived in that state [marriage] for more than forty years, and it has been one of harmony and love, though we have had our trials and difficulties in life. As age advances, our love, if possible, increases." And this true marriage so continued with all its solemn wealth of meaning until the death of James Mott in 1868,—fifty-six years of wedded life, fifty-six years of a home filled with a moral atmosphere, a school of instruction to children and grandchildren and friends and visitors in that grand art of living well, whereof mention was made in the beginning.

Lucretia Mott survived her husband nearly thirteen years, passing away in 1880. Her grave was made in Fair Hill Cemetery, where she was laid in solemn silence, amid a vast concourse of hushed and reverent mourners. Overcome by feeling, "as all were standing by the open grave, a low voice impulsively said, 'Will no one say anything?' and another near by responded: 'Who can speak? The preacher is dead!'" Ah, those were tender and touching words! The beautiful and melodious voice of the preacher would be never more lifted up for the dumb and suffering. The pure and tender heart would be never more touched with the pain of the weary and oppressed. Yet her deep seriousness and charm of character gave an impulse to the spirit of humanitarian reform, and stirred the souls of those who came within the sphere of her influence to thoughts never to be stilled and deeds to bear rich fruit in after time. She lived a life of dignified simplicity in an age of growing vanity. Her life taught above all things the lesson which at this day most needs to be learned,—the great lesson of the need for Plainness and Worth.

CORRESPONDENCE.

THE REAL POINTS AT ISSUE IN THE MORMON QUESTION.

Editors of The Index:—

It was meant that the article about the Mormons in *The Index* of May 1 should be so well worded and well aimed that no one could fail to understand that its object was, not to defend polygamy or the Mormon religion as such, but only to present the facts with regard to the virtues and worth of the Mormon people as citizens, and to show by them that no such evils are rising from their institutions and beliefs as to call for the interference of the federal government. But, as it seems to have missed of its design in the mind even of so fair an observer as my friend, Mr. Potter, let me take another shot, aiming to show more clearly what the points at issue really are, and to correct the mistakes about them into which he has manifestly fallen.

I. Instead of its being assumed by the article, as Mr. Potter thinks, that all the good things testified to about Mormonism are the result of polygamy, its very title, "Gentile Testimony," not to *polygamic*, but "to *Mormon* Worth," shows it is Mormonism as a whole, and not one of its parts, of which they are said. The expressions used in it,—"What *community* can present stronger testimony to its virtues," not what *institution*, "*Polygamy guarded and penetrated by the Mormon religion*"—and not polygamy alone—"produces as much happiness for its citizens as monogamy does,"—not produces the whole of it,—all point in the same direction. And, in those places where polygamy and monogamy are spoken of by themselves as doing certain things, it is so manifestly to avoid repeating the words "Mormon" and "Gentile," and so in accordance with a well-known figure of speech, putting the part of a thing for the whole, that it seems hardly possible for it to be misunderstood. Polygamy is indeed only a single feature of Mormonism. The real power of the system is not in that, but in its religious ideas,—these which produce its virtues, these which uphold and uplift its polygamy, these, if anything, which make it dangerous. And it is this fact—the fact that it is all through a religion—which ought to, and which by our Constitution does, place it beyond the interference of legislation, and which makes the argument all the stronger that it must be dealt with, if at all, by simply religious methods.

II. Mr. Potter says that, "to secure a valid, logical comparison" for the argument in behalf of Mormonism derived from its moral superiority, its other term should be "a religious community of similar faith and ecclesiastical government to that of Mormonism, but different from it in maintaining monogamy instead of polygamy." This, however, is necessary only on the supposition that the comparison is between polygamy and monogamy, to see which is best. As it is not between them, but between Mormonism as a whole and the Gentile party as a whole to see which of them, if either, most needs interference with, the state of things that we do have in the problem,—each of the two parties side by side with each other in the same community and under the same territorial laws,—is all that is necessary for the work. Comparing them thus, the statistics show that the Gentile population of Salt Lake City furnishes fourteen times as many arrests for crime in proportion to its numbers as the Mormon population, and, in the Territory as a whole, forty-eight times as many criminals for the penitentiary as in a like ratio the Mormons; while the testimony of scores of accurate observers is in the same direction. And this, I contend, is a perfectly valid and logical comparison to help prove what is my carefully stated object,—not that polygamy in itself is better than monogamy, but that "polygamy in Utah and in connection with the Mormon religion is producing no such evils as to call for the interference of the general government."

III. Mr. Potter ascribes the virtues claimed for the Mormons to the fact that "the Mormon population for the most part is a picked community of simple people bound together and to certain rules of conduct by a fervent religious faith, and guided by a very astute leadership." Very good. But how does this harmonize with the assertion so often heard, that they are made up of the lowest, vilest, and most ignorant classes of Europe, deluded here by crafty leaders, and that on this account they ought to be suppressed? And, if a picked community in a Territory redeemed and built up out of the wilderness by their own hard toil see fit to adopt a special religion and institution, and by their help bring forth a better civil condition than their neighbors without them, what sort of logic is it that the unpicked communities in the rest of the country should sit in judgment on their conduct, and suppress them because of their immorality? In admitting that they are a "picked community," is not the whole case against them given up? Who shall say what the institutions of a picked community shall be, more properly than its own men and women?

IV. Mr. Potter asks, "If this vast difference in criminality between them and others be owing *wholly* and *solely* to the difference of marriage institutions, and if marriage is simply a social institution, why not heroically smother the feeling that monogamy 'best meets the heart's need' at the East, and move at once for the conversion of citizens in Connecticut to polygamy as the surest means of emptying its prisons?" Now, if my friend will look at what was really said, he will see at once how little ground there is for such a question. The words are: "What does this difference show? *Not, indeed, that polygamy in itself and for the country at large* is better than monogamy; for, in itself and elsewhere, it is not regarded as a religious principle,—a view which makes all the difference in the world,—but only that for Utah and in connection with the Mormon religion it is producing no such evils as to call for the interference of the general government." The whole thing is made to turn on its connection with the Mormon religion, on its being "penetrated and guarded" by it, and on the state of things in Utah. And, because a person does not believe it should be interfered with in this form and under these circumstances, is it a very brilliant piece of logic to argue that therefore he ought to advocate its adoption in another form and under entirely different circumstances? If I should say that, in Florida and in connection with the Florida climate, oranges are the best crop a farmer can raise, and that their culture there ought not to be interfered with by the government at Washington, what would be thought of a person's mental condition who should turn round and ask, Why, then, do you not smother your liking for apples and wheat, and advise all Connecticut farmers to go to raising oranges as the best way of getting out of debt? Yet what is the argument about advocating polygamy everywhere, because it is to be tolerated in Utah, but a principle of precisely the same calibre?

V. Mr. Potter, like many others, compares polygamy with slavery, and thinks that, as the one has been abolished by United States law as morally wrong, the other on the same grounds ought to be also. But slavery was recognized as morally wrong, because its subjects had no voice in its establishment, and were held in it against their own wills, because it deprived them of all their great natural rights as to education, property, self-control, and the pursuit of happiness, and because it brought forth evil fruits to society at large,—though even then the nation did not feel it had any right to legislate it away till its friends had risen in rebellion against the national authority. Suppose now that slavery had been guilty of none of these acts, suppose it had been established by the negroes themselves, that they wished its continuance, that each one was free to leave it when he would, that it provided schools and ballot-boxes for them equally with the whites, that it gave them the fullest rights of property, and that it produced for the South more prosperity, wealth, intelligence, and virtue than anti-slavery did at the North, and forty-eight per cent. less crime among its advocates than freedom did among its opponents: who would have held that the general government ought to spend—as it did—millions of money and five hundred thousand lives in putting it down? But all these liberties, rights, and privileges Mormon polygamy does allow to its subjects: all these good fruits it does show in connection with its religion. There is not a single point of resemblance between the two things. And yet, because somebody has called them "the twin relics of barbarism," it is argued that they are equally wrong, and that what was done to the one it is right to do to the other! Was there ever a more glaring instance of how sensible people can have their minds darkened by the "shadow of a name"?

VI. Mr. Potter's article declares that "it is one of the marks of advancing civilization that the statute law defining crime harmonizes gradually with the demands of the enlightened moral sense." Very true. But it is still more a mark of advancing civilization that less and less stress is laid on the letter of a law or institution as a test of its moral worth, and more and more on its spirit and results. The elevation of marriage, like that of Sunday and worship, has been produced and marked, not by increasing legal enactments with regard to it, but by the new appreciation among the best people of its spirit and of its great purpose. And this is true of all marriage, polygamous as well as monogamic. It is just as unfair to judge of the one by what it was in past ages as to do so with the other. We must compare them both as they are now, judge them, not by their letter and form, but by their spirit and results,—see which in these respects is penetrated most with religion, and has felt most the influence of our advancing civilization. Take Mr. Potter's own test, that of "absolute equity" between the parties. With every monogamous State in the Union denying to wives the right of suffrage, taking away very largely the control of their property and children, and in some cases utterly suppressing their individuality, making the married twain one and that one the husband, and with polygamous Utah allowing them all of these rights equally with their husbands, which side, on the whole, has "advancing civilization" done the most for?

VII. What Mrs. Jackson says about religious fanaticism as the influence which prompts some Mormon women to plural marriages and about their unhappiness and self-sacrifice in this estate is true beyond question. But cannot stories equally bad be told of the motives which prompt some women to marry under monogamy, and about the unhappiness and self-sacrifice of their condition? What is the

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standard argument against all marriage and in favor of free love? Is it not the miseries of married life? What the motives which notoriously, in a vast number of cases, at the East lead to unions? Are they not the desire of wealth, position, and sometimes of a mere living, rather than true love,—a desire for whose gratification all manner of sacrifices are endured? An account has just been given, in the New York newspapers, of a woman who came into court pleading for the release of her husband, who was about to be imprisoned for cruelly beating her. "But," said the judge, "if I do, he will only beat you again." "I know it," said this poor victim of monogamy, "*but I would rather be beaten than starve.*" Which, now, is the higher motive,—that of Mrs. Jackson's Mormon woman, who clings to marriage for religion's sake, or that of her New York sister, who clings to it for the sake of bread? If such an incident had occurred in a Utah court, how the whole land would have rung with it, as an illustration of the horrors of polygamy! And, as it is, will not Mr. Potter's exclamation over the one case apply equally well to the other?—"How can one read such words, without feeling a new and even indignant protest rising within him against a form of marriage into which a pure and noble-minded woman can enter only by crushing out the deepest natural sentiments of her heart? Where is there a greater crime against nature than this which thus transforms the holy instinct of wedded love and motherhood into a life-long torture? And one can but feel indignation also toward the ecclesiastical system which seeks to build up its power."

Nor is the New York incident the only illustration of what is possible under monogamy. Look at the divorce records of our courts. Look at the matrimonial scandals society is full of. Look at the efforts made, not in Utah, but in Massachusetts, to revive whipping as a needed punishment for wife-beating. Look at the sorrowful faces of too many wives at the East, and see whether the monogamous world is yet in a condition to say very much about the unhappiness of the plural wives in Utah. Nor is it a condition of things which is confined to the vicious, ignorant, and poor. I know of a mother hardly outside of Boston who, all through her last years and on her death-bed, implored her young daughter not to marry a man of good family and education, because of the absolute brutality she had known so many wives to suffer from like husbands. Ask any physician what he knows about the matter; and, were it allowable, he could give repeated instances of a like character, give some especially which arose from the very fact that the marriage was monogamous. And again, to quote, with a slight change, Mr. Potter's words: "This witness gives an interior view of one of the direct results of monogamy, which is often passed by without notice; and, so long as such a cry as this comes out of an Eastern woman's heart, let not Eastern men be led to think that any general condition of social order and prosperity which they can exhibit is going to justify or excuse their crime against marriage before the judgment of the civilized world."

But, in view of these undeniable facts against it, how is monogamy really justified as a blessing by its friends? Why, we say that they show only one side of it; that on the other side there is a still greater amount of happiness, of virtue, of kindness, and of entering into it through motives of the purest love; and that we should take both sides together, not one alone, to get at its true character. And the same reasoning will apply to Mormon polygamy. Mrs. Jackson gives one side, a true one, but no more the whole than the story of the beaten New York woman is the whole of monogamy. Against it there are a multitude of testimonies as to the fair degree of happiness experienced in Mormon families. An educated lady, originally with her husband a Free Religionist, told me that one of the things which helped convert her to Mormonism, after living for two years as a Gentile in Salt Lake City, was what she saw of the Mormon women in their sweet, peaceful home life. Another woman, a teacher in one of their schools and herself a Gentile, testified that, after living in many families both at the East and in Utah, she "had found just about the same happiness in the one as in the other,—little quarrels, jealousies, and heart-burnings among Mormon wives, but no more than in families of New England sisters." Mr. Phil Robinson, the experienced English traveller, says: "I was sitting one day with two Mormon ladies, plural wives, when the conversation turned upon marriage. 'Do you mean to say,' I asked one of them, 'that you and your friends are voluntary agents, when you go into plurality?' 'Certainly I do,' was the reply. 'If I had the last seven years of my life to live over again, I should do exactly what I did seven years ago.' 'And what was that?' I asked. 'Refuse to marry a Gentile to please my friends, and marry a polygamist to please myself. I had two offers from unmarried men, either of which my family were very anxious I should accept. But I did not care for either. But when my husband, who had already two wives, proposed to me, I accepted him, in spite of my friends' protests. And I would marry him again, if the choice came over again.' 'Then yours must be an exceptional case; for I cannot bring myself to believe that those who have been first wives would ever consent to their husbands' remarriage, if the past could be recalled.' 'But I *was* his first wife,' said the elder lady; 'and, if my past were recalled, I would give my consent to a second marriage just as willingly as I did twelve years ago. Perhaps,' said she, laughing, 'you will call mine an exceptional case, too. But, if you go through the Mormon families individually, I am afraid you will find the exceptional cases are very large.'" It is a conversation which indicates anything but that condition of "torture," "self-sacrifice," and "fanaticism" which Mrs. Jackson has so much to say about; and, unquestionably, it expresses the views and feelings of very many Mormon women. They have a newspaper of their own; and, very strangely to us, it is quite as much filled with the romance and sentiment of marriage as any at the East; defends plurality, too, on the grounds, not of religion alone, but equally on those of affection and happiness; nay, even commiserates Gentile women for their forlorn condition under monogamy. Their happiness, however, as Mr. Robinson says, is doubtless that of peace and content rather than of rapture and ecstasy, not the highest ideal; and, apart from any religious motives, some rejoice in plurality as relieving them largely from household drudgery, the sisterhood of wives rendering the work light, and as affording them more leisure and strength for society, self-culture, and individual development than singleness,—rather humble motives, it may be, but, in contrast with those of the starving and beaten single wife of New York, hardly indicating a torture which calls for the interference of the United States government.

VIII. Mr. Potter thinks that the real duty of Free Religion toward the Mormons is, not to defend them against any attempt of the national government to suppress polygamy, but to "emancipate the religious sentiment among them from bondage to ecclesiastical dogmatism and superstition."* But, admitting the need of this emancipation, how is it to be brought about? By the use of arbitrary law? By the agency of the United States Congress and the American army? By taking away from a whole community their right of deciding by a majority vote what shall be their institutions? Is not this the method of all persecution, one of the very things Free Religion was organized to protest against? Was there ever anywhere a worse superstition than the idea that superstition can be legislated away? ever a worse dogmatism than to tell a people at the end of a bayonet that they shan't dogmatize? ever a worse tyranny than that of compelling women to be free of what to them are solemn marriage bonds? As I read the constitution of the Free Religious Association, its method of emancipating the religious sentiment is directly the opposite of all this,—is a reliance, not on force and law, but on "liberty of thought," on "scientific culture and study," and on "appeals to impartial reason." It is the method, in other things, of all our best civilization. Women, under the bondage of religious sentiment, are everywhere sacrificing themselves to something,—some to their husbands and children, some to dress and fashion, some to fanatical temperance crusades, and some, as in the Roman Catholic Church, to a life of celibacy quite as "abhorrent to the natural sentiments" as polygamy. How do we seek to cure them? Not by force; not by Hoar and Edmunds laws; not by breaking up their homes and shutting them up in prison, as the United States officers have actually done in Utah; but by education, by a better religion, by other things as objects of sacrifice, by all the sweet and refining influences of society. How did we make Kansas a free State? Not by legislation at Washington, but by pouring into it a majority of free men, building up in it free institutions, and showing in it side by side with slavery that freedom could give people more prosperity, more happiness, more virtue, more of all the higher things of life than bondage could. Why now should we not do the same with Utah? It is a method of opposing polygamy and Mormonism, and of emancipating its people from ecclesiastical bondage, if there is any there, in which I fully believe. The whole question is one of means, is whether we shall employ the old, worn-out, persecuting methods of outside force and law, which never did succeed anywhere, or the modern, civilized, Christian ones of justice, love, persuasion, education, and a larger, better truth; and I am amazed that any Free Religionist should hesitate for an instant which to advocate. Utah is as open as Massachusetts to schools, churches, newspapers, free discussion, free thought, free trade, monogamy, monogamists, and all the influences of civilization; and the Mormons are willing and eager to compare their arguments, their virtues, their civilization side by side with ours. These are what we have been long contending are the only weapons that truth wants: these have been proclaimed as our infallible reliance in this age of the world against error. What now can be more cowardly, what more false to our own principles, what more a showing that our boasting of them was all bombast, than for us, the moment a chance comes for their trial, to drop them all and fall back on the old weapons of force and law, merely because they are on our side and not on theirs! Suppose that David, after accepting the challenge of Goliath to settle their difficulty at single combat, and going forth to meet him with the boast to his friends that a sling and pebbles were all he wished for the fight, had turned pale at the sight of the monster, and rushed back, asking for the whole might of the Israelitish host to aid him, while Goliath stood alone: would any one, even a Sunday-school boy, ever have thought David was much of a hero? Yet, after taking in hand our sling and pebbles of free schools, free churches, and free thought with which to kill Mormonism, what is our falling back on the United States government for help but a piece of the same heroism? Why, our conduct is enough to make the very stones of the soil cry out against us. Surely, Free Religion "*is* obligated" to resist such moral cowardice. Let us be true to our better nature. Let us not be ashamed to measure our logic, truth, life, virtue, all our moral weapons point to point with theirs on a fair and equal field, asking and giving no favors. And, if they in the end can show a stronger and better civilization than ours, show that their polygamic and Mormon tree can bring forth richer fruits than our monogamic and Gentile one, ought we not graciously and gladly to yield it place, rejoicing that what is fittest for that part of the country is to survive, just as what is fittest for this part of it does here, and feeling that, as the law of nature, it is also somehow the law of progress and the will of God?

JOHN C. KIMBALL.

HARTFORD, CT.

*A word about "the bondage of the Mormons to ecclesiastical dogmatism" and about "the outrages and tyrannies of the Mormon priesthood." The last resort of those who are obliged to admit the virtues of the Mormon people is to throw all the burden of iniquity on the Mormon priesthood, and to speak of that as a tyranny holding the people in bondage. It is a part of the general misrepresentation to which they are subject, and shows in itself how ignorant of their system the accusers are. The fact is there is no distinction between priest and people. Every Mormon is a priest. It is like talking about the tyranny of the American voter over the American people. The Hon. J. W. Barclay well says, "There is no compulsion on any Mormon beyond the public opinion of his fellows, and none is possible. All are equal. There is no special or privileged class or caste. The people in the fullest sense govern themselves." Mr. Phil Robinson says, "It is not true that the church interferes with the domestic relations of the people." "The payment of tithes is as nearly voluntary as the collection of a revenue necessary for carrying on a government can possibly be allowed to be." And Capt. Burton says, 'I was much pleased with their religious tolerance." "The Mormons are certainly the least fanatical of our faiths." It is well for those who so constantly make the charge of ecclesiastical tyranny to remember these statements made by careful and responsible observers. The old proverb, "Like priest, like people," is as true in Utah as elsewhere; and, whatever may be the sins or the virtues of the Mormons, they are shared by both parties alike.

[Our friend has come down upon us with an avalanche. Did he shrewdly design so to fill our columns that there would be no room for a reply? If so, he has almost accomplished it. But we shall try to squeeze in a few words. (1) We are glad to know that Mr. Kimball did not mean all that he said about

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polygamy,—that he was speaking in a figure and not literally. We well understood that his subject in no wise required such an argument. But his zeal seemed to have carried him away; and, through a large part of his article, he spoke of polygamy without any of the modifying clauses he quotes. Others besides ourselves were deceived by his trope. (2) We must deny the relevancy of the comparison of Florida oranges and Connecticut apples. Were the Mormons an Asiatic people, with the traditions and habits of centuries of polygamous faith and practice clinging to them, then the argument might be of some avail that polygamy is specially adapted to their natures, as monogamy is to other American communities. But the Mormons were born and bred in monogamous countries. A large part of them are Americans,—genuine Yankees. There is nothing, certainly, in the soil, climate, latitude, or longitude of Utah which is specially favorable to the growth of polygamous religion. Give the *same* people a free chance in Connecticut, and why should they not have the *same* success there? We mentioned Connecticut, because Mr. Kimball had specially contrasted its vices with the virtues of Mormon Utah. (3) We deny also the parallelism between the testimony of the Mormon wife, whom Mrs. Jackson quotes, and the plea of the poor abused monogamous wife whom Mr. Kimball brings forward from New York. The Mormon woman's testimony was of polygamous marriage *as a system*; and she was as intelligent and high-minded a witness as could be found,—the editress of a newspaper. The poor dispirited New York woman only illustrated *one of the abuses* of monogamy. And draw out the list of these abuses as black as you may, it still remains true that monogamy is the only *form* of marriage which permits perfect equity between husband and wife. Polygamy forever makes the highest ideal of marriage impossible. (4) As to the obligations of "Free Religion," we trust that we appreciate as fully as Mr. Kimball that supreme reliance is to be placed on discussion, persuasion, education, etc. But we also believe, as we *suppose* he does, that government and law have their place, too; and we believe that the principle of religious freedom may invoke the civil law to protect people in their just rights from the oppressions of religious authority. It is for this purpose, and this only, that we have claimed that the national government might properly exercise its right to legislate, with just discrimination, against Mormon polygamy. We have said nothing about the use of military force. Between the propounding of a law and the sending of an army to enforce it, there is a long way, upon which wise statesmanship may win the battle peacefully. But it will not win, if it yield its principle at the start.—W. J. P.]

BOOK NOTICES.

MARGARET FULLER OSSOLI. By Thomas Wentworth Higginson. Boston: Houghton, Mifflin & Co. 1884. pp. 323. Price $1.25.

The women of America owe an immense debt of gratitude to Col. Higginson for the brave, persistent, and excellent work he has done in their behalf in past years, and still continues to do to-day. He has been one of the bravest knights in the new order of chivalry,—the chivalry which defends, not only woman's claim to beauty, honor, virtue, and love, but to political rights and equal justice with men in all things as well. And he has now crowned his years of knightly warfare, offensive and defensive, in aid of the "weaker sex," by giving to the public a more realistic portraiture than has ever been given by any other biographer of the life of one of the most original and characteristic types of intellectual womanhood which this country has ever yet produced,—Margaret Fuller. How well fitted Col. Higginson is to be the best biographer of this unique woman, some phases of whose many-sided character had previously been considered worthy of public note by such men as Emerson, Channing, Frothingham, Holmes, Hedge, Greeley, and Mrs. Howe, is best explained in his own words: "It so happened that Margaret Fuller was associated with me, not closely, but definitely, by various personal ties. She was born and bred in the same town, though more than thirteen years older. She was the friend of my older sisters, and I was the playmate of her younger brothers. Her only sister was afterward closely connected with me by marriage, and came for special reasons, with her children, peculiarly under my charge. . . . It moreover happened that Margaret Fuller had upon me through her writings a more immediate intellectual influence than any one except Emerson and possibly Parker." Thus, it will be seen that, by intimate relations with those who knew her most thoroughly in her private life and consequent access to manuscripts and letters not attainable by other biographers, he has been able to place before us an almost new life of this eminent woman, whose work, however, was, unconsciously to herself, more pioneer work, fixing the intellectual status of the women who were to succeed her, than carving, as she probably hoped, a definite niche for herself in the history of American literature. Her work, as Higginson confesses, was inconsecutive and fragmentary; but it was strong, original, and, if she had lived, might have developed into that more finished intellectual completeness and harmony which might have given her works a place as classics. As it was, the work she did was most needed and beneficial. Her strong self-assertion was hereditary,—and so characteristic of her family that Horace Mann once remarked to Col. Higginson that, "if Margaret Fuller was unpopular, it was not *from* any prejudice against her as a woman, but because she probably combined the disagreeableness of forty Fullers,"—and was doubtless one of the best points of her character, which made her regardless of the opinions of others so long as she kept intact her own self-esteem, and thus made her a leader where a less self-reliant, but as original a thinker of her own sex might have made no impression. Higginson gives several good reasons for the impression Margaret Fuller made on the American literature of that period. One of these reasons was that she was, at the age when she lived, the only woman who seemed to associate with intellectual men on terms of equality. She was especially fortunate in the education enforced upon her by her father, who, like the father of John Stuart Mill, experimented upon his first-born child, giving her a severe classical training, which, while beneficial in its results, made her, like Mill, always feel that she had been by this severe training defrauded of her youth and rightful girlish joys. But, thus trained, she understood her power, and kept her place among educated men of genius as their peer. Another reason given in explanation of the place she occupies in literature is that, "apart from every word she ever wrote, Margaret Fuller will always be an important figure in American history for this plain reason: that she was the organizer and executive force of the first thoroughly American literary enterprise," since she was the leading instigator and moving spirit as well as editor of the *Dial*, the first distinct organ and utterance of that school of philosophy called Transcendentalism, which Col. Higginson claims to be a purely indigenous product of American thought. In the chapter entitled "A Literary Club and its Organ," in which he gives a brief exposition and explanation of the causes which led to the so-called Transcendental movement, he affirms that "the *Dial* was the embodiment of this movement, and without Margaret Fuller it is doubtful whether the *Dial* would ever have been born." This new life of Margaret Fuller is so interesting from the first page to the last that we hardly know where to break off in our notice of it. The fresh light thrown by means of the original documents, to which her biographer had access, on her love-life, her motherhood, and other domestic ties, is especially interesting as bringing her in more immediate *rapport* with humanity at large; and her character shines no less radiantly intellectual for its newly discovered womanly weakness and tenderness. The fine portrait of her which adorns the first page of the book shows a face which, though it might never be called beautiful, and though a less ideal face than is shown in the portrait given of her in the *Eminent Women of the Age*, is yet strongly indicative of purpose, energy, thought, and will. Mr. Higginson did well boldly to proclaim a place for Margaret Fuller among "American Men of Letters."

TEACHING OF THE TWELVE APOSTLES. The Greek Text, with Translation by J. Fitzgerald, M.A. New York: John B. Alden, Publisher. 1884.

This is a neat and useful edition of the newly discovered little work supposed to have been written in the first half of the second century by one of the early Christian believers, who possibly may have been a hearer of some of the first apostles of Jesus. The work was described and commented on at length in an article by Mr. Janes in *The Index* of April 10. Mr. Alden's edition has the Greek and the English translation in parallel columns. It is a little book of only twenty-nine pages, and costs only twenty-five cents.

THE *Catholic World* for June has these, among other articles: "Darwin's Mistake," by Rev. Fr. S. Chatard; "The New Flagellants," by Inigo Deane; the "'Leading Article' in English Journalism," by A. F. Marshall; "The Very Last Centenary of Protestantisms," by Rev. Thomas J. Jenkins; "The Wisdom and Truth of Wordsworth's Poetry," by Aubrey DeVere; "Religious Liberty as understood by the Evangelical Alliance," by Rev. George M. Searle; and "Honest Protestants and the Public Schools," by Rev. Walter Elliott. Among the books noticed are "Mental Evolution in Animals," "The Vicar of Wakefield," and "Memoir of Charles Lowe."

IN the *Atlantic Monthly* for June, F. Marion Crawford concludes his story of "A Roman Singer" in a legitimate and pleasing fashion. Among the most instructive essays of the number, we note the following: "Penury not Pauperism," by D. O. Kellogg; "An Old War Horse and a Young Politician," by William H. McElroy; "The Anatomizing of William Shakspere," by Richard Grant White; "The New Party," by J. L. Laughlin; and "Washington as it should be," by O. B. Frothingham.

PERSONAL ITEMS.

PROF. LEANDER WEATHERELL will speak for the Parker Memorial Science Class next Sunday on "Scientific Agriculture, or Agricultural Practice with Science."

JOHN F. SLATER, the great manufacturer, best known by his gift of $1,000,000 for the education of the negroes, died at Norwich, Conn., on April 17. His life was remarkable for constant attention to business and the accumulation of money. He was worth probably over ten million dollars.

CHARLES O'CONOR, one of the greatest jurists of the age, who for sixty years had shed lustre upon the legal profession in this country, died at Nantucket, May 12, at the age of eighty years. He was a man of singular purity in private as well as professional life. In politics, he was a Democrat of the Bourbon type; and, in religion, a Catholic.

GEORGE WILLIAM CURTIS has written to the Mayor of Boston, saying: "For the service to the memory of a friend greatly beloved, I could not possibly accept any pecuniary compensation. The city of Boston, in asking me to speak of Wendell Phillips, conferred upon me one of the greatest of honors, for which I shall be always grateful."

THE eightieth birthday of Miss Elizabeth P. Peabody was observed on Saturday by a dinner tendered to her by about sixty of her friends. Mrs. Julia Ward Howe presided and made an address of welcome, which was replied to by Mrs. Ednah D. Cheney for Miss Peabody, who was suffering from a severe cold. Several other speeches were made; and, on parting, "Auld Lang Syne" was sung.

REV. P. C. MOZOOMDAR meets with bitter opposition in his aspiration to become the successor of the late Keshub Chunder Sen as leader of the Brahmo Somaj of India. A strong faction holds that the deceased Babu is still perceptibly present in spirit, and will always remain so; and hence they refuse to admit the possibility of there being a "successor" to him. Mr. Mozoomdar unqualifiedly rejects this notion, and is supported in his position by an equally strong faction.

THE *Congregationalist* thinks there is more sentiment than sense in much of the current talk about Gen. Grant, "Without depreciating in the least," it says, "his invaluable services to the country, or failing in sincere sympathy for him in the loss of so much of his property through the recent failure of his sons, we cannot help feeling it to be in bad taste to talk about his 'poverty' in view of his acknowledged income of (say) $15,000 annually from the fund raised a few years ago for him, and placed in the hands of trustees. This fund is not affected by the failure of Messrs. Grant & Ward; and a man of even expensive habits can hardly be called poor or need pity very much when he has $15,000 a year, especially after all his children have ceased to be dependent upon him."

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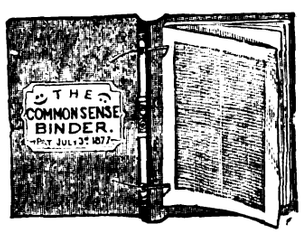
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THE INDEX

LIGHT, LIBERTY, RIGHT.

VOL. XV., OLD SERIES.—NO. 753.
VOL. IV., NEW SERIES.—NO. 48.

BOSTON, MASS., THURSDAY, MAY 29, 1884.

THREE DOLLARS A YEAR.
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CURRENT TOPICS.

THE Methodist General Conference at Philadelphia, last week, declared it inexpedient to take action on the licensing and ordaining of women by a vote of 222 to 126.

AMONG the changes proposed in the bill for the revision of the constitution introduced in the Chamber of Deputies by M. Ferry last Saturday is the abolition of prayers at the opening of the legislature.

THE thirty-second yearly meeting of the Progressive Friends will be held in Longwood, Pa., on the 5th, 6th, and 7th of June next. Col. T. W. Higginson, Mrs. Ednah D. Cheney, Revs. C. C. Hussey, Charles G. Ames, and J. H. Clifford are expected to address the meeting. A general invitation is extended to all who are interested in free and progressive thought to attend.

THE Institute of Heredity will hold its second semi-annual Convention at the Meionaon (Tremont Temple), Thursday, May 29. The opening address at 10 A.M. will be given by Hon. Daniel Needham, the president, which will be followed by an essay from Dr. Mary Dods, of St. Louis. At the second session (2.30 P.M.), Rev. M. J. Savage, Rev. Jesse H. Jones, and Mrs. C. S. Lozier, M.D., will speak. Mr. J. K. Applebee and Parker Pillsbury are announced to give addresses in the evening.

JOHN B. ALDEN has reissued in three volumes of over two thousand pages Rawlinson's work, *The Seven Great Monarchies of the Ancient Eastern World*, with all the notes, maps, and illustrations of the English edition and of that hitherto published here, at $18. Mr. Alden's edition is of good size, clearly printed and neatly bound, and is sold at the marvellously cheap price of eighty cents a volume, $2.40 for the entire work. It is unnecessary to say that this is one of the greatest historical works of the century.

WE take this paragraph from the *Woman's Journal:* "The irrepressible woman question comes up in new and unexpected places. A woman suffrage bill was introduced for the first time in the Parliament of Sweden on the 5th ult. In the Upper Chamber, it fell without discussion, and did not even come to a vote. In the Second Chamber (equivalent to our House of Representatives), it was debated for an hour and a half, and defeated by a close vote, fifty-three to forty-four. The bill was introduced in the Second Chamber by Mr. Frederik Borg, and was opposed by two speakers only, one of whom, Count Erik Spowe, is said to be the most conservative man in the House."

THE *Radical Review* advocates national organization based upon State secularization. "We should," it says, "rejoice over nothing more than the unification of the body of the American Liberals on a platform embodying the principles of social and political reform as well as those of free thought specifically. But, as that is a matter of impossibility, remembering that some Liberals are Greenbackers while others are Hard-Money Men, some Prohibitionists and others Anti-Prohibitionists, some Free Traders and others Protectionists, some Socialists and others Democrats, etc., we deem it desirable that there should still be at least one strong organization in the United States that will valiantly battle for universal mental liberty."

THE increase in the number of drinking saloons, and in the consumption of beer and spirits in Prussia, and the fact that forty-one per cent. of the crimes committed in five years are shown to have been committed under the influence of liquor, and that fifty per cent. of the pauperism is caused by intemperance, have awakened considerable interest in the temperance reform, as indicated by the formation of temperance societies, and recent discussions in the Prussian House of Representatives. The conviction has been gaining that drunkenness is increased by the multiplication of saloons, and there is now a strong feeling in favor of a law fixing a maximum number of saloons per capita of the population for places of various dimensions. German opinion, it is said, favors the Dutch system, which allows to places with less than 10,000 inhabitants one saloon to every 250; in cities from 10,000 to 20,000, one to 300; in cities from 20,000 to 50,000, one to 400; in cities of 50,000 people or more, one to 500.

LAST week, the Chicago Congregational Club held a meeting under the auspices of the Chicago City Missionary Society, which has for its object evangelization of the representatives of foreign nationalities in that city. The principal speaker said that there were not fewer than thirty thousand Bohemians and a population of not less than forty thousand, all told, in that section of Chicago known as "Pilsen," while the church facilities of the same district would accommodate, sitting and standing, only twenty-five hundred. A report which was read stated that "what missionary work has been done among them [the Bohemians] has been done by the disciples of Robert Ingersoll. His writings they have in their own language." The impression seemed to be that a devout Christian, anxious to heed the injunction, "Go ye into all the world and preach the gospel," could find mission field without going away to the uttermost parts of the earth into the domain of paganism, without even going beyond the charter limits of Chicago.

IN the *Indian Messenger*, published at Calcutta, we find mention made of a Hindu widow remarriage at Naldanga, a village where English education has not yet penetrated, and where superstition is largely prevalent. The bridegroom and the bride, the former twenty-four, the latter seventeen years old, were persons of high caste. But for the exertions and influence of their relatives, the celebration of a widow remarriage would have been impossible. The most prominent of those who were active in preparing the public mind for so great an innovation was a Raja, of whose efforts the account says: "This young Raja is an unostentatious gentleman, deeply interested in the welfare of his country. To the Hindus around, he has persistently explained the urgent necessity of widow remarriage, partly by quoting from the Hindu *Shastra* and partly by appealing to their better nature. Many Hindus have responded to his call; and, on the occasion of the marriage in question, all the Brahmins of the neighboring villages attended. The Hindu *Shastra* was rigidly observed in celebrating the marriage, all the forms prescribed by the *Veda* and the *Smriti* having been adhered to. There were fireworks, music, and feasting; and the proceedings went off with great *èclat*."

THE English newspapers generally now take broad and liberal views of the question of Woman's Suffrage. As an instance of this, we quote the following editorial paragraph taken from the Newcastle *Daily Chronicle* of April 22, 1884, the day following the occasion of an immense meeting held at Newcastle in behalf of giving the franchise to women, at which the Mayor of the city presided and in which many distinguished people took part: "It is a good omen in even the most advanced of England's political crusades that their votaries invariably disclaim all sectional aims. In seeking justice for women, the ladies who spoke with so much force last night sought to give a healthier and nobler tone to our social relations. Almost coincident with the general agitation for an extended franchise did the special agitation, to which so many of our citizens are now pledged, begin. *The Vindication of the Rights of Woman* by Mary Wollstonecraft appealed to the same generation that Paine's *Rights of Man* addressed. Mary Wollstonecraft's work is the *Principia* of the woman's rights agitation. Nothing that has been written since goes so thoroughly to the root of the matter. Her exposure of the sophistry which renders Rousseau's *Emile* so defective as an educational treatise is complete. It is but comparatively recently that justice has been done to the high-souled woman who wedded the author of *Political Justice*, and was the mother of Mary Shelley. The principles which with so much magic of style and intrepidity of spirit Mary Wollstonecraft advocated nearly a century ago are now received with enthusiasm by masses of the people, and are at no distant day destined to mould the State decrees."

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INDIVIDUAL LIBERTY AND SOCIAL RESPONSIBILITY.

The creation of personal effectiveness of character depends on the principle of self-reliant individual liberty. The general welfare of human society depends on the principle of mutual obligations and co-operative interests. And the condition of normal, heathful growth for humanity is the well-balanced action of these two principles. On the one hand is needed the utmost possible development of personal faculty and capacity in each individual; on the other hand is equally needed a combination of these freely acting individuals in a form of mutually helpful organic activity for the good of the whole. The harmonious alliance of individual liberty and social responsibility is the goal of human society.

But this aim, like most of the good objects that are sought in this world, is not to be reached except by a series of sharp struggles and slow conquests. And the line of advance thus far has been rather by a zigzag movement than by a direct course, or by the principle of action and reaction; at times, one of the forces getting the mastery and running to excess, and then, by a counter resistance to that excess, the other force resuming sway and going in its turn to excess in the other direction. And so the happy equilibrium still waits to be consummated. Let us look at some illustrations of this statement in the history of Christendom.

In the primitive conditions of Christianity, it might seem to a superficial observer as if the two forces of individual liberty and social obligation were about equally active; and that then, in fact, the model of human society came very near being set. It is indeed one of the familiar exhortations of the newly forming Christian theology that the Church should return to its primitive state. The exhortations seem to have little practical effect, and must necessarily be futile. It is as vain to argue that Christianity should return to what it is represented to have been in the era of the Gospels as it would be to exhort active American citizens of to-day to return to the style of social and business life current in Palestine nineteen hundred years ago. And, when the conditions of the problem are investigated more closely, it is discovered that in the primitive Christian Church there was really very little of what is understood by individual rational liberty in modern times. Jesus himself had a good measure of it, as every great prophet has, though with him liberty was more a principle of conscience than of the intellect. Paul, too, had a measure of it. But beyond these there was little manifestation of the principle of mental liberty in the planting of Christianity. The kind of liberty that was manifest in the primitive Christian Church was the liberty of enthusiasm, of spiritual zeal and devotion,—a liberty that sometimes took very irrational forms. Of the principle of *intellectual liberty* there was little or no genuine comprehension. How could there be, when the doctrine of the Messiahship and authority of Jesus was so all-powerful?

But, while the principle of individual mental liberty was thus in abeyance, the principle of social obligation was developed in an exaggerated degree. The primitive Christians were practical communists. All the temporal property they believed in, which was not much, they held in common. They subordinated the very idea of property and all industrial and temporal pursuits whatsoever to their hope of sharing in the common joys of the coming messianic kingdom. All individual desires and aspirations, even the sacred ties of family and impulses of natural instinct, as well as religious beliefs, were brought to the bar of this hope to be approved or condemned by it. This made them good propagandists of the new faith; it made them zealots and often fanatics. But it left undeveloped that faculty of individual liberty of thought which was greatly needed in the after work of Christianity.

And hence, when the Christian Church, after a few centuries, had grown into a vast multitude of people, and came into temporal alliance with the Roman Empire, this multitude had really no mental strength to resist the one-man sovereignty which the organizing genius of that powerful empire placed over them. Christianity became a vast brotherhood of souls, but a brotherhood of souls held together by a wonderful network of governmental machinery running in convergent lines from the smallest missionary station at the farthest corner of the earth to one imperial Head in Rome, the Messianic vicegerent of God on earth,—a brotherhood of souls to be treated and kept as children. Papal Christianity repressed all liberty, allied itself to mental ignorance and darkness, treated individual independence as a sin, punished awakening science as a heretic, and did its utmost to hide every reviving spark of knowledge in dungeons or quench it in blood. The primitive idea of communistic possession of temporal goods prevailed still so far as it could in such an enormous and heterogeneous society. There were orders, fraternities, sisterhoods, numerous and powerful, in which this principle was strictly enforced; and, as far as possible, the Church inculcated the idea that all temporal possessions, as spiritual, should be held at its command. The Church, the *ecclesia*, was everything: the individual, except as a limb of the Church, was nothing.

When the Protestant Reformation came, it was really the outcry of these suppressed and trampled individual rights in the form of an ecclesiastical rebellion. The outcry came from a people—the Germanic nations—with a quality of blood that could ill brook any kind of suppression of individual liberties. Here was a people with a consciousness that they had achieved manhood; that they were no longer children to be tethered to the leading-strings of any papal dominion. Then began a long struggle for individual mental independence, at first against the papacy, and then against churches and creeds of less pretentious infallibilities, and then against claims made for Scriptures and prophets and supernatural revelations,—a struggle of varying fortunes, with periods of rapid triumphs, intermingled with seasons of reaction and temporary defeat, and not yet attaining its final victory. In the course of the conflict there have been local triumphs where liberty has completely won the day, but has won it, perhaps, in an outburst of frenzied independence, as in France in the latter part of the last century. Liberty for the individual was won, but it was unbalanced by any corresponding principle of social obligation. It spurned alike what tyrants decreed in the name of God and what the experience of the whole human race had been teaching in all the generations of its existence on earth. And so liberty, for the want of its balancing principle of social duty, fell to indulgence in the wildest excesses, and finally went down in its own blood. A reactionary reign of personal autocracy followed for the recovery of the lost balance.

Look, again, at Russia to-day. There, the principle of individual liberty has become in a large class of people an intense passion, and is in bitter conflict with State and Church authority for the mastery,—a conflict at close quarters with ungloved hands. On the one side, government (which is at one with Church) allows no representative parliament, guarantees no constitutional rights, permits no freedom of speech nor press, hunts down its critics with a secret police, tries them by jury or without as it pleases, and hurries them without appeal to the gallows or to Siberia,—on that side, utter suppression of the individual, without justice, without a hearing, without mercy. On the other side, with many ideas and aims that are only just and righteous, there is open proclamation of defiance of all government and all governmental laws, of all social order and institutions, of all laws of morality and sanctities of religion, with a network of secret societies threading the whole empire, and organized assassination, as the weapons for enforcing the claims of liberty,—on this side, the wildest demands of frenzied individualism, with no thought or care for any law of man or above man. On the one side, we may say, therefore, that Russia will never learn the true science and art of human society until she learns ways of trusting and giving voice to individual liberty; and, on the other side, that individual liberty will never achieve its true destiny in Russia until it learns the law of obligation by which liberty is to work in a common organism for the public good.

In more peaceful fields, the Protestant effort for personal liberty of thought and action has consummated itself in a form of philosophical individualism, which has proclaimed for its central principle that every individual consciousness is in immediate contact with the divine energy, and carries in itself the authority of divine law. There is, therefore, no need of the miraculous mediation of book or priesthoods, of Mt. Sinai revelations, or of Galilean incarnations. The revelation is as universal as the human mind, the incarnation is in the human race. This philosophy has been vastly effective against the oppressions of ecclesiastical and governmental authority, and has done a greatly needed work. But, naturally, its constructive ability has been much less marked. Of its most aggressive leader, Carlyle, one of his disciples once said, "He has led us all out of Egypt into the desert, and left us there." That was enough, perhaps, for one leader. Yet none the less does the criticism, if criticism it was meant to be, indicate the non-completeness of this philosophy of individualism. To finish its work, it needs now to open into another movement, by which these individual wanderers in the desert, these Bedouins in the realms of thought, shall gather into an army to find the promised land of a juster and happier society.

And there are certain signs astir that this supplementary movement is to come; signs that the emphasis, which now for a half-century by the advanced minds of Christendom has been placed on the liberty of individual faculty and culture, is to be transferred to the idea of consecrating individual liberty to public and social service. It is beginning to be felt that, after a generation or two, the philosophy of individualism may degenerate into indifferentism; that the culture of personal faculty is in danger of becoming refined into a personal luxury bordering on moral selfishness; that with the broader and more liberal views there is yet often a lack of that enthusiasm and zeal which went along with the narrower theology and nerved the old churches to valiant deeds for the salvation of souls. Not infrequently, too, the doctrine of individual liberty is pushed to the extreme of denying all rights and institutions of government, and of affirming the moral law to be only the unauthoritative voice of a collection of individual opinions that happen to have a local and temporary majority on their side.

Fortunately, at this juncture, as a corrective against these extremes of the philosophy of individualism, science comes in to modify its central

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idea. The scientific method applied to human history does not favor the theories of the theosophists, ancient or modern. Intuition is now explained not as a special gift of personal vision, but as a natural intellectual power organized in the human race. This modification sets the moral law, though it rest on an intuitive perception, solidly in the developing organism of human thought and in humanity's natural experience; it makes religion to be no flight of personal ecstasy, but a sense of trust in the order and of practical allegiance to the aim, of the universe; and in place of the old ecclesiastical zeal for saving souls for heaven, for which the individualistic philosophy found no permanent substitute, the new scientific philosophy puts a rational motive for redeeming and educating humanity to its truest service and happiness here on earth, assured that this will be the best preparation for whatever career may be in store for mankind hereafter.

WM. J. POTTER.

"THE SURVIVAL OF THE FITTEST."

At the meeting of the Liberal Union Club at which I read a paper, it seemed to me that there was some misapprehension in regard to the doctrine of the survival of the fittest. Such misapprehension is very common in spite of many efforts of the leading evolutionists to correct it. It is supposed that the doctrine is that the *best* survive. This is an error, and it forms the basis for all the disputes about evolution and ethics. For the word "best" implies moral standards, a moral stand-point, etc.; and, if the doctrine were affirmed in that form, it would not be scientific at all, but would be theological, for it would involve the notion that man is the end of creation and that his notions of things are the standard to which things must conform. The doctrine is that those survive who are fittest to survive. Hence, rattlesnakes may survive where horses perish, or a highly cultivated white man may die where Hottentots flourish.

Mr. Potter quotes my remark that the only alternative to the survival of the fittest is the survival of the unfittest, and objects that there is a third possibility,—namely, "that the fittest shall strive to transform the unfit into a fitness to survive." This is not a third thing, but a restatement of the survival of the unfittest. A moralist preaches to John and William that they "ought" to do so and so. Why? Because, as he tells them, life, health, happiness, etc., depend on doing as he says. "Well," says William, "I do not believe you. Your doctrine is untrue, and you are a bore. Life, health, and happiness come for pleasure. I choose that course." "I," says John, "believe you, and will do as you teach. As I understand you, I shall, by obeying you, enjoy a long youth and a green old age; I shall acquire a competence; I shall have healthy and intelligent offspring; I shall be able to start them well in life; I shall, with others who likewise obey you, form a peaceful and prosperous commonwealth, in which they and I will enjoy the social advantages which such a commonwealth can secure to all its members. If I understand your doctrine, William here will, on his plan of life, acquire no capital, found no prosperous family, contribute to no sound commonwealth, win no true friends, but, becoming less and less fit to survive in a modern civilized and industrial society as time goes on, he will be cut off by disease, poverty, vice, or crime. I shall acquire capital, health, friends, and other resources and guarantees by which men arm themselves against the hardships of life. I shall be one of the fittest to survive, and shall survive accordingly. Have I understood you correctly?" "No," says the teacher. "You will be one of the fittest to survive, and William will become one of the unfittest; but the outcome of your faithful obedience to me will be that you will *ipso facto* fall under an obligation to 'transform' William by the use of the resources which you will have acquired into a fitness to survive."

Plainly, if this doctrine is true, the resources by which survival is assured being diverted from John, his survival is imperilled and curtailed, and the same resources being applied in favor of William his survival is secured; that is, Mr. Potter's third possibility is only the second branch of my alternative, and he has only furnished a proof that, if we do not like the survival of the fittest, we can only substitute for it the survival of the unfittest.

Mr. Potter goes on to say that there is a fallacy of logic in applying the doctrine of the survival of the fittest to men. There certainly is such a fallacy, if, "when we come to man, we invest the word 'fitness' with moral qualities"; for we have then arbitrarily altered a definition, while trying to carry on the same line of reasoning.

W. G. SUMNER.

NEW HAVEN, CONN.

PANIC LESSONS.

One of them is that the passion for accumulation is, *par excellence*, the passion of the time. If the moral configuration of our planet could be seen from the moon's surface, as we can see the physical configuration of the moon, this passion would be our highest mountain range. The law of inertia is a law that manifests itself in all spiritual as well as in all material things. To him that hath shall be given. But the desire for more increases faster than the gain. The stupendous fortunes that have been amassed by many of our railroad kings and other capitalists have a boundless fascination. The young man just starting out in life may not from the outset fix the mark of his high calling at a hundred millions or at half that sum, but the fact that a few have reached the former niche and not a few the latter insensibly affects his standard in no small degree.

What was accounted wealth not more than thirty years ago is now accounted a mere competency or not even that. "I tell you," said a boy in Pinkham Notch, who walked beside me in the Ellis meadows one summer day of days, "I tell *yeu*, the man who used to own this place is a rich man now. They says he's got a thousand dollars in the bank." You laugh at his simplicity, and so do I. But is there not room for question whether such a modest standard is not preferable to such exaggerated ones as dominate the imaginations of many of the youth in our great cities? With their imaginations so dominated, it is hard for them to keep the plodding, patient ways that may never lead to anything magnificent, but are pretty sure to lead to honor, decency, and self-respect. But it is not our youth alone who get enamoured of the quick methods and the large results that characterize the fortune-making of the time in its most aggravated form. Nothing is sadder in the commercial aspect of the time than the growing tendency of men who have attained to moderate or even ample fortune by the methods of legitimate business to get impatient of these methods, and embark on some aeronautic expedition which promises magnificent results, and sometimes delivers them before the inflating gas gives out and the great air-ship hastens to become a grievous wreck. It pleases our dramatic sense when there is any great catastrophe in the commercial world to single out some individual as the scapegoat that we drive with various execration into the social wilderness. But to our more thoughtful moments will not infrequently recur the question,

> "Strange and sad,
> If good men were only better,
> Would the wicked be so bad?"

If we could trace the operation of our latest troubles to its remotest bounds of personal responsibility, we should find that many who are generally accounted quite immaculate are not so spotless as they would fain believe themselves, but cannot altogether. The insatiable and lawless greed of the most reckless and insane adventurer is the exponent of an incalculable but still unquestionable unknown quantity of envious impatience on the part of many "honorable men," high stepping, in the best society, church members, and all that. Indict the conspicuous offender by all means. Send him to prison, if you can; but, if justice were completely done, would he not have an outing now and then, while this or that respectability incarnate put on his convict clothes, slept in his narrow cell, and drudged at his mechanic toil?

The passion for accumulation cannot be so rampant as it is without begetting an increasing and most lamentable indifference to the methods by which the end so much desired is gained. And this indifference has an alarming tendency to diffuse itself through the entire commercial body. We hear men distinguish every day between legitimate and illegitimate business, but the distinction is like the popular one between sanity and insanity. Maudsley, the most distinguished living student of these things, assures us that they shade into each other by quite imperceptible degrees, that between the brain of the most stupid idiot and the brain of Tennyson or Huxley there is no difference of kind, only a difference of infinitesimal degrees. So gradually and imperceptibly the cleanest morals of the market exchange snade into the most doubtful practices. "The wicked stand on slippery places." The good, I think, no less, and with an insuperable proclivity on the part of many to an ever lower deep. To know, as every man in active business must, that these things are so, is, or should be, to put him on his guard. Let him learn the patience and the self-denial without which the best in the commercial order tends to the level of the worst.

Another lesson of the situation is that official honors lightly worn without official duties faithfully fulfilled are a delusion and a snare. But this lesson has been so many times repeated, and so badly learned or utterly ignored, that its repetition is not calculated to inspire us with any large degree of hope. Directors that do not direct, that do nothing but contribute their august and honored names to the advertisement of institutions of whose actual affairs they are in simple ignorance,—the phenomenon is one that long since ceased to be phenomenal. But it is a phenomenon that takes on no more engaging aspect as it gets to be more common. When Gen. Dodge was offered $10,000 to allow cotton to go through at Memphis, during the Civil War, he wrote to Gen. Grant,—so goes the tale,—that he must get another man for his position, "$10,000 being pretty near my price." It is a very meagre price compared with that which many a high official in our banks and other corporations has tacitly offered to him every day by the opportunities of his position for the sacrifice of his commercial honor, thanks to the complete neglect of oversight on the part of those who ought to be his overseers. We detest the saying of Sir Robert Walpole, "Every

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man has his price," and we do not believe it. Nevertheless, we know that human virtue is a relative affair, that the temptation of the licensed dealer in great sums of money to abuse his trust is frequently immense. Difficult duty is never so far off that men should render it more difficult by their neglect of obvious cautions that diminish the intolerable strain. By such neglect, they make themselves participants of the crime, which could not have proceeded from desire to act without their negative encouragement. Land-owning absentees precipitated the French Revolution. Our absentees may yet precipitate another, less serious than that, but serious enough. When here and there the unguarded victim of their criminal complacency goes to the wall, some Jesus might stoop down and write upon the sand, "He that is without sin among you let him first cast a stone at him"; and he would go unstoned.

Another lesson of the existing situation is that we cannot insist too urgently that the limits of responsibility for commercial crime and misadventure must not be circumscribed too narrowly, so, for example, as to include only the principal agent in a co-partnership, while those associated with him are reserved for an unstinted tide of pity, without a particle of blame. The blame deserved may range through infinite degrees. In cases of acute and sudden seizure of commercial madness, it may attach to this person or to that, and leave all others legally associated with him free of stain. But when men of large experience and great repute associate themselves with others of but limited experience and no repute, and after a time find themselves utterly victimized with many others who have been drawn in by the attraction of their name and fame, it is to ask too much of us to ask that we shall allow their innocence of all complicity in the high-handed outrage that has been perpetrated on the community at large. We may not suspect that our illustrious victims knew to what base uses they had come at length. We may say, "Impossible!" to this. But there is a negative complicity in such a case which is almost as reprehensible as the most positive. Men whose five talents bring them ten, not "after a long time," as in the parable, but "in less than no time," should certainly demand a very definite and detailed account of the investments and the operations which have produced such fabulous results. I say these things not in the hope of dimming in men's eyes the lustre of a great and honored name. But, in our tenderness for that and our desire to shield it to the uttermost from malign assault, we must not ignore the obvious and aggressive moral of its sad eclipse.

It is that, in commercial enterprises, enormous gains which are to our advantage are too often a temptation, and a successful one, to an incurious mood and a complacent disposition, when they should be a summons to the most rigorous and vigorous investigation, down to the bed-rock, of the means and methods that have brought such sudden store. If no such summons comes from such events, surely our moral sensibility has lost its finest edge. If it comes and is unheeded, when the catastrophe arrives, we shall vainly plead our ignorance. We *should* have known, if we have not, on what foundations rested the spindling tower into which our good repute has attracted a confident and happy crowd. We have no right to great advantages of any sort whose sources and whose tributary streams are not apparent and unquestionably clean. And our right is even less, when our advantages, or what appear to be such, are an enticement to others to come in and share our happy fortune and its possible collapse.

JOHN W. CHADWICK.

INGERSOLL.

One of our subscribers asks, "Why don't *The Index* publish some of Ingersoll's lectures against Orthodoxy?" and another thinks we should "protest strongly against Ingersoll's unscientific, superficial, and frivolous treatment of religious matters." We do not see the need of doing either one or the other. *The Index* has its own method, and Col. Ingersoll has his. Both, we trust, are doing good work in their different ways. Another friend wants we should give our "estimate of Col. Ingersoll as a representative of free thought." This we have no objection to doing, although our estimate is not one likely to please all his admirers or those who wish *The Index* to "protest strongly" against Ingersoll's views or methods.

Ingersoll we regard as the eloquent platform orator of popular protest against theological creeds, and the herald to the crowd of the great revolutionizing changes which science and rationalism are producing. His lectures, abounding in wittiicisms and homely but graphic illustrations and anecdotes, and rising ever and anon into genuine eloquence, into a lyrical enthusiasm which shows that his heart is in what he says, are especially adapted to stir the masses. He has a vivid, poetical mind, and some of his short addresses are among the most beautiful prose-poems in the English language. He has no faculty nor taste for abstract or abstruse subjects. He thinks in images and talks in word-pictures. He keeps always within the comprehension of the multitude, and by his eloquence imbues and magnetizes, as it were with the idea of mental freedom, thousands who have neither the time nor the inclination to investigate for themselves. Even those who are not instructed by his lectures are entertained by his wonderful wit and eloquence, which one must be extremely pious and prejudiced not to enjoy. He has considerable acquaintance with modern thought, although his knowledge of scientific and philosophic subjects is fragmentary, and his views are not always well thought out. His spirit and manner of criticising theology are of the past, those of Voltaire and Paine.

In the heat and excitement of his declamation, he sometimes talks as though he had stormed the redoubts of intolerance, and given the world the liberty of thought it now enjoys, when, in fact, he simply presents in a manner peculiarly his own the views of thousands at a time when decay of the creeds he denounces, due to a multitude of causes, makes his denunciation acceptable to large crowds. No such fluent eloquent declaimer was ever other than a conductor of ideas. He is really a poet and an orator rather than a deep thinker or great reasoner.

As an oratorical idol of the multitude, he must be an indiscriminate assailant of what he opposes; for a caterer for the crowd cannot have a judicial mind and is not likely to have much sense of the historic perspective. The same was hardly less true even of Wendell Phillips, although different from Ingersoll in almost every respect. As a lawyer, an advocate, an iconoclast, Ingersoll is essentially *ex parte*.

The mass of Americans are not familiar with modern thought in any form: indeed, they are less familiar with modern thought and the undermining of Orthodoxy by modern science than are the masses of Europeans even of the common class. Orthodoxy has not been so progressive here as it has been across the water. Matthew Arnold said in his "Word about America" that the religion of the American people is less invaded by the *modern spirit* than is the religion of the middle class in England. British clergymen visiting their evangelical brethren here have been surprised to find "that orthodox Christian people in America are less troubled by attacks on the orthodox creed than the like people in England, that they seemed to feel sure of their ground, and to show no alarm." And it is true that a large number of our orthodox clergymen talk and act as if the world, instead of being in a state of transition from the Old to the New, were moving or rather standing still in the ruts and grooves of the old theology. And how many people still flock to hear exhorters like Moody and declaimers like Talmage! When these facts are considered, one can see important work yet to be done by iconoclasts.

If Ingersoll had the ability to present the positive side of the best modern thought, and to do constructive work in the liberal field, the quality of his services would be greatly improved. But, with this ability, he could not be the popular orator he now is, and would fail to reach the crowds he now addresses. In this period of transition, he is doing important work, even though there is much in his lectures more witty than wise. He has made no original contribution to liberal thought or criticism; but he has brought to the aid of the liberal movement in this country what it greatly needed,—sentiment, poetry, and eloquence,—and awakened more or less interest in free thought in the minds of large numbers who could never have been reached by hard logical reasoning. The majority of men have not accepted opinions because they were reasoned into them; and, when they abandon them, it is not because they have been reasoned out of them. People generally are moved through their emotions; and the man who is himself emotional, and at the same time a man of genius, a wit and orator like Ingersoll, will ever have a direct influence upon the masses, which the Darwins, the Huxleys, and the Spencers of the world would strive in vain to exert.

We cannot resist the temptation to quote a few passages from Ingersoll at his best to show the vividness of his mind, and the poetical beauty of his style: —

> We live on an atom called Earth, and what we know of the infinite is almost infinitely limited; but, little as we know, all have an equal right to give their honest thought. Life is a shadowy, strange, and winding road on which we travel for a little way,—a few short steps,—just from the cradle with its lullaby of love to the low and quiet wayside inn, where all must sleep and where the only salutation is good-night.
>
> The withered banners of the corn are still, and gathered fields are growing strangely wan, while death, poetic death, with hands that color what they touch, weaves in autumn wood their tapestries of brown and gold.
>
> Love is the only bow on life's dark cloud. It is the morning and the evening star. It shines upon the babe, and sheds its radiance on the quiet tomb. It is the mother of art, inspirer of poet, patriot, and philosopher. It is the air and light of every heart, builder of every home, kindler of every fire on every hearth. It was the first to dream of immortality. It fills the world with melody, for music is the voice of love. Love is the magician, the enchanter that changes worthless things to joy, and makes right royal kings and queens of common clay. It is the perfume of that wondrous flower, the heart; and without that sacred passion, that divine swoon, we are less than beasts; but, with it, earth is heaven and we are gods.
>
> George Eliot tenderly carried in her heart the burdens of our race. She looked through pity's tears upon the faults and frailties of mankind. She knew the springs and seeds of thought and deed, and saw with cloudless eyes through all the winding ways of greed, ambition, and deceit, where folly vainly plucks with thorn-pierced hands the fading flowers of selfish joy, the highway of eternal right. Whatever her relations may have been,—no matter what I think or others say, or how much all regret the one mistake in

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all her self-denying, loving life,—I feel and know that, in the court where her own conscience sat as judge, she stood acquitted, pure as light and stainless as a star.

I would rather go to the forest, far away, and build me a little cabin,—build it myself,—and daub it with clay, live there with my wife and children; and have a winding path leading down to the spring where the water bubbles out, day and night, whispering a poem to the white pebbles, from the heart of the earth; a little hut with some hollyhocks at the corner with bannered bosoms open to the sun, and a thrush in the air like a winged joy,—I would rather live there, and have some lattice-work across the window, so that the sunlight would fall checkered on the babe in the cradle,—I would rather live there, with my soul erect and free, than in a palace of gold, and wear a crown of imperial power, and feel that I was a superstition's cringing slave, and dare not speak my honest thoughts.

And now let us drink to the volunteers, to those who sleep in unknown, sunken graves, whose names are only in the hearts of those they loved and left, of those who only hear in happy dreams the footsteps of return. Let us drink to those who died where lifeless famine mocked at want; to all the maimed whose scars give modesty a tongue; to all who dared and gave to chance the care and keeping of their lives; to all the living and to all the dead,—to Sherman, to Sheridan, and to Grant, the laureled soldier of the world, and last, to Lincoln, whose loving life, like a bow of peace, spans and arches all the clouds of war.

All wish for happiness beyond this life. All hope to meet again the loved and lost. In every heart there grows this sacred flower. Immortality is a word that Hope through all the ages has been whispering to Love. The miracle of thought we cannot understand. The mystery of life and death we cannot comprehend. The chaos called the world has never been explained. The golden bridge of life from gloom emerges, and on shadow rests. Beyond this we do not know. Fate is speechless, death is dumb, and the secret of the future has never yet been told. We love; we wait; we hope. The more we love, the more we fear. Upon the tenderest heart, the deepest shadows fall. All paths, whether filled with thorns or flowers, end here. Here, success and failure are the same. The rag of wretchedness and the purple robe of power all difference and distinction lose in the democracy of death. Character survives; goodness lives; love is immortal. And yet to all a time may come when the fevered lips of life will long for the cool, delicious kiss of death,—when, tired of the dust and glare of day, we all shall hear with joy the rustling garments of the night. What can we say of death? What can we say of the dead? Where they have gone reason cannot go, and from thence revelation has not come. But let us believe that over the cradle nature bends and smiles, and lovingly above the dead in benediction holds her outstretched hands.

A FRIEND writes: "Do you think man has a moral sense or something innate, which tells him what is right and what is wrong? I infer this from some of your published lectures and writings. But it seems to me that man has no ideas of justice and goodness or the opposite qualities, except such as he has acquired by education." Man unquestionably has a moral sense, which is as directly hurt by what he believes to be a wrong act as the tactile sense is hurt by the sting of a bee. This moral sense, we hold, is intuitive in different degrees among men, but the result of experience in the race. While it has become developed in civilized man, leading him to approve and condemn with the quickness of lightning, to feel shame and remorse or self-approbation without stopping to think of the results of each particular act, yet it does not tell us "what is right and what is wrong," our conceptions of which depend upon the instruction we have received and the influences which have been brought to bear upon us in our individual education. The moral sense intuitively approves what we believe right, and condemns what we believe wrong. Imperfect moral codes gradually give way to those that are more true, that are more in accordance with the ideal moral law in proportion as man becomes acquainted with himself and the highly complex relations he sustains to his fellow-beings. If our friend, who holds to the old materialistic sensational school of thought, will devote a little time to the study of modern psychology, he will see, we think, that the experiential philosophy does not require him to ignore the existence of intuitions that are *a priori* in the individual,—intuitions that are antecedent to individual experience, although they be the product of the experiences of ancestors, organized and consolidated in the race, so that

> "All experience past became
> Consolidate in mind and frame."

DECORATION DAY.—The flag for which the heroes fought, for which they died, is the symbol of all we are, of all we hope to be. . . . This day is sacred to the great heroic host who kept this flag above our heads,—sacred to the living and the dead,—sacred to the scarred and maimed,—sacred to the wives who gave their husbands, to the mothers who gave their sons. Here in this peaceful land of ours,—here where the sun shines, where flowers grow, where children play,—millions of armed men battled for the right, and breasted on a thousand fields the iron storms of war. These brave men, these incomparable men, founded the first republic. They fulfilled the prophecies, they brought to pass the dreams, they realized the hopes that all the great and good and wise and just have made and had since man was man. But what of those who fell? There is no language to express the debt we owe, the love we bear, to all the dead who died for us. Words are but barren sounds. We can but stand beside their graves, and in the hush and silence feel what speech has never told. They fought, they died; and, for the first time since man has kept a record of events, the heavens bent above and domed a land without a serf, a servant, or a slave.—*Ingersoll.*

ANNUAL MEETING.

The annual meeting of the Free Religious Association is to be held at the Parker Memorial Hall, Boston, as follows: Thursday, May 29, at 7.45 P.M., business meeting for hearing of reports, election of officers, etc.; Friday, May 30, convention, with sessions at 10.30 A.M. and 3.00 P.M., and a festival in the evening.

At the Friday A.M. session, the "Ethical Culture" movement will be presented in addresses by Wm. M. Salter of Chicago, and Messrs. W. L. Sheldon and S. B. Weston of New York, who will speak respectively of the Philosophical Basis of the Movement, of its Practical Aims, and of Christianity and Certain Forms of Liberalism.

The subject for the P.M. session of Friday will be "The Philosophy of Religion." Opening essay by Prof. Wm. T. Harris of Concord, and addresses by Charles D. B. Mills of Syracuse, Capt. Robert C. Adams of Montreal, and others.

The Annual Festival will be held in the Meionaon, Tremont Temple, Boston, Friday evening, May 30, commencing at 6.30 P.M. William J. Potter will preside. Short speeches by Mrs. E. D. Cheney, Mr. H. B. Blackwell, Capt. R. C. Adams, Mr. B. F. Underwood, F. M. Holland (a poem), and others.

Music, including quartet, duet, and solo singing, will be furnished by the choir of the Church of the Unity, under the direction of Mr. Howard M. Dow. Mrs. L. F. C. Richardson, soprano; Mrs. H. R. Paige, contralto; Mr. Charles R. Adams, tenor; Mr. H. L. Cornell, basso; Mr. Howard M. Dow, pianist.

Tickets with reserved seats at tables, at $1 each, may be had at *The Index* office, 44 Boylston Street, Boston.

F. A. HINCKLEY, *Sec'y.*

For *The Index.*

PENTHEUS.*

(CHORAL ODE TRANSLATED FROM "THE BACCHAE" OF EURIPIDES.)

Goddess holy, venerated,
O'er the earth as thou art flying,
Speeding on thy golden pinions,
Hearest thou the words of Pentheus,
How he mocks the God of banquets,
Bacchus, with his Theban mother,
God of festal joy, whose worship
Fragrant is with beauteous garlands?

Fly the cares before his presence,
When, with sound of flutes and laughter,
Joins he, ivy-wreathed, the dancers,
When the genial, purple grape-juice
Flows at banquets of the immortals,
Giving sleep to human eyelids.

Lo, the end of mouths unbridled,
And of folly scorning usage,
Sure misfortune is and sorrow;
But the life of peace and wisdom
Undisturbed by evil chance is;
For the heavenly powers, though distant,
Still are dwelling in the ether,
Noting all the deeds of mortals.

Sceptic cavil is not wisdom,
Nor audacity essaying
Themes beyond our narrow reason.

Life is brief; and who enjoyment
Of the hour that passes scorneth,
It to vain pursuits postponing,
Him a madman justly deem we.

Would I might to Cyprus journey,
Where the Loves, the heart-appeasing,
Have their dwelling; would to Paphos,
By its stream of hundred outlets
Fertilized, though rainless, showerless,
I might also fare a pilgrim!

To the homestead of the Muses,
To the holy hill, Olympos,
Lead me, Bromius, god of genius,
Of the fervid, deep emotion.
There the Graces dwell with Eros.
Thither lead me: there are lawful
Orgies of the frantic Mænads.

Bromius, son of Zeus, rejoices
In the banquet. Peace he loveth,—
Peace of riches, bounteous giver,
Nurse of youths, as well as plenty.

He to rich and poor has granted
Equal gladness through the wine cup,
Respite from their griefs and sorrows.

He who scorns the gifts of Bacchus
Cares not for a glad existence,
Wooes it not by dark or daylight,
Is a joyless, grim ascetic.
Shun the caviller and sceptic:
With the multitude accordant,
We subscribe to custom, usage.

B. W. B.

*Euripides, the Athenian dramatic poet, who was known as the scenic philosopher or free thinker of the stage, held the popular polytheistic beliefs of his time and country in little regard. But in his tragedy entitled "The Bacchae," written in the solitudes of Macedonia, he suddenly changes his tone from that of the habitual sceptic, free thinker, and poetical rationalist to one of unquestioning piety, orthodoxy, and deep reverence for the mob of deities worshipped by the multitude of his contemporaries. He makes the chorus in the play, from which the above extract is translated, the mouth-piece of his suddenly assumed piety. A devout feeling toward the god of wine—namely, Bacchus or Dionysus—would hardly be regarded in these days of Law and Order Leagues and Neal Dowism as piety at all, but rather the reverse. But the god of wine, in the estimation of the Greek polytheist of the times of Euripides, was one of the most potent of deities, the inspirer of genius, the giver of a sacred enthusiasm, and the assuager and soother of human misery, care, and sorrow. Euripides was a contemporary and friend of Socrates, of Aspasia, Pericles, and Anaxagoras. It was a period of revolutionary thought. But orthodoxy was too powerful for the rationalism and rationalists of the time; for paganism or polytheism was once an orthodoxy, as much so as ever Calvinism or Romanism has been in later times. Socrates was made a martyr of free thought by this old polytheistic orthodoxy of the Athens of the days of Euripides. The philosopher Anaxagoras had to fly before it to Lampsakos and the splendid Ionian *hetaira*, Aspasia, who was the good genius of her lover Pericles, came near falling a victim to it. Pentheus, the famous mythic king of Thebes, who figures in the "Bacchae" of Euripides, and whose impiety is the subject of severe comment in the above choral ode, opposed the introduction of the Bacchic worship or Mysteries into Thebes, although the god of wine was the son of a Theban woman, Semele. The Bacchic orgies were introduced into Greece from the sensual land of Lydia in Western Asia. Pentheus furiously antagonized the young-eyed Lydian deity with his golden curls, florid cheeks, serpent-twined thyrsus, and seductive influence over young maidens, when he made his advent into Thebes. Finally, Pentheus was torn limb from limb by his own mother, Agave, and a wild rout of Mænads, or wine-infuriated women, who were holding their revels in the mountains whither Pentheus had gone as a spy upon their orgies. His mother Agave entered Thebes with the blood-dripping head of her son in her clutch, supposing that it was the head of a lion. The impious conduct of Pentheus was attributed to madness. He was represented as constantly beholding objects double. In the "Bacchae," or Drunken Women, of Euripides, we have a most picturesque account of religious rites, which once prevailed over the whole ethnic foreworld; for the intoxicating influence of wine was believed to be the direct inspiration of a supernatural personage or god.*

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The Index.

BOSTON, MAY 29, 1884.

THE INDEX is published every Thursday, at No. 44 Boylston Street, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to B. F. UNDERWOOD, the Business Manager, 44 Boylston Street, Boston, to whose order all checks and drafts for THE INDEX should be made payable. Letters for Mr. POTTER should be addressed to him, at New Bedford, Mass.

☞ PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

For *The Index*.

MYTHOLOGY AND RELIGION.

Address before the Young Men's Union of the Society for Ethical Culture, New York, March 25, 1884.

BY C. E. VREDENBURG, PRESIDENT.

Few words in our language are so often used with so little appreciation of the critically exact meaning that belongs to them as are the words "myth" and "mythology." To a large number of people, perhaps to a majority, mythology is simply a collective name for the stories of the gods and goddesses of Rome, Greece, India, and other polytheistic nations. But, even if one knew all these by heart, he would not thereby have gained a knowledge of mythology at all. The mythical meaning might still be hidden from his eyes; and he would be like one who commits to memory a page of an unknown language,—perfect in the letter, but blind to the spirit. Especially is this the case with him who exempts an entire set of myths from the mythological classification,—ranges them apart, thinks them to be not only historically true, but of peculiar sanctity. When he meets the same stories elsewhere in more or less varying forms, he either fails to recognize the identity, or, if that be too plain to be overlooked, he supposes the foreign myth to be an imperfect reminiscence of the inspired record, and so takes it, too, out of the mythical category. No mental attitude is capable of so effectually resisting anything like an intelligent understanding of the basic facts of mythology or even a just appreciation of its beauties as this. The Christian who relates to his Sunday-school class the story of Cain and Abel smiles, in his superior wisdom, at the simplicity of the old Romans who believed the account of Romulus and Remus. With an undoubting confidence in the narrative of the Tower of Babel, he wonders how so intelligent a people as the Greeks could have devised so childish a fable as that of the piling of Mount Ossa upon Mount Pelion by the giants. He reprobates the immorality of the inhabitants of Olympos, but excuses the same trait in the personages of his own unsuspected mythology by saying that mankind were then under a different dispensation. On the other hand, the complacency with which Herakles is given a place in history by being identified with Samson, and the prototype of the dragon of the Hesperides is discovered in the serpent of Eden, or the voyage of the "Argo" supposed to be a corrupt version of the story of Noah,—have we not heard all this *ad nauseam*?

But, to those who have emerged from the blinding mist of traditional belief into the bright sunlight of reason, what a prospect is unfolded in these strange stories of a bygone age! For them there is no secret corner of the landscape into which it is forbidden to look: they may range at will over the entire scene; they may break open the rocky masses, sometimes rude and repulsive in appearance, and find the cluster of jewels that lies concealed within. We possess in the mythical lore that has come down to us through so many centuries a treasure of priceless value. Here, we may study the first attempts of the dawning reason to deal with the great problems of the universe; we may trace in the successive transformations undergone by a myth the gradual expansion of the childlike thought, ever widening in its progress toward the richer culture of to-day. For we must remember that these fantastic stories have descended from an age far beyond the dawn of history, that they have gradually gathered about themselves the accretions of the epochs through which they have passed, and that, by stripping these off one by one, we may reach and place before us the earliest results of the human mind. There is no study more fascinating than this; and it will not, perhaps, be wholly profitless to spend a few minutes this evening in merely glancing over the field in the very hasty and imperfect manner that so short a time allows. I shall attempt to deal with the subject, after this fragmentary method, under three divisions: first, what is mythology? secondly, what is the nature of its connection with religion? and, finally, is there an underlying truth in this relationship that is of value to us to-day?

The words "myth," "legend," and "allegory" are often loosely used as synonymous; and yet there is a very wide distinction between them. And, in order to reach a clear understanding of the nature of myth, and be able to detect it when we meet with it, we must set this distinction sharply before our minds. An allegory is an extended metaphor,—a story told for a moral purpose, the actors in which are abstract qualities personified. Thus, Bunyan's *Pilgrim's Progress* is an allegory in which hope, despair, worldliness, and so on, are given human form, and made to act out a drama as if they were men and women. A legend is simply a piece of spurious history, which may contain a marvellous element, though not necessarily. Thus, the story of the rescue of Captain John Smith by Pocahontas is a legend, though there is nothing in the story itself to render it incredible. That most legends embody supernatural features is true; but these are not essential, in order to class a story as legendary. But a myth is something very different from either of these. In a myth, the actors are the phenomena and forces of nature,—all those objects, in short, which are at the present day treated of under the head of physical science. There is in the first stage of the existence of a myth, however brief or long that stage may be, no moral character whatever. It is simply a story devised by the primitive man, in order to bring some fact or occurrence of the external world within the grasp of his mind by classifying it with other facts with which he is familiar. It is the childhood science of the race. Whatever transmutations it may afterward undergo, it is nearly always possible to separate the legitimate mythical element from its later additions; and, when this is done, we have before us in every instance an attempt to explain some phenomenon of the physical world.

But how shall we make this separation, how detect and recognize the genuine myth which is the object of our search? Is there any mark by means of which we may know that part or all of any particular story belongs within the category of myth, and not within that of legend, between which two classifications whatever confusion may arise is likely to lie? Yes, there is a clear and decided characteristic of myths, which does not belong to the pure legend, however similar in marvellous features the two may be. In a pure legend, however much supernatural machinery may be employed either to aid or injure the hero, he himself remains simply a human being. He acts as a human being would act under such circumstances, knowing that supernal agencies were arrayed for or against him. But the mythical hero transcends humanity; he possesses within himself that power which in the legend must be supplied from without. A mere description of him is often sufficient to place him outside of human kinship. Let me make this point clearer by an illustration, as it is an important one at the very outset. It is related of the Apostle Peter that upon one occasion he was placed in prison by Herod, who intended in a few days to deliver him over to the violence of the populace. But, on the night before this design was to have been executed, an angel of the Lord appeared within the prison, filling the place with a great light. Addressing himself to Peter, the angel commands him to rise and follow him. Immediately the chains with which Peter has been bound fall from his limbs; and he does as he is told, though distrusting the reality of what he sees, and believing that it is all a vision. Arrived at the iron gate that guards the entrance to the prison, it opens before them; and Peter and his guide find themselves in the street. Here, the angel suddenly vanishes; and the apostle, convinced at last that he is really free, seeks the house of friends with whom he obtains shelter.

This is a typical marvellous legend. Given the miraculous surroundings, and the conduct of the apostle is natural and human. Far different, however, is the behavior of a mythical personage in a like predicament, of which we find an instance in the story of Samson. Once, the Philistines had shut Samson up in the city of Gaza, promising themselves that on the morrow they would take his life. What did the hero do? Did he wait for an angel to come and effect his release? Not at all: he merely rose while his enemies were sleeping, tore up the heavy gate of the city, with its massive posts and lintel, carried the whole bodily to the top of a neighboring hill, and went on his way. No man can have such acts as this attributed to him, and it *is* no man whose prowess is here celebrated. It is the victory of the sun over the powers of darkness that have imprisoned him during the night. When they are confident that they have him securely surrounded, he will arise, break through the heavy cloud-gates of his prison, carrying them away completely, as he mounts the hill of the sky in triumph.

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I have used these stories to illustrate the distinction that I wish to point out, because they are striking examples of pure legend on one hand, and almost pure myth on the other. But, in a very large class of stories, we have the two elements mingled in the utmost confusion. This is not, indeed, difficult to account for. There comes a time in the history of a myth, when its original significance is entirely lost, though its form still remains. When that point is reached, there ensues what is critically known as the degradation of the myth. The mythical hero or heroine is recast into a pseudo-historical personage; and, that being done, legends will gather about them as around the individuals of veritable history. So intimately are these legendary threads woven into the structure of the myth that it often becomes a matter of extreme difficulty completely to detach them. The myths of different nations have suffered in this way in varying degrees,—the Teutonic myths perhaps the least, the Hebrew probably the most. In the latter case, we have only the ruins of what was evidently once a complete mythological system, and these so overgrown with the moss of legend that we can in many instances discern but the imperfect outline of the hidden myth, while only here and there does some sharp fragment protrude, and allow its true form to be seen. But, however disguised a myth may be, the fact of its presence may always be detected by the test I have mentioned. Whenever in any of these old stories we meet with personages whose powers, whether of strength, wisdom, skill, swiftness, or what not, exceed the limitations of human nature, we may be sure that the mythical element enters into the composition of that story. We may not always be able to unravel the myth, it may be hopelessly involved; but of its existence we may be certain. This principle holds good also in reference to what we might call the properties of a myth. Arrows that never miss their mark, lances that unseat every antagonist, swords that will cut even through rocks and yet be uninjured, horses of incredible speed or which cannot be wounded by any weapon, purses or meal-tubs or cruses of oil that cannot be exhausted, tents or ships that will accommodate an army, and yet can be folded up so small that a man may hold them in his hand, —all these articles, and many more of the same sort, betray their mythical ownership clearly and distinctly.

If we wish to do justice to the fictions of mythology, we must place before our minds the mental condition of those among whom they originated. At first sight, this would seem to be hopeless. How shall we enter into the thoughts of the men who lived and died so long ago that the most ancient history is modern compared with such an antiquity as theirs? Fortunately, we do not have to reach back into the past to find the solution of the problem: it lies before our own eyes every day. I have said that mythology is the childhood science of the race. This is no figure of speech, but expresses a literal and prosaic fact. It is a scientific truth that the mental progress of a human being to-day, from the first dawning consciousness in infancy to the ripe culture of adult manhood, is an epitome of the history of humanity itself. The force of evolution, accumulated for ages, hurries the individual rapidly through the lower stages of development to the higher plane that is his destination; but, though he does not linger in any of them, he must pass through every one. Watch a child which has as yet no language, but only inarticulate sounds for the expression of simple emotions. See how the destructive tendencies are as yet unchecked by a disciplined will, how the child pulls to pieces whatever it can lay its hands on, if it is strong enough to do so, how its desires are entirely selfish. Now suppose the mental development of the child to stop at that point, while its bodily growth goes on to maturity, you would have the primitive savage. But let us take the child at a more advanced period, when its savage condition is a thing of the past. Let it have acquired language and be capable of constructing simple ideas, have reached, in short, the age when it wonders at the phenomena of nature. Arrest the progress of its mind here, and you will get the myth-maker. In the mental processes of a child at that age, we see repeated the conditions to which mythology owes its origin. The young myth-maker who said that the stars were winking at him was but repeating the idea held by the ancestors of the Greeks, who spoke of the starry sky as Argos, with his hundred eyes, keeping sleepless watch over Io, the moon. In fact, if we notice the sayings of young children who are at all imaginative, we shall find them continually constructing myths; and to understand the nature of myth itself, and do justice to the spirit that originated it, we must study that spirit as it exists in the incomplete mind of childhood to-day. In this way only can we place ourselves in communion with that age when the mind of man had not advanced beyond the childhood period.

What, then, are the characteristics of the myth-making age, and what the process of reasoning by which a myth is constructed? Approaching the subject in the manner that we have done, we shall avoid an error into which some have fallen; the error, namely, of crediting the myth-maker with too elevated or complex an intellectual condition. His mind is the mind of a child; and all its processes are simple, its reasoning is rudimentary, its conclusions are rapidly reached. It is entirely erroneous to suppose that the primitive man built up beautiful poetic fancies about nature, conscious all the while that they were poetic, and that the physical facts existed as things apart from them. We shall never penetrate into the labyrinth of mythology by means of any such false clew as that. The poetic significance and use of myths belong to a period far later than that in which the myths themselves originated, and were no more present to the primitive man than they are to the four-year-old myth-maker of to-day. We must, if we wish to find the true explanation of a myth, always distinguish between it and the literary environment which has grown up around it, but from which it was at first entirely free. We must remember that it is the thought of a child that we are seeking to penetrate, not the imagery of a poet. Hence, we shall not look for complexity, or attempt to throw back the ideas of later times into an age in which they have no place.

How, then, does the unaided childlike mind of primitive man interpret the phenomena of nature? He sees the earth flat, immovable, circular in outline; he sees the sun rise, travel across the heavens, and set. As it rises again to-morrow in the opposite quarter from that in which it set, it must have passed under the earth through the region of darkness. Or, since in whatever direction man may travel, he comes finally to the ocean, it may be that the earth floats on water. Then, the sun must pass through that water to get from the west back to the east. Above is the sky, transparent, but solid, resting on the earth. There are the stars, grouped into strange figures, which, like the sun, move from the east to the west. Sometimes, clouds sail across the sky, and lightning flashes out, and the sound of thunder is heard. Then, the rain that is kept above the sky falls through little openings upon the earth. On the earth itself, too, there is much to awaken wonder. During part of the year, it is held in subjection by cold and darkness: the long nights come on, and everything seems dead. Then, life begins anew, and all is bright again. The rivers resume their journey to the sea, the trees put forth leaves, the frozen ground becomes soft once more. Everything on earth or in the sky, sun, moon, stars, clouds, rain, lightning, trees, ocean, winds, volcanoes, all are in some way active, move, do something. How shall all this ceaseless energy be explained? What keeps the physical world in activity? The primitive man knows of but one force capable of efficient action upon matter, his own will. There must then, he unconsciously reasons, be a will similar to his residing in all these moving objects around him. The various moods of nature, so suggestive of those of man, confirm him in this belief. Here, then, we have the key to the whole subject of mythology. It is simply an explanation of the material world by ascribing personality to the objects and forces of nature. If such an explanation seems strange to us, let us remember how very slowly and painfully the knowledge has been accumulated that makes it seem strange, and that the mythical conclusion is the simple and obvious one to man in his childhood stage,—is, in fact, forced upon him by everything he sees and hears. The conception of an impersonal, self-sustaining universe is one which the mind is very slow to form, as may be seen in the tenacity with which the alternative belief in a personal God is retained. So strongly is the inference that all things have souls borne in upon the uncultivated mind that it requires no inconsiderable amount of reasoning to dispel it. This also, like every other characteristic of the mythical age, we may see illustrated in the child of to-day. He will beat the object against which he has fallen and hurt himself, and it is difficult to convince him of the folly of his conduct. His action in such a case plainly shows his belief that he was hurt intentionally, and had a right to revenge himself,—a true animistic idea. So reasoned that king of Nepaul, who cannonaded his gods because they had allowed the queen to fall sick.

One point in reference to the mythological interpretation of nature must not be lost sight of; and that is, that it is as truly scientific, so far as the method by which it is reached is concerned, as is the most advanced generalization of the present day. We are apt to think of the theories of science as explaining why things are as they are, as setting forth the causes of phenomena. But this is an entire mistake. All that is accomplished by a scientific theory is the classification of similar things together, bringing the less familiar within the compass of thought by ranging it beside the more familiar. This the ancient Aryan did equally with Von Humboldt. It is the wider experience, the more complete data at Humboldt's command, that make his generalizations of the greater value. We explain the rays of the sun by saying that they consist of waves like those of water. When fewer facts had been collected than we now know, the sun's rays were considered to be solid particles shot out from his surface. Contracting the lines of experience more and more, we at last reach a time when men speak of the arrows of a celestial archer, or the long streaming hair of Phoibos or Samson, or the golden shower that falls in the prison of Danaë. These explanations, fantastic as they appear, owe their origin to the same process of reasoning that guided Thomas Young to the undulatory theory,—the process of unification, by which is understood the grouping together of phenomena in which the mind traces a similarity, and assigning to them similar causes. If I have made this clear, the definition of mythology

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as the childhood science of man will be seen to be fully justified.

In tracing out the meaning of myths, the assistance rendered by philology has been of inestimable value. In many cases, a knowledge of the significance of names used in a mythical story has enabled the student to dig out the myth from the mass of foreign material by which it had been hidden from sight. This has been especially true of the mythology of the various nations descended from the ancient Aryan stock. The seven grand divisions of the Aryan family—the Persians, Hindus, Greeks, Romans, Teutons, Kelts, and Slavs—carried with them after the great migrations, not only a common language, but a common mythology as well, both of which survive in the varying speech and folk-lore of their descendants. The labors of philologists have resulted in reconstructing the original mother tongue; and comparative mythology, making use of their discoveries, has succeeded in doing the same, in great part at least, for the original mythology. Stories like that of the Trojan War, William Tell, Tannhäuser, and many others, are found to recur, with exceedingly interesting variations, in the folk-lore of nations widely separated from each other, but owning a descent from this one parent source, the Aryan race. The further back we can trace a myth, the nearer we can get by the help of philology to its fountain-head, the less involved and more intelligible it appears. It seems a fantastic idea, for example, to have supposed, as the Greeks did, that Athene sprang from the forehead of Zeus; or, as in the Roman story, Minerva from that of Jupiter. But when we have traced the names in the story back to their Aryan originals, and have found Zeus to be a personification of the bright sky and Athene of the dawn, the grotesqueness disappears. Sometimes, indeed, we do not need to go beyond the language in which a myth is given, in order to find the key to its meaning. Thus, in the Greek story of the solar hero Oidipous, we are not obliged to leave the Greek language to discover that the name Antigone means "she who is born opposite." This hint is sufficient to establish her identity as being the glow of the sunset reflected, as it often is in the east; and it becomes at once apparent why she is called the daughter of Oidipous, the sun, and Iokaste, the purple twilight, and is said to watch over her father as he is dying. So with the name Samson, which simply means "the sun," and the story of whom is akin to the Aryan sun-myths, though probably of independent origin. In ways like these, the science of words lends its aid to the science of myths, and not infrequently enables the student to trace and unravel a myth that, in the absence of such help, would be almost, if not quite, unintelligible.

Another point in this connection deserves to be spoken of; and that is, that a knowledge of the mythical character of a story, or at least that mythical elements enter into its composition, is often of the greatest value in exculpating the framers of the story from the charge of immorality. That the Romans spoke of Saturn as having devoured his own children does not prove that they considered cannibalism to be a divine virtue. For Saturn is no other than the Greek deity Chronos, a personification of time, which may justly be said to devour what it has itself produced. The same reasoning applies to many of the stories in the Old Testament, and right here is where the strictures of that school of criticism of which Col. Ingersoll is so distinguished an exponent fall completely to the ground. The actors in a number of the Old Testament narratives, though spoken of as actual men, and though legends have gathered about them as such, are not primarily men at all, but true mythical heroes and heroines. I cannot enter into this subject more particularly; but it is sufficient to say that there is nothing in the story of Lot inconsistent with its being told understandingly by a people whose morality is pure and good, that Abraham broke no moral commandment in marrying his sister, and that his conduct in twice denying his wife, as was afterward also done by Isaac, was quite justifiable. For these stories are but mythological representations of physical phenomena; and, while thickly overlaid with legend, still the central incidents are mythical, and it is a very shallow criticism which deals with them as if they were as literal as a newspaper report. Those who hold these stories to be real history, and who yet justify the acts therein related, may properly be charged with palliating immorality; but the old Semite who personified the night sky as Abraham, and the moon, with its periodic disappearances, as Sarah, must be acquitted. It is not fair to hold the mythical age responsible for the ignorance of the nineteenth century.

It would well repay us, if we were to analyze a few of the deductions of primitive science, as we have them presented in mythical tales; but time would not permit. It would not be right, however, to leave this division of our subject without mentioning some of the more striking forms in which the myth-making age interpreted certain leading phenomena of nature. Glancing rapidly at these, we find that we can classify them according to the phenomena they embody, without much difficulty. Thus, we have myths of the storm-cloud, of the lightning, of the wind, of light and darkness, of volcanoes and earthquakes, of the rain, and so on. But by far the most numerous class, as well as the noblest in conception, are the myths relating to the sun. These deserve separate and especial mention, not only for their intrinsic merit, but for the use that has been made of them by different systems of religion, of which I will presently speak. The storm-cloud and the lightning have given rise to a group of myths, some of which have been strangely metamorphosed in their travels through space and time. In the Teutonic mythology, the storm-cloud is Odin, from whose other name, Guodan, we get our English word "God." The lightning is Thor, whose resistless hammer breaks asunder whatever it strikes. In the Greek, Ares is the storm-cloud; and the Hebrew Yahweh must admit a similar origin. The lightning flash that cleaves the clouds, and for a moment reveals a dazzling splendor within, followed by the downfall of the rain, appears in a great variety of forms. Now, it is the hammer of Thor, rending the cloud-rocks; now, the forked springwort, by the aid of which the shepherd of the Ilsenstein caused the mountain to open and display its treasures. It is the bolt of Zeus, and the lance of the Welsh Kilwich and Bedwyr which wounded the wind; the trident of Neptune, and the staff with which Moses smote the rock. Sometimes it is a plant, sometimes a serpent or a worm, sometimes a bird like the robin, sometimes a ring like that of Aladdin, that opened a way for him into the cavern of jewels. But, under whatever shape we find it, it always has the power either of pointing out treasure or causing water to flow; and by these signs it may be recognized.

The conflict of light and darkness, or day and night, or summer and winter, all of which were closely allied in the mind of the primitive man, is another fruitful source of mythical representation. We find day and night contending under the forms of Romulus and Remus, or Cain and Abel, or, in more dramatic form, on the plain of Troy. Sometimes the day is victorious, sometimes the night, according as one aspect or another of the phenomenon is presented in the story; but, in most cases, the powers of light prevail.

It would take too long to speak of all the other classes of myths; but the most important of all, the sun-myths, must not be passed over. The grandest object upon which man can look has given rise to the finest conceptions of the myth-making age, — those in which its richest thought is to be found embodied. The men of that time seemed never to tire of embodying every attribute, every noticeable feature of the sun, in mythical forms. A single impersonation could not satisfy the demands of the primitive intellect; and so we find, among nearly every people of antiquity, the sun represented over and over again, in so many forms that it is almost bewildering to attempt to keep them all in mind. The myths are not all elevated in conception, it is true,— they range from extreme simplicity to great complexity; but they include among their number some that have furnished the nucleus around which the greatest thoughts of a later period have gathered. In studying them, we first encounter the more simple conceptions, such as that in the story of Sisyphus, who to all eternity rolls a great stone to the top of a hill, which is no sooner reached than the stone rolls back again,— a description of the daily course of the sun. We have also the story of Tantalus, the scorching sun of summer, before whom the water dries up and fruits wither; and we find the sun worshipped by the Phœnicians as the fish-god Dagon, who swims under the earth each night. Passing beyond rudimentary ideas like these, we find the sun personified as a beautiful youth or as a mighty hero, before whose prowess all things yield. He is the prince in the story of Cinderella, and the dawn-maiden is beautiful only when she is near him. He is Herakles, strangling the serpents of winter in his infancy, and triumphantly performing his twelve zodiacal labors. He is the golden-haired prince in the story of the Sleeping Beauty, who forces an entrance into the ivy-grown castle, and wakes the earth-princess from her winter sleep. He is Sigurd, fighting his way through the bickering flame to rescue the dawn-maiden, Brynhild. He is Samson, whose strength lies in his hair of rays, and who, falling asleep at last in the lap of the waning year, is shorn of his power, and brings down all nature with him in his fall. He is Odysseus, journeying to his western home, where his wife Penelope, the twilight, awaits him; and it is more than probable that there is a reminiscence of this solar journey to be found in the wanderings of Moses and his followers in the desert. The list of these solar heroes is long. It includes Orlando and Charlemagne, Bacchus, Apollo, William Tell, King Arthur, and many more. But the sun is not always a hero with whom we can sympathize. Sometimes, his influence is baleful, producing drought and fever, and bringing death to men. Then he figures as the devil, or shining one, the enemy of mankind. Occasionally, this evil sun was thought of as entirely distinct from the beneficent, life-giving sun: it was his wicked brother who had slain him and usurped his place, as in the Egyptian myth in which Osiris is killed by Set, both being solar impersonations.

But there is a higher class of sun-myths than any of these; namely, those in which the solar hero is depicted as mild and gentle, kind and good, harassed and sometimes done to death by his enemies, the powers of darkness and winter, but triumphing, nevertheless, by the force of his own inner nature. To this class belong the Teutonic Balder, the Greek Adonis, the Hindu Rama, and the North American Michabo, or Hiawatha. But by far the most noteworthy of all is the myth of the Christ.

(To be concluded next week.)

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For *The Index*.

RELIGION AND MORALITY.

BY LITA BARNEY SAYLES.

I have of late been reading an essay, or a lecture, by a scholar, the subject of which is the "Utility of Religion"; and, as no other utility is put forward except morality and its consequent effect upon mankind, the essayist seems to be endeavoring to prove that its "utility" consists in morality, and that the merit of religion, so far as he seeks to show, is only in its origination of morality. And it may naturally be inferred by the reader that morality and religion are so nearly synonymous that the first is the only outgrowth of the latter worth dwelling upon, the difference between this and its claimed cause, religion, being not explained.

It would seem desirable, if we are to learn of the "utility" of a thing, and, certainly in this case, of a subject so contradictorily explained by various authors and persons as is religion, that the essayist should give us his own definition, from which position he is arguing. I find nothing, however, which I can call such, except an instance he gives of an islander in the lowest state of barbarism "who adores a crooked stick because it cannot lie still, and discerns in it the signs of an invisible and mysterious power," who, he says, "by this very act proves himself to be immensely nobler than the beast who has no such thought or feeling, and *so has no religion*, because his whole life is confined to the phenomena of the sensible world." Thus, I gather that the author's definition of religion would be the worship of occult forces above and beyond our comprehension, whose phenomena are not seen "in the sensible world," or at least are not confined there. I cannot think that this is all he actually intends when he talks of "religion" and its "utilities," but it is all I have a right to infer from the phraseology of his essay. Of course, I understand him to mean that, as the spirit of man grows from a state of barbarism, the scope of his worship enlarges in proportion; and he adores, not "a crooked stick," which was merely used as an example of the lowest form of worship, but that which is to him, in his advanced state, just as incomprehensible as the mysterious action of the crooked stick was to the savage.

There is no doubt that the author has really given us, in the example quoted of the savage, the origin of the religions of mankind, which commenced in the worship of natural phenomena, not cognizable by the low order of intellect then upon the earth, and so feared and to be propitiated by praises and offerings. Self-preservation is the strongest law of our being even now, when so much top and side brain has been added by time to the lower back brain which must at first have been the sole possession of our forefathers, who could not comprehend the natural law that prevented a crooked stick from lying still. How much more animal grasp they must have had then upon the only life of which they had the slightest instinct, and in which the selfish loves must have entirely predominated! Phenomena of nature, which we well understand, filled them with misgivings for their own safety physically; and they invested all forces whose effects they perceived with an individuality which was liable to be destructive to them, at its own option, and to which the most abject submission alone seemed to promise safety. How morality could have been an outgrowth of this low conception of religion puzzles me exceedingly.

I define morality, primarily, after the manner of Confucius, the Eastern philosopher, as doing unto others what you would have them do to you, and will adopt Samuel Johnson's addenda, "This must be regulated by a law higher than itself," and "nothing will suffice as a rule of judgment for the treatment of others but a wise insight, the fruit of sympathy and study, discerning real conditions, and reverencing clear principles as a higher law than personal tastes or wishes." I think my friend will not take exception to my appropriation of this definition of morality in distinction to some future one which he may feel called upon to make of his prominent subject in this criticism,—religion. It is a good and fair description of what I mean when I speak of morality, and covers the relations of man to man.

The religious nature, rising as it does from the instinct of self-preservation, is the strongest motive of the untutored man, and for a time must necessarily control all his acts. This nature may be his while dwelling in isolation, but the perception of the moral relations can only come by an experience gained by commingling with his kind. He finds there are certain requirements of his own nature in which he is not happy if denied, and that other natures are like his; and, in order to obtain the good he desires, he must make equal concessions to those with whom he comes in contact. Thus, his own selfishness teaches him to be unselfish, and to do as he would be done by. Certainly, the process was a long and tedious one,—as is all growth from the lower to the higher,—and conviction had to be beaten into his nature by the experience of many stripes before he would freely acknowledge that others had the same rights as himself. But mankind has, in the slow but sure attrition of the ages, developed a high standard of morality, which I cannot trace as eliminated from his first or continued ideals of religion, but see that it has grown side by side with these, and become a part of himself not conflicting with the equal development of his religious nature.

And, even if it is thought by some that morality is the legitimate product of religion, there exists no reason why it should, even by them, be included in it and named with its name longer, any more than the apple should be included in the title of the tree that bore it. It is now an independent, perfected fruit; and, if it can be proved that it was produced by religion, and is therefore its "utility," we still have no reason for perpetuating the old mother in connection with it, unless she can show us further "utility." The mothers die when they have produced their best gifts, and their offspring become mothers and bless the world with an improved race.

I believe in the religious nature of man, and that much more can be said for religion than is given us by this author at this time; namely, that it has been the originator of morality, and by its own innate power has sustained and forced the same to take its place in the world. My essayist, in objecting to the claims that those he chooses to term "infidel writers" have put forward,—namely, that religion "has attributed to its own intrinsic force what is only incidental and adventitious, and that the force of education without religion would make morality equally powerful, if it only early and with sufficient vigor took charge of the human mind,"—replies that "irreligious morality has never had the power to do that." This is because the religious nature has the first and strongest hold upon the man through his fear, as I have previously shown. It controls him personally, both before and after his conception of a continued existence, and therefore of continued rewards and punishments; while the impetus to morality comes from another selfish department which is only called into action upon his relation with others, and over the violation of which no mysterious punishment is liable to fall, its transgressions being immediately visited in the visible world, and not invested with the terror of the invisible.

In all this claim for the precedence of the religious power, my writer can only be understood to use the term religion in its generic sense, and not to refer specifically to its phases of the last eighteen hundred years; for morality held its assured place in the order of things previous to that time. Certainly, I cannot claim so high a morality for those olden times, neither can he claim so high a development of true religion, as will be conceded for each at the present; but there was a morality which was on its way to the development of to-day, just as there was a religious nature also on its way toward its present status, and which acquired new impetus by the life of the Teacher. These divisions of man's nature grow side by side, but because they harmonize is no proof that they are mother and child. To name them sisters, is more correct.

CORRESPONDENCE.

OBJECTIONS TO MR. KIMBALL'S ARGUMENT.

Editors of The Index:—

The Rev. Mr. Kimball's argument in defence of Mormonism seems to me as narrow or even more narrow than the criticisms of Mormonism and proposed measures for the government of Utah he condemns. It seems to me that any man should know that, because Massachusetts has more paupers than Utah in proportion to population, it is not because she has a worse system of government. Nevada, Colorado, and Kansas also have fewer paupers in proportion to population than Massachusetts. So has any new State, and we need not here seek the causes. Because there are fourteen Gentiles in the penitentiary in Utah to one Mormon in proportion to the number of each, it does not prove that Mormons are more honest and virtuous than Gentiles; for everybody knows, from conversations with those who have lived in Utah and from evidence from different sources, how difficult it has been to get a jury to convict a Mormon of any offence in Utah. Because there are twenty negroes in the penitentiary in Mississippi to one white man,—say the whites and blacks are nearly equal,—it does not prove that there are nineteen negro law-breakers to one white. If a Memphis jury acquits a white man for killing a colored man in cold blood, as it did recently, and sends a colored man to the penitentiary for stealing a chicken, the statistics of the penitentiary will not show the true moral status of the community.

It has rarely occurred that a great crime has been committed against an individual or against society but some one has defended it or palliated it. Mormonism is as much a crime against society, to my mind, as slavery was. Any organization, religious or social, that undertakes or proposes to make it legally impossible for me to be wifed sins against society and against me. As the sexes are on the average about equal, if some of the men have a plurality of wives, the others must of course go unwived, and it would be legally impossible for them to become wived. The shortcomings of a few men, living in monogamous relations, do not justify polygamy. Its supporters must be men of extreme selfishness,—men who are willing to take more than their share of that which contributes to the happiness of life. I have talked with several negroes who said they would yet be willing slaves. But it is our duty to prevent any one from being a slave. So in Mormonism there may be women who voluntarily enter into the polygamous relation. But we should prevent them. We ought not to struggle for the *number* of females, but for only one. It should be legally possible for every man to get one wife or every woman one husband.

Very respectfully,

WILEY BRITTON.

MEMPHIS, TENN., May 10, 1884.

A PROPOSITION FOR PRACTICAL CO-OPERATION.

Editors of The Index:—

Fifty-seven years ago, I was a member of a Co-operative Society in Red Lion Square, London, composed mostly of intelligent business men. I took much interest in the conversations and discussions there introduced, which related in a great measure to Robert Owen's new system of society and the publication of the *Co-operative Magazine;* and, with the views I there acquired, I have never since failed to hope that I might have an opportunity to do something toward bringing about a better social state. I left London in 1828 for this place, which has been my home ever since, expecting to join the community supposed to have been established here by Robert Owen. On coming up the Mississippi, I first learned from persons who had come to New Orleans from the Wabash that the attempt to form a community at New Harmony had proved a failure; and, after my arrival here, I soon found that the whole affair had been a farce.

Whatever Mr. Owen may have done at Lanark, the failure here was entirely due to his want of knowledge of men and things and lack of business management. If Robert Owen had been the man we all thought him to be, "he might here have rung a peal to wake all people." Here was a very rare opportunity to try, not the visionary scheme of communism with adults brought up under the present vicious system, but co-operation. Here was a town capable of accommodating comfortably one thousand persons, with gardens, orchards, and vineyards all in their prime, with mills run by steam and water power, and the latter capable of being made available with half the force of the Wabash, which is here one thousand feet in width. There were also cotton and woollen factories and tanneries, and twenty-five thousand acres of land, hard to beat even in this Western Garden of Eden, all of which, bought by Mr. Owen for $150,000, is now worth millions.

I, as you are aware, was one of the original stockholders of *The Index*, and, in casting my bread upon

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the waters, expected no returns but such as I have received in the pleasurable feelings for the good it may have done. I now wish to propose a scheme to you and other liberal friends. I am the owner of about seventeen hundred acres of land, one thousand of which are in cultivation, four hundred acres of which are in wheat and good, and one hundred and fifty acres more are seriously injured by the overflow from the Wabash. Two hundred and forty acres are sown in clover on the wheat ground, and fifty in grass. Eight hundred acres of the land in cultivation are in Bethel Township in this county, through which runs the Peoria, Decatur, and Evansville Railroad. Griffin's Station on this road is only eighty rods from the nearest point of one tract of five hundred and fifty acres of my land, and the remainder from one to one and a half miles distant situated in Bethel Township. Griffin's Station is six miles from New Harmony, in a direct line; by railroad, ten. From Evansville, twenty-eight miles, with a population of forty thousand; and five miles from Greyville, on the Peoria, Decatur, and Evansville road, and which intersects the Vincennes and Cairo road at that place.

I offer any or all of these lands for the purpose of establishing a co-operative association and industrial school. I will sell them for a definite sum now on time with legal interest, or give a lease with the privilege of purchase at any time upon such terms as may be agreed upon. It is not in a material, but in an educational point of view that I look at an experiment of this kind. As the results of experiments are uncertain and liable to entail loss, those who undertake them should be made aware of this. Besides furnishing the land upon such terms as may be agreed upon, I will also advance jointly with others the necessary sum or sums to build and to furnish the necessary implements and stock. I will also pay a certain portion of the expenses of a committee who might be appointed to visit the location and New Harmony. Lumber is cheap here, from a dollar to a dollar and fifty cents per hundred; and the necessary buildings for an experiment could be put up in such a manner that they could be taken down and the materials sold without much loss. New Harmony would be a more desirable place on account of the larger number of children to be taught, and the excellent library we have of some five thousand volumes.

Very respectfully,

THOMAS MUMFORD, Sen.

NEW HARMONY, IND., May, 1884.

MARRIAGE.

Editors of The Index:—

In the discussion of the evolution of marriage now going on in *The Index*, I take issue with some of your contributors. Instead of the view that *monogamic* marriage was developed by feminine instinct, I should say it had its origin in masculine necessity; for men cannot logically claim polygamy without granting polyandry, its counterpart. But, in the latter institution, the certainty of fatherhood is destroyed.

Now, it is probable that this fact was realized at an early stage of civilization. Inferring that so obvious a condition forced itself early upon the human mind, simple justice is sufficient to account for the growth of the sanctity of marriage.

Considering parentage, we see that motherhood from its very nature can never be uncertain; but this is not true of fatherhood. Chastity, fidelity, and consecration on the part of woman are necessary to preserve to man the greatest gift bestowed on him,—that of fatherhood.

If the moral idea is higher in women than men, is it not because it has been required of them by the laws of Church and State? As all legislation has been in the control of men only, they have framed laws which would insure the certainty of parentage to themselves. To-day there is a strong and growing conviction that there should be *absolute* equality in all relations which a marital union involves. Those men who advocate other social conditions than the monogamic marriage should be confronted with the question, "Who would be the losers?" Are not such men blind to the interests of their own sex?

Is it probable that in the future, when the authority of the Bible and the fanaticism of religion have lost their hold on the human mind, women will consent to give what they do not receive?

LOUISA SOUTHWORTH.

CLEVELAND, OHIO.

BOOK NOTICES.

THE LIFE AND TIMES OF FREDERICK DOUGLASS. Written by himself. With an introduction by Mr. George L. Ruffin of Boston. Hartford, Conn.: Park Publishing Co. 1883. pp. 618.

This valuable contribution to the history of the United States is as unique in literature as the author himself is among men. No one can arise from the perusal of its intensely interesting and fascinating pages without a feeling of satisfaction that Mr. Douglass was induced to commence this autobiography, and that he lived to complete it. We learn from it, what we knew only partly before, that Fred Douglass has lived a romance as exciting and adventurous as the most daring novelist would venture to conjure up or invent for the hero of his tale; while many of the *dénouements* are as sensational as any romancist could desire, though given in a direct, terse, matter-of-fact way, which leaves no doubt as to their genuineness in the mind of the most questioning reader. Though related in a simple, earnest style, and mainly in short though strong Saxon words, with no attempt at fine writing, his story is told in full with orderly sequence, while the involved history of the abolition of slavery in this country is carefully and impartially given. Few readers can fail to be impressed with the author's tact, caution, large-heartedness, and mental breadth, his high moral tone, his freedom from cant, his modesty, even where he is obliged by the requirements of his recital to give credit to himself, his impartial justice, his generosity, and also with his frequently grim humor, his scarcely concealed enjoyment of some of time's revenges, and his quick sense of the ludicrous, even on the most pathetic occasions. This book is intensely interesting as a record of the varied phases in the life of one who worked his way, in spite of the impediments of bondage, of race prejudice, of direst poverty, of ignorance and friendlessness, from the untaught, half-clad, ill-fed, beaten, and abused "field hand" of a cotton plantation, to take his place at length as the honored guest of millionnaires, the recognized peer in manhood of college graduates, the counsellor of statesmen, the standard bearer of his own race, and a high official in the government of the United States, whose name must necessarily be forever enrolled in the annals of history because of the part circumstances forced him to take in one of the momentous periods of a great nation's history, much of the "true inwardness" of which is for the first time revealed in this work. When we observe the handsome penmanship of Douglass' signature which accompanies the fine portrait of the dusky orator that graces the first page, we can scarcely bring ourselves to believe that the foundations of such a handwriting were laid by stealth and gained by stratagem, that ship carpenters' hieroglyphics and emulous school-boys' pavement scrawls were his only writing-master's "copies." In addition to its value as a biography, this book is a necessary chapter in the history of our own times, and besides is full of delightful anecdotes and reminiscences of distinguished men, of apothegms, of broad and wise deductions from experience and observation, and much quotable matter for which we wish we had room. It is handsomely bound, only fairly printed, and is accompanied by eighteen illustrations, which, except the portraits, it would be better without, as they are mostly woodcuts of inferior merit. The portraits given are of Sumner, Lincoln, Phillips, Garrison, John Brown, and Douglass himself. Those of Lincoln and Douglass are steel engravings.

WE fancied a little flavor of spring east winds in the severity of some of the criticisms in the *Art Amateur* for May; but it is a readable and good number, nevertheless. Theodore Child has a brief notice of a very interesting collection of drawings at L'Ecole des Beaux Arts in Paris. Nothing could be more instructive than a thorough examination of this collection, which comprised the works of all the great names in French art in our own time. One has only to read the names of the draughtsmen there represented, Millet Gerome, Gavarni Corot, Decamps, Rousseau, Scheffer, Ingres, Delaroche, etc., to recognize what a great and varied power the French art of our century is. and how well it has represented all the different phases of our time, from the intense ideal realism of Millet to the tender sentiment of Ary Scheffer, from Gericault, the impassioned melo-dramatist, to Messionier, the prince of exquisite littleness. Anything which will fix the attention of our young students on the importance of thorough drawing is a blessing. By this is not meant superficial finish and mechanical accuracy, but the power of rendering justly the proportions and outlines of every subject, whether by a few lines or a thoroughly shaded drawing in which shadow helps to give the fulness of form. The notice of George Fuller is appreciative, but brief. The late exhibition has afforded a fuller opportunity for study of his works. We cannot accept the comparison with Hawthorne as very suggestive. The rarest charm in Mr. Fuller's work is the exquisite naturalness, purity, and truth of his maidenly portraits. We do not find in them the unreal, slightly morbid traits of Hilda or many other of Hawthorne's women. They are fresh as spring in the country.

ESPECIALLY adapted to advanced students in art is Miss Greatorex's recently completed study of Chrysanthemums for Mr. L. Prang, as companion to the Hollyhocks which he purchased after the last Water Color Exhibition. Miss Greatorex as a painter of flowers possesses rare talent.

PERSONAL ITEMS.

THE bust of Wendell Phillips, by Joseph Milmore, now on exhibition at the store of Doll & Richards, is not to be presented to George William Curtis, as has been reported; but it is the intention of the friends of Mr. Phillips to purchase the bust and present it to the Metropolitan Museum in Central Park, New York, to be placed by the side of Charles Sumner.

SAYS the Boston *Post:* "The State Senate has formally thanked Mr. James Wormley for his gift of the portrait of Charles Sumner. Less than twelve years ago, the Massachusetts Legislature, J. B. D. Coggswell leader, formally censured Charles Sumner for daring to be honest and independent. To-day, it were better to be Charles Sumner than J. B. D. Coggswell."

THE Mahdi is a radical total abstinence man, even to coffee and tobacco, which he won't even allow in his camp. In fact, he lately gave a refugee one hundred and fifty lashes for smoking a cigaret. But he makes up for this by having thirty-nine wives, and keeps within the letter of the Mohammedan law, which allows only four wives at a time, by an ingenious system of temporary divorce, by which he always has thirty-five spare wives in waiting.

IN 1868, George Eliot wrote a friend in regard to herself and Mr. Lewes: "We love too much our associated studies and solitude to let the world have more than one day a week. Society here is, moreover, what it everywhere is,—empty. The English world is extremely like what it was when you left, conversation more or less trivial and little sincere, the literature of the moment scarcely better, and politics worse than either one or the other."

JUDGE LOWELL, who retired recently from the United States Circuit Court, was complimented one evening last week by a banquet at the Hotel Vendome. Among the speakers was Oliver Wendell Holmes, who, after referring to Judge Lowell's learning, fairness, and devotion to duty, said: "I will not say more of the living: I wish to speak of the dead. In respectfully proposing the memory of his great-great-grandmother, I am speaking of one whom few, if any, of you can remember. Yet her face is as familiar to me as that of any member of my own household. She looks upon me as I sit at my writing-table; she never smiles; she never speaks; even the parrot on her hand has never opened his beak; but there she sits, calm, unchanging, as when the rude, untutored artist fixed her features on the canvas. To think that one little word from the lips of Dorothy Quincy, your great-great-grandmother, my great-grandmother, decided the question whether you and I should be here to-night, whether we should be anywhere or remain two bodiless dreams of Nature! But it was Dorothy Quincy's yes or no to Edward Jackson which was to settle that important matter, important to you and to me, certainly; yes, your honor, and I can say truly, as I look at you and remember your career, important to this and the whole American community." Dr. Holmes concluded by offering the following: "The memory of Dorothy Jackson, born Dorothy Quincy, to whose choice of the right monosyllable we owe the presence of our honored guest and all that his life has achieved for the welfare of the community."

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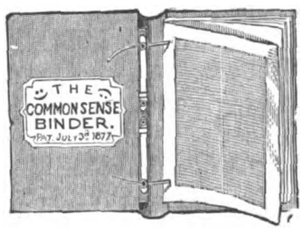
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CURRENT TOPICS.

BISHOP FREPPEL'S amendment to the army recruiting bill before the French Chambers of Deputies, exempting from military service young men training for holy orders, was rejected last Saturday by a vote of 395 to 92.

THE London *Daily News*, commenting on a convocation of Freemasons in which were such dignitaries as Lord Carnarvon, Lord John Manners, and the Bishop of Peterborough, thinks these names suggest a laugh at the alarm of the Pope and the language of his recent encyclical against Freemasonry.

SAYS the Boston *Sunday Herald:* "The effect of the short-sighted policy of Congress in putting a high duty on foreign art is shown in Paris, where many American art students are instructed by the great French masters. It is rather hard on the American artists who protest against the policy of protection to be obliged to bear the brunt of the ill will occasioned by this worse than Chinese policy."

THE jury that acquitted Wheeler, who murdered Matthews in Copiah County, Miss., have published a letter in defence of their action, in which they state, in proof that they acted in accordance with the principles of justice, that their deliberations in the jury room were opened and closed with prayer. An exchange remarks, "It is a well-known fact that Russian outlaws always ask the divine blessing before committing a robbery or murder."

STRANGE ideas of justice seem to prevail in some of the courts of Connecticut, judging from the manner criminals are often dealt with, or not dealt with at all, in that State. We do not here refer to the cases of Mary Stannard, Jennie Cramer, or Rose Clark, but to the sentence of an offender in New Haven last week, mentioned in the following news item: "Charles Derby, formerly treasurer of Riverside Lodge, Good Templars, who some time ago abandoned his wife and eloped with a married woman and appropriated the funds of the lodge, was to-day sentenced to jail for thirty days, and fined one dollar. The penalty was made light, as his friends propose making up the amount of his defalcation."

THE Chicago *Inter-Ocean* mentions one of the signs of the times as follows: "There is at this time now being played upon the stage in Chicago an opera bouffe, in which the gods and goddesses of Olympus figure, the fun of which turns upon the ridicule heaped upon all which the devout Greeks of two thousand years ago held most sacred. Great Jove himself, with his slang and telephone, is the most mundane of characters. The audience may be offended by some of the jokes or by the scantiness of the attire, but no religious sensibilities are shocked. There is not a vestige of reverence left for the gods of the people whose literature and art we still adore. What transformation scene will another two thousand years present? It well becomes the church of to-day to be warned by the signs of the times, and meet the rising tide of unbelief by a policy which shall be defensive by being aggressive."

THE Philadelphia *Times* thinks that in a year or two more women doctors will be admitted to full fellowship in the County Medical Society: "Like all questions of progress, prejudice is awfully obstinate, and it is often the more obstinate among intelligent organizations; but, when women have their medical college and have fully and fairly established themselves in the profession, the regular Medical Society can't long bar its doors against the sex. The one profession in which women are most needed is the medical profession, and the regulation hindrance of her admission to full fellowship in that important calling will only awaken deeper interest in the cause. There is not only no good reason why women should not make better physicians than men in some lines of practice, but there is an obvious necessity for the best possible aid and encouragement to her advancement. There are many ailments for which women need women physicians, and for which, with equal intelligence and skill, women physicians would be better fitted for successful practice than men; and the sooner the Medical Society appreciates the whole truth, the better it will be for the profession and for the afflicted."

A NOTICE in the *Christian Register* of last week of Col. Higginson's *Margaret Fuller Ossoli*, by Mr. John W. Chadwick, concludes as follows: "The delicate criticism of these closing chapters, at once so sympathetic and so just, show Mr. Higginson where he is most perfectly at home. It was as a woman of letters that he set out to speak of Miss Fuller, and he has done this, and done it well; but the bias of his admiration has declared itself, and after all it is as a woman—loving, hoping, helping, daring much—that he has left her standing in the cool spaces of our reverence and delight. We must thank him for an instructive, charming, and inspiring book, perfect in its style, noble in its reserves, abounding in quiet humor and rare bits of personal reminiscence. The heroine *par excellence* of the Transcendental movement has been depicted for us by a Transcendentalist who has not lost the ardor of his early faith, and whose life illustrates the completeness of the bond between the high thinking of the Transcendentalists and the plain living of our week-day politics and social life."

THE Concord School of Philosophy will open this year July 23, and will continue ten weeks. Six or seven days will be devoted to a discussion of Emerson's genius and character, which is announced in a circular under the following heads: "Emerson's View of Nature," by Prof. W. T. Harris; "Emerson's Religion," by Rev. C. A. Bartol; "Emerson's Ethics," by Prof. G. W. Howison; "Emerson's Manners and Relation to Society," by Mrs. Julia Ward Howe; "Emerson as seen from India," by Protap Chunder Mozoomdar, of Calcutta; "Emerson as an American," by Mr. Julian Hawthorne; "Emerson's Friendships," by Miss E. P. Peabody; "A French View of Emerson," by M. René de Poyen Belleisle, of Paris; "Emerson in Boston," by Mrs. E. D. Cheney; "Emerson as an Essayist," by Mr. John Albee; "Emerson and Thoreau," by Walt Whitman; "Emerson's View of Nationality," by Rev. G. W. Cooke; "Emerson among the Poets," by Mr. F. B. Sanborn; "Emerson's Relation to Goethe and Carlyle," by Mr. Denton J. Snider; "The Genius of Emerson," by Mr. W. E. Channing. Two days will be devoted to a discussion on "Immortality," to be opened July 31, by Prof. John Fiske, and continued by Rev. A. P. Peabody, Rev. R. A. Holland, and Dr. W. T. Harris.

THE Seventeenth Annual Meeting of the Free Religious Association, held in this city last Friday, according to announcement, was well attended, and was, as in former years, a most pleasant reunion of active and earnest workers in the cause of liberal religious thought. The morning session on Friday, at which the President made the opening address, was rendered memorable by the addresses of Messrs. W. M. Salter, W. L. Sheldon, and S. B. Weston, who presented with ability, earnestness, and eloquence the aims and purposes of the Society for Ethical Culture. We hope to be able to print these addresses next week. The afternoon session afforded a good illustration of the breadth of the Free Religious platform. The first speaker, Prof. W. T. Harris, read a carefully written and elaborate paper, the main object of which was to show that Christianity rests upon a natural scientific basis. Mr. C. D. B. Mills followed with a speech, in which he treated Christianity as but one of many forms and manifestations of the religious sentiment. Mrs. Clara Bisbee gave some account of her work in forming and sustaining a society in which character instead of creed is the basis of union. Capt. Robert C. Adams closed the afternoon session with a vigorous and witty speech, criticising orthodox conceptions of the world, life, religion, etc. The festival in the evening, at which nearly three hundred were present, was all that could be wished. Mr. W. J. Potter presided. Five-minute speeches were made by Mr. Henry B. Blackwell, Mrs. E. D. Cheney, Mr. James K. Applebee, Rev. J. Lloyd Jones, Mr. John P. Wyman, Capt. Robert C. Adams, and B. F. Underwood. The quartette choir of the Unity Church, under the direction of Howard M. Dow, furnished a rare musical treat.

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PROF. SUMNER ON THE SURVIVAL OF THE FITTEST.

With special pleasure, we printed last week Prof. Sumner's statement in reply to our comments on his epigram, that the only alternative to the hard doctrine of the survival of the fittest is that of the survival of the unfittest. In his evident desire to study brevity and conciseness,—qualities which editors especially appreciate,—he has in this case been almost too brief for clearness; and we wish that he might find time to explain his views more fully on one or two points.

In his first paragraph, Prof. Sumner confirmed the opinion we had expressed that the law of the survival of the fittest in the vegetable and brute worlds does not mean the survival of the best or most desirable according to human judgment. But to our remark that, among mankind, there is another alternative to the survival of the fittest than the survival of the unfittest,—namely, that the fittest shall strive to transform the unfit into a fitness to survive,—he objects that "this is not a third thing, but only a restatement of the survival of the unfittest." And he seeks to maintain his objection by an illustration. He supposes two men, John and William, to be instructed by a moralist that, in order to secure life, health, prosperity, happiness, a good social order, and all other guarantees against the destructive hardships of human experience, they must pursue a certain course of conduct. One of the men, William, says he does not believe this doctrine, and that he is going to live for pleasure. But John says that he believes it, and that, if he understands it, he and those like him will thereby be rendered fittest to survive, and will survive accordingly; while William and his class will erelong be cut off by disease, poverty, vice, and crime. To this interpretation, however, the supposed moralist does not assent, but tells John that he must use his resources to transform William into a fitness to survive. And thus, Prof. Sumner adds, "the resources by which survival is assured being diverted from John, his survival is imperilled and curtailed, and the same resources being applied in favor of William, his survival is secured"; that is, the attempt to transform William only secures the survival of the unfittest.

To this, we rejoin that, though we have given this illustration careful thought and tried to imagine what Mr. Sumner's more fully expressed argument might be, there still seems to us the same obvious fallacy in it as at our first reading. *Our* "moralist" would not rest his instruction to William and John on such purely utilitarian grounds as does Mr. Sumner's supposed "moralist." But we let this pass, and for the moment accept the illustration just as he puts it. We should wholly deny, however, that the resources for assuring survival which the illustration names are diverted from John so as at all to imperil or curtail his survival by his effort to transform William. Prof. Sumner says this conclusion "plainly" follows. To us, it is far from plain. Even if these resources were wholly material, it would not necessarily imperil John's survival, were he to apply a part of them for William's improvement,—not, indeed, for supporting him in idleness and vicious pleasure, but for so bettering his condition and reforming his inclinations that he may turn to industry and virtue. It is not difficult, indeed, to think of many men of enormous wealth who might spend a moiety of their income in judicious projects for the improvement of human society around them, not only without at all imperilling their own survival, but even with hope of making it more sure. But the resources that assure human survival are by no means all material. The illustration makes William a victim of disease, vice, and crime as well as of poverty. He needs knowledge, education, industrial instruction, moral incitement, and culture. John may help him to these intellectual and moral resources without diverting anything from his own. A teacher does not lose his knowledge by imparting it to another. And it is the peculiar property of moral strength, in particular, that to bestow it upon one in need is not so much to halve as to double it. Intellectual and moral wealth is not curtailed, but grows with judicious spending.

Moreover, Prof. Sumner's illustration seems to us to deny the highest considerations of even the utilitarian philosophy. If we understand him, he would let the "William" class of people and the "John" class of people remain in hostility and conflict until the former, unaided by the latter, perish of their own vicious and ignorant waywardness. That the latter class should come to see that society is such a complex organism that their own best interests are endangered by the former class and should seek therefore to improve them, and that thus altruism might arise on utilitarian grounds, he does not appear to allow. He leaves entirely out of sight the fact which utilitarians generally make much account of,—that, in the natural evolution of human society, man has come to see that even his individual interests are best secured, not by selfishly pushing them against the interests of all others, but by securing the welfare of all others.

We hope that on these points Prof. Sumner will explain his meaning more fully, and also tell us whether that "adjustment of rights which supersedes the old antagonism of selfish force," of which he spoke in his essay, is not a *moral* adjustment. Was not the effect of it to uphold the weak against the strong? that is, to give the weak, who might otherwise have been crushed out, a chance to survive? And was not this to transform them into a fitness to survive,—not thereby displacing the fittest, but adding to their number? Indeed, this and several passages of his essay led us to suppose that, like Darwin, Spencer, and other leading evolutionists, Mr. Sumner believed that the law of the survival of the fittest was, in man, either in great measure annulled or its character greatly changed by moral and rational considerations; and, therefore, the epigram with which he closed seemed to be opposed by much of his own argument.

WM. J. POTTER.

SOCIAL EVOLUTION.

While capital and labor in all their productive operations are so related that they are essentially one, they are brought into a state of opposition and even hostility through the imperfect distribution of the wealth they create. "The wages system," said Horace Greeley, "is commendable only when placed in contrast with absolute bondage. It foments hostility between capital and labor, employer and employed." The system of wages followed the emancipation of labor from slavery and serfdom, and rests upon a similar basis. In the one case, the individual is owned; in the other, his labor. Society has outgrown the first: it is in the process of outgrowing the second.

The wages system exists because labor is unorganized, because society has not reached that stage of growth where organization of all its parts has been possible. Growth proceeds from the few to the many, from the stronger to the weaker, until the entire social organism is knit together, and closely united by the complete inter-dependence of all its parts.

The capitalized strength of the world is the organized power of certain parts of social life, which dominate the rest. It may be the power of autocracy, aristocracy, ecclesiasticism, or of money; but, whatever it may be, it is organized functional activity. Here, in this country, the power of organized wealth comes into opposition with the rights and happiness of the people, and with the principles upon which the nation was founded. Capital, through the outworking of the competitive principle, through the increased productiveness of labor, has grown consolidated, become highly organized, and is constantly tending to greater and greater concentration. It represents the rule of the minority *versus* that of the majority.

The social system is governed by a law which recognizes labor as a marketable commodity to be obtained at the lowest rates. Under the action of this law, the wealth of society, which is simply the result of aggregated labor, flows by an irresistible impulse to capital, thus increasing and centralizing wealth; while the award to labor through concurrent influences becomes less and less. Wealth and poverty increase because of a wrong system of distribution. Progress and poverty cannot coexist for any length of time.

"Competition," said Louis Blanc, "is the perpetual and progressive increase of poverty. It is a source of general impoverishment, because it induces an immense and continual loss of human labor; because every day, every hour, it reveals its empire by the annihilation of capital, of raw material, of time, of labor employed. The mass of wealth thus devoured is so great that any one who would at a glance measure it would recoil with horror." The absorption of the profits of labor by capital belongs to the competitive system, and must continue so long as that principle governs in industrial life. The very fact of employing labor at its lowest market value necessarily gives to capital all profits over and above wages, and the rate of wages is constantly being lowered by the law of competition.

"A vicious system," said Greeley, "has placed the interests of employer and employed in seeming, if not real, antagonism; weakens and disorganizes not that trade merely, but production in general." While the direct tendency of advancing civilization is to increase the productive power of labor, the resulting profits of that increased production do not go to labor, but to capital. Capital and labor are the two factors in the production of wealth. The aggregated wealth of the world is the aggregated labor of the world, and rests upon the foundation whence all wealth was derived, namely, land: hence, it is utterly impossible to separate land from capital and make it an independent factor in the production of wealth. The facts in the case forbid it.

The capitalist, the employer of labor, invests his money in land, as the first step toward the production of wealth; and it becomes as much a part of his capital, of his stock in trade, as the building he erects and the tools and implements he uses.

In the infancy of the race, the value of land was merely nominal; and it was regarded as the common property of the community. Only the wealth derived from its use by labor was considered as belonging by right to the individual. This state of collective land ownership was not, however, lasting. The development of agriculture, along with an increasing sense of the right of private property, imposed the necessity of individual land ownership, in order that it might be possible for the individual to secure the fruit of his toil. The change, however, was slow. Portions of the soil became the joint property of tribes, families, and individuals; while other portions, such as pasture

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and forest lands, were still held in common. The practice of stated distribution and redivision of the land among various nations also tended to keep alive the communistic state. Yet the general course of development—especially since the feudal period—has been from the collective to the individual ownership of land. The causes which have operated to change the primitive condition to that of modern civilization were at work in social relations from their beginning. The division of land between tribes, families, joint families, and individuals was but the beginning of that process of social differentiation and individualization which separates the civilized from the savage state, and which in its growth gives rise to the formation of privileged classes, concentrates power in the hands of military chiefs, autocrats, both kingly and ecclesiastic, and places the majority of the people in the hands of the minority. Social differentiation and integration still go on; for the growth of society is from an indeterminate, communistic state to that of a highly specialized, individualized character, with an increasing recognition of the right of private property, and an increasing division, subdivision, and individual ownership of the land.

Democracy is the goal toward which autocracy unconsciously tends.

It must be borne in mind that the law under which society has progressed is that of competition, and that the tribal and communistic state was not one of peace, but perpetual warfare; that out of the reign of brute force, where men, like animals, fought for supremacy, came the system of slavery; that, as the struggle for existence went on, and as the rights of men were more clearly appreciated, slavery slowly disappeared, leaving in its place the system of wages,—the ownership of the labor in place of the person of the laborer.

There has been one steady, slow, but persistent advance in social relations through endless struggle; but the right of the individual to the product of his labor is not yet recognized, and, if recognized, cannot be obtained under the competitive system. The cause of social troubles—of the great inequalities of life, whereby wealth is the heritage of the few and poverty of the many—does not lie in the individual ownership of the land.

The cause lies deeper. It lies in a great natural law, which, in the immaturity of the race, engenders struggle, suffering, the destruction of the weaker, and the survival of those best adapted to their environment,—the law of self-preservation. The final outcome of this law of self-preservation will be the freedom of the individual, the full development of all his powers, and the recognition of the moral law,—that the welfare of one is dependent upon that of all. The knowledge of this truth will mark a new epoch in social life.

Competition was and is in human relations what the law of "struggle" is in the animal world, and it is to this principle that we are to look to find the cause of the unequal conditions of mankind to-day. When land is regarded as a controlling force, apart from capital, with power to regulate interest upon capital and the rate of wages, the facts in the case are not correctly stated, and the mind is diverted from the main issue. In the majority of instances, the capitalist is the landowner; and where he is not, and pays rent to the landlord, there is no direct relation between the value of the land and the rate of wages. The profits of all industrial enterprises, whether great or small, go to capital; for, labor being owned by capital, its wage is a necessary part of the cost of production.

If the land has not increased greatly in value, then the award to capital in the shape of profits or exchangeable wealth is all the greater. The law of supply and demand governs the rate of wages, and not the increased or decreased value of the land. There is no ratio, no sequence, no law of cause and effect connecting the two. The value of land has no more power in determining the rate of wages than it had in determining the market value of the slave.

The enslavement of the laborer and now of labor is the result of a law which holds in subjection the weak by the strong, and is rooted in the selfish propensities of men: the monopoly of the land by the few and its divestment from the many is also the result of the action of the same law,—the law of competition. Labor, because of the wage system, because it is not allowed to participate in profits, because it is purchased at the lowest market price irrespective of the value of land, because of the stress of competition, is constantly tending to a minimum of wages which yields only a bare subsistence. If the land were released from individual ownership to-morrow, and was in the hands of the government or the community, the condition of labor, so far as the rate of wages was concerned, would remain unchanged. The land would doubtless be rented or farmed out at lesser rates than it can now be obtained, and to that extent the cost of living would be diminished. But, unless bodies of men engaged in agricultural pursuits and shared among themselves profits and unless co-operative production were instituted, there could be no essential change in the relations of employer and employed. Where labor was hired as it now is, where the law of supply and demand governed its value, the increased profits derived from the diminished cost of production would still revert to capital, and the gulf between capital and labor would go on widening. There would still be greater wealth on one side, greater poverty on the other.

The essential nature of slavery and "that which fundamentally distinguishes the slave," is, as Herbert Spencer has clearly shown, "that the slave labors under coercion to satisfy the desires of another." In other words, he labors primarily for his master or employer, and not for himself. This the present wage system, which is only a modified and lesser form of slavery, necessitates. It is to capital in all its forms that the profits of labor go; and until a restriction is placed upon capital by holding it to a fixed rate of interest, and labor is allowed to receive all surplus profits, there can be no decided amelioration of the social system.

To abolish slavery, we must abolish the ownership of man's labor. The enslavement of the working classes is, as has been stated, the result of the action of natural laws whereby capital has obtained the control of labor: its freedom can only result from the introduction in industrial life of a higher law, which restricts the action of capital and increases that of labor,—the law of co-operation. This law can only be instituted through the action of the workers. So long as workmen compete will labor be obtained at the lowest market price, and capital will absorb profits. The pressure of competition is forcing workers to combine in order to resist its further action. This is the first step toward industrial co-operation.

The very nature and soul of competition is to cut down and destroy the weaker and conserve the stronger, until a point is reached below which it cannot go.

Inasmuch as labor is to a great extent unorganized, inasmuch as the supply of labor in all the great industrial centres is greater than the demand, and inasmuch as the law of demand and supply governs the rate of wages, the terrible equilibrium is being reached below which human beings cannot go and live.

To arrest the action of this law of competition by the combination of the workers, and to insist that over and above wages there shall be participation in profits, and in order to secure this participation a restriction must be placed upon capital, is to bring in co-operation as a universal system, the law of the new civilization and the next stage of social evolution.

IMOGENE C. FALES.

GREAT MEN AND THEIR ANTECEDENTS.

It is often said, and with truth, that the greatness of a race is shown in its ability to produce a succession of great men gifted with power over their contemporaries, and thus competent to advance civilization from age to age and give a forward impulse to the world,—men of genius, capable of making new discoveries, or reaching the hearts and profoundly influencing the masses. Alexander, Cæsar, and Napoleon were alone competent to do the work which they did. Archimedes, Newton, Galileo, and Darwin were alone competent to make the epoch-making revelations which they made. And what an incalculable influence has been exerted in the domain of religion by Moses, Plato, Pythagoras, Buddha, Jesus, Paul, Augustine, Luther, Calvin, and the rest of that category! Without the inventive brains of Watt, Fulton, Stephenson, Howe, Fields, and Edison, would the face of the earth and the ocean wear the aspect that it wears to-day? It is no impiety to say that the heavens do indeed declare the glory of Copernicus and Galileo, of Newton and Laplace.

But great men are themselves natural products, the resultants of forces co-operating through ages to produce them. "If it be a fact that the great man may modify his nation in its structure and actions, it is also a fact that there must have been those antecedent modifications constituting national progress before he could have been evolved. Before he can remake his society, his society must make him. So that all those changes of which he is the proximate imitator have their chief causes in the generations he descended from. If there is to be anything like a real explanation of these changes, it must be sought in that aggregate of conditions out of which both he and they have arisen."

Supposing the birth of the great man does not depend on antecedents furnished by the society in which he appears,—a most absurd supposition,—what would he amount to without the institutions, language, arts, appliances, social arrangements, and all the material, mental, and moral accumulations which his society has inherited from its past? "Given a Shakspere, and what dramas could have been written without the multitudinous traditions of civilized life; without the various experience which, descending to him from the past, gave wealth to his thought, and without the language which a hundred generations had developed and enriched by use? Suppose a Watt, with all his inventive power, living in a tribe ignorant of iron, or in a tribe that could get only as much iron as a fire blown by hand-bellows will smelt; or suppose him born among ourselves before lathes existed,—what chance would there have been of the steam engine? Imagine a Laplace unaided by that slowly developed system of mathematics which we trace back to its beginnings among the Egyptians,—how far would he have got with the *Méchanique Céleste*? . . . Were any one to marvel over the potency of a grain of detonating powder, which explodes a cannon, propels the shell, and sinks a vessel hit,—were he to enlarge on the transcend-

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ent virtues of this detonating powder not mentioning the ignited charge, the shell, the cannon, and all that enormous aggregate of appliances by which these have severally been produced, detonating powder included, we should not regard his interpretation as very natural. But it would fairly compare in rationality with this interpretati n of social phenomena which, dwelling on the important changes the great man works, ignores that vast pre-existing supply of latent power he unlocks, and that immeasurable accumulation of antecedents to which both he and his power are due."

ACCORDING to the daily press of the city, the anniversary meetings held this year were generally less successful in attendance and enthusiasm than in former years. This may be partly owing to the greater number of societies which now observe "Anniversary Week" as a season for reviewing their annual work, and imparting and receiving new inspiration for the work before them, thus dividing the former large audiences for a few associations into smaller ones for many branches of reformatory and religious work. Yet, to those who have attended several of the many anniversary meetings during the past week, it must seem that sufficient enthusiasm was manifested by the members of each society, and sufficient inspiration given for further good work through their reports and addresses to make it certain that most of the anniversary-observing associations had each, like beauty, "its own excuse for being." Among the anniversaries observed, we note briefly the following in the order in which they were held. The Associated New England and Massachusetts Woman Suffrage Societies convened Monday evening and all day Tuesday. Excellent addresses and reports were made to full houses by the following among other well-known speakers: Lucy Stone, H. B. Blackwell, Mrs. E. D. Cheney, Mary F. Eastman, M. J. Savage, Mrs. Livermore, Miss Emily J. Leonard, and Mrs. A. A. Claflin. The Ladies' Moral Reform Society held its anniversary meeting on Wednesday, and reports were made showing the usefulness of the work in the reform of fallen women. Mrs. C. F. Eastman, president, in the chair. The Unitarian Anniversary, commencing Tuesday evening and closing with a festival and supper on Thursday, brought together a goodly number of the best known ministers and laymen of that denomination, such as Rev. James Freeman Clarke, Rev. Robert Collyer, Rev. E. E. Hale, Rev. John W. Chadwick, Rev. A. P. Peabody, Rev. J. Ll. Jones, Hon. Carroll D. Wright, Hon. Leverett Saltonstall, Mayor Martin. On Thursday was held the anniversary of the Moral Educational Society, at which stirring addresses were made by Wm. Lloyd Garrison, C. W. Ernst, and Rev. Ada C. Bowles; and encouraging reports of the good done by the association were made by the president, Mrs. Kate Gannett Wells, and the secretary, Mrs. H. R. Shattuck. Thursday morning and afternoon, the Institute of Heredity celebrated its fourth annual meeting; and addresses were made by Hon. Daniel Needham, its president, Minot J. Savage, Rev. James K. Applebee, Mrs. Lydia Warner, Dr. E. V. Wright, and others. Singing by the Hutchinsons was a pleasant feature of these meetings. On Thursday P.M., at the anniversary exercises of the Ladies' Physiological Institute, the principal speakers were Dr. O'Leary, Minot J. Savage, Mary F. Eastman, Mrs. E. D. Cheney, Dr. Dudley A. Sargent, and Prof. C. W. Emerson.

MR. RUGGLES, New York State Superintendent of Public Instruction, upon an application by the Board of Education of a free school district in Rockland County, representing that the Board wished "to move unerringly but firmly in the matter of sustaining the reading of Scriptures and prayers as a part of the exercise in opening the daily sessions of our public schools," has decided that all religious instruction and exercises must be excluded from the schoolroom during school hours. The decision seems to be a great disappointment to the applicants, who stated to the Superintendent that the Board had "not required the children of non-Protestant families to participate in repeating Scripture or the Lord's Prayer, but have simply required them to behave with decorum," that a number of Catholic families had asked "that their children be allowed to remain outside until the devotional exercises are concluded," and that this "interference causes much disorder outside of the room, and the subsequent entrance of these pupils causes a loss of time and disturbance to class work." In his decision, the Superintendent says: "Under our public school system, within the legal limitations of age and residence, instruction is free. Material resources necessary for the maintenance of this immense and complicated system are drawn at large from a population characterized by dissimilar religious beliefs, observances, modes of worship, and preferences. With such a public furnishing of the money to support the schools, supplying them with the children in attendance, and having equal rights to the full and equal enjoyment of all the benefits of the schools, if it were possible to devise some limited measure of religious instruction for adoption in schools in which these diverse classes could harmonize, it would be a gratifying result. But this is manifestly impracticable and impossible. The only alternative, therefore, to preserve the benefits of the constitutional guaranties in letter and in spirit and to secure to all absolute equality of right in the matter of religious predilection, must be, however reluctantly the conclusion is arrived at, to exclude religious instruction and exercises from the public schools during school hours." Quotations are made to show that in separate and distinct appeals Scripture reading and prayers form no legitimate part of the business of the public schools.

THE Boston *Advertiser* cannot join in the denunciation of the Italian government for what has been characterized as spoliation in dealing with the Propaganda. The following is copied from an editorial article, in reply to a correspondent, which we find in that journal:—

The Propaganda is, indeed, an international institution, but in the same sense as the American Board of Foreign Missions. As the board is subject to American laws, so the Propaganda is subject to Italian laws. It is an afterthought that the Propaganda property has been confiscated. From 1874 to 1880, the Propaganda officials consenting, ninety-four estates of the congregation were converted into rents, which are not taxed and are controlled by the Propaganda. They produce a larger income than do American or English government bonds; and, if the Propaganda had so preferred, it could have received mortgages on real estate. The Italian government has no pecuniary interest in these sales, as its budgets show; and there is no evidence for the statement that the government "proposes to pocket about a third" of the Propaganda property, or its value. If the Italian government confiscated $100 not its own, a suit in the courts would offer immediate relief; for the Italian government can be sued in its own courts, not only by Italians, but also by American citizens. The conversion of the Propaganda estates into rents has increased rather than diminished the income of the congregation. The Villa Montarto, for instance, was estimated at $21,400, and sold for $65,400, counting five lire as one dollar. Out of ninety-four estates, sixty-two brought a higher price than the assessors' valuation; and the benefit of this goes to the Propaganda. Not only has no confiscation or spoliation occurred, but the wealth of the Propaganda has been enlarged by the conversion; and the legal rights of the Propaganda, both in temporal and spiritual matters, are intact. To charge the Italian government with confiscation or spoliation is a fancy like that of the late Pope, who used to call himself a prisoner in the Vatican. The decision of February 9 last simply decided that the Propaganda is, under the laws of Italy, a religious corporation, to which the laws of 1866, 1867, and 1873 apply. From 1874 to 1880, the Propaganda itself acted under these laws in co-operation with the officers of the Italian government.

AT the celebration of the five hundredth anniversary of the death of Wycliffe, at Exeter Hall, London, Lord Shaftesbury said:—

Of the three great reformers,—Wycliffe, Luther, and Tyndale,—Wycliffe was perhaps the greatest. This great Wycliffe movement will diffuse information and knowledge among the common people which hitherto only the learned have possessed. Wycliffe's correct title is the Morning Star of the Reformation. In translating the Holy Scriptures, Wycliffe was the first, the greatest, and the most direct reformer. England, after his time, was never again subject to the rule of the Pope. Wycliffe has been slandered: he has been called a worthless fellow, an apostate, a rascal. But these clouds of contumely are now vanishing, disclosing the brilliancy of the man's character and the nobleness of his heart. He is a standing proof that God has never left an age without a witness of himself. The people of England to-day owe Wycliffe a debt of gratitude which they can never repay. They can only show their thankful appreciation of his life and labors by testifying to the world of the work which he performed by cherishing his precepts, and by blessing God for the translation of the Scriptures which he made.

LEWIS MORRIS, the father of Gouverneur Morris, who, it will be remembered, was one of the committee of five who drafted the Constitution of the United States, as well as Minister to France and United States Senator, seems to have held the people of Connecticut in great contempt. In his will, which bears date of Nov. 19, 1760, occurs the following passage:—

It is my will that my son Gouverneur may have the best education that can be had in England and America; but my express will and directions are that he be never sent for that purpose to the colony of Connecticut, lest he shall imbibe in his youth that low craft and cunning so incident to the people of that country, which is so interwoven in their constitutions that their art cannot disguise it from the world, though many of them under the sanctified garb of religion have endeavored to impose themselves on the world as honest men.

THESE heroes are dead. They died for liberty: they died for us. They are at rest. They sleep in the land they made free, under the flag they rendered stainless, under the solemn pines, the sad hemlocks, the tearful willows, and the embracing vines. They sleep beneath the shadows of the clouds, careless alike of sunshine or of storm, each in the windowless palace of Rest. Earth may run red with other wars: they are at peace. In the midst of battle, in the roar of conflict, they found the serenity of death. I have one sentiment for soldiers living and dead,—cheers for the living, tears for the dead.—*Ingersoll.*

THE men whose minds move faster than their age,
And faster than society's dull flight,
Must bear the ribald railings and the rage
Of those who lag behind it. As the light
Plays on the horizon's verge before night
Can penetrate life's dark and murky stage;
As the tired hadgi, on his pilgrimage,
Hears, ere he sees, the fountain bubbling bright;
As the sweet smiles of infants promise youth,
And martyr sufferings herald sacred truth,—
So thought flung forward is the prophecy
Of truth's majestic march, and shows the way
Where future time shall lead the proud array
Of peace, of power, and love of liberty.

—*Sir John Bowring.*

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The Index.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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For *The Index.*

MYTHOLOGY AND RELIGION.

Address before the Young Men's Union of the Society for Ethical Culture, New York, March 25, 1884.

BY C. E. VREDENBURG, PRESIDENT.

(*Concluded from last week.*)

The story of the Christ is by no means peculiar to Christianity. It was told in different parts of the East centuries before Jesus of Nazareth was born. It enters either wholly or in part into the mytho-theological basis of an entire group of religious systems. In the Persian religion, we have it related of the divine being Mithra, who was born of a virgin in a cave on or about the 25th of December, grew to man's estate despite the conspiracy of the evil powers against him, was attended by twelve disciples, was finally killed and descended to the underworld, but rose again from the dead, ascended to heaven, and thereby became the redeemer of mankind. Mithra is spoken of as the Lamb of God who takes away the sin of the world. The religion of his followers contained the sacraments of baptism and the eucharist, and the doctrines of the fall of man, incarnation, atonement, and final resurrection.

Passing from Persia to India, the Christ myth recurs in the story of Krishna. Krishna, the Redeemer, the Son of God, was born of the holy virgin Devaki, who had been imprisoned in a tower by Kansa, the tyrant of Madura, from which situation she was rescued by divine agency after the birth of Krishna, and transported to the fields, where shepherds came and made adoration to the holy child. Kansa, the tyrant, fearing that Krishna would finally be the cause of his overthrow, but not being able to find him when he wished to put him to death, ordered a general massacre of all the children in the surrounding country. Krishna, however, miraculously escaped the fate intended for him, as well as the subsequent dangers and temptations to which he was exposed, and lived to become a miracle-worker and a teacher of righteousness. Finally, he was killed, and his body hung upon a tree, with the symbol of the cross suspended around his neck. When, however, his disciples came to remove the body, it was not to be found. He had risen from the dead and ascended into heaven, but he will come again in glory at the end of the world.

It would be merely repetition to give the stories of Osiris, of Adonis, and the rest, the accounts of whom reproduce, more or less completely, the same incidents. All these stories are hundreds, some of them, perhaps, thousands, of years older than Christianity; and yet their fundamental identity with the main incidents of the life of Jesus, as given in the New Testament and tradition, is at once apparent.

And, now, what is the meaning of this story, so often repeated, in so many widely separated localities? It is simply another, and the most complex, form assumed by the sun-myth. If we examine the details of it, one by one, we shall see this clearly. The solar divinity is always born within a day or two of December 25, or, in other words, just after the winter solstice, when the sun begins its journey northward. He is born of a virgin, and at night, and in a cave, stable, tower, or some other dark place, because in the middle of the night, at that time of the year, the zodiacal constellation which in every part of the old world is called the Virgin, or the Woman, is just emerging above the eastern horizon, where the sun will soon after appear. The festivals that are held to celebrate the birth of the solar divinity lose the greater part of their aptness in modern times. With comfortable houses to shelter us, fires to keep us warm, and lights to prolong the day, it is impossible for us to appreciate what the long dark nights and the cold of winter meant to the primitive man. Cold and darkness were real enemies to him, and the birth of the sun-god was the event of all others most worthy to be marked by demonstrations of unrestrained joy.

But, although the sun is born, winter still reigns; and the days increase in length slowly and imperceptibly at first. So the Christ, under whatever name he figures, is depicted as an infant in arms. Egyptian temples contained frescos of Isis holding the infant Horus, exactly resembling Christian figures of the Madonna, who, like Isis, was at first represented as veiled. This identity ceases to excite wonder, when it is considered that both the Egyptian and the Christian symbolism were impersonations of the same physical fact.

During this period of infancy, the powers of darkness and cold are seeking to destroy the newly born divinity, knowing that, if he lives, they themselves are doomed. Hence, we have the massacre of the Innocents in the stories of Krishna and Jesus. This is also one of the features of the solar myth retained in the account of Moses. In the Christian version, it is thrust in, in defiance of history, because the exigency of the myth requires it. The Herod of the Gospels is a mythical creation representing the anti-solar forces, and is identical with Kansa in the Hindu story or Laios in the myth of Oidipous. The Herod of history, on the contrary, appears to have been a very fair sort of prince, as princes went in those times, and certainly would not have dared to commit an act which would have subjected him as a Roman vassal to the severest punishment. But it is necessary that the sun-god shall have been in the most extreme peril and shall have escaped unscathed; hence, the slaughter of the Innocents.

Having passed this critical period, the sun grows apace, the power of light gradually subduing that of darkness as we progress toward the vernal equinox, when the strength of the combatants is equal. Now is to ensue the final struggle: the demons of cold will make their supreme effort. It appears for a time as if the solar hero had succumbed. The stormy season that usually sets in at the equinox causes the sun to disappear, and he is mourned as dead. The imagery under which the cold of winter is represented is always that of some sharp weapon. Adonis is killed by a boar's tusk, Krishna is wounded by an arrow, Jesus is pierced with a spear. The sun-god is now in the underworld, and his enemies enjoy a brief triumph. But they are speedily discomfited; and the lamentation of mankind gives place to joy when, the equinox being past, the god of light reappears. He has risen from the dead, death could not hold him; and he ascends to the highest point of heaven, redeeming the world from the bondage of darkness and cold, bringing back the summer, and giving life and happiness to all.

This, briefly told, is the meaning of the Christ myth. There are numerous minor points belonging to it, especially those that concern its relation to the equally wide-spread story of Paradise, upon which it is not necessary to dwell. Nor can I here touch upon the significance of the symbol of the cross, though it is a subject of the deepest interest. The curious fact may be noted in passing, however, that the crucifix, bearing an emaciated figure crowned with thorns, was, in ancient Egypt, a scientific instrument. A discussion of all the various side-issues of the main story would be almost interminable, and would be apart from my present purpose. It is sufficient to have indicated the principal features of the myth, which are common to all versions, leaving those characteristics of less present importance unconsidered.

We began by speaking of myths, in regard to which the appropriateness of our definition was clear. But, when we reach so involved an example as the Christ myth, its classification among primitive scientific theories is by no means so obvious. So thoroughly does the spirit of religion permeate the story as it comes to us, so completely is it clothed with the form of religious dogma, that it is only by the closest inspection that the skeleton of the original myth declares itself to our eyes. We have reached the point, therefore, when a consideration of our second topic, the connection between religion and mythology, naturally suggests itself. How is it that that which was in its inception associated with purely physical ideas has been preserved, and handed down to us, associated with moral ideas? The process by which this result has been reached is both curious and interesting. At first, as I have said, the moral element is absent from a mythical story, its significance being purely physical. But, from the peculiar nature of myths, they cannot long remain in this condition, if they are the property of a people who are intellectually advancing. The first step toward a more spiritual conception seems to have been taken by means of the practice of prayer. We must remember that to the original myth-maker there did not exist what theologians call a hypostatic distinction between the mythical impersonation and the object impersonated. Zeus was not the god of the sky, the sky itself was Zeus. Hermes was not the deity who had charge of the wind, he *was* the wind. The objects and forces of nature being thus thought

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of as personal beings, possessed of a will like that of man, it was natural that petitions should be addressed to them, that their wrath should be deprecated, their favor implored. Supplications would be made to the storm-cloud, the sea, the wind, or the sun, in the same spirit that they would be made to a tribal chief, and with about the same amount of reverence. The sense of awe in the presence of the powers of nature is a product of culture. It exists, if at all, in a very limited degree in the primitive man, to whose mental vision the world appears upon a very much smaller scale than to him of later times, who has learned to distrust the immediate impressions of his senses. It was as natural to implore the lightning to spare his life as to beg the same boon from an offended chief. From such simple beginnings as these, all prayer takes its origin. The character of the benefits prayed for advances with the advancing intelligence and morality of the suppliants; but the act of prayer itself always presupposes a personality somewhere in nature, and this underlying idea is simply a survival of the mythical interpretation of nature.

In these early days of which I speak there was no separate class to whom was intrusted the making of intercession with the heavenly powers. Every man was then his own priest. The Aryan cottager each evening poured out his libation of soma-juice, and offered his prayer to Agni or Indra, for himself and his family. But there gradually arose a set of men who assumed these duties for the entire community. Various qualities might fit one to take his place in this favored caste. It might be that superior intelligence raised him above his fellows or that constitutional indolence unfitted him for more laborious work. But whatever may have been the immediate causes that led to the formation of a distinct priestly class, such a class did arise, and very soon came to be considered as enjoying in a marked degree the favor of the higher powers, which rendered intercession by a priest more effectual than if made by any other. This belief the priests would, from motives of self-interest, do all in their power to encourage, until at last they had interposed themselves completely between the people and the divine beings above them, until there could be no access to the latter except through priestly agency. About this time began th process known as the degradation of myths, by which is meant the gradual loss of their original meaning. As the experience of mankind widened, the more obvious phenomena of nature were o longer explained upon the theory of personality. But the priestly class—always interested for selfish reasons, in keeping things as they are, without advancing—tenaciously retained the old mythical stories. Hence it was that the deities came to be regarded as existing apart from the natural objects with which they were once identical, a transition which the personal form of the myths rendered perfectly easy. There was now a god ruling over the sea, another who resided in the sky, and so on. In this manner, the priests could maintain their own position, by clothing the old forms with new interpretations. It was the original conflict between religion and science, and it marked out the methods that have been employed ever since. But the inevitable result of this divergence between the myth and its original meaning was to cause the latter to become more and more obscure, until it was finally completely lost. The new meanings that were attached to the old stories often rendered it necessary to modify these materially. In some cases their heroes would be retained in the rank of gods, in others they would be reduced to that of men. The stories themselves would be recast, in order to adapt them to their new function of sacred history. Legendary accretions would gather about them, and local additions and changes would be made in different places. Often, parts of totally distinct myths would become interchanged, to the great perplexity of the modern student. Our mythological material, therefore, comes to us in this garbled, fragmentary condition, from the hands of men who were totally ignorant of the real primitive meaning of what they wrote. Every one has seen pictures painted on the inner surface of sea-shells, in which the artist has taken advantage of the colors of the shell, and used them in his work. Of a patch of blue he makes a sky; by skilfully introducing a few lines he makes the ridges of the surface look like mountains; and so, by putting in a touch here and there, and adding a few artificial features, he produces a landscape. The delusion is complete, and it requires close inspection to discover that what the artist has interpreted as sky and cloud and mountain is in itself simply the iridescence of a shell. Such a picture is a very fair emblem of the condition of mythology. We have to look below the surface of the legend to discern the myth upon which it is based, and often we find the strangest use made of mythical material. An amusing instance of this occurs in the story of the Tower of Babel, which deserves a moment's consideration. The word "Babel" means "God's gate," and was the name given to the immense temple of Bel at Babylon, the ruins of which still remain. The Hebrew writer who framed the story, however, erroneously derived the word from another of somewhat similar sound, which means "to confuse," and so supposed the name to signify "confusion." But what was the relevancy of such a name as that? An answer to this question was not long in presenting itself. The desire to account for the strange fact of the variety of human language suggested that at this place the original uniform speech of men had been confounded, and divided into separate tongues. But why should this have been done? At this point, and not before, the writer found a fugitive myth which could be used as a motive; and he at once adapted it to his purpose, and made his story complete. The builders of this structure, so vast that it excited the wonder of all beholders, had intended that it should reach to heaven itself. They advanced so rapidly with their work that Yahweh, after coming down to see the building, became alarmed lest they should succeed, and confused their speech in order to frustrate their design. For this reason, the building was called Babel. Let us examine the mythical element in this story a little more closely. The essential features of it are the piling up of something for the purpose of scaling heaven, the alarm of the celestial inhabitants, and the final bringing to naught of the attempt. In other versions of the myth, we find fuller details. In one, it is said that the winds aided the gods, and overthrew the tower. In the Greek, the builders are giants instead of men; and they heap Mount Ossa upon Mount Pelion, causing the gods to take to flight in dismay. Zeus at length rallies his courage, launches a thunderbolt at the giants, and destroys both them and their work. In the Teutonic form, it is a frost giant who offers to build a castle for the gods, upon consideration of being given the sun and moon, if he finishes it within a specified time. As the day draws near when the contract is to expire, the gods, in consternation, consult together how they may avoid losing the sun and moon. The result of their conference is the planning of a trick by which the giant is made to exceed his limit of time, whereupon Thor, the lightning-god, strikes him with the fatal hammer, and hurls him down to the ninth world.

As we thus trace the myth from one country to another, it becomes gradually clearer and more complete. The builders cease to be human and assume Titanic proportions, while the original means of punishment appears as a lightning stroke. In fact, we have in this story one of the many forms in which the myth of the thunder-storm recurs. The heaped-up mountains, the tower, the castle at Asgard, are the thunder-clouds; the builders are the demons of darkness and cold, to whom all antagonism to the forces of light is ascribed; the terror of the gods typifies the obscuring of the sky by the storm. In one Greek version, Zeus, the bright sky, takes refuge in Egypt, a rainless country. The meaning of the conclusion of the story is too obvious to need explanation. This myth our Hebrew author has appropriated, being entirely ignorant of its true character, changed the conclusion, and, in consequence of a philological error, located it at the temple of Bel, presenting us with the strange anomaly of the myth of the thunder-storm being used to explain the diversity of human speech. It is the landscape on the sea-shell once more.

In ways such as this, the mythical material has been worked over to suit the exigencies of instituted religion. But a far higher use has been made of some of the stories and impersonations of mythology than can be explained by the mere conservative impulse or by the desire to account for recondite facts. I mean the reading into these old sagas of a purely moral meaning, and their transfer from the physical to the ethical domain. It is this reinterpretation of the natural in terms of the spiritual that is the most significant fact in the checkered history of the myths. The facility with which the change is effected is often remarkable. The Greek Erinyes were once the impersonation of the dawn, the counterpart of the Vedic Saranyu. But, under the moral transformation, they became the avenging Furies, who bring to light the evil acts of men, as the dawn makes manifest the deeds of the night. The analogy is perfect. The physical meaning falls away, and the myth comes to signify that wickedness cannot escape retribution. So the fading away of summer and the advent of winter is made, in the Persian and Hebrew myth of Paradise, to explain the introduction of evil into the world and the grim facts of suffering and death. Light and darkness, contending as Ormuzd and Ahriman, signify the struggle between good and evil. The story of the sun, crystallizing about the exalted personality of Krishna or Jesus, conveys the sublime lessons of self-sacrifice and purity; while the last attenuation of the mythical conception, the idea of a personal God,—a personality driven from one embodiment after another, and floating formlessly in thought,—becomes synonymous with the ideal of moral perfection.

I do not wish to be understood as claiming that religion is a mere development of mythology. This position, which some have assumed, I hold to be absolutely false. I am not sketching the origin of religion at all: that is an entirely different matter. I am merely attempting to show the use which organized religion, in the course of its evolution, has made of the material transmitted to it from the myth-making age. The conservative priestly spirit led to the retention of these relics of a by-gone time; but it was another spirit, it was the moral impulse of mankind, priest and people alike, that breathed new life into them, that made them the medium through which higher truth was brought home to the hearts of men.

We are therefore warranted in asking our final question, Was such a use of myths justified? Was there a truth underlying the connection be-

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tween mythology and religion which we would do well to heed?

At first sight, the data of mythology and the data of religion seem entirely unrelated. What resemblance is there between the physical fact of the daybreak and the moral precept that crime brings its punishment with it? How can we classify together such widely diverse things as the succession of day and night or summer and winter and the spiritual conflict between the forces of good and those of evil? Why does the progress of the sun from tropic to tropic suggest the redemption of man from the bondage of his lower nature and his ultimate perfectibility? How is it possible to deduce the idea of a spirit of truth from the summer breeze, or that of a moral government of the world from the storm-cloud or the outspread sky? The terms of the equation appear to bear no reference to one another: they are facts of quite different orders. And yet that there is a possible relation of analogy between them is demonstrated by the fact that they have been thus brought into such intimate association, and that the mind instinctively recognizes a latent resemblance between them. Is there, then, some point of contact between the material and the spiritual worlds, some centre of divergence at which the radiating lines of both intersect? If we can find such a point, the former incongruity will disappear, the translation of the physical into terms of the moral will lose its otherwise arbitrary character, and we shall have reached at least the threshold of a broader generalization, a higher analysis, which will include in its scope the data of science and of ethics alike. Let us, with this thought in mind, retrace our steps, in the hope that we may find a clew that will lead to the goal we seek. Turn, then, once more to the myth-maker of old. What is it that he really does, when he infuses a personal will into sky and sea, rock and river, storm-cloud and sunlight? The very idea of will is unknown and unthinkable, apart from the purely human will. It is a human will which he supposes to be working in the objects of nature around and above him,—a will transcending his own in power, it is true, but the same in kind. He knows and can know no other. He is like the traveller on the Brocken, who sees an image of tremendous magnitude projected against the mountain mist. It seems like some Titan, some being of another race, and yet it is only the shadow of the beholder himself: it is the distance and the background that make it look so vast. So did the man of olden time project an image of his inner self upon the physical world. Like the spectre of the Brocken, it was colossal in its proportions. It was the distance and the background that made it so, yet it was but a shadow. The bright light of a more perfect science dispelled the mist, the shadow faded away; but that which had cast the shadow still remained. It was the physical will of man.

When the moral nature of men had gained sufficient power to make its demands felt, when the superiority of the good began to be recognized, once again the human image was seen reflected from the surface of the universe. Now, however, it was the moral self that had stamped its likeness on the external world. It chose the old forms of expression; but it filled them out, and made them its own. That which had been before interpreted in terms of man's lower, animal nature was reinterpreted in terms of his higher, moral nature. It was still a human shadow, but it was a shadow this time of the conscience and the soul.

Here, then, we find the point of departure that we sought. It is in man that the spiritual and the material touch each other, it is in the human consciousness that the possibility exists of passing from the one to the other. External nature must be translated into the forms of that consciousness, in order to come within the range of human knowledge. It is the light from within the human soul that illumines the face of the universe, and comes back reflected from far and near. We discern a moral order in the directing forces of the world, because we see them irradiated by the brightness that streams from the moral nature of man. There was, then, a truth of the most profound significance, dimly recognized in the reconstruction of the obsolete conceptions of a mythical age, in accordance with the demand of man's religious impulse. Rather, it would be more correct to say that there was a necessity compelling such a reconstruction, though the principle involved might have eluded observation and analysis. Just as the solar hero existed because human heroism existed, so the Christ became possible, because the transcendent beauty of righteousness, purity, and self-sacrifice was deeply felt,—so God reigned in heaven, because there was a spark of divinity in the human soul. The highest philosophy can lead us no further than this. What that more subtle unity may be, wherein all discrepancy shall disappear, we cannot say. But it is something to have come thus far; it is something to stand before the citadel, though we may, perhaps, never gain an entrance. All that we need to attain we may attain: regarding what lies beyond, we are as helpless, as earth-bound, as the childlike myth-maker who told his quaint stories so long ago.

Looking at the problem from this point of view, it is clear that the symbolism under which religious thought has cloaked itself in the past is but an accessory, a non-essential to the central fact of religion itself. A time may come when it will be imperatively necessary to lay aside the one, in order that the other may have room for expansion, that it may no longer be cramped and confined by forms which it has outgrown. When that time does arrive, as it has already, it is all important to keep in mind the distinction. Once again the light of a more perfect knowledge is dispelling the mist, once again the pictures on that mist are seen to be but shadows, and like shadows are fading away. But the substance will remain, it will array itself in new forms as science has done before, it will seek and find a higher, a nobler expression than any it has yet attained. The twilight of the gods is but the prelude to a brighter and more glorious day. What the poet of olden time said of God and the works of nature may be applied with added force to the moral ideal and its material imagery: "They shall perish, but thou remainest; they shall all grow old as doth a garment; as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

They who discern this truth, and labor for the emancipation of the soul from the fetters of an outworn materialism, have no light task before them. The conservative spirit, as of old, will cling tenaciously to every relic of the past, will raise the cry of atheism and blasphemy against the reformer and the liberator. So it has ever been, so it will be now. Among the myths of Western Europe there is a story of an enchanted castle, in which an evil magician had ensnared many of the bravest knights of the kingdom. They wandered about within its walls, forgetful of their knighthood, powerless to pass the threshold of their prison. At length there came that way a champion, who determined to break the spell that bound them, and set them free. But, when he reached the gateway of the castle, and summoned the enchanter to yield, he was beset on all sides by armed men. They were the captives whom he had come to rescue and who saw in him only an enemy. To each of them, he appeared under some horrid aspect, some hideous form, such was the power of the enchantment. But the hero was undismayed: he persevered in spite of the odds against him, and at last succeeded in reversing the spell. That instant, everything was changed: the castle melted into air; and those who had sought the champion's life, restored to their right mind, crowded about him, and hailed him as their deliverer.

The application of this story is so plain that it does not need to be made. It is the history of the reformer in every age, the religious reformer above all. He, too, like the knight in the myth, will meet with bitter opposition from those for whose liberation he is striving; like him, he will appear to them only as an enemy; and, like him, at length, when the enchantment is broken and their eyes are opened, he will receive honor and gratitude from the hands that were once lifted to crush and destroy him.

And so our final question receives its answer. Not without, but within, must we seek the union of the physical and the spiritual, the temporal and the eternal. The human mind and the human soul have given us the problems over which we ponder: only by tracing them back to that source can we hope to find their solution. We may expand the celebrated aphorism of Protagoras, and say once more that man is the measure of all things. Man as he is, of the actual; man as he ought to be, of the possible and the ideal.

The voice of the myth-maker has long been silent. Its echoes reach our ears like whispers from some far-off ghost-land. But he will not have spoken in vain, if he makes us see the limitations of our knowledge, if he tells us of the first tottering footsteps of humanity on that pathway which, if faithfully followed, leads to the sublime heights of philosophy and religion.

HERBERT SPENCER, in the chapter on "The Domestic Relations" in *Principles of Sociology*, maintains that, while polygamy is adapted to certain low stages of social evolution, "it repeats within the household the barbarism characterizing the life outside the household." "In proportion," he says, "as war becomes less frequent, and in proportion as an increasing part of the male population is occupied in industry, the mortality of males diminishes and the spreading of monogamy is furthered. For polygyny now meets with positive resistance. Where there is an approximate balance of men and women, plurality of wives cannot prevail widely without leaving many men wifeless; and from them must come a public opinion adverse to polygyny, tending to restrain and diminish it." We quote one sentence in reference to the relations of the sexes in civilized societies as a deep source of æsthetic interest: "On recalling the many and keen pleasures derived from music, poetry, fiction, the drama, etc., and on remembering that their predominant theme is the passion of love, we shall see that to monogamy, which has developed this passion, we owe a large part of the gratifications which fill our leisure hours." Mr. Spencer, after considering the various forms of marriage that have prevailed in the ruder social conditions, says, "It is manifest that monogamy has long been growing innate in the civilized man; all the ideas and sentiments that have become associated with marriage having, as their necessary implication, the singleness of the union."

LET no man be disheartened, because he is misunderstood and abused: this has been true of greater men, stronger men, better men than you. —*Domestic Journal.*

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REPORT OF THE ANNUAL MEETING

OF THE

FREE RELIGIOUS ASSOCIATION.

The Annual Meeting of the Free Religious Association for 1884 opened with a session for business, Thursday evening, May 29, in the Parker Memorial Hall, Boston. The President, Wm. J. Potter, occupied the chair, and in the enforced absence of the Secretary, Mr. F. M. Holland served as Secretary *pro tem.* The record of the last meeting was read by him, and approved.

The Treasurer, John C. Haynes, presented his report as follows:—

Report of Treasurer.

Receipts.

1883.		
May 31.	Balance on hand as per last year's report	$25.64
June 1.	Membership and patrons' fees, and donations collected at annual meeting and Festival	161.25
1884.		
May 29.	From sale of reports and tracts at office during year	16.64
" 29.	Membership and patrons' fees, and donations received during the year	609.48
" 26.	From Wm. J. Potter, the receipts of Convention at New Bedford, after paying expenses for speakers, advertising, etc.	50.90
	Total	$863.91

Disbursements.

1883.		
June 4.	Rent of Woman's Club Parlor	$2.00
" 11.	Rent of Horticultural Hall, for Festival	60.00
July 3.	Convention expenses for speakers, singers, etc	12.62
" 3.	Rent of Parker Memorial, for Convention meetings	50.00
" 7.	J. M. W. Yerrinton, for reporting	21.00
Aug. 7.	Proportion of expense in moving and fitting up new office on Boylston Street	20.44
1884.		
Jan. 25.	Rent of Woman's Club Parlor	2.00
Feb. 4.	Expenses of Chunder Sen Memorial Meeting	8.50
" 15.	J. M. W. Yerrinton, for reporting	10.00
May 17.	S. M. Twombly, for use of plants at last Festival	5.00
" 22.	F. A. Hinckley, Secretary's expenses for stamps, postals, telegrams, etc	7.30
" 22.	J. A. & R. A. Reid, for printing and envelopes	9.50
" 27.	Geo. H. Ellis, for printing one thousand tracts, "Sympathy of Religion"	26.50
" 29.	Rent of office thirteen months, to June 1, 1884	170.84
" 29.	Geo. H. Foster, thirteen months' salary for office work (in part *Index* work), to April 1, 1884	433.33
	Total	$839.03
	Balance on hand May 29, 1884	$24.88

JOHN C. HAYNES, *Treasurer.*

BOSTON, May 29, 1884.

Voted, That the report be accepted.

The report of the Executive Committee was then read by the Secretary *pro tem.*

REPORT OF THE EXECUTIVE COMMITTEE.

The year which closes with this annual meeting has been, on the whole, a somewhat disappointing one, in that it has witnessed a lessening rather than an increase of our work as an Association.

Surrender of the Paid Agency.

The annual meeting of 1882 adopted a definite plan of action for the Secretary, which looked to the gathering of statistics concerning Liberalism in its various forms; the making up of complete lists of the members and reliable friends of the Association; the acquiring of information concerning local liberal organizations; and the holding of conventions and lectures as a means of agitation. All this, in what it actually undertook, and still more in what it implied, necessitated a Paid Agency, which was accordingly established. Under the charge of this agency, a beginning was made in the proposed direction. An alphabetical list of members by States and also by towns was drawn up; a similar list of friends, not members, was made; the returns of twenty State correspondents were carefully tabulated; four conventions besides the annual meeting were held; and five addresses delivered by the Secretary at various points outside of his convention-speaking and work. All this was simply a hint of what, in the minds of some, appeared an essential task for the Association, looking toward a more persistent propagation of liberal ideas, and the establishment of centres of local influence in their name. None claimed that much had been done; but some thought it a beginning in the right direction, and one which should be followed up. The last annual meeting, however, revealed two things: 1st, that the exigencies of *The Index* were such as to require a special effort to raise funds in its behalf; 2d, that the agency plan had not aroused sufficient response in our ranks to make it other than a failure. Although it was provided by resolution that, next to *The Index*, whose maintenance all considered vital, the agency should receive the attention of your committee, those who had urged it most strenuously as a last attempt to develop the missionary spirit in Free Religion became satisfied that the thing could not be done, and the trial was accordingly abandoned. There has been, therefore, during the past year, no paid agency; and most of the work originally undertaken by it has been dropped.

Membership.

The list of members arranged by States and towns, and indexed for ready reference, has, however, been maintained. By it, it appears that the whole number of names on the books from the annual meeting in 1882 to the present time is 389. The membership at the time of the last annual meeting was 250, representing 16 States, from Maine to Kansas and the Dominion of Canada. Of these, 80 have renewed their memberships, and 170 have failed to renew. There have been added to the list during the year the names of 139 new members, making a total actual membership at the present time of 219, representing 20 States and Territories, the District of Columbia, Canada, Nova Scotia, England, New South Wales, and New Providence.

It should be said in relation to the large number of names which have dropped out of the list, that some of them represent persons warmly interested in the cause, persons who would probably be greatly surprised to learn that they had ceased to be members of the Association. If it were our custom to ask each person for a renewal of his membership instead of giving him the laboring oar in seeking or writing the Treasurer or Secretary, doubtless our roll would be much larger than it is.

The Raising of Funds.

In accordance with the vote of the last annual meeting, an appeal of a private nature was made to individuals of means for the fund needed to insure the continued publication of *The Index* for at least two years. This appeal was successful, as will appear from the report of *The Index* trustees. One of the two years, however, is already a thing of the past; and it will not be long before the other will have followed it. It is simply reading correctly the history of all radical movements to infer that constant and repeated efforts will be necessary in the future as in the past to keep this, the now central work of our movement, alive and on its feet. Immediately after the amount deemed necessary for *The Index* had been secured, a call was issued by the President and Secretary for funds for the general treasury of the Association. This was in December. The returns have not been sufficiently large to warrant the undertaking of any new work involving expense. Indeed, the feeling concerning the impracticability of trying to enlarge the operations of the Association is of itself sufficient explanation of the leanness of our treasury.

Publications.

Aside from *The Index*, we would here call attention also to a work that is going on, not extensively, but quietly and constantly, through the tract publications of the Association. We have now a series of seven tracts, which are valuable contributions on the subjects they treat; the seventh, which was added a year ago, being an address by John Fiske on "Evolution and Religion." Some of these are elaborate pamphlets. The two most steadily in demand are "Taxation of Church Property," by James Parton, and "The Sympathy of Religions," by T. W. Higginson. Of the latter, a new edition has just been printed. Two of these publications, "The Public School Question," in reference to sectarian influence, discussed by the Catholic Bishop McQuaid and Francis E. Abbot, and "How Shall we Keep Sunday?" written in four parts by Messrs. C. K. Whipple, M. J. Savage, Charles E. Pratt, and William C. Gannett, are as thorough a treatment of their respective topics as can be found anywhere. By a little more of systematic effort, the spread of these publications might be much increased.

Conventions.

There have been two Conventions held during the year, one at Providence, February 21 and 22, and one at New Bedford, April 29 and 30. Both were well attended and in every way successful. The Free Religious Society of Providence assumed all financial responsibility for the Convention in that city, and the friends in New Bedford voluntarily contributed more than enough to cover all expenses there. The speakers at Providence were Messrs. Potter, Slicer, Savage, Higginson, Spencer, Lynn, Robinson, Chadwick, Wendte, and Hinckley, and Mrs. Cheney. Those at New Bedford were Messrs. Savage, Potter, Robinson, Spencer, Underwood, and Hinckley, and Mrs. Cheney, Mrs. Diaz, and Miss Eastman. For want of funds, an invitation to hold a Convention at a more distant point was declined early in the season.

In addition to these Conventions there was held on Sunday evening, February 3, in Parker Memorial Hall, Boston, kindly tendered by the trustees for the occasion, a meeting in commemoration of the reformatory work of Keshub Chunder Sen and of the Brahmo Somaj of India. The speakers were Messrs. Potter, Higginson, Applebee, and Hale, and Mrs. Cheney and Mrs. Howe. Letters were received from Messrs. Phillips Brooks, M. J. Savage, Joseph T. Duryea, and Charles D. B. Mills. This meeting was a large one and proved an interesting occasion.

Death of Mr. Codman.

The Association met with an irreparable loss in the sad and sudden death of one of the Executive Committee and its Assistant Secretary, Mr. Charles H. Codman. He died September 18, from the effects of accidentally inhaling nitric acid the preceding day. What he was doing, what he would have done had he lived, for our movement, only those who knew him best realized. We miss him more and more as the months go by. He was so unostentatious and yet so thoroughly reliable in every emergency! The constant desire to do the right thing and to lend a helping hand; the unfailing service of great principles of justice and sobriety; the longing for a time when there shall be less of friction in the world, and men shall dwell together as brothers in unity,—these things constituted this man's worship and made him a place in everybody's heart. There was no qualification to his approval of Free Religion, and yet the Orthodox Church in his neighborhood passed resolutions recognizing in his death a public loss. It was because he lived the truth he professed. It was because Free Religion, in its best estate, became in him that

"One touch of nature [which] makes the whole world kin."

The Future of the Association.

For the first time in its history, the friends of the Association are probably agreed in assigning it a somewhat limited though still important sphere of work. The liberalizing process which has been going on, and is still going on, in all the sects, has rendered it plain beyond dispute that the union of freedom and religion is advancing in the Church of to-day. "To promote the practical interests of pure religion, to increase fellowship in the spirit, to encourage the scientific study of man's religious nature and history," are recognized objects of the most advanced thought and feeling in the old communions as well as in our own. Indeed, he must be an uncommonly critical man who can find much essential difference at the present time between what are known as the most Liberal Unitarian and the Free Religious Movements. Viewed from the constructive side, they are fast becoming, in spirit and purpose, practically one.

The question then arises, Has Free Religion as a separate movement said its last word, and is the occupation of the Free Religious Association gone? We do not think such a conclusion follows, and for two reasons: 1. Because Free Religion has been a pioneer force; and, though its work in this respect may now be shared by others, it is by no means done. It is a part of the great propulsion toward liberty, not one particle of which can be spared. 2. Because there is in every large community a class of vigorous, thoughtful, practical men and women to whom even the most liberal churches do not appeal, who will watch and largely follow the leadership of this movement. Among *them*, we have still a work to do.

Practically, this amounts at present to our maintenance of *The Index*, the holding of our annual

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meeting in Boston, and an occasional convention for agitation in other places, if the condition of the treasury permits. That these objects are worthy our continued and united efforts no thoughtful student of the times can question. The hour has not yet come for dropping our word, in its distinctive form, from Anniversary Week; and, though *The Index* might live without us, it can live much better with us.

It may well be cause for congratulation, if we find ourselves standing less alone than in the years that are gone; and it certainly does not signify that there is no work to be done because there are more to do it.

Let, then, every new advance, wherever made, be to us a fresh inspiration; let the signs of human fellowship cropping out in all sects and systems fire us with a new enthusiasm, and "bind us with new strength to the old eternal duties."

Respectfully submitted in behalf of the Executive Committee.

F. A. HINCKLEY, *Secretary.*

The Report was accepted, and its subject-matter opened for discussion. No one seemed disposed to speak upon the matter, except that the question was raised why it should be the custom, as the Report had stated, not to notify members when their annual membership fees become due. The President said that in some years it had been done, and he knew of no reason why it should not always be done; and it was voted that hereafter such notification be given.

For the Trustees of *The Index*, Mr. Potter gave an encouraging account of the success of raising the Fund for the paper, which it was hoped might last longer than the time named in the Report. But he urged members to interest themselves personally in extending the circulation of the paper.

The Committee on nominating officers reported through B. F. Underwood, and the officers named were elected as follows: President, William J. Potter, New Bedford, Mass. Vice-Presidents, Octavius B. Frothingham, Boston, Mass.; Felix Adler, New York City; George W. Curtis, Staten Island, N.Y.; Edward L. Youmans, New York City; Frederick Schuenemann-Pott, San Francisco, Cal.; Thomas Wentworth Higginson, Cambridge, Mass.; Elizabeth B. Chace, Providence, R.I.; George Hoadley, Cincinnati, Ohio; Nathaniel Holmes, Cambridge, Mass.; Rowland G. Hazard, Peacedale, R.I.; Bernhard Felsenthal, Chicago, Ill.; Annie L. Diggs, Lawrence, Kansas. Secretary, Frederic A. Hinckley, Providence, R.I. Assistant-Secretary, F. M. Holland, Concord, Mass. Treasurer, John C. Haynes, 451 Washington Street, Boston, Mass. Directors, *Four Years:* Cornelius Wellington, Boston; Mrs. Rebecca N. Buffum, Melrose, Mass.; Wm. Lloyd Garrison, Boston. *Three Years:* Mrs. Clara M. Bisbee, Dorchester; J. A. J. Wilcox, Chelsea; Miss Abbie Buffum, Lynn. *Two Years:* B. A. Ballou, Providence, R.I.; Seth Hunt, Springfield; Mrs. Anna Garlin Spencer, Florence, Mass. *One Year:* Mrs. Ednah D. Cheney, Jamaica Plain, Mass.; Arthur G. Hill, Florence, Mass.; Richard P. Hallowell, Boston.

The Secretary then read a special communication, which had been referred from the Executive Committee to the meeting for consideration, concerning a plan for social instruction and entertainment. This evoked considerable discussion, participated in by Mrs. Bisbee, Mr. C. D. B. Mills, Mr. Underwood, Miss E. J. Leonard, Mr. Holland, and others. After some verbal amendment, the plan was adopted and referred back to the Executive Committee, with the recommendation that it be carried into effect in such way and to such extent as they may deem advisable. It is as follows:

Resolved, That, in order to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history, a series of four meetings shall be held in Boston under the auspices of this Association, and near the first of the approaching months, October, December, February, and April.

Resolved, That the programme for these meetings consist: first, of a simple repast, seven to eight P.M.; second, of a half-hour's dissertation, followed by five-minute addresses by chosen speakers, eight to nine P.M.; third, of informal conversation, nine to ten P.M.

Resolved, That, finally, if favorable to such a plan, the Association formally announce it at each one of its approaching anniversary services.

On motion of Mr. Holland, the following resolution was passed:—

Resolved, That the Executive Committee be recommended to labor in protecting witnesses in court from molestation on account of theological disbelief, as well as in otherwise secularizing the State.

A Finance Committee for all the sessions of the convention was named; and Mr. J. L. Whiting, Mrs. L. B. Sayles, and Mr. G. W. Stevens were appointed a committee to select a committee for nominating officers next year.

Adjourned at ten o'clock, to meet in Parker Memorial Hall at half-past ten Friday morning.

CORRESPONDENCE.

FIGURES AND FACTS.

Editors of The Index:—

It may seem almost like cruelty to demolish the new structure Mr. Potter has raised out of the remnants of a field which has been swept over by "an avalanche"; but I cannot allow in it any such statements as "that Mr. Kimball does not mean all he said about polygamy; that he was speaking in a figure, and not literally"; and that, "through a large part of his article, he spoke of polygamy without any of the modifying clauses he quotes." I did mean honestly and fairly all that I said about it. There is not the slightest intimation in my second article that I did not. And is it quite the proper thing to represent me as not meaning it, when all my language in defending what I said is directly the other way? I always mean a thing just as truly when using a figure of speech as when stating it literally. I have always supposed everybody else did the same; always supposed that such words as "the pen is mightier than the sword" are as exactly true as the words, the literary force and agencies of which the pen is a part are mightier than the military force and agencies of which the sword is the representative. And, if Mr. Potter, or any one else, acts, in writing, on a different principle, if he does not mean to have it understood that he speaks as truthfully in his figures of speech as in his literal statements, it would seem desirable to put up over his columns a permanent warning to that effect, and also some rule by which the one form of language is to be distinguished from the other.

But, avoiding for the present all figures of speech,—if such a thing is possible,—let me, in reply to his other statement, give simply the figures of arithmetic. Instead of its being true that through a large part of my first article I speak of polygamy as producing all the good things in Mormonism without any of the modifying clauses afterward quoted by me, the fact is I speak of it thus only twice in the whole article, in one case conditionally,—namely, "whatever virtues polygamy may show,"—and in the other negatively,—namely, "a polygamy which furnishes only two per cent. of the criminals in the penitentiary." On the other hand, as showing that it is to the Mormon religion as a whole that I refer, and not to polygamy alone as producing the good things testified to, I use such expressions as "the Mormons," "the Mormon people," "what the Mormons really are," "Utah," "the whole community of Mormons," "the Mormon question," "the Mormon population," "the Mormon Church," "the Mormon religion," and the like, *thirty-five* times, ten in my own brief remarks, and twenty-five in quotations from other writers. Moreover, I state explicitly that the testimony given shows, "not, indeed, that polygamy in itself and for the country at large is better than monogamy; for in itself and elsewhere it is not regarded as a religious principle,—a view which makes all the difference in the world,—but only that for Utah *and in connection with the Mormon religion* it is producing no such evils as to call for the interference of the general government"; and that, "if polygamy, *guarded and penetrated by the Mormon religion*, produces *as much happiness*, etc., as monogamy does,—not *all* the happiness, etc., in Utah,—then certain consequences follow, making it all conditional and comparative." And, in giving the testimony of the persons quoted to Mormon worth, I carefully speak of one writer as "*strongly against polygamy*," and of another as saying, "I came to the conclusion that, *apart from polygamy*, there is much in the Mormon organization to admire." Now, in view of these many places where Mormonism as a whole is plainly meant, and of the others in which the special phrase used is carefully guarded, is it right to say that "through a large part of my article I spoke of polygamy without any of the modifying clauses quoted"? Is there any poetic license ever allowed even to a school-boy's imagination by which *two* can be made a *large* part of *thirty-seven*? And, in the assertion to that effect, is it not Mr. Potter's "zeal," rather than mine, which "has carried him away"?

I will not go over all the other points taken up by my friend, as a careful examination of what I really said will be on these, equally with the others, my best vindication. But I must dwell for a moment on one bit of fresh matter introduced in his remarks, that about the principle of "invoking civil law to protect people in their just rights from the oppressions of religious authority." What does this mean? Is there the slightest evidence of any such oppression in Utah on the part of the Mormons? And, if so, has any one ever denied the principle of invoking the civil law to protect the oppressed? As the case really stands, is it not the wolf invoking the help of the civil law to protect him from the ravages of the lamb? The eleventh article of the Mormon creed reads: "*We claim the privilege of worshipping Almighty God according to the dictates of our own consciences, and allow all men the same privilege, let them worship how, where, or what they may.*" Is that oppression? Is it not rather the very life principle of free religion? Even with regard to their institution of polygamy, no one is compelled to it against his own will. Nine-tenths of them never choose it; and the whole question at issue is as to whether the compulsion shall not be the other way and on the part of the United States. It is amazing to find *The Index* assuming that a religious system, believed in and adopted by more than a hundred thousand people, men and women, all invested with the ballot, except so far as deprived of it by the general government, is an oppression, and that it must be judged and dealt with on a principle widely different from that used in reference to all ancient and foreign religions. It illustrates how hard it is for any of us to be tolerant and liberal all around,—illustrates the shrewdness and perhaps satire of the divine command, "Thou shalt love thy *neighbor* as thyself." Why should not Free Religion put Mormonism on the same basis as all other beliefs? Why not accept with regard to it, as it does with regard to all the others, Max Müller's *dictum* that there "never was a really false religion"? It is what I have tried to do. This past winter I have been giving a course of lectures on "Other Religions than Ours," aiming to take up the so-called heathen faiths as a scientist does the various forms of animal life,—not to ridicule or denounce any of them, but to get at and emphasize their essential truth and value as real and honest steps in the world's religious progress; and all my "zeal" with regard to Mormonism has been to study it in precisely the same way, and to apply to it precisely the same fairness. Ought I not, in doing so, to have had the approbation of *The Index* rather than its reprobation?

JOHN C. KIMBALL.

P.S.—Not to have this letter taken up too much with merely personal issues, let me add in full the Mormon creed alluded to above,—a document often denounced, but seldom published. As will be seen, it combines in a remarkable degree the doctrines both of Orthodoxy and of Liberalism; is really broader and better than nine-tenths of all the other creeds in Christendom, not excepting the last one of Orthodoxy; and the wonder is how anything so utterly innocent and sweet-spirited could ever have excited in both of its progenitors such bitter hatred.

Articles of Faith of the Church of the Latter Day Saints.

1. We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

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2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel.

4. We believe that these ordinances are: first, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God by prophecy and by the laying on of hands by those who are in authority, to preach the gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive Church; namely, apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the Word of God, as far as it is translated correctly. We also believe the Book of Mormon to be the Word of God.

9. We believe all that God has revealed, all that he does now reveal. And we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the ten tribes; that Zion will be built upon this continent; that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisaic glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our own consciences, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men: indeed, we may say that we follow the admonition of Paul,—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.

[(1) We had not the slightest thought of imputing any insincerity to Mr. Kimball, but supposed that we were only restating in essence his own explanation that, where he used the word "polygamy," it was not always polygamy that he meant, but Mormonism. (2) As to the count, we presume it is entirely accurate. We were speaking, however, of Mr. Kimball's part of the article, and not of his quotations. Moreover, we are accustomed to judge the force of words, not by the number of times they may occur in a paragraph, but by the general weight they give to a paragraph; and, so judging, it seemed to us that Mr. Kimball was led in his own two or three paragraphs to an illogical exoneration of polygamy. (3) We speak of the "oppressions of religious authority" in connection with Mormonism, as we do in connection with Catholicism. The milder type does not change the essence. "Free Religion" does put Mormonism on the same basis as other beliefs. But when any belief, in the name of religious authority, commits such acts as widow-burning or human sacrifices or the bloody tortures of the Penitentes, or such a crime against the nature of woman and the equality of the sexes as is polygamy, what is "Free Religion" good for, if it does not then make an appeal for humanity and moral right against the claims of religious authority?—W. J. P.]

OUR recent article on "The 'New Deal' Proposed," in approval of which we have received many letters from prominent Liberals from Massachusetts to Minnesota, seems to have excited the ire of the Secretary of the National Liberal League, who indulges in abuse and vituperation too silly to disturb us, and falsehood too palpable to call for reply. We care to notice that portion of his comments only which may convey to those unacquainted with the early history of the National Liberal League a wrong impression as to the date and authorship of the movement for the repeal of the postal laws of 1873 against obscenity, which resulted in a division of the League. The Secretary of the National Liberal League says that the resolutions were originally introduced by us, at which time "everybody accepted them, and the movers and projectors themselves deemed them all right," and that they afterwards "adopted the very Comstock and his law which they had denounced two years before, and went to Syracuse brazenly demanding to be re-elected to their official positions in the League." The writer of this paragraph never wanted an office in the League, and can prove by living witnesses that he declined to accept a nomination for the presidency, when asked whether he would accept it by prominent representatives of both factions. The resolutions introduced by us and adopted by the Liberal League at Philadelphia, in 1876, were as follows:—

Resolved, That this League, while it recognizes the great importance and the absolute necessity of guarding by proper legislation against obscene and indecent publications, whatever sect, party, order, or class such publications claim to favor, disapproves and protests against all laws which, by reason of indefiniteness or ambiguity, shall permit the prosecution and punishment of honest and conscientious men for presenting to the public what they deem essential to the public welfare, when the views thus presented do not violate in thought or language the acknowledged rules of decency; and that we demand that all laws against obscenity and indecency shall be so clear and explicit that none but actual offenders against the recognized principles of purity shall be liable to suffer therefrom.

Resolved, That we cannot but regard the appointment and authorization by the government of a single individual to inspect our mails, with power to exclude therefrom whatever he deems objectionable, as a delegation of authority dangerous to public and personal liberty, and utterly inconsistent with the genius of free institutions.

The only comment we desire to make on the above resolutions in connection with the statements of the Secretary of the National Liberal League are contained in the following extract from our speech at the Congress of the Liberal League, held at Syracuse, Oct. 27, 1878: "From the first, I have insisted that the question as to the constitutionality of the law of 1873 is a question with which the Liberal League has nothing to do; and the difference of opinion on this subject has been given a prominence to which in this body it is not entitled. Because there were reasons for believing that persons had been unjustly convicted of circulating obscene literature, owing to the loose and defective character of the law under which they were tried, the National Liberal League at Philadelphia, in 1876, passed a resolution demanding, in the interests of justice, that all laws against obscenity should be so clear and definite as to allow only the conviction and punishment of guilty persons; and, lest the resolution should be uncharitably construed by anybody to intimate sympathy with any who were engaged in circulating moral filth, it added that it was in favor of proper legislation against obscene literature. That resolution was, I believe, right and timely. Both the contending parties can concur in it now. It was simply a protest against what seemed to be a wrong to individuals in consequence of *loose* legislation. In no way did *that* resolution lead to the discussion that has been going on respecting the Comstock law or the scenes we have witnessed at the sessions of this congress." The resolutions quoted were, we still think, "right and timely" and no act or word of ours has been inconsistent with them.

BOOK NOTICES.

GRUNDZUEGE DER MORAL. Von Dr. Georg von Gizycki. Leipzig: Wilhelm Friedrich. pp. 140.

This handsomely printed pamphlet on the outlines of ethics has received a prize from the Verein-Lessing of Berlin, the committee consisting of Herman Grimm, Edward Lasker, and William Scherer. The author, a member of the university staff, begins by showing how completely independent morality is of religion. He next remarks that various nations and ages have differed too much about what is right and what is wrong to justify the theory that any such knowledge is given us by intuition or instinct, though this disagreement is not so great as to prevent general recognition of some fundamental principles, which become more and more firmly established as humanity moves onward. The distinction of right from wrong is not merely a matter of opinion, but has its origin in the essential characteristics of human actions and thoughts. Men agree to call those actions right which are generally beneficial, while actions known to do harm are pronounced wrong by everybody. Actual usage of the words "right" and "wrong" shows that the true moral standard is tendency to increase or diminish the happiness, not only of the agent, but of the whole community. Benefiting one's self at the expense of one's neighbors is not considered virtuous. All men agree to recognize a moral standard which is above either scepticism or egoism. Thus, the moral laws rest on plain facts whose existence is proved by our habits of thought and speech. On this solid basis are established the great duties to ourselves and our neighbors. Prominent in the latter class are justice, fidelity, truthfulness, and benevolence. The sanctity of marriage is asserted earnestly. The high place given to justice is one of the features of this little book, which is thoroughly practical and comprehensible, and admirably fitted for use as a text book, especially in an ethical society.

ILLUSIONS: A Psychological Study. By James Sully. Complete in two parts. Part first. Price 15 cents. New York: J. Fitzgerald, publisher, 20 Lafayette Place.

The aberrations of the mind always possess a very deep interest, whether they assume the form of insanity or only indicate a departure more or less wide from the assumed normal mental constitution. The present work is strictly popular in its character, and gives a very clear insight into the curious phenomena which occupy the disputed borderland lying between entire sanity of mind and insanity. Illusions of the senses and the illusions of dreaming are here traced to their physiological causes, and many of their most difficult problems solved. The many narratives of singular cases of illusion contained in this book, while strictly authentic, are "stranger than fiction."

THE *Popular Science Monthly* for June, which is a very interesting and instructive number, contains a second paper from Herbert Spencer on "The Sins of Legislators," which treats of the kind of mental training the law-maker should have both to act upon social questions and to let them alone. "Evolution and Dissolution of the Nervous System," by Dr. J. Hughlings Jackson, presents some rather novel physiological views, which are discussed elaborately by the editor of the *Monthly*, while an allied subject is considered by Walter H. Walshe, M.D., in an article entitled "Physiology and Metaphysics." The other articles are: "The Pole and Wire Evil," by Oliver E. Lyman; "Stethoscopy," by Samuel Hart, M.D. (illustrated); "Coal and the Coal-tar Colors," by M. Denys Cochin; "The Chemistry of Cookery," by W. Mattieu Williams; "Ensilage and Fermentation," by Manly Miles, M.D.; "Geography and the Railroads," by Dr. J. Jastrow; "The Life-work of Pasteur," by his son-in-law; "Clean Drinking-water," by Edwin J. Howe, M.D.; "Physiology *versus* Metaphysics," by Dr. Walter H. Walshe; "Prof. Dvorák's Sound-mills" (illustrated); "Arnold Henry Guyot," by Prof. W. B. Scott (with portrait); "Editor's Table"; "The Progress of Mental Science"; "A Model Benefaction."

IN the June number of the *North American Review*, Prof. Henry Wade Rogers, in the opening article on "Harboring Conspiracy," examines in the light of International law, the Constitution, and diplomatic history of the United States, the question how far our government may and must go in suppressing plots against governments with which we are at peace. Henry D. Lloyd, in the same number of the *Review*, shows how every branch of production is coming under the control of "Lords of Industry," corporations and monopolies. Elizabeth Stuart Phelps has an article marked by rare philosophic force upon the "Struggle for Immortality." Other articles of not less importance are: "Sociological Fallacies," by Prof. W. G. Sumner; "The Rise and Fall of Authority," by President J. C. Welling; "Walt Whitman," by Walker Kennedy; and a symposium on "Expert Testimony," by Rossiter Johnson, Dr. W. W. Godding, T. O'Conor Sloane, and Dr. Charles L. Dana.

F. S. CHURCH'S picture, "Retaliation," which attracted so much attention at the recent Academy Exhibition in New York, has been purchased by Mr. Prang, with a view to its reproduction by lithography. It represents Cupid caged, at the mercy of one of his many victims, who stirs him up with evident zest and amusement. The coloring is good, and the execution an advance upon former productions of the artist.

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THE INDEX

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CURRENT TOPICS.

GOV. CLEVELAND, of New York, has signed a bill which prohibits the open exhibition on newsstands and in shop windows of papers of the class of the *Police Gazette*, which owe their sale largely to the manner in which their pictorial illustrations are displayed in conspicuous places.

ON the 2d inst., the anniversary of the death of Garibaldi was commemorated throughout Italy. Statues of the dead hero were unveiled in various parts of the country; and, in Rome, a large procession of anti-clericals marched to the capitol, and laid wreaths of flowers upon his bust.

THE Chief Justice of Washington Territory, in opening his term recently at Tacoma with a grand jury made up equally of men and women, said that he had held six terms of court in which women served on both grand and petit juries, and that no juries in the Territory had ever performed their duty with more promptness and good sense than these.

COUNT GOBLET D'ALVIELLA has been hard at work in the Belgian legislature, exposing the illegal artifices by which convents and monasteries continue to acquire property. Perjury in court has been formally sanctioned by high ecclesiastical authority in order to cover up the pious fraud by which individuals pretend to be actual owners of real estate, when they are only trustees employed by religious organizations to help them violate the laws.

THE London *Inquirer* thinks the English blasphemy laws "require considerable modification," and that it "would be well if a society like the British and Foreign Unitarian Association, which has no sympathy whatever with atheism, and can command the services of accomplished lawyers, would take the lead in bringing about a reform. We are glad to notice that the Council of the Association, at its recent meeting, instructed the Executive Committee to inquire into the operation of the laws against blasphemy as affecting the rights of free thought and its expression on religious matters."

A RECENT number of the *Freidenker* says that at the third annual convention of the German League of Free Thinkers, which opened at Mannheim, April 27, with the President, Büchner, in the chair, it was announced that, out of eight hundred nominal members, only four hundred and nineteen had kept up their dues. During the past year, eleven hundred and thirteen persons had corresponded with the Secretary about the objects of this Association, but only one hundred and thirty-four had joined it. Some of the rest offered to do so, if lucrative places could be given them. Others were afraid of not being able to get their children properly educated, or of not themselves receiving honorable burial, or of offending their employers and wealthy relatives, or of making discord in their own households. In short, there seems to be substantially the same call for self-sacrifice in Germany as in America. So long as any one is afraid to join such associations, they have still a vitally necessary work to do in establishing liberty of thought.

WE mentioned last week the decision of Mr. Ruggles, New York State Superintendent of Public Instruction, that all religious instruction and exercises must be excluded from the school room during school hours. This decision was made upon the application of a school board that stated a number of Catholic families had asked "that their children be allowed to remain outside until the devotional exercises are concluded," and that this "interference causes much disorder outside of the room, and the subsequent entrance of these pupils causes a loss of time and disturbance to class work." The following paragraph from the *Catholic Examiner* shows that the efforts of the New York authorities to make the public schools acceptable to Catholics are not very successful: "State Superintendent Ruggles has decided that the only proper course for the school authorities to pursue is to exclude all religious teaching, whether Protestant or Catholic, from our schools. From this, we infer that Mr. Ruggles has drunk of the teachings of Paul Bert deep and to some purpose. Even Protestants will now admit the schools to be godless." Evidently, the *Examiner* desires the public schools to be neither "Protestant" nor "godless," but Catholic.

THE *Christian Register* asks whether the Free Religious Association, though it "exerted a needed influence in the early days of its history," has not accomplished its mission. The *Register* answers its question in the affirmative, and gives as one of its reasons for so answering that "Unitarianism furnishes a platform as free as that of the Free Religious Association itself." There has been great advance, we readily admit, among Unitarians in respect to freedom of thought since the Free Religious Association was organized; but the special cause which led to that organization—the theological preamble to the constitution of the National Unitarian Conference—still exists. Unitarianism, as expressed in some of its individual utterances, and in the articles of organization of some of its individual societies, furnishes indeed all possible freedom; but, in the forefront of the constitution of this great representative body, the National Conference, Unitarianism adheres to certain theological dogmas. Even then, though the Free Religious Association had no other reason for existence—a question we need not here raise—than to lead the march of Unitarianism toward perfect liberty, its work will not be finished until the National Conference expunges that creed from its platform.

THE *Radical Review*, one of the ablest and fairest liberal journals in this country, places us under obligation for its correction of an allusion by one of its contributors to the position of *The Index* on a subject concerning which the leaders of the National Liberal League, through such publications as they can command, persistently and, we believe, purposely misrepresent this journal. We quote from the paragraph in the *Review* referred to: "But, while they oppose 'Comstockism,' the editors of *The Index* believe in the necessity of United States laws for the suppression of obscenity, while the opinion of the present managers of the National Liberal League is that the States as such should be left to deal with obscenity. *The Index* holds that the 'repeal' as well as the 'modification' of the national obscenity laws is a matter aside from the original purpose of the National Liberal League, which is the secularization of the State; and, since this organization has placed itself on record as in favor of the repeal of the national obscenity laws, *The Index* declines to cooperate with it. The *Review* has no faith in national laws against obscenity, but is inclined to agree with *The Index* that the National Liberal League ought to have contented itself with condemning the misapplication of the present law by Anthony Comstock, in the precited cases, instead of committing itself in favor of its repeal, and thus crippling its power for State secularization."

THOSE Republicans who had hoped to see nominated at Chicago last week men representing the progressive element in their party, men at least in favor of revenue reform and civil service reform, cannot derive much comfort from the nomination of James G. Blaine and John A. Logan. The former is an able and adroit political leader, with, we regret to say, a cloud upon his integrity; and the latter is a man of force, who during our civil war distinguished himself as a fighting general, and who is an honest man of narrow views. But neither represents anything higher than the old party methods and purposes, and neither has any sympathy with the reform sentiment of his party. It is not too much to say that the choice of the Chicago Convention was a most unwise one, because, if for no other reason, it was in defiance of the convictions and the conscience of the large minority of the party that objected to Mr. Blaine, because they believed he represented all that is evil and corrupt in party politics. Thousands of Republicans will now feel the deepest interest in the nomination of the Democratic party, with but little hope perhaps that it will be one they can honestly support; while others are already considering the advisability of forming an independent party. Of course, a large number who regard Blaine as personally objectionable will nevertheless support him, in the belief that previous party associations impose upon them the duty of standing by the nominee of their party; while multitudes will vote for him with the fullest confidence in his entire fitness for the highest office in the gift of the American people.

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The Index.

BOSTON, JUNE 12, 1884.

THE INDEX is published every Thursday, at No. 44 Boylston Street, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to B. F. UNDERWOOD, the Business Manager, 44 Boylston Street, Boston, to whose order all checks and drafts for THE INDEX should be made payable. Letters for Mr. POTTER should be addressed to him, at New Bedford, Mass.

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REPORT OF ANNUAL MEETING

OF THE

FREE RELIGIOUS ASSOCIATION.

FRIDAY A.M. SESSION, MAY 30.

The Convention was called to order by the President, Mr. Potter, at 10.40 A.M. There was a good attendance present, and the exercises began with the following introductory address:—

Address of the President, Wm. J. Potter.

Ladies and Gentlemen,—Again, I have the honor of presiding over this Convention of the Free Religious Association,—its seventeenth Annual Convention. And, in the revolution of the years, again it is our turn to meet on Decoration Day,—a circumstance which somewhat interferes with the attendance at our meetings, but which adds also a tender interest to our proceedings. We, too, have our soldiers. As it has been my privilege to face this Convention from the platform either as Secretary or President for these seventeen years, some of your faces have become very familiar to me, even though I may not always know the names that belong to them. And I miss, too, some of these familiar faces from our ranks. Year by year, they silently drop away, not a few of them for the silent land of death. We, too, have our *fallen* soldiers; and we would reverently place upon their graves to-day the flowers of grateful memory.

But we must not and do not begin this day's meetings with a note of sadness. As soldiers on the field of battle, though their comrades fall from their side, close up their thinned ranks, and march on again, shoulder to shoulder, to do the needed work of the hour, so would we not forget to-day's duties nor miss to-day's hope and courage in vain lamentations, but rather, by our faith and our zeal, win the fresh recruits that shall fill the vacant places and help our movement on to its victory. We expect in this Convention to listen to high thoughts and to hear the clarion voice of summons to noble deeds.

This year, as in previous years, our platform is a broad one. Neither in the membership of the Association nor in regard to speakers at its Conventions is there any discrimination on account of modes of belief or systems of philosophy. Evangelical Protestant, radical Protestant, Catholic, Jew and Gentile, believers in churches and come-outers from all churches, Materialist and Spiritualist, Agnostic and Gnostic, Intuitionalist and Experientialist, Theist and Atheist, have all spoken with equal freedom on the platform of the Free Religious Association.

"Ah, yes," says perhaps a critic, "I see. The Association is a free platform, where every sort of opinion can be uttered; but it has no opinions nor convictions of its own. It is merely a parliament of free discussion, but in itself it has no views; or it says one view, one form of belief, is as good as another. It is a *know-nothing* organization, and a know-nothing organization is practically a *do-nothing* organization." No, my friend, I reply, you *don't see*, if that is all you think you see. And this touches the one point which I wish to emphasize in my brief introductory word this morning. The Free Religious Association stands for a great deal more than a platform for free discussion, though it does stand for that; and even that is much. But there might be a meeting where there should be equal freedom and courtesy of discussion among the speakers, and yet the basic principle of the Free Religious Association might not be touched or recognized there in the least degree. For each speaker might strive to make good his position that his own form of belief had some authoritative revelation behind it. But the Free Religious Association, *as an Association*, in its constitution, declares first and last and all throuhg for the freedom of human thought in religion as against any kind of authority, whether of creed or church or prophet or book. It declares for the freedom of the human reason as against any authority save that of enlightened human reason itself. Is that a mere "know-nothing" principle? Is it a bare negation only? Can it be characterized as a "do-nothing" principle? It is a grand affirmation. It is the most positive and creative principle of the modern world. From it have sprung the science, the inventions, the noblest literature and philosophy and philanthropy of modern civilization. And this principle is growing and strengthening in the *religious* world. It is the distinctively vital element of Protestant Christendom. Yet is there anywhere any denomination, even the most liberal, that enunciates this principle in all its inclusiveness, and stands by it in all its results, without any reservations or drawbacks? I know not one. Individuals you may find in several of the denominations who do it; but they are likely, too, to get into trouble with their denominations for doing it. You may find some individual churches, especially on the liberal wing of Unitarianism, that may be faithful to this principle. But where is the *denomination* that has yet come squarely and consistently, in word and deed, to the height and breadth of this great principle? It is not to be found.

There, then, is the first and fundamental principle of the Free Religious Association,—absolute freedom of the human mind in all the problems and work of religion. And flowing from this are other principles or declared objects which are distinctly stated in the constitution and are logically implicated in this primary declaration. Put the practical, ethical, humanitarian interests of religion above all theology, or character and good works before creed,—that is one. Is that to say nothing? When the Association says that, does it announce no conviction of its own? Union and fellowship in spirit, or in general aim, purpose, aspiration, hope, rather than division by lines of sectarian belief,—that is another thing which the Association says. Is that to say nothing? Application of the scientific method of inquiry and study to all religious problems,—is that to say nothing? Yet that, too, the Association says in its constitution, thereby putting itself in perfect accord with the spirit and scholarship of the modern age. Here are several definite, affirmative, positive principles or purposes which the Free Religious Association, *as an Association*, distinctly sets forth as the very basis of its existence.

But perhaps our supposed critic may continue, "All these are, indeed, very good objects; but the Association establishes no practical methods for carrying them into effect: it stops with discussion." If by this is meant that the Association does not itself organize local societies for the attainment of these objects, nor itself establish philanthropic institutions for improving the conditions of human life, thus much is true; yet it by no means follows that the Association can count no practical results and does not aim at them. As to establishing local societies, it is sufficient here to say, without raising any question of principle in the matter, that the Association has either not had the facilities for inaugurating such work or has not deemed it wise to take the initiative in starting local organizations. And, in respect to philan thropic institutions, it should be remembered that the Association is not a local, but a national organization. Though it has its head-quarters in Boston, its members and friends are scattered through many cities and States; and there seems no strong reason why it should establish special institutions for benevolent and educational objects in this city more than in New York or Cincinnati or San Francisco. But it says to its members, and to all adherents of its principles, wherever they are: Keep foremost and uppermost in all your work these practical objects of human welfare. If you can find a place where you can work freely, with good conscience, in some liberal church, Unitarian, Universalist, Quaker, why work there, and carry these principles of the Free Religious Association into effect there. If you have found your place of work outside of all churches, in connection with some free, independent society, then there is your place for putting these principles into practice. If, again, you have carried your enthusiasm into a society distinctly organized as ethical, there it is your privilege to work for these high objects of moral and social benefit unhampered by any ecclesiastical traditions. And, even if you live in a community where there is no liberal organization with which you can work, do not rest content in your silent isolation until you have at least made an effort to find out whether you have any neighbors like-minded with yourself, and to draw together even the two or three whom you may thus find into some common work for mutual improvement and the public good. Wherever you are, whatsoever your place, work,—urges this Association,—work, not for denominational success, not for the triumph of a creed or the building up of a theology, but for clearer thinking, for deeper and truer character-building, for wiser and broader projects of philanthropy, for higher ideals of personal conduct, for a juster and purer social order. This is the practical outcome which the Free Religious Association urges upon its members. For

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this, it pleads with them. With nothing less than this can it or ought it to be content. And it is believed that a large number of its members would not be found wanting, if tried by this test. At their various posts of service they are engaged in this practical work.

But, friends, I must not keep you longer from the special discussion of this morning's session. Many of us have watched with great interest and admiration the work of Prof. Felix Adler in New York. We have seen what zeal, what moral enthusiasm, what consecration of purpose, what inspiring eloquence, what rare talent for organization, what noble thoughts and humane ideals he has brought to his task. Now, for several years, he has labored there, faithfully, patiently, working out from a central ethical idea for ethical culture,—the work growing year by year under his hands, his organization strengthening in numbers and influence, his moral magnetism drawing new workers to his side and opening the purses of wealthy supporters to supply the needed funds, until, though still a young man, he has the well-deserved reward of seeing that his cause has already won a substantial triumph. And the movement for establishing ethical societies is now spreading. Chicago has one that has just celebrated, in good hope for the future, its first anniversary. Its leader is Mr. William M. Salter, well known to many of us here in Boston. And he and these other young men upon the platform, Mr. Sheldon and Mr. Weston, are to speak to us this morning of the Ethical Society movement. They have divided the subject among them in their own way, and have been invited here to give us their views, freely and fully, of what has won the fealty of their thoughts and their hearts. I have now the honor and pleasure of introducing to you Mr. Salter, who will first address you.

ETHICAL RELIGION.

ADDRESS OF WILLIAM M. SALTER.

The statesman Cavour is said to have remarked shortly before his death that he envied the men of a younger generation, since before the close of the century they would witness that grandest of historical events, the birth of a new religion. There are a few of us who believe that the secret of the new religion lies in the culture of the moral nature. We have no new cultus to propose, no new rites and forms. We are entirely innocent of any notion of imposing a brand-new, full-blown religion on the world. We have simply a profound inner conviction of our own; and, in truth, what in detail will come of it, either to ourselves or the world, we do not know. With the liberality characteristic of this Association, two or three of us have been asked to speak before you. I see that I am announced to speak of the philosophical basis of the ethical movement. I am afraid that my remarks will be too simple, unprecise to pass for that. I do not know as, in the technical sense, there is any one philosophical basis for this movement that has touched us so deeply. The supremacy of morality, the sense that great and transcendent meanings lie hidden under that commonplace word, —this is our meeting-point; and perhaps all I shall be able to do to-day will be to indicate some of these meanings as they lie in my own mind, with very little of formal philosophy.

The moral nature is that by which we transcend ourselves and enter into an ideal region. Science, with its methods of observation and experiment, is limited to the world as it is. Ethics is essentially the thought of what ought to be. It is not an account of man as he is, nor is it a transcript and summary abstract of the facts of society. It declares the law after which man should act and in obedience to which society should be constituted. Ethics, in a word, holds up the picture of our ideal selves, and gives us back society transfigured. For man has two sides to his nature,—one looking out on what is, the other on the better that might be. 'Tis a noble employment,—this analyzing of the body and brain and mind of man; this conscientious exploring and systematic classifying of the facts of human society. But psychology and sociology do not take the place of ethics, nor even give its indispensable foundation. In the strict sense of the word, science—the science of man as truly as any other—knows nothing of right and wrong, but only of what is, of facts and the law of their connection. To the pure understanding, virtue and vice do not exist. These notions arise in virtue of our judgment upon facts; and the organ of that judgment is other than that by which we learn of and explain the facts themselves,—men call it conscience. It pronounces upon the worth of facts; for they may sometimes seem as firm as the earth and as constant as day and night, and yet be denied all moral right to be. Such are injustice, unscrupulous self-assertion, wrong, though repeated from the beginning of history to its close, and all the laws and institutions they create without binding force or obligation.

The safety and sanity of life consist in keeping in mind the higher ends and laws of our existence. For man is not only to know, but to do, to achieve; and, if his doing is to be more than an idle repetition of the past, it must be because the sense of something haunts him that it has been impossible hitherto to know. Strange, is it not, that man should not be content with what he sees, that he should turn his back on the known and familiar in search of something better, that he should stake his life sometimes on a hope or dream of his mind? Yet this, too, belongs to man: it is the ideal ends of human life calling on him for their accomplishment; and he, simple and loyal, does not fail to hear.

Ethical religion would turn men's thoughts this way. It would inspire to a new confidence in ideas. It would be essentially a practical religion, not practical and ideal, but practical because ideal. It would lay on men a burden, assign to them a task,—a burden the only relief from which is in action, a task which is unescapable till it be accomplished. Like an architect's plan, an idea means nothing in itself: it means a new form of life, as the plan means a new structure. For as the artist, whose soul images some form of the beautiful, seizes the brush or the chisel to portray it, as the thinker's burning thoughts drive him to utterance, so, in the truly moral nature, every idea of the good becomes a necessity, every thought of the higher a command, all that we dream of and that seems so far away becomes an end and goal for our action and our life. Yet how rarely is the full practical significance of the ideal side of human nature realized! What illusions do men permit themselves in, in thinking of the ideal! To make my own thought clear, perhaps I cannot do better than run over a few of these illusions in review.

First, there is the æsthetic or sentimental mistake. Men wander into an ideal region to luxuriate there. The good is an object of delight: they contemplate it, love it, worship it, they say,—do everything but obey it. Much of the religion of our day, orthodox and other, is but a kind of spiritual revelling, wherein men allow themselves the use of all kinds of fine sentiments and phrases, yet after which life is as flat as ever. This is unpractical idealism, but only because it is false idealism. That ideas are but the pattern after which we are to fashion our lives is not realized. The element of respect for them is wanting. If a man is not in the mood to act, if he will not become better, let him not think the ideas of the better at all. It is a kind of profaning of them to face them, and not begin to act as they command.

And closely akin to this æsthetic or sentimental mistake is the philosophical mistake of regarding the ideal as another world alongside of the actual world. It is so easy to those who are accustomed to deal with ideas to think of them as real, substantial things. They become so familiar with them, the ideas are so real in their minds, that the natural order of human thought is inverted; and the ideas are spoken of as real, and the actual world as an appearance. This seems to have been the Platonic view. Goodness, justice, moral ideas, as well as all others, Plato looked at as self-existent, independent entities. The ideal world was another literal world like our own, only more perfect. If this were so, what should we have to do but to lift our thoughts to that ideal world, and there find the rest and peace that are denied to us here?

That might be one kind of religion; but, surely, it would not be a practical religion. And, what is more, it would be an illusory religion; for there is no such ideal world as Plato pictures. The Platonic world is nothing more than the world as we should like it, that we may say ought to be. It is in truth nothing but an ideal for our world, and to transform this actual order of our human life into an image of it would be the task of a practical religion. The truest word that could be addressed to us is, If thou wilt ever see the perfect, thou must create it: till that time, thou rangest over the earth or through the heavens in vain. But the idea of perfection is in us, the perfect itself is to be. Men ask, What is there satisfying in such a view, in regarding all that is higher and better only as a thought of our minds? But a noble mind does not first ask, What is satisfactory? but, What is true? And I am sure that one who has been caught up by the thought of the higher, and has felt that the burden and the glory of accomplishing it rests on us, would feel the richest satisfactions denied him, if told that the higher was already real, and we had but to open some fancied spiritual eyes to discern it. What meaning, what significance, would there be in our lives, with grand thought and purpose stirred, to learn that that which we were to do is already done. "Certainly, cousin," said the gallant Earl of Pembroke, on coming up to the Earl of Derby before Auberoche, and finding the battle already won, "you have neither been courteous nor behaved honorably to fight my enemies without waiting for me, seeing that you had sent for me." That is an unsatisfactory view of life which leaves us nothing to do, which fixes on us no great responsibilities, which encircles us with no grand trusts. In truth, in our heart of hearts, we want to do, we want to dare; we do not care even to be assured of victory; there is a profound something in us which disdains the need of such assurances.

And, as the philosophical mistake is to the highest type of mind not only untrue, delusive, but unsatisfactory rather than satisfactory, so is the theological mistake. Theology gathers all our thoughts of the higher and better together, and conceives in the form of a perfect person who rules and guides the world. There is a noble side to theology: of course, I mean not as savages or narrow bigots, but pure and lofty souls, have conceived it. God is the perfect. There are no limits, no failings there: measureless goodness, infinite justice, make up that image of the mind. And, if the only alternative were between the world as it is, with no thought of anything above it by which to try it, and this lofty ideal of excellence, which might be ever kept in mind, I do not

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see how we could hesitate in pronouncing which would be the better. We must look on all that is from some ideal stand-point: we must keep in our minds some high and unfailing standard of excellence; and, until provision is made for this in the new order of things, the old belief will remain and deserve to remain. For man has these two sides of which I have spoken, and the most perfect knowledge of what is will not take the place of his sense of the ideal. The noble side of theology is easily disengaged from theology itself. When one ceases to believe in God in the ordinary sense, he does not need to drop flat to the world and life as we see them and know them. All that made that image admirable remains,—all those higher qualities that we instinctively call divine and that mankind instinctively worships, wherever any hint or suggestion of them appears in human form,—goodness, pity, boundless charity, unfailing justice.

We do not find these in the world, we do not see them in ourselves; and so, foolish creatures that we are, we jump to the conclusion that they are in another world, that they belong to God. And here is the ignoble side to theology; for not only is the personal Deity of theology illusory, but, by gathering the divine qualities into a form outside of man, it allows us to forget that they are qualities for man, and religion becomes the worship of something already existing, instead of the sense of a burden or a task. We are to become divine: we are to make this world a scene of justice. All this that men have gathered into the form of a God is but the image of our possible selves. We make a myth of love and justice, when we say that they are actually ruling in the world, as Christian believers hold; or, as Emerson says, that, "though ministers of justice fail, justice never"; and that the ethical laws are self-executing, instantaneous.* Justice is forever failing in the world. Whenever ministers of justice fail, it fails; for it has reality only in those who execute it. Aside from them, it is only what ought to be, nothing that is. There are no self-executing, instantaneous, ethical laws, though one might well, when he thinks of all the unrequited wrong there is in the world, wish to heaven that there were. The laws are over us, but they wait for us to execute them: they are shorn of their intent, as our lives are of their significance, if we do not execute them. We can only say that the ethical laws should rule in all our lives, that justice forever calls for ministers; and of love,—not that it is supreme in the world, but *let* love, as Buddha said, even the love that fills the mother's heart as she watches over an only child, animate all; for the ideal itself of the old religions is not essentially different from that of the new. The old however say, The ideal does rule: the new will say, Let it rule. The old religions appear to give us into the secrets of what lies behind the veil: the new takes those august secrets, and makes them in all their grandeur the aim and the rule of human life. The old religions leave us on our knees in rapt contemplation and worship: the new summons us to stand erect, and to believe that all men have worshipped, all they have dreamed of, all that has seemed so far above them and beyond them, all men and women in the future are to become and to realize.

But why, if man's ideals do not reveal anything outside ourselves, but only indicate what we ourselves should be and do,—why do we speak of devotion to them as religion at all? I have no hankering after that word, and disbelieve in all the prevailing forms of religion. I do not begin with any attempt to compromise with them. And yet I am driven to speak of religion,—not indeed in the common way, as of something additional to morality, but of morality as religion.

This may be made evident in two ways. Religion from the purely human side might be defined as man's supreme interest: whoever has an absorbing concern may be said to have a religion. You often hear of persons who are religiously devoted to some object, religiously faithful in some attention, some regard, some affection. There are those who have memories that are to them a religion, statesmen to whom the service of their country has been a religion, reformers who give their lives and fortunes in religious devotion to the service of some idea. Those who care for no one thing more than another, who have no enthusiasm, who are listless and cannot be conceived as rising to any height of self-devotion,—these are properly the irreligious people of any time. It cannot be denied that the revolutionists of Russia have a religion. It cannot be denied that the rising sentiment of human rights in France, a hundred years ago, became a religion to thousands. In vain would the most perfect theory of life and the universe be called a religion, if it could not stir the souls of men, if it could not take hold of life and mould it into higher forms. If morality then, if the thought of the good, becomes supreme over all other thoughts in the minds of a few, if it enlists their feelings and masters their life, it is their religion. I believe indeed there is no other thought that wins so instinctive a reverence as this of the good; that conceptions of the Deity and plans for a truer society take deep hold of men only as they in some sense image or embody it. The question whether morality can become a religion for men in general is the question whether men in general are capable of unselfish admiration; whether they can love the good unmoved by personal fears and hopes, solely because it is the good, and has an intrinsic charm for them. I do not doubt it. I believe we ordinarily think all too meanly of man. The higher nature is in us all: it is not often appealed to, and for this very reason perhaps human life remains at so low a level as it is. Let a new religion arise, which shall dare to take man at his best, which shall summon him to justice and generosity and all nobleness, solely because these are his true and proper life, and I believe the world will be astonished at the answer.

But, in another way, morality becomes to men of our day a religion: there are varying religions, according as the objects to which men's supreme affections go out are different. The truest religion would be that one in which the supreme interest gathers about that which is really supreme and ultimate in the world. Now, morality, truly interpreted, does bring man into contact with the final nature of things. Whatever else I may doubt about I cannot doubt the law of duty, that there is a right and a wrong; that the right obliges me, that I ought to do it. It makes no difference that I have learned this law, that others have learned it before, that I know little more about it than I have received or been taught; it makes no difference that I do not know it now perfectly, that I may err sometimes in my judgments about it. Still, I am sure, as Dorothea in the story was,* that there is a perfect right, if I could only find it. Sometimes, I want to do the right; and sometimes, again, it seems hard, forbidding, and I don't wish to do it. But the right itself does not change with my wishes and wants. I might unlearn it; I might, under the solicitations of some desire or passion, juggle myself into the belief that it no longer existed. Yet the right would not itself cease, when my thought of it ceased. I might die and others might take my place, yet the right would be for them the same as it had been for me. Whenever, wherever, two people arise and look into each other's faces, the law of mutual reverence and respect—the law of justice we call it—obtains. If they do not own it, it is the law all the same; if they are contrary to it, and defy every prescription of it, it is the law all the same. Plainly, men do not make this law, but simply find it. If there are other rational beings than men, it applies to them just as truly: the law is a universal law for all rational intelligence. As little do the earth and the stars make the law of gravitation which they obey, as does man or the combined host of rational beings throughout the universe make the law of duty. And though no God were, as God is ordinarily conceived, the law would not cease to be. It is not made, and cannot be changed by God or man: it belongs to the nature of things. Yes, more truly than the law of gravitation does it belong there. I can see no necessity in the law of gravitation; I can conceive that there might be a different law than this according to which bodies attract one another directly as their mass and inversely as the square of their distance from one another. But there can be no other law for rational beings than this of justice, of mutual reverence and respect. Never conceivably could it become right to think lightly of another human or any rational being. And yet men have failed in reverence, in respect for others, have unblushingly used others, are so failing and using them to-day. How rarely has the law been obeyed! The law is over all, though it were never obeyed.

And thus does morality become, nay, is religion. He only does a genuinely moral act, who does it because he must, because the nature of things bears down upon him to do it. For the crystal, religion might be to become a crystal, to own the pressure that would yield the perfect form. For man, it can only be to be a man, to perform the human part of the universal task. Morality is simply one form of the universal law; and, in the yielding to its demands, man is lifted out of himself, and, as the tides of ocean throb "respondent to the far-off orbs," so do his pulses beat in unison with the movement of the universe. Yet how little is the transcendent significance of morality realized in these days! How often are divine and eternal things contrasted with it!* Ethics cover simply the equities and amenities of this world, it is said.† But there is no equity of this world: there is only equity, as good, as commanding on any other shining planet as on this. Beyond and above the moral virtues, the soul needs a religious life, fed from above, so reads a Unitarian tract. Whence come then the moral virtues? From below, from prudence, from the sense of decency, from long-sighted selfishness? They who think so never breathed the climate of morality. Channing, when a youth of nineteen, wrote: "All my sentiments and affections have lately changed. I once considered mere moral attainments as the only object I had to pursue. I have now solemnly given myself up to God,"—an unmeaning antithesis,—a part of the falsehood of the old religious culture, which he afterward himself detected; for, twenty years later, he wrote, "The love of God is but another name for the love of essential benevolence and justice," and the object of religion is, not to "raise us to something higher than morality, for that would be to raise us above God himself, but to give us sublime ideas of morality." Ethics concerns the relations of man with man, it is so often said. Religion it is that binds us to a higher order of things. But ethics is nothing but the response which man and man make to th

*"The Preacher."

*Middlemarch.

*R. W. Dale, *Contemporary Review*, April, 1883.
†Prof. David Swing, Chicago.

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higher order of things. For the reason of justice is, not that another wants it, and I choose to give it, but that he ought to have it, and I ought to give it. The duty is absolute, not conditioned on our will or thought, but given to us in and by the nature of things. Ethics realized in its meaning is religion. It is the only religion for the rational man. In my humblest human service, I may be conscious of owning the call which a higher, nay, the highest, makes upon me. Aspiration, reverence, awe, all those sentiments so often contrasted with morality, are but uncompleted morality; and, when the moral act is done, ecstasy is its sign,—ecstasy which is the grace heaven sets upon that moment when the soul weds itself to the perfect God.

Such is something of my meaning in speaking of an ethical, an essentially practical religion. Plainly, it is no superficial improvements of the old religions that I have in mind. I mean not simply a little more practical work, as it is called, a little more attention to the necessities of the poor, a little better education of the young among them, a making of their life a little cleaner, neater, healthier, more respectable. An ethical religion would mean this, but because it meant vastly more. It is nothing else than a changed thought of the nature of religion which I have in mind,—namely, that it can be no longer for rational men to-day worship or prayer or trust in another, but the sense of a task unalterably set for us, the sense of somewhat limitless to accomplish, and the accomplishing of it. The Christian Church sings in one of its hymns:—

> "Oh, where are kings and empires now,
> Of old that went and came?
> But holy Church is praying yet,
> A thousand years the same."

Yes, and it might go on praying a thousand years more, and no better result come of it. If religion will pray, let it pray to men; for there all the trouble lies. Could you, O churches, but open the hearts of your worshippers, as you seek to move the heart of God, the need for all other prayer would soon be gone. Religion is not seeing the evil and wrong in the world, and trusting that somehow in the counsels of God it is all for the best, but in confidently attacking the evil and the wrong, and in leading on the good, as John Stuart Mill says, to its distant and yet not uncertain triumph. The truest revelation, the truest voice of the nature of things, is not in what we see, but in our thoughts of what ought to be. Trust thy dreams, O reformer! Thou comest ne'er so nigh to the heart and spirit of things as in them. This that thou seest, this that seems so strong, so secure, so impregnable, will after a time vanish away; and what thou thinkest of, what thou art called visionary for daring to think of, will *then* be the real. Be not afraid to make your demands too high: there is something in us all that can respond to them, there is something in the nature of things that makes the highest things possible.

I follow in the line of noble traditions in attempting to speak in this city of an ethical religion. To that finest flower of New England culture, to Emerson, was given the insight into the essential identity between morals and religion.* I know not what true thought of mine you may not find, stripped of its imperfections of statement, in him. It was he who long ago spoke of the consolation, the hope, the grandeur that come alone out of the culture of the moral nature.† Theology was to him the rhetoric of morals.‡ "The mind of this age," he says, "has fallen away from theology to morals. I conceive it to be an advance." Unbelief to him was losing hold of the moral intuitions.* Religion was the practices, private and social, in honor of the moral sentiment.† The commanding fact which he never lost sight of was the sufficiency of this sentiment.‡ He will not allow that ethics do not satisfy affection,§ or that they give only a rule, and not the spirit by which the rule is animated.‖ All the religion we have, he says, is the ethics of one or another holy person.¶ And, whenever the sublimities of character are incarnated in a man, we may rely that awe and love and insatiable curiosity will follow his steps.** "No man," he says, "can tell what religious revolutions await us in the next years; and the education in the divinity colleges may well hesitate and vary. But the science of ethics has no mutations; and whoever feels any love or skill for ethical studies may safely lay out all his strength and genius in working in that mine. The pulpit may shake, but this platform will not. All the victories of religion belong to the moral sentiments." He has a faith that America shall introduce a pure religion,†† since a true nation loves its vernacular tongue, and will not import its religion, as we have ours from Judea.‡‡

O brothers, O all who would join us in the aim and hope of an ethical religion, it is a grand task,—this that we have of translating the old truths of the moral nature into the language of to-day. Theology is not more, but less than the truth. Life in the future shall not be less, but more freighted with significance than ever before; for no longer shall men be wondering spectators of a divine task accomplishing in the world, but themselves the accomplishers of it, themselves the hands by which the eternal purpose realizes itself.

*"The Sovereignty of Ethics," in *Lectures and Biographical Sketches.*
†"Divinity School Address."
‡"Character," in *Lectures and Biographical Sketches.*

*"The Preacher."
†"Sov. of Ethics." ‡ do. § do.
‖"Character," in *Lectures and Biographical Sketches.*
¶"Sovereignty of Ethics."
**"Character."
††"Sovereignty of Ethics."
‡‡"Character."

THE GENERAL AIMS OF THE ETHICAL MOVEMENT.

ADDRESS OF W. L. SHELDON.

I wish, in a general way, to give an outline of what the ethical movement really means to me. A philosophical basis has just been given to it in the previous address by Mr. Salter. I have only to speak of its general need and aim. I had returned with Mr. Weston from the universities in Germany, with the direct purpose of studying the movement with the Society of Ethical Culture in New York. We attended the lectures there Sunday after Sunday; we talked and read and discussed with the leaders; and, at length, we began to appreciate the basis and value of the movement. It appeared to have the character of a new religion grounded on the great principles of love, justice, and duty. But we did not witness those accompaniments that have always seemed essential to a divinely given religion. There was no sacred altar with live coals to put upon the lips of the speakers, that they might have an unseen prophetic power. They did not wear any peculiar surplice or class garment that should endow them with all the special functions of a divinely commissioned priesthood. They assumed no especial privilege for the remission of sins and the pronouncing of benedictions through any connection with an historic church. And, strangest of all, they did not claim to have an exclusive revelation. It was a pulpit without an altar, priests without a divine commission, preachers without an exclusive revelation. But there was the religion nevertheless. The only altar for the live coals upon their lips was their own moral enthusiasm. The only surplice which they could wear was the great common surplice which clothes all human nature. An apostolic succession and an historic church they had none. The whole sum of lives that make up the past of humanity, with all the accumulations of experiences that lie at the feet of any one who may wish to learn from them,—that is their historic church. All the souls that may have struggled in the cause of duty make up their apostles, and it needs no laying on of hands to keep the line unbroken. The divine commission must come to every living soul; and the sacred rite by which it is given is only that thrill of sympathy which passes through any moral nature at the consciousness of an act of love and duty. Any single moral act may be a baptism and consecration to any soul that may be willing to receive it. The revelation, too, of these speakers was equally universal. It was not the cry of the Church above to the world outside, "Ho every one that thirsteth, come ye to these waters of life," but rather the cry of the man nature to all human nature: Go ye to the fountains of your own nature; sound the depths of your own being; read the law and the revelation that is written, as it were by a hand of fire, upon your own hearts; seek ye there your religion and your revelation, for we have a gospel that teaches that there is a fountain of life in every living soul. It has been the teaching of the old faith that, when we are tempted to do a wrong act, we should shrink back with the appalling consciousness: Thou God seest me. But the ethical teacher, on the contrary, does not look without him to any power that may be watching, but thinks within: I see myself, and in the presence of that self I dare not do a wrong act, because my nature wills not to do it, and I will not. And whatever the world may be inclined to do in putting its trust in the man who does what he ought to do out of respect for his God, we will rather put our trust in the man who acts out of respect for the law of his own higher nature. For the man who has that law within his nature and acts out his duty in life may have no need of a God.

You will appreciate my feeling then, after all the orthodox training of a New England, when for the first time in all my experience I had found a pulpit without a monopoly; and of all the strangest and most incongruous of monopolies is that monopoly of the gospel of religion and love. It is when we stand within such a movement—without a God and without an exclusive revelation, it is true, but with the conviction of a new religion of the future, nevertheless—that we begin to realize by contrast the appalling religious chaos that is all about us. You may remember the famous passage in the writings of Macaulay, where he thinks of the New Zealander seated upon one of the falling arches of the now great London Bridge, and sketching the mouldering ruins of the once great city of London. We can also think of the time when that New Zealander may have moved on, until he has reached our own great continent, and begun to sketch the ruins of our American life and civilization. We can readily imagine the thoughts and emotions we would have at a scene like that, for it would be our own dead past that would lie buried there. But that dim picture of the remotest future is becoming an actual picture of the state of religious thought at the present time. The great systems of revelation have been crumbling and falling away into the dust of their own illusions. They may come down with a crash, as in the case of the French Revolution, or they may crumble and moulder away, under the slow consumption of the ivy and the bookworm; but they must all inevi-

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tably come to their dust, and the great sepulchres of our public libraries must ultimately receive them all. One feels almost weird at such a thought. It would seem as though we were in a great charnel house of dead faiths and illusions. But remember they are our own dead,—just as truly our own dead as the fathers and mothers we may have laid away to rest in the ground. I wish then to speak of them only with reverence. They have sung to us our nursery songs; they have thrilled us with the glow of their divine enthusiasm; they have shown examples of the highest and purest natures; they have given us ideals of the sublimest devotion. If the roll were to be called of all the purest and noblest souls that have lived previous to this time, surely the saints and devotees and martyrs of these faiths that we now class with the mythologies would stand exalted among that number.

I do not wish to speak of their mistakes, least of all to touch upon their crimes. It may be for the biographer and historian to tell that tale of woe and horror. But as for me, and as for you also, I trust, we will rather think of our dead faiths and illusions in all their purity, as we love to think of our own dead friends. We will respect the past for what it has been to us, we will endeavor to forget what it might have been.

Neither do I wish to discuss the utility of a revealed religion. In many souls at the present day is going up a wail of sorrow and despair for the loss of their dead faith. In the mute agony of their hearts, they are moaning to themselves: "Undone! Undone! No comfort, none!" It has been the weakness of the old religion that in moments of doubt and despair it has bidden the soul, Go pray! But the ethical teacher has a higher bidding when he tells that soul instead, Go work! It is a moral weakness to waste our energies in futile moaning as to what might have been: we have no right to ponder that question to our own despair. Suffer a man to carry his *sorrow* in his heart, as he may have to do, but in his mind and in his life he must and he ought to carry only his *work*.

But I have been speaking of these things only in a preliminary way. As against this chaotic condition of life and thought has come an appeal from the earnest souls throughout the world. Deep out of their nature at this hour of need has come the cry for Liberals to unite. It is to this appeal that I would ask for your sympathy. Understand me, this is no war cry of class against class or of religion against religion. The socialist, it is true, may send out his appeal for union among the laboring classes, and the summons may come for the laborers to unite all over the world in the cause of justice and universal equality; but it is no socialistic cry that I am speaking of. The *bourgeoisie* may have a consciousness of danger from below, and seek to unite the superior intelligence of the middle classes against the encroachments of the proletariat. But it is no autocratic summons to resistance that I am speaking of. The Church, too, may send out a trumpet call of alarm against the downfall of its creeds, the breaking up of its systems, and the falling away of its members. But it is no trumpet call of religious enthusiasts that I am thinking of. And the unbelievers also may agitate their union for the sake of attacking the power of the religious organizations. But it is no atheistic agitation that I am thinking of. The appeal that I am making is above the cry of resistance to oppression. It is not the battle cry of freedom, but the bugle of duty that I would have you listen to. Above the din of the war-cry of man against man and thought against thought, of class against class and religion against religion, this bugle call is sounding; and its note shall sound on to-day and to-morrow and forever, until it "strikes a silence through you all," and its voice alone shall be heard.

For ourselves, first, it summons us to union for the sake of our own personal moral salvation. I know that such language will appear strange to many who have given up their religious faith. But the taking away of our religious faith has not taken away the need of a moral salvation. On the contrary, it has redoubled that need. But one thing it has done: it has taken the responsibility out of the divine hands and put it into our own. You are familiar with the teaching of the Apostle Paul,—"Work out your own salvation with fear and trembling." That may have seemed very incongruous under a Christian *régime*, but it has its natural and complete application to a *régime* of rationalism. They who have a belief in providence may commit themselves and their salvation into its hands. We who have not that belief must be our own providence, we must work out that salvation, but not with any futile praying and bending of the knee, not with any monkish laceration of the body or agonizing of the soul. Our "broken spirits and contrite hearts" must rather be the energizing mind, the acting hand, and the sweating brow.

I am not, of course, speaking of any special salvation from some future punishment that may be awaiting us after death. I know nothing about that, and do not take that into my calculation at all. Neither is it a salvation from any of the special wants and woes and ills of life. I know how terrible they are. I have the deepest sympathy with the men who are trodden under foot by day and by year and by century. And I know that the very first step in the moral evolution must be a deliverance from that oppression. But I know also that many might be set free from that oppression, and not be one step higher in the scale of being.

It is another and deeper sort of a salvation that I am thinking of. I mean the effort that a crystal might make, had it a reason of its own, to shape itself into a true and genuine crystal. I mean the effort that an oak-tree might make against the blasts of the tempest, the dearth of the ground, and the parasites of the air, to grow into a true and genuine oak-tree. I mean the sublime effort of a living soul that struggles against the very forces of the universe itself, through love and against hate, through justice against wrong, through aspiration against degradation, in good report and ill report, with resolute will and unfaltering trust,—struggles on to become a true and complete man. That is the effort that I am thinking of,—a truth and completeness of man's life that we have to live out, a moral ideal that we have to realize and fulfil.

It is ethical organization for this great work in our personal lives that I wish to advocate. But you must understand me: I am pleading the need of such united effort for guidance and assistance in the ways and duties of life, and not for the sake of philosophical disputations about ethical principles. One grows weary at times with these metaphysical disputations that seem never to get at any definite truth. You remember the saying of Fichte, "Nicht zum denken, sondern zum handeln bin ich da,"—not to think, but to do should be the effort of our existence. And, under the inspiration of a cry like that, Germany rose up from its metaphysical slumber at the beginning of this century, and with one mighty effort threw off its yoke of bondage. We, too, may have our philosophical and religious slumber; we, too, may have to awake from a lethargy of thinking to the need and responsibility of true and faithful living and acting. True living is vastly more essential than true thinking. Thinking, after all, is only the musical accompaniment to the great hymn of life. In the old Greek Trinity—the beautiful, the true, and the good—there is also its hierarchy. Truth may stand above the beautiful, but high above the true stands alone in all its majesty the cause of the good. Seek ye first the kingdom of the good, and all these things may be added unto you. We place, then, above everything else the moral growth and elevation of our whole life and being.

But, personal and individual as such an effort must be, we cannot accomplish it altogether alone. We need a union of effort in our lives, for the sake of discovering the means to this great moral salvation; we need such a union for the sake of mutual assistance and co-operation in moulding our lives and thoughts in accordance with this moral ideal. All the great efforts of life must have a principle of co-operation at their basis.

But there is a work of antagonism that we have also to accomplish. In this moral effort in our personal lives, such a union becomes essential for the sake of reacting upon the tendency to individualism and indifference which is now prevailing everywhere. The Church, as I have already intimated, is losing its old organizing force Men will not come at its call. Every man is inclined to make a church out of his own will. Along with this upheaval and dissolution of the religious organizations is coming a like chaotic condition in life, character, and moral purpose. It is this terrible fact that we dread. Let the religions go! Let the whole past be swallowed up in a dream! But, as for our ideals, we will not let them go; for it is they alone which make life worth living. And yet, when men have given up their religious faith, they are inclined to say that, as they do not believe in a God, so they do not acknowledge any responsibility to a moral ideal. It is not true that this is due wholly to rationalism and unbelief. A charge like that sounds like blasphemy to the cause of truth. Heretofore, the Church has always had the care of the moral education of the world. But she has always been inclined to sacrifice the moral ideal within us to a religious aspiration to the divine power that may be outside of us. This tendency has been so wrought into the common faith of every-day life that men do not dream of the divinity that may be within themselves. It may be due to this very fact that men are inclined to abandon the cause of the good to the cause of God, for they have not known of a supreme good that is outside of a god.

But the consequences are disastrous enough. An age of individualism is upon us that is almost without parallel in history. I may perhaps illustrate what I mean by a novel that many of you may have read, *Wilhelm Meister's Apprenticeship*. It is one of the masterpieces of Goethe's delineations of the moral forces at work in human society. It would seem as though that novel had struck the key-note to the moral character of our whole century. "Mich selbst ausleben wie ich da bin," that is the moral purpose of life,—to live myself out as I am,—not as this whole complete nature of mine would live itself out, but to float out into the arena of life without a purpose, only to live on and on as nature may seem to call me, and to let the great destiny of things mould me into shape as may please to be its will. The tale is a pathetic and yet a powerful one. Goethe has woven several lives into the same story. He describes how they pass through the vicissitudes of their strange fortunes, how they arrive at the maturity of their dignity, and finally receive their allotment of destiny. At the close, they come together and analyze those experiences with the

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coolness of a dissecting knife. That analysis tells of the men and women these young heroes had been thrown in contact with, and of the way they had used these lives as so many tools to the purpose of their own great destiny, and then flung them aside when they no longer had any use for them. As a picture of the whole, we have the pathway of them all strewn with the corses of the souls they had utilized and exhausted. To one imbued with the dignity and worth of all human nature, the story is simply ghastly.

And yet this tale is through and through illustrative of the moral character of our century. It is echoed and re-echoed in the common speech of our every-day life. All the languages have something of it. The "leben und leben lassen," the "laisser faire," the "every man for himself,"—whole volumes could not contain what they express. A vast system of moral monopolizing is growing up about us; and, in the name of justice and equality, actually in the very name of justice and equality, —as though with an appeal to the divinity of duty itself,—every man is wantonly, wilfully, ruthlessly striving to *use* every other man to his own selfish aggrandizement. The judgment of the moral universe should be upon such a system, and we must heed it. Not only the moral universe, but the whole religious universe of love cries out against it. The outgrowth of the system gives no basis of sympathetic union, but rather a universal spirit of hatred and antagonism. So intense and so wide-spread has become this feeling that it almost seems as though men had not known how to hate until the rise of this gigantic system of selfish individualism. Whether it be your corporation kings or your national legislators, devotees of art and literature, or the every-day laborers, hatred against the classes above them and below them, hatred against the members of their own class with whom they are competing, because they want to get above them, hatred because everybody hates, and because the very air is thick and slimy with exhalations of this vile phenomenon,—in the name of religion, in the name of love, and in the name of justice, I say we must not let these things go on. I appeal against this system of individualism and hatred to a nobler basis of sympathy and co-operation. Amid the decay and downfall of the old religious organizations, which have previously stood for union in moral effort, we need a new system of ethical societies that shall take up the cause of our moral salvation, stem the tide of individualism and hatred, and go on to reconstruct a new and lasting basis of life in devotion to the principles of love and justice and duty.

As yet, I have been speaking of the moral effort for ourselves only as separate personalities. But there is another and wider effort for us, not, however, as separate individuals, but as great masses of social forces. It may be that there is also an ethical ideal to work out for that larger unit of life that embraces humanity as a whole,—that, too, must have its claim upon us. "No man liveth and dieth unto himself." It is becoming apparent that there is a unity of existence in humanity. The great forces at work in human society have been giving signs of a growing agitation. It is this agitation which is giving a tinge of doubt, uncertainty, and dread to all our lives and thoughts. We don't know what to expect, and yet we do expect something. We see the shadow of a hand of change all about us, and it makes us anxious and thoughtful. We know very well from our study of science that a geological revolution does not come upon our fair earth just to strike at one phase of life, and then to leave everything else exempt from change. On the contrary, the complete mechanism of things must receive a shock; and a whole new earth must arise, as though fresh from the hands of divine creation. Can we anticipate anything else from a like revolution in our life and thought?

We cannot suppose that a great change could take place in the oldest and mightiest of our institutions, that the old basis of our religious systems should fall away and dissolve, and yet presume that we could go on with just the same political, social, and economic institutions as before. We hang together religiously, politically, economically, and socially. All of these institutions must receive a shock: they must all be put upon a new basis. A change of religion must mean some sort of a revolution. We may not know just what sort of a revolution it will be. We may put our ears to the ground and listen for the intimations, but we shall only hear the confused and heavy murmur of unfamiliar sounds. But the phrases come to us weighted with the thought of change. The nihilism and social democracy, the communism and anarchy, the State socialism, the societies of the black hand and the Land Leagues, the norent agitations and the anti-monopoly cries, the wage-slavery and destruction of capital, co-operative schemes, etc.,—I have no intention to discuss the utility of any of these schemes. I am only thinking of their ethical outlook, and that appears dreary enough. At one time, it would seem as though it were only the effort to get up into the light, to get the head and neck free, so as to be able to think and to act; and we applaud with all our hearts. But then, again, it would seem as though it were the effort of the grim hand of revenge that wants to get free to grapple its victim; and we shrink back with shame and horror. It is not because they want a revolution that I am afraid of them. If evolution must come by revolution, why let the revolution come! But we want a revolution not only outward, but upward. Let the great change that is coming take away the noisome pestilences and the foul diseases out of our civilization. Let it launch us out upon a great new stream of tendency; let it lead us to a fair new spiritual earth clothed in a garment of beauty and all that is good, and we will welcome that mighty change. Dear as the past may have been to us, for an *ideal* of the future we may be willing to sacrifice it. It is because these great efforts do not concentrate upon an ethical ideal that I am afraid of them. It is the lack of any such concentration that makes the thought of them so painful. It is not with any wish to put a check upon these advocates of change, that I am speaking to-day. It is rather with the wish of agitating the need of new organizations for the sake of giving to them, as advocates of change, an ethical ideal. We owe such an ideal to the cause of revolution. Every system of social regeneration owes such an ideal to the humanity it is working for. With a pure moral ideal at the heart of humanity, we may trust ourselves to whatever may come.

But the most difficult problem in connection with these theories of revolution must be the principal at the basis of the distribution of property. The science of economics is calling for its solution. Upon the method and principle we establish in the distribution of property must grow up our theories of state and society; and it is this union into state and society which is to lift us out of our personal life into that wider basis of existence as a whole race and people. The economical institutions must therefore lie at the foundation of our political and social life. Ethics must give a basis to economics. It is just now, while the amount of capital is rapidly on the increase and before it has reached its ultimate stationary state; just now, while a vast quantity of unoccupied land remains for us in the West; just now, while the amount of labor goes on multiplying and has not reached its maximum,—that we ought to establish the method and principle in the distribution of property. I am not going to advocate any special theories on this subject to-day. I am only thinking of the ethical principles that may apply. It may be for society as a political organization to establish and execute that principle, when it has once been agreed upon; but it is for us, as moral beings, to discover the principle of justice that may apply to this distribution.

It is now while there is time that I speak. When the amount of capital has reached its stationary state, when all the land has been taken up and every acre has its owner, it will be too late then to discuss its equity. The method and principle in this distribution will be ultimately fixed. Men will not give up what they believe to be their own. It is just now then, at this critical moment, that we ought to make real and positive to ourselves what we mean, and what the moral nature of man lays down as to the true principle of justice. We must know the principle of justice. And, when we do know it, it is for us with soul and sympathy, with life and enthusiasm, to plead and advocate and advocate and plead, until we have worked this law into every consciousness, until the cause of justice itself shall be triumphant, and the great economic forces of land, labor, and capital, shall be equitably distributed. It is the cause of an entire humanity that I am pleading. We want our ethical organization, that we may give to the cause of revolution a moral ideal, that we may discover the true principle of justice, and apply that principle to the economic distribution of property.

Lastly, and perhaps most deeply, there is another reason for the cause which I am advocating. I have been speaking of an entire humanity, but there is a humanity of the future as well. We can see before us in the dim outlines of the future the countless generations that are to come after us, —generations, too, that shall be very bone of our bone, and flesh of our flesh. I am not speaking, of course, of this crude material flesh that may have only the evanescent existence of a single lifetime, but of that finer and more subtle tissue that makes up our moral and spiritual organism; and this posterity, which shall be supremely our posterity, must look to us of this age and generation for their moral ideal. It was a saying of Herbart that every age must hand down to the coming age its conception of duty. However perfect or imperfect, however pure or corrupt we may have constructed it out of our life and thought, that must be the estimate of duty by which the coming age shall judge itself. True as this may have been of the past, never perhaps has this been so true as it is true of us to-day.

I have already spoken of the present chaotic condition in our life and thought. The world-life and the life of thought have moved by eras and revolutions. The Christian era has almost had its twenty centuries of existence, and now it is drawing to its close. Again must the race endure the throes of agony that shall give birth to a new era of history. A chaos can last only for a moment. Thought cannot go into extinction. The starlight itself is not more permanent than its living fire. Out of the struggle of forces must speedily evolve a new state and a new world. "As the twig is bent, so is the tree inclined," may be just as true for whole decades of generations as it is true of a single lifetime. It may be for us, then, of this very age to create the new stream of tendency,—to hand down to the coming ages their ethical ideal and their moral character. It is with the con-

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sciousness of this sublime responsibility that I am speaking to-day. Whether there be a God or no God, whether we be of spirit or of dust, whether we are to live for an hour or a day or an eternity, —God or no God, material or spiritual, mortal or immortal,—the fact of this responsibility remains just the same. Do we wish that our children and children's children, do we wish that men and the children of men, shall go down to coming generations without a moral ideal? Upon us now may rest the responsibility. We may say that we will not own it, but we do own it: we may say that we will not care for it, but we do care for it. We do and we must and we ought to care for it. If we do not recognize this responsibility, if we go on living as though the sum of our existence was made up of this one age and generation, the judgment of our nature will be upon us, that we have not been worthy of the gift of life. We shall not have made life worth living. We shall have weighed our own lives in the balance, and found them wanting. We owe, then, to the future an ethical ideal. Out of our own lives and thoughts, by the purity of our purpose and the devotion to our aspirations, we must create this new ideal that we have to hand down to the coming ages. It would seem, then, as though the appeal was as wide as nature itself. The life of the future with all its needs and glorious possibilities, the universal life of man with its changing revolutions, our personal life with the consciousness of its moral aspirations,—they all plead the cause of our ethical movement.

THE RELATION OF THE ETHICAL MOVEMENT TO CHRISTIANITY AND CERTAIN FORMS OF LIBERALISM.

ADDRESS OF S. B. WESTON.

The fundamental ideas and general aims of the Ethical Movement have been very clearly and adequately set before you in the two addresses to which you have just listened, and the impression which those addresses must have left upon your minds is the one I wish only to strengthen.

I wish you to feel that this Ethical Movement in which we have enlisted our service is a *positive* movement, resting on a positive basis and looking toward positive results. We do not feel that it is our mission to waste our time in re-attacking the old dogmas and superstitions which the spirit of the age has already purged from men's minds or is rapidly purging away. We do not feel that our mission, in a word, is mere iconoclasm. We feel that it is rather to meet, as well as we may, the one great need of our time,—the need of an ethical and rational religion. But, in listening to the two previous addresses, I have no doubt that some of you have silently asked: "Wherein does this work of ethical religion differ from the great moral work which Christianity is trying to do? Has not the aim of all religions been to better the moral condition of the world? What," I hear it asked, "entitles this ethical movement to a distinctive character?"

In the short time which is left to me this morning, I shall endeavor to answer this question by showing the relation of this movement to Christianity and the two chief forms of religious Liberalism, I mean Unitarianism and Free Religion. And let me say at the outset that, to my mind, this ethical movement has features which not only mark it off as being entirely distinct from and outside of Christianity and Judaism, but which distinguish it with almost equal emphasis from all the movements hitherto initiated by modern Liberalism.

In dealing with this aspect of the movement, friends, it is far from my wish or purpose to revive any old antagonisms or to awaken new ones. The bitter warfare of sect against sect and of religion against religion is a spectacle, let us hope, of a bygone stage of religious thought. There is no need that the slightest ill-feeling arise between us and those working at the same great problem as ourselves, though we be working upon a different basis, by different methods, and with the hope of different results.

But, because of any ill-feeling that may arise in narrow minds, let us not, I pray, conceal any of our differences. On the contrary, let them be clearly and fully stated. A duty which we owe to ourselves and to the world, which we are trying to serve,—aye, more, our duty to the cause of truth itself,—demands that we make clear our differences as well as our agreements, our negations, if you please, as well as our affirmations. Let us have the courage of clear and honest convictions, whatever they may be; and let them at all times be published and lived by, and the great laws which control human progress and destiny will decide as to their merits.

I have said that, to my mind, this Ethical Movement has certain distinctive features. Let us now see what they are by seeing in the first place wherein it differs from the old religions, especially from Christianity. It differs, as it seems to me, in three important features. It rests on an entirely different basis, it pursues different methods, it is working towards a different goal. Those who believe in the theological basis upon which the Christian religion rests, those who are satisfied with the goal which it promises and with its methods of reaching it, are not the ones who will be drawn into this ethical movement.

But there are vast numbers — and the numbers are rapidly increasing — who have given up forever the theological tenets of Christianity. In ceasing to be Christians, however, they have not ceased to be men. They are still capable of ideals and noble sentiments. They still possess that part of their nature which is far older than Christianity or even Judaism, and out of which all that is valuable in the religions of the past has grown,— they still possess, in a word, their *moral* nature; and it is to that nature, freed from the old superstitions, that we make our appeal. For it is upon man's ethical nature, endowed with ethical passions and ethical ideals, that we believe the religion of the future must chiefly work.

It is the moral idea, friends, which has been the life, the soul, the inspiration of all the great religious teachers of the past; and it is upon that idea — the exhaustless fount of all true religious earnestness — that this ethical movement rests. To bring the moral idea into ever clearer light, to incarnate it in all our institutions, and to give it potency in our own individual lives is the great task which the ethical movement would accomplish. And we believe that by working earnestly on this basis, by striving unceasingly after a higher degree of personal and social morality, by making the idea of the perfect the single load-star of our efforts,— by this means, more effectively than by any other, we may be brought into that true living unity with ourselves and with the great throbbing life of the Universe, which is the very soul of religion. A man can never feel in harmony with himself, nor feel that he is living in harmony with the great world-purpose, who is not endeavoring to shape his life in accordance with his highest sense of moral rectitude.

The basis of this movement then, as you see, is very different from the theological basis of Christianity. In the place of the worship of a person, we would teach consecration to principle. Instead of resting religion upon what is claimed to be a supernatural revelation at one period of human history, we would rest it upon that inexorable law of righteousness which is as old as the history of the world, and which is equally present and imperative to all persons at all times and in all places.

Resting our religion, then, not upon the shifting dogmas of theology, but upon the eternal principles of that higher law which we carry within these human breasts, we believe we rest it upon positive, unshakable foundations. And, if either Christianity or this ethical religion is to be designated as a negative religion, which, I ask in all sincerity, must so be designated? We will leave it to our Christian friends to answer.

The wide difference of the Ethical Movement from Christianity is not only seen by comparing their respective bases, but by comparing the supreme aim they each have in view and their respective methods of obtaining it.

The higher life, or, in other words, the great goal which Christianity sets before men, is a life beyond the grave. Now, the religious soul is always striving for a higher life; but the higher life to which Christianity points the way is not, we believe, the higher life to which the soul needs to be pointed, it is not the higher life for which the best souls are working.

When the dark curtain has fallen, when the life-veins of a human being have ceased their pulsations, and the heart its beatings, and the body is laid away into the cold grave or silent tomb or dissolved by fire into its native elements, what becomes of the spirit that once animated that mortal body we know not. We only know that the life of our life is inextinguishable; but the destiny of the individual spirit is beyond our knowledge, and it is useless for us to attempt to lift the veil that hides it from us. Our chief thoughts and interests should be in the acting, living present. To make the Here and the Now as perfect as possible should be our goal. This is the higher life to which we should aim. Not the *quantity of time* that we as individuals are to live, but the *quality of our actions* should be our deepest concern.

"Better fifty years of Europe than a cycle of Cathay."

Better a single lifetime, however short, spent in striving to live rightly and to do some good in the world, than a whole eternity spent in living according to the usual conceptions of a future life. And so while Christianity points men to a celestial city beyond the grave in which they are to live forever singing their hosannas, this ethical movement would point men to these real cities upon earth, teeming as they do with injustices and crimes and sins of all kinds, and say, It is your duty to help make the city in which you are living,—be it Boston or New York or any other city,—it is your duty and should be your highest desire to help make your own city a truly celestial city, by making it one which men can call righteous. Individual and social perfection is in short our dual watchword.

And now let me say a word as to the difference of our methods from those of Christianity.

Christianity, in pointing men the way to heaven, says, Repent of your sins. And, in pointing men to the ideal we would see realized, we would repeat the words with no less emphasis. To Wall Street speculators, to Boston merchants, to politicians everywhere,—to men in any and every calling,—we would say, Repent of your wrong doings, mend your evil ways, resolve to do henceforth only what is right at whatever sacrifice.

But, though Christianity says "Repent," it teaches that repentance and a miraculous transformation of character may be brought about by faith,—by faith in the atoning blood; and that

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faith itself must be won and increased by prayer. Faith and prayer,—these are the dual watchwords of Christianity; for only through these, it is taught, can the Christian goal be reached.

In a far different way is the goal of the new religion to be attained. We look for human character to be transformed and the world to be bettered, not by any sudden, miraculous power, but through the toilsome avenues of practical activity, through the trying lessons of moral experience. The stress we lay upon philanthropic and charitable works is not merely for the sake of the good which such works are calculated to bestow upon others, but because they have an ennobling influence upon ourselves, and tend to develop within us higher and more humane sentiments. Thus, step by step, the work of ethical culture must be advanced; and through this means there will be created within men, as we believe, a profound faith in the power of righteousness and the supreme excellence of the good throughout the universe,—a faith which this world of ours urgently needs.

Ethical religion, friends, means practical religion, the important part of which, however, is not the outward act, but the inner motive. We all like to hear good words spoken. We all like better to see good deeds done; but even good deeds are of far less importance in our eyes than a man's own moral character. To determine his true worthiness, it is to his inner life, to the secret motives prompting him to action, that the touchstone must be applied; and the true members of ethical societies will be those to whom it can be applied.

In departing from the methods of the old religions as well as from the old theological conceptions and aims, the ethical movement leaves behind also all the old forms and ceremonies, whether of the Jewish synagogue or the Christian Church. We do not believe any more than Jesus did in putting new wine into old bottles. The pursuance of such a course in matters of religion means religious indifference,—aye, more, it means moral suicide. If the new religion is to have any public forms, they must be such as grow out of it naturally. And, even though it be utterly barren of forms at first, we must have the courage to wait patiently until forms suitable to the new attitude and spirit have naturally developed.

One other important point in which the ethical movement differs from Christianity must not be left unnoticed, though it has already been implied. I refer to their respective attitudes toward the rationalistic spirit of our age. With the progressive thought of the present this movement is in the fullest sympathy. We propose to look, not downward or backward, but onward and upward to the new heights and new visions which growing thought shall open to us,—to the ripest results, in a word, of philosophy and science. Reason is not something to be shunned or feared, but to be followed. It is the beacon light that guides us safely on. And yet with mere science, as ordinarily understood, we are not satisfied. What we need and must have is that larger and deeper science which takes cognizance of the inner life. We must have a science of the soul.

Of the attitude of Christianity toward reason I hardly need to speak. Modern rationalism, in the eyes of the Church, is modern infidelity; and, against this common foe, a recent writer has urged a union of Catholics and Protestants. But divided or united Christianity cannot check the advance of modern thought, she cannot withstand the spirit of the age.

Christianity, then, does not satisfy us. We cannot accept either its theology or its primitive conceptions of human life and destiny. We cannot sympathize with its irrational spirit, we cannot adopt its methods or its forms, nor shall we keep even the shadows of the old forms with new interpretations. We prefer, I repeat, that our public services should be simple even unto barrenness than to appear untrue in the least to our convictions.

We are led then to the conclusion — reached not only by ourselves, but by hundreds of thousands, and the numbers are rapidly increasing in all the thoughtful countries of Christendom — that the kind of moral and religious culture which Christianity offers the world is not the kind which the world most needs, it is not the kind which stirs the thought and feeling of to-day. For us there must be a new religion or no religion at all. And a new religion is what the world needs,— a religion which will stir men to a sense of their higher duties and make them feel that, in abandoning the old conceptions for the new, they have simply paved the way for a deeper trust in the Universe, and that under the new attitude life assumes a higher worth, and its laws become more truly sacred.

Some of our Christian friends, I know, will say that all this work of ethical culture is well enough in its place, but it is not religion. But what, I would ask them, constitutes religion? Does faith in a theology which the rational mind cannot accept? Does looking to heaven with petitioning lips? Does the sincere performance of all your church ceremonies constitute religion? I maintain that there is more true religion in a single deed of kindness or a single act of justice than in all your formal Sunday worship. Not the dying out of Christianity, but the dying out of ideals and noble sentiments within us would be the end of religion. Not only do we believe that a religion is possible for those who have abandoned the Christian faith, but a religion that can move the world. The one essential element in all religions is the belief that there is a power in the world which makes for righteousness. Now, the precise point wherein we differ from all who have preceded us is that we are confident that a belief in a supreme law of righteousness will grow out of our own righteous action; that out of our own moral experience must grow the conviction in a world-wide moral order; that, when we have recognized the excellency of virtue and its supreme authority over our own souls, we shall believe with an unshakable faith that its authority is regnant over the very suns and stars. And this is religion,—to believe in the final victory of the good; to believe that the problems of the world will eventually be solved in terms of moral law. The old religions deduce the righteousness of human life from a previous belief in certain dogmas of theology. We believe, on the contrary, that a more spiritual, a more blessed religious conviction will grow out of a truly righteous life; that that human soul which has once stood face to face with the sublime majesty of the moral ideal will never thereafter doubt that it is real, and that it is eternally interwoven with the ultimate nature of things.

Let me turn now to the second part of my subject,—the attitude of the Ethical Movement toward certain forms of Liberalism. And I shall dwell chiefly upon its attitude toward that which is by far the most powerful organization of modern Liberalism,—I mean Unitarianism.

The Unitarians, as you well know, are not a body very easy to classify. But, since they claim to be in sympathy with the advances of modern thought and make their appeal chiefly to Liberals, it seems to me highly proper to include them under liberal organizations. Though nominally a Christian sect and professing to stand inside of the Christian Church, Unitarianism is nevertheless a distinct movement to meet the advanced thought and religious need of the times.

Now, since Unitarianism offers itself as a religion for Liberals, why is it that some of us Liberals are not satisfied with it? Why was your Free Religious movement necessary? And why do we feel that a new Ethical Movement is needed? I shall speak chiefly of those things wherein Unitarianism fails to satisfy us. Of the Unitarian virtues I need not speak, especially to a Boston audience. Those virtues speak for themselves. We know that, from the great Channing to the present time, some of the most honored names of this country have been connected with that body. We know that no other Christian sect has exhibited a more philanthropic spirit or a higher degree of personal character. We know that no other Christian sect has so boldly faced the problems of modern thought. But, knowing all this, we cannot overlook the fact, in the first place, that Unitarians are not in earnest. They do not believe in themselves. Two leading Unitarian clergymen of this city have said in my hearing that they did not believe Unitarianism would be the religion of the future, and I know that there are young men in Unitarian pulpits to-day who are not Unitarians at heart. They would much prefer to give up the Christian name and Christian forms, and stand unequivocally on the basis of pure rationalism; but they are prevented from doing so simply because they wish to retain their pulpits. Such an attitude as this is nothing less than the first stages of a degeneracy of the pulpit, and is the cause of much of that demoralizing indifferentism which is the canker sore of the religious world to-day. It is, however, but the natural offspring of that which has grown to be a disease in the modern pulpit,—the doctrine of expediency. You must suppress, says this doctrine, your most radical thought, you must treat your audience like children for whom the whole truth is harmful. You must use words and ceremonies which will satisfy those who have not yet grown out of the old ideas, and yet you may put into them any meaning you like to satisfy your own thought. This endeavor, as it were, to cheat Christians by degrees into rationalism, this disguising of the new thought with Christian phraseology, this using of words with a double meaning, is downright hypocrisy, and unworthy of any one,—much less of any one who professes to be a moral leader of men. The religious philosophers and teachers of ancient Greece and Rome did the same in their day; and, from that moment, their religion was doomed to failure. The evil I speak of, however, is not confined to Unitarians. The opinion widely prevails, and not without good reason, that a large number of those who stand in orthodox pulpits do not preach their whole honest conviction, but only what their people can bear, only what they are hired to preach.

Behold what a spectacle! Men who have sold their own souls for a salary are trying to *save* the souls of others! Perfect sincerity is the absolute requirement of those who would help on the moral progress of the world. It is the condition of that real earnestness in any cause which always conquers. But little earnestness, I believe, is possible in a movement which, like Unitarianism, attempts to propagate the new spirit in obsolete forms.

The fundamental weakness of Unitarianism is that it did not spring from and has not been led by any great moral idea. The root of the movement was a purely speculative question,— namely, whether this Universe is governed by one God or by three, or, more properly, whether the New Testament teaches one or three. Unitarians, advocating the former, have sent out again and again tracts

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containing Scriptural arguments to prove their position. The Bible has been their authority, Jesus their "Lord and Master." Unitarianism professes to be an attempt to renew primitive Christianity,—the pure religion of Jesus, as it is called. As to the supernatural character of Jesus and the divine source and absolute perfection of his religion, the early Unitarians did not doubt; and there are many Unitarians who still hold this position. Yet there are many others who, while they profess to be teaching the pure religion of Jesus, do not hesitate to question many of the teachings of the Four Gospels in regard to Jesus, from which all their knowledge of his so-called "pure religion" comes.

They do not believe in his miraculous birth or resurrection or in any of his alleged miracles, and they will even question certain portions of his moral teachings. The fact is that such Unitarians as these are not Christians at all, but Rationalists, and have no right to the Christian name, unless Christianity and Rationalism are identical, which no one will for a moment claim. As to their professed allegiance to Jesus, whose name has become to them a sort of fetich, the Unitarians have been especially sensitive. And, whenever one has denied this allegiance and consistently dropped the Christian name and Christian forms, and declared himself to stand on the basis of pure rationalism, the Unitarian authorities have invariably rejected him from their pulpits, provided it lay in their power to do so. And such cases have come before them in one form or another again and again. Merely because of his rationalism, they turned a cold shoulder to one of the greatest preachers of this century, the man to whose sacred memory this very hall was dedicated,—Theodore Parker. They accepted the resignation from one of their pulpits in this city of that great philosopher of the soul,—Ralph Waldo Emerson,—merely because his thought had grown so radical that he could not conscientiously administer the "Lord's Supper." When the honored President of this Association dropped the Christian name, his name was immediately dropped from the Unitarian Year Book. One, aye, more than one, Unitarian minister has lost his position because of a disbelief in a personal God; and I know of one able and sincere thinker who lost his pulpit simply because he expressed doubts as to whether we should meet our friends in another world. Such actions as these on the part of our Unitarian friends are absolutely inconsistent with that spirit of freedom and rationalism in religion which the new religion must not hinder, but foster.

Radical Unitarians, as we well know, do not entirely approve of such acts; and this leads us to another point to be noticed, which is that Unitarianism contradicts its own name. Its name implies the idea of unity, but as a denomination it has no unity. It is a house divided against itself. Between the two wings of the body—which we may call the Eastern and the Western—there is merely a forced unity, which is only maintained by carefully avoiding the discussion of certain questions. And, when these questions have been raised by their more radical-minded men, instead of meeting them candidly and openly, they have tried to suppress them by what one has aptly called a "conspiracy of silence"; and the Unitarian organ is itself conducted on this policy.

Friends, it is upon an entirely different policy that we propose to proceed. We do not propose to reject any one from our fellowship, on the mere ground of belief or disbelief either in a personal governor of the universe or in a personal existence beyond the grave. We do not propose to teach, for we do not believe, that morality must stand or fall with those beliefs, though it was only a few days ago that I heard a prominent Unitarian clergyman maintaining that this work of ethical culture could come to no permanent good, as it was not based on a belief in a personal God and personal immortality. He seemed to think, like one of the Church fathers, that without the Christian theology the virtues of men were but "shining vices." We do not propose to compromise with any of the outgrown forms of the past. We do not propose to call ourselves "Christians," for we are not. We stand outside of Christianity; and, for this reason, Unitarians have told us that we are putting ourselves outside of the great historic line of development.

They tell us that they do not propose, like us, to cut themselves from the historic root. But what, I would ask them, is the root? The names and creeds and ceremonies which we who stand outside of Christianity reject, are these the root? Then let the root itself perish: humanity will not suffer in the least. But no! The great historic root of religion is the moral nature of man. Christianity did not bring it into the world. Judaism did not. It came when man came, and will not die until man ceases to be man. The claim of Unitarians that those who reject the Christian name and Christian forms thereby put themselves outside of the line of historic development is extremely weak and narrow. It is as if they were to say that, when in the mesozoic age the bird threw off its reptile tail, and took upon itself wings, it thereby put itself outside of the great process of evolution! If there is anything which puts itself outside of the historic line of development, or rather brings development to an end, it is that spirit of compromise with the outgrown forms and doctrines of the past which characterizes our Unitarian friends to-day. It is not in any given formulas, but in the deep and abiding principles of the moral nature within us that the future promise lies. I have spoken of the Unitarians frankly, and not without due deliberation. In fact, all my criticisms have been based upon specific instances.

And, now, having shown why Unitarianism fails to satisfy us, I wish to say a brief word in regard to the relation of the ethical movement to this Free Religious Association. With the ideas and aims of this Association, so far as they go, we are, I may say, in perfect sympathy. But, to my mind, those ideas and aims, as practically exhibited, do not go far enough to meet the religious need of these times. The Free Religious movement was a pronounced step in favor of freedom and rationalism in religion. It was a much needed protest against setting up creeds and names and ceremonies as a test of religious fellowship. It was a strong and brave declaration against Christian sectarianism; and, even if this alone were its mission, it was a noble one, and it has to this time performed it well. There is on doubt that the cause of religious tolerance has been greatly helped by this Association.

Freedom and rationalism have been its watchwords, and they are ours also. Of course, religion must be made free and rational; it must be put in harmony with the scientific tendency; it must adopt the experimental, the truly scientific, method; it must allow the widest liberty of thought. The meeting together of men and women of different views for intellectual discussion, which you have fostered, has a value of its own which cannot be overlooked. But such discussions, it must be said, hardly ever come to the ears of those whom they would most benefit,—namely, the orthodox people,—nor do they accomplish the great work of practical religion. For five consecutive years, beginning seven years ago, I attended the annual meetings of this Association, and drank in words which always gave me a new inspiration; and I sincerely hope that such meetings will be continued into the far future. But something else, friends, is needed to build up the coming religion. Believing that the true pathway of religion is in the pathway of moral culture, we cannot agree with those Liberals—and there are many of them—who think that mere intellectual discussion is all that is needed. No: what is most needed now is organized societies for the promotion of ethical culture and the practical realization, so far as may be, of our moral ideals.

We need in all our towns and cities societies which will follow in the direction in which the Societies for Ethical Culture in New York and Chicago are pointing the way; for it is in that way, we believe, that the religion of the future lies. In both these societies, personal character is the sole test for membership. In regard to this point, the religion of the future must be dogmatic. The watchword of freedom must not be allowed to be interpreted to mean moral license.

The ethical movement, friends, is an attempt not only to build up a new ethics, a new religion,—if you please,—based on the new conceptions of life and the world, but its chief concern is that human society individually and collectively shall conform itself even in its minutest details to the great principles of the moral law, whose mighty and far-reaching depth in human nature no plummet has yet sounded. And such a religion?—a religion whose God is not enthroned in heaven, but in the ethical laws and in human conscience, a religion which seeks its goal not by prayer, but by action, which makes the test of its orthodoxy "not in the creed, but in the deed,"—such a religion is the need of the hour. For, as you have already been told and as you yourselves well know, the moral culture of our age lags far behind what it ought to be, especially the moral culture of those who are to be the future guardians of our republic. The intellects of our children are cultivated, their hands are being trained to useful employments; but their hearts and consciences are neglected. While boys are growing to manhood, they see that money is power, they see that to a certain extent knowledge is power; but they see not that *character* is power. On the contrary, even in this old puritan State, they behold men of the most scandalous reputation raised again and again to political office, they see them honored in society,—aye, more than that, they see them standing even in the pulpits! No wonder that the idea prevails among young men that a little dipping into the evils of the world is a sign of manliness and strength. But it is a false, pernicious idea, and tends to destroy that fine conscience and purity of soul which are the priceless gems of character. No more than one can cleanse a garment by rubbing upon it indelible stains can one attain to the perfection of the higher man within by indulgence in the world's immoralities.

There is need of a new attitude in regard to what constitutes the worth of life. It is time that it be taught that the ethical laws are as fundamental as life itself, and as imperative for the moral world as the laws of gravity for the material world, and that to work against those laws, to be indifferent to them, or even to be unconscious of them, means, on our part, moral mistakes, moral disorder, moral ruin; but to work in harmony with those laws means to bring ourselves into harmony with the wide Universe of being and its holiest, deepest purposes.

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And yet when we behold the utter materialism of our times, the growing inequalities, the selfishness; when we open our eyes to the fact that so many are living as though the be-all and end-all of human existence was the mere possession of wealth; when we see how little the dictates of the moral law rule in trade and politics and even home life,—then we are sadly conscious that this work of ethical reform is no light and easy task. The work before us is vast and difficult; and I doubt not that all our eyes will be forever closed, our voices forever hushed, before even the leaven is fully prepared which is to leaven the future of human society. The preparatory task is alone ours. And what is that task? To conform our own lives to the ideal we would see realized in the world. Ah! that is the most important and the most difficult task that could be given us. It is not easy, in the midst of life's many temptations, in the midst of the many allurements that tend to draw us from the right and true way,—it is not easy to do always just what we think and know is right. It is oftentimes far easier to yield our sense of duty than to yield ourselves to it. How can I, says the young business man, help from indulging in some of the morally questionable practices which are universal in my trade, and upon which alone it can thrive? How can I, says the young preacher, speak out my full thought, since by doing so I should lose a position for which I have spent years in fitting? How? In the same way that the greatest souls of history have shown,—by self-sacrifice; by being willing to endure the adversities of fortune and, if need be, the rebuffs of the world for the possession of that which is of such infinite value, an untarnished soul. The salvation of the world depends upon the sacrifice of the lower to the higher aims. It depends upon the moral worthiness of individuals. There can be no high and noble enthusiasm for humanity, no great self-sacrificing deeds, no real progress toward a personal and social ideal, which is not based upon moral character.

And now, friends, in these days of dying creeds and religious indifferentism and moral lethargy, when Christianity no longer suffices, it should be shown, it must and can be shown, that a rational and ethical religion *is* possible; that it is capable of making men purer and better and nobler; that it is capable of inspiring them to unselfish,—yea, more,—to self-sacrificing efforts in behalf of the good of the great world. The permanence of the ethical ideal is the anchor of our hopes.

The old theologies are dying. Let them die. Life will still have its sacredness and its infinite meaning. The moral law will still remain. Conscience will still assert its authority, and new and holier visions will fire the soul to action.

IN the *Century* for June, President Eliot, of Harvard, discusses the question, "What is a Liberal Education?" and takes the ground that the sciences and English should be given leading places in the school and college courses. In a paper on "The Use and Abuse of Parties," Dr. Washington Gladden advises Independents to try to act with their party in the choice of candidates, and to bolt bad nominations. The daughter of Gen. Stone furnishes for this number an interesting "Diary of an American Girl in Cairo during the War of 1882,"—a vivid and remarkable narrative of the life of Gen. C. P. Stone's family during the month that mother and daughters were exposed in Cairo to the greatest uncertainties and dangers, while Gen. Stone was at his post with the Khedive, and aiding in the English operations against Arabi. The illustrated papers are "A French-American Seaport," being an account of the Island of St. Pierre near Newfoundland; and a part of Mr. S. G. W. Benjamin's series describing his cruise in the "Alice May"; a picturesque anecdotal description, by Franklin H. North, of the seamen's retreat on Staten Island, or "Sailors' Snug Harbor," to which paper belongs the frontispiece of the number, an engraving from St. Gaudens' statue of Robert Richard Randall, the founder of Snug Harbor; "American Wild Animals in Art," by Julian Hawthorne, with illustrations from the sculptures of Edward Kemeys; and a curious and scholarly paper, interestingly illustrated, by Dr. Edward Eggleston, on "Commerce in the Colonies." There is one short story of passable merit. Robert Grant's serial, "An Average Man," is concluded a little hazily. The second instalment of Henry James' "Lady Barberina" is given, with the eighth chapter of Cable's "Dr. Sevier."

THE May number of the *Revue de Belgique* opens with Count Goblet d'Alviella's article, discussing a plan according to which the members of a legislation would represent, not arbitrarily constituted electoral districts, but great industrial and social interests. Thus, of sixteen delegates for Brussels, one would be chosen by owners of real estate, another by lawyers, another by merchants, another by carpenters, masons, and other builders of houses, another by tailors and shoemakers, another by printers and bookbinders, etc. The next article on the "Civilizations destroyed by Catholicism" is full of interesting facts about the wounds given by Christian bigotry to pagan, Moslem, and Aztec culture. The author is mistaken in comparing Plato's vague fancies about the circulation of the blood with the great law first discovered by Servetus and established by Harvey. He also greatly overrates the knowledge of evolution possessed by ancient philosophers. This number is further remarkable for a curious account of the correspondence of Philip II. with his daughters.

TWO OF Mr. Walter Stetson's pictures recently exhibited in Boston, and which attracted so much attention from their originality of conception and vividness of coloring, were purchased by Mr. L. Prang, one of them being in oils, the other a water color. The former, "By a Pool," represents two female figures in a quiet, wooded retreat, and is remarkable for the tender treatment of foliage and sky and the artistic introduction of a bright focus of color in the foreground.

A FEW weeks ago, Mr. A. B. Bradford wrote to *Man*, the organ of the National Liberal League, as follows: "There are men in the land who are not identified either with the Liberal League or its opponents, and who, if they would invite a national convention to meet, might, from their high character, close up our ranks." This statement led the above-named paper to make a very different proposition. "In a recent *Index*," it said, "we read that the editors and 'thousands of Liberals' decline to work with the National Liberal League, on account of the demand for a repeal of the Comstock United States postal laws, passed as a resolve at the later Congress of the League." The president and secretary of the League declared that they would "not be candidates for any office of the League at the next Congress," and desired "a new deal should be made, so that, if possible, the elements referred to by Mr. Bradford and *The Index* should be brought forward, and harmonized with the League." Accordingly, they expressed the desire to have "every liberal society of any kind represented at the next Congress." In response to this, we stated frankly, but courteously, that the National Liberal League had by its repeal policy alienated from it the great mass of Liberals, and it was now without vitality, influence, or harmony, and that, if there were to be a convention to form a national liberal organization (of which we were in favor, if it could be effected on a wise basis,—namely, the principles of State secularization), it should be held without connection with any of the existing organizations. Our suggestion, in harmony with Mr. Bradford's remark, was prompted by the desire only for such action as should prevent antagonism, and not render fruitless all efforts to unite Liberals for a common purpose. We knew the League was identified in the public mind with the obnoxious policy that had made it a failure; that, until the adoption of this policy, the League was an object of but little, if any, interest to its present leaders; and that they would never consent to a rescission of their repeal resolutions; or, if this were done, and the League were put as far as possible in the position it occupied before the date of the Syracuse Convention, that neither these men nor those whom they represent would feel any further interest in it. Now, the attempt is made to give the impression that the officers of the League have made a most magnanimous offer in the "new deal" proposed, and that *The Index* has treated it with contempt. Neither statement is true. The secretary of the League,—seeing that the proposed "new deal" has not impressed favorably anybody outside of the organization, while it has evoked indignant protests from the undiplomatic and most active workers in the League, some of whom now declare that they will not be satisfied until the demand for repeal shall include a demand for the repeal of *all* laws, State as well as national, against obscene literature,—the secretary of the National Liberal League abuses us in his usual silly style, and announces that the League is now "left free to go on its way as heretofore, unimpeded by any 'but the brave, who deserve the fair.'" Meanwhile, conundrums like the following, which we take from a letter printed in the *Radical Review*, are being propounded for the consideration of the leaders of the League, since they have referred to our really kind and sincere response to their proposition as the contemptuous spurning of a generous offer: "If the platform of principles announced obtains the adhesion of a party respectable by numbers and influence, how is it that its president and secretary are resigning, and calling for 'a new deal' in election, or that *The Index*, which represents a body whose consociation is invited, replies in a tone of contemptuous pity?" We will only add that, when a serious effort affording any promise of success is made to unite the Liberals of this country in a national organization, it shall have our support and co-operation.

THE *Religio-Philosophical Journal*, which indorses the position of *The Index*, and quotes from our recent article on "The New Deal proposed," says: "We fail to see why a national organization of Liberals, supposing it desirable, should be connected with the election of officers to succeed those who now control the League. The fact is, the League has by its folly (to use the mildest term) reduced its strength and influence to a minimum, so that even at its annual convention it can bring together only a few dozen members. Nearly all the auxiliaries named in its published list are dead, as Underwood said they were some two years ago; and they are dead beyond the possibility of resurrection. . . . This last proposition of the President and Secretary of the League is a mere device to get adherents and aid by indirect and deceptive methods, which cannot be obtained in any other way. They count on the ignorance or forgetfulness as to past issues of large numbers of Liberals, and hope to impress them by an apparent display of generosity and magnanimity in declining to be re-elected to office, when in truth they see clearly that the farce they have been keeping up is about played out, and, if they do not leave the offices, the offices will soon leave them by a total collapse of the whole concern.

THE following paragraph is from Monroe's *Iron-Clad Age*, which reprints nearly three columns from the speech alluded to below: "The impression seems to prevail very generally that the National Liberal League has made a great mistake in committing itself to a policy respecting postal laws against indecent literature, to which multitudes who believe in State secularization cannot and will not give their support. The idea now seems to be to return to the position advocated by those who have claimed that the League should so conduct its policy as to leave its members unpledged as to the constitutionality of the postal laws of 1873, and go on with the work of agitating for secularizing of the State and the people. This position was stated by B. F. Underwood, Oct. 27, 1878, before the National League during the discussion that preceded the split, and the disastrous consequences, including all the abuse, slander, and vilification that have followed. A portion of Mr. Underwood's speech, although spoken six years ago, reads as though the statements had been made in the light afforded by the failure of the League to make solid progress during these six years.

MRS. CLARA M. BISBEE, whose address is Clark Street, Dorchester, would like to receive applications for lectures from liberal associations in New England during the next three months.

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Stephen Pearl Andrews, as political executor of the late Thomas Paine, is as fiercely indignant at Mr. Denslow's analysis of Paine's politics as Prof. Youmans is at his assault on Spencer's Philosophy. On the other hand, George Jacob Holyoake speaks of the analysis of Paine's political philosophy as "the most masterly refutation of it extant, without showing in his words or in his mind any enmity against the great agitator whom he confutes."

The late Dr. George M. Beard, of New York, wrote to the author: "Your critique on Spencer's *Data of Ethics* has all the force of a discovery in ethics, and is of great value. It deserved to be made the subject of a separate treatise."

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THE INDEX

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CURRENT TOPICS.

CAPT. R. C. ADAMS recently lectured in Montreal to a crowded house on "Talmageism," Talmage having been there and lectured on "Ingersollism" the previous week.

THE admittance of women to the Massachusetts Medical Society last week by a vote of nearly two to one was a triumph of justice over prejudice and narrowness in the medical profession.

ALTHOUGH Catholic papers, at the time of Charles O'Conor's death, stated that the sacrament had been administered to him before he died, it is now declared, on what seems to be reliable authority, that Mr. O'Conor did not receive absolution, and declined to see the priest who came to administer it.

ON the 11th inst., at Minister Norton's banquet in honor of the completion of the Bartholdi Statue, M. de Lesseps, in his response to a toast, expressed the hope that, when the statue of Liberty Enlightening the World should reach America, the Americans would be good enough to abrogate the clause of their tariff law which weighs so heavily upon foreign works of art.

THE decline of Catholicism, and with it of all theological belief in France, is indicated by many facts, among which may be mentioned that in the last census 75,000,000 persons registered themselves as having no religion against 29,000,000 Catholics. Hundreds of churches, it is said, remain vacant in the country for lack of young priests; and, in spite of this, the Deputies lately refused, by a vote of 395 to 92, to exempt ecclesiastical pupils from three years' military service.

THE Society of Free Thinkers at Strasburg has protested against having its Sunday sessions supervised by the police and restricted to the time when there is no public worship in the churches. The ministry defends these restrictions, because the society believes in no personal God, but only in nature, and thus makes knowledge and virtue the foundation of its religion. That there can be no religion without theology, is held by the editors of the Milwaukee *Freidenker*. But why insist that the word religion be always used in a narrow theological sense?

THE Boston *Herald*, in referring to the late Henry G. Vennor, the "weather prophet," whose guesses like other men's sometimes came true and sometimes did not, and whose theories were regarded by all recognized meteorologists as entirely fanciful, observes that "Mr. Vennor's whole career is a striking illustration of how easy it is to build up an almost world-wide reputation, even in this age of doubt, by pretending to possess that prophetic inspiration which will permit its possessor to announce in advance those minor events of life that are held in such high estimation by the mass of mankind."

FROM the *Indian Messenger*, published at Calcutta, we take this paragraph: "It is worthy of note that it was only a majority of nine—one hundred and forty-eight to one hundred and thirty-seven—that negatived the motion of Mr. Willis in the House of Commons for depriving the bishops of their legislative power in the House of Lords. Perhaps it would not be over-sanguine to hope that the time is not far distant when the bishops will be, as an English paper puts it, 'thrown overboard,' and the way will be cleared for complete separation of the Church from the State." The Bombay *Guardian*, writing on the same subject, says: "Why bishops should be in parliament more than other clergymen is not very evident. We do not think they help the Church of England any way. The principle that a Church cannot be properly cared for, unless its bishops or elders are in parliament, would bring in a great many ministers of religion into the national representative body. But who accepts that principle nowadays? If the clergy are what they profess to be, they will train the members of their flocks so as to fit them for legislative functions."

A WRITER in *Zion's Herald*, a "fisherman," whose article we find quoted in the *Congregationalist*, says that a majority of those who go fishing from Gloucester "are foreigners dominated by papal ideas of personal duty, or else are infidel," and "thus the fishing business of Gloucester has passed into the hands of men who have no fear of God before their eyes." The writer complains that among those "who have interest and even control of vessels" are members of evangelical churches, and yet no protest is made against Sunday fishing. Considering "the gathering pall which hangs each year over that ill-fated city," this "fisherman" asks "if the firms, the captains, and the crews ought not to be God-fearing men, as a remedy for the evil?" The idea seems to be that fishing on Sunday by papists and infidels, "who have no fear of God before their eyes," has so offended God that he has caused fierce storms to sweep over the sea to destroy the fishing fleets and their crews, and that the way to avert similar disasters in the future is to put in place of infidels and papists "God-fearing men" who will do no fishing on Sunday. And yet neither in the Old Testament nor the New, which the stickler for rigid observance of Sunday professes to accept as a revelation from the Maker of men and fish and the sea, is there a verse commanding men to abstain from work on Sunday or intimating that the day is any more sacred than Monday. When the real Bible Sabbath is habitually disregarded with impunity by the great mass of Christians, it is not reasonable to believe, capriciously as the God of that book acted in the past, that he would take advantage of a few poor fishermen out upon the sea, and destroy them, and make their wives widows, and their children orphans merely for keeping at their work on one of the six days on which it is declared he himself worked in creating the heavens and the earth.

THE parliamentary election which has just taken place in Belgium has resulted in a victory for the clerical party. The population of Belgium is chiefly Catholic, and there is no other State in Europe professing to have a parliamentary government where the franchise is so restricted by high property qualifications. Last year, the Radicals, who have long been dissatisfied with the relations of the civil power to the Church, introduced a bill for the revision of the Constitution. They were able to muster but eleven votes in the Chamber of Deputies. Small as was the Radical contingent, the Liberal Cabinet was in great need of its support, and made concessions which alarmed the Catholics and united them in the election which has returned the old clericals to power, securing a Cabinet that will restore the relations between Belgium and the Vatican to their former footing. Among the measures that aroused the opposition of the Conservatives were those brought in by the government for the abolition of the property qualification required for participating in the provincial and communal elections and for making education compulsory. The Conservatives declared that the proposed education of the peasantry to exercise political rights in local affairs would remove the objection to the granting of the parliamentary franchise, with which the Frere-Orban Ministry, it was understood, was not to interfere. Furthermore, the attitude of the Cabinet toward the Vatican exasperated the Catholics and contributed to the result. The recent riotous demonstrations in Belgium were caused by apprehension of extreme reactionary measures. Evidently, the Radical sentiment is growing from year to year; but these reactions must be expected, where the old order of things has age, religion, priestcraft, prejudice, wealth and power to sustain it against every innovation How long the Conservatives will retain their hold on the Legislature of Belgium remains to be seen. Catholic organs in England, Germany, and Italy, call upon them to rescind the laws passed by the Radicals looking toward the secularization of the public schools, and to put the school system again in the hands of the clergy. But the knowledge which the clerical party have that they can retain parliamentary power only by avoiding a course that will combine against them all the dissatisfied political elements must make them cautious in undoing the good work of their predecessors.

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THE NEW UNITARIANISM.

We have been hearing much in the last two or three years about the New Orthodoxy. But there is also a New Unitarianism, whose appearance is quite as significant, though it may not attract so much attention. The New Orthodoxy is occupying some of the positions which were held by the Unitarians fifty and sixty years ago. On some points, indeed, it is advancing beyond the Unitarianism of that time,—as, for instance, in regard to the inspiration and authority of the Bible. But, meantime, the Unitarians have not been standing still. For a time, some of their most prominent leaders tried hard to stop the advance, and the whole denominational machinery was applied to put down the brakes. But the effort was in vain. As fast as, and faster than, the progressive portion of Orthodoxy has been coming up, the advance-guard of Unitarianism has been travelling before it; so that to-day the two bodies, as a whole, are as far apart as ever. There is very much less acrimony of spirit between them than existed a half-century ago, but there is little sign as yet of their coalescing in doctrine or organization.

The New Orthodoxy and the Old Unitarianism might possibly unite: the feathers of these two wings do here and there amicably interlace. But the New Orthodoxy does not yet control the denomination to which it is attached; and the Old Unitarianism has become so much of an eccentricity in the Unitarian denomination that it only discloses its weakness, if it attempt to act by itself. It is treated with courtesy, even with reverence, for the good work it once did: its traditional phraseology is even too much respected still; but the courtesy and reverence might be at once broken, were it to violate the necessary condition for receiving them,—namely, quiet non-resistance to the current active forces of the denomination. The New Unitarianism begins, indeed, actively to show itself in shaping the denominational policy; and it only refrains, perhaps, from even more aggressive efforts, because of its confident feeling that, in the natural course of things, the future of the Unitarian cause is rapidly coming into its hands.

The seed of the New Unitarianism was planted in America by Theodore Parker. It has grown up and borne fruit more rapidly than he could have dreamed. He went to his grave, not seeing even a promise of the coming harvest. To the end of his life, the Unitarian denomination treated him as a pestilent heretic and outcast. It was in 1841 that Parker preached his famous sermon on "The Transient and Permanent in Christianity," which opened against him the flood-gates of denominational antagonism and persecution. It would be difficult for even a conservative Unitarian to discover, in reading that sermon to-day, what it was that could have shocked so profoundly those who then heard and read it. The sermon has hardly a trace of heresy in it according to present Unitarian standards. It may, perhaps, be fairly said to-day to represent average Unitarianism. Yet it did most deeply shock the Unitarianism of forty years ago. We well remember hearing, in our boyhood, Parker denounced by Unitarians as "infidel" and "atheist," whom no lyceum committee ought to invite to lecture even on a secular subject. As late as 1857, the faculty of the Cambridge Divinity School vetoed his election by the graduating class to preach the graduation sermon at the school; and, two years after, when he had already gone abroad in broken health, never to return to his work nor to his native land, there occurred a notable debate at the annual meeting of the alumni of the Theological School in Cambridge, which stamped itself indelibly on a good many memories. Mr. M. D. Conway introduced a resolution of sympathy with Mr. Parker on account of his shattered health. The resolution was carefully confined to this point; yet it was vigorously opposed, and voted down by a large majority. It was opposed by some because there was no precedent for it; but more of those who spoke in opposition were against it because it would be interpreted as an indorsement of Mr. Parker's ministry and views. It was in this discussion that one very prominent Boston pastor and Doctor of Divinity said that he believed that, on all questions of public order, political integrity, and practical righteousness, Theodore Parker had done a greater work than any other minister in Boston in the same time; and yet, though he could pay this high tribute to the public moral outcome of Parker's ministry, he could not vote for the resolution, because he believed Parker's theology false and dangerous. Another of the then eminent Unitarian leaders opposed the resolution still more vehemently on the same ground, and, in the midst of his speech, turned round toward the seats where most of the younger men were sitting, and exclaimed, "It is time that the young men who sympathize with Theodore Parker's views were given to understand that they don't belong to us, and that they are not wanted among us."

It will be twenty-five years ago this coming July since that speech was delivered. The young men for whom it was meant are now in middle life. Some of them soon found the spirit of that speech too dominant in the denomination and the Unitarian climate generally too inhospitable to their thought for them to work freely in the denominational limits; and these have either been forced out of the ministry altogether or have done their work mostly outside of Unitarian fellowship. Others of them were not so much troubled by the restraints and kept a place in the Unitarian ranks. But, whether inside or outside, these young men have lived to see that what was then their heresy is now the accepted faith of a very large, if not the controlling, portion of the denomination. The Western Unitarian Conference is in their hands. And even the American Unitarian Association, controlled mainly by its Eastern members, is wise enough to see that, if Unitarianism is to have a future, it must keep its face in that direction. The Unitarian Sunday School Societies, the Eastern as well as the Western, are printing books for Sunday-school use which teach views with regard to Jesus and the Bible that are in entire accord with the general positions of Theodore Parker's "Discourse of Religion"; that is, books which treat Christianity as a phase of natural religion. There are individual protests against such books, but they are ineffective to prevent their publication. In the recent Anniversary Week, we heard a sermon before a large body of Unitarian ministers which was far more radical than anything Parker ever uttered. The hearers represented the extremes of ministerial age and all the shades, apparently, of Unitarian opinion. Yet, in the discussion which followed, there was quite as much sympathy expressed as protest; and among those who opposed there was no one who seemed in the least shocked by anything that had been said, nor was one word spoken on either side that transcended the courtesies of equal debate or violated the spirit of equal fellowship. Remembering that meeting of twenty-five years ago, a representative assembly similar to this, the contrast indeed was great.

Seeing, with pleasure, such an advance as this, we try to be patient and not over-critical in respect to exhibitions of a contrary sort that sometimes appear in the Unitarian household. That the New Unitarianism should often stand in the attitude of concession to the power of the Old may indeed, to many minds, be justified on the ground of the good nature that is willing to wait for the sure triumphs of time. But, when concession becomes a compromise which involves the slightest sacrifice of conviction, we cannot do otherwise than utter our word of criticism and condemnation. No religious organization, Unitarian or other, that requires for its existence a compromise of opinions, can be true to the principle of free inquiry. The New Unitarianism, we hope, will soon set its hand to the accomplishment of two things: one of them, the establishment of the Wade College at Cleveland on the broadest basis demanded by the new thought of the new time; the other, the entire abolition of the theological basis of the National Conference. The latter action, in particular, is to be the coming test of its power and its sincerity. Those theological phrases in the constitution of the Conference are becoming every year more and more alien to the faith of the assembly that meets under them. But, aside from this fact, their expurgation should be called for on the ground of simple equality and justice in the relation of the members to each other. Is not the New Unitarianism strong enough to secure this reform? It should be, at least, strong enough to try for it.

WM. J. POTTER.

BERKELEY OR IDEALISM.

Idealism, or the doctrine that matter is nothing *per se*, but only a sensation in us or state of consciousness, so far as we created spirits are concerned, and a mode of creative activity in time and space, so far as deity is concerned, causes not its advocates to be ridiculed in these days. On the contrary, it is the doctrine of the greatest thinkers and scientists of the time. But when Bishop Berkeley, who flourished between 1679 and 1753, published his ideal theory to the world, he and his followers were the butts of no end of jokes and witticisms. "Pray, sir," said Dr. Johnson to one of Berkeley's enthusiastic disciples, "don't leave us; for we may perhaps forget to think of you, and then you will cease to exist." Curiously enough, Berkeley, with his most acute and splendid mind, was a devout believer in old-fashioned orthodox revelation. He never thought of questioning that, and allowed himself to use the vulgar mode of designating Spinoza as an atheist. But Berkeley, like his Grecian master, Plato, was a theologian as well as a metaphysician and philosopher. Theology and free reflective thought or rationalism are now no longer compatible with each other. Not only the ponderously erudite but really superficial Dr. Johnson tried to amuse himself and his listeners and admirers at the expense of Berkeleyism, which his gross mind was incapable of understanding; but Byron, in his "Don Juan," alludes jocosely to it. But Byron was really an idealist himself. He wrote in the poem aforesaid, which is, with Carlyle's *Sartor Resartus*, the wittiest and most genius-fraught product of the English brain of modern times:—

> "When Bishop Berkeley said 'there was no matter,'
> And proved it—'twas no matter what he said;
> They say his system 'tis in vain to batter,
> Too subtle for the airiest human head.
> And yet who can believe it? I would shatter
> Gladly all matters down to stone or lead,
> Or adamant, to find the world a spirit,
> And wear my head denying that I wear it."
>
> "What a sublime discovery 'twas to make the
> Universe universal egotism!
> That all's ideal, all *ourselves*."

It goes without saying that to the deep metaphysical, psychological, and scientific insight of to-day, Berkeley seems not at all a visionary, or a

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visionary in the sense that Shakspere was, and that all the deepest students of man and nature now are. "We are such stuff as dreams are made of," is a summary statement of idealism. Current science is idealistic, and refines seeming solid matter into a complex of forces or vibrations. In the view of current science, to borrow the language of Fichte, the famous German I-st or Ego-ist, "the dead, inert mass which but choked up space has vanished, and instead thereof flows and waves and rushes the eternal stream of life and power and deed." "Nature," says Lewes, "in her *insentient* solitude is eternal darkness and eternal silence." Cosmos, or the ordered world, is really to be looked for in ourselves; that is, it is a *sensible* world. Berkeley's quarrel was with that *tertium quid* of old Oriental mysticism and theology, namely, *brute*, *insensate*, *inert matter*, which was and is a mere dream and imagination, and neither one thing nor another. Matter is not now treated as a dead, inert substance at all, choking up space, but as a complex of forces, which, interacting with mind or conscious force, makes the sensible world of ear, eye, scent, taste, and touch in which we find ourselves environed. This is the current dynamical theory of matter which Tyndall so ably illustrates. Force is anything which can be converted into motion. The non-ego, or objective world, is a dynamism, and not a mere dead mechanism worked from without, but a continuous, unwearied play of creative energy.

The three great British metaphysicians, Locke, Hume, and Berkeley, with all their acuteness and genius, were deficient in adequate terms clearly to express their ideas, such as their great German successors, Kant *et al.*, devised. The terms *subjective* and *objective*, *noumenal* and *phenomenal*, and others, would have enabled Berkeley to express himself more felicitously and definitely, although he is a subtle master of language. According to Berkeley, the essence of the sensible world is its perceivableness, or, as he quaintly says, its *esse* is its *percipi*. Both the primary and secondary qualities of matter, to borrow the metaphysical language of Berkeley's time, are now regarded as subjective. Light, oder, and sound are, of course, and so are extension and impenetrability. As has been said, the universe is no longer looked upon as a mechanism made once on a time, but as a dynamism or ceaseless creative energy. The vibrations of force, which beat upon the strand of our consciousness or upon our senses, are the fulgurations, so to speak, of creative power. These fulgurations, striking on our various nerves of sense, are transmuted by some inexplicable brainal chemistry or alchemy into sensations or things of consciousness or determinate impressions, which Berkeley denominates "ideas of sense." Matter is really an inference of mind, a mental necessity, a device to account for a class or complex of involuntary sensations, which come and go when the portals of sense are open during our waking hours, and which constitute what we call the sensible or objective world. Berkeley's *Theory of Vision* shows that he was not a mere metaphysical dreamer, but a positivist or scientist, when he chose to be. He explains outness, or distance, admirably. The infant imagines that the sun and moon and all external objects are parts of itself, and reaches out for them and cries for them. So would a congenitally blind man think, who should be suddenly endowed with the power or sense of vision. In other words, undisciplined or inexperienced vision sees nothing but light and colors, and has no conception of in or out. The eye learns of real figure, magnitude, distance, and position through the sense of touch. Vision, says Berkeley, is only a language speaking to the eyes; and, until we have learned by experience to understand that language, it conveys erroneous impressions.

What Berkeley meant to say and teach was that matter is purely phenomenal. But, owing to the fact that the reflective thinker of his time had no adequate language, he was compelled to write an entire treatise of *The Principles of Human Knowledge* and *Three Dialogues between Hylas and Philonous in opposition to Sceptics and Atheists*, in order to say it; and then he did not say it effectively. His *Siris*, or chain of philosophical reflections concerning the virtues of tar-water, is a singular rhapsody, medicinal and mystical. Tar-water, with Berkeley, was a panacea for all the ills of the flesh. Doubtless there is a balsam in the air of pine forests, which is most salutary to invalids, particularly to consumptives. Tar-water is still used, and with good results. But Berkeley goes to greater lengths in praise of it as a cure-all than any current patent medicine man ever went in commendation of his particular nostrum. The *Siris* is, in fact, a marvel of curious and useless erudition. In discussing the virtues of tar-water, Berkeley gives us a synopsis of all the ideas and dreams and imaginations of old Greek and Oriental philosophy, including the Alexandrian mystics and theosophists. It is a strange hotch-potch of physics, metaphysics, and mysticism. He says: "The resinous exudations of pines and firs are an important branch of the *materia medica*, and not only useful in the prescriptions of physicians, but have also been thought otherwise conducive to health. Pliny tells us that wines in the time of the old Romans were medicated with pitch and resin; and it is maintained by a famous writer on trees that it is wholesome to walk in groves of pine-trees which impregnate the air with balsamic particles." Apropos of this statement there have been alleged cases of persons apparently far-gone in consumption, going into the Adirondack pine forests, and by sojourning there for several months, sleeping, meanwhile, upon pine and hemlock boughs, coming out restored to good health. Berkeley was the contemporary of such illustrious writers as Pope, Bolingbroke, Dean Swift, Addison, and Lady Mary Wortley Montagu, and of the malignant epistolary gossip, Horace Walpole, who in his letters endeavored to make Lady Montagu infamous. But her renown still survives; for, as a woman of genius, she ranks, and will forever rank, with the foremost of her sex of whatever age or country. It was in the days of Jonathan Edwards that Berkeley arrived in Rhode Island. Newport had then a population of some six thousand souls. The scenery and climate of this southern region of New England especially delighted the great English or Irish ideal philosopher. Newport, in fact, reminded him of Montpellier in Southern France. He found the American autumns the finest and longest in the world, and the summers pleasanter than those of Italy, "forasmuch as the grass continues green, which it does not there." "I was never more agreeably surprised," he writes, "than at the first sight of the town and harbor." The trade of Newport extended then to the West Indies, France, and England. Berkeley quickly became as popular here, and as much an object of admiration, as he had been at home. Quakers, Huguenots, Hebrews, and Puritans, all united in a profound respect for the fascinating Anglican bishop and greatest of ideal philosophers. He became a benefactor of Yale College, finally giving to that institution his Rhode Island farm and a thousand volumes. He established a Berkeley scholarship. Rhode Island was the original State of perfect religious tolerance. His American residence, now an antique farm-house, is still standing. A literary visitor to it says, in describing it, "The deep and crystal azure of the sea gleamed beyond cornfield and sloping pasture, sheep grazed in the meadows, hoary rocks bounded the prospect, and the mellow crimson of sunset lay warm on grassy slope and paddock, as when the kindly philosopher mused by the shore with Plato in hand, or noted a metaphysical dialogue in the quiet room which overlooks the garden." Berkeley remained on this side of the Atlantic some two or three years. His first-born child lies buried in a Newport church-yard. The progress of this country, so marvellous and unparalleled, will forever recall his celebrated verses on the destiny of America:—

> "Westward the course of empire takes its way:
> The four first acts already past,
> A fifth shall close the drama with the day;
> Time's noblest offspring is the last."

B. W. BALL.

THE DOCTRINE OF SURVIVAL AGAIN.

I must study brevity for other reasons than considerations in favor of space, proper as the latter are, but I will reply briefly to Mr. Potter's courteous rejoinder.

He looks at William (the unfittest), and will not look at John; and he will not look at all until William is in misery and an object of altruism. I look at John; and I confess that, after William has decided to neglect instruction, I care nothing about him. My interest and attention are given to the point of time at which they are deciding what they will do. After William chooses his course, using his personal liberty and choice, I say he ought to take the responsibility and bear the consequences; and I maintain that it is immoral and mischievous for John to bear his penalty.

In Mr. Potter's view of the matter, has William no duties to his neighbor? Are all the rights on the side of the idle, shiftless spendthrifts, and all the duties on the side of the honest, industrious, and frugal? Mr. Potter sets aside "utilitarianism"; but, on his theory, John should be good, only in order to win strength enough to seek the delights of altruism. William likes that doctrine. He says: "I will do as I please,—marry, beget children, spend, drink, be merry. There is John plodding away to get ready to take care of us,—to educate my children, support my wife, and provide for me when my troubles come upon me. He will want an object for his altruism, or he cannot be altruistic. I will have a first-rate object ready for him against the time when he is ready to pay for it."

I hold that William has a great duty to John. Not an altruistic duty, but plain, old-fashioned homely justice. That duty is to take care of himself, and bear his own share in the struggle for existence. The "ethics" which are aimed at John are unjust and insulting. Mr. Potter argues that John ought to "transform" William, because otherwise harm will come to John; that is, that because William has gone wrong or failed of his duty to John, whereby John suffers, William has become endowed, not with the just penalty of wrong-doing, but with a claim to redemption at John's expense.

It is easy to assume that John is a millionnaire and can pension off William without knowing that his superfluities are curtailed; but that is not the case. Either John is one of the great average of good citizens with an expensive family, so that his "charities" cut into his books, or his recreation, or his travel, or the comforts and advantageous luxuries of his family; or, if he is a millionnaire, William is not one, but a thousand,—perhaps ten thousand,—and, if John secures their survival, he limits his own. The proposition will only be more

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firmly established by more study,—that, if we do not like the survival of the fittest, our only alternative is the survival of the unfittest.

The "economic harmonies" are a great subject. I do not hold the doctrine as Mr. Potter seems to hold it, and I do not deny it as some economists do. I hope some time to publish my notion in its proper detail.

W. G. SUMNER.

PROF. SUMNER favors us with another brief communication in this number, but without touching the point which we most hoped he would consider. For that we must wait until his promised publication of the doctrine of "economic harmonies." But, if we mistake not, that doctrine will be found to cover those moral and rational considerations which take man out of the domain of the law of the survival of the fittest, as that law is known in the brute world. In regard to Mr. Sumner's continued use of his illustrative argument, suffice it to say that we do not look at "William" *only* (as he seems to think) nor at "John" only. We look rather at the necessity of their living together in the same social organism, and at their consequent relations to each other. "William" certainly has duties no less than "John." But how shall he be made to see and do his duty is the question. And in the line of that question there is ample field for "John's" altruism to work without interfering with the natural law that the way of the transgressor is hard. In our first article on the subject, we deprecated the sentimental philanthropy which would coddle and feed the shiftless and vicious. But, as a matter of fact, the "William" class do not deliberately and at once enter on an evil course. They come into it gradually, through tempting appetites and unfavorable circumstances; and it is one of the important provinces of wise philanthropy and of education to raise them above the evil power of these temptations and surroundings. This is what we mean by transforming the unfit into a fitness to survive. Prof. Sumner hinself, in his important work as a public teacher, is one of the transforming agencies.

W. J. P.

THE word "people" nearly everywhere, up to the beginning of the present century, meant an anonymous multitude, the raw material of humanity, the mudsills and underpinning of society, supporting the social fabric on its strong shoulders, but having no participation in the government of society. Without education, the people are, it must be admitted, mere soft clay in the hands of demagogues, or a mere mob, fickle, perverse, and wrong-headed, at once the subjects and the occasion of strong government. Manhood suffrage is what modern society is aiming at, and not only manhood suffrage, but womanhood suffrage too. But the truest friends of popular government are the promptest to tell the people that, in order to be worthy of a government of the people, by the people, and for the people, they must rise to the full stature of humanity through education and knowledge. The aim of our republican institutions is to raise the people above the condition of peasants, in the European sense of that word, and to make every man and woman a gentleman and a lady; aye, more, sovereigns, kings, and queens in virtue of their humanity, just as a disciple of the old Stoic school of philosophy was, as he said, a king,—that is, a king over himself, a person in whom reason governed the lower appetites and passions with undisputed sway.

SAYS Prof. Tyndall: "It may comfort some to know that there are among us many whom the gladiators of the pulpit would call atheists and materialists, whose lives, nevertheless, as tested by any accessible standard of morality, would contrast most favorably with the lives of those who seek to stamp them with this offensive brand. When I say offensive, I refer simply to the intention of those who use such terms, and not because atheism and materialism, when compared with many of the notions ventilated in the columns of religious newspapers, have any particular offensiveness to me. If I wished to find men who are scrupulous in their adherence to engagements, whose words are their bond, and to whom moral shiftiness of any kind is subjectively unknown,—if I wanted a loving father, a faithful husband, an honorable neighbor, and a just citizen,—I would seek him in the band of atheists to which I refer. I have known some of the most pronounced among them, not only in life, but in death,—seen them approaching, with open eyes, the inexorable goal, with no dread of a hangman's whip, with no hope of a heavenly crown, and still as mindful of their duties, and as faithful in the discharge of them, as if their eternal future depended upon their latest deeds."

THAT glorious victory of Greek philosophy over persecution and superstition, which Mr. F. M. Holland extolled in his poem, read at the Free Religious Festival, and printed in this number of *The Index*, has been described by him in a history called *The Rise of Intellectual Liberty*, soon to be published by Henry Holt & Co., New York. This book shows how completely freedom of thought had been established before the birth of Jesus; how it was checked by the despotic policy of Augustus and his successors, temporarily suppressed by the Christian Church, and slowly revived by mediæval heretics; how rapidly it grew during the Revival of Letters, when classic learning, modern literature, oceanic discovery, the invention of printing, the extension of commerce, and the great triumphs in art united in developing new ideas; and how these last co-operated with German mysticism in liberating the Northern nations from the yoke of Rome. Especial attention is given to Servetus, Gruet, Franck, and those other most advanced thinkers at the time of the Reformation, Paracelsus and Copernicus, who proved that facts, not books, are the highest authority.

G. J. ROMANES, in a discriminating notice of Chambers' *Vestiges of Creation*, says that Darwin's mind was separated by an enormous interval from all contemporary thought on the origin of species. "If," he observes, "we compare the chapter on geological and geographical distribution, on the mental constitution of animals, etc., with the corresponding chapters in the *Origin of Species* and *Descent of Man*, we are led to marvel, perhaps more than we have ever marvelled, at the gigantic grip of Mr. Darwin's mind. It is not merely that he had incomparably larger stores of facts to draw upon, that he was a man of science as distinguished from a man of letters, and so forth. It is rather that he was head and shoulders above everybody else in sheer mass and force of thought. We have now become so accustomed to walk easily through the jungles, where he, like an elephant, has opened the way, that it is difficult for the younger generation to realize the state of matters before the elephant appeared. But in the *Vestiges of Creation* we have the vestiges of these former things."

IN England, atheists are allowed to affirm, when called as witnesses in the higher courts of justice; but it seems from the following paragraph, which we find quoted in the London *Inquirer*, that they may still be bullied and insulted in the petty courts of coroners: —

At an inquest held on Monday by Dr. Diplock, at the Earl Craven, Westbourne Park, Mr. Hopes, a juryman, admitted being an atheist, and inquired what *locus standi* he had in connection with the inquiry. The coroner said, if he refused to take the oath, he could have no *locus standi* or voice in the matter. Mr. Hopes: I don't refuse. The Coroner: An oath is a guarantee that a man will do his duty. If you are an atheist, what security have I? Mr. Hopes: My word of honor. The Coroner: Your word of honor is not an oath. The law permitted witnesses to affirm, but not jurymen. Mr. Hopes: If I have no *locus standi* or voice, am I obliged to stay? The Coroner: If you absent yourself during the proceedings, I shall fine you for non-attendance. The fact of a man being an atheist does not excuse him from serving as a juror. Mr. Hopes resumed his seat, but took no part in the proceedings.

AMONG Mr. Prang's designers are some of the most successful American artists, who can reach through his publications a larger public than they can reach in any other way. The demand is, he says, for American cards, designed by American artists, reproduced in American style, and as "free as possible from all foreign element." Humorous designs are the most popular; but, to suit public taste here, the humor must be decidedly American in character, indicating the growth of a national school of art in this country. But one of Prang's special artists, who writes from Concord, Mass., seems not to be wholly "free from all foreign element"; for, in the following from one of his letters, there is a bit of humor with a German flavor: "Heaven itself cannot excel this spot for beauty! but what is heaven without beer? No wonder the town has not grown in two hundred years, for—*lager* is unknown."

SAYS the Boston *Advertiser:* "No government in all Europe treats the Pope, the Vatican, and the Roman Catholic Church with greater delicacy and a finer sense of propriety than does the King of Italy. He continues the policy of his father, who did not annex Rome until the Romans had expressed an almost unanimous desire to that effect by a vote of 133,681 ays to 1,507 nays. Father and son have accepted the law of guarantees, under which the Pope is acknowledged as a sovereign, and entitled to an annual payment of 3645,000. This demonstrates the good faith of the Italian government, because no other government in Europe has acted with equal liberality. The German barons were not treated as liberally in proportion, when, at the beginning of this century, their estates were handed over to the peasantry."

CAPT. ADAMS' *Travels in Faith from Tradition to Reason*, which appeared as a series of articles in *The Index*, has been reprinted by the Putnams, and is for sale at this office.

For *The Index*.

PRAYER.

To wish so much we cannot put in speech
Our great desire, though God would hear our plea.
And in our longing thus to do or be
To so increase, its influence will reach
Wherever we or words we speak may go,—
This is to pray: then heart indeed is fraught
With prayer as true as that which Jesus taught.
But men with empty formula for show—
Sign of their emptiness of heart—have learned
(And hence with pious accent we repeat),
As though the Lord could not detect the cheat,
A prayer of words, and that of spirit spurned.
But God, who knows if men do mock or pray,
Heeds still our wish, and not what we may say.

E. R. CHAMPLIN.

WESTERLY, R.I.

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The Index.

BOSTON, JUNE 19, 1884.

THE INDEX is published every Thursday, at No. 44 Boylston Street, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

NO WRITERS in THE INDEX, editorial or other, are to be regarded as speaking in behalf of the Free Religious Association as a whole; nor is any writer to be held responsible for any opinions expressed in its columns except his own. For all unsigned editorial matter, B. F. UNDERWOOD, the office editor, is responsible.

ALL communications intended for the paper and all business letters should be addressed to B. F. UNDERWOOD, the Business Manager, 44 Boyston Street, Boston, to whose order all checks and drafts for THE INDEX should be made payable. Letters for Mr. POTTER should be addressed to him, at New Bedford, Mass.

☞ PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

REPORT OF ANNUAL MEETING

OF THE

FREE RELIGIOUS ASSOCIATION.

FRIDAY, P. M. SESSION, MAY 30.

The convention resumed its sessions at 3 P.M. Prof. Wm. T. Harris, of Concord, was introduced by the President, as the essayist, on the subject of the Philosophy of Religion.

THE PHILOSOPHY OF RELIGION.

BY W. T. HARRIS, LL.D.

Free thought in matters pertaining to religion, one of the chief objects of this Association, certainly is an object that should commend itself to all men as among the highest objects of human life. To all persons, whether religion in itself be regarded as the loftiest and noblest activity of man, or as an inferior, even the lowest, exercise of human faculty,—to all persons religion must seem, not an indifferent matter, but full of portent, either maleficent or beneficent. It is a prodigious social power that will not itself tolerate indifference. It is in its very nature aggressive, and will not leave those hostile or indifferent to it in peace. Whether religion be good or evil in its nature, therefore, it is of interest to all men. Its greatness, its pretensions, its aggressiveness, all make it the first object demanding attention in one's spiritual environment.

Its professed object is a revelation of the divine, absolute, first principle of the universe and the origin and destiny of man and all things in the economy of the world. Certainly, such a revelation may rightfully claim the supreme direction of human life and the universal recognition and acceptance of all mankind.

Free thought in matters of religion ought to lead to insight into what is true and necessary in those pretensions, and then to an adoption or rejection of these claims. If one arrives at the conclusion that all religion is of necessity false, of course he will reject religion, and set himself in an attitude of hostility toward it, braving cheerfully all its aggressiveness and intolerance. If one finds religion indispensable and its view of the universe a true one, then he will hasten to embrace it and comply with what it prescribes.

The attitude of those who oppose religion or are indifferent to it, but who neglect to study it and comprehend it, is an irrational attitude, sadly in contrast with the objects and purposes of this Association. The greatest of human institutions controlling the energies of the race, determining the governmental forms, the disposition of one's time, the use of property, the relation of man to man,—the rational attitude toward this is certainly not one of indifference, but of the profoundest thoughtfulness.

Man should have a science of physical nature and a science of society. The science of society will be a science of the origin, development, and significance of human institutions. In these institutions, we count four cardinal ones, family, civil society, State, Church.

Religion as organized into an institution is thus a part of the science of society, taking society in its largest sense. The science of religion, it is obvious, is not religion itself nor a substitute for religion, any more than the science of the state is a substitute for the state, or the science of nature a substitute for nature. Science is man's individual account to himself of the relations of the world and its parts to each other and to himself, the thinker and observer. He discovers direct relations of one part to another and indirect relations, through principles, of each to all. The world is a world of principles, which unite existences into systems by means of interrelations.

It is primarily important, in our survey of the world, and especially in our survey of human society, to remember this. The world is a unity and composed of unities. This is a corollary from the simple proposition that things are relative and exist in interrelation. The relativity of all implies the unity of all in one system.

Each being that forms a part of the universe exists in two phases of relation: (1) relation to others, dependence upon others, existence for other beings; and (2) relation to itself, existence for itself. Now, since relativity implies unity of being with others, each being may be said to have two selves,—a particular limited self and a self in the higher and highest unity to which it belongs by virtue of its relativity.

Each relates to all others, and is dependent on them. Thus, each has a great self, the self of the whole system of correlated beings. On the other hand, all relate to each; and, hence, each is itself in some sort a centre of relation, and is self-related and independent.

Thus, it happens that we find the beings of the world as individuals belonging to species and genera. Universal and particular prevail throughout the universe.

The systems of relations that form unities and the great system which makes one unity are not quiescent, dead unities. They are active processes by reason of this interrelation of particular and universal, of part and whole.

For the fact that the relation and dependence of all beings concentrate or focus in each makes a perpetual effect on each, and each one is recipient of a continual stream of influence from all the rest. Curiously enough, each receives an infinite aggregate of influence, and in its turn imparts to all the rest its finite impulse of influence. Each individual must, in the very nature of things, be under the condition of perpetual modification. Its modification must be in the direction of producing within itself a compend of the universe, by uniting within itself all the influences that come to it. To use the old names for it, each tends to become a microcosm reflecting the macrocosm.

Consequently, too, as each individual develops through the influence of all, its own influence on the rest varies. The universe is a vast process by which the universal, or the whole, communicates itself to each particular.

If by chance a special being is antagonistic to the whole of being, it is obvious that the changes wrought within it by the aggregate of external influence will be destructive to its individuality; and it will not be able to receive its changes, but will lose its individuality in those changes.

On the other hand, if a being is already become a microcosm, or similar in structure to the macrocosm, or the universe, then it follows that all influences flowing into it will reinforce its own activities, and develop them into higher and more potent degrees of individuality or self-activity.

These abstract propositions flow necessarily from the idea of a universe of beings existing in a state of mutual relativity, and this is approximately the idea of the modern stand-point of science.

Certainly, man has a twofold outlook upon the world. He beholds things and facts extended and consecutive in time and space, and he also sees with even greater clearness the conditions presupposed by those same things and facts. He sees time, space, causality, and principles of like character, not as facts or things, but as invariably and necessarily presupposed by all facts or things.

Give to the thinking mind facts and things, and it at once energizes to discover their presuppositions. The lowest and most rudimentary human being does this: he recognizes objects as particular, and as belonging to classes, species, and genera. Thus, even *his* mental activity is a process of relating the particular individual to its universal, and to some extent a comprehension of the thing or fact in the great process to which it belongs. Man has language, and each word is generic in its meaning. Each object seen is classified by naming it.

Man thus knows the world, by this double activity of perceiving particulars and their presupposed universals. He never begins at particulars exclusively: with the sheer particular, he perceives the sheer universal as its logical condition or presupposition. He recognizes the widest universals in the narrowest particulars.

When we consider this peculiarity in the nature of man as a theoretic being, we understand one of the elements that makes man a religious being.

Mankind always at all times form for themselves some idea of the universe as a whole. They never stand before facts and things, content merely to deal practically with what is before them: but they always, to a greater or less extent, join to external perception an internal perception of presuppositions of things. From the particular they energize to some extent toward the universal, from the part to the whole. A thing implies space; a fact implies time; a change implies causal energy; a causal activity implies self-activity or self-separation of energy and its transference to another being. This is the road that thought takes, when it stands before things and facts.

Human beings necessarily have two sets of objects theoretically, particulars and universals. If they were to lack universals, they would have no language, and would become, let us say, plants or minerals, or inorganic elements.

From all this, it follows that man is a theological animal, or a being that knows all things through the spectra of ideal totalities or universals.

Man, to be man, must accompany his perceptions of his present world of things and facts by ideas of the world as a whole.

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From the theoretical view of the world as a whole to the practical direction of human activity in accordance with that theoretical view is a transition from theology to practical religion.

Man's view of the universe is immediately translated by his will-power into practical conduct toward the beings that surround him. Thus, man has religion: first, a theoretical view of the world; and, secondly, practical deeds directed in conformity to it.

It is not only true, but necessarily true, that man's religious ideas are crude at first, and that they do grow or may grow more perfect.

Doubtless, the mind with this twofold outlook—toward external particular things and facts and toward their logical presuppositions—may get able by and by to see the highest ideal of the unity of the whole revealed in the smallest atomic fact. But the law of growth is one that at first develops a comparatively crude idea of the whole, and of the particulars within it.

Religion, one can see, differs from science not only in containing a practical activity directed by the view of the universe as a whole; but it differs on the theoretic side, in that science relates to relative unities and not to the absolute unity. Science connects observed things, facts, and relations with subordinate unities. Religion seizes only the idea of the whole, and the practical relations of man to the world as deduced from that idea. Philosophy agrees with religion in the contemplation of the highest principle, the idea of the whole; while it agrees with science in relating this idea systematically to the things and facts of the world.

But religion, resting as it does on the *a priori* activity of the human mind, is not delayed in its development in the same way that empirical science is. It does not have to wait until it has taken an inventory of the things and facts of the universe, in order to reach an idea of the whole and of the highest principle. It forms at once some idea of the whole coetaneously with its recognition of the simplest thing or fact. The idea of the whole goes before human history, and is the banner of its march.

All the observations by sense-perception and all the reflections by the thinking activity of man are taken up in their ultimate consequences into the religious idea. But, before these results of observation and reflection have undergone that immense sifting or distillation which precedes their admission into the religious creed, long periods must elapse. It is obvious that changes in the religious idea are very slow, and moreover that they are not the direct product of the activity of single individuals, but of long historic growths in the peoples among whom great religious reformers appear. Mohammed found his essential presupposition in the prevalence of Ebionitism, a species of Old Testament Christianity, in Eastern Asia and Northern Africa. Buddha found the Sankhya philosophy: the higher castes were indoctrinated with what may be called ideal Buddhism, and the lower castes were filled with devotees practising the Yoga doctrines (or *applied* Sankhya philosophy), and ascending from the lowest caste by self-renunciation up to a superhuman rank, even above the Brahmin. Zoroaster, we can see, merely reformed the old Persian religion of light and darkness by giving immense emphasis to the moral ideas of good and evil which were before attached to the ideas of light and darkness, but not made supreme ideas.

Religion will from the first furnish the guiding principle of all human activity. It will define and enunciate the highest principle of the universe and man's relation to it, and moreover his relation to facts and things of the world and to his fellowmen. It is obvious enough that religion will furnish the ideas that organize all human institutions. Family, civil society with its castes and occupations, the State, the Church,—all will be founded on the religious idea. They will never get emancipated from the religious control of the Church until the religious idea becomes an idea that tolerates independence among the institutions of civilization. When humanity has grown and developed into a civilization in which each institution is conscious of the laws necessary for its self-preservation, then religion may leave each to its self-direction; for afterward there can be no collision between church and family, or civil society or State. The law of self-preservation of human institutions is at first received from religion. By and by, it becomes a secular possession, and will take care of itself. It passes from its state of minority over to its majority.

It is obvious that the fundamental aim of all religion is that of discovering the true universal or the principle of the whole, and of conforming to it the will of the particular individual,—thereby producing a harmony of finite will with infinite tendency or absolute will.

It is obvious, too, from this that religion originates in a conscious need of this harmony with the absolute, in order that there may be self-preservation. The individual particular must conform to the principle of the universe, or else all its doings will be thwarted by the aggregate doings of the universe.

From this there results this surprising but glad conclusion that the ultimate tendency of all religion must be toward the free self determination of each human being.

Only by self-conformity to the principle of the universal can the individual grow from less to more. By non-conformity, he opposes what he cannot resist, and becomes less and less.

This self-conformity cannot be the work of other individuals, but must be the work of himself. Others may help essentially, but they cannot do his deed for him.

Hence, the ultimate idea of religion must be freedom and growth in freedom,—an ascent from atomic particularity into the universal by willing the universal will.

All religion must progress toward this perception of concrete freedom and toward organizing institutions for the nursing and developing such individual freedom.

But, inasmuch as religion is primarily a substantial insight of a race or people, and not the insight of each individual, it will act by constraint of custom or even compulsory law on individuals who lack the clear insight itself.

Here we have the ground of the conflict between the individual and the religion of his people.

It is the question of the adjustment of prescription and spontaneity in human life. How much shall the individual act entirely for himself, how much shall he conform to the wisdom of the race as expressed in the religious idea of his people?

Let prescription be what it will, even let it be an absolute divine revelation delivered to man; yet it fails utterly of its highest purpose, unless the individual receive it actively both in intellect and will, thinking it over and seeing its wisdom, realizing it by his practical deeds.

But it is also evident that this highest purpose cannot be waited for. The religious idea contains in it the conduct of life and the moral laws which make the institutions of civilization possible. Hence, the voice of religion is the voice of organized society speaking with authority: "Thou shalt." "Thou shalt conform to this, first, whether thou hast insight or not. Conformity to this law is the condition of civilization and precedent to all possible insight. Do it first, and then comprehend it at your leisure."

Such is the voice of religion in all ages hitherto, and it is substantially this now.

Hence, there is a twofold action of religion: a first one of constraint, compelling the individual as a condition of his living with his fellow-men to conform to its commandments; secondly, an ultimate purpose and tendency to produce in the individual, as a result of education and growth, the vital insight into the nature and necessity of its highest idea and of the practical forms and ceremonies that it enjoins.

It is the conflict of the wisdom of the race with the enlightenment of the individual. It is a conflict very easily settled in all ages hitherto. In our time, the day of gunpowder, the daily newspaper, the steam-engine, and consequent associated observation and reflection that produce what we call natural science, this conflict does not get settled at all. Nor will it get settled except by a new way and method. The wisdom of the race in the form of religious dogmas must be taken by the Church and the spiritual guides, and made valid through individual enlightenment and not in spite of it.

Thus will arise the final consummation of religion,—the conformity of the individual to the universal through insight.

Such conformity, let it be said, is impossible, except in the form of the highest religion,—that is to say, in the religion that makes the absolute principle of the universe an absolute person; for, unless personal, there can be no conformity of the particular individual to it. An abstract force devoid of personality would require renunciation even to a degree equal to that of the Hindu devotee, a complete destruction of every human attribute, including self-consciousness.

The doctrine of the Divine-Human must be, in some form, the true central dogma of the highest, absolute religion. Under this idea, man may be religious without renouncing and abnegating his rational essence. Under this idea, he may grow infinitely out of atomic particularity into universality, out of evil into what is holy and divine.

II.

With this idea of religion in view, let us turn to a few practical considerations of some phases of its application.

Let us, first, expand the thought of the twofold nature of man,—his empirical and *a priori* natures,—his experience of what happens in the external world and his experience of the deep principles underneath.

Here, we find the wisdom of the race, as stated in the dogmas of total depravity, or the essential evil of nature and natural life,—a doctrine common to Buddhism and Christianity, to pessimism and optimism. Here, too, we find the secular meaning of those great dogmas of grace and vicarious suffering mystically offering to us the wisdom of the race.

Nature as existing in time and space is the polar antithesis to the nature of man as spirit. Man himself finds himself, as merely natural, his worst foe. By nature, he is totally depraved; that is, he is a mere animal, and governed by animal impulses and desires, without ever rising to the ideas of reason. The greedy swine fight over the possession of the acorn that drops in their midst. It is a scene of pure violence. Everywhere, mere nature is impelled from without, and has no freedom; for freedom begins with making one's nature, and not with mere unconscious habit. Out of the state of barbarism, man ascends by making

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himself new natures, one above the other. He realizes his ideas in institutions, and finds in these ideal worlds his real home and his true nature.

The state of nature is the savage state. The state of human nature only exists as a product of culture. For man is not only an animal, having bodily wants of food, clothing, and shelter, but he is a spiritual being, existing in opposition to nature. Man as a child or a savage is an incarnate contradiction, his real being is the opposite of his ideal being. His actual condition does not conform to his true nature. His true human nature is reason: his actual condition is irrational; for man as animal is constrained from without, chained by brute necessity, and lashed by the scourges of appetite and passion. Thus there is a paradoxical contrast between nature and human nature,—between nature as spread out in time and space—existing in mineral, vegetable, and animal—and human nature or realized reason. The nature in time and space consists of beings limited by each other, and not of self-limited beings. Thus, fate everywhere prevails in nature; and each natural thing is constrained by its circumstances, and cannot change itself, cannot realize an ideal of its own, in fact has no ideal and is no self. Man as he begins his career is such a natural being. His human nature is, then, only a possibility to him. Human nature must be made by the activity of man, in order to exist. As man ascends out of nature in time and space into human nature, he ascends into a realm of his own creation, and therefore into a realm of freedom. The world of material nature is not self-limited. The chief attribute of matter is exclusiveness. Impenetrability is an essential quality of it. Two bodies cannot occupy the same place, nor can one body occupy two places. Hence, the material necessities of life—food, clothing, and shelter—are essentially brute necessities, having selfishness or exclusiveness as their basis. The food, clothing, or shelter appropriated by one human being cannot be likewise appropriated by another at the same time. If participation exists in regard to material supplies, it exists through division and diminution of shares. But it is the opposition of this in spiritual things, in things of the mind. Spiritual blessings always increase by being shared. In fact, they do not exist except in and through participation.

It is through combination of man with man that the individual is able to achieve a rational existence. By combination, each one is able to participate in the life of every other, forming a vast organism of institutions called "human society," wherein each helps all and all help each. Each particular individual hemmed in—hampered by circumstances like a mere material thing—becomes a universal through the organization of institutions, the family, civil society, the State, the Church; that is to say, he takes hold of the helpful hand of the institution, and participates in the strength of the entire community. By institutions, man preserves individual experience and aggregates it into wisdom. From this store of wisdom is fed the individual again, so that the particular man contributes to society his mite, and receives back the total result of the experience of the entire race,—a gift so great that it reminds us of the doctrine of grace, one of the profoundest mysteries of the Christian religion, wherein is stated the spiritual fact that the gift whereby man is saved is a free gift of God, and altogether out of proportion to the merit or works of the repenting individual, who gives up his will and the products of his will to the service of the Lord. He gives up a particular product, and receives back a universal.

In this comprehensive sense, society is a symbol of the work of grace. The individual man is at the beginning a child or a savage, a mere animal. He is to be lifted up into spiritual combination with the race. Society, that elevates him, finds him at first totally depraved in this regard. He has no idea or impulse to receive culture at the hands of society. As an animal, he has impulses and appetites which he feels far more vividly than he does moral and rational principles. But he must learn to subordinate these impulses and appetites to the rules or laws which society prescribes as the condition of social existence. Mere animal selfishness must give way to the dedication of one's self to others. The natural self must be abdicated, in order that the personal self may be realized. And this personal self is the rational self, the self that lives through participation with mankind, receiving the largess of humanity in all its shapes. On its lowest plane, that of the material, the individual man gets back the right to enjoy the fruits of all climes, to partake in the food, clothing, and shelter collected in every market by the concentrated effort of all civilized and half-civilized efforts. The agriculture, manufactures, commerce, and intercommunication organized as institutions, wherein each man combines with his fellow and produces an aggregate result so vast, are only one province of realized reason. It is true that in that province, partial as it is and the lowest form of human combination, the individual receives back a blessing of incalculable extent. He gives only the products of his own labor. He raises a small crop, or cobbles a few shoes, or distributes as a merchant a few commodities, or carries to and from market a few loads of productions; or, as a laborer in the field in the diffusion of intelligence (intercommunication), he edits, prints, or sells a newspaper or book. At best, his labor is a small affair compared with the aggregate labor of mankind, and his contribution thereto is a widow's mite; and yet for this he receives in return the necessaries of life. His natural wants are supplied from the inexhaustible reservoir of human industry, a thence flowing rivulet bringing him daily his daily bread, his clothing, and his shelter. What is the difference between his taking food, clothing, and shelter thus at the hands of society and his taking it as a savage directly from nature? Here is the vast difference that separates man as an animal from man as a spirit. As a mere individual, an utter savage, he recognizes in his deed no other human being: he manifests only the properties of matter,—exclusiveness and appropriation. Material things exclude and do not participate. If one thing combines with another, it does this by the destruction of the individuality of the other, and commonly of both things. There is no preservation of individuality in nature except through exclusiveness, and this is destruction of other individuality and finally of its own. Spirit, on the other hand, is inclusiveness,—the preservation of individuality by the elevation of it into personality. Each voluntarily yields its individuality to the whole, to society, and gets back personality as its dower. Each is for all, and all is for each. Material things are negative. Spiritual things are positive. The individual as a natural being is exclusive, selfish, negative to human combination: as regenerated into a person, he is self-sacrificing, accepts the supply to his wants as a gift from the social whole. The man in society who isolates himself, and produces nothing to contribute to the general store, is not allowed to draw anything thence: he cannot pay for it. If he pays for his stipend, he symbolizes his devotion to society and his sacrifice of his labor for the whole; and, having performed this symbolic ceremony, he can receive from the general store. If he is a beggar or an object of charity, in the very act of receiving alms he sacrifices all of his natural individuality and confesses his utter dependence on the social whole.

It must not be overlooked that, when an individual buys something, what he pays for it is only a symbol and not a real *quid pro quo;* that is to say, unless he pays in money, which itself is the commodity that has received the stamp of universality, and is not the direct product of the labor of a special individual. The countryman brings to market a basket of corn, and receives therefor a paper of coffee or tea. Perhaps, his individual labor alone has planted and harvested and marketed the corn. But the coffee or tea has required the agency of an army of men, passing through the hands of the agriculturists, the small and large traders, the transportation companies, the government officials, in its process of development and transit from its distant home in Brazil or Arabia or China to the market in Indiana, Massachusetts, or Missouri. The alchemy which makes possible the exchange of an individual product that has not received the care of many individuals with the product that has received the care not only of many individuals but of national governments,—what renders all this possible is spiritual combination, not a natural but a spiritual principle, not material exclusiveness, but human participation through self-sacrifice.

The scientific method which devotes itself to the history of a process of nature finds completely realized existences for its investigation. But, in the realm of human nature, it finds only partially realized existences. The institutions of human society contain an ideal which they have never been able to realize. They are, therefore, not to be comprehended fully by their history. The history of the oak explains the oak; but the history of a human institution, say the family or the State, does not explain fully its latest growths. Through all civil history, perhaps one can find a principle of progress; but it is no complete cycle, like the process of the seasons or the life of the plant. Instead of interpreting the present by the past, we interpret both the present and the past by the future,—by the ideal of freedom and realized reason toward which human history approaches as a goal. In social science, we deal with an object whose beginning is here, but whose end is in eternity. Each and every institution of man exists for the sake of his freedom, or in order that he may become a self-knowing and self-realizing being. Thus, religion enounces the ideal of man.

The great fundamental truth, which has come out as the net result of human experience, is that of the serial nature of man's self. He is not simply a single self as individual, nor is his race merely a vast number of individual selves; but, as individual, he is one self. And, then, he exists in a series of selves, ascending above him, each one a higher revelation of the nature of his humanity, a more complete realization of his ideal self.

There is, for example, as we have already seen, besides the individual, the first self above him in the shape of the family to which he belongs. He is a member of this higher self, and also, at the same time, one of its conscious centres; for, in these higher selves, the individual is not only a part, but he is potentially and, to some degree, actually, at the same time, the whole. This indeed, to some extent, is true of the humblest individual in society. Above the family there is the larger self of the social community in which the individual lives. It is an industrial and civil unit. In this unit, he is still more strikingly a subordinate member, a co-operating link, and,

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besides this, a more complete individual, a more perfect self-determining being.

In the State, in the Church, the individual finds new selves. To know one's self, then, means to know society, to know, not only the particular, individual self which I am, but my universal self realized above me, in a series of vast, colossal forms.

III.

Let us pause for a moment on this idea of spiritual combination, and note carefully the doctrine that participation is the essence of human life in its highest sense. Here we may see the origin of the ritual part of religion, the forms and ceremonies and observances.

Combination of each with all in the labor of producing the means which civilization demands yields to each one, in a greater or less degree, the opportunity for self-improvement,—for the direct, active participation of the humblest individual in the highest life of the race. This highest life is reached in the forms of science and art, of literature and religion. In these forms are mirrored the image of the great event that moves at the bottom of the world, and sums up all human endeavors and aspirations, be they great or small, done in darkness or done in light. In the science and literature, in the religion, and even in the social and political combinations, we see the reflection of what we are and what we do as individuals. But of far deeper import to us than this is the fact that we see in them the reflection of the deeds of society as a whole, of the nation as a totality, of humanity as a still more general tendency, and finally we catch glimpses of the divine purpose that lies deepest of all.

We need but notice the manner in which this participation is accomplished, and in what it consists. It is not alone in the fact that each one of us labors for society, and society in turn gives us back food, clothing, and shelter. That alone would have the form of a participation in the life of the whole. But by itself it would be *only* a form, a lying phantasm, a maya, an illusion. For the real fact would be that we as individuals were prisoned here in the flesh, and that we made all of this laborious combination, simply to supply our animal wants of food, clothing, and shelter. What, then, is the content of this form? What essential participation is there which has in it the power to make us whole in our innermost and spiritual selves? It lies in our participation in the rational intelligence of humanity. As laborers in productive industry, we each produce particular things: we elaborate what is perishable into perishable articles of food, clothing, or shelter. But, in our spiritual participation with mankind, we receive ideas and aspirations which are not perishable. For participation in an idea, instead of devouring the idea and destroying it, rather makes the idea more potent. The one who communicates an idea to his fellow-man knows it better for having communicated it; and the one who learns it, instead of depriving any one else of his share of it, thereby assists others to share it. It is the miracle of the feeding of the multitude at the Sea of Galilee. Man does not live by bread alone. The secret of all his movements is that deepest necessity to see himself reflected in the world of matter and in the world of man. Not his finite bodily existence,—that is not what he wishes to see reflected. It is his infinite nature, his reason, that which makes him—a puny individual—potentially all mankind; that which makes the soul of the weakest a somewhat of infinite worth. To reveal this rational nature that works in each one as an individual and still more visibly in society as a whole, or in the movements of the world history, is the final cause of our struggles.

If participation with the highest life—such as gets embodied in Art, Religion, and Science—is essential to every human being, in order that he may realize in himself his humanity and distinguish himself from the brute animal, then the means of this participation are essential to man; and their establishment is to be regarded as the highest deed in the practical world. To this end, the invention of letters, of movable types, the printing press, the telegraph, the daily newspaper, the book, the library, all contribute.

So long as life exists in the body, each individual drop of blood performs its regular pilgrimage to the heart, its Mecca, for purification and participation in the life of the whole. Just so, each individual of humanity must periodically come into communion with the whole, in order to assure himself of his substantial spiritual existence. He must, by this means and in this manner, become visible to himself. This, too, is the root of ceremonial religion. Man symbolizes his relation to the highest divine Principle in his religious worship.

IV.

Let us recall once more the essential idea of religion in its difference from science, and look at that dogma which mystically enwraps the prophecy of human freedom and independence,—the freedom of free-thinking and popular, local self-government. I refer especially to the dogma of the triune nature of God and to its secular meaning.

Religion portrays the divine in its completed action, in its creation and destruction of the finite. The lowest forms of religion possess this feature equally with the highest. They all present the negation of the world as well as its creation. Spirit cannot be truly self-existence, unless it contains the possibility of absolute elevation above the world and all it contains. It must be immortal, free, and personal. Religion offers utter emancipation from time and space.

But, while all forms of religion agree in presenting the divine as negative to the world, there is a vast distinction between the ethnic religions of the Orient and the Christian religion. The principle of incarnation best measures the difference. The avatars of Brahminism are mere adumbrations of the true principle of incarnation. Under all, the absolute remains utterly abstract, being negative alike to all forms, whether material or rational. Hence, Brahm is non-spiritual, and can be reached only by utter annihilation. Scarcely less inadequate is the principle of Buddhism, so much lauded in our own time by poets and scholars. That the divine should be an immediate presence —the Lama—presents a conception inadequate to the essential idea of spirit; for the individual chosen for the Grand Lama is himself not regarded as intrinsically infinite, but only as temporarily manifesting the infinite to the believers. Thus, Buddhism lacks the mediation which is essential to spirit, and hence cannot reach a concrete view of immortality or of the personality of man and God. In Greece, personality was reached in its form of manifestation only. In Rome, it was reached in its abstract substance, realized in the idea of property and such as makes the principle of civil law. In Judaism, absolute spirit appears as absolute unity, excluding all finitude. Abstract personality, as manifested by Jehovah, becomes concrete in the Christian doctrine of incarnation. In the doctrine of incarnation is contained the complete reconciliation of the finite and the infinite. The divine reveals itself in the flesh in order to draw up the finite to union with itself. The finite is receptive of the divine; and the human will may make itself holy, and reconcile itself with God. The true relation of the finite to the infinite is here first comprehended in the history of the world. The Hindus make nature and the finite a maya, or delusion of the senses. Christianity makes it the mystical mediation of spirit Nature and the finite, therefore, stand in a less hostile relation to the divine in the Christian religion than they do in any other. The primary, negative attitude of religion toward nature and the finite is here softened by the development of the principle of the self-annulment or relativity of finitude. Since the finite annuls itself, and there arises ceaselessly from its death the opposite of it, or spirit, it is clear that nature and the finite are at bottom only the reflection of the divine, and in no wise opposed to it, when seized in their true relation.

But a deeper principle still meets us in Christian civilization. The distinction between the abstract monotheism of Judaism and the divine ideal of Christianity lies in the doctrine of the Trinity. The principle of incarnation implies independent existence of what is the same in substance. There is no longer a negation of the finite, its annihilation, as in Brahminism or Buddhism, but a joyful recognition of it as the principle of resurrection and return to the divine. There is more joy over the returning prodigal than over the just that went not astray. That that which is alien and far removed, evil and lost in its nature, that which is antithesis to the divine, that even *it* should receive the spiritual, and by self-renunciation become the image or reflection of the divine, and thereby achieve independent worth and value,—this is the practical meaning of the mystery of the Trinity.

Henceforth, in the world's history, the deepest idea is that of the development of dependent elements or individuals into independent reflections of the highest principle,—to be in the image of God and heirs of his salvation. In their independence, they are absolutely one. This is the thought of personality,—freedom through participation, not exclusion any more, but interpretation. The pervading of the various institutions of man by this thought has brought them, one by one, into harmony with the divine idea of the Christian religion, but at the same time has developed them into outward independence. The growth of freedom in the "eighteen Christian centuries" has arisen solely from a growing comprehension of this principle. Stated in less abstract language, it holds that free independent conviction is better than blind partisanship or a subordination wherein all opposition is borne down by external force. Reflection and harmony is better than dead unity. Two wills intent on the same thing and independent of each other reinforce each other more powerfully. The child who obeys implicitly his father is not at one with him in so deep a sense as the son who comprehends completely his father's designs and purposes, and acts spontaneously in harmony with him. Independent harmony is better than dead identity wherein all difference is annulled. It truly reinforces, while the other does not. Hence, in modern history, all the institutions are continually rising into this concrete independence and deeper harmony. The Church and State are separating; civil society is becoming a congeries of totalities, each reflecting the whole system. Even the State, at least in the instance which America furnishes to the world, organizes its three great departments independently, in order thereby to make firm the charter of its freedom. Legislative, judicial, and executive, each co-ordinate, reflect the idea of civil freedom adequately;

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while the subordination of either to the other would render the whole imperfect and inefficient to preserve civil liberty. This principle makes the universe not a vast process of absorption of individualities, but of the genesis of individuality the eternal growth of freedom.

V.

Let us look once more at the attitude of the scientific consciousness in its relation to religion.

Religion progresses toward unlimited spiritual freedom. It is the truth that makes free, and within the sphere of religion there are two attitudes toward it. The truth as presented to the many, to all classes of society alike, assumes the form of the dogma. That which is deepest and requires the widest syntheses of thought for its comprehension is adumbrated by a symbol: it is clothed in an historical wrappage, or stated as a mystery to be believed directly without further inquiry.

In this shape of dogma, however, the ultimate freedom of spirit is not fully realized. It may suffice for the piety of the heart to receive a doctrine handed down to it by tradition without verifying it in the intellect. The wisdom of the race, no doubt, must take the form of a mere dogma to all persons who are not in the habit of thinking. But that which ignores the intellect divorces the will side of man from his rational conviction.

It remains for religion to address itself to the theoretical faculty of man, and through the piety of the intellect reach a profounder reconciliation. In a philosophical theology, in a theology which stated its conclusions in the language of psychology, the intellect could find its harmony with religion. In philosophy, when it reaches the supreme principle of personality, religion finds its perfect accord with reason.

Toward this ultimate and complete reconciliation of the intellect and will of the finite individual with absolute will and reason, the tides of the modern world tend inward. The principle of the Christian religion demands the independent realization of its own doctrine on the part of all other forms of existence, as the condition of their free and separate existence.

Here is the field whereon the most difficult of questions is to be adjusted. Science in its very form is independent and negative to the principle of authority. There can be no dogma in science as such. Hence, the elementary stage of religious consciousness, that of the dogma, is utterly incompatible with that of science. Science, in its first and feeblest stages, moreover, cannot grasp religious ideas, dealing as they do with the world as a whole. It cannot rise, therefore, to the perception of the divine as underlying the finite, but rests in its progress on partial principles of a higher or lower order, and thus sets itself in direct hostility to religion.

This twofold occasion for hostility between religion and science furnishes the clew to the clearing up process of our own time. The dogmatic form of religion is negative to the form of science, inasmuch as science demands free investigation and withholds the surrender of the intellect to anything that does not demonstrate its own necessity to be the necessity of the inquiring mind.

Again, all the lower and imperfect stages of science are negative to religion, because of their own incompetency to grasp any form of highest principle; and religion always offers a revelation of the principle of the universe in a direct and immediate form as an object of faith. Hence, faith and insight, religion and science, assume hostile attitudes toward each other, although fundamentally they are in the completest unity possible.

The very independence of authority which science manifests in all its stages is the freedom in God as absolute reason which religion holds up as the highest attainment. Science, though formally free and independent throughout its progress, does not reach real and substantial freedom in the truth until it rises above such partial categories as matter, force, law, essence, cause, and the like abstractions, and attains the comprehension of personality as the absolute principle.

The Christian religion has impelled civilization toward this demand for science. It has not allowed man to rest in simple, childlike faith, but has driven him on toward the intellectual recognition of the divine, and demanded of him a genuine internal, spiritual recognition of it. "In spirit and in truth shalt thou worship me." This has been the Word of God addressed to the seer. The worshippers of the Lama in Thibet, where every fourth son in every family is consecrated to monastic life, may so far lapse from spiritual religion as to use praying machines. But the esoteric doctrines, even of Buddhism, must insist on the spiritual. The free-thinking reason must be the goal to be attained. A mechanical use and wont, a simple, childlike faith that accepts passively what is given it, and knows no grounds of conviction,—this is not compatible with the attainment of the image of God. It does not reflect God's freedom. It does not comply with the requirement of Christianity that each soul must be held responsible for its deeds. Accordingly, those who preach against the form of science and who urge the renunciation of intellectual conviction for the adoption of dogmatic faith, however honest they may be, fight against Providence.

Unless the course of modern history is misread, can one make other of it than the struggle for enlightenment? At first, all institutions seem irrational. The French Revolution, so dark in its details, was the beginning of science to throw off authority: whatever did not justify itself was repudiated. To such abstract and feeble thinking as man is capable of at first, the institutions of civilization could not but seem unreasonable, or as Rousseau called it "unnatural."

The scientific method finds necessary a stage of scepticism on its way to the recognition of truth. It throws off mere authority of tradition, and finds the truth in the necessities of thought. It thus substitutes absolute certainty and the attestation of the spirit for mere hearsay and mechanical adherence to blind custom.

When the individual comes to reaffirm, one by one, the institutions that he has denied, and sees their inherent reasonableness, he rises like a phœnix from the ashes of scepticism. He no longer relies on mere authority, and he no longer holds aloof from the realized reason of the world. After the period of scepticism and revolution arises the period of reconstruction. It is ushered in by empiricism. Modern natural science, through endless specialization, is taking an inventory of the worlds of nature and of man. Besides this, it is discovering principles of unity. It has made much of what it calls the principle of the conservation and correlation of force. Religious or theologic tendency begins to show itself among the more advanced of scientific minds, manifesting itself in efforts to find the ultimate synthesis of the world. A few years ago, this tendency undertook in D'Holbach's *Système de la Nature* to formulate the world in terms of "matter and force," meaning, however, matter only. Now the term used is "persistent force." Everything is to be explained dynamically. This is certainly a higher form of explanation than that which explains everything statically into material atoms. But, when its results are applied to the products of realized reason, and thought is explained as the correlate of phosphorus consumed in the brain, and ethical customs or moral laws traced back into material limitations, physiological and otherwise, as their adequate explanation, a hostile attitude has been reached toward the highest truth and the interest of civilization.

Although the stages of infant science are necessary, they are dangerous and unfaithful realizations of reason. They are steps upward toward the last and highest mediation of spirit, a free insight into the divine and its realization in the world; but they get as first steps only to a sort of denial of the divine and its realization altogether. The affirmation of the individual reason as ultimate measure of all things is an utter repudiation of absolute and universal reason.

Man's rationality is unsubstantial, unless God is, and is rational. If man's thought at its deepest is participation in God's thought, if his insight into the rational basis of nature is an insight into the rationality of the Great Being who thought nature into existence, then man sees that his own rationality is infinitely reinforced and sustained by the divine Personality and all his humanity lifted up by the Divine-Human. Toward this insight into the creative thought, all science is struggling.

VI.

In conclusion, let us glance at the present world-consciousness in civilization, and see the significance of its belief in progress and its view of the world of human history as an evolution of the divine idea in humanity; in other words, Providence as guiding human history.

The present age is distinguished from those which have preceded it most prominently by the widespread popular belief in progress. Whether or not we have actually fallen on an era of unusual progress, it is certain that this is an era of belief in progress. Very momentous results in the world flow directly from this fact. Belief—faith—is the great mainspring of human endeavor. A belief in the progress of humanity involves a faith in an ideal. Out of his narrow present, hemmed in by the giant shadows of time and space, enchained by the bonds of the real, man looks out upon a fair ideal, and declares it to be his destiny and inheritance.

In this sign, he shall conquer, break the fetters of the real, and roll back the shadows that threaten to overwhelm him. Thus, the man of the nineteenth century lives in his hopes. Through hope, his estimate of the real present good that befalls him is diminished, and his estimate of the ideal of the means that attain it are enhanced. It comes to pass, therefore, that he does not regard the real as the actual: he looks upon the ideal and its processes of active relations and influences as the true actual. Though this may seem a paradox, it is the exact statement of the human fact with which we are dealing. Man, becoming conscious of his possibilities, of his ability to grow and become better and more powerful, refuses to be measured by his present realization, and insists that his possibility shall be taken to account. He discounts at the bank of possibility, and adds to his realized assets a large capital. His actual wealth is estimated at what he has realized, plus what he has a reasonable prospect of realizing. The actual man, or at least what man himself regards as his actuality, includes not only the real, but also the ideal. If this looks like an unreasonable inflation in estimated values, let us look at the *rationale* of this inflation, and study for a moment the special occasion of its existence here and now in the world's history.

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The instrumentalities of our civilization are gun powder, the steam-engine, the printing-press, and the telegraph. For by the steam-engine access to all the world is obtained, and by gunpowder barbarous tribes are held in subjection; while a sort of balance of power is reached among civilized nations, and made reasonably permanent by international treaties. So, practically speaking, there is universal peace,—even a great war here or there not affecting the general repose of the armies of the world very seriously. Each nation keeps its representatives at all the important courts of the world. The newspaper, employing the printing-press and telegraph, collects from all quarters, and distributes to each quarter of the globe correct information. Through these instrumentalities, therefore, each civilized man is coming to enjoy the privilege of contemplating the doings of the whole of humanity. Each man may see himself reflected at large in the daily doings of the world as it exists. The poorest man may avail himself of the printed page, of the newspaper and magazine, and see his greater self therein mirrored in the current doings of humanity at large. The telegraph reduces distance to a nullity; and there is only a here, so far as theoretic intelligence is concerned. Still better is it regarding time. Human history in the past lies mapped out before the individual man, and in it he can read his own pre-existent life.

For the life of each individual presupposes the life of the race before him, and he cannot comprehend himself without comprehending first the evolution of his day and generation historically from the past. The discovery of the instrumentalities named is the discovery of the means by which each individual human being can explore the present world and gain a survey of it in its *ensemble* and in its details, and, besides this, can explore the past and obtain the same insight into it. And it is most important to mark that this possibility of a total survey of the race and of its history is not the prerogative of a chosen few, the select scholars and professional teachers of the modern world; but it is the actual possession of the many, of the people as people. It is not, indeed, a matter of much choice with the individual. He is constrained by the totality of conditions around him to contemplate unceasingly the spectacle of the becoming of the human race. He is lifted once for all out of the jungles of special isolated life and its obscure depths, and placed on the summit of a high mountain of observation, whence the entire country is visible. Now, it is this actual fact of contemplation of the whole by the individual that produces the wonderful phenomenon that characterizes the present age. Seeing humanity in the masses and distinguishing grand historic movements, the individual becomes conscious of the sway of the ideal in the present world.

In the vista of the past, he sees a long road travelled by humanity, and is forced to believe in the progress which he sees. The way of Providence in the world is thus made actually visible. The slow movement (not visible to the eye at short distance) is apparent to the one who looks at long periods or large masses. Thus, we in our time become familiar with the spectacle of progress of large masses of humanity, because the printed page and the telegraph present to us a direct survey of these large masses. In all former time, such survey of nations and peoples was utterly impossible; and, the human gaze being confined to narrow circles, one could not form an opinion as to the stability or permanence of any movement. The study of the mere details of humanity makes us acquainted with a succession of rise and fall, progress and decay, which is calculated to make the beholder a sceptic, if not a pessimist. The familiarity with the movement of the whole cannot but lead to optimism. The continual realization of the ideal of humanity leads men to have faith in ideals. Hence, the inflation in the estimate or valuation which man places upon himself, as before described, and hence the reason for the present manifestation all over the civilized world of such belief in progress.

It is this belief in ideals that leads to a belief in divine Providence. In the history of man and in his guidance, one discovers the only true theodicy. The nature of God revealed by Scripture and by the light of nature to the human race even in its unscientific ages, preserved in religion as the most precious of all knowledge, will now be learned also through the study of the history of man in which is revealed the divine purpose.

By and by, even natural science will come to see clearly enough revealed, even in the inorganic world, the presupposition of divine personality, and will see the truth of that highest gospel, "Peace on earth and good will to men."

THE FREE CONGREGATIONAL SOCIETY OF FLORENCE, MASS.

At the opening of the meeting of the Florence Congregational Society to hear the report of the Executive Committee for the year ending April 7, 1884, Mr. A. G. Hill said:—

We meet this evening in annual meeting at the close of twenty-one years as a society. Twenty-one years has been established by law as the age at which a man or woman is considered to have arrived at years of discretion and to be competent to meet the vicissitudes of life. Let us hope that, as we have successfully passed through the weakness and helplessness of infancy, the tendencies of early youth to go astray, and the forwardness and know-all period of later youth, now in our mature manhood and womanhood we may be so thoroughly established in our ideas of right and wrong and the needs of humanity, that we shall find ourselves equal to the self-imposed task of learning what is learnable and trying to improve in ourselves what is improvable, untrammelled by any obligation to believe what we cannot believe or by the fears of the avenging powers of a hypothetical being who makes belief the essential qualification for future happiness.

May we have strength to differ from the apparently prevailing ideas of this small portion of the great universe, that we may dismiss fears of the hereafter in order to give our whole attention to the great needs of the present life. Faithfulness to our present duties should not be weakened by fears of what is to become hereafter of our comparatively insignificant selves. Deeds to benefit others should succeed thoughts of how we can reach a glorious future.

In the twenty-one years of our society life, a number of those enlisted with us have served faithfully their apprenticeship here, and have passed on to that state of existence which we can but feel awaits the faithful ones of this life, whether a period of rest, of quiet happiness, or of continued striving for good and the doing of unselfish deeds. Be it as it may, their immortality is secured in the continued onflowing of the results of their good actions, which no one can set a limit to. We can have no fears that a future existence can bring aught of ill to the nobility represented in the lives of Charles C. Burleigh, Samuel L. Hill, Gertrude K. Burleigh, Joseph C. Martin, Elisha L. and Eliza P. Hammond; in the sturdy manly and womanly lives of Henry S. Gould, Henry H. Bond, Lydia M. Eldredge, Calvin L. Bartlett, Maria L. Learned, Henry W. Morgan, Charles C. Burleigh, Jr., the patriarch Hiram Stebbins, and the others on the growing list of those now with us in memory, including the pure, sweet little lives to think of whom only, makes us better men and women. The lives of such people encourage us to the hope that, if we but live up to our better selves, we, too, shall leave the world better than we found it, and likewise enjoy an immortality through our deeds, which immortality, while it may do us no good and should not be sought for, may serve to inspire others to greater acts than we have had opportunities or abilities to do. Are such thoughts more sad and depressing than the declared belief of so many that their friends and dear ones are suffering eternal misery from the righteous judgment of an angry God?

While we may be emancipated from some of the troubles which others have, we have still to fight against the many manifestations of our selfishness. Because *we* fear no hereafter and hope for the best is no reason why we should relax efforts for the good of others, but is all the more reason why, having no fear ourselves, we should be incited to do more for others to release *them* from fear and suffering. Doing nothing means falling behind. If we do not row vigorously against the current, we drift helplessly to a lower level, and soon reach the plane where fear again must have its influence on our lives. The law of progression is exemplified as well in religion and morals as in the much thought of and much talked of advancement of animal life. If our society is your society, work in every way to improve it, help support it with your money and equally so with your personal effort. Do not let parsimony affect your contributions, or carelessness, love of ease, or dissatisfaction in minor details keep you from the meetings that need the encouragement of the presence and co-operation of all. We can do much, if we all work: we can do less and less, if we let love of ease overpower our duty of work.

TO HATE evil and to love truth come from two different sides of the brain. A man hates error with the bottom of his brain, he loves truth with the top of his brain; and a man is not necessarily, therefore, a wise leader, or safe for the Church to follow, because he storms against those whom he thinks are in error, and is active in church troubles.—*Henry Ward Beecher.*

GREAT is he who enjoys his earthen-ware as if it were plate; and not less great is the man to whom all his plate is no more than earthen-ware.—*Leighton.*

BOOK NOTICES.

MAN,—WHENCE AND WHITHER? By Richard B. Westbrook, D.D., LL.B. Philadelphia: J. B. Lippincott & Co. 1884. pp. 224. $1.00.

Many thanks to the doctor of divinity who dares to denounce the prevailing insincerity of the "pulpiteers" and "petty preachers," as well as the wicked tendencies of the doctrines of total depravity, vicarious atonement, and endless punishment. For this last dogma in all its horrors, he justly considers the leading denominations responsible so long as they continue circulating their familiar tracts and Sunday-school books. He also remarks, with some felicity, that, "While nearly all Christendom professes to receive the Adam-and-Eve story as a true record of biography and history, the subject is hardly ever mentioned outside of the pulpit except as a huge joke." But, unfortunately, the good Doctor's own answer to his question, whence man comes, is by no means a brilliant success. His arguments, to prove that science cannot solve this problem without bringing in a God, have little weight, because he evidently does not know what science has really taught. He misunderstands such common words as "rudimentary organs" and "agnosticism," and brings forward triumphantly those worn-out arguments against Darwinism, which have been refuted over and over again. Spencer's comprehensive definition of evolution is reduced to one which "a child can understand," and which even a child must find too meagre. Established facts in embryology, presented by men like Huxley and Agassiz, are set aside on the anonymous authority of other "eminent persons." We are informed that "Darwin was not the inventor or discoverer of the law of evolution. The contemplative philosophers of India had, centuries before he was born, a theory of evolution far more extensive and sublime than anything ever dreamed of by the great British plodder. Indeed, there is very little in modern science or philosophy that has not been thoroughly canvassed by esoteric Buddhism in long-lost centuries." A man who writes thus about what he calls "the heretobefore of humanity" does not surprise us when, in treating the subject of "the undiscovered country," he quotes, as final authority, the alleged revelations through mediums and clairvoyants.

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BEETHOVEN'S NINE SYMPHONIES. Analytical Essays. By Sir George Grove, D.C.L. With an introduction by the author, and a preface by Georg Henschel. Boston: Geo. H. Ellis. 141 Franklin Street. pp. 229.

The author of these essays was for more than twenty years secretary of the Crystal Palace at Sydenham, England, where first-class concert music was one of the chief attractions; and these notes, explanatory of the meaning and motive hidden in each symphony and its different parts, were in the first place designed merely to serve the purpose of aids in the interpretation of the music, to be read, as Mr. Henschel in his preface says, "before or in the intermissions of the concerts at which the symphonies were given"; but he adds, "Happily, Sir George's knowledge and enthusiasm are such as to have unconsciously carried him beyond his first intention." And the work in its present handsome form will be of more important use to be studied at home in conjunction with the study of the symphonies themselves and as an inducement and preparation for that study. These analyses are written in a simple, vigorous, unaffected style, as clear from technicalities as the subjects will admit of.

THE CITIZEN AND THE NEIGHBOR, or Men's Rights and Duties as they live together in the State and in Society. By Charles F. Dole. Boston: Unitarian Sunday School Society, 7 Tremont Place. 1884.

In this little work of a hundred pages, we have a manual which deals with social and political questions in a simple, clear, and sensible manner, well adapted to interest and instruct the young. Mr. Dole says the work "is not designed merely for Sunday-schools. The author hopes that its unsectarian character may make it of use also in secular schools, in which some instruction is felt to be necessary to fit our students for the duties of citizenship." It treats of "Political Duties, or the Rights and Duties of Citizens," "Economical Duties, or the Rights and Duties of Business and Money," "Social Rights and Duties, or the Duties of Men as they live together in Society," "International Duties, or the Rights and Duties of Nations." Each chapter is followed by a series of questions intended to elicit answers to the text, and to suggest further study of the subject, which the text necessarily treats with brevity.

THE PLEASURES OF HOME, and Other Poems. By David Newport. Philadelphia: J. B. Lippincott & Co.

This book takes its name from the second and longest poem in its pages. The first is entitled "To An Agnostic Friend," in which the author does his best to expose what he considers the fallacies of so-called agnosticism. The remaining fourteen shorter poems treat of various subjects of public and domestic interest. A spirit of thoughtful kindliness for humanity and of honest appreciation of the themes chosen permeates the pages of this work. We are obliged, however, in candor to say that we do not think Friend Newport's forte is that of a poet, and we are inclined to believe that his good thoughts dressed in more familiar prose would shine to better advantage.

THE ABSENCE OF DESIGN IN NATURE. A lecture delivered before the Philosophical Society of Chicago, by Prof. H. D. Garrison. Max, Stearn & Co.: Chicago. 1884.

Prof. Garrison in this pamphlet points out the imperfections of the human eye, ear, and teeth, the unfortunate position of the windpipe, where all our food and drink have to pass over its opening, the multitude of carnivorous animals, venomous reptiles, and noxious insects, and the small proportion of plants, about one in three hundred, really useful to man. The causes of ague are widely diffused through marshy regions, but it is not there we meet with quinine. On the contrary, the cinchona tree "is found perched on the top of a small area of the Andes Mountains, a locality for a long time unknown and now almost inaccessible." "But who designed the palmella, or ague-plant, but for which cinchona would have been far less necessary? Here we see an organism, and there are hundreds of similar instances, exquisitely designed to cause disease; and, on the other hand, we find a remedy imperfectly designed to cure it." To the argument drawn from the general existence of order, Prof. Garrison replies, "It is plain, however, that, if nature exists at all, some kind of order must exist." The present order might, he thinks, be improved upon by having a more uniform climate, fewer mountains and deserts, "and less water better distributed." "Alcohol might have been made with a repulsive taste or without its intoxicating properties," etc. "I freely admit that the arrangement of matter and its qualities might have been much worse; but, if they had been," he says, "we should not have existed at all."

THE *Andover Review* for June has the following contributed articles: "Transition Periods in Religious Thought," by T. M. Post, D.D.; "The English Pre-Raphaelite and Poetical School of Painters," by Mrs. Helen Bigelow Merriman; "Frederick Maurice in Present Thought," by Rev. Julius H. Ward; "Mechanical Evolution," by Rev. Francis H. Johnson; "Why Baptists regard Immersion only as Valid Christian Baptism," by Rev. Henry S. Burrage, with reply by Prof. Egbert Smyth. The editorials in this number treat of the following topics: "Indisposition to face Religious Problems," "Accountability of the Ultra-Conservatives," "Women at Oxford University," "The Independent in Politics," and "A Letter from Bishop Bryennios." The book notice department is quite full and interesting.

PERSONAL ITEMS.

WALT WHITMAN celebrated his sixty-fifth birthday recently. He lives in Camden, N.J., in his own house, which he has recently bought with the proceeds from the sales of his books by the Philadelphia publishers who relieved Osgood & Co. of the *Leaves of Grass*. He has had a severe illness this spring, and has not quite recovered his former health.

IT would appear from the following that the blunders and distortions of truth and downright misstatements in Joseph Cook's Monday lectures are not due to any haste in preparation: "The bulk of the Monday lectures," Mr. Cook says, "are prepared months before delivery. They are then specially prepared before my appearance here, and very specially prepared for each occasion. They then receive extraordinary correction before being printed in the papers, and very extraordinary correction before being published in book form."

M. NATANSON, the banker, who is guardian and benefactor of the Hebrew primary schools in Warsaw, was recently exiled to Siberia, under very painful circumstances, at the instigation of M. Apuchtyn, curator of schools. M. Apuchtyn, in a tour of the Warsaw schools, ordered that all studies should be given out in the Russian language. M. Natanson, being informed of this, immediately called on M. Apuchtyn, begging him not to lay this burden on the schools, and saying that, even if the Russian language were made compulsory, he thought the Polish should not be suppressed, as it was the daily language of the people. He also asked that the decrees should be given in writing. M. Apuchtyn replied that in a few days he might receive the written resolutions. But, in two days after this interview, a kibitka stopped before Natanson's door, taking him for a start toward Siberia, tearing the peaceful gentleman from his family, his banking interests, and numerous young students who were being educated at his expense and now find themselves without a guardian.

IN declining to be a candidate for Parliament, Herbert Spencer wrote: "My views on political matters are widely divergent from those of all political parties at present existing. That which I hold to be the chief business of legislation—an administration of justice such as shall secure to each person, with certainty and without cost, the maintenance of his equitable claims—is a business to which little attention is paid; while attention is absorbed in doing things which I hold should not be done at all. As I could not agree to be merely a delegate, voting as was desired by those who sent me, but should have in all cases to act on my own judgment, I should be in continual antagonism to my constituents, most of whom, Liberal as well as Conservative, hold opinions from which I dissent, and who would wish me to support measures which I entirely disapproved. Hence, even if elected, I should be quickly called upon to resign." Nevertheless, the London *Inquirer* remarks: "We cannot help wishing that Mr. Spencer were in Parliament, nor are we inclined to think that Leicester would quickly call upon him to resign. On many subjects, he would exercise an influence as deep and permanent as that exercised by John Stuart Mill; and his late visit to America revealed the fact that he is an admirable public speaker. We quite agree with Mr. Spencer that we are suffering from over-legislation, and the chief work of Parliament is to repeal the absurd and injurious laws of former generations."

For *The Index*.

A VISIT FROM EPICURUS.

I sat one Sunday evening in my room
And heard the church-bells fill the gathering gloom:
They seemed to chide me, lonely listener there.
Alas, how welcome once that call to prayer;
How hymn and sermon stirred my soul to flame,
Till each unworthy thought I overcame;
What bliss it was my neighbors' faith to share,
And float with them above all doubt and care!
Alas, that, in my zeal pure truth to teach,
I pushed research beyond faith's utmost reach!
"Is clearer sight of error worth the cost?
How much that made my life more true is lost!
Is doubt worth teaching? Better let remain
All errors which assuage bereavement's pain,
Or strengthen virtue."
Sadly thus I spoke,
When suddenly a light upon me broke,
And in its midst I saw an old man stand:
His face was thoughtful, daring, and yet bland:
The lips were pure and kind, the eyes were keen
And full of humor, eager, yet serene;
The myrtle and the olive made a crown
Above calm brows which had not learned to frown.
"Who art thou?" I exclaimed; and he replied,
"Hast thou forgotten that the day I died
I wrote a letter thus?
"This day must close
My life, but 'tis a happy one. The throes
Of pain could not be greater, yet I find
All suffering yield before the peace of mind
I gain from thinking on the truth I taught;
And cheerfully flows still the stream of thought."
"Hail, Epicurus!" cried I: "thou art he
Who first set men from superstition free."
"They freed themselves," he answered. "But my voice
First called rebellion forth, and I rejoice
At peace from torturing fears and struggles vain.
Some fancies died,—small loss for glorious gain!"
"But, Epicurus, may I question thee,
And trouble thy repose?" He smiled at me.
"I know thy life," said I, "was free from stain,
But did not vice among thy followers reign?"
"Not more than elsewhere then, nor mine the blame,"
He answered. "Some were vicious, ere they came
To me. Their dark faith had not kept them pure.
The virtuous can change of creed endure;
And he who battles bravely in the strife
For truth gains strength that purifies his life."
"'Tis true," I said, "but ne'er our cause will gain
The victory so long as men complain
That our denials do not feed the heart.
'Tis easy work to tear old views apart;
But then we have the feelings still to feed,
Or they will hunger after some new creed."
"The slave," he said, "when first set free, can spare
But ill his master's rations, watchful care:
Much time must pass o'er him ere liberty
Can give him all her blessings. Thou canst see
That slavery is wretched. Only time
Will teach men how to prize pure truth sublime.
Thought blesses men. Did fancy bless the boy?
The highest mental life gives highest joy."
"But art thou sure," I asked, "the gain will pay,
Thus slowly coming, for what's torn away?"
He smiled again, and said: "Hast thou not known
That nought can pass away till 'tis outgrown?
Choose whether thou wilt have man's progress cease,
Or let him from all trammels find release!
Humanity's great march can never stop;
Behind must all detected errors drop.
'Tis weakness to regret them. They must die.
Such tears of pity dim too much thine eye.
Thy race moves onward; onward turn thy gaze;
Bid others forward look; their courage raise;
Thy glimpse of truth is given thee in trust.
Would'st thou a traitor be? Speak out thou must.
And why speak timidly in doubt and fear?
Thou art a man. Thy manliness revere."
"Brave sage of Athens," cried I, "right thou art.
The world moves; in its motion I'd take part."

Then all the room grew glorious with flame;
Rank over rank, around me faces came;
Brave lips, calm foreheads, blazing eyes were seen.
"Behold," he said, "our brotherhood serene.
All these have given their lives to set men free,
To them came peace at last, e'en as to me.
To thee I need not name them. They are known.
That lofty fellowship wilt thou disown?"
"Forgive me," faltered I, "ye eyes of flame:
To follow you shall henceforth be my aim."

F. M. HOLLAND.

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"We confess that, if we stood on the ground on which Mr. Spencer stands, we should find it difficult to prevent ourselves from being pushed by the stalwart arm of Dr. Denslow's logic into the gulf of ethical nihilism."—*Prof. Goldwin Smith.*

"Now, the whole force of this case depends upon the assertion of Goldwin Smith that Dr. Van Buren Denslow is a disciple of Herbert Spencer. But the assertion is not true in any sense or in any degree. On the contrary, Dr. Denslow is an open antagonist of Mr. Spencer. His essay on Spencer's Philosophy, first published in the Chicago *Times*, while speaking of the man in the usual terms of perfunctory compliment, as have also Goldwin Smith and the *Saturday Review*, is adverse, carping, and depreciatory on every point that he considers. The criticism was regarded as so damaging that Spencer's friends were told they must reply to it or forever hold their peace; and we were confidently assured that the last we should ever hear of Spencer's system was the thud of the clods that Denslow had thrown upon its coffin."—*Prof. Youmans, in Popular Science Monthly and in Introduction to Current American Edition of the Data of Ethics.*

Stephen Pearl Andrews, as political executor of the late Thomas Paine, is as fiercely indignant at Mr. Denslow's analysis of Paine's politics as Prof. Youmans is at his assault on Spencer's Philosophy. On the other hand, George Jacob Holyoake speaks of the analysis of Paine's political philosophy as "the most masterly refutation of it extant, without showing in his words or in his mind any enmity against the great agitator whom he confutes."

The late Dr. George M. Beard, of New York, wrote to the author: "Your critique on Spencer's *Data of Ethics* has all the force of a discovery in ethics, and is of great value. It deserved to be made the subject of a separate treatise."

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CURRENT TOPICS.

THE degree of LL.D. will not be conferred upon the occupant of the Governor's office this year; and, in the future, we understand it will, as it should be, confined to those who have won especial distinction in the legal profession, or by their contributions to the legal literature deserve the honor.

SOME children of the public schools in England, having been dismissed for wearing the blue ribbon, Mr. Mundella, the Minister of Education, who is in sympathy with the temperance movement, reinstated the children, told them to wear their blue ribbons, reprimanded the public school managers, and informed them that further interference with the wearing of temperance badges by the children would not be permitted.

LAST Friday in the House of Lords, Lord Roseberry made a motion to appoint a committee to consider means for increasing the efficiency of that body. He referred to the United States Senate as an example for imitation, describing it as the most powerful and efficient second chamber in the world, and urged the enlargement of the Constitution of the House of Lords, so as to include among its members representatives of science, art, literature, commerce, the laboring classes, India, and the colonies.

THE General Assembly of the United Presbyterian Church at its recent meeting voted not to grant the request of memorialists, who had asked that the Assembly declare the use of instrumental music in worship unlawful. The defeated party, it is said, will hold a convention soon, to determine what shall be done. The *Presbyterian* says the peril now is that of a schism, but it hopes the minority on this "burning question" will not allow adherence to their conviction to rend asunder the Presbyterian communion!

FIVE hundred Mormons, chiefly Scandinavians, landed in New York last Monday. One of the elders in charge of them, in reply to a question as to what inducement these immigrants had to go to Utah, said: "None at all, except the promise of certain salvation. We preached to them that God talks directly with John Taylor, who is Brigham Young's successor, and has commanded plural marriages, and promised salvation through baptismal immersion and belief in the Lord Jesus Christ. There was no promise of free lands or an easy, luxurious life. They have got from $5 to $50 each in hard cash to start with."

AT the third annual meeting of the Free-thought League of Germany, Dr. Ludwig Büchner, who presided, delivered an address on the Woman Question, in which he maintained that woman should stand equal with man in rights and opportunities. The *Radical Review*, referring to a report of the meeting printed in a German paper, says: "The lecture was well received, and several other speakers emphasized it as the especial duty of free-thinkers to help woman in her hard struggle for better conditions of life. And yet the great mass of women stand aloof from free-thinkers, and side with the Christians, who, to use the language of one of their prominent English journals, say that 'to marry, to bear children, to be mistresses of families, to give no occasion to the adversary to speak evil, to learn in silence with all subjection, such are St. Paul's precepts for the guidances of the gentler sex.'"

THE Chicago *Inter-Ocean* says that the Republican platform not only pledges the party to the eradication of polygamy, but "goes farther, and demands the divorce of political and ecclesiastical power, and thus points the way to the overthrow of Mormonism as a temporal power." Why not go farther still, and demand the "divorce of political and ecclesiastical power" in every State? Why not demand the removal of every vestige of the union of Church and State, and such legislation as is necessary to place all the States upon a secular basis, and insure the administration of the national and State government in strict accordance with the principles of State secularization. There are evils to be removed and reforms to be effected in Utah, to which we cannot remain indifferent; but, if our party leaders insist upon "divorce of political and ecclesiastical power" in Utah, without showing any interest in the agitation for the secularization of our entire government, they are liable to be suspected of making their demand merely for party ends, in view of the popular feeling against Mormons on account of justly condemned polygamous practices.

THE secretary of the National Liberal League, in *Man*, proposes "reorganization on the platform of 1876," "a new, entire, and all inclusive liberal organization." The president adds, "Now, we second the suggestion to let all of the by-gones be sunk as though they never were, and try to meet on the original League platform and the proceedings at Philadelphia in 1876, and start anew." It is proposed to take the resolutions adopted at Philadelphia in 1876 touching indecent literature and the mails as "the plank on Comstockism in the new platform." It is believed "the majority of the National Liberal League would approve of it." We are asked whether we "would accept the ground taken in the original League congress held in Philadelphia in 1876?" This is the ground we have maintained during the entire controversy on this subject, and we do not see the motive for asking whether we will indorse a position for defending which we have received no little abuse. An attempt to form a general liberal organization is likely to be more successful, if made independently of any existing organization; but, if the National Liberal League shall in good faith return to the basis of 1876, and confine its work to the purposes for which it was organized, it will have our good wishes and encouragement. We may in a future number recur to this subject, to which we can now devote but a hastily written paragraph.

REV. J. L. DOUTHIT, a Unitarian minister in the West, is much disturbed by the "non-Christian platform" of the Western Conference. He has been trying to convince the people of Shelbyville, Ill., that Unitarians are sound in the Christian faith. Orthodox ministers in the same community, Mr. Douthit writes to *Unity*, "would tell the people that Unitarians did not believe in Christ, and these ministers would quote the flippant utterance of some one Unitarian to prove their charges. I could combat these charges by quoting our standard authors and by appealing to the basis of the American Unitarian Association, the preamble of our National Conference, and all other conferences calling themselves Unitarian, *until* the Western Conference declared its present non-Christian platform. But, now, not only our open enemies, but even those Christians who would otherwise be our allies, and some 'liberals' who spurn the name Christian,' and like the name Unitarian for what, it signifies to them *negatively*,—all join together in quoting the words of men prominent in the management of the Western Conference to prove that Unitarians *do not* give allegiance to Jesus Christ. Thus, it has often happened that what I have tried to preach and maintain in Shelbyville as Unitarianism has been contradicted b. the organ of, or by public utterances of those who are supposed to represent, the Western Conference." If Mr. Douthit had told the whole truth, that some Unitarians "believe in Christ," in the sense in which he uses the phrase, and some do not, he would have saved himself from the awkward position he is now in before both friends and foes. He probably knew that leading Unitarian ministers East and West "do not give allegiance to Jesus Christ," and that Unitarian churches, especially in the West, are made up largely of men and women who have no belief whatever in Christ as a superhuman character or Christianity as a supernatural system, and that no appeal to "standard authors" or to "the preamble of our National Conference" could reverse this fact or destroy its significance. Mr. Douthit has, we may here add, unwittingly furnished non-Christian Unitarians with an argument for the repeal of the preamble alluded to, which, although regarded by some as meaningless, is certainly misleading. The Western Conference is to be congratulated upon its courage and progressive spirit.

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MORAL FAILURES OF BUSINESS MEN.

Again, in the financial disturbances of the business world there have been brought to light a large number of moral failures among business men. Rogues of various sorts and degrees have been exposed,—defaulters, swindlers, forgers; one day holding honored positions in society, the next lodged in jail or fleeing from the constable. And, again, we have the old story that a large proportion of these men were of pious habits and orthodox faith.

We are not disposed, as some liberal thinkers are, to lay at the door of evangelical churches the responsibility for the great financial crimes of Christendom, because of this fact that so many of the exposed criminals have been zealous and prominent members in such churches. It is not a very profitable employment to count up the black sheep that may belong to another fold. The black sheep are not all in the orthodox folds. Some of them are in liberal ranks, and we judge them no more leniently when there found. Naturally, the evangelical folds have more of them, because the folds themselves are more and larger; and because, too, we believe it must be added, the doctrines and methods of evangelical churches make it easier to use religion as a cloak consciously to conceal crime than do the beliefs and methods of Liberals.

But there is one point in the popular theological teaching of evangelical Christendom which does and must tend, in the long run, rather to the deterioration than to the strengthening of conscience, and which, therefore, utterly vitiates that teaching, as a religious system, for remedying this kind of moral failure. And this vitiating point in the popular theology is its theory of vicarious atonement and substituted penalty. Proclaim the doctrine that a man's guilt has been expiated by the sufferings of another, so that he himself may escape the penalty for his crimes, and you confuse man's mental perception of justice and right as well as deprive conscience of its natural exercise and training. And the reason why this doctrine has not done more moral mischief in Christendom than it has is because theologians and preachers are not generally so severely logical as you at first expect they are going to be, but allow side issues to modify their central teaching; and because, too, the people who hear them are really better than their theology, and do not permit their natural perceptions of right and wrong to be entirely overborne and dethroned by a false theological theory.

But the religious teaching that relies centrally and fundamentally upon this doctrine of substituted punishment, the religion that calls human righteousness "filthy rags," and says that one's own uprightness of character and conduct is no security for salvation, the religion that puts thieves in the same paradise with honest men, upon a confession of penitence in the agonies of death,—such a religion certainly comes with no adequate cure for financial dishonesties, defalcations, and swindlings. Indeed, in its central doctrine, it is a part of the very thing to be reformed. At the heart of it is injustice, plunder, *taking* and *profiting by*, not what one has earned himself, but what belongs to another. It is a theological device by which the financial defaulter, having lived on earth by swindling his neighbors, and in constant debt to the moral law, is enabled, at death, to continue the one practice in which he has become an adept, by procuring a seat in heaven on another's credit.

Such a religious doctrine as this, then, may be set aside as inadequate to the emergency of meeting the moral failures of the business world. So, also, may that type of the same general theology, which was exhibited a few years since at a meeting of Presbyterian clergymen in Philadelphia, when, in discussing the then recent financial and moral fall of a prominent business and religious man of that city, some of the speakers took the ground that the Almighty had brought the unfortunate man into his troubles as a judgment upon him for his sin in having used his influence toward keeping the permanent exhibition on the Centennial Grounds open on Sundays. As the troubles, in this case, were the exposure of this man's gross financial frauds and the consequent ruin that came upon him, the inference from these clergymen's reasoning was that, if the man (who was a member in good standing of an Evangelical church) had not violated the Sabbath, the Lord would have prospered him in concealing his crime, and not permitted the annoying trouble of exposure to have fallen upon him; or else that, for that sin of Sabbath-breaking, the Lord led him purposely into the crime of fraud and forgery, so as to work his ruin. In either case, a religion that thus puts a form of Sabbath observance above moral righteousness cannot bring a remedy for such moral failures.

In fact, the only religion that can meet the diagnosis of these cases of moral failure among business men is that which goes down deep into character; that which, wherever preached, goes down, below creeds and forms, to the roots of daily conduct. A religion is needed that will bring a change of heart, not of the spasmodic, revivalistic sort, not a mere sentimental fervor, but a change of heart that means the amendment of dispositions, the clarifying of moral vision, the invigoration of conscience, the uplifting of motives to the highest considerations and appeals of which humanity is capable. The one thing needed most of all is the strengthening and sharpening of man's moral sense, so that it shall be sensitive to the slightest stain upon his honor,—a moral sense which shall go with a man into every slightest transaction and every obscurest corner of his business, and hold him to rectitude with a grip so tenacious that no considerations of pecuniary success nor fears of pecuniary failure can seduce or scare him from it. In a word, the only religion that can go to the bottom of this disease is the religion of righteousness.

When man has learned to do the right because it is the right, to be faithful to trusts because simple truth and justice between men demand it, and to be thus true regardless of whatsoever consequences, pleasant or painful, may come to himself, then and not till then is he secure against the temptations which in an unguarded moment or under intense pressure of selfish interest may be sprung upon him. At this height of character there is a self-respect which becomes moral security; a nice sense of integrity and honor which is as uneasy at any secret departures from the right as if the whole world were looking on. At this height of character, the moral law becomes as naturally obeyed, as inviolable and as invincible, as the law of gravitation in the material world.

WM. J. POTTER.

JOHN MORLEY UPON EMERSON.

The echoes of Mr. Arnold's criticism of Emerson have hardly died away, when another English critic comes to us with an equally deliberate opinion concerning our immortal friend. Mr. Morley is one of the four strongholds that make up the quadrilateral of first-class criticism in England. Moreover, he is, to a degree that Mr. Arnold is not, a man of affairs. The structure of his mind and the trend of his philosophy are such that we should not expect from him so fair a view. But a fairer one is the significant event. Another proof is here of Emerson's breadth, his universality. Men of the most different persuasions find their account in him,—the idealists and the realists, the men of science and the metaphysicians. He does not always furnish us with the reconciling word. He will state both sides, if he sees them, whether he can reconcile them or not.

Mr. Morley's essay is a matter of some fifty pages, divided into three unequal parts, following a short introductory section. He does not think it profitable to seek out his affinities with the philosophic schools; and he makes short work of his philosophy, affirming that he made no contribution of his own. What he did was to light up the Kant-Coleridge doctrines with rays of ethical and poetical imagination. Part first of Mr. Morley's essay is the record of Mr. Emerson's intellectual and personal life, "of which we may say in all truth that no purer, simpler, and more harmonious story can be found in the annals of far-shining men." He tells this story well. No one has seized more happily upon the significant events and the essential traits of a life "far wiser and happier" than Carlyle's at Craigenputtock, "not wholly in the busy world, nor quite beyond it." He does not hesitate to enrich his pages with the most sparkling gems from Hawthorne and Lowell and other writers,—a method which he does not commonly observe. His paragraph on the *Dial* is not so just as Mr. Higginson's chapter in his *Margaret Fuller*. His estimate of Mr. Frothingham's *Transcendentalism* is also notably different from Mr. Higginson's, and it is much more favorable. Mr. Morley's large social spirit and his deep interest in political affairs serve him a good turn in his treatment of Emerson's relations to our anti-slavery struggle and the Civil War. He quotes with manly sympathy his magnificent rebuke of Carlyle's total inappreciation of "that greatest ordeal of our time."

The second part of Mr. Morley's essay deals with Emerson's style as prosaist and poet, and in general with his literary method. To his prose style, he is hardly more favorable than Mr. Arnold. He accounts for it in part by his habit of lecturing; thinks that his *staccato* came from this habit. I doubt it very much. Had Emerson never lectured, his style would have been less fragmentary than it is now. His lecturing was simply thinking aloud, "a divine soliloquy." "Everything is thrown in just as it comes," he says, "and sometimes the pell-mell is enough to persuade us that Pope did not exaggerate when he said that no one qualification is so likely to make a good writer as the power of rejecting his own thoughts." But he has good also to say of this disjointed style: "Even at the roughest, Emerson often interjects a delightful cadence." He does this *so* often that for some of us this delightful cadence is what we mean by Emerson's style. Better than any "wholeness of tissue" which Mr. Arnold made the test are these innumerable sentences and passages of penetrating and immortal sweetness. But, if Mr. Morley underpraises Emerson's style, does he not overpraise his erudition? "Few thinkers on his level betray his breadth of literary reference." If this is so, it is because everything was grist that came to his mill; because he pounced on his own wherever he found it with perfect intuition. His reading of Goethe was his most persistent effort. His library was not so large or fine as Mr. Morley thinks; and his reading, for the most part, was desultory. He was not a student or a scholar. It would be interesting to know how much he ever

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read of Swedenborg, whom he praises so much for the very reason, I suspect, that he knew him so little.

Mr. Morley's opinion of Emerson's poetry is not more favorable than Mr. Arnold's, nor more just. But it has truth in it. "Taken as a whole, Emerson's poetry is of that kind which springs, not from excitement of passion or feeling, but from an intellectual demand for intense and sublimated expression." True in the main. So is not this: "It is hard to feel that his poetry is inevitable." It is not for Dr. Hedge, who says of Emerson's most characteristic poems, that they are "bursts." In one breath, Mr. Morley praises "The Adirondacks," one of his prosiest poems but for one lightning flash, and the "Snow-storm," as "pretty and pleasant bits of pastoral," and puts "The Humblebee" in the same class! Had the gods made Mr. Morley more poetical, he would not have written thus. Emerson has in many places the genuine "lyrical cry," and that Mr. Morley does not make a note of it is one of the most damaging features of his essay.

But it is in the third part of his essay, where he discusses Emerson's thought and spirit, that he is best worth our attention. A sentence here and there will better indicate his method and result than any mere abstraction: "Emerson is one of the few moral reformers whose mission lay in calling men rather than in rousing them, and in the inculcation of serenity rather than in the spread of excitement." "The last password given by the dying Antonine to the officer of the watch was, *Aequanimitas*. In a brighter, wider, and more living sense than was possible even to the noblest in the middle of the second century, this, too, was the watchword of the Emersonian teaching." "There is no modern thinker who makes Beauty—all that is gracious, seemly, and becoming—so conspicuous and essential a part of life." Mr. Morley does not find Emerson always haunting the perilous altitudes of Transcendentalism, but often homely and practical as a man could be. But, in a high sense, he cared more for faith than for works; and his persuasion was not less than Luther's of the grace of God as central to salvation. Mr. Morley does not disguise his sense of Emerson's superiority to Carlyle in a "high, transparent sanity," which kept him in line with the ruling social tendencies of his age when Carlyle was reactionary and obsolete. He finds him equally in line with the ruling scientific tendencies. What he does not like, as we should expect, is his Platonism: for him, it is "mere abracadabra, incomprehensible and worthless." Nor does he like his easy way of getting round "the radical tragedy of More and Less" in human nature: "What can be more idle, when one of the world's bitter puzzles is pressed on the teacher, than that he should betake himself to an altitude whence it is invisible, and then assure us that it is non-existent?" Emerson was too resolved, he thinks, upon an optimistic rendering of the facts to look them fairly in the face. Had Emerson been even less recluse, he would have helped us more. "The world hardens, narrows, desiccates common natures, but nothing so enriches generous ones." Mr. Morley's final word is not so very different from Mr. Arnold's, which was sufficiently appreciative to atone for all his previous disparagement: "Emerson remains among the most persuasive and inspiring of those who by word and example rebuke our despondency, purify our sight, awaken us from the deadening slumbers of convention and conformity, exorcise the pestering imps of vanity, and lift men up from low thoughts and sullen moods of helplessness and impiety."

JOHN W. CHADWICK.

THOREAU'S "SUMMER."*

This new selection from the journal of one of the most careful observers and interpreters of nature in New England is timely in appearance, and cannot fail to enhance its author's right to be given high rank among America's most original thinkers. The volume consists of selections from the notes made by Thoreau during the Junes and Julys of years ranging in date from 1839 to 1860, but arranged in orderly sequence as to the day of the month, so that we have here the record of observations made during many summers condensed into one rich season.

Every new work bearing the impress of Thoreau's name more and more impresses the reader with the sense that his writings are destined to live when other more pretentious and ambitious writers of his own and of later days shall be forgotten. He is so distinctly a son of the soil, so unequivocally an indigenous product of American genius, that when this country shall, by reason of the great amount of good literary work done by its sons and daughters, come to have its best writers sifted, singled out, and classified according to their real merit, then this lonely, erratic genius, who once cheerfully boasted of his "library of seven hundred volumes," five hundred of which consisted of copies of his own unsold works, will be assigned to no low place among America's classics; for, unlike so many of his countrymen of to-day who aim to win fame as men of genius, he was no copyist of foreign methods in style or subject. He was himself an original thinker, a discoverer in untrodden ways. He was so essentially an outcome of New England's thought and culture, bearing so unmistakably the stamp of his heredity and environments, that she may well be proud to own him as her very own contribution to the world's thinkers.

Thoreau's philosophy was rather microscopic than telescopic. In this respect, he was almost unique; for, while the majority of thinkers enlarge their area of thought by enlarging their area of observation and drawing their inspiration from the macrocosm, this man enlarged his thought by deliberately withdrawing as far as possible from society, and confining his observations to the minute details of his native woods and fields. His inspiration came direct from nature's self, and is none the less invigorating, healthful, or helpful for so coming. But because of this isolation of himself and close attention to the minute, the individuality of the man, the "me," looms up rather too gigantically.

Despite Thoreau's professed distaste for society, and while he seemed to aim chiefly at a faithful delineation of the characteristics of New England scenery and natural history in their most minute details, he manages to give us at the same time a pretty vivid portraiture of New England human nature as well. Though these sketches are incidental, they are drawn with no uncertainty of touch, showing a capacity to discern the salient points of character, humorous or otherwise.

His scientific observations of natural phenomena are so blended with poetic and philosophic thought that such books as this on "Summer" cannot fail to excite renewed interest in the common things so charmingly described and commented on. Even to the New Englander, who has all his life been accustomed to the environments which are so lovingly and minutely described, and who has thought hitherto that he has fully understood and taken note of these every-day sights and sounds, Thoreau opens a new field for delightful investigation; and he longs, ere he closes the volume, to get into the woods and fields to search for himself with clearer vision for the new beauties which nature offers him through the revelations of this, one of her high-priests.

Thoreau was an industrious idler, a "loafer" after Walt Whitman's own heart. He, too, "loafs and invites his soul." He "leans and loafs at his ease, observing a spear of summer grass," or, as Thoreau himself states it, "the farmer is ploughing in yonder field, craftsmen are busy in the shops, the trader stands behind the counter, and all works go steadily forward. But I will have nothing to do; will tell Fortune that I play no game with her, and she may reach me in my Asia of serenity and indolence, if she can." But the indolence of which he accuses himself was the indolence of the hands only: the keenly observant eyes, the active, alert brain, were busy in noting, comparing, analyzing, and philosophizing even in the idlest hours, as these pages fully attest, fragmentary as they necessarily are.

One cannot close this book without a sigh of regret that Thoreau did not live to attain the acme of his intellectual powers; for the very incompleteness and fragmentariness of it show strong evidences of the growth of his whole nature, moral and intellectual. An accurate observer, an original thinker, a vigorous writer, in spite of his tendency toward pessimism, Thoreau had in him the elements of a true philosopher, if not of the poet he apparently hoped to be. But, like good wine, he needed the ripening, strengthening, and mellowing of age.

SARA A. UNDERWOOD.

*Summer: From the Journal of Henry D. Thoreau. Edited by H. G. O. Blake. Boston: Houghton, Mifflin & Co., 1881. pp. 378. Price $1.50.

A FEW THOUGHTS ON MR. SALTER'S ANNIVERSARY ADDRESS.

I read Mr. Salter's address with deep interest, and consider it a masterly and compact statement of the principles of a cult which I believe will never have a strong following in the world, but is only a resource in a state of temporary perplexity. This was my thought from the start, when Mr. Salter explained his views to me in Cambridge four years ago. Now, of what one of the speakers on the platform with Mr. Salter called "the present chaotic condition in our life and thought," Mr. Salter will pardon me if I take what seem to me a couple of instances out of his own address. And they do honor, unintentionally to him, to the creed on which he was suckled, as contrasted with the factitious creed which he is expounding, and which he thinks he believes. Emerson, he says, is wrong in supposing that, though ministers of justice fail, justice never so does; for, says Mr. Salter, "there are no self-executing instantaneous ethical laws." Justice "has reality only in those who execute it," but does not exist as an abstract something outside of man. But, presently, speaking of the law of right, he says, "Plainly, men do not make this law, but simply find it." Man, he says, no more makes the law of right than he makes the law of gravitation. But now, if men do not make it, it must be self-made,—that is, self-acting, self-executing,—which is precisely the transcendental position he previously denied in the mouth of Emerson. In this contradiction of himself, Mr. Salter rose for the moment into the higher atmosphere out of which he painfully is trying to keep himself. So, in the closing words of his speech, he does the same, when he speaks of men themselves as "the hands by which the eternal purpose realizes itself." Eternal Purpose,—put it thus in capitals, and Beecher himself would not want a better definition of his God.

Yes, wiser men than you or me, Mr. Salter, have believed that they dimly saw indications that

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through the ages one eternal purpose runs; and I do not think we are ready to forswear that belief at this early stage of our knowledge,—no, not quite yet, thank fortune. We shall not wisely trample wholly under feet the religion of our fathers: they had a few sesame grains of truth in their philosophy, let us admit.

But let me show once more how in a circle nobly reasons my very good friend Salter. We ourselves are the hands by which the divine purpose realizes itself, are we? Very well: then, we are in fact part and parcel of that Divine Something that has a purpose. Therefore, when, as Mr. Salter tells us to do, we worship "those qualities that we instinctively call divine, wherever any hint or suggestion of them appears in human form," we are really worshipping the Divine Something. But Mr. Salter says it is ignoble to worship this something outside of us, possessing our noblest characteristics,—really the Divine Something, but practically and ostensibly its qualities enmasked in man, its hands. And this is where I quarrel with "ethical religion." It does not permit us to rise into the realm of the Absolute; we are not to contemplate the head, the intellect, the centre of the power that is in us, but only look at its hands,—namely, ourselves. We are to worship the ideal humanity; and this is Comtism with the rites omitted. And such Comtism and nothing else is the Adler ethical movement. It will not last: it is not bottomed on the universe, but only on a part of the universe. It is all right, so far as it goes; but it does not go deep enough. It is a decapitated religion, a trunk walking about without a head (but able to move by means of the brain-power in the nerves of the extremities); a Poor Richard's religion for prosaic minds; a cult of wise saws and modern instances, appealing no whit to the imagination (the highest faculty of the mind); a sour-grapes cult, which refuses to worship, silently and with eternal, if need be, suspense of judgment, the universe outside of itself, because it cannot understand it,—a very comfortable, limited, workable, and handleable system, or constitution, but not based on the conceivably profoundest, patientest, or bravest attitude, it seems to me.

For my part, I should despise myself, did I ever cease to gaze with ineffable awe and silent worship upon that outside of me that created me, and fills the universe with glory and miracle; and I want no religion with that article left out. We want no God of men's "theology"; but we want room overhead, infinite space for growth, infinite reverence. I may not understand the matter of origins, nor how thought could spring out of rock or fire; I may be overwhelmed by the thought that out of eight thousand miles of solid rock or fire beneath me I sprang into life. The space, the bulk, the essence of the All about me may appall my imagination; but, looking at the hard facts, in their hardest aspect, I yet cannot think that the universe is no more than a vast gasometer or roaring hydrogen furnace. I prefer rather to think that I do not understand the real nature of this splendid *entourage* than to think the impossible thought that it is self-created, self-sustained, and dead to its heart's core.

"The sun is God," said Turner, a short time before his death,—Turner, the divine artist, who had for his immortal span of life revelled in the sun's mystic and exquisite handiwork. The same thing said the dying Mirabeau, as he looked out of his window. And, as I now look out of my window, and see the almighty sun and his almighty bride, the miracle-working earth, in the freshness and pomp of her tender summer robes, shot through with mysterious life forces, their awful crushing power attempered and exquisitely balanced to the electric thrill and float of a butterfly's wing,—I say not only that the sun is God, but the earth also, and my mind is filled with the solemnest awe! "But you do not understand the essence-nature of the universe." True; but I will none the less keep trying sternly, and steadily, and little by little, to penetrate further and further into knowledge of that nature; and herein is the true and majestic source of enthusiasm and interest for the religion of all future time. And it is because "ethical religion" turns away from this supreme instrument of its power that it is unfitted, as I believe, for sweeping over society, and rousing it into a passion of enthusiasm. It is not religion, and has no business with the name. Religion is *not* morality. Religion is a thought, an emotion; morality, an act. Keep them separate. I believe that a right act is always of more importance than a thought. So, if I had to choose between "ethical religion" and Roman Catholicism, I should choose ethical religion. But we need choose neither. I dread the deadening, prosaicizing effect of a code of life which can only recommend a contemplation of one's own navel. "The sun is not God," says Prof. Dry asdust: "nonsense, it is only a globe of gas." This is the supreme folly (every age has its own) which will make our age ridiculous to future times. In forming the religion of the future, let us, by all that is sacred, not commit a fatal error, not leave out the essential thing. Dear Mr. Salter and Mr. Adler, can't you open your skyward hatchway, can't you preach wonder more, get more poetry and mysticism of flowers and blue sky into your thought? If you could, I know a great many who would at once move into your ranks with acclaim. For your ethical work the best minds and hearts entertain the profoundest respect. But history has taught you so well the mischief of metaphysics that it almost seems to me you would indorse the sentiment of the Parisian Republican: "S'il y avait un Dieu, il faudrait le fusiller,"—"If there were a God, it would be necessary to shoot him."

W. S. KENNEDY.

THE ABOLITION OF THE PRESIDENCY.*

"Under no form of government," says Von Holst, "is it so dangerous to erect a political idol as in a Democratic republic; for, once erected, it is the political sin against the Holy Spirit to lay hands upon it." According to Henry C. Lockwood, a member of the New York Bar, and the author of an able work just published, whose title stands at the head of this article, the chief political idol in this country is the Executive Power of the national government, vested in an elective monarch called a President. As Webster said in a speech protesting against Jackson's exercise of despotic authority, which Congress was powerless to prevent: "The President carries on the government: all the rest are but subcontractors. Sir, whatever name we give him, we have but one executive officer. A Briareus sits in the centre of our system, and with his hundred hands touches everything, moves everything, controls everything."

Mr. Lockwood thinks that, while we are republican in form, our government has in it monarchical elements, upon the eradication of which depends the preservation of the essence and spirit of American liberty. The Executive is in organized conflict with the legislature and judiciary. Thy framers of the Constitution, in defining the powere of the Executive, incorporated many ancient kingls prerogatives. The electoral colleges do not insure the election of the President eitner by the choice of the people or by a majority of the States. In 1860, the united vote of the Democratic candidates was 2,787,780, while Lincoln's was only 1,857,660; yet Lincoln had 180 electoral votes, while the Democratic vote was only 123. Devise any law we may for the election of the President, there is no permanent security so long as he has his present monarchical power. In this country, the people part with their power to the President for four years. Hence, as Gladstone says, "in the American Union the Federal Executive is independent for each four years both of the Congress and of the people. But the British ministry is largely dependent on the people, whenever the people firmly will it, and is always dependent on the House of Commons, except when it can safely and effectively appeal to the people." Thus, the English Constitution, under the workings of its executive branch, is more republican than ours; and the ministry is nearer the people than is our President.

During an entire war, we may have for President and commander-in-chief of the army and navy a man without any of the qualifications of a war executive, and in time of peace a war President, with all which that implies. When governmental affairs are going on smoothly and well, and whether there is any issue or not, there must be an election, because a certain date has arrived, throwing, as Prof. Sumner says, "an artificial and injurious excitement athwart all the industrial and other permanent interests of the country." The President's power of appointment and removal from office can only result in patronage, bribery, in making office-holders sycophantic, corrupt instruments of the Executive, and raising up a host of greedy office-seekers. The bad effect upon morals is incalculable. In the exercise of the veto power, the President may do again and again what the Crown in England has not done since the reign of Queen Anne. Congress should express the mind and conscience of the people, and its laws should be promptly executed. The cabinet is a creature of the President,—a secret and irresponsible conclave. In England, it is a working executive, while the Queen is a mere figurehead. Here, the President rules; and the members of the cabinet are his staff officers to do as he bids in the enforcement of his policy. The tendency is to increase the unrepublican character of the Executive.

Mr. Lockwood's conclusion is that the Presidency should be abolished, and that the supreme power of making laws and executing them should by constitutional amendment be vested in Congress (which should consist of one body only); that Congress should be the final judge of its own powers, but subject to the right of an executive council to be appointed by Congress, with authority to dissolve Congress upon an issue framed, and appeal to the people. The members of the executive council, corresponding in number and name with those of our President's cabinet, to be at the head of their respective department, subject to removal at the pleasure of Congress, and to be entitled to seats in Congress with the right to debate and to initiate legislation, each member of the council to be responsible for his acts, and subject to be called before Congress at any time to give information. Thus, Mr. Lockwood would have the supreme power concentrated in the people, and the legislature a temporary trustee, with provision made for an immediate appeal to the people, whenever the government becomes divided upon any important measure.

The views advanced in this volume are not original: indeed, they have long been held and advocated in the main by thoughtful men in this country, and have been distinctly formulated in

* *The Abolition of the Presidency.* By Henry C. Lockwood of the New York Bar. New York: R. Worthington, 770 Broadway. 1884. pp. 331.

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the platform of an organization of Germans in the West; but no previous writer has presented them with such ability and power as are here brought to their exposition and defence. The work will have an interest for many, who, if not satisfied with the author's proposed remedy, must acknowledge the evils resulting from the abuse of executive power which he describes, and the necessity of some radical reform to guard against the corrupting influences and unrepublican tendencies in the future. It was Daniel Webster who said, in a powerful speech in the United States Senate: "Mr. President, the contest for ages has been to rescue liberty from the grasp of executive power. . . . Through all this history of the contest for liberty, executive power has been regarded as a lion which must be chained."

THE strictly scientific demand of progress in all the varied ranges of life, from the simplest plant to man, is that the weak shall perish and their seed with them. The farmer who saves the best ears of corn at harvest for use at the next planting season acts upon the philosophy of "the survival of the fittest." The fierce struggle for existence among animals and savages tends to improvement of the breed or race. But there comes a time in the development of the human family when the moral sense revolts at this method of improvement; and, instead of destroying the weak, society protects them from cruelty, and strives to equalize their lot and that of the strong. Every charitable institution is an ethical protest against the purely scientific method of progress.—*New York Sun.*

"Every charitable institution" rightly conducted is "an ethical protest against the purely" *un*scientific method of progress. The *scientific* method implies knowledge of the conditions of progress and the use of means for its promotion. Ethical science enables man, in proportion as he comes to understand and apply it, to improve himself, and at the same time to improve his fellow-men, including such as, before "there comes a time in the development of the human family when the moral sense revolts" at the destruction of the weak and unfortunate, perish in a brutal struggle for life. Writers who put science and ethics—which is the highest of all the sciences—in opposition to each other show thereby need of emancipation from the trammels of false theological or metaphysical notions, or from the confusing influence of an incorrect terminology founded upon unscientific conceptions of the past. The mistake of the *Sun* is mainly in its misuse of words. It sees, however, what some, who profess without good reason to speak in the name of science, fail to see,—that, with human development, the selfish struggle for life is replaced by individual conduct and a social order directed by intelligence and governed by reason and conscience, involving sympathy, benevolence, and co-operation, by which the strong are impelled to assist, and not to destroy, the unfortunate, and thereby to improve themselves and the social organism of which they form a part.

ONCE, Universalists were a progressive Christian sect, and they did needed and important work in destroying faith in the orthodox theology. But, the past few years, the more radical and progressive members have dropped out of the denomination, and are now found among the Unitarians and Liberals, leaving behind an element that is timid, conservative, and without much positive influence on the thought of the age. Many of the orthodox churches have in them the spirit of progress, and are in the line of advancement; but Universalism some time ago came to a stand-still, and has since opposed every step beyond its own position. Its tendencies are toward Orthodoxy, as modified in these times, rather than toward a rationalism that judges the Bible and Christianity with all other books and systems by the methods of science. These thoughts are suggested by a letter in *Unity* from Rev. J. W. Hanson, a Universalist minister, and editor of one of the papers of his denomination: "The Universalist denomination stands on the Christian Scriptures, and cannot work with those who, like the editor of *Unity* and his pseudo-'Universalist' correspondent, emasculate the Book of books, and stand where Paul's audience on Mars Hill stood when he preached Christ to them. The Universalist denomination can cordially co-operate with Dr. Peabody, Dr. Stebbins, Freeman Clarke, Everett Hale, and Charles Lowe—*on his death-bed*, see Memoir,—but not with Savage, Blake, Jones, and Connor, and most of those, I am sorry to say, who give tone to Unitarianism in the West. I pray God to prosper *Christian* Unitarianism; and I can pray in faith, nothing doubting, that he will bring to naught that form of it which is minus Christ."

THE following is a summary of the forms of oath in use in the legislative assemblies of fourteen countries:—

BAVARIA.—I swear . . . So help me God and his Holy Gospel.

DENMARK.—I promise and swear . . . So help me God and his Holy Word.

GREECE.—I swear in the name of the Holy and Consubstantial and Indivisible Trinity.

HESSE-DARMSTADT.—I swear . . . So help me God.

SAXE-COBURG AND BADEN.—I swear. So help me God.

HOLLAND.—I swear. So help me God.

PORTUGAL.—I swear on the Holy Gospels.

PRUSSIA.—I swear by God, the Almighty and Omniscient . . . So help me God.

SAXONY.—I swear by Almighty God.

SERVIA.—I swear by one God, and with all that is according to law most sacred and in this world dearest . . . So help me God in this and that other world.

SPAIN.—After swearing the deputy on the Gospel, the President says, "Then may God repay you; but, if you fail, may he claim it from you."

SWEDEN AND NORWAY.—I [President or Vice-President only] swear before God and his Holy Gospel . . . I will be faithful to this oath as sure as God shall save my body and soul.

SWITZERLAND.—In the presence of Almighty God, I swear . . . So help me God.

UNITED STATES.—I do solemnly swear . . . So help me God.

TOURGUENEF, according to the *Freidenker*, was in youth an Hegelian, but ultimately became an agnostic. Thus he did not deny that life after death is possible, but declared openly that it did not attract him, but, on the contrary, seemed terrible. "What should I do through all eternity?" he used to say. "How could I fill up this incomprehensible abyss? Is my petty personality worthy of becoming eternal? How I could live without a body, I cannot imagine."

A TRUE man must be true to himself. He cannot, even in politics, consciously support unfit candidates or demagogues for office, with no public emergency to excuse his disregard of personalities, as was sometimes the case during the war, without suffering in the moral fibre. Neither can he pocket his principles and disregard his convictions, in obedience to a demand for party fealty, without lowering the standard of independent manhood. As for the policy, honesty is best, courage is best.—*Boston Advertiser.*

THE religion of our day and country is no more exempt from the sneer of the future than the others have been. When India was supreme, Brahma sat upon the world's throne. When the sceptre passed to Egypt, Isis and Osiris received the homage of mankind. Greece, with her fierce valor, swept to empire, and Zeus put on the purple of authority. The earth trembled with the tread of Rome's intrepid sons, and Jove grasped with mailed hand the thunderbolts of heaven. Rome fell; and Christians, from her territory, with the red sword of war carved out the ruling nations of the world, and now Christ sits upon the old throne. Who will be his successor?—*Ingersoll.*

IN order to discover truth, we must be truthful ourselves, and must welcome those who point out our errors as those who approve and confirm our discoveries.—*Max Müller.*

HALF a dozen towering truths wrought into the life of a child are worth more than the whole range of truths that are taught in the Sunday-school.—*Prof. A. R. Crandall.*

THE ultimate ground for any belief should be understood to be the fact that it can stand the freest possible discussion from every possible point of view.—*Leslie Stephen.*

THE man whose part is taken, and who does not wait for society in anything, has a power which society cannot choose but feel.—*Emerson.*

THE human race would be too unhappy, if it were as common to commit atrocious things as it is to believe them.—*Voltaire.*

HE who makes truth disagreeable commits high treason against virtue.—*Maria Edgeworth.*

PREDOMINANT opinions are generally the opinions of the generation that is vanishing.—*Disraeli.*

TO PERSEVERE in one's duty and to be silent is the first answer to calumny.—*Washington.*

For *The Index.*

THE PASSAGE OF A YEAR.

Well did I daily know,
Through all the seasons fled,
The gladder year ago
Ere I was called to sow
White seed among the dead.

But what more did I see?
Ah! dear one, with thine eyes,
I beg thee pity me,
For I am one with thee,—
Unknowing and unwise.

Together we have sought
The searchless, and have found
But shadow, that was caught
By weary brains, and thought
To bind the substance round.

And by the summer's bloom
And the cold winds that came
To write the roses' doom,
We saw revealed the tomb
Again, but ne'er the flame.

How often and how near
The blows descend, though we
Pass day and month and year,
And heal the wounds we fear,
And wander far at sea.

To make itself complete,
Life, that we should be wise,
Gave us, with motive sweet,
Death, loss,—as seemeth meet,—
To touch our scornful eyes.

Ah! who would fain resent
The gift, the loss, the grief,—
The rounded story, rent
Though it should be and spent
From thine own heart's belief?

HORACE L. TRAUBEL.

For *The Index.*

MURILLO'S MAGDALENE.

I gaze upon thy soul-lit eyes upturned,
And oft I marvel that Murillo's grace
In holy thought and holy musing learned
Conceived the wondrous beauty in thy face.
What glow of sacred genius in him burned!
No stain of earth upon thy brow I trace.
Was face of mortal ever seen so sweet?
Was face of mortal ever seen so fair?
And on thy neck, unbound, the silken hair
Which dried, with golden threads, thy Master's feet.
Methinks those eyes, that saw thy risen Lord,
Have held the glory in them evermore,
And high above all earthly thoughts they soar
To dwell in heaven and see the things of God!

ANNA OLCOTT COMMELIN.

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The Index.

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THE INDEX is published every Thursday, at No. 44 Boylston Street, Boston, by an incorporated Board of Trustees nominated by the Free Religious Association. Terms: Three dollars per year, in advance.

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

WILLIAM J. POTTER, ... } *Editors.*
BENJAMIN F. UNDERWOOD, ... }

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REPORT OF ANNUAL MEETING

OF THE

FREE RELIGIOUS ASSOCIATION.

FRIDAY, P. M. SESSION, MAY 30.

(*Concluded.*)

The PRESIDENT.—Dr. Harris has paid the Convention the high compliment of bringing to his theme a treatment which requires close thinking. He has also paid the Free Religious Association the compliment of showing that a genuine Philosophy of Religion must be tested by its practical and social results. The discussion of the subject will be continued by Mr. C. D. B. Mills, of Syracuse, N.Y., whom you will now have the pleasure of hearing.

ADDRESS OF C. D. B. MILLS.

I suppose it will not be accepted as sufficient on this platform to declare the great fact of religion, to point to its universality in the experience of mankind, its duration through the ages of history, its presence and power pervasive and dominant still over the face of the globe, and among the most enlightened races. This fact would have weight, but would not with us be deemed conclusive. Religion might be all that which I have named, and still not be deep-grounded and permanent,—might be in the large a transient phase in the growth of humanity.

What we seek, and rightly, to know is the ground of the fact,—to question whether it bases in the nature of things, on the enduring necessities, and so must be permanent as the duration of humanity, or whether, like other things that have been seen in history, it comes of unripe conditions, of the child state, and is therefore to be outgrown with advancing intelligence, as barbarism, as belief in the gods of Olympus, in alchemy, witchcraft, etc., have been left behind.

There are those with whom this last view I have named is a settled persuasion. Religion, they deem, notwithstanding all we see and have to admit, is essentially superficial and temporary. It must go, in proportion as enlightenment and enlargement come in. It is the child of ignorance, birth of darkness and fear, and must, like the giant Alwis in the fable, die when the sun rises. What room for worship, when the mind shall have attained full knowledge? What ground for veneration, when all the sanctities of faith, all the adyta of prayer, shall have been penetrated and illumined by science? What ground for invocation, when the very idea of personal deity shall have been proved false, a fiction of the imagination! The seen tendencies of civilization, the march of culture, it is strongly felt, will surely abolish both fear and religious faith itself.

Others hold that not only is religion permanent and vital, everlasting for the race, but that the type under which we have it is also an absolute type, that this is everlasting,—the faith of Christendom, what we call Christianity, the one final faith. It has therefore the sovereign and supreme claim of the infinite truth. It has absolute prerogative. It is the foundation and the inspiration, they say, of all our greatness, the very source and life of our well-being as a people, the fruitful and indispensable fountain-head of everything valuable in our existence. But for it there would have been no civilization in Europe, no liberty, no republican institutions in America. But for it, I suppose they might add, no improved means of communication, such as we now enjoy, no printing-press, no newspaper or book, no rapid transit, none of the wide commercial interchange we see, no extended and seemingly perfected manufacture that we behold, filling the world with the products of skill, no railroads, telegraphs, or gas, to say nothing of electric lights; in short, that, without this one religion, we should not be anybody but savages, nor have anything but the rude, coarse, scanty possessions that belong to savagery or barbarism.

We have all heard remarks that imply as much. It is well known that there is a considerable number of people in this country resolutely engaged in an endeavor to procure the engraftment upon the American Constitution of a distinct and express recognition, acknowledgment, of the sovereignty of God and Jesus Christ over this nation. They are thoroughly assured in their minds that without this we are certain as a people to go to swift destruction. I lately read a dictum reported as uttered by a lady standing at the head of one of your colleges in Massachusetts, before a grave assembly of prominent educators. The subject of co-education was under consideration, and this lady, as reported, observed that co-education had failed in Cornell University, "because of the absence of Christian religious influence." A statement that is erroneous, to the best of my knowledge and belief, in both its counts. That educational experiment has neither thus far failed, nor has the institution rejected Christianity or been lax in exerting Christian religious influence. There is, so far as my knowledge extends, no State educational institution in the land, in which a regard for that faith is more sedulously cultivated. But I mention this not for the purpose of impugning the statement, but for illustrating the attitude of mind to which I have referred.

In like spirit, a worthy Catholic priest in the city of my residence has lately given a lecture entitled "The Catholic Church the Civilizer of Nations"; and both these remind me of what I once read in the account by a Jesuit father of the Iroquois. Speaking of their god, Ioskeha, they think, says the father, that without his aid they could not boil a pot. Very naturally, such tribes deem that an offering to their manito is altogether vital to their success in any undertaking. If they may have failed in a warlike expedition or in a hunt, or if they have been overtaken by ill luck in any most common circumstance, it must be due to the omission of some formality in this worship. An old Egyptian king ascribes the turning of the battle against him to the failure of his god Amun to support him; and, in true savage fashion, he advises his deity that he shall henceforth offer him no honor, if he do not now come down and succor him.

All these I account as instances of one and the same state of mind found on different planes of intelligence, but all magnifying to a fetich, a belief in a particular doctrine or deity; so that, as the Iroquois could not make a pot to boil without the aid of his Ioskeha, the most devoted and skilful teachers could not possibly succeed in an educational enterprise without invoking the interposition and aid of a special form of religious faith.

Now, I freely grant that religion, taken under such construction, is destined to pass away. It belongs to the minority, the childhood of the mind. It is to be, is being, outgrown. Prof. Jonn Fiske has rightly said that the present age will go into history as marked, for one thing, by the disintegration of orthodoxies. It is a period of investigation, of inquiry, of throwing off old shackles. Whatever cannot give good account of itself must go. No one can tell where this disintegration shall stop. It may pulverize the Rock of Ages. Christianity may be discrowned from the place it has occupied,—I think it will,—and be made to descend and stand beside other great, historic religions, marked, as they also, by limitation and infirmities, to stand only for what it is and not for what it is not. It is of eminent value and service in the history of humanity; but it is not, therefore, to be held an idol for worship. Jesus may take his place, not apart from, but among the great saints, one of a family of brethren. Nay, all that we know as the expression of religion to-day, the Churches, the theological beliefs of Christendom, and all that comes thereof, might pass away, everything in doctrine or institution might be abolished, and religion in essence and substance remain untouched.

We are not, therefore, by any means, shut up to the conclusion that religion is perishable, because all that we have known, or do now see, under that name may go. I regard it, on the other hand, as the one great, permanent fact with humanity, the one indelible reality that will survive all revolutions and conquests, that has a duration coextensive with civilization itself, and can never be extinguished while man exists. I think thus for these reasons: —

1. Over all our knowledge, whatever its measure or height, there arches ever an unknown. It is emphatically so with the child and the child-man, the savage. Indeed, such a one can hardly be said to have knowledge at all. The whole world is strange, is an enigma. He has no idea really of supernatural; for he has not yet attained to conception of nature. He is face to face with the invisible, without intervention even of law. Everything about strikes him with astonishment and awe, especially what may be unusual and, in appearance, formidable. The eclipse or the rainbow presents a fact utterly unintelligible, perfectly inexplicable, in savage philosophy. The Karens say the rainbow is a demon and devours men. The eclipse, to savages, is a monster essaying to swallow sun or moon. The Japanese say that water-spouts are immense dragons flying up from sea into air. The Moslems say the sand-pillar is the flight of an evil Jinn sweeping over the plains of sand. Naturally, a religion of fear, of terror, springs up on such soil. It consists in belief in formidable and inimical powers,

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and expends itself in deprecatory invocation and placating rite for purpose of softening, appeasing offended deity.

The difference between savagery and culture is in this: that, in the latter, the veil of ignorance is lifted, and the eye sees, reads the fact: there is knowledge. It brings the unknown under the realm of intelligence and law. It penetrates and annexes wide domains to science. Eclipse, thunder-bolt, are disarmed of their terror. In case of the latter, man wards off the invasion from his home. He ventures to accost Nature, learn her ways, master her secrets.

But does he eliminate in his inquiry this element of the unknown from the field of his exploration? Never. He pushes it back, he cannot seize or expunge it. Ever beyond and below all the fact he pierces, there lies a farther, a greater fact, unfathomed, and still more inciting and impressing to his mind. Every explanation but opens the way to a grander mystery. Beyond the heavens we see stretch sublimer heavens we do not see. Before all time, and farther, beyond all time we can know or conceive, roll the unexplored, unimagined eternities.

"The savans," says Emerson, "are chatty and vain; but, hold them hard to principle and definition, and they become mute and near-sighted. Push them hard, and they come to Plato, Proclus, and Swedenborg." Haeckel gives me the constituents of protoplasm, shows the genesis and growth of organism, traces in clear outline the growth of the embryo from the germinal dot through the stages to the perfectly formed man-child; but not one of the mysteries of being has he solved to my thought. The secret springs of life, the ground, the causes of differentiation, and the ascent he has not shown. Through all these marvellous discoveries of science, whether on plane of chemical, vital, or mental, I am led as into a fairy chamber, a treasure house of ever-increasing splendors and wonders. "In ultimate analysis," says Huxley, "everything is incomprehensible; and the whole object of science is to reduce the fundamental incomprehensibilities to the smallest possible number." There is ever this unpenetrated mystery, unknown reality, this overarching presence and transcending, unnamed Power, before which stand confronted and awe-smitten almost alike the mind of savage and of sage.

2. And corresponding to this which transcends the intellect, unknown to the understanding, is ever an unattained somewhat to the active faculty, a fairy presence that soars ever beyond and beckons to its possession, a something which we cannot resist and cannot secure, a felt but unrealized ideal. This, too, overarches all our life. We are associated thus with a Power which, as Tyndall says, "gives fulness and tone to our existence, and which we can neither analyze nor comprehend." "Round about the intellect," he says again, "sweeps the horizon of emotions, from which all our noblest impulses are derived."

Rendered justly into the language mortals can apprehend,—for the soul cannot rest in negative and privative,—this infinite and unknown to us is Truth, Beauty, the supreme Excellence. Here is shrine at which the nature bows, here is temple that idolater's foot cannot enter.

The business of translation of infinite into forms of finite, clothing these realities of light in garb and type that speak to the understanding and the sense, has always been difficult.

> "'Tis the most difficult of tasks to keep
> The heights the soul is competent to gain."

The mind almost instinctively, in attempting to grasp the idea of God, has conceived him as a person of as determinate a character, so far as personality is concerned, as any individual we know. Anthropomorphism has been, still is, universal. The South African believes in a god with a crooked leg, and he sees him such in dreams and visions. In time of Tacitus, it was said that in the far north of Scandinavia men might see the very forms of the gods, and the rays streaming from their heads. In the sixth century, the famed Nile god might be seen in gigantic human form, rising waist-high from the waters of his river. The poets of the thirteenth century painted the god Oska or Wish with feet, hands, eyes, knowledge, blood, and all the passions of humanity. And I doubt not that, with Brother Moody and that large class which he is of and represents, the conception of deity is as determinate and realistic, if not as gross and sensuous, as ever lodged in a savage mind. Nay, take the religious world, take society at large, and to remove from them individualized deity is to bereave them of God. They would be ready to exclaim like Laban, Ye have taken away my gods, and what have I left?

Heaven also is conceived a place having local position as actual as London. The savage must have definite conception of his. 'Tis the land he sees in dreams, where there is game and fish in plenty, and the sun always shines. To some, it is the land where they may enjoy the happiness of being eternally drunk. To the South Sea Islander, it is the place where he may indulge in the eternal chewing of sugar-cane. Native preachers among the Algonquins and Iroquois, according to a Moravian missionary of about one hundred years ago, declared to their hearers that heaven was the abode of God, but confessed they had never yet reached that place, yet had come near enough to hear the cocks crow and see the smoke of the chimneys in heaven.

And much in the same spirit I heard a leading clergyman of your New England, president of one of the universities, declare that in his anticipation the time was not distant when the mind would be able to ascertain the locale of this abode of Deity, and with the same certitude with which the astronomer points to a star in the sky and says, This is Jupiter or That is Mars, so would it be possible to point to the determinate place and say, That is heaven. Dr. Talmage, I think, not very long since, delivered a sermon, in which he essayed to state from the geometrical measurement made by the angel the exact dimensions of the Holy City. Among the Norsemen, and so with our own ancestors, heaven was in the home of the heroes, where, in feasting upon the boar daily slain and served, and daily on each morning renewed to be slain and eaten again, in drinking to drunkenness and then fighting to satiety, to return thereupon to the table to feast again, all of eternity was to be spent. With us their descendants, as Mr. Frederic Harrison puts it, the future life is an immortality of striking the tabor.

With this, and of this, holds the scheme of the atonement, the miraculous virtue of Jesus' blood to cleanse the guilt and cancel the penalty to the offender; to satisfy and placate God,—the great incantation to this hour upon the heart of Christendom. And the entire conception to which I have referred comes of the attempt to carry the categories of the sense to the plane of soul. Nay, worse, it bears witness to the endeavor to graft the rude and sanguinary ideas of savagery, left for most part behind, upon the intelligence of civilization. It is a survival. "We are a civilized country in everything but one," says Mr. Conway, "that is religion: that is barbarous."

We have here "the irrepressible conflict" of substance with the worn and effete form. "The whole history of philosophy from Thales down to Hegel," says Prof. Max Müller, "I do not hesitate to call an uninterrupted battle against mythology, a constant protest of thought against language." So, in the religious history of past and present, has been, still is, an uninterrupted battle against the letter, against the limitations and the hamper of the sensuous conception.

Religion, purging herself from all that is limitary and unworthy, will be both more ethereal and more mundane, more ideal and more practical than aught we have seen in the past. Ceasing to seek God as a person, an entity to be seized and apprehended by the mind, it will look for him more and more in his manifestations. It will go out into the world and find him in nature, in the myriad-typed existence with which the globe, the universe, is full. It will hear the anthem of being, and learn perpetually new notes in the strain. It will listen with delighted ear to Tyndall, as he shows how the "atoms march in tune," how "nature lays her beams in music." Mr. Thayer has heard, as he believes, the beat in Niagara's roar, has caught the strain, and written out for our eyes the score. Nature will be transfigured to the mind by the marvellous disclosures of science. Religion will go out into *life*, will be intensely and absorbingly interested in whatever belongs to the improvement of man. It is to sanitate the houses and sewer the cities of the world, and make man whole in his body. The demon of disease is to be exorcised. It must go, like other things that belonged to the barbaric condition already left behind; and the human body must come to its estate. Sickness is to be known only in the records of a fast fading past. Huxley says truly that the people are perishing through lack of knowledge. Nothing that the men and women about us at this hour need so much as those lessons that shall teach them how to live. The heavy night still hangs dark; and with all the enlightenment of this age, in presence of the fearful diseases that yet infest, the most intelligent stand appalled, as ignorant and as helpless as children or savages.

"Long before land and sea of earth had been charted," says Mr. Conway, "the invisible heavens and hells were mapped, and reported in detail." Man has sought to know all worlds but this world, has studied, we may say, everything but himself. Himself fruitfully, almost never. The waste of energies in remote futile pursuits, in chasing will-o'-the-wisps, has been, still is, immense. It characterizes this age that he is beginning to awake from this insensibility and torpor, and opens his eyes a little. He commences to look around and inquire, Where and what am I? As a result, he already sees that he has lived in almost utter oblivion of the most vital things in his relations, he has been the victim of untold maladies, seven possessing demons, that he has had neither the knowledge nor the courage to resist, and through all the ages and to the present the multitudes have gone, continually go, to untimely graves.

"We have been scourged," says an eminent physicist, already quoted, "by invisible thongs, have been attacked from impenetrable ambuscades, and it is only to-day that the light of science is being let in upon the murderous dominion of our foes." The great emancipation on the plane of the physical is beginning to be. Grave questions of health, of the maintenance of the body at its best for the work of the soul, of hereditary transmission, impress of past upon present, and the present upon future, necessity of a higher sobriety in the parental relations, claims of an improved and perfected birth, are pressing themselves upon the consideration of all thoughtful minds, and the day of human deliverance here dawns.

Religion is to address itself to the diseases of

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society, and treat these from the high vantage-ground of knowledge, to approach them not to mitigate or alleviate, but to cure. All the poverty, the vice, the idleness, the squalor, the injustice, and the wrong, devouring of the weak by the strong, are to be met boldly and subdued. They shall be eliminated from civilization. It will assay what no Church hitherto has attempted, the extinguishment of these fell evils, the abolishing of poverty and its causes, the vice, selfishness, and unrest, and inauguration of the finer social order, of perfect equity, abundance, and peace. There are questions in our industrial world that become in our time pressing, burning questions, daily growing in our present civilization more complex and difficult, and also more imperative. They are commanding, too, a more thorough attention, more searching, decisive discussion on the part of some of the best minds to-day than they have ever had before. It cannot but be that they shall yet have the full solution, and the coming religion of humanity is to accomplish the feat.

And, finally, with all this practical, there will be enough for the sentiment, enough for the affection. The soul will contemplate with wonder and awe the incarnation of eternal in this world of time. It will behold with rapt vision this spectacle, view with delight and a reverence too profound for speech, glad to the borders of fear, God manifest in the flesh, in the forms and persons we see. Immanuel, God with us, will be the thought, if not the utterance, as it contemplates this revelation, most near, vital, and expressive to the mind that sense, that perception may know; the beauty seen, a tiny ray of the Beauty eternal, face no eye may behold. It will dwell upon this mystery of being, see the angels of God ascending and descending, infinite incarnating itself, blending with finite, finite sublimating into infinite,—finite in its best but hint and partial symbol; in its least, radiance and expression; in the human, the sweet and quenchless qualities of the dear natures that come in contact with and enrich our life, the very Shekinah, face-to-face revelation of God. Who of us is not impelled, as in the clearer moments the eyes see, to exclaim, Surely He was in this place, and I knew it not?

I wish I had time to hint something of the intense interest now being awakened in studies of man, the record of his great past. For the first time, we might say, in history, the true focal adjustment is being found, and the races are studied in relation, each one a recognized part of the grand whole, the unit of humanity. "Even man's errors," says Müller, "we are beginning to understand, even his dreams we learn to interpret." Every shred of the history is sacred, not a scrap trivial or profane. No wildest mythology that does not have its purport and measure of enrichment for the mind. We see through all a common aspiration and a common infirmity.

And there is a wealth of symbolism in all. There were poets in every one of the stages of culture that we know; and we have the effort of the human mind in all ages and grades of growth to speak the name ineffable, struggle to reach and describe the indescribable. Finns living in their smoky, sooty huts on the fens, bogs, and moors in that inhospitable clime of Northern Russia have framed myths of transcendent beauty, poems of truest, noblest imagination, "surrounded," as Müller describes, "with all the splendors of an arctic night, and fragrant with the perfume of moss and wild flowers," and "glittering with the brightest dew of nature's own poetry." Not the flight of Greek scholars from Constantinople, and pouring the wealth of Greek letters and culture into the eager expectant arms of Western Europe; not the mingling of East and West in far earlier time at Alexandria, opening for the first time to the Mediterranean races the stores of the Orient,—awakened anything like such zeal, such enthusiasm to possess the record of humanity, and pluck all the riches of human experience and conquest, as this opening of the Bible of the ages, which our eyes behold to-day. It is greeted with the enthusiasm, the ardent love, that welcomes the advent of a new morn for society and the race.

There can be no lack of worlds to conquer, while man continues susceptible of improvement, while society is not yet lifted to the perfect, while a greater overshadows the mind, while a transcendent glows and beckons ever beyond.

Who can doubt that faith, with such a definition as I have endeavored to hint, has a future? In it are laid up the hopes of the human race. Of it may justly be said, it is,

> "A kingdom still increasing,
> A kingdom without end."

To it, we may aptly apply, and with a greater fitness than belongs to the object with reference to which the lines were written, the language of the hymn:—

> "That crown with peerless glories bright
> Which shall new lustre boast,
> When victor's wreaths and monarch's gems
> Shall blend with common dust."

Religion is one with mental and spiritual enlargement, with sobriety of the spirit, with exalted purpose, with victorious living. Or, again, let us say, as another has told us, it is morality touched with emotion; it is life penetrated with thought, permeated with reverence, illumed, transfigured with ideal, the incitement and the admonition of purest reason in all the relations of time. It is the rest of the soul, going down into peace so profound that no wave of sorrow can touch, no trial in the least reach or ruffle the quiet deeps within. It is activity and repose, each unceasing, both blent into one.

The queen shall she be of the sciences, the sovereign mistress of life, of knowledge, possession, and power. Long as the mind shall feel the presence of a higher and a more, long as ideals visit and hopes inspire and thirsts burn that have no slaking but in the infinite river, so long shall man be a believer and a worshipper. Every step made in self-mastery, every advance wrought toward finer conditions and larger life for society, though on lowest, most materialistic plane, shall set new gem in the crown of her victory.

Beginning in fear, it rises, through ages of slow amelioration, to trust and love; beginning in fetichism, anthropomorphism, and the grossness of sensuous conception, it rises to ethereality and the purity of spiritual conception; beginning with most pronounced and determinate realism, it becomes nobly and sublimely ideal; beginning with narrowness, the conceit of the unopened mind, the intolerance of the bigot, and the fire of the inquisitor, it rises, age after age, to greater breadth, till it becomes, while thoroughly positive and profoundly earnest, the most catholic and hospitable of all beliefs and institutions; beginning with, and continuing long in, intense worship of the historic idolatry of a book, and exaltation, even to divinity, of a person, it culminates in reverence for truth supreme and sole, and, instead of pausing, centring in aught personal or of history in the past, it reserves its adoration to be poured warm, passionate, alone before the great possibilities that lie, yet to be realized, in regenerate, glorified humanity. Sown in weakness, it is raised in power. From a tiny aspiration, dim, groping, and stumbling on dark ways, it becomes clear vision, swift, sure pursuit, and joyous, quenchless possession.

We may not inaugurate this, or even contribute in any considerable degree toward its accomplishment. There may need clearer vision and loftier courage than we possess; but I trust it shall appear that we have kept the lines open,—we ought to do far more,—have at least uttered the protest for breadth, for liberty, which, whatever else may go there, must be inscribed upon the banner of the conquering braves of a coming age.

Ah, more, may we not rise from negative to positive? We *must* build up the life of the soul on the ideal of truth, ideal of enlarging knowledge, of deeper perceptions, finer appreciation, more royal devotion, a grander yet purer and sublimer love.

The PRESIDENT.—Friends, I want you to hear the voice of a brave woman, who in her own thought is working out some of the great problems of religion, and striving also to work out some of its practical problems here in Boston, Mrs. Clara M. Bisbee, who will now say a word to you.

ADDRESS OF MRS. CLARA M. BISBEE.

Ladies and Gentlemen,—I have listened with great interest certainly to the speakers of to-day; and since I have nominally allied myself with those who work for ethical culture, and also feel sincerely the truth of the words of the last speaker in regard to religion, I must say this afternoon that it is my very pleasurable task to strive to reconcile the two in practice. I study the world as it is about me, and I see that all yearn for good. The kind of good is certainly variable, but all do yearn after material, intellectual, or, may I say, spiritual riches. The fact remains the same, then, that there is this impulse in humanity. Now, behind this all, if I may so speak, or giving support to this desire, I must conceive some being or reality. I then feel that we cannot live without religion, without a recognition of our relation to some transcendent Being,—call it Nature, the theistic God, or the Unknowable. I feel that there is a sense of something grander than man can put in words, something upon which the very life and happiness of man depend. So, in trying to work out the problem of the universe, I have found it necessary to start with these two facts: only, I place, not religion, but *morality*, first in the special work of my every-day life. I feel that *morality*, or *conduct*, is the great end of existence, though we cannot have that conduct without the force behind.

I have been asked to speak upon the practical bearings of ethics and religion. Some three years ago this time, after a course at the Cambridge Divinity School, after a comparatively large experience with people of every grade in Boston through missionary work in this city, and after some little experience abroad, I tried to establish an *ideal society*. We all have our ideals; and my ideal was to unite all people, of whatever age, race, color, condition, or phase of thought, into a body of brothers and sisters. And I set aside all thought of intellectualism, or belief. Any one who was drawn, I yearned to have with me as a fellow-worker. The peculiarity of this society was freedom from all creeds and tests of fellowship. Its aim was simply to develop character, a love of "the true, the good, and the beautiful." I was myself at the time a Transcendentalist. I worked for three years. At the end of the three years, I found that I had not been fair to the Materialists, to the Agnostics, to those who call themselves outside the pale of all churches,—that I was not broad enough. I had been using such hymns as I could find in the ordi-

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nary hymn books of the liberal churches, hymns which expressed special theories of the hereafter, hymns which specified the character of the great Power so variously apprehended. At this era, which was only a few months ago, after studying all the best books I could find, the so-called advanced books, I secured just twenty hymns, which I have on this sheet and which I will present to any interested. These hymns are not perfect, but they express the aspiration that is common to all humanity, and the confidence that I believe all must have in some great Source of life.

At this time, though our platform remained unchanged, I called my people by a new name, "The Society for Ethical Culture." I am not a disciple of Prof. Adler: I am simply a student of humanity. I have loved humanity; and I have wanted to come into close contact with it, and to yield the best possible products of this age, so far as it was in my humble power to do so. So I printed a small circular, and gave, as the distinctive features of this society: first, a pronounced ethical basis; secondly, the use of worship as a means of ethical culture. And, here, I know is where I shall be criticised by many before I have explained my position. The term "worship" is used in reference to an object of supreme importance, be that God or demon. Having this sanction from those who would be supposed not to recognize worship, and feeling that all do worship, as was said this morning so eloquently, I have put this in as a means; and I modify this by my third point, which will remove from thought its necessary connection with superstition, even with theism, and I say, "with a platform so free that no ism can represent it." Through misconception of my original plan, a portion of my Dorchester friends were alarmed and withdrew.

With this fresh statement of position, I went to work with my new people in Boston as with my old people, three years ago; and many are with me in the new organization who were with me in the old. Again, I am liable to criticism. I know that it may be called unbusinesslike to bring together a number of people and attempt to work for any great end, without recognition of such society by law. I know it is called Utopian; but, Utopian or not, it is the best I can do, and the people who are with me are convinced, I believe, that it is the best we can do. We seek to be self-disciplined, and we feel that our own honor will maintain our meetings in perfect peace and harmony.

So, having called people together, and having met people of almost every phase of thought in this city, people so diverse as Spiritualists and Materialists, as Scotch Presbyterians and Agnostics, with all the intermediate grades, Unitarians, Methodists, Baptists, and so on, I may add that the result has been very happy. The desire has been with all to unite on this plain platform of growth through freedom, recognizing the eternal Power, whatever it may be called, and not by spoken words, since words are so inadequate to express the deepest thought, but by *silence* recognizing this Force, and then, through love, seeking to improve one another by expression of our diverse opinions.

I have come to the conclusion that a very special work needs to be done in this city. I have mixed much with advanced thinkers, those who would be called come-outers, those who are the recognized infidels. While I have recognized with reverence the honesty of many who think as they do in this direction, yet I have recognized the unfavorable outgrowths from their thought or method of expressing it. Consequently, I do wish to say here this afternoon that I have a special aim in my Boston work, and that is to unite the spirit of reverence and love with free thought; that spirit which will bring people together, with the most opposite position, and yet with entire reverence for the truth, and that spirit, too, which will enable all to converse freely and frankly one with another, and yet in the spirit of forbearance. I do feel that this special work needs to be done; and another point in connection with that of union which I have made prominent is this: that each one in the society shall feel responsible for the whole, and that each one shall yield his best gift, however good or poor that may be, to the success of the entire work. This will preclude the rise of clique or club. I look to the future for a society that is better than this; for a society that will recognize more and more fully what I believe to be the fundamental principle of Free Religion,—that is, the spirit of free inquiry. I look forward to a time, and I believe it is very near, too, when persons endowed particularly with the gift of ready speech and with liberal minds shall, in all the various towns of this State, all over the United States, and throughout the world indeed, start little bands of people in an earnest endeavor to grow by comparison of views. I believe this can be done without any expense. All that is necessary for a beginning is the offer of a parlor and one inspiring speaker, one stirred with the love of humanity, and with the desire for growth through freedom.

I believe this can readily be done. The speaker's relation, of course, will be simply that of guide in the execution of the society's work. The topics treated will be such as bear on the welfare of the race, and sooner or later each reform might be set forth by its best representative speaker. The speeches should be followed by discussions such as I have described, free and reverent discussions. The process of growth, of course, will be slow; but I believe it will be sure, as in my own case. The result will be assimilation of individual minds; a growing friendship, such as Emerson has described. He speaks of a "circle of God-like men and women variously related to each other, and between whom subsists a lofty intelligence."

Into connection with this practical work I believe children must come. And, truly, the future of our race depends upon our work for children. I believe we want a children's ethical society. Of such I did not hear this forenoon, unfortunately for myself, because I want to learn more of the modes of training children. I would say that in my own experience I have been partially successful. I have been trying to develop in the kindergarten manner the minds of the young, teaching them to think for themselves; and I have found a very excellent means of broadening their minds in the study of the national religions and moralities, the foreign and the home, so that my own school have come, I think, to be largely reverent seekers after the truth. They have no superstition about the Christian Bible. They love the good that is in that; and they look forward now to the study of every other Scripture, and with the same reverence for the truth that is found in that as for the truth that is found in the Christian Scriptures. But the grandest results from my work for children have come from "character talks." The children are already an association for *mutual improvement*. They come together thoroughly enthusiastic, Sundays and week-days, eager to take notes on any subject worthy of thought that will tend to the improvement of their daily life, physically, mentally, and morally.

So I do feel happy to-day. I feel that there is a growing recognition of the practical as opposed to the merely speculative in life. And, when I listened this forenoon to those who work as I am trying to work, I felt that my word must be given in aid of that most vital to the evolution of our race.

It is the vision luminously rising in the future of a *better race* which loosens every tongue and calls forth words so silvery as to be scarcely distinguishable from those of our modern orator, Wendell Phillips. George Eliot has said, "Let our habitual talk give morals their full meaning, as the conduct which, in every human relation, would follow from the fullest knowledge and the fullest sympathy." What we want is contact with humanity's heart,—to know it and be known by it, to feel it and be felt by it. We are too chary of our intellectualisms. We idolize the slow-spun products of the brain, and, in our worshipping, forget the active, suffering world, who grope for simplest teaching of the laws of life, for simplest moving of the dormant will.

I believe that the time has come for us to be more occupied with the present knowable than with the great unknown before and after us. A sad-faced woman came to me but lately, and said, "In my old age, I am turned at last from the home I had thought to keep." About to part with her last treasure, she looks into the future, all a blank, and says, "A way will open for me: I will work." My friends, it is this confidence in the eternal law and the genius for work combined that will solve the problem pressing for solution on the civilized world to-day. I believe we shall learn some time a lesson from the humblest, and, trampling under foot ignoble caste, take the hand of brother and sister alike, of every age and condition, to lead and be led into the highest life.

I plead for this pure-spirited democracy. I, by no means, decry religion, but would have man's highest good advanced through worship of his Source, be that God Nature or the Unknowable. I rejoice in the fresh impulse given to-day to something like more practical ethical bearings of our race. Religion is no less our need to-day than it has been in ages past. Religion points to that absolute, on which depend the life and happiness of which ethics treats; but, when reasoning on man's origin and destiny assumes more prominence than interest in character and growth, the world is losing, and may well bear the reaction which to-day is forced against, so-called religion. So I feel that at this hour we are properly moved to an enthusiasm rich as it is rare. I exult in the tendency of the times; and I hope

That new gains and yet newer may grace us and our posterity from year to year,
So that the height of these festivities may be to celebrate the progress, ethical, in man.
Thus shall this season prove the happiest of the happy;
For, to grow in purity, a race must find at once its harmony and joy.

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The PRESIDENT.— After our last convention here a year ago, one of our friends who had been with us through the day expressed his astonishment that he should have attended a Free Religious Convention all through its sessions, and heard not a single attack upon the old orthodox doctrines; he should not have known, he said, that there were any such doctrines in existence. That gentleman is present. I do not know how he feels to day. Perhaps he will not think it worth while to attack Orthodoxy: he may feel more interest in saying something else. But, whatever he may say, I know you will be interested in hearing him, ROBERT C. ADAMS, of Montreal, whom I now introduce to you.

ADDRESS OF ROBERT C. ADAMS.

Mr. President, Ladies, and Gentlemen,—I have too much sympathy for the audience at the close of this feast of reason to force upon them the cold

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viands to which alone I can invite them. I shall not attempt any formal address at this hour, but will occupy a few moments.

You have listened this afternoon to the sublime ideas of the Concord Philosophy, which probably, as Bostonians, you all understand. Being somewhat of a foreigner myself, I confess there are some portions of it which my understanding has not yet *conquered*. I shall not, therefore, attempt to speak to you of things that you do not know, or presume to instruct you, for I am but a novice in Liberalism: I can only speak of things that you do know; but possibly, after having heard so much that is instructive, that you did not know and that exercised your minds, it may rest you to hear a few plain words about things that are familiar to you. I will therefore venture on your indulgence simply to state some of the common principles of which we are all aware, many of you far better than I am myself.

The subject before us this afternoon is "The Philosophy of Religion." By "philosophy," I understand the science of causes, the reason why; and religion I have always understood to be the worship or adoration of the Supreme Being. This is the orthodox definition of religion; and, as long as Orthodoxy is in the ascendency, I prefer to leave it the word. Of that religion, I confess I do not know what is the philosophy; and I am therefore unable to speak of it, for, if philosophy is the science of reason, I confess that Orthodox religion has no reason to my mind, and therefore I leave it. But religion is defined in many different ways by others. Our excellent President has called it "the expression of man's relation to the universe"; the late lamented Samuel Johnson defined it as "aspiration to the best"; and one of the Unitarians, yesterday, called it "a hundred cents on the dollar,"—a very good definition. Each man has a different idea of it; and, as I say, until the Orthodox get through with it, I prefer to let it alone. I will speak to you, not of the philosophy of religion, but the philosophy of Liberalism; and I will use the word "*principles*" instead of *philosophy*, as being more in the way of plain speaking. By "Liberalism" I mean dissent from "Orthodoxy,"—"liberal religion" many call it; but I will merely speak of it as in contrast to the Orthodox religion, and I understand that in fact it is what a majority of those present hold.

A great deal of discussion takes place between the Orthodox and the Liberal, and great confusion arises by a misapprehension as to our true position. It is said, and many people think, that the differences between us are on certain points of doctrine. They bring up dogmas, the Trinity, the Deity of Christ, atonement, eternal punishment, and many different points of theology. They think the difference lies there; and we never arrive at any satisfactory conclusion, for the discussion is endless. It is therefore well for us to see what is the foundation fact of Liberalism. I believe the whole question can be narrowed down to this: Is the universe ordered by the present, conscious will of a Supreme Being, or does the universe proceed in its development by an orderly succession of cause and effect? There is the whole question between the Liberal and the Orthodox; and, instead of disputing on all these minor points, it is better to come right to the very germ of the question, and settle that, if it can be settled. It is a question of the natural and the supernatural. Is the world governed by natural law or by the direct will of a Supreme Being? The Liberal claims that natural law rules everything; that every effect is the result of preceding causes. The rain of yesterday could be traced back, were we wise enough, a thousand years. In the constant succession of causes, it became necessary that this rain should fall. But, in the ignorance of former times, all these events have been laid to God. God made the rain, the breath of God was the wind, his angry frown was the lightning; but science by degrees shows the different causes which produce these results, and God all the time is put further back as knowledge increases, and we only say God did a thing, when we are unable to account for it in any other way.

This, then, is the question before us, whether the universe is ordered in this way; and, if it is so ordered, these are the results that follow from it. If there is an orderly development of the universe, and God has never revealed things all at once perfectly, though they may still be called revelations of God, they have come by slow methods in an orderly manner, little by little, as the race has grown in knowledge. It follows, then, that all conceptions of God are simply human ideas. If God was going to reveal himself, he would have revealed himself consistently, and man would have known what he revealed. But that is not the fact; for in every clime, in every land, in every age, we find men differing in their ideas of God, just as education progresses and as men rise from ignorance to knowledge. They tell us we deny God, but it is not so: we deny certain ideas of God. We deny that God is as low and base as the Orthodox have made him. We claim that we have risen to loftier conceptions of God as the inspirer of the orderly universe. We claim that, if those who believe in the Jewish Jehovah and the Calvinistic God really saw that God in human form, there is not a respectable Christian who would bow to him on the street; and we claim we have risen to nobler ideas, that God is something infinitely higher and better than Hebrew or Calvin ever conceived of. We do not believe that our ideas have progressed to the final point: we look for infinite progress, and we claim that there is no limit to our research. We have a right to investigate God: he is a proper subject of inquiry, and we will look to the First Cause and learn more and more about it; for, though it is said, "Who by searching can find out God?" we believe that he will be revealed to the race, that we are learning more and more continually of him, and will learn more and more.

The same thing applies to religion. We are forced to believe, therefore, that religions are of human development; that each man accepts the idea which is best for him, perhaps, or all he is capable of at the time, and that in each age one religion is as truly divine as another. God is revealed through this orderly method of cause and effect, and each man has gained in a natural way his own ideas of religion. For example, here is the Bible. We say the Bible, like all literature, (inspired, you may call it), is the result of the human mind, a record of past thoughts; and we revere the Bible in that way. People say we throw away the Bible, that we are opponents of the Bible. Who ever heard of an opponent of Shakspere, an opponent of Homer, an opponent of Æsop's fables? But, when a person tells us that all those stories were actual facts, and moreover were prophecies of the future, we oppose that man's idea of the Bible. But we reverence the Bible as a grand old book: we are going to hold to everything in it that is good, and no one shall take it away from us.

Another point that this brings us to is that, if there is this orderly development of the world, it is essential to us that we should inquire into it, and no bounds can be put to free inquiry. We therefore declare that Liberalism is founded on the principle of free thought, free investigation; and no terrors of obloquy here nor of hell in the next world shall keep us from inquiry. In the past, it is authority that has ruled the world; but the present has been advanced by evidence, and the future will be controlled by it. "Prove all things," is the apostolic injunction which has been forgotten by Christians; for they say we must believe what the Christian fathers, the apostles, priests, and ministers have told us, and must not attempt to prove that; if we do so and differ from them, there is nothing for us but destruction. But we claim that this principle extends through nature, and we must prove everything; that there is nothing which is not a legitimate subject of inquiry, and, no matter what it is, we will investigate it.

But, as the time is slipping away, I must leave this point, and come to the practical result of Liberalism. What is it? People tell us that it is destructive; that we must be constructive. Every Orthodox person you talk with tells you that, and I am sorry to say it is very common among Liberals. I noticed it several times in those most admirable addresses that were given to us this morning. They deprecated attacking the old doctrines; the spirit of the age, it was said, is rapidly driving those things away, and they are going off pretty fast. I am delighted to hear that there is such progress here, but, in the northern city in which I dwell, two-thirds of the people are Catholics, and the other third are mostly true-blue Scotch Presbyterians; and it really seems to me as though there is something yet left in the world to attack. I claim that by attacking it we are constructive and not destructive, and for this reason. We have often heard foolish and inefficient work described as "sawing with a hammer." Now, suppose I saw a man attempting to saw with a hammer, and I went up to him, took away his hammer, destroyed it, and gave him a saw: he would declare, "You are destructive! you have destroyed my work!" No, I have taken away the tool by which he was frittering his time and lessening his opportunities, and have given him the means of construction. And that is what Liberalism does. I claim that all the construction that has been done in this world has been done by the adoption of liberal principles. The Orthodox principle is supernatural power, appealing to God to do things; yet every orthodox man, when he does anything, acts as a Liberal. He works for himself, he believes in cause and effect, in the orderly succession of events. He is thoroughly liberal, until he reflects; and then he tries to be orthodox. This matter of natural result follows into every department of life: there is not a thing to which it does not apply. We want to throw away the old hammers of prayer, of pilgrimage, of penance, and take the saw of construction, shape our means according to the end as reason teaches us, and then we shall see progress. The old Orthodoxy has been confining its efforts largely to what was called "the glory of God," doing things to honor God; and we claim that what this world demands is that man shall live for the glory of man. We want to glorify mankind. God is high enough and great enough to do without us: he can get along without our glorification; but man is low, debased, down-trodden, and ignorant, and we want to raise him up.

There is something for us to do, and it is this world that we have got to attend to. This is what stares us in the face; and, until we have made this world a much better place than it is, pray let us not be so concerned about the next. It will be time to look after that, when we get to it. I think that it is in this way that Liberalism is to be the great regenerator of the world,—by turning attention from the affairs of the world to come and centring them on this. And, if anybody thinks there is not enough here to attend to, I fear he has

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not got his eyes very wide open. But what do we see in Orthodoxy? What is it that the learning of the world is bestowed upon? Here we see theological seminaries, councils of ministers, grand organizations, attending to these points. They ask how long is the duration of a hell that never existed. They inquire what is the nature of an atonement that never was made. They ask what is the composition of a Trinity that nobody knows anything about. They laugh at the old schoolmen who used to dispute as to how many angels could stand on the point of a cambric needle; but we say they fritter away their time, as the old Christian fathers did, who had those bitter battles as to whether Christ was of the same substance with the Father or of like substance with the Father. We think that was rather foolish, but is this discussion any better? These questions as to hell and the atonement, are they any more of an advance? Will it not be only a few years before men will classify all such discussions with the disputes of the schoolmen and the Christian fathers? I claim that it is right to try to prevent such frittering away of time. Here is nature just bursting forth with her secrets. Here are steam, electricity, chemistry, invention, and economical questions pressing upon the world, demanding all its brain, while social problems call for all its heart. Shall we see all this waste of treasure which is now spent simply for the propagation of these theological ideas, and shall we see the natural sciences, the study of economy, the uplifting of man, neglected, and say nothing about it? For my own part, I feel impelled to speak against the use of our powers in such a direction as that.

But now, if it is true that we gain all these things, and when we become Liberals we get the true secret of life and real tools that enable us to work, do we lose anything in Liberal Religion? Yes, we do: I confess it. We lose two things. In the first place, we lose the consciousness or the belief that God is going to do our work for us; and to a lazy man, I confess, it is a great loss. It is very nice to lie back on the bosom of Jesus, to rest in the arms of God, and feel that he is going to do our work for us; and I confess, being rather lazy, I often do feel a loss that way. I often used to lie back when I got tired, and say, "Well, I have done as much as I feel like doing: I have worked pretty hard, and I will leave God to do the rest." I thought it was a very comforting doctrine: I often miss it now; but I claim that it is far better for us to know that we have got to depend upon ourselves. Are we not likely to do more? Suppose a steamer is sinking, and a passenger says, "Oh, the captain loves me, he will look out for me, he will not let me sink." Which has the best chance for safety, the man who relies upon the captain who perhaps has forgotten him, or is too busy to help him, or the man who says: "I am on a sinking ship: my safety depends upon myself. I will do my level best to save myself"? Is it not better that he should know the truth? Is it not the fact that we have got to depend upon ourselves? There is that comfort that is lost in this world, and there is another; and that is, that we lose the selfish hope of harps and crowns in the next. That, I admit, we have to renounce; but I claim that the man who would be happy playing his harp in heaven amid the wails of despair coming up from the bottomless pit deserves a deeper doom than any of the damned. No harp for me, while one of my fellow-men is doomed to ceaseless torment! And every kind-hearted man ought to feel and to say the same.

Now, my friends, it would be wrong to detain you any longer. I will only say that, if we are to have a creed for Liberalism, I believe no better creed could be devised than those words of a now despised, but I believe in future to be an honored man, Thomas Paine [applause]: "The world is my country, mankind are my brethren, and to do good is my religion." I think this is a creed better than any new creed devised in this century, and one which will be ever new, when the so-called new ones have become old.

The PRESIDENT.—I had a design in asking Mr. Adams to speak last. I knew that he would bring us down to the solid earth. And, however good it may be for us to soar at times in the empyrean of pure philosophic thinking, it is not good to remain there. Our duties are in this world of fact,—here on the earth, amid all the common relations and things of our daily mundane existence. And to this plane Mr. Adams has brought us; and here it is well that we should be left as we go again from this communion of thought to the busy world that calls for our deed. Let the thoughts that have filled us here to-day take shape in nobler deeds, and so justify our right to be.

Social Festival.

The Social Festival in the evening, which fitly closed the Convention, was regarded as one of the pleasantest and most successful of all the series which the Association has held. The brief speeches (of which no report was taken) were apposite, combining wit with instruction. Mr. Holland graced the occasion with the poem which was printed in *The Index* last week, and the choir of Unity Church gave great pleasure by their fine singing interspersed among the speeches. Speakers, singers, and audience were in the best of spirits, and enthusiasm prevailed. Thus ended the seventeenth annual meeting, with pleasant memories and auspicious hopes.

BOOK NOTICES.

A COUNTRY DOCTOR. By Sara Orne Jewett. Boston: Houghton, Mifflin & Co. pp. 329. Price $1.25.

Those who have read Miss Jewett's shorter magazine stories will be anxious to read this her first effort at novel-writing. She follows in the track of Mr. Howells' *Dr. Breen's Practice* and Miss Phelps' *Doctor Zay* in making her heroine a doctor; but the *dénouement* of her story differs from that of the stories referred to in showing the possibility of a woman's having the strength of mind and will to find her life's happiness outside of love and marriage through her belief in the principles of heredity and in the work she had undertaken, and this without any loss of her intrinsic womanliness,—rather, indeed, because of her high ideal of both love and marriage, which forbids her to risk the happiness of herself and lover and of possible descendants for a little present gratification of a longing for a home and husband. There is a healthy moral tone running through this charmingly told story of a brave, bright soul's unwavering cheerfulness in the face of circumstances generally used by novelists to enhance the despairing gloominess of their heroes and heroines. Such stories as these promise a brighter, healthier era in fiction, a stronger morality, and a nearer approximation to reality.

SAFETY BOOK-KEEPING, being a Complete Exposition of Book-keepers' Frauds, how committed, how discovered, how prevented, etc. By H. J. Mettenheimer. Cincinnati: Robert Clarke & Co. 1875.

The author of this little work, who states that he has been a book-keeper for twenty years, and has been employed in auditing complicated accounts in the principal cities of the Union, gives the result of his experience for the benefit of those who are compelled to intrust their books to hired or partnership assistance. "A business man's money," he says, "is under lock and key to all except his book-keeper; and this work is presented as a lock and key against the book-keeper." The author says, "It is a broad assertion to make, but a true one, that, out of the large number of books I have examined, fully one-half contained palpable evidence of fraud, and in a majority of cases where there was no previous suspicion of anything wrong." The object of this work is to acquaint business men with the various methods employed by dishonest book-keepers, and to enable all concerned to audit their own accounts. The style is plain, the matter condensed, and the work is full of suggestions of value to merchants and book-keepers in the management of accounts.

THE opening article in the July number of the *North American Review*, entitled "Juries and Jurymen," by Judge Robert C. Pitman, contains valuable suggestions for the improvement of our jury system, which are most timely, in view of recent notorious miscarriages of justice under this system. "American Economics," by Prof. Van Buren Denslow, is a lucid and forcible exposition of the grounds upon which the protection theory of national economy is based; Judge Noah Davis writes of "Marriage and Divorce"; Dr. P. Bender, whose subject is "The Annexation of Canada," sets forth the advantages likely to accrue to the United States from the absorption of the Canadian provinces; Prof. D. McG. Means, in an argument against "Government Telegraphy," subjects the management of the Post-office to a most searching criticism; Charles T. Congdon writes of "Private Vengeance"; and, finally, there is a symposium on the "Future of the Negro," by Senator Z. B. Vance, Frederick Douglass, Joel Chandler Harris, Senator John T. Morgan, Prof. Richard T. Greener, Gen. S. C. Armstrong, Oliver Johnson, and others.

THE *Atlantic Monthly* for July opens with a short story by W. H. Bishop, entitled "Choy Susan," which relates adventures and love-making on the Pacific coast. Dr. Mitchell's excellent serial, "In War Time," progresses satisfactorily. Mrs. E. D. R. Bianciardi describes "The Haunts of Galileo." The classic article is by William C. Lawton, "The Underworld in Homer, Virgil, and Dante." O. H. Durward contributes a striking story, "Beaten by a Giaour." Harriet Waters Preston, in "The Gospel of Defeat," writes of Amiel, Senancour (author of *Obermann*), and Biran. Bradford Torrey has an out-door paper on "Bird-gazing in the White Mountains." "A Cook's Tourist in Spain" contributes the first of two papers of travel. "The Growing Power of Chile" describes succinctly the growth and audacious pluck of the South American Yankee State. A. F. Matthews writes of "Chimes, and how they are rung." There are poems by Mr. Aldrich and Eliot C. True.

MONTEZUMA opens his note book in the *Art Amateur* for June with a story of Millet and Rousseau, which he uses to disprove the assertion that Millet's first picture of importance was bought by an American. The gist of the story is that Rousseau sent some one to Millet's studio to buy a picture for a rich American, who proved to be only Rousseau himself. Montezuma does not give us the date of this story, which is probably an incorrect version of one we heard years ago. Rousseau bought the picture from Millet, refusing to tell him for whom he wished it, lest he should lower his price. When he had paid it, he said, "This shall not go to America," showing that he had already feared that the American demand for his works would deprive his countrymen of the best of them. In the spring of 1854, the late Mr. Thomas G. Appleton invited an artist friend to see a picture of Millet's, "The Reapers," then owned by Mr. Martin Brimmer. We cannot tell whether this was the first picture which came to America, but it was only about this time that his genius was recognized, even in his own country; and it certainly is to the credit of American taste, and a fortunate thing for America, that so many of his masterpieces were brought here. The rest of the letter-press of this number is mostly engaged with notices of exhibitions of pictures. The illustrations of the number are good. The woodcut from Mr. Boggs' "Canal de Dordrecht" is very pleasing. The picture of the "Downs" is freely engraved, but the commonplaceness of the faces and the want of real action of the figures recall the models of a studio rather than the actual life of the country. Miss Elizabeth Gardner's friends will be pleased to see a woodcut of her picture of "The Impromptu Cup." It has her careful drawing and purity of sentiment, but there is a fatal air of pose in the figures. The "Mussel Fisher," by Reinhart, and "Who loves me follows," by Henry Bacon, are more free and natural. Designs for a well and gate for a country house are very pleasing, as well as some floral borders for general decoration.

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Stephen Pearl Andrews, as political executor of the late Thomas Paine, is as fiercely indignant at Mr. Denslow's analysis of Paine's politics as Prof. Youmans is at his assault on Spencer's Philosophy. On the other hand, George Jacob Holyoake speaks of the analysis of Paine's political philosophy as "the most masterly refutation of it extant, without showing in his words or in his mind any enmity against the great agitator whom he confutes."

The late Dr. George M. Beard, of New York, wrote to the author: "Your critique on Spencer's *Data of Ethics* has all the force of a discovery in ethics, and is of great value. It deserved to be made the subject of a separate treatise."

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