

THE INDEX

LIGHT, LIBERTY, RIGHT.

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CURRENT TOPICS.

BY R. F. U.

RESOLUTIONS were passed at the Convention of French Canadians held at Rutland, Vt., June 23, demanding the division of State money for the maintenance of parochial schools and that converts who are Catholics be allowed Catholic worship.

REV. JOSEPH COOK recently visited Tecumseh, Neb. He is said to have been very ungentlemanly and rude toward the citizens, and the *Tecumseh Journal* declares that, should "he ever visit our town again, he would either conduct himself as becomes a gentleman, pay a fine, or go to jail."

A SCOTCH friend writes: "There is really a vast number of Free-thinkers in Scotland; but nearly all Scotchmen are Whigs of a mild order, and more nearly allied to the Tories than to the extreme political ideas of such men as Bradlaugh. Were there such an association as the Free Religious, and such a paper as *THE INDEX*, the best element in brain and life would be gathered together; but the only organization is that of which Bradlaugh is the central figure, and it is so obscured by side issues, political and social, such as Republicanism, Vaccination, the theories of Malthus, etc., and so thoroughly permeated by ignorance and the worst form of demagogism, that no man of education is attracted toward it. Like Falstaff, they will not march through Coventry with such a ragged army."

THE Congregationalist is evidently much gratified with the defeat in the Massachusetts House of Representatives, of the effort to repeal the law, under which, in this state, the testimony of an atheist or agnostic may be discredited on account of his religious opinions; and rejoices also over the defeat of a bill recommended and urged by the Judiciary Committee, that the provisions of the Public Statutes relating to the observance of "the Lord's Day" "shall not constitute a defence to action for the value of personal property sold and delivered on the Lord's Day when

the property is retained by the buyer." Of the latter bill the *Congregationalist* says that "It is to be regretted that the scheme was pushed with the whole force of its (the House's) most important committee," when the object of the "scheme" was to prevent knaves to escape the legal consequences of deceit and fraud practiced on that day. The only hope of equal rights and impartial justice irrespective of religious beliefs, and of true morality undistorted by false and pernicious ideas is in the decay and extinction of that absurd and semi-barbarous theology which the *Congregationalist* represents, and the malign influence of which is powerfully felt whenever an effort is made to remove from our statute book unjust and proscriptive laws.

THOSE American journals which have only words of censure for the action of the French Republic in removing from its soil the Orleans and Bonaparte princes, should consider that these princes are not men who have dropped their titles and ambitions, but men who hold that they were born to the purple and that their right to rule is withheld from them by the Republic; men whose family history and social position have made them centres of disaffection and intrigue, and the leaders of a party large enough to be able to return to the Chamber of Deputies nearly two hundred members,—a party opposed to the Republic, in sympathy with the princes, in favor of restoring monarchy in France, and ready to take advantage of any political movement or revolutionary demonstration to accomplish this purpose. This party, represented in the army and navy, in the civil service, and in diplomatic circles, is constantly scheming for the overthrow of the Republic, and at banquets and meetings, especially whenever the elections have resulted in conservative gains, the Republic is denounced, the names of the princes brought forward, and every effort made to strengthen the sentiment in favor of re-establishing monarchy in France. The course of the government, hitherto, has been very forbearing. Officers of regiments stationed near the residences of the Orleans princes, when discovered to be using their influence in favor of the restoration of monarchy, have simply been transferred, with their men, to distant departments. But the evil has been increasing of late, and the French Republicans, knowing the mercurial temperament of their countrymen, and remembering the history of Republican government in France, have decided that the safety and interests of the French Republic will be promoted by the removal of the princes. It is to be regretted that the republican sentiment in France is not sufficiently established to render this action of the government unnecessary. It is indeed possible that the removal of the princes will prove to have been a political mistake. This, time only can determine. But certain it is that the remarks of some of our American papers, charg-

ing the French Republic with persecution and cruelty in this matter, are neither considerate nor just.

SINCE the above paragraph was written, the Comte de Paris has issued a manifestation in which he declares, virtually, that the only hope of France is in a monarchy, and the only hope of that monarchy, himself. He says: "This national monarchy, of which I am the representative, can alone reduce the importance of the men of disorder who threaten the repose of the country, can alone secure political and religious liberty, restore public fortune, give our democratic society a strong government open to all, superior to parties, and with a stability which will be in the eyes of Europe a pledge of lasting peace." "It is my duty," he adds, "to labor without respite in the work of salvation (the restoration of monarchy), and with the aid of God and the co-operation of those who share my faith in the future, I will accomplish it. The republic is afraid."

ON June 22, at Northampton, Mass., was dedicated the new scientific building of Smith College, the gift of Mr. A. T. Lilly, of Florence, whose name in connection with the Cosmian Society, of which he was one of the founders, and is now one of the most active members, is known to most of our readers. Preliminary to the dedication, an able address was given by Prof. J. P. Lesley, of Philadelphia, on "The Utility of Physical Science in Education," after which in the principal lecture room of the scientific building, President Seelye stated the object of the new structure, explained the numerous facilities it would afford for scientific study, as seen in the lecture halls and laboratories, and then lifting a screen from the bronze tablet which is to be placed on the wall of the main entrance hall, allowed the audience to learn from this inscription, the name of the generous giver: "The gift of Alfred Theodore Lilly, to teach the truth in Nature." The building will be known as "The Lilly Hall of Science." "Mr. Lilly," says the *Republican*, "is the well-known silk manufacturer of Florence, a man who has worked his way up from comparative poverty, by his own exertions, to a position of comparative affluence. He has always been particularly interested in scientific study, and the education of women, and this fine structure is a noble monument, which will perpetuate his name, ideas and influence. Mr. Lilly, who was in the building for the first time, was called to speak, and briefly stated his thought and object in making this generous gift. The new structure harmonizes well with the adjoining buildings, and is without doubt, the most complete edifice which has yet been erected in this country for the instruction of woman in the natural sciences. It has cost about \$30,000. When fitted up with the requisite apparatus and various collections, it will surpass anything of the kind in the older colleges. It marks an era in the scientific instruction of women."

THE VICIOUS AND CRIMINAL CLASSES: CAN THEY BE RECLAIMED?

There is a tendency at the present day, which is claimed to rest on a scientific view of social problems, to depreciate the usefulness of charitable efforts directed to the moral reformation of the habitually vicious and criminal classes of society. The philanthropy that seeks to regenerate these classes is often derided as mere sentimentalism. The power of habit and heredity, it is urged, after it has once secured its victims, is too strong to be broken by external appliances of benevolence. Let society restrain these unfortunate persons from violence, imprison them when necessary, prevent them, as far as possible, from propagating their kind, and allow them, as soon as possible, to commit self-extermination by their very excesses of vicious indulgence. This, it is argued, though it seem severe ethics, is nature's method for eliminating disorder; while to bandage, mend up, and, possibly, make presentable in society a vicious or criminal character, is only to cosset an evil and give it a chance to perpetuate itself, without a cure. Let philanthropy therefore waste no energies upon those who have already lost all self-respect and self-control, but turn its efforts entirely toward preventing the conditions of vice and crime, and to educating the young so that they shall not fall into the ranks of the vicious and criminal classes.

This argument has enough of truth in it to make it deserving of consideration; but it contains the fallacy of a false premise. It does not take into account all the facts. That the preventive and educational methods in the warfare against vice and crime are to be emphasized as having the first place, is not to be disputed. These methods are the main reliance. Rightly applied, they are pretty sure to bring good results. And they save that enormous waste of time, faculty, and resource which always attends a vicious course of life. They also save the anxiety and heartache of kindred and friends. But because these methods for curing the moral evils of society are thus to be placed first, it does not follow that reformatory means with vicious and criminal classes have no place at all. The assertion cannot be allowed that these means are of no avail. Facts do not sustain the statement that to attempt to reform a vicious character is only to cosset an evil without curing it; that it is only temporarily to mend and make self-perpetuating a vice that had better be left to its own disgusting and suicidal excesses. Statistics with regard to the reformatory treatment of vice and crime, though the systematic and judicious efforts in that direction have been comparatively small, are opposed to such a proposition. And there are individual facts which do not come within the range of statistical tables, but are within the memories of most mature persons, which prove that vicious habits, even of long-standing, can be conquered. Criminals have been reformed; and not merely in a few exceptional instances, but in many instances. Persons addicted to vicious habits for years, and believed to be hopelessly enchained, have put away those habits and become useful and virtuous citizens. What has been successfully done at the Home in Boston for the reform of intemperate women was shown in THE INDEX two weeks ago. What has been done in asylums for intemperate men, and for criminals in prisons conducted on the reformatory plan, can be shown by statistics similarly favorable. As long as such facts confront us, the moral scepticism which would discourage philanthropy from efforts to

reform the vicious and criminal classes is not only irrational, but it is unjust and wicked.

The merely sentimental method of dealing with vicious and criminal characters, is, indeed, deplorable, and to be only unsparingly condemned. That gushing kind of sentiment which sends dressing-gowns, and slippers, and flowers, and delicacies for the appetite to great criminals in prison, as ladies of reputation are said to have done to the notorious James brothers, in Missouri, is as far removed from genuine philanthropy as it is from a hard, scientific view of the problem of crime. Such gifts evince a woful lack of moral discrimination in the sender, and are well calculated to extinguish whatever light of conscience may be still burning in the bosom of the criminal who receives them. They are of the nature of a reward for vice, and should be forbidden by law. The kindnesses that may be and are shown to prisoners in a properly regulated reformatory institution are of a very different nature, and are so mingled with discipline that the receiver cannot mistake their significance. Nowhere is it more important that sentiment should be tempered with wise judgment than in the treatment of vice and crime. The mere sentimentalist, as well as the mere theorizer, is out of place in such work. Guilty persons should be made to feel their guilt, their degradation, their forfeiture of their proper place in society as the natural consequence of their wrong acts. They should be made sensible of having wronged and grossly dishonored their own natures and the common humanity in which they share; and to arouse in them this consciousness, if they do not already have it, is the first step in their reformation. But slippers, easy-chairs, bouquets, and delicacies for the table as the first greeting to them on being taken to prison are not adapted to make upon them that impression.

But leaving aside these foolish and mischievous expressions of sympathy with noted criminals—methods to be considered only to be condemned without appeal—there is a proper mode of mingling sympathy and kindness with just and firm judgment, which becomes the basis of a genuine reformatory discipline in dealing with habitual offenders against virtue and law. And if, as is argued, heredity and habit are the strong forces that enchain these classes—the habit, like the heredity, often the result of no personal fault, but of a neglected early education—then, if there be any chance of release and reform, society owes it to these victims to use it, since society itself is so often responsible for their degradation. And that there are reformatory methods which may be used with excellent chances of success, the facts, as already noted, give clear proof; though, encouraging as these facts are, society has hardly begun, as yet, to use systematic and well considered methods for the reformation of its vicious and criminal members. Sympathy, guided by wise judgment, will yet do wonders in this field.

John B. Gough, when a young man, seemed to have succumbed irrecoverably to the alcoholic appetite, and was literally in the gutter. Our modern so-called "scientific" social reformer might have said, "Waste no power in the hopeless task of trying to restore that man to society. Let him lie there and rot: the sooner he dies and is buried out of sight the better." But the heart of the good Quaker who had befriended him was not tainted with these theories of our pseudo-scientific solution of social problems. With unsophisticated humanity he played the

part of the Good Samaritan,—lifted the young man from the gutter, took care of him, and had hope and faith that he could be saved. The whole world knows the result. This was a particularly brilliant illustration of moral cure; but it does not stand alone. There are thousands and thousands essentially like it. And that is no genuine science which ignores such ethical facts as these, where human sympathy, wisely directed, is able to resuscitate an apparently dead will, and thus redeems a lost character.

WILLIAM J. POTTER.

THEODORE PARKER IN EUROPE.

A year and a half ago, in a letter to the *New York Tribune* about Florence, Italy, I said, speaking of the old Protestant cemetery in that city: "Under cypresses and willows lie the remains of celebrated English writers like Elizabeth Barrett Browning, Frances Trollope, Walter Savage Landor and Arthur Hugh Clough, and of not a few almost equally famous Americans, including Theodore Parker, Richard Hildreth, and Lorimer Graham. These exiled graves are generally marked by memorials worthy of the literature their occupants enriched, and of the land in which they died, if I except those of Parker and Hildreth, whose rude tombstones certainly do scant credit either to American taste or national gratitude."

After writing the above lines it occurred to me more than once, that something ought to be done to remove, at least, Theodore Parker's tomb from this category of neglected graves. I made known my thought to the editors of THE INDEX, and they quickly offered to do all in their power to give tangible shape to the suggestion. In another column of this paper will be found the first subscription list of "The Parker Tomb Fund." I trust that the second list will show that the American friends of Theodore Parker are not to be outdone by those of Europe.

Miss Frances Power Cobbe, in sending her subscription, wrote: "I thank you also very much for telling me of the intended restoration of Theodore Parker's tomb. I should have been sorry not to have shared in the work. I visited the spot again—you know I was present at the funeral—about five years ago, and then paid the custode to renew the violets and otherwise set it in order. But the cypresses—ugly ones they were—had grown so as to shadow it sadly, and it is, as you say, far too humble and neglected. I hope the fund raised will suffice to produce a worthy monument. Something, I think, in the way of a canopy or a bust, or a white marble headstone with a medallion, and his head in *intaglio-rilevato* would perhaps be best. Some one really qualified ought to be asked to compose a suitable epitaph, or to select a passage from his own writings to serve as such."

The Rev. James Martineau, D.D., says in a note: "I shall most willingly join in the proposed resolve to pay reverence due to our noble friend, Theodore Parker, by adequate care of his grave. It is difficult, without knowing what is the range of the need and the intention, to measure the fitting offering of help, but you may hold me responsible for a guinea, at all events."

Miss Anna Swanwick, the able translator of "Faust" and "Æschylus," wrote: "I beg to say, in reply to your missive, that I have great pleasure in acceding to your request, and shall feel it an honor that my name should appear with those of Dr. Martineau and Miss Cobbe, among the friends of Theodore Parker."

M. Ernest Renan sent the following letter: "I shall be very happy indeed, to unite with those who seek to pay homage to Theodore Parker. He is one of the contemporary thinkers who have understood religious truth in the most elevated manner, and I thank you for having thought to associate me with a work whose aim is to honor his memory."

M. Albert Réville, Professor of the history of religion at the College of France, and President of the School of Religious Sciences at the Sorbonne, writes me: "I have received with interest and sympathy, your letter requesting me to subscribe to the fund for the restoration of Theodore Parker's tomb at Florence. I do so with pleasure. . . . Among the rare acquaintances that Parker had at Paris, I may cite the name of the publisher of my *Life of Parker*, issued some fifteen years ago,—M. Reinwald, to whom I mentioned your project and who is desirous of also subscribing." M. Reinwald's relations with the great preacher are described in Weiss' *Life of Parker*.

The Rev. Louis Leblois, the most liberal of the clergymen of Strasbourg, sends a subscription accompanied with these words: "I am happy to contribute toward keeping in proper condition the tomb of a man for whom I have always had as much esteem as admiration. In regard to the persons in Germany whom I could recommend to you as certain to subscribe, having been led to read Parker's works through my assistance, all have died since the war of 1870."

Mme. Jules Favre, the widow of the celebrated Republican statesman, and the directress of the State Superior Normal School for Women, wrote me a few days ago from Sevrès: "I beg of you to count me among those who honor in Theodore Parker the eloquent apostle of liberty and charity, and who are happy to pay respect to his memory."

M. Joseph Fabre, ex-deputy, Professor at the above-mentioned Normal School, and an author of reputation, says in his note to me: "Yes, indeed, dear Mr. Stanton, I shall be glad to honor, by my little contribution to your grand subscription, that Theodore Parker who, while living, was assailed with the epithets of agitator and atheist because he combatted legalized slavery in the name of right, and orthodoxies in the name of religion. The spirit of liberty will penetrate more and more into faith, just as the spirit of equality has penetrated more and more into law, and bigotry will be vanquished just as slavery was vanquished. I see a proof of this in the present glorification of the illustrious American, whose virtues, genius and works, place him between Channing and Emerson."

The following extracts from an interesting private letter, written by a well-known English author, give brief sketches of some of the other subscribers to the fund: "Mr. Wm. Shaen is the head of the firm of Shaen and Roscoe, criminal solicitors of Bedford Row, London. He has been prominent in all matters connected with Unitarian organization in London, bringing James Martineau thither, etc., and in a vast number of philanthropic and political movements for the last thirty years. He lives in a beautiful house which he built in Upper Phillimore Gardens, Kensington, and I believe it is his handsome head and face which appear in Millais' well-known '*Huguenot Lovers*.' His beloved, I may almost say revered wife, is sister of Katherine and Susannah Winkworth, and had not a sorrowful illness, now of twenty years duration, kept her on her couch, she would have

been a more admired woman than even her gifted sisters. They have several sons and daughters. Both are warm advocates of women's rights. I consider Mrs. Shaen as the truest saint I have ever known."

"Miss Florence Davenport Hill is the second daughter of the late Matthew Davenport Hill, Recorder of Birmingham, one of the greatest and wisest reformers of our criminal law, a man of very high ability, who ought to have been Chief Justice of England. Miss Florence Hill has been the principal foundress and worker of the movement for boarding out pauper orphan children, that is, taking them out of the workhouses and boarding them in respectable poor families, at the cost of the rates, under careful supervision. In this way she has done good to thousands of children saved from growing up with the workhouse stamp. She has written about her plan a capital little book, '*Children of the State*,' and has been for some years a Poor Law Guardian in London. Her elder sister, Rose Davenport Hill, is a member of the London School Board."

"Mrs. Lyell is a daughter of Leonard Horner, an M. P. of some note in the last generation. Two of her sisters, Susan and Joanna Horner, are the authors of '*Walks Around Florence*,' etc. She married Lieut. Col. Lyell, and another sister married his brother, Sir Charles Lyell, the famous geologist; and the two families lived in the most beautiful union for many happy years, during which Sir Charles's home, 73 Harley Street, since inhabited by Gladstone, was a center of intellectual society of the free religious type. By this I mean that the Lyells and Horners were all deeply religious people, but at the same time welcoming every new thought and openly professing Unitarian views, which, as you know, is hardly ever done by people of their social stand in England. They all attended Martineau's Chapel regularly, and I used generally to go to lunch with them in Harley street afterwards, and the talks—stimulated by Martineau's noble thoughts—at those Sunday afternoons, remain with me in recollection as some of the most interesting I have ever known. Sir Charles was an example of a real man of science of the old school of Herschel, Newton, etc., full of reverence and yet fearless. When his dear and charming wife died, his mind was greatly drawn to the consideration of a future life, and among the many wise things he said to me about it in our long discussions, I remember especially his saying with unusually slow and deep emphasis, as we were sitting together under the trees in Regent's Park, 'I think the religious sentiment which points to the next life has as good a right to be tried as any other faculty of our nature, and I think there is full room for human immortality among the infinite possibilities of nature.' After his death, our mutual friend, Dean Stanley, who preached his funeral sermon, was greatly struck by these words, and quoted them, I believe, in his sermon, when I told them to him. Mrs. Lyell survived alone of the four loving brother and sisterhood. She inherited a considerable fortune unexpectedly from a distant relative, and her eldest son, Mr. Leonard Lyell, M. P. for the Orkneys, is now able to live at Sir Charles's family estate, Kinnordy in Forfarshire. She has written a very good and careful *Life of Sir Charles Lyell*, and is a woman of ability as well as of most lovable character. They were all great admirers of Theodore Parker, as was their friend and mine also, Mrs. Somerville. The latter told me that she read his Prayers every

day in her later years. It makes me sad to think of all these 'gone into the world of light' whom it has been the pride and delight of my life to call my friends."

Besides those already mentioned, the list of European subscribers to the Fund contains the names of Professor F. W. Newman, the scholarly religious liberal, who, in diverging from the Church of England, took precisely the opposite direction of his celebrated brother, Cardinal Newman; M. Paul Bert, the savant, statesman, and diplomat, who to-day represents France in Tonquin; the Rev. Peter Dean, the author of a capital little *Life of Parker*; and Mme. Griess-Traut, a broad-minded French reformer who takes an active part in every good work at Paris.

THEODORE STANTON.

PARIS, May, 1886.

HARRIET MARTINEAU IN AMERICA.

Fifty years ago the anti-slavery excitement was at white heat in Boston. Wm. Lloyd Garrison, in pursuance of his expressed determination "at every hazard to lift up the standard of emancipation in the eyes of the nation, within sight of Bunker Hill, and in the birthplace of Liberty," had aroused the anger of the conservative and pro-slavery element, and in October, 1835, a mob of "gentlemen of property and standing" broke up a meeting of anti-slavery women in Boston, and seizing Mr. Garrison, dragged him through the streets with a rope round his body. And so strong and "respectable" was the pro-slavery party, that the city authorities could only save Garrison from injury at the hands of this mob by taking him to jail for protection.

Harriet Martineau, at that time a comparatively young woman, thirty-three years of age, in the first flush of literary fame, already well and widely known through her *Illustrations of Political Economy* and other previous works, had been for fifteen months travelling through this country, a welcome and distinguished guest of the best society of America, both North and South. She chanced to reach Boston a few days after this mobbing affray, and while discussion of the subject was making a storm centre of the city. She had been carefully studying the slavery question in all its varying phases, and while her sympathies were decidedly with the Abolitionists, she had formed many warm friendships among the Southern people. She had been visiting them, and had been shown much attention and great hospitality by them. It was under these circumstances that when the next meeting of the Anti-Slavery Society was to be held, in much trepidation as to its possible outcome, she bravely accepted the invitation extended her by her Abolition friends, to be present, although she fully understood the possible danger of another mob, and of further scenes of violence. At the meeting a still more severe test of her courage awaited her, which can be best told in her own words, from her autobiography.

"In the midst of the proceedings of the meeting, a note was handed to me written in pencil on the back of the hymn which the party were singing. It was from Mr. Loring, and these were his words, 'Knowing your opinions, I just ask whether you would object to give a word of sympathy to those who are suffering here for what you have advocated elsewhere. It would afford great comfort.' The moment of reading this note was one of the most painful of my life. I felt that I could never be happy again if I re

fused what was asked of me, but to comply was probably to shut against me every door in the United States but those of the Abolitionists. . . . There was no safety for anyone, native or foreign, who did what I was now compelled to do. Having made up my mind, I was considering how that word of sympathy should be given, when Mrs. Loring came up with an easy and smiling countenance, and said:

"You have had my husband's note. He hopes you will do as he says, but you must please yourself, of course."

"I said, 'No; it is a case in which there is no choice.'"

"O, pray do not do it, unless you like it. You must do as you think right."

"Yes," said I, "I must."

Then in a few strong words she put herself on record as in full accord with the anti-slavery party in America, a most noble and daring thing for her to do under the peculiar circumstances.

"As I concluded," she says, "Mrs. Chapman bowed down her glowing head on her folded arms, and there was a murmur of satisfaction through the room, while outside the growing crowd (which did not however become large) was hooting and yelling, and throwing mud and dust against the windows."

Her action at this time emphasizes the tenor of her whole life in its steadfast adherence to principle, and her unflinching courage in the declaration of what she held to be the truth, however unpopular or unrecognized that truth might be, whether in religion, ethics or politics. It marks also her deep interest in the welfare of this country, an interest which never diminished during the remainder of her long life. The carefulness with which she studied the problems of social life in this new republic is amply shown in her two books on America, "Society in America," and a "Retrospect of Western Travel."

Other evidence of that interest is found in the facts that during the three years, 1859 to 1861, the years just previous to the Civil War, when the anti-slavery discussion in this country was at its height, she sent over ninety long articles pertaining to that discussion to American papers. In the beginning of her long years of invalidism she sent out from her sick room many letters of appeal to personal friends for pecuniary aid, to help Oberlin College, the first equal rights institution of learning in this "land of liberty," and in a list given by one of her biographers, of one hundred and nine "leaders" written by her during the year 1861 for one paper, the *London Daily News*, over fifty, or very nearly half, were on, or pertaining to, American affairs, in addition to many other articles on the same subject, contributed to reviews and magazines.

During our civil war she was absorbed, as stated by an English writer, "by the American struggle and its consequences. Loving the United States and their people as she did, the interest and anxiety with which she watched their progress was extreme. . . . Her whole soul rose up in noble exultation over the courage, the resolution, and the high-mindedness of the bulk of the American nation. Over here, she threw herself with warm eagerness into the effort to support those Lancashire workers upon whom fell so heavy a deprivation in the cotton famine." The publishers of the *Atlantic Monthly*, according to Mrs. Fenwick-Miller, "appealed to her to write them a series of articles on 'Military Hygiene,' and over-

pressed as she was, she could not refuse a request which enabled her to do much good service for the soldiers of the North for whom she felt so deeply."

This Englishwoman's interest in America was not unrequited. Innumerable books written by American writers came to her with testimonies of appreciation inscribed in them by their writers. Among others, Henry Wilson's "Slave Power in America," in which was written: "Mrs. Harriet Martineau; with the gratitude of the author for her friendship for his country, and her devotion to freedom." Also was sent to her a set of "The Rebellion Record," published by the Putnam's, on a blank leaf of which was inscribed: "Presented by citizens of New York to Harriet Martineau."

In this country she had formed many enduring friendships, with Emerson, Garrison, the Loring's, Catherine Sedgewick, and others, but above all these with Maria Weston Chapman, her life-long friend, literary executor, and faithful admirer. To many who know and honor Harriet Martineau through her published works, who are thrilled at the recital of the self sacrifice of the noble workers in the early anti-slavery days, but who know of them only by the published records of that work, the name of Maria Weston Chapman is not so familiar as it should be, in view of the unostentatious but decided power she was in that work in Boston. Until the writer of this listened to the very interesting paper of Wm. Lloyd Garrison, Jr., on Mrs. Chapman (as yet, I think, unpublished), she was almost entirely unaware of the extent of one noble woman's work in the cause of true liberty. It was one of the last acts of Mrs. Chapman's long life of usefulness to give to the nation Harriet Martineau so loved, and especially to the sex to which she was a credit, and for which she did so much in the assertion of its dignity and rights, the marble embodiment of that grand woman, wrought by the skilful, loving hand of a sister woman, Anne Whitney.

It is now more than two years, since, in the presence of a keenly sympathetic crowd which filled every inch of available space in the historic 'Old South' Church, this heroically impressive marble figure of a grand woman was unveiled, and those of us who were present had the half-sad pleasure of listening to the last public speech of the "silver-tongued orator," the beloved Wendell Phillips, in eulogy of a noble woman; a eulogy rendered more impressive by the glowing tributes of Mrs. Livermore, and the younger Garrison.

So was welcomed in America after nearly half a century, in marble semblance, one who had been here in spirit during the years she was far away in the flesh. It was an occasion to rejoice over for many reasons, since in this gift to America and its acceptance, was indicated the progressive spirit which could do justice to the sex hitherto held as the inferior; which, while not ready to accept the advanced theological opinions of a radical thinker, could yet understand the courage which enabled her bravely to declare those opinions in the face of a dissentient public; which had so far overcome National prejudice as to recognize the ability of those who, like Thomas Paine and Harriet Martineau, practically declare that their "country is the world, and to do good" their religion.

For two years this beautiful sermon in marble has been one of the most interesting objects in

the 'Old South' collection; but on Monday, June 21, it was publicly and appropriately presented to Wellesley College. "the college beautiful," where woman's appetite for knowledge may be unrestrainedly gratified, without fear or danger of being in consequence banished from any possible Eden; where, indeed, one of the results of eating the fruit of the tree of knowledge is effectually to enlarge the mental vision to the observation of a hitherto unseen and inviting paradise of intellectual loveliness.

Miss Whitney, the sculptor, who was present, in a modestly worded letter read by Miss Freeman, the President of Wellesley, presented the statue in the name of Maria Weston Chapman to the college, and Mrs. Mary A. Livermore, and other women, spoke words of appreciation, eulogy, and prophecy.

The one thing in this charming presentation which must seem to those who understand and admire that which is noblest in Harriet Martineau's character, most inappropriate and out of place, was its reception in behalf of the college by a male orthodox preacher. Rev. Dr. Duryea is an eloquent, and doubtless sincere man, and in according any words of praise to so radical a thinker as Harriet Martineau, probably stretched his mantle of charity as far as its limited folds would allow; but the voice that welcomed the inspiration of a broad-souled woman's statue to the halls of a woman's college, should not have been a masculine one,—above all, should not have been a weakly, apologetic one, strained by the limitations of creed and dogma to give a false impression of an independent thinker's views. "At one time," said Dr. Duryea, "through malignant influences, her religious faith was almost cancelled. But it was only a mental attitude which lay on the surface of the spiritual nature, while underneath were the rich treasures of the soul. Hence, she was still unselfish, generous, loving. This woman was born under Christian influences, and had her being in an atmosphere rhythmical in the influences of the heart of Christ."

The unavoidable inference from this reported portion of Dr. Duryea's speech is that Harriet Martineau's radical views were only temporary. That inference is a thoroughly false one. She who declared so emphatically, when in the full possession of her reason, that "There is no theory of a God, of an author of nature, of an origin of the Universe which is not utterly repugnant to my faculties; which is not (to my feelings) so irreverent as to make me blush: so misleading as to make me mourn"—she who exclaims, "What an emancipation it is—to have escaped from the little enclosure of dogma, and to stand—far indeed from being wise—but free to learn!"—never fell back from that elevated position, that wide outlook. She died as she had lived, a free, independent thinker. By her own urgent request her funeral was entirely private and without religious ceremonial of any kind.

This disposition of Miss Martineau's statue is a very fitting one. Placed in an institution of learning where successive generations of girl students will look upon that noble head, that serene face, that dignified posé, and be thus stirred to search the record of that earnest, useful life, which will teach them anew the beauty of unswerving fidelity to truth, of unflinching courage, of abiding principle, of independent thought and action, of sincerity of speech, of high ideals, of untiring patience, of a

broad philanthropy,—in short, all that goes to make a noble character in man or woman.

Under the suggestive influence of Harriet Martineau's statue, may Wellesley College send forth its students, whatever form of religious faith they may profess,—educated in 'o a spirit of justice and humanity broad enough to respect the religious convictions or intellectual conclusion of others, who may conscientiously differ from them.

SARA A. UNDERWOOD.

NATIONAL AID TO SOUTHERN EDUCATION

I cannot endorse the charge made by the *Critic* (N. Y.) that the Blair Educational Bill is tainted with demagogism. On the contrary, I regard it as having a noble origin and motive—as springing from a higher source than the personal ambition of its senatorial godfather. A great public scheme like national aid to Southern education has a character altogether its own. It cannot lose this character by reason of the self-seeking and selfishness of its champions. To judge such a measure correctly it must be viewed in its relations to its historic causes.

The principle of the Bill is radiated to certain facts, forces and purposes in our national life, looking to the final unification of the Republic on the basis of a single social system common to both North and South. The Republic began its existence with two distinct and hostile social ideas united under a general political system. This proved the germ of discord—grew to be the domineering evil of democracy in America. It stifled the spirit of nationality while it suckled the wolf of sectionalism. Sad havoc has it made in our history. The incessant strife and irritation which it bred, culminated in the Rebellion. The war, on the part of the South, was an attempt to establish for itself a general government upon the basis of a common social system. In the last analysis, the Southern Confederacy was an experiment of the slave states to satisfy their longing for national unity—for the attainment of a more perfect union of ideas, institutions and interests than was possible under the Constitution of 1787.

The struggle on the part of the North was at first merely to maintain the territorial integrity of the Constitution. But under this devotion to the letter of that instrument, there rose a strong current of public feeling making vaguely and without definite purpose for a complete realization of the intent and objects of the Union. It was the popular instinct groping toward the light of the national ideal. As the eyes of the North became anointed with the blood of its sons, it discerned more clearly that the restoration of the old Union was not possible, and if possible, was not desirable. The Southern social system was condemned and sentenced to death. Hence the abolition of slavery and the subsequent enfranchisement of the blacks.

The Union of the fathers was political—the Union which the war reformed was intended to be more intimate, a union of many states, built not upon two, but upon a single social system. It was this national intention to supplement and perfect the original Union by casting out its ancient stone of offence which gave rise to the post-bellum amendments to the Constitution and the Republican reconstruction measures. The Republican attempt to abolish the Southern social idea was precipitate, parsimonious and unscientific.

But the instinct and purpose underlying the scheme were sound and national. The stream, though pure at the fountain, was vitiated by the rank growth of party spirit through which it forced its way. Party selfishness compelled it to serve two masters, party first, and country afterward. Consequently it was made to take hold of the work at the wrong end, to begin with political rights and to end with them.

This attempt to reconstruct the South took no thought for the terrible poverty and illiteracy of the blacks, put a ballot where bread and a hoe were needed—gave a political scorpion to a race crying for food for mind and body, for the education of head and hand for the strange, stern duties of freedom. It was a dreadful blunder, and horribly has the nation suffered for it. But notwithstanding the blunder and the suffering, this intention to perfect the old Union by the extinction of the Southern social idea, the North has never abandoned, and it never will. The popular instinct and longing for national unity will not be satisfied until this mighty task has been utterly done. The consciousness of a national duty and danger in this matter is too deep to disappear from the mind and heart of the nation.

Now what is the scheme of national aid to Southern education but another proof of the activity of this profound national feeling and purpose. It is indeed the irrepressible desire to do something which was left undone, and which must yet be done in order to realize the national ideal by which alone the general welfare of all classes and sections, races and interests, can be permanently promoted. The National Constitution would be cast-iron, were it incapable of responding to a national instinct so strong, and a national need so imperious. The Constitution interpreted in the light of the war, and the spirit and philosophy of its post-bellum history would not quench this supreme wish of the Republic by tying its hands in the presence of Southern ignorance.

The main objection urged against the Blair Bill is that it violates our American principle of local self-government. And at first sight this might seem so. But a second and closer view will establish for it a quite different character. Its necessary tendency is truly conservative of this very principle of local self-government. And why? Because it plants and develops the chief means by which the principle is conserved in the North. What are these means if they be not our public schools where the future citizen is taught to think and act freely and intelligently? The boy—I wish that I could say the girl also—the boy passes at the end of his university, with the freedom and intelligence which the common school has given him, into that other great school, the town-meeting, which is the very ark wherein is kept and defended the principle of local self-government. Extend the public school system through the South, and it will prove the forerunner of the town-meeting, and they, too, will ultimately democratise the South as they have the North. The common school and the town meeting are the bottom facts of Northern civilization. The first is the nursery of the second. The schoolmaster with the spelling book is to finish what the soldier could not do with his musket—reconstruct the South upon the model of the Northern social idea, thereby consummating the unity of the Republic by supporting a grand national government upon the solid basis of a grand national social system.

A. H. GRIMKE.

THE PARKER TOMB FUND.

FIRST SUBSCRIPTION LIST.

A Fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed, among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. We publish to-day, the first list of subscribers:

Miss Frances Power Cobbe, England,	£1.
Rev. James Martineau, D. D., "	One guinea.
Professor F. W. Newman, "	£1.
Miss Anna Swanwick, "	£1.
Rev. Peter Dean, "	5 shillings.
Mrs. Katherine M. Lyell, "	One guinea.
Miss Florence Davenport-Hill, "	£1.
William Shaen, Esq., "	£1.
Mme. Jules Favre, Directress of the State Superior Normal School, Sevres, France,	10 francs.
M. Joseph Fabre, ex-Deputy, Paris, France,	10 francs.
M. Paul Bert, of the Institute, "	10 francs.
Professor Albert Réville, "	10 francs.
M. Ernest Renan, of the French Academy, Paris, France,	10 francs.
M. Rhelnwald, publisher, Paris, France,	10 francs.
Mme. Griess-Traut, "	3 francs.
Rev. Louis Leblois, Strasburg, Germany,	5 marcs.

All subscriptions should be sent to THE INDEX, 44 Boylston Street, Boston, Massachusetts.

EDITORIAL NOTES.

BY B. F. U.

MR. F. M. HOLLAND wishes us to mention that among the additions just made to the list of lectures at Concord this summer, is one by Dr. Edmund Montgomery, on "The Platonic Idea and Vital Organization." It is by no means certain that he will give it in person, however; but it is pleasant to know that he is to be heard from; as well as that there are to be three lectures from Professor Davidson. The programme also states that a volume of lectures is to appear in December, entitled, *Dante, the World-Poet*. A Concord lady suggests that it would be more correct to call *Dante the Other World Poet*.

REV. H. L. HASTINGS, the Advent preacher and writer, is sending to the papers a circular letter, addressed "To the Literary Editor," with one of his "Anti-Infidel" pamphlets. We quote a sentence: "The alarming increase of scepticism and atheism in the land, as illustrated by the fact that, in the United States, the number of homicides was more than twice as large in 1884 as in 1883, indicates the importance of dealing promptly and vigorously with these important questions." Mr. Hastings omits to prove that the relation between "scepticism and atheism" and homicides is that of cause and effect. We are told that the number of homicides in 1884 was twice as large as in 1883. Was the amount of scepticism and atheism in 1884 also twice as great as in 1883? And if Mr. Hastings's pamphlets are not bought and freely circulated, will the amount of infidelity and number of homicides probably be twice as large this year as they were last year? Joseph Cook, a few months ago, in this city, to the delight of a hundred or more preachers present, declared that "infidelity" was rapidly declining, and that Christianity was gaining in strength and influence throughout the United States. Our Advent friend is not in accord with his brother minister on this point, both affirming, however, as unquestionable truth, while contradicting each other, what seems necessary to support their respective assumptions in opposing the

progress of rational thought. Any word which "the literary editor" can say to "help a struggling cause" by advising people to send to Mr. Hastings for the pamphlet (price, 15 cents in paper; cloth, 35 cents), and other similar publications by him, "will be appreciated." Mr. Hastings is evidently a very enterprising as well as zealous worker in "a struggling cause" against "scepticism and atheism;" but his writings, we are compelled to say, are not so well suited to the readers of THE INDEX as to those persons who cannot distinguish between assumption and argument.

OF course it has never occurred to Mr. Hastings that there are in the changes going on in the industrial and social systems of this country, many immediate causes of crime, not included in his limited theological range. Had this truth dawned upon his mind, he might have been led to reflect, further, that to these changes *ecclesiasticism* has largely contributed; for it has helped to oppress and impoverish the people of the Old World, and to cause that enormous immigration, within a few years, which has brought to this country a vast amount of intellectual and moral deformity produced by centuries of superstition and priestcraft, and at the same time crowded the labor market, caused sudden changes in the occupations, modes of living and habits of the new-comers, and marked changes in the location, environment, and the industrial and social life of a large part of the native population. Modifications of religious belief are included in the transition through which we are passing. Such changes, when they occur rapidly, in proportion to the ignorance of the people and their subjection to authority, are liable to be accompanied by temporary social and moral evils, such as those which in the early days of the Reformation its opponents used as illustrations of the mischievous influence of Protestantism, and as an argument that belief in the Roman Catholic Church was indispensable as a preventive of vice and crime. But when Mr. Hastings, after consulting statistics, finds that the number of homicides in 1884 was twice as large as in 1883, and immediately jumps to the conclusion that the explanation of the facts is afforded by the increasing "scepticism and atheism" of the day, his zeal, to say the least, gets the better of his judgment.

THE Massachusetts Senate Judiciary Committee reported last week in favor of referring to the next General Court petitions asking for the repeal of the Public Statutes which permit the credibility of a witness to be affected by disbelief in the existence of a God. The report which was written by Senator Joyner gives these reasons for the repeal of the unjust law: "It is a hateful and, happily, almost obsolete relic of an unjust, unnatural and odious system of statute law, which at one time, in violation of the broad principles of the common law, excluded from the witness stand whole races of men on account of color and creed. It is in conflict with all important laws of evidence, which, with this exception, admit the testimony on equal terms of men of every form of religious belief. It is an obstacle to justice, and is in conflict with the spirit, if not the letter, of the constitution. It permits the credibility of witnesses of the highest moral character to be assailed in a manner that cannot be done to a thrice convicted felon, or even a red-handed murderer who professes, as he usually does, to be very sound in his religious opinions."

The Index.

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

WILLIAM J. POTTER,..... { Editors.
BENJAMIN F. UNDERWOOD,.....

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Discussion of the Labor Question, after the Essay of Rev. J. G. Brooks, at the Annual Meeting of the Free Religious Association.

ADDRESS OF HON. CARROLL D. WRIGHT.

It adds greatly, I assure you, to the embarrassment of addressing one's self to so great a problem as the labor question, to be called upon to follow an essay which I can neither criticize nor attack. I can only supplement what Mr. Brooks has said with some thoughts which come to me as an investigator. It was Lassalle's boast, and he was certainly an idealist in many respects, that he came to the discussion of the question of labor before the working men of Europe, with all the culture of the ages behind him. He did not have the advantage that the essayist has had of bringing to his service the culture of the classes he has come to serve. This he has brought to us, and in such an admirable way that it needs no criticism.

The ideals of one age are almost always the obstacles of another. You remember the old statement about reforms, that there are three stages to every reform. The proposition, which carries with it opposition, is the first stage. The second stage is the discussion, and the third the adoption. Every reform must pass through those three stages, or conditions. So every ideal which lies at the bottom of reform has the same life that it must live. First, there comes the proposition for the adoption of an ideal into practical life. It is laughed at, called Utopian; cranky, if you choose. And then comes the age of the discussion of the ideal, which means the sight of it; and the people begin to see the features of reality that belong to the ideal. And then comes the reality which grows out of the ideal.

It has been eminently so regarding the labor question, or the social question, if you choose to call it so. We have arrived at an industrial epoch, the like of which the world has never be-

fore seen. So, in addition to the discussions which have brought all men to recognize the appeals which underlie the claims of the wage receiver, there are other, deeper reasons why these questions are now brought to bear upon all people, upon legislators, but particularly upon all manufacturers, politicians, statesmen and philosophers. The economist, too, begins to see and study the great problems as never before. Mr. Brooks has outlined this in saying that the economists begin to recognize, or do now recognize, that the very best economical conditions are those which most thoroughly invoke the highest ethics. This is true; and it is the result of the great ramifications of industrial history during the last thirty, forty, or fifty years. Why have we arrived at this new epoch and new aspect in industrial conditions? Through the following out of the great ancestral and national ideas of industry. One hundred and fifty years ago the wage system was the ideal system. Thenceforth men were to receive what they earned. Through it men were to work for distinct wages, and thereby develop their individual strength. The system out of which the wage system was evolved, the feudal system, cared for the individual as slavery cared for the individual. The workman had no care for himself. His family was fed, housed and clothed; in sickness tended; in old age supported. Now, the wage system was the ideal to develop men out of that, so that, individually, they should perfect themselves to that point that they not only could care for themselves, but could lay up something for old age.

After that came the factory system. And the factory system aided the development of civilization because it made the mental friction that could never exist in agricultural countries alone. The factory system sought to bring out the finer side, the intellectual strength; and it did do it. But under the factory system, and of necessity, there was the foundation of machinery. Machinery enabled man to accomplish much more in the way of production than he could do with his hand. So machinery has grown and developed until the great producing countries of the world stand on an equality. But the wage receiver has not yet received his share of the value of machines; and it is this share which he demands as a matter of justice now. The nations, in carrying out their great industrial ideals, contributed their work toward bringing the agitation, which seems to me to-day to be the all-absorbing one, into existence. The labor question is old. Socialism is old. Almost every feature of the labor discussion to-day is old. The thoughts connected with them are old. The philosophies are all old. Yet we find ourselves in new conditions. England was the starting nation in producing these conditions. England's ideal was that of establishing the factory system and manufacturing goods for the world. To build up its ideal, to make it practical, to give work to all her people, to bring profit, England erected machinery, rapidly extending the power of all branches of industry.

England succeeded. And the result was that her too complete equipment of mechanical powers made an obstacle. The United States, after the war of the Revolution, found themselves not free from England industrially, but only politically. As the ambition of the American people grew, it took the form of supplying itself with goods and not depending upon Great Britain. So, through our commercial systems, we have pushed our mechanical equip-

ment to the same point to which England has pushed hers. We, to-day, having met our ideal of ultimate production, that of supplying our own people, independently of foreign countries, find ourselves with twenty or twenty-five per cent. too great producing power.

Belgium, following the same example, has met the same results; and Germany is much in the same position. Now, Italy, never considered a great industrial nation, which sends out a little oil, and some hand-organs, and grinders for the organs, is at present pushing its industries. And in ten years' time Italy will be one of the great manufacturing nations of the earth, and saying, "What shall we do with our surplus products?" These conditions have helped to force the agitation of the labor question more upon the public mind than the labor agitations themselves.

Another ideal which we in this country have carried to a fuller extent than it has been carried by any other country, is popular education. We have been educating, educating, educating, until our working men know better than to be contented with the same conditions that have prevailed in the past. There has come to be a mass of intelligence on the laborer's side, set off against the increase of intelligence on the managerial side, and these two intelligences clash, as two opposite intelligences will always clash.

So, too, we have had another ideal in this country; the ideal of universal suffrage. We have been pushing this ideal. We have granted suffrage to everybody almost, except to those who are the most intelligent of us (great applause). And so, carrying this ideal to the fullest extent, while pretending one thing and thinking another, we have allowed suffrage to come in and control us. Now the cry of everyone is, "How shall we control the men who control us?" That idea becomes an obstacle temporarily; just as popular education becomes an obstacle temporarily; just as the producing power of nations becomes an obstacle temporarily. These great ideas are spreading over the world. Just as civilization leaves behind it some of its products (and this you will find constantly increasing as civilization grows higher and higher), so asylums and prisons still grow and increase as civilization does. As these great intellectual ideals come to us, and the conflict which grows out of the adoption of our ideals, individual men go under. In the old forms of life, when the animal was supreme and the intellect under, there was not the insanity which comes from mental conflict. As a person steps out of these lower conditions into the higher conditions, he begins to realize the degradation out of which he has grown. In this intellectual development, men begin to see the antagonistic conditions which have brought about this new type of industrial condition.

The world has never seen a depression like the one out of which we are now growing. I do not say in severity, but in conditions; for, so far as severity is concerned, the depression is seventy-five per cent. apprehension. But, in fact, so far as duration is concerned, it is five years long. It is the first of its kind. For fifty years we have had industrial depressions. But they have grown almost invariably. I might say entirely, out of financial panics and difficulties. This one has not. There have been no great financial disturbances causing this depression. But we have had more strikes than the world has ever seen before. If your face was blotched, and you went to a physician, and he undertook to cure you by putting patches on

the blotches, it would not take much intellectual perception on your part to consider the physician something like foolish, to doctor the symptoms and not the causes. Now, strikes, I assure you, are symptoms. Strikes are never causes. Nor are they even results. They are accompaniments. They are the protests of individuals against conditions which they do not like. And they are the evidences, and the first evidences, of the adoption of this ideal education which we have been insisting upon in this Commonwealth for so many years, and insisting upon so severely, too, that it has grown all over the United States. The strike comes as an expression, as a symptom, of that intellectual power which we have undertaken to develop.

But it need not frighten communities. It has nothing to do with the anarchist. He is a type of his own. He is a type which has recently been pried, to a large extent. But he will have his influence. He grows out of an ideal, too; an ideal born in integrity, born in righteous motives of philanthropy, but perverted in its ethical teaching. He is not able to distinguish between his rights and his will; between his stubbornness and his conscience. You know that one of the traits of free thinkers, in condemning old thinkers, is that oftentimes they consider their will as the expression of their conscience. It is so in many of these old questions. The socialist expresses his will; and in such emphatic terms that he labels it his conscience. So we can see the administration of that will in serious ways.

These great ideals, then, on the part of nations and individuals, which have brought the world to the present industrial situation, either mean something, or else they are the result of unhealthy mental conditions. I choose to believe that they mean great and good results to mankind. I can see no symptom whatever of their meaning anything else. Mr. Brooks has well pointed out to you what kind of a system should, and probably will, take the place of the wage system. The wage system has accomplished, or nearly accomplished, the purpose for which it was originated. Perhaps it has fulfilled its purpose in the economic history of the world. If it has not, it is about fulfilling it. And there is a grander system taking its place; a system founded on the very highest type of ethical teaching; a system which underlies all that belongs to any religious body that has grown outside of the tenets of a creed, the fatherhood of God and the brotherhood of man (great applause). It is the result of that system which carries with it all that is good in the Golden Rule. It makes the manager of a great institution based on capital, say, "Come, and associate yourselves with me; come and consult with me; come and do your very best with your mind and hands; give me your care and sympathy and well wishes; and you shall be partner with me in the results of all the great industrial enterprises we are carrying on." That is the highest type of industrial ethics. And this type is growing to-day, in the minds of men of business everywhere (applause). It has its faults and weaknesses; but it is bringing into active play all there is of vitality in the great system of co-operation.

Co-operation has been the ideal system of theorists. The moment you apply it, co-operation becomes an obstacle to industrial success, and not an assistant to it. It antagonizes human nature. It antagonizes the very best kind of selfishness; which means the good of the indi-

vidual. Selfishness is really the underlying power which carries us on, except pride. Co-operation; pure and simple, in industry means the death of industry, as Mr. Brooks has truly said.

But there is a principle in co-operation which must be brought into activity, and that principle lies in the industrial partnership system, which is growing so fast the world over. It has had years of practical demonstration. It does not rob the capitalist of anything that belongs to him. On the other hand, it adds to his success.

The profits on manufacturing business are growing smaller and smaller from many causes. Competition—what we call, and what is a handy name for it, although it is not philosophically true, over-production: these crowd profits down. Over-production will, sooner or later, if it has not done so already, crowd wages down.

Now, there must be some system which will harmonize these conflicting interests. And that system which seems now to be best, to be destined to take the place of the old wage system, is that of profit sharing. It does not bring loss of profit to the capitalist. It conserves activity in the managing force. It brings into vital relations the capitalist and the man who produces the goods. Can there be, under an ethical condition, so far as the world has progressed at the present day, a better or fairer system? Wherever the plan has been tried, the dividends of capital have been increased; wages have been supplemented by profit; and, in an ethical point of view, happiness and contentment have been the result. Now, if these results are worth anything; if it is worth anything to stop strikes by preventing them; if it is worth anything to have a moral and prosperous working force in our community, and I submit it as a proposition that there can be no true religion in any community that is not prosperous; if these things are worth seeking, worth securing, then it is worth while for the managing forces in our great industrial enterprises to consider well, whether there should not be some change which does not involve revolution, does not involve destruction of capital as a working force, and which does not rob industry of that great necessity, the power and activity of the management itself.

The labor organizations have made this mistake: they have talked too much about wages. Wages are but the result of prosperity, or lack of prosperity. I mean, the size of the wage received is the result of conditions which underlie industry. Now that the world is brought to a comparative standstill, and so many of the great engineering enterprises of the great countries, which I have named, are carried to successful results, the Suez canal built, all these countries spanned with railroads everywhere, river and harbor improvements carried on to such an extent as was never known before, great cables under the ocean everywhere, the whole earth strung over with wires, stocked with more machinery than it needs, is there not some greater question underlying this whole labor agitation than that belonging simply to wages and profits? It strikes me, my friends, that there is. And the next ten years will call upon the statesmen of these great mechanical countries for their very best efforts. It is the province of the statesman to solve these questions and to bring in happier and better conditions.

It is the part of religious organizations every-

where, to do their best to teach the highest and purest ethics as the best course to be followed, in arranging our industrial affairs.

With all these things there will come better conditions. But not the millennium.

A gentleman from the floor.—*Mr. Chairman*,—I don't wish to make any remarks. I wish merely to ask the Honorable Carroll D. Wright if profit sharing will procure opportunities for all that are capable and willing to work. I should also like to ask the Rev. Mr. Brooks if the alcoholic business is not one of the strands composing the large cable of our industries? and can that strand be taken out and leave the other strands undisturbed?

(After considerable discussion caused by a misunderstanding of the questioner's meaning, he explained himself as follows): I take the ground that if there is any advantage in the use of alcohol at all, it should be manufactured by the State. Its manufacture by the State would take away all the possibilities of its being dealt in for purposes of private income. Then it would be delivered for its uses, as the letter is by the postman.

Mr. Brooks.—I entirely misunderstood your question, and I suppose all the rest of us did. That is just what Bismark is trying to do. Nobody claims, I suppose, that it would decrease the amount of liquor sold.

The Questioner.—You are still wrong. I said it was to be distributed for its uses. I meant for medical and mechanical purposes, and for no other purposes; not for an income to be derived by the government.

Mr. Brooks.—Let me ask this question: Take, for instance, the town of Brockton with its 20,000 inhabitants. What possible management can there be of the liquor law, whether prohibitory or not, in a town of that size, so that liquor will not be drunk? How do you suppose the government could manage that?

The Questioner.—The government must issue a permit before a man can start a distillery. The whiskey has to be distilled before it can go to Brockton. Now if the whiskey is not distilled, how can they get it?

Mr. Brooks.—Do you think the government can stop distilling? I don't.

The Questioner.—Yes, the same as it can stop the private issuing of money.

Col. Wright.—I don't believe that any scheme in the world can stop all our ills, or begin to.

The Questioner.—Isn't it the duty of the State to provide all with opportunities to work?

Col. Wright.—No, I don't think it is.

Mr. R. P. Halliwell.—I have listened to the essay of Mr. Brooks and the address of Col. Wright. It seems to me we cannot do better than to ask those gentlemen to occupy the rest of the time this afternoon in answering a series of questions. The questions need not necessarily imply antagonism, but may be asked with a view to bringing out information. Mr. Wright suggested, in the course of his address, that one of the outcomes of the present agitation of the labor question will be the definite and entire abolition of the system of wages. At least, that it will be the adoption of the profit sharing system. Now when that scheme has been proposed by some of us to manufacturers and to employers and corporations, the answer comes frequently, "We are willing to share with the employees the profits if they will also take the risk of losses." That seems to be the main obstacle in the minds of a great many men who

are honestly and earnestly disposed to do what is right, if they can only be taught what is right. I would like to ask Col. Wright if he will kindly give us information on that point. How can the employer devise a system for sharing losses as well as sharing profits?

A Questioner.—I should like to ask Col. Wright if he will be so good as to explain the difference in his mind between co-operation and profit sharing.

Col. Wright.—There are two questions which have been asked. As it seems to be a preliminary one, I will answer this first. What is the difference between co-operation and profit sharing? It is very marked, indeed. If this gentleman, Mr. Potter and myself are furniture makers, and we are tired of working for wages, we three may form a co-operative furniture manufactory, and manufacture bureaus on the co-operative basis. We furnish the money necessary to buy stock, and we go to work, manufacturing bureaus. We are to share the profits. We manufacture two or three months on that basis; until he finds that he makes two bureaus to my one and one half. Mr. Potter finds that he makes three bureaus to this gentleman's two and one half. Mr. Potter is not going to work any longer on that basis. He contributes too large an amount of labor and draws out too small a share of the results. Now profit sharing makes no trouble of that kind.

Another objection to co-operation is, that the worker gets his wages the very last thing as the result of his work. He has to pay his manager a salary, and that manager receives his pay first. Then, if the enterprise proves successful, the working man, the cabinet maker, takes his share of the profits finally, as the result of his work. That kills co-operation of itself.

Now profit sharing does nothing of the kind, in either sense. Profit sharing is the result of a contract between the management and the men, by which the management contribute all the capital, and all the skill of management, and all the knowledge of the business, so far as production and sale are concerned; and the men contribute also, skill as mechanics and their character as individuals, and put their integrity into the work. The men are paid the minimum rate of wages prevailing in that particular industry. So they get sufficient to support their families. They get this weekly or monthly, as the process of production is carried along. Now if their business year results in a profit upon the investment of the capital on the one hand, and the mechanical skill on the other, then the contract provides that a certain per cent. of the profits shall go to the mechanics, in accordance with the wages received by them. Therefore, they receive, in the first place, a positive return for their labor, and in the second place, a prospective return. The capitalist receives his interest on the capital investment, and his compensation out of the gross profits for his managerial skill and business capacity and knowledge. That makes a perfectly fair business arrangement.

Now, the other question comes after this in order. Does the mechanic, under this system, contribute a share in the losses? Not at all. Because he works for the minimum wage. Capital takes the risk of the business, and takes the larger share of the profits as compensation for the risk of the business. Then the greater share of profit comes to capital, to make good the losses which may result in any business,

however well managed. So the contract between the two forces results in justice to each side, without any participation of the laborer in the losses; though this appears at first sight to be an unjust feature of profit sharing. Most concerns that have adopted profit sharing have found it to work justly in these respects. Because, in the second place, while capital gets its share of profit for the risks of losses, the working man contributes so much more care and integrity and interest in saving the tools and stock alone, as to give capital a proper compensation for its risks of losses. So that the whole enterprise is on a fair and just basis.

The First Questioner.—Now, Col. Wright, I don't wish to persist; but the question was, does profit sharing furnish opportunities for all people who are able to work?

Col. Wright.—I should answer that it did not. There is no panacea for all the evils of this world, neither in one school of medicine; nor another; neither in one school of economics nor another. No man can study the labor question very well without having a pretty powerful brain to keep him from being a socialist.

Mr. John Orvis.—As I understand it, the theory is that we must despair of practical equity in this world, and pronounce morality a humbug and religion a failure. Now what is justice? Is it advantage taking? Is it getting all you can and giving as little as possible in return for what you get? Is it competition in industry and in life? Is that a manifestation of love or justice or equity? We know it is not. Co-operation is the normal expression of justice and love. Now the difficulty with the world is that we have got one principle or code of morals for men as individuals, and another for men as members of society. If I put my hand into my neighbor's pocket and take a dime from it, I should be sent to the penitentiary or jail; but I may pick my neighbor's pocket by robbing him of millions in the form of speculative gain, which violates every principle of justice; and if I am successful, as some men, I can be the first deacon in the church. The one is called theft and the other is euphemized by being called business.

Now we have got to call the present social system into judgment. Socialists are doing this thing. They are denouncing it as immoral, as unchristian, and something that cannot be maintained one moment upon principles of ethics. You may have read the sermon by the Rev. Dr. Smythe, of New Haven, in which, discussing socialism, after having thrown odium upon socialists, because, as he says, they are all infidels, he remarks: "I lately saw a statement of a socialist who says, 'I am not an atheist, but I have done with God.'" But Mr. Smythe does not go far in his discourse—and it was wonderful to watch how, in the whole range of his three sermons, he never raised the question as to the righteousness of the present social system judged by the standard of Christianity, never once—he had no sooner got into his pulpit than he jumped from the pulpit into the chair of the economist, and henceforth treated the subject as an economical question; and told his audience that economics does not undertake impossibilities. Then he raises the question, Is there a moral law for the distribution of profits? As he before was disturbed because the socialist was an atheist, I fancy that that atheist, or socialist, if he had been in Dr. Smythe's audience and heard him ask that question, Is there a moral law for the distribution of the products of in-

dustry, must have smiled and said, "Oh! who now is the infidel? Is it you or I? I who am not certain that there is a personal God, but who believe in everlasting and eternal justice which pervades the moral universe everywhere, or you who question whether there is a moral law as applied to distribution?" Somewhere Dr. Smythe claims some nook or corner in the social universe where God does not exist; and it happens to be precisely in the economical corner.

Now, one word about co-operation, as defined by Col. Wright. I cannot see but what industrial partnership is a form of co-operation. (Col. Wright—Precisely, sir.) It is a step towards the organization of society upon the principle of universal justice. Now I want to ask thinking men, I want to ask Col. Wright, if he believes that the principles of morality and ethics are actually impracticable and cannot be applied to our social conditions.

Col. Wright.—I have been insisting all through my remarks that ethics is at the bottom of the whole, and that we must stand on that. The gentleman is a good ways off.

A Questioner.—I think it was said that there were several instances in England where profit sharing had been tried; and where, for bad years, there was a sinking fund to meet it. Am I right?

Col. Wright.—Yes. The same thing has been done in France. But the establishment of a sinking fund under profit sharing complicates the whole matter.

The Questioner.—Is that the general system of profit sharing?

Col. Wright.—That is the way in the continental experiments. In this country, profit sharing is so young, that there has been no great experience to draw from.

Mrs. L. B. Sayles.—I would like to ask one question of Col. Wright. I think I understood him to say that machinery had arrived at such a degree of perfection in this country, as to render this country in the same condition as England. We are now suffering from twenty-five per cent. over-production.

Col. Wright.—I said, madam, that we had developed industrial implements so fast that we have at least thirty per cent. more machinery than is necessary to produce the goods that the market demands.

Mrs. Sayles.—Do you mean that this country is suffering from over-production?

Col. Wright.—What we call over production. I do not wish to discuss over-production with you, madam, but for a handy term we say "over production."

Mrs. Sayles.—I should say that we are not suffering from over production, but from unequal and inequitable distribution.

Col. Wright.—That is all the same thing. We have got more goods than we can properly distribute. We should not disagree at all upon that point.

A Questioner.—I should like to ask Col. Wright one question. I understood you to say that co-operation would be the death of industry.

Col. Wright.—No, sir, I didn't say anything of the kind. I said that simple co-operation meant the death of industry, but not the principle of co-operation.

At this point the Meeting adjourned.

CORRESPONDENCE.

A FALSE STATEMENT CORRECTED.

Editors of The Index:—

The letter of Mr. A. E. Blackmar, in THE INDEX of June 17th, contains a statement so grossly untrue that it ought not to pass without correction. That statement is in these words:

"When investment in negroes ceased to be remunerative to the North, she disposed of all her slaves to the South, and then demanded their emancipation, without offering to pay for those she had sold."

That Mr. Blackmar, having heard this statement often repeated, believes it to be a truth, is by no means incredible; nevertheless, it is a lie now, as it was in the beginning, and will remain such, though uttered by millions of pens and tongues, to the end of time.

It is no doubt true that "investment in negroes" at the North, at the times when slavery was abolished there, had, from moral as well as physical causes, "ceased to be remunerative;" and it need not be questioned that the work of abolition was thereby made easier. Nevertheless, the Northern slave States, instead of getting rid of slavery in the way described by Mr. Blackmar, did so by emancipating them on the soil, the masters bearing their inevitable loss with such patience as they could command. If they could have had their way, slavery would have continued here as it did at the South; but they were in a minority, and therefore obliged to submit to laws they opposed and hated. The statutes by which slavery here was gradually abolished, contained special provisions forbidding, under severe penalties, the sale of negroes beyond the jurisdiction of the State. These provisions may, in a few instances, have been evaded, but the mass of the emancipated slaves remained here, and their descendants of the second and third generations are among us now. The people of no country ever acted from purer motives than those which impelled the non-master class at the North to abolish slavery. They did the work by a gradual process only, because they ignorantly supposed, as everybody did at that day, that the emancipation of all the slaves at once would be dangerous to the public welfare.

Equally untrue is it that the North "demanded emancipation" of the South. The ruling influences here were apologetic toward Southern slavery, and rushed to the defence of the system when the abolitionists assailed it. After thirty years of agitation the latter succeeded, not in bringing the North to the point of "demanding emancipation," but only in persuading her to resist the extension of slavery to new territory. She was willing to abide by the covenant made in the Constitution, whereby the South was permitted to hold slaves at her pleasure. All she demanded was that the system should be confined to the territory where it already existed. Abraham Lincoln, after his election as President, recognized it as his official duty not only not to interfere with slavery at the South, but to support it by vigilantly enforcing the fugitive slave law, protecting the masters from the dangers of insurrection, and consenting to let the South be represented in the government of her slave property. Over and over again did President Lincoln give such assurances, and he at last emancipated the slaves only by the powers of war, as the only means of saving the Union. Even the Abolitionists, with the exception of a few of their number, admitted that the National Government had no Constitutional power of legislation respecting slavery in the States, and only proposed to seek emancipation by moral influences exerted upon the slave-holder himself.

OLIVER JOHNSON.

GEORGE ELIOT'S "MINOR KEY."

Editors of The Index:—

How often we meet this observation: "A tone of sadness runs through all her writings." One might suppose that George Eliot invented

sadness. But Jesus Christ once lived, through whose life and sayings runs a line of inexpressible sadness; and there have been many gifted men and women, whose tone of sadness has not been relieved by the light of humor and keen insight into human nature which characterize the works of George Eliot. This is the sublime fallacy of these critics: There is a certain tinge of sadness in some of her writings, and she did not rely upon faith in a future state of existence, as the source of duty and happiness; hence, she was sad, because she had not faith. Let us glance at some of her works, and try the soundness of this conclusion.

Take the "Impressions of Theophrastus Such." This whole series of essays would seem to indicate that her sadness was the result of her close insight into the frivolity, selfishness, and hypocrisy of mankind. If it was the result of a want of faith, it would resolve itself into some form of personal despair. It would not result in the calm sense of peace and hope that appears from the closing sentences of the essay, "Looking Inward." "Thus I make myself a charter to write, and keep the pleasing, inspiring illusion of being listened to, though I may sometimes write about myself. . . . But there is a loving laughter in which the only recognized superiority is that of the ideal self, the God within, holding the mirror and the scourge for our own pettiness as well as our neighbors." "How We Encourage Research" gives a vivid picture of intellectual hope, as it took root in the brain of Merriam, gradually absorbed all his powers, and finally ended in intellectual despair. "A Half-Breed" describes in a pathetic manner the life-long regret that clings to the abandonment of youthful ideals and aspirations in an intellectual mind. In the same way the other essays deal with the various forms of self-delusion and moral delinquency. We should not expect a surgeon to be excessively happy, while he was probing among the nerves and tissues of the body; why, then, demand it of one who is studying the blameworthy tendencies of the moral and spiritual nature? But when her studies touch upon the development of noble traits of character, we find no tone of sadness, as may be seen in her conception of Maggie Tulliver and of Dorothea Brooke. Where shall we find a wider and more beautiful conception of moral obligation than in the unfolding of these characters? It is a complete refutation of those who hold that there is no basis of morality except in the Christian religion; for, let it be noticed, the successive steps by which Maggie gains her self-conquest, are not connected with Bible texts—"old, odd ends stolen forth of holy writ;" we feel that her conception of the right course would be just as imperative if Jesus Christ had not lived, or if we were certain that this life is all.

Compare Middlemarch with Waverley, Vanity Fair, or any work of the other great novelists: one might be puzzled, taking the presence of sadness as a test, to tell which author had the most positive belief in a future life. Indeed, Middlemarch has the very essence of brightness and optimism, notwithstanding the rather sad fortunes of Casaubon and Lydgate. Probably their pathetic careers suggest that "tone of sadness" which Christians so much deplore. Really, these critics must be thankful for small favors, to seize upon such an argument. The simple truth is, they fear George Eliot, because, perhaps better than any one else, she has shown that morality is infinitely wider than religion, and is not at all dependent upon it; that the highest form of morality disentangles itself from what is commonly called religion; and that the obligation to do right is upon us now, whether we are rewarded or not, and whether our life is but a point in time or fills the whole measure of eternity. But, aside from all this, we have good evidence from her letters that she had periods of depression as early as 1840. In a letter to Miss Lewis, dated Dec. 5th, 1840, she writes of being "awear, weary;" and in another letter of the same month she writes, "I will promise to be as cheerful and as Christmas-like as my rickety body and chameleon-like spirits will allow." At that time George Eliot was in the full flush of her Christian belief. So far is it

from being true that her "unbelief" made her sad, it would appear from the letters that in 1848, after she had read "Hennell's Inquiry" and other critical works, and had reached a broader philosophy than that afforded by the Christian religion, she became more hopeful.

Two works have lately appeared which touch upon this subject, "George Eliot and her Heroines," by Abba Gould Woolson, and "George Eliot's Poetry and Other Studies," by Miss Cleveland. Miss Woolson allows her genius, but says, "She failed to see the benefit of a belief in mind as separate from matter and controlling it, and above all, of a supreme mind controlling all." Let us here notice a benefit that she did not fail to see. In a letter to the Brays, of Jan., 1853, she writes: "I begin to feel for other people's wants and sorrows a little more than I used to do. 'Heaven help us!' said the old religion; the new one, from its very lack of that faith, will teach us all the more to help one another."

Miss Cleveland "grants her poetic talent but denies her genius," and defines her failure in the poetic line as due to a "lack of spiritual exaltation." This implies a misconception which Free Religionists ought never to allow to pass unchallenged,—that belief in a future life is necessary to spiritual insight. If George Eliot had injected a few orthodox texts into her writings, all else remaining the same, would these critics deny her "spiritual exaltation?" A belief in a future life is no more essential to spiritual than it is to moral culture.

Miss Cleveland's essay contains this remarkable sentence: "She can not be cruel, but she can be dumb; and so her long procession of glorious thoughts, and great humanities, and noblest ethics, and stern renunciations, and gracious common lots, and lofty ideal lives, with their scalding tears and bursting laughter and flaming passion—all that enters into mortal life and time's story—makes its matchless march before our captured vision up to—the stone wall."

This brings the issue into precise limits, and supporters of Ethical Culture should appreciate the argument which is logically implied; for, if George Eliot's ethical work was able to embrace "all that enters into mortal life and Time's story," a belief in the Christian religion is not essential to a complete moral conception of life in this world. It would seem that George Eliot's "stone wall" is more inspiring than the Christian's open door. Therefore, we should never forget that what most Christians call faith, is lack of faith; and that George Eliot had the noblest faith, that faith which, if the higher aspirations of the world are ever brought into harmony, will be supreme,—that, whether death is a "wall or a door," duty is "how preeminent."

C. H. A.

Haverhill, Mass.

BOOK NOTICES.

A HAND BOOK OF ENGLISH HISTORY, based on the lectures of the late M. J. Guest, and brought down to the year 1880 with a supplementary chapter upon English literature of the nineteenth century. By Francis H. Underwood. With maps, tables, etc. Boston: Lee & Shepard. 1886. pp. 614.

A few years ago M. J. Guest delivered a course of lectures on English history to a class of students in the college for men and women in Queen Square, London, and these lectures exciting much interest from the entertaining, fresh and conversational manner in which they were delivered, were afterward, by solicitation, printed substantially as they were spoken to an English audience. Mr. F. H. Underwood, now our Consul at Glasgow, found the main matter of the work of great value, as a condensed, vigorous, truthful and entertaining summary of English history, suitable, if pruned of its purely national point of view and references, for a text book for American public schools. Then too, as published, the lectures of Mr. Guest were too redundant in phraseology and admitted of much condensation. Therefore Mr. Underwood's work was, that of rewriting the history, retaining Mr. Guest's own words, however, except where the connection of ideas would be

thereby broken. The original lectures brought the history only to the reign of George III., but Mr. Underwood has added three new chapters embracing all that is especially worthy of note to 1880, and giving a review of latest English literature. Eleven pages of the appendix give the chronological annals of England in appropriate divisions, also a summarized list of the sovereigns, first lords of the treasury and prime ministers. Eight maps and a very complete index accompany the work.

CÆSAR IN EGYPT, CONSTANZA, AND OTHER POEMS. By Joseph Ellis. Third edition. London: Reeves & Turner, 196 Strand. 1885. pp. 375.

"Cæsar in Egypt," the longest of Mr. Ellis's poems, deals with a very interesting, though little regarded episode in the career of Julius Cæsar, his interference in Egyptian affairs, and relations with Cleopatra. "Constanza" is a love story. "A Flight in Space" begins thus:

"Methought, abroad the vast æthereal void
I was upborne without the need of wings,
A charmed bewilderment my soul employed,
And I became my own imaginings—"

"Columbus at Seville" is a monologue portraying the discouragements and disappointments met, and the injustice which the great discoverer felt had been done him, when he found himself poor, neglected, and his just claims overlooked in his old age at Seville, after the death of his protectress, Isabella. These four poems make up one-third of the volume, the remaining two-thirds consisting of short poems in a variety of poetical forms, many of them sonnets, and showing a wide diversity of moods. The poems, as a whole, give evidence of the author's trained scholarship, cultured taste, extensive reading and refined ideals. They also indicate a considerable degree of poetic ability, which if not of the highest is yet beyond the average.

THE May number of the excellent German monthly, *Deutsche Rundschau*, contains articles by J. Rodenberg, the editor of the *Rundschau*, Julian Schmidt, Ernst Curtius, Paul Heyse, and others. To Americans, the article on "American Novel Poetry," by A. E. Schoenbach, may be of special interest. Dr. G. V. Gizeycki gives an interesting review of recent philosophical literature; among the authors mentioned is a name that is not unfamiliar to our readers. On page 309 we read of Paul Carus: "There are at hand three interesting, clearly, decisively, and vividly written essays on (1) 'Metaphysics,' (2) 'Ursache, Grund und Zweck,' and (3) 'Monism and Meliorism.' Although many things in them may be objectionable, we do not hesitate to recommend them to our readers' attention. Especially, his inquiries into the Concept of Causality in the second pamphlet, (and repeated in the third one), are remarkable." The *Rundschau* gives also much attention to the instruction of purely humanitarian morals in public schools, but over praises on this point the example afforded by the United States. Our German contemporary mentions as text books in that line: Cowdery's *Elementary Moral Lessons for Schools and Families*; Philadelphia: Cowperthwait & Co.; Uhlich *Handbuechlein der freien Religion*, Magdeburg; and Paul Bert, *L'instruction civique à l'école*, Paris. Another French book is by Burdeau. It possesses some merit, but betrays rather offensively its French origin. We give the *résumé* without comment:

"1. Il y a des personnes qu'on aime naturellement: ce sont celles que l'on connaît et qui ont été bonnes avec nous. 2. Nous aimons aussi les gens du même pays, nos compatriotes, sans les connaître. 3. Il faut aimer en outre tous les hommes, même ceux qui ne sont pas Français. 4. Ceux qui ont blessé la France, ceux qui oppriment les Français d'Alsace-Lorraine nous ne pouvons pas songer à les aimer. 5. Il faut d'abord leur arracher nos frères séparés. 6. Mais ensuite, il ne faudra pas leur rendre le mal pour le mal: cela ne serait pas digne des Français. 7. Les nations sont égales entre elles: de même que les citoyens sont les membres de la nation, les nations sont les membres de l'humanité. 8. C'est la gloire de la France d'avoir toujours pensé au bien de tous les nations. C'est pour cela qu'elle mérité de vivre. En dépit de la haine des Allemands, la France vivra."

The Free Religious Association

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

CONSTITUTION.

I. This organization shall be called the Free Religious Association.

II. The objects of this Association are to encourage the scientific study of religion and ethics, to advocate freedom in religion, to increase fellowship in spirit, and to emphasize the supremacy of practical morality in all the relations of life. All persons sympathizing with these aims are cordially invited to membership.

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

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

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

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

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

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

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at CONCORD, MASS.

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CURRENT TOPICS.

BY B. F. U.

At this date it does not look as though the English elections, now taking place, would greatly alter the positions of the political parties in that country.

In his recent great speech at Liverpool, Mr. Gladstone said: "I entreat you to resolve that the civilized world shall no longer assert that Ireland is England's Poland, and to determine that England shall no longer have a Poland."

It is stated that "in the counties round about St. Johnsbury, Vt., which has more churches to its population than any town in New England," one half of the people never attend church, and the average congregations are but seventeen per cent. of the population.

A WRITER in the *Congregationalist* says that he does not find much "burning piety," "unquestioning faith" and "self-sacrificing ardor" among the German candidates for the ministry. "They do not," he remarks, "seem to care much for men's souls, while many of them do care for their pockets. The ministry offers a means of earning a living, and that seems to be a sufficient reason for choosing it."

LABOUCHERE'S *Truth*, referring to the large class constituting the majority that generally are satisfied with "what is," and deprecate all change, says: "They fell back upon old saws, upon tradition, and upon a blind, unreasoning faith in what is. You may show them that 'what is' has produced every species of evil, and that it will be productive of further evil. They only wag their heads, insist that they and those like them constitute the intellectual and intelligent classes, and that all who disagree with them are either fools or knaves. The curious thing is that when the change against which they have been prating is adopted, it becomes one of the articles of their political creed—a 'what is.'"

THE *Boston Evening Transcript*, in a recent editorial headed "A Wise Republic," concludes thus: "Is it strange they (the French Republicans) should prefer the exile of the princes to continued vexation and possible civil war? According to some American papers, the French Republicans have done a very harsh and cruel act in sending the princes out of France. For ourselves, we fail to see why the Republic should be condemned by any section of the American press, except that small section which seems always ashamed of real republicanism at home or abroad. Certainly there is no just foundation for the charge of cruelty against the Republic."

THE Court of Chancery of New Jersey has decided—a motion having been made to strike out the testimony of a woman who had refused to kiss the Bible in taking the oath—that the ceremony of kissing the Bible may be dispensed with in the jurisprudence of that State. "She" (the witness) says Vice Chancellor Bird, "accepted the form of the oath as usually administered without objection, except kissing the Bible. By this act on her part the court is justified in presuming, without further inquiry, that the witness intended that her conscience should be bound. Speaking from the forum of her conscience, she declared that it was not essential to kiss the book in order to impose upon herself all the obligations of an oath."

ATTORNEY GEN. HORD, of Indiana, who has just returned from a visit to Utah, says that the present anti-polygamy laws serve to solidify Mormon sentiment. "The Mormon women," he says, "are sincere believers in the alleged revelations to Joe Smith, and they enter into polygamous matrimony as a religious act. The only way, I believe, that Mormonism can ever be reached, is to enact a law enabling a woman who has been 'sealed' to a Mormon to recover a proportionate share of his possessions, and to obtain a divorce whenever she becomes dissatisfied. Then encourage a few adventuresses to go to Utah, become 'sealed' to the wealthy Mormons, and in a few weeks, as a purely business transaction, become dissatisfied and demand a division. You can reach them through their pockets and through their stomachs quicker than any other way." We fear that the proposed remedy, if applied, would produce social and moral ills worse even than polygamy, and more difficult to eradicate.

It is currently reported that some of the Harvard under-graduates spend from \$10,000 to \$15,000 a year; and the impression is gaining and now finds frequent utterance, that the standards among the students are every year determined less by ability and character, and more by wealth or extravagance. This, if true, is most unfortunate, and those who control the University should work to counteract the bad tendency of which complaints are now being heard. Re-

ferring to the social importance of students, based upon the amount of money they spend, the *Boston Herald* remarks: "A few young men of this type could not fail to have a demoralizing effect; for, in consequence of their extravagance, the impression would be spread broadcast that, unless a young man had a large fortune at his command, he would undergo the risk of constant personal humiliation if he entered Harvard University; and hence the tendency would be to have men largely endowed with brains and possessing but a small supply of money choose other universities than that of Cambridge, while young men with more money than brains would seek to enter Harvard University as a congenial social centre."

PRESIDENT CLAPP, of Yale, in a tract on "the Religious Constitution of Colleges," published in 1754, said: "Colleges are Societies of Ministers for training up Persons for the Work of the Ministry." A few years later, in his "History of Yale College," he said: "The primary design of all Colleges is to educate Ministers of religion." Little did President Clapp think that out of a Yale class of 140 to be graduated, in 1886, only six would take up the work of the ministry. A pamphlet, published according to custom by the Senior Class at Yale, two or three weeks before Commencement this year, contains statistics, furnished by the students themselves, showing that of the class fifty-seven intend to become lawyers, twenty-seven to go into business, eleven to become physicians, nineteen to teach, and five to become civil engineers, while only six of the 140 members intend to become ministers of the gospel. Ex-President Porter is a Doctor of Divinity—as is his successor—and instruction is given largely by ministers; the college affairs are directed by Congregational ministers who control the corporation; the Theological department has been richly endowed; the students of the Academical department are required to attend religious exercises; and yet but a very small proportion of the students evince any disposition to go into the pulpit. These facts and figures are significant. According to an address by Rev. Dr. Herrick Johnson, given at the Ninety-fifth General Assembly of the Presbyterian Church, held in Saratoga recently, the supply of ministers from colleges generally is falling off, and the Church "is threatened with a famine of ministers." "Our Church," said Dr. Johnson, "numbers 5,741 congregations; and by no possible figuring can ministers be made to match churches. Take in every stated supply and retired minister, and still 500 churches are pastorless. When the taper burns at both ends, look out for darkness. There are no grounds of hoped-for relief in the colleges and theological seminaries to supply the demand. The trend is continually the wrong way. Of the students in twelve colleges in the last decade only 19 per cent. entered or proposed to enter the ministry."

COMPULSORY PRAYERS AT HARVARD ABOLISHED.

The Prayer-Question at Harvard College has been settled in favor of the principle of free and voluntary attendance of the students at daily "prayers." The religious services will be continued and an effort be made to increase their attractiveness to young men, without detracting from their distinctly religious character; but attendance is no longer to be required, and no "monitors" are to be present to put a black mark against absentees. This is the end, at least for the present, of a long contest, and the friends of freedom in religion cannot but be well satisfied with the result. Even those who do not believe in such a religious service at all cannot object that opportunity should be provided by the college for the large majority who do profess belief in it, nor that additional attempts should be made to attract and hold the young men by the merits of the service itself. This is only to give religion a fair field in the college, and to put it on the same ground which it holds in American communities generally. It is the American theory and practice that religion is to sustain itself on the voluntary principle.

As President Eliot said in his remarks at the Commencement Dinner last week, it is more than thirteen years since the Faculty of the College first expressed their opinion to the Corporation that the students' attendance at prayers should be voluntary. But the corporation moved slowly. The faculty repeated their opinion "at reasonable intervals" four times before that body was convinced of the judiciousness of the change; and the larger body of the overseers, elected by the alumni of the college, was still longer in coming around to the judgment of the faculty. Three times it has vetoed the proposition. Meantime, however, the college has been moving in the direction of the change. Compulsory attendance at church on Sunday was abolished three or four years ago. At a considerably earlier period, evening prayers were given up entirely. And latterly, it was evident, public opinion was rapidly forming, both in the college and outside, in favor of the final surrender of all compulsion in religious matters. The students' mammoth petition for the change to the voluntary plan reflected to no small extent, it was clear, the opinion of their homes, as well as their own. But the final argument which caused the overseers to give up their opposition and assent to the change, was the unanimous recommendation of the committee of clergymen, representing the Unitarian, Episcopalian, Orthodox Congregational, and Baptist denominations, to whom the conduct of the college chapel services is to be committed, that the voluntary principle should be adopted. These gentlemen wisely felt that, if their services were to reach the students for accomplishing a greater good among them, the students must come under their influence, not by compulsion, but by free choice.

How public opinion among the alumni of the college has been growing to favor the application of the voluntary principle to attendance at college prayers, is shown by a little pamphlet which has been printed, giving replies from gentlemen who had been announced as candidates for the Board of Overseers, to a circular sent to them by several of the later class secretaries, asking their opinion on this and other

debated points affecting the interests of the college. There were twenty-four persons thus addressed. Of these, seven made no reply,—perhaps, in some cases at least, taking the ground, as did two who replied, that overseers should be elected on qualifications of "personal fitness" in general, and not with reference to their opinions on this or that special question. Of the seventeen who wrote replies, there were fifteen who raised no objection to being catechised. Of these fifteen, one had received no notice that he was a candidate and considered it "superfluous" to state his opinions; one regarded the prayer-question as a matter "belonging rather to administrative detail than to general policy," and to be decided by "circumstances;" one, in his "present state of mind," could not favor a change to the voluntary plan, though "recognizing the strength of some of the arguments for it;" and twelve announced their belief in opposition to compulsory attendance at prayers. Among the twelve is the oldest graduate in the list of candidates, and also the youngest,—the former being James Freeman Clarke, who has already done veteran's service in the Board of Overseers. But none of these candidates, whether elected or not, will be likely to have the opportunity to vote upon the question. The matter has been settled by the old board. A custom of two hundred and fifty years has been changed; but such questions, when thus settled, are not re-opened.

WM. J. POTTER.

CAUSE AND CAUSATION.

I.

Probably no word in the vocabulary of thought and utterance is more loosely employed than the terms cause and causation; and, what can rarely be said of other symbols of misceit, these are of the same significance on the lips of scientists as on those of uneducated people. This fact is recognized by some of the most eminent of the former class. Dr. Grove writes that "the misuse, or rather the varied use, of the term cause has been a source of great confusion in physical theories, and philosophers are even now by no means agreed as to their conception of causation." Yet a just conception of what these words ought to signify is of the utmost rational importance. "Cause is a great word," says M. Taine; "it carries in itself a whole philosophy. From the idea we have of Cause depend all our notions of Nature. To give a new idea to Causation is to transform human thought." But many a notable thinker is blind to this truth. Even John Stuart Mill had the negative assurance to affirm that "there is no scientific foundation for distinguishing between the cause of a phenomenon and the conditions of its happening;" and "*causa æquat effectum*" is Dr. Mayer's postulate of the positive counterpart of Mill's negation. The German scientist paraphrases his Latin proposition thus: "If the given cause *c* has produced an effect *e* equal to itself, it has in that very act ceased to be: *c* has become *e*." There is truth at the bottom of this statement; yet it is only with an egregious license of expression, such as ought never to obtain in scientific discourse, that the proposition is acceptable for its intended import. Taken in the literal sense of its several predicates, it is palpably false. Does anybody understand the act of producing a thing to be identical with becoming that thing? Orchard trees produce fruit, but they never

become fruit. Boys become men; and it is figuratively said that the boy is father to the man; but who imagines that the boy *makes* the man? Hens produce eggs and remain hens: eggs become chickens and cease to be eggs. How obvious the distinction which the eminent scientist confounds! But this is a trivial mistake as compared with that of imputing a causal agency to eggs, seeds and plants. These are not causes, but means of natural causation whose agent is no less real for being sensibly immanifest.

By thus imputing to consecutive phenomena the relation of cause and effect, the idea of causation is smothered, the function of the means thereof being confounded with that of the agent of their application. This is never less than a sentient being and generally single, whereas the means of causation are always insentient and generally multi-plex. It is only when these are collectively invoked and employed in a given order that they become effective. On this point Mr. Mill's error is two-fold: he blinks the most essential element of causation by attempting to identify its agent with "the conditions of its happening;" and he degrades the notion of a cause by substituting for that "the law of causation—that invariability of succession is found by observation to obtain between every fact in Nature and some other fact which has preceded it." To this double misconception he conjoins what is equivalent to a denial of any difference between cause and effect other than the aspect of antecedent and consequent, of whose relation he says "the distinction drawn between the patient and the agent is purely verbal." So it would seem, if there were no better example of "patient and agent" than that adduced by Dr. Mayer when he says that "explosive gas and water are related to each other as cause and effect;" which illustration is probably as relevant to Mr. Mill's theory as what he had in mind.

But if there be no such thing as cause or causation in the pristine sense of these words, why not discard the deceptive symbols and talk only of antecedents and consequents? It would at least promote perspicuity in discussion to abandon the terms which, according to Mill and Mayer, are so misleading. Were it not better still to abandon their tergiversous application?—for doubtless many speakers and writers who dissent from the speculations of the said authors, are yet addicted to the literary vice of applying the term *cause* and *causation* to physical phenomena in an accommodated sense. This implies a normal sense with an objective suggestion to account for their origin, and demonstrates that, since no agent of causation is discoverable in either the physical or physiological departments of nature, the ideas of cause and causation are to be objectively verified by looking elsewhere. The germ thereof is instinctive, being connate with the truism of no effect without a causal agent, yet confirmed and fashioned by perceptive examples in the animate sphere of nature. It is by the sentient agents of connatural causation—the sphere of Art—that the idea of cause has been educated, whence the verity of a supernatural agent of natural causation is logically deduced. Looking in this direction for the true notion of cause and its correlation with effect, we discover no conceptive rival of a *producer* and its *product*. Nothing is properly named a cause which is not a producing agent, either positive or negative, creative or destructive. A fruit-tree is such

only to superficial observation. Reflection discovers in the tree only the essential *means* of fruit-growing. In the relation of explosive gas to water there is not even the semblance of cause and effect, it being explosion, not the gas, which (apparently) occasions the latter to become water; nothing being produced but the mutation of a given substance by a mysterious agency even the means of which is occult: for science embraces as yet only the phase of chemical action, the existence of whose causal agent is yet indubitable.

In mundane phenomena we see no causes, but only effects, or rather consecutive variations of effect, whose inchoation eludes research. These diverse modes of effect are the means whereby Nature persists—whereby the process of existence is maintained to the evolution of perpetual use. No philosopher will mistake the means by which an event is brought about for the cause of that event. Clouds are one of the means by which rain is produced; but the cause of rain is to be identified with that of clouds themselves. The like is true of the whole insensate part of existence. It is a mechanism of means for effecting the purpose of its author.

The scientific apprehension of effect is that which ensues of necessity from a given predicament of things. Yet this predicament of things has none of the attributes of causation, being itself an effect of a prior predicament of things, or rather the mediator of effect between that and its own consequent as part of an indefinite catenation of effects whose cause is the cause of existence.

But this view of causation applies only to the domain of insentient nature. In her sentient domain cause and effect are distinctively manifest, without a semblance of convertibility or equality. When a hawk pounces on a chicken and devours it, *c* does not become *e*; the cause survives the effect. When a man violates a law of his political state, as in the case of murder, the court of his judicial arraignment makes less account of the weapon with which the deed was perpetrated than of the wilful agent of its misuse; and the cause of crime is distinguished from the crime itself by other epithets than antecedent and consequent. A thing done differs widely from an event. The one occurs, the other is performed; the one is incidental, a thing of relative necessity; the other is voluntary, a thing of causation. The doer of a thing done is responsible, not for a motive to action, but for a purpose in acting. For though there can be no purpose without a motive, there may be a motive without a germane purpose. In other words, a will to act is inevitably followed by action, whereas a motive for acting is not inevitably followed by a will to act. There is a contingency in the case which is readily accounted for. The bias of a motive is either positive or negative, suasive or dissuasive; and such are the conditions of sentient being that one of either designation rarely obtains without eliciting its opposite. Therefore, when a motive is apprehended by the agent of volition (which is never to be confounded with either volition itself or its accessory motive), it is immediately antagonized by inceptive distrust, provoking reflection and prudential querying, which either culminates in a rational inquest or gives way to the drift of some emergent passion. In the one predicament, will is conviction; in the other, it is a dominant emotion: conviction being the issue of an intellective process, and

emotion a license of sensibility. So there are two modes of volition, the intellective and the sensitive—the active and the passive; active will—the climax of intellective volition—being the sway of mentality by the pre-eminent unanimity of the rational faculties, and passive will—the climax of sensitive volition—being the sway of mentality by the pre-eminent unanimity of the affectional susceptibilities. Of this passive mode of volition there are two phases in human experience, one of which is germane to emotion and the other to sensation.

GEORGE STEARNS.

PROTECTION AND SOCIAL AND POLITICAL DEVELOPMENT.

In the spirit of the Pythagorean dictum, that the end of man is God, let us affirm the end of human institutions to be character. This is what the state is for—what the church is for. Of every civil and religious instrumentality or policy we would ask, does the tendency lie on the side of incarnating into man's activity the attributes of self-reliance, honesty, veracity, justice, love, faith? After this fashion would we interrogate our system of industrial protection, concerning the prudential aspect of which we are witnesses to no end of confusing controversy.

While mindful, reverentially, so we trust, of the high character of the revolutionary school of statesmen, we do not forget that they legislated as fallible men, subject to the play of ideal and practical, patriotic and selfish influences of their time. There was of ideal type the influence of France rushing towards chaotic revolution, when her statesmen, her philosophers, her poets were electrifying mankind with dreams of individual liberty and universal brotherhood, there was the prophetic and high-souled Turgot with his declaration of the perfectibility of the human race, and of political and industrial freedom. "Do not govern the world too much," he said. There was Voltaire with his benediction to Franklin's grandson of "God and liberty." There was Jean Jacques Rousseau with his fiery rhapsodies on the natural rights of the children of earth. There was somewhat contagious and intoxicating in French thought, which America and Christendom could not escape.

Far to the North, in rugged Scotland, the dreams of Frenchmen brooded over the marvellous intellect of Adam Smith, and hatched out the first philosophical exposition of the principles of unrestricted trade. Sent into the world the same year with Jefferson's Declaration of Independence, it shed new truth and goodness into the closet of the statesman; and even Englishmen, as Burke, Pitt and Shelbourne, and Americans, like Franklin, Jefferson and Madison, graced their lips with its comprehensive propositions. "All Europe appears enlightened," declared Shelbourne to the British Parliament in 1883, "eager to throw off the vile shackles of oppressive, ignorant, unmanly monopoly. . . . All that we ought to covet is equality and freedom." In like spirit did Jefferson and Franklin proclaim industrial, as well as religious and political liberty.

But the politics of Christendom were by no means prepared to incorporate the poet's or philosopher's ideals of right. The art of government, applied to foreign relations, was to create wealth in one's own country, through the impoverishment of other countries; applied to home relations, "to make," in the trenchant

sarcasm of Voltaire, "two-thirds of the nation pay all it possibly can for the benefit of the other third." England, with that aggressive materialism characteristic of her, was the overshadowing force in the commercial world; and with her, John Adams was unable, in 1785, to negotiate a fair treaty of commerce, involving the principles of free trade and reciprocity. In prophetic words, he expressed to that somewhat cowardly Minister, the younger Pitt, the condition of sentiment in the new republic when he said: "The public mind of America is balancing between free trade and the navigation act; and the question will be decided, now, by England; but, if the Americans are driven to the navigation act, they will become attached to the system." John Adams, however, would hardly have predicted a century's duration of so mean and foolish an attachment.

Such were the influences from abroad, operating on the First American Congress under the Constitution. As domestic influences, we will record two of importance. The one was involved in what may be termed the argument of expediency, that while a free system of commerce was desirable and sound in principle, it must not be adopted so long as other nations followed the old system of restriction. Here is applied to the State the ethics of the citizen who will not incorporate a principle of honesty in business, because not yet practiced by his competitors. The other influence was grounded on Anglo-Saxon covetousness, which moved a few manufacturers to use the government as an agency to force all other interests to pay tribute to their special interests; or, expressing it in this wise, to increase in their own industries a competition of labor which, as one of their leading advocates, Fisher Ames, frankly avowed, would otherwise "seek, with success, a competency from our cheap and fertile soil." Thus, under the pressure of the economic fallacy of the times, and of unrighteous feeling of retaliation and cupidity, the Revolutionary statesmen rejected the third person in the trinity of religious, political and industrial liberty. And, in the Tariff of 1789, were sowed the dragon's teeth, from which have sprung a crop of evil agencies, hostile to our material, intellectual, and spiritual development. As unrighteous influences brought the Protective Tariff into existence, so unrighteous influences, with accelerated force, have perpetuated and fostered it into the monstrous oppression of to-day.

Having once assumed the regulation of industrial competition, the government became an immense, unstable factor in the business of the country, to be much speculated about, in its innumerable and complex transactions. The legislative body, subject to frequent change in composition, and to the most varied and conflicting impulses, must needs be a source of great mental unrest, rendering wavering and timid the enterprise of the citizen. Think of the alteration of the Tariff, seventeen times before 1817, and over forty times, I believe, in less than a century. Think of the fluctuation thereby produced in the relation of values; the rise of one citizen's profits, or wages, and the fall of another's; the increased competition of capital and labor in one industry, and the decrease in another; over-production here, and under-production there! Think of the facility this protective policy gives to monopoly, and those unjust combinations to keep up artificial prices and down wages, which have come to figure in about every kind of heavily protected industry!

In working for the material aggrandizement of the few and the impoverishment of the many; in derangement of business, in general demoralization of society, it seems only less iniquitous than an irredeemable currency. Indeed, it is not the least of its sins, that it has fostered those monetary fallacies which have dictated our unstable and hand-to-mouth finances. How could the law of association fail to connect the idea that government can create money, with its sister idea, that it can create wealth? Just as the fiatist clamors for a fresh issue of the depreciated currency whenever the reactionary pains of sobering off time set in; so, when the tariff's artificial stimulation to industry brings the reaction of over-production, falling markets and wages, failures and general distress, the protectionist beseeches his government for a further inflation of duties.

When one contemplates, in "truth and soberness," the magnitude and intricate complexity to which our industrial life has evolved the unseen, unseeable relationship and interaction of forces—the state's assumption to wisely handcuff the agencies of competition—is it not the folly of Phaeton's attempt to drive the chariots of the sun; or of the Babelites to build their way to the skies? Every effort to confer benefit on one industry causes injury or ruin to some other. As in chemistry, the more complex a substance, the more easily is the balance of its affinities disturbed; so, in human affairs, the more complex the state, the greater a people's susceptibility to social and industrial derangement.

Let us now view our subject in its political and social aspects. The protective system weakens our democracy at the very points which seem to most need fortification. Is our statesmanship petty, tentative, empirical? Here is a huge force moving in the same direction. How otherwise can it be when the law-making power is the prey of so much private and local selfishness! How profitless and shriveling this subjection to the importunities and influences of citizens who want to carry on their enterprises for gain with the forced contributions of their fellowmen! What heavy drafts on the time and energy which ought to be expended upon intellectual equipment for service of the public weal, and to the consideration of subjects of national concernment! How often does this never settled question of the tariff monopolize so much legislative attention, that matters of imperative and large general import are kept waiting in the ante-room until the dangers of delay become a cloud-compelling force!

What log-rolling and bribery, what perjury, deceit and over-reaching lie coiled in the background of our tariff-legislation! Swapping and purchasing of votes; false representations of the condition and needs of industrial enterprises; cunning and misleading adjustments of duties, iniquitous for general oppression and special favor; evasion of the revenue laws; manufacture of poor qualities of goods, and the adulteration of drugs and foods, are among the main factors of corruption. To take space for one illustration among many, of the crafty adjustment of duties to mislead the people, and also representatives. The tariff commission, appointed under President Arthur, was complained of by the manufacturers of agricultural implements, for having reduced the duty on things in the steel class seldom imported, as a blind for advancing it on crucible steel, to the enhancement of the cost of farming tools from

fifty to sixty dollars a ton; and that too, in the behalf of only three concerns which at Pittsburg turn out this crucible steel. Was it not justly called a "steal in steel?"

What tortuosity in politics, stultification of conscience, impairment of usefulness, have been caused even to the most gifted of our statesmen, by pressure from the "unseen hands" of protected interests! Was it not Webster who, after one of the most logical arguments on the side of free trade ever delivered in Congress, robbed it of cogent persuasion by yielding to the local demands that duties should be preserved in behalf of the Massachusetts shipping interests? We have awakened at last to the urgent necessity of overthrowing the spoils system in politics; but how much less potently are the forces of selfishness from this quarter working to undermine manliness and civic virtue in the public service?

GEORGE W. BUCKLEY.

NOTES ON SHIPBOARD.

I have been trying to run over to the United States for the summer. We started on the "America," but the engines broke down, and although some five hundred miles from Liverpool, we had to turn back. We then embarked on the "Germanic," and as we are now off the New England coast, we shall probably succeed in landing this time.

Among our passengers are Professor Richard A. Proctor, the well-known astronomer, and his American wife, who is, by the way, a niece of Jefferson Davis. They are both free-thinkers. He began life a strict Roman Catholic. The religious observances of these English steamship lines have vexed him not a little, as they have many of his other fellow voyagers. For instance, on the first Sunday on the "America," Professor Proctor called for the chess board, when he was informed by the steward that it was contrary to the rules of the National Line to allow the passengers to play games of any kind in the saloon on the Sabbath. An hour later a pious young man came up to the ruffled astronomer and requested him to attend the service which a busy clergyman—there is always at least one minister's name in every cabin list—was about to conduct. It is needless to say that Professor Proctor and his wife and a goodly number of other passengers preferred the sunshine and fresh air of the deck to the twaddle of a third rate preacher in the stuffy cabin. "What a delightful day that will be," the Professor said to me, his mind evidently dwelling on the above-mentioned intrusive pious young man, "when participation in church rites will be considered a weakness that one will wish to hide."

Our Sunday on the "Germanic"—we fortunately had to pass but one—did not differ materially from that on the "America." Here another clergyman was on hand ready to take command of the faithful. The "tumble," as they say at the minstrels, began Saturday evening. Immediately after dinner the clergyman and some young people took possession of the piano and began to rehearse psalms for the next morning's service. And such singing and playing! Cards and conversation had to be almost abandoned that evening on account of these pious, tuneless characters who never seemed to imagine that they were making nuisances of themselves.

Sunday morning the ship's bells were rung as on land and the faithful gathered below, while

the rest of us who, as Harriet Martineau says had pushed from our shoulders the burthen of taking care of our own souls, fled to the deck or to our staterooms. It was an encouraging sign to see so many passengers decline to participate in these so-called religious services. I am told that when the English Church is disestablished these Sunday ceremonies will not be obligatory, as is now the case on all Royal Mail steamers, and I am sure that many of the passengers who are now in the habit of participating in them will not be sorry for the change. I have crossed the ocean several times on the French Line, and I have never heard anybody express regret at the absence of church services on Sunday.

At the same hour that the Protestant clergyman was conducting services in the saloon, two priests were doing the same thing in the steerage. The ship's doctor called our attention to the fact that while the first cabin passengers were about evenly divided between participants and non-participants, the emigrants were, almost to a man, woman and child, clustered about the Catholic Fathers. This proves that while the ignorant masses may still be under stricter priestly rule, the more intelligent upper classes are rapidly breaking away from church control. This sign of the times is strikingly shown at sea on every steamer that plies between the New and the Old World.

One more remark in connection with this subject. While these rules of these English lines prohibit chess, dominoes and card games on Sunday in the public saloon, they are silent in regard to the gambling that is going on in the smoking-room, and even permit notices to be pasted up, inviting passengers to buy tickets in the pools formed concerning the number of miles that the steamer will run during the next twenty-four hours. In fact more than one person who would enjoy an innocent game of whist in the saloon on Sunday is driven into the smoking-room, and into betting in order to kill that weary time which hangs so heavily upon you on shipboard. Nor is this high-sea gambling a trivial matter. The London dailies frequently take the matter up and publish volumes of letters against the abuse. I don't know whether anybody has pointed out what is a fact, that these absurd rules, tabooing such a dignified game as chess, during, we may say, an eighth of the voyage, do not tend to increase the evil complained of.

I have been reading, during the past ten days, John Evelyn's famous Diary, which presents such an interesting picture of Europe two hundred years ago. The only distasteful feature of the book is the excessive piety of the author. It is of a piece with the rules of these trans-Atlantic liners. Here is an amusing example of this weakness and blemish. Referring to the death of his promising little son, the father writes: "Thou gavest him to us, Thou hast taken him from us; blessed be the name of the Lord!" Then, four lines further on, he continues: "In my opinion, he was suffocated by the women and maids that tended him, and covered him too hot with blankets, as he lay in a cradle, near an excessive hot fire in a close room." Thus the Lord had nothing to do with it; the boy died simply through the ignorance of the laws of life, on the part of his attendants.

Professor Proctor lectured on "Other Worlds," an evening or two before we landed. It was suggested that a certain clergyman preside. Mrs. Proctor mildly objected and proposed the name of a well-known New York publisher.

But it was finally decided that the clergyman whom Professor Proctor had not cared to listen to on the previous Sunday should introduce him. "Well," said a free-thinking lady passenger, "this looks as if the divine intends to capture the savant. His introductory remarks may be of such a nature that you, Professor, will find yourself in the arms of the church before you open your mouth." So the purser was called, and a request was made that the proposed chairman be asked not to touch on religious questions, which he agreed to do. "What a terror these itinerant ministers are," exclaimed another member of our group; "they are the spiritual and intellectual pirates of the high seas! Like birds of prey they are ever ready to swoop down and carry up to the Throne whatever they can lay hands upon." But our particular clergyman would have had hard work in appropriating to the Church, even if he had been inclined to do so, the lecture of Professor Proctor. It was a clear and eloquent proof of the immutability of natural laws, from the beginning of all time; and it showed the absurdity, I had almost said blasphemy, of making out this poor little world of ours the particular care of the great Creator of the thousands upon thousands of mightier suns and planets that are shining in infinite space. How anybody could have left the "Germanic's" saloon, when Professor Proctor sat down, without being struck by the puerility of the Christian theology, passes my comprehension. If Professor Proctor could deliver his lecture on every trans-Atlantic steamer, I don't think I would complain of the Sunday services.

THEODORE STANTON.

AT SEA, June.

THE PARKER TOMB FUND.

FIRST SUBSCRIPTION LIST.

A Fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed, among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. We publish to-day, the first list of subscribers:

Miss Frances Power Cobbe, England,	£1.
Rev. James Martineau, D. D., "	One guinea.
Professor F. W. Newman, "	£1.
Miss Anna Swanwick, "	£1.
Rev. Peter Dean, "	5 shillings.
Mrs. Katherine M. Lyell, "	One guinea.
Miss Florence Davenport-Hill, "	£1.
William Shanon, Esq., "	£1.
Mme. Jules Favre, Directress of the State Superior Normal School, Sevres, France,	10 francs.
M. Joseph Fabre, ex-Deputy, Paris, France,	10 francs.
M. Paul Bert, of the Institute, "	10 francs.
Professor Albert Réville, "	10 francs.
M. Ernest Renan, of the French Academy, Paris, France,	10 francs.
M. Rheinwald, publisher, Paris, France,	10 francs.
Mme. Griess-Traut, "	3 francs.
Rev. Louis Leblois, Strasburg, Germany,	5 marcs.

All subscriptions should be sent to THE INDEX, 44 Boylston Street, Boston, Massachusetts.

EDITORIAL NOTES.

BY B. F. U.

MR. A. H. GRIMKE writes: "I enjoyed Mrs. Underwood's article on Harriet Martineau much, and was glad that she administered such a just rebuke to the college and to Dr. Duryea. Any apology for Harriet Martineau's religious beliefs is as impertinent as it is illiberal."

A LIBERAL, interested in the work of this journal and knowing how inadequate is the

support it receives, sends his check for \$100, and asks that no other public acknowledgment be made than this: "From a Friend." The generous donor has the thanks of THE INDEX for his timely assistance.

THIS is the way Dr. Monroe, of the *Iron-Clad Age*, talks to his delinquent subscribers: "The prompt and cheerful or reluctant and tardy payment of debts or discharge of other obligations, is a true index to moral worth or worthlessness."

THE first subscription to "The Parker Tomb Fund," received in response to the proposition published in THE INDEX last week, came from a woman. Miss Matilda Goddard sends \$25.00 with these words: "Thanks for the opportunity to do honor by my mite to a beloved personal friend and teacher as well as universal benefactor."

THE nature of the scruples of the New Jersey woman against kissing the Bible, as part of her oath, were not revealed; but if the book were the average one of the courts the objection might well have laid against its dirtiness. That the judge sustained her is a sign that Jersey is catching up with the procession. — *Boston Herald*.

"THE Sacredness of Motherhood," by Mrs. Elizabeth Powell Bond, of Florence, Mass., and "The White Cross," by Assistant Bishop Potter, of New York, are the titles of two new leaflets of the Philanthropist Series now ready for distribution. Price, post-paid, ten cents a dozen; fifty cents a hundred. Address, The Philanthropist, P. O. Box 2554, New York.

ALL our readers are familiar with the name of Charles Froebel, by his able and learned contributions to these columns. We regret to learn that he died suddenly, June 18, at Bellevue Hospital. He was fifty years old. He was born in Switzerland, and came to America in 1848. He graduated from the University of Zurich, in Switzerland, and also from Harvard University, where he was afterward assistant professor in the chemistry department. He was a warm personal friend of Professor Agassiz of Harvard. He served in the United States army for seven years, and during the Rebellion was stationed in the West. In 1871 he accepted the professorship of analytical chemistry at the College of Pharmacy, New York city. Professor Froebel was the only son of Julius Froebel, the present German Consul at Algiers, and a grand-nephew of Charles Froebel, the founder of the kindergarten system of education. He was a pronounced free-thinker of the agnostic school of thought.

RUSKIN, in a letter dated May 19, in reply to a circular asking him to subscribe to pay off the debt upon Duke-Street Chapel, Richmond, S. W., wrote: "Of all manner of debtors, pious people building churches they can't pay for, are the most detestable nonsense to me. Can't you preach and pray behind the hedges—or in a sandpit—or a coalhole—first? And of all manner of churches thus idiotically built, iron churches are the damnablest to me. And of all the sects of believers in any ruling spirit—Hindoos, Turks, Feather Idolators, and Mumbo Jumbo, Log and Fire Worshippers—who want churches, your modern English Evangelical sect is the most absurd, and entirely objectionable and unendurable to me! All which they might very easily have found out from my books—any other sort of sect

would!—before bothering me to write it to them."

THE *Golden Gate* says: "The temptation to cheat in the matter of physical manifestations, for the money there is in the exhibition, is altogether too great for the average professional materializing medium to resist; hence investigators are justified in demanding such conditions as will render deception absolutely impossible." Our spiritualistic contemporary thinks that public materializing circles, as generally conducted, ought to be discountenanced; but if continued, that "these circles should be divested of every element of deception, and made so completely crucial in their character that only the true medium could stand the test." A good idea.

AT a meeting of the Actors Order of Friendship, held at the Madison Square Theatre, last Friday, Stuart Robson, referring to the claim of Ignatius Donnelly, that he has at his command proof that the works ascribed to Shakespeare were written by Lord Bacon, remarked: "The question may be asked why so many people believe in the Baconian theory. Cannot the answer be traced to the fact that it is human nature to believe what we want to believe. For years the church has been jealous of the stage, and that the great king of the intellectual world should be the player Shakespeare is hard for it to bear. Would not the church gladly indorse any evidence, however slight, tending toward the dethronement of the player? . . . For nearly 300 years the church has tried to take Shakespeare from us, but we hold him yet. Other wise men, during this time, have appeared, impressed the world with their wisdom, have passed away, and their very names, in many cases, forgotten; but the poet-player still lives, and will live on forever."

THE *Banner of Light* says of Dr. James's *Study of Primitive Christianity*: "To the list of meritorious works related to the liberal and progressive spirit of our age which THE INDEX Association has placed before the public, . . . the valuable one above named has recently been added. Its pages represent the results of laborious and exhaustive research in every quarter where information was likely to be found upon the subject of which it treats; and it is creditable alike to its industrious author, and to the advanced thought which made its publication desirable. . . . The greatest care was taken by Mr. James to insure accuracy in regard to all statements of fact, by placing reliance only on authorities of generally admitted weight and impartiality. . . . A vast amount of information, garnered from almost interminable fields of historic wealth, is placed within reach of the people, whose ignorance upon many points these statements explain, has kept them in mental bondage from which they, fortunately, are now rapidly freeing themselves, and toward which consummation this book will be a great incentive and aid."

For The Index.

SUMMER EVENING.

THE opal sky, the purple hills, meet like two dreams,
The tired day closes his western gate,
And slowly sinks into the lap of night.
Where sunburned labor toils from dawn till late,
The cricket now calls for his russet mate,
To dance, while thousand fire-flies shed their light,
And music bubbles from the restless streams.

HERMAN RAVE.

The Index.

BOSTON, JULY 8, 1886.

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

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

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

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

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

PAID PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

For The Index.

MATTER.*

BY W. H. BOUGHTON, ESQ.

Over six months ago I was handed a neat little pamphlet, issued by this Association, and therein learned that I was expected to read a paper before you this evening, entitled, Darwin and the Evolution Philosophy; and to treat the same under the following heads: The Change of Front of the Universe; Influence of the Evolution Philosophy on the Ideas of God and Man; Liberal Theology as affected by Darwinism; Herbert Spencer and the Synthetic Philosophy; The Doctrine of the Unknowable. After repeated attempts to express the general nature of this task in the fewest possible words, I reached two conclusions: (1) That my paper would in effect be entitled, An Exhaustive Analysis and Synthesis of the Sum of Human Knowledge, and (2) that I should not have any audience after two o'clock to-morrow morning. In my letter of declination, addressed to your President, I simply stated that I did not feel very well. But I will be more frank with you than I was with him, and candidly confess (1) that, while I regard the task required of me as a mere bagatelle, I think I had better undertake it some other time; (2) that I did not send the letter—presumably on account of the encyclopedic complement which I had received, and (3) that I propose to say a few words this evening about Spencer and Darwin, Evolution, Philosophy and Religion.

Being well aware of the fact that this church is the forum of the most advanced liberal thought in the city of Brooklyn, and of the further fact that this Association is not a scientific infant class, I shall assume that the writings of Spencer and Darwin are reasonably familiar to you all, and that their influence thus far exerted upon the world of thought and upon

that larger world which depends upon others for its thinking, has by no means escaped your recognition. Any exposition, therefore, of the general doctrine of evolution, any paraphrasing of the works of others, already better done than I can do it, would be a work of supererogation towards any audience, except an audience which expects to hear simply a statement of facts already familiar, and to be presented with a reflection of its own opinions, including identity of the forms in which those opinions are embodied. The latter is the kind of audience one generally meets, and the significance of that fact it is one of the offices of evolution to explain.

The method which I shall pursue to-night is adopted because of my belief that no theory and no fact or facts of any wide generality make the same impression upon any two minds. This is as true of Herbert Spencer as of each of his readers. I suppose that the explanation of it, where prejudice and preconception are absent, is that different phases of a theory are regarded as dominant by different minds. Therefore, the best which I can do is to state how certain phases of the law of evolution have impressed me; why I have emphasized such phases, and some of the conclusions resulting therefrom.

Mr. Spencer's final definition of evolution is as follows: "Evolution is an integration of matter and concomitant dissipation of motion: during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity; and during which the retained motion undergoes a parallel transformation." He says that our conception of matter, reduced to its simplest shape, is that of coexistent positions which offer resistance; and thus he contrasts it, as I understand him, with space in which the coexistent positions offer no sensible resistance: and that our conception of motion involves the conception of matter and space and also that of time: that time is the abstract of all sequences; and that matter and motion as we know them, are differently conditioned manifestations (derivatives) of force, which is the underived ultimate of ultimates, the persistence of which is the ultimate fact of consciousness.

This definition of evolution is couched in terms of sufficient generality to include all phenomena; but the first thing which challenges our attention is that it excludes, and is intended to exclude, everything which is not phenomenal. In other words, Mr. Spencer regards evolution as applying to matter as he defines matter—treating it as a sort of a history of the changes which affect all things which are known to us by the resistance which they offer; which changes are characterized by integration, and this is accompanied by dissipation of so much motion as the matter does not retain; and applying also to the retained motion as he defines motion—that is, a somewhat similar sort of a history of the changes which affect (1) all things known to us as offering resistance (matter), (2) all things which would offer resistance if near enough to be touched (space), (3) all perceived sequences (time), (4) all unperceived sequences (eternity)—these four uniting to form our idea of motion; and which changes of this retained motion are characterized by an integration manifested by becoming coherent, definite, heterogeneous, and thus far parallel to the integration of matter: but here the parallel ceases, as neither in terms nor by implication is

integration of motion accompanied by dissipation of matter. Evolution, then, is concerned with the changes of matter and with the changes of so much motion as the matter retains, and does not follow the motion which is dissipated. Nor has it anything to do with force or the power behind phenomena, for this does not integrate. As matter of speculation, however, matter and motion are traced back to force. Force is known to us through its persistency; but, by the relativity of thought, we are obliged, so Mr. Spencer thinks, to postulate some unknown force as the correlative of the known force. This unknown force he regards as the ultimate fact of consciousness, and therefore, the primordial datum of philosophy in the abstract, while matter, motion, space and time are derived from persistent known force which he regards as the ultimate fact of conception (as distinguished from indefinite consciousness), and therefore, the primordial datum of philosophy within the domain of the knowable. Evolution, then, is not all of philosophy considered as the unifier of science, and can, therefore, deal with religion in such measure only as religion is scientific. Evolution deals with theology, and philosophy deals with religion. The evolution of scientific religion, theology, conforms to the characteristics of evolution in general. We first find indefinite, incoherent, homogeneous fear. Integrating, we find greater and greater degrees of definite, coherent, heterogeneous awe, admiration, wonder, reverence, and finally love, as the *motion* of theology integrates; and from homogeneous anthropomorphism, the worship of the chief, to the heterogeneous worship of the ghost of the chief, of increasing ghosts of chiefs, of ghosts in general, of gods thence derived, of a hierarchy of gods, of the chief god of the hierarchy, of the god without a court, and finally of a power from which all things proceed, as the *matter* of theology integrates. Without further illustrations of the fact that historical religions evolve, let us ask whether they can be the subjects of scientific treatment: for if they can be so treated, then religion as a science should be able to call attention to some fact which all concrete religions possess in common (and it does this when it points to the fact that religions evolve), and it should be able to state a formula of religion which will hold good throughout all its divergent modifications. In other words, What is the highest, widest generalization of science upon this subject? What is religion? I would answer this question in this way: Religion is man's efforts to realize his ideals and his longing after such of his ideals as he thinks he cannot attain. And thus, I would contrast it with morality, where, although developed from religion, the ideals *have* been attained. Ideals are the abstracts of ideas; and even the savage, dominated by an indefinite, incoherent fear, has yet an idea of his fears from which he abstracts the ideal that it must be a grand thing to be a fear-exerting creature like the ghost of his chief—and the next evolutionary stage thereupon becomes potential; the seeds of awe and admiration are sown.

All the facts of religion having reached unity in idealization, and having been formulated in the definition which we have given, the science of religion has no further function. The last deliverance of this science now becomes a factor of philosophy; and in the unification of this factor with all other factors of like generality furnished by all other sciences, psychology in-

*An essay read before the Association for Moral and Spiritual Education at Rev. John W. Chadwick's Church, Brooklyn, N. Y., May 23, 1886.

cluded, is found the function of philosophy. If all these factors can be unified; if the last word of religion, of astronomy, of chemistry, of biology, of sociology, of psychology (viz.: conception) can be unified, can be brought into relation with Mr. Spencer's unknowable force, power, first cause, etc., then philosophy must do it—and in doing it must account for that large volume of motion which we will remember that Mr. Spencer "dissipated" when evolution was set up.

In the effort to ascertain whether philosophy is equal to this task, I find myself wholly unable to attempt it unless Mr. Spencer's methods and conclusions are wholly recast. As matter of verbal criticism of his definition of evolution, let us call attention to the following:

1. That the changes characterizing the integration of the retained motion are not demonstrated to be parallel to the changes characterizing integration of matter. If this motion integrates in any parallel way, why should any of it be dissipated? Integration implies a lessening space occupancy—matter contracts—but motion, refusing to contract, continues to occupy its original space, as is implied when we are told that a portion of it is dissipated.

2. Integrations of matter imply compoundings and re-compoundings, producing things different in kind. A substance composed of nine parts of carbon and one part of oxygen becomes a different thing when it gives up eight parts of its carbon. But how are we to state, in words, such a thing as a modicum of motion, so to speak, composed of nine parts of heat and one part of electricity, both modes of motion, which could part with eight parts of its heat to form a different modicum?

3. If motion includes matter, and also space and time; if this greater includes this lesser; why, in integrating, does it not dissipate matter? Why does it permit this tail to wag this dog?

These are verbal criticisms of a formula; and Mr. Spencer's meaning comes out clearly, with his masterly exposition. Relating wholly, as it does, to the science of development, it is stated with sufficient scientific precision. But the point for us to observe is that this necessary precision, necessary for science, implies limitation to the purposes of that science, and wholly unfits it for the purposes of philosophy.

Leaving Mr. Spencer's science, let us follow him into his philosophy, and upon the threshold let us ask ourselves whether, if we seek to contrast knowable with unknowable, phenomena with phenomenon, relative with absolute, concrete with abstract, we are not, in effect, limiting the illimitable, and defining the indefinable; whether we are not regarding indefiniteness as a definition, and, to use Mr. Spencer's happy expression, attempting to formulate our ignorance in terms of knowledge. It seems to me that the inevitable result of any such mental procedure is that we are tempted to regard our conclusions as the *equivalents* of knowledge, and to treat them as we treat knowledge. In doing so, we carry into the regions beyond knowledge some of the errors of method of which we are guilty within the domain of knowledge, the most notable of which is the ascription of a positive meaning to such negative terms as infinite, indefinite, unknowable, non-relative. We reach the belief that we know the unknowable; that is, that we know that it is different from the knowable—different especially in this, that the unknowable is the reality from which the knowable proceeds, and different from the knowable in that it is not

its product. We apply the terms statical and dynamical to the unknowable, and follow out its various aspects, attributes, limitations and characteristics with the most serene confidence, up to the point where we begin to think of what we are doing, and to ask ourselves whether we are not imposing upon subject and object, duties, offices and functions which they are structurally unable to perform. And, just at this point, we are liable to be troubled by a doubt as to whether religion and reason are based upon, and should be satisfied with, the conclusion of agnosticism, that the unanswerable cannot be answered, and are apt to remember Miss Hardaker's words, when she said that "Mr. Spencer is the victim of his inherited phraseology."

Now, before pointing to the direction in which it seems to me that we should look for the ultimate object of abstract religion and philosophy, let us remember that universal agreement respecting this ultimate object is not at all necessary to concrete religion, not necessary to the pursuit of individual personal ideals. That this truth has been in all ages recognized or implied, is shown by the fact that the thinking classes, seeing that such agreement, if reached at all, must be reached through the reason, and that the reason had failed to reach it, concluded that the reason was fallible, was no true guide; and therefore they impressed upon the masses the duty of shutting the eyes of the mind, and taught them that there could be no such thing as a reason-reached God; but also recognizing the further fact that the reason would not down at their bidding, they gave the peoples a substitute—faith. Faith, as preached to the world, has served a good purpose. It has acted as a brake upon the too rapid momentum of developing mind; and developing faith, under some one of its various names, and born where caution is born, will continue to act as a brake in the future. Its character as a substitute, however, is disclosed when we remember that even the most ignorant, and the most fearful and superstitious, entertaining faith under its abject form of credulity, are forever devising and forever expressing their reasons, those things which stand to them for reasons, for the faith which is in them. And not until it is clearly seen, not only that faith needs the props of reason, and of better and better reasons as old ones decay; not until the full significance of these facts are comprehended, does faith cease to be a substitute.

Now, there are reasons and reasons, and their fibre and quality depend upon the reasoner. Separating out self-recognized prejudices; collecting and classifying all minds who argue against their convictions, or who deem it conscientious to argue against them or against their doubts because such conduct is current in their social circle, or for any other reason; in a word, all unfair minds, however learned or able; setting these one side and dealing only with the fair-minded, we find that men postulate, objectively, inscrutable gods or a god, or force, or power, according to their mental equipment and training; and that they deem it necessary to ascribe to these objects or object, not only their own religious ideals, abstract goodness, mercy, justice, truth, etc., but also abstract power, to set all these in motion, and abstract cause, to create them out of nothing. And remembering that this mental state has been reached by these honest minds through the exercise of their reasoning faculties, growing stronger and better as the scale of intelligence rises; remembering all these things, it would seem reasonable to sus-

pect that there may be other honest minds who have reached other conclusions, along other lines of thought. These are the men who ask such awkward questions as, What is Cause, and Why is beneficence ascribed to Cause? All we know of cause is antecedence; and does goodness have a reverential antecedent? What is Mr. Spencer's Power? When he adds the words, "from whence all things proceed," is it anything other than cause, and is it necessary that goodness should proceed from power? Does the deification of power change the aspect of these questions? Would this make it necessary for goodness to have a deified antecedent in order that it might proceed? What is this idea of procession? What is the antithesis of space? Can eternity have an antecedent? Mr. Spencer has clearly demonstrated that proximate power, as the object of reverence, is anthropomorphic. Does not his ultimate power disclose its genesis and suggest its mortality? Is it possible to de-anthropomorphise power? Is not a regulating will also implied? The natives of India promptly proceeded to worship the locomotive upon its introduction into their country. The train-men at first assumed that they were paying their devotions to Mike, the engineer; but, finding that he was regarded simply as the priest, they next assumed that here, at last, was a true instance of the worship of a very impersonal object, and they had no idea that the real object of the natives' devotion was the squealing, whistling, puffing, power-exerting personality curled up in the boiler, and that it was he who was the true antecedent from whom the entire machine had proceeded: he had *caused* the locomotive.

But if personality could be eliminated from power, would the necessity for goodness to have an impersonal cause be any plainer? And would a judicious mixture of personal and impersonal power make the necessity any more urgent? Does goodness need, for any purpose, any antecedent? The assumption of any such necessity lies at the root of all historical religions and philosophies; and all of them end logically in a grand, over-shadowing negation; Mr. Spencer calling his negation by its right name, —the unknowable. This assumption was common to Mr. Spencer and Mr. Harrison in their late discussion, and it enabled Mr. Harrison to talk glib non-sequiturs, and to indulge in what Thackeray used to call "fine writing," and at the same time to beat Mr. Spencer in the argument. It was practically assumed by both of them that the object of religion was a great reservoir of something, from which men dipped according to their needs. Mr. Spencer called it power, and Mr. Harrison called it humanity; but both declared it to be the object of reverence, and for the same reason, viz.: because it was the author of reverence. Mr. Harrison's idea of what Auguste Comte meant by humanity was well illustrated at one of your meetings, by a gentleman who called attention to the fact that the United States of America are composed of 50,000,000 human units, no one of whom has an atom of United States in him or her; but, nevertheless, the United States is an organism which compels political admiration, and, under the form of patriotism, induces devotion and some of the other higher emotions, by no means forgetting a certain degree of reverence. And he told us, in effect, that the last degree of reverence, worship, would be reached at once, if these 50,000,000 souls would center their minds upon the idea that they had caused, not only the

admirable United States of America, but also the worshipful United States of humanity. It seemed to me that he unconsciously reached the same conclusion which many worthy orthodox brothers have reached in another way, viz.: that we should put God into the Constitution; and, apparently, would have us believe that if we struck from the silver dollar the legend, "In God we Trust," and substituted therefor "In Humanity we Trust," the value of that childlike and bland dollar would immediately rise from seventy-five cents to par. It may be that Humanitarianism and Mutual Admiration Societies have a similar, if not a common origin and history. Before men can worship humanity, or admire admiration, they must commence by admiring each other. The pleasurable result is apt to set up a train of thought which leads to the conclusion that if all men would stand up to admire and be admired, then everybody would feel as happy as they feel; would want to know what it was which produced this good feeling, and would conclude that, as it proceeded from themselves, collectively, and they are human, they would call all good feeling humanity, and worship it under that name. In practice, however, gentleness, loyalty, truthfulness, unselfishness, so far from being admired, even by Comtists, are regarded as weaknesses and the natural prey of the selfish. And it may be food for thought, that not a few of the world's greatest, who have combined these noble qualities with recognized strength, so far from abstracting worship from humanity, have said, in effect, that the more they saw of men, the better they thought of dogs. There is, however, an apparent difference between the devotees of Mr. Spencer's unknowable and those of Comte's humanity. The first worship cause, and the last apparently worship effect. Men and women are the causes, and humanity is the effect. But this effect, in turn, becomes cause, cause of religion; and so the parallel is re-established. But if it were possible to regard Comtists as worshipping effect, then everything which I have said or shall say in deprecation of harnessing religion to cause, may be transposed, and apply, with equal meaning, to anything which seeks to pack religion upon the back of effect.

Now, every man has certain traits, habits, mental and physical endowments, etc., which, taken together, distinguish him from other men. Let us call this make-up of his, personality. We next observe that every other man has his peculiar personality, and that personality is common to all men; even individual differences being part of personality as a whole. Observing, then, that personality characterizes men in general, suppose that we should let our minds dwell upon this fact until we should conclude that it was a fact of deep significance. Our curiosity is now excited and we are eager to inquire what this personality is and whence it came. And suppose that our critical researches should lead us to the conclusion, which we promptly erected into a belief, that outside of us, somewhere, was a powerful unknowable reservoir of personality which was the true noumenon of the phenomena of personality, and should thereupon conclude that it was cause; and should thereupon linger at this point just long enough to conclude that it was *therefore* reverential. Humanity is also a characteristic of mankind—and how does Mr. Harrison's reservoir of humanity differ in kind as a mental abstraction from the absurd reservoir of personality which we have instanced? Is there also a

reservoir of beauty from whence all beauty proceeds? What is the antecedent of beauty? And what is the difference in kind, as a mental abstraction, between Mr. Harrison's humanity and Mr. Spencer's power?

It seems to me that the worship of cause as the ultimate object of religion, and that the assumption by philosophy that cause is the ultimate postulate of the reason, are forms of ancestor worship which are valuable only when we are studying ancestral ideas; when we are inquiring into the mental processes which our ancestors employed in seeking reasons for the faith which was in them. Now if we shall reject cause as religion's ultimate object and reason's ultimate postulate, still we find that, being our ancestors' descendants, we have inherited both religious emotions and an overmastering desire to formulate some theory which will better satisfy our mental cravings: that that which constitutes religion, the pursuit of ideals, is a necessity of our nature, and that there thence arises an equally natural desire to inquire into the nature and genesis of ideals: and that when we shall have pursued this far enough, then we find that we want, not reasons for the faith which is in us, but reasons for the facts which are in us. We want to reach, if we can, that mental state where we may feel that our reason is satisfied, naturally satisfied—satisfied with an abstract conclusion which shall reasonably account for all that is in us; to which we may at all times successfully appeal; which shall stand all critical tests; and, in order that it may do all these things, shall be so simple of comprehension, or rather of apprehension, that it will need no bolstering and no defence. Defence implies protection against destruction, and it has two other implications (1) by fair means (2) by foul means. We do not want any fundamental idea which needs any protection; which requires for its support, either fair means, viz.: ingenuity or astuteness; or foul means, viz.: suppression of truth, speciousness, championship, advocacy of any of the mental vices which follow only too closely upon astuteness. And in seeking the path which leads up to this comfortable frame of mind, it might be well to reject all ancestral methods which have thus far led up to cause.

In contrast with all methods and conclusions, based upon the assumed necessity of postulating a first cause, an inscrutable power, an unknowable force: instead of attempting to deal with the unknowable in a manner similar to the manner in which we deal with the knowable—pushing scientific methods into the domain of philosophy and religion—instead of all these things and the mental habits which they engender, I would select the word *Everything* as capable of comprising the whole of the meaning which I wish to convey. And first let us note that this word is, and for centuries has been in common conventional use, and yet, so unfamiliar is the philosophical use of this word that it is not to be found in the dictionaries. Regarding everything as including all; making it both collective and distributive, I regard it as a synonym of matter. But, as all disputes among thinking men are disputes about terms, I would subordinate terminology to meaning—and, while I regard everything and matter as convertible terms, if it will in any way tend towards helping out the meaning, I have no objection to employing any other terms which may convey the same meaning. Instead of making matter revolve around force, I would

recenter Mr. Spencer's system and call matter the sun, and place him on the throne of the intellectual heavens. Doing this, I can educe a symbol of thought which will satisfy my idea of reason. Then, I may observe the planets subject to his sway and note that they, too, are matter and were once the same kind of matter. And I may note his force and power, and all forces and all powers, and may ask whether, if these are anything, are they not parts of everything and decidedly and unmistakably material. All ideas of cause and antecedence, including creative power, find no place in any theory which regards matter as indestructible, whether matter is regarded as everything, or limited, as Mr. Spencer defines it. If matter is indestructible, then power could not have caused it, antedated it, or created it. If power is indestructible, then it did not proceed from matter, and is only another kind of matter. If, then, there can be a reasonable justification for all subjective mental states, including inferences, ideas, ideals, and religion, such justification must be found in, and reason must finally rest upon, *Everything*.

The need of some such simple basis of thought is forever felt and forever sought. That Mr. Spencer has not pointed to it, and that his theory of the unknowable does not supply a reasonable substitute (however temporary, as all substitutes are) is becoming more and more apparent. Mr. Fiske has sought to give it stability, and now comes Dr. Francis Ellingwood Abbot with his substitute, which he calls *Scientific Theism*—it being impossible for Theism as he defines it, to be scientific—and says that his work "is a part of a new philosophy of evolution"—a misnomer if Theism is any part of it—"vitalized," he says, "by the principle of Universal Endocosmic Teleology" (the same old doctrine of final causes—for endocosmic means simply the yeast in the dough, which is just as material as the dough is, and by no means caused the dough), "and," he continues, "by the *substitution* (mark the word) of the organic theory of evolution for the mechanical theory advanced by Spencer and Haeckel." He would substitute organic for mechanical, but never would he unify them. He would, he says, "philosophize the scientific method," and, in attempting to do such an unphilosophical thing, he lands himself and his readers at "the Living and Life-giving God from whom all things proceed." And he wholly fails to see that his quasi-scientific method is as barren of result as the metaphysical method which he criticises. Mr. Spencer and Mr. Abbot, both working along substantially the same lines, although calling their work by different names, arrive at the same substantial result. Mr. Spencer says power, and Mr. Abbot says God, and both proceed to make all things proceed from their respective words. It seems to me that dialectics of this description will strike the thinking world of 1910 in much the same way as the discussions of the nominalists, and the realists, and the whole body of medieval scholasticism, strike the thinking world of 1886; and I cannot find a way whereby this desirable frame of mind may be anticipated, except through materialism—*Everythingism*.

I find my time too short this evening to elaborate, or even to state all that I would like to present on the subject of matter; and in closing this subdivision of my paper, will simply call attention to the following points:

1. That the most profound philosophical and

metaphysical researches are examples of reasoning in a circle, and finally lead back to the fundamental verities which every uneducated, honest and common sense man practically assumes.

2. That religion, however conceived and however defined, has ceased to be the force which formerly helped civilization. There will be no more religious wars, for the reason that there lurks a doubt in most minds whether God needs their help, and especially their patronage and encouragement. This doubt evolves more or less clearly the fact that religion is a personal, individual matter, and not an ecclesiastical, national, political or social indispensability.

3. That the methods followed in exploring the knowable cannot be carried into the region of the unknowable.

4. That many, if not all, errors of reasoning may be avoided by rigidly analyzing the words which we use, and by never ascribing a fundamental positive meaning to a negative term.

5. That the assumption generally current that materialism saps the life of loveliness and chills everything regarded as spiritual, is a survival of ancestral ideas formulated in such expressions as brute force, dead matter, hard facts, etc. The word materialism evokes a shudder, and is generally preceded by such adjectives as dreary, sterile, barren, icy, etc. The noses of materialists are regarded as insensible to the fragrance of the flower and as preferring the odor of the guano-soaked soil from which it sprang. The very fact that the flower has such a material mother is ignored until suggested, and then the suggestion is resented as presenting two incongruous and mutually destructive ideas. Severance is the suggested remedy; and the fragrance of the plucked flower, exhibiting no trace of earth or fertilizers, rising from the corsage, delights the delicate nostril until decay renders it fit for materialistic olfactories. While the odor is described as fragrant, it is entirely spiritual; but its successor is conceded with precipitate alacrity to be unmistakably material. Some such simple horticultural experience, accompanied by the observation that the ground is not necessarily reverential because it is one of the causes of the flower, would be apt to call attention to the significance of the fact that the flower had more than one cause and might lead up to an examination of the reverential aspect of cause in general. This examination could not progress very far without awakening the suspicion that all that there is of life, of light, of warmth, of love, of hope, of reverence, is not different from, but included in, matter; and as the flower is not less fragrant because it sprang from the earth, so goodness, beneficence, and all nobleness are not the less desirable because they spring from other kinds of matter—matter in motion—always in motion, for by reason of the indestructibility of matter, death is only another kind of life. The material basis of all good things is found in the rhythm of motion. All motions of matter are rhythmic—immortal matter stirred with the rhythmic pulses of other kinds of matter equally immortal.

6. That efforts of the imagination are legitimate only when naturally based upon, and educed from a material foundation. Efforts in this direction are found to satisfy the reason, and are therefore pleasurable, and this may be taken as a test of their value.

The feeling is strong upon me that when the simplicity of the methods of materialism shall commend itself to philosophy, then we shall appreciate the obligations which we owe to Coper-

nicus for that which he did, to Newton for that which he did, to Spencer for the arch which he has built, and to Darwin for furnishing the keystone of that arch. And I have faith to believe that the reasonableness of regarding our ideas of goodness, unselfishness, religion, as parts of everything, and not as caused, antedated or created by anything or anybody, will become more and more satisfactory to the judgment, and more and more stimulating to the emotions, as such reasonableness shall become more and more manifest, and that with the advent of this mental attitude in the philosopher, he will find it unnecessary to use any language which the honest, uneducated mind cannot understand, and will find in it that touch of nature which makes the whole world kin.

Let me close with a few words about Darwin. Passing his more famous books, we find in his "Report" "on the structure and distribution of coral reefs" these words, "I can understand the *gradation* only as a prolonged struggle against unfavorable conditions." Thus early (1842) did he recognize the struggle for existence, and begin to let his mind dwell upon its significance. Many other minds had recognized the fact, and among them, the elder Darwin, Goethe and Aristotle, but they did not suspect its significance. To summarize his work I cannot do better than to use the word and thoughts of Mr. Youmans: "In the first place, his pre-eminence as a naturalist is not for a moment to be questioned. He had a genius for investigation in this field, as is shown by the immense amount of valuable and original work that he has accomplished. As an accurate and indefatigable observer, of keen insight, and equally fertile and skilful in his experimental devices to bring out the secrets of nature, he was probably without a rival. Descended from a race of naturalists, he seemed to have a constitutional intuition for penetrating the mysteries of living beings, and detecting subtleties that had eluded previous observers. Patient, industrious, and concentrated upon his work, he has enriched natural history with a multitude of new facts which will make his name an authority for all future time. But Mr. Darwin was more than a mere observer and accumulator of facts. He was a man of ideas capable of methodizing his observations, and making them tributary to the progress of theoretical views. He found the problem of the origin of the diversities of living beings unsettled; he subordinated all his researches to its solution, and he put forth a theory upon the subject that has made him famous." This was the principle of natural selection, or, to use Mr. Spencer's words, "the survival of the fittest"—both phrases assuming the "law under which like produces like, but" also implying that "like also produces the slightly unlike;" and it is this unlikeness which enables the organism, destined to survive, to adapt itself to constantly changing conditions. It was a discovery for which the world was ripe. The thinkers were ready for it, and the world waited for their verdict. These at first misunderstood it, and many rejected it because it could not be made to fit any of the beds of all sizes and shapes in the Hotel de Metaphysics.

The simplicity of the principle involved broke up, as the boys say, whole cohorts of learned doctors and relegated unnumbered tons of the heaviest kind of literature to the limbo of the antiquary. But, among the clearest thinkers of

that time, there was much confusion and misapprehension respecting Darwin's discovery, because it dealt with an order of ideas for which Colleges and Universities made no preparation. At first many regarded him as the discoverer of the law of evolution: and there are not a few at this present time who still speak of evolution as the Darwinian theory. He simply supplemented Spencer by contributing to the truth of the doctrine of evolution a most important principle; "but he was neither its founder nor did he ever attempt anything like its general exposition."

And now I come to a labor of love. Darwin was never found in a controversy. He never slashed at prejudices. He was modest, candid and fair-minded. His object was to discover truth—but he never said that it was. In all his writings he was considerate, conciliatory and kindly. He was over anxious to do justice to the views of his opponents and outstripped them in finding objects for their use against him. He was a hero to his valet de chambre. He was too great to pose for popularity, but if Comte could have been admitted to his genial presence he would have exclaimed, "All Hail, Saint Darwin, my theory is proved." It seems that his character is wholly unique in history. He was never confused as to the difference between high-mindedness and high-tonedness. He knew more than most men, but he did not know that among substitutes are substitutes for honor, honesty, loyalty and manliness. All controversy was hushed when the night closed upon him. Clerics and critics, doctors and dogmatists, fresh from the raid against his theory, fell in line with the world's greatest and noblest, and with spontaneous accord, and with reverent hands, laid his sacred head at rest.

WE give below copies of autograph letters written by Thomas Jefferson to Joseph Delaplaine, of Philadelphia.

MONTICELLO, Dec. 25, '16.

Dear Sir:

My general aversion from the presumption of intruding on the public an opinion of works offered to their notice has yielded in the present instance to the merit of your undertaking, and to your belief, well or ill-founded, that my testimony in its favor may be of advantage to it. I have written, therefore, in a separate letter, which you are free to publish, what I can conscientiously say on that subject, indulging a wish to render you a service. I have availed myself of the same occasion to obtain relief from a corvée which is become entirely intolerable.

The first part of my other letter will have the effect of an indirect appeal to the mercy and commiseration of those who are tormenting the remnant of my life by letters and applications, generally respectful, often kind, but always increasing my exhaustless labors, and unintentionally prostrating all the ease and comfort of my life. If the expressions in that letter should have the effect of saving me from being thus killed with kindness, your book will become a blessing to me, as I hope it will be to yourself.

To the enquiries in yours of November 23, I answer: "Say nothing of my religion, it is known to my God and myself alone. Its evidence before the world is to be sought in my life; if that has been honest and dutiful to society, the religion which has regulated it cannot be a bad one."

I repeat the assurance of my esteem and respect.

TH. JEFFERSON.

MR. DELAPLAINE.

MONTICELLO, Apr. 12, '17.

Dear Sir:

My repugnance is so invincible to be saying anything of my own history, as if worthy to occupy the public attention, that I have suffered your letter of March 17, but not received till March 28, to lie thus long, without resolution enough to take it up.

I indulged myself at some length on a former occasion, because it was to repel a calumny still sometimes repeated, after the death of its numerous brethren, by which a party at one time thought they could write me down, deeming even science itself, as well as my affection for it, a fit object of ridicule, and a disqualification for the affairs of government. I still think that many of the objects of your enquiry are too minute for public notice. The number, names and ages of my children, grand-children, great grand-children, etc., would produce fatigue and disgust to your readers, of which I would be an unwilling instrument; it will certainly be enough to say that from one daughter living and another deceased I have a numerous family of grand-children, and an increasing one of great grand-children.

I was married on New Year's Day of 1772, and Mrs. Jefferson died in the autumn of 1782. I was educated at William and Mary College, in Williamsburg. I read Greek, Latin, French, Italian, Spanish and English, of course, with something of its radix, the Anglo-Saxon. I became a member of the Legislature of Virginia in 1769, at the accession of Lord Botelourt to our government. I could not readily make a statement of the literary societies of which I am a member, — they are many and would be long to enumerate, and would savour too much of vanity and pedantry; would it not be better to say, merely, that I am a member of many literary societies in Europe and America?

Your statements of the corrections of the Declaration of Independence, by Dr. Franklin and Mr. Adams, are neither of them at all exact. I should think it better to say, generally, that the rough draught was communicated to those two gentlemen, who, each of them, made two or three short and verbal alterations only; but even this is laying more stress on mere composition than it merits, for that alone was mine; the sentiments were of all America.

I already possess a portrait of Mr. Adams, done by our countryman, Brown, when we were both in England, and have no occasion, therefore, for the copy you propose to me. Accept my apologies for not going more fully into the minutiae of your letter, with my friendly and respectful salutations.

TH. JEFFERSON.

MR. DELAPLAINE.

At the dedication last week of the Lilly Hall of Science at Smith College, Northampton, a building erected, as mentioned in THE INDEX, at the cost of \$30,000, and a gift of Mr. A. T. Lilly, of Florence, for the scientific education of women; President Seelye said: "I should much prefer that this building should be dedicated in silence. It speaks for itself. It marks an era in the education of women. It is the first time in the history of the world when a building like this has been devoted to the study of science in a female college. I met the donor of this edifice on my way to Boston two years ago, when I was seeking funds for a scientific building. He was in perfect sympathy with my errand, and put into my hands the money with which to erect this Hall of Science. The donor believes in the education of women. If this was a college for gentlemen the donor said he would never give a cent. He believes in science and believes that truth is as valuable for women as for men." President Seelye then raised a sliding blackboard, and a bronze tablet was revealed bearing the words, "The gift of Alfred Theodore Lilly, to teach the truth in Nature." After prolonged applause, the president announced that the building would hereafter be called the Lilly Hall of Science, and called upon the donor for remarks.

Mr. Lilly was very enthusiastically received, and in an address, characteristically brief and modest, stated the circumstances of his making the gift and concluded as follows: "We now stand in an edifice dedicated to science, and may I fondly hope be exclusively devoted to the elevation and increased intelligence of woman. According to the record, man is indebted to woman for opening up to him the avenues of knowledge, and still he has, until within a comparatively short time, ever kept her in a state of ignorance. Strange indeed is it, that every fair-minded man, being ready to admit that woman is the greatest blessing bestowed

upon him, should have treated her thus. Progress of the world is marked by evolution, and as we compare the present with the past, we can see with the eye of vision a bright future for woman. I am assured that the building we now dedicate to science is complete in all its parts, and of sufficient capacity to afford all the facilities necessary to secure as complete an education in the sciences to the students of Smith College as those afforded by colleges devoted to the use of men exclusively; and allow me here to discover a pride I feel in this, being the first building of equal capacity for the purpose intended, bestowed upon woman, and which I now give as an humble tribute for the high estimate I have of her. May I not fondly hope that my estimate of the benefit to mankind which is to follow as the result of this act is not overdrawn? At all events may I not feel that in connection with this building, the observatory, which is to be bestowed upon this institution by person or persons governed by generous impulses, and whose aspirations pierce the sky, will afford the students of Smith College help "to learn the truth in nature."

'Science! thou fair effusive ray,
From the great source of mental day,
Free, generous and refined,
Descend with all thy treasures fraught,
Illumine each bewildered thought,
And bless the studious mind.

'Oh! let thy powerful charm impart
The patient head, the candid heart,
Devoted to thy way;
Which no weak passions e'er mislead,
Which still with dauntless steps proceed
Where reason points the way.'

FROM a private letter to S. A. U. from one of our subscribers, Miss E. B. Atwill of Boston (at present a resident of the City of Mexico), we have permission to make the following extracts, which may be of interest to readers of THE INDEX:

"This city is full of Catholic churches, but the church party is not dominant. The priests and Sisters of Charity are not allowed to wear their distinctive dress in the street. Sunday is festive enough. Everybody works, or goes to church, or does what he or she likes. All the shops, markets, libraries, Museum—everything is open. Bands play, people ride or walk, as they have, or haven't means. I don't criticize, I enjoy the music, and it is not *sacred* at all. Bull fights flourish on Sunday afternoons. Yesterday there was an opera performance at four o'clock. If I had known it in time, should have been tempted to go, for women don't go out nights unattended as I have been wont to do in Boston. I have been out to Chapultepec of historical fame. It is singular to see this one high hill, and not another in the valley for miles and miles. It seems to be almost wholly composed of solid rocks, and on the east side is almost like a wall, so steep is it, but on the west the ascent is more gradual. Probably that was the place of the storming in the Mexican War days. There is a monument to the cadets who fell in 1847. That was when, as the inscription says, 'North America was the invader.' This is just the country to go out doors sketching, for the air is so dry that your colors dry, and it is perfectly safe even to sit on the ground, as I did this morning when I made a bit of the old castle.

The rainy season seems to have begun [date May 17th]. We have had a thunder shower for three afternoons in succession, but the mornings are lovely. During the rainy season the mornings can be relied on to be pleasant, and then all the vegetation looks beautiful and fresh. It has been very dusty, and the trees looked quite gray, and the grass was dry, but these few showers have freshened up things wonderfully. The trees at Chapultepec are very tall, and are hung with the curious gray moss which I have not seen here before. On the road to this place (Chapultepec), between here and the City of Mexico, are great plantations of the aloe, from which the pulque is made that every Mexican drinks, sometimes to excess, though the proportion of such excess seems less to me than in Boston. I am not going to give my crude impressions yet, for it seems to me that much of what has been written is very much misrepresentation and exaggeration. I don't think I will go to see bull fights. I saw two of the principal bull-fighters on the street one day;

they were coarse and insignificant specimens of humanity, small, and of a low type. Some of the poorest class of Mexicans have a good deal of beauty. I hope to get some nice studies of different types. The natives are very scantily clad, many in hardly rags enough to cover them, and go barefoot. I never saw so many people either cross-eyed, or with but one eye. I do not understand the cause of it. I am sorry my INDEX has sometimes failed to arrive, as I want to see every number. It is the most satisfactory of all my papers. I should like to be at the May Anniversary and Festival of the F. R. A. if I could be in two places at once, but my spirit has not become capable of separating itself from my corporeal environment yet, and I must be contented with reading the reports."

BOOK NOTICES.

ART, A RUSKIN ANTHOLOGY; Compiled By Wm. Sloane Kennedy. New York: John B. Alden. pp. 177. Price, 25 cents.

This is the first of a series of five volumes, which Mr. Alden proposes to publish, containing some of the choicest gems gleaned from Mr. Ruskin's voluminous writings, classified under their appropriate heading, and thus made available to busy readers. The ensuing volumes will be entitled, respectively, "Social Philosophy," "Conduct of Life," "Science," and "Nature and Literature." The name of the compiler will be a sufficient guarantee to INDEX readers that this *Anthology* will give the genuinely best of Ruskin's quotable thoughts on these subjects, for Mr. Kennedy is a critical as well as an enthusiastic student of John Ruskin's works, and knows better than the generality of readers where to look for the most effective paragraphs relating to the different topics. This first volume contains a very fine and strongly characteristic portrait of Mr. Ruskin, taken from a recent photograph, together with an introductory biographical sketch by Mr. Kennedy, in which the great art critic is described as "emotional and nervous in manner, his large eye at times soft and genial, and again quizzing and mischievous in its glance, the mouth thin and severe, chin retreating, and forehead prominent. He has an iron-grey beard, wears old-fashioned coats, sky-blue neckcloths and gold spectacles; about five feet in height; his pronunciation as broad as Dundee Scotch, and at times as indistinct as Belgravia Cockney." "He has Scotch traits—eccentricity, waywardness, paradox, quaint frets and freakish knots in the grain, a sort of sub-twist in the fibre, a Dantesque imagination, and a solemn Covenanter zeal in religion."

These volumes, in pretty paper covers imitating birch bark, are to appear monthly until the series is complete; and then—about October—to be brought out in one volume, printed on heavy paper, bound in fine cloth, beveled boards and gilt top, at the price of \$1.50, or half Morocco, \$2.00.

In the June number of the *Magazine of American History*, six articles of antiquarian and historic prominence precede three of current war literature. Hon. George Bancroft, Rev. George E. Ellis, Hon. Charles K. Tuckerman, Dr. Prosper Bender (who writes on "Canada's Actual Condition"), and A. W. Clason are among the contributors to this number. A very strong and striking likeness of Jefferson Davis is the frontispiece. Several fine illustrations accompany the article on San Antonio, Texas, written by G. Norton Galloway, historian of 6th Army Corps. The several departments are crowded with matters of the first interest and importance.

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THE INDEX

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CURRENT TOPICS.

FOLLOWING on the lines of those who argue that Bacon wrote Shakespeare's plays, the writer of an amusing article in *Macmillan*, on "Who Wrote Dickens?" proves in a very droll manner that the novels of Dickens were written by Herbert Spencer.

THE Southerland (Iowa) *Courier* says: "Rev. Brintnall, of Sheldon, calls cyclone caves 'God dodgers.' We opine the reverend gentleman would 'hunt his hole' as quick as any one if he would see a genuine twister coming toward him." And in so doing he would show that the nature of the man is deeper and stronger than that of the preacher, and that in the presence of danger, the law of self-preservation is more operative than mere theological theories.

THESE words from a veto message by the President, will be appreciated by none more than by intelligent, self-respecting soldiers: "None of us are entitled to credit for extreme tenderness and consideration toward those who fought their country's battles; these are sentiments common to all good citizens; they lead to the most benevolent care on the part of the government and deeds of charity and mercy in private life. The blatant and noisy self-assertion of those who, from motives that may well be suspected, declare themselves, above all others, friends of the soldiers, cannot discredit or belittle the calm, steady and affectionate regard of a grateful nation."

ACCORDING to the Indian Budget, lately presented in the English House of Commons, the estimate of army charges this year, is \$91,000,000, an increase of \$8,000,000 over the expenses of last year. Of this, India has to pay nearly \$5,500,000, and England about \$2,500,000. About 70,000 British troops are maintained in India, exclusive of officers, and it is now proposed to add some 12,000 men to the native army. Since this increased expense is to carry out the imperial policy of the British Empire, should not India be represented at Westminster, and have a voice in voting money,

the larger part of which her people have to pay? Indeed the time may not be far distant when *Home Rule in India* will be as *Home Rule in Ireland* is now, the burning question of the hour in Great Britain.

MRS. LOUISA SOUTHWORTH, of Cleveland, O., sends a subscription of \$10.00 to the Parker Tomb Fund, with these words: "When recently visiting Florence I was saddened at seeing the tomb of Theodore Parker so humbly marked, and I heartily join in the effort now being made to remove this seeming neglect of the memory of so great a man. I, therefore, embrace the opportunity offered by the plan of Theodore Stanton, for which purpose you will find a small amount enclosed. By thus honoring Theodore Parker, I believe that we shall do much towards strengthening free religious thought in Italy. His ashes could not rest in a more fitting place to render great service to humanity, if this tardy tribute should lead the Italians to inquire who was this man, and what was his work."

A MRS. MERSCHON, who is described as the "trance evangelist," is conducting a religious revival in a big tent near Marion, Ind. Sometimes five thousand persons are present, and at the close of the sermon the whole audience is on foot, pressing toward the platform, surging, groaning, praying and shouting till late, then following the revivalist home and pleading for prayers and blessings. The fanaticism is said to be spreading through adjacent counties. "Mrs. Merschon," an account says, "after a terrible day of excitement and work, often goes into a trance, and after being unconscious for three or four hours, comes out thoroughly rested. She believes that her work is nearly ended, that the prophecies and revelation have been all but fulfilled, and that the second coming of Christ is near at hand."

ANNA B. McMAHAN, in the *Forum* for June, says that poor girls choose labor in factories, behind counters, and at sewing machines, rather than the better paid and less fatiguing work in families, because the latter destroys their personal independence. The factory girl, she says, has her evenings, her meal times, her personal privacy, her general freedom. On the other hand, while the average domestic has no liberty, no independence in personal matters, can make no plans which are not likely to be upset by the plans, if not the caprice and thoughtlessness of her employers, and is subject to incessant interference and dictation. The writer of the article, who says that she is one of "the 'modest householders' of nearly the required twenty years' experience," thinks the great difficulty is not only a lack of respect for the workers among mistresses, but a lack of respect for the work, and that while domestics, as a rule, are by no means satisfactory, that employers are largely responsible for their own troubles; in short, that at the root of the whole matter lies

the fact that servants are too often treated as though they belonged to a different order of humanity from themselves."

THE New York daily *Times* plainly intimates that the Associated Press is still under the control of Jay Gould; that after the last Presidential election it was as badly implicated as the Western Union Telegraph Company in the manufacture of bogus bulletins, designed to deceive the people into the belief that Blaine had carried New York. And this journal, one of the seven that constitute the New York Associated Press, remarks further: "If the public has a suspicion that there is too much Gould and Field in the Associated Press we do not know how the suspicion can be removed short of a thorough reorganization." If the Associated Press is a tainted source of news, the sooner it is reorganized or dissolved the better. No combination should have the power to color, distort or suppress the news to which the public is entitled, for the benefit of any party or private interest. Information regarding current events should come to the people from an unpolluted source. The moment a corporation begins the mean and cowardly business of systematically poisoning the source of public information in regard to the doings and events of the times, it ought to be suppressed by the strong arm of the law.

MR. W. E. COLEMAN having called in question the theory of reincarnation, a contributor to the *Golden Gate* declares that Jesus has returned to the Berry Sisters of Boston and borne testimony to the truth of reincarnation "in the presence of hundreds who have seen and talked with him there in material form." Again, we will put John Pierpont on the witness-stand, through his medium, Miss Shelhamer, of the *Banner of Light*; he shall bear testimony in favor of reincarnation, which he has done before the world many times. Again, we will call two more witnesses, Wm. Shakespeare and Starr King, through their medium, Mrs. William H. King, a spirit medium of San Diego (now on the camp-meeting ground), and they will give evidence in favor of the proposition, as they have already done before; or consult Red Cloud's band of developing spirits through Mrs. E. R. Herbert of Oakland, their medium, and they will give evidence in the affirmative. Here is a solid array of many of the mighty minds of the universe, who all agree as to the truth of reincarnation. Now, Mr. Coleman, what are you going to do about this? Have you the effrontery to stand up and tell each and all of these they are liars, and return to deceive the world? If you are prepared to do this, then you are more reckless than we have supposed you to be." What if Mr. Coleman should be able to cite against re-incarnation, the testimony of Confucius, Socrates, Plato, Aristotle, Bacon, Milton, Newton, and many other "mighty minds of the universe?"

THEODORE PARKER'S GRAVE.

Our readers are already informed, through Mr. Stanton's article two weeks ago, of the movement for renovating and more worthily marking Theodore Parker's grave in the Protestant cemetery at Florence, Italy. Mr. Parker left no descendants, nor are there any immediate relatives surviving him. There are no persons except friends and admirers, and those who have felt themselves enriched by his life and work, upon whom would now naturally devolve the pious duty of keeping his burial-spot in order. But this class of persons is a multitude. They are on both sides of the Atlantic; they are all around the globe. Theodore Parker's descendants are not of the flesh, but of his soul-fibre. His kindred are to be reckoned by mental and moral ties.

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As the disease reduced his strength, he longed, however, to get away from Rome. He did not want to die in the papal dominions. It became a question whether he could endure the journey necessary for getting to any other principal city. His friends feared that he might die on the way. But to their anxieties he energetically protested: "I will not die so. I will reach Florence. My bones shall not rest in this detested soil. I will go to Florence; and I will get there, I promise you." And to Florence he went. The journey was by *vetturino* and took five days. It was near the end of April when Florence was reached. The sick man attempted no explorations there. His wonderful vigor was at last exhausted, and he was content to remain on his bed waiting for the exploration of the final great mystery. He died on the 10th of May, 1860. On the 13th he was buried, the only religious service being the reading of the Beatitudes as the little circle of friends gathered at his grave.

Wisely, Mr. Parker's body was allowed to remain where his life went out. A simple memorial stone, with flowers and shrubs, marked the spot. The burial-place and grave are thus described in Weiss' biography by a friend who visited them not long after: "The little Protestant cemetery lies just outside the Pinti Gate, the city wall itself forming one side of the enclosure. You enter by a high gateway into an outer court, and through a second gate into the cemetery. The ground rises slightly, is covered with daisied turf, and planted with tall cypresses and flowering shrubs. There are many monuments, mostly of white marble, in simple and good taste, and the whole place, carefully kept, is as cheerful a spot as one would choose for the burial place. Through the trees and above the wall you get pleasant glimpses of the neighboring hills. After a little search we found Mr. Parker's grave, near the center of the grounds, and at the foot of a cypress tree, close to the cross-path. It is enclosed in a border of grey marble, and at the head is a plain stone of the same material, with

only this inscription, — THEODORE PARKER, born at Lexington, Mass., United States of America, Aug. 24, 1810, Died at Florence, May 10, 1860. Within the stone border is an edging of periwinkle, and in the centre a few plants of violet. There is also a small foot-stone, and at the side was a small pine tree in a pot. . . . We carefully trimmed the bordering, and afterwards cut from the turf two roots of daisies, and set them between the violets upon the grave. The tree in the pot was an American pine, which the gardener was to plant at the head of the grave."

All this at the time seemed sufficient. The grave was cared for both by nature and man. But after a lapse of more than twenty years it is reported as having a decayed and neglected look, unlike the tombs of other distinguished persons buried in the same ground. To Theodore Parker it matters not where or how his ashes repose. His fame is secure whether or not any stone mark his grave. But there are many persons still living who owe so much to his voice or pen that they will count it a privilege to keep his grave at Florence green, and to mark the spot with some semblance of the features of the man, whom a great multitude of travellers to that city from all parts of the world would now look upon with gratitude and reverence.

WM. J. POTTER.

THE UNSEEN WORLD.

By far the largest part of our immediate environment lies beyond the reach of the keenest human perception. The most acute sense has a limit outside of which it can make no sign. Some notes, for example, are pitched too high for human ears, others fall too low to be heard. A sound rising above the rate of 30,000 double vibrations in a second becomes inaudible: a reed vibrating fewer than twelve times in a second produces, for human ears, no sound at all. Yonder meteor crackles audibly as it mounts and falls; at distance almost immeasurably greater, the planet and star describe their tremendous paths amid a silence awful as if they were completely at rest. We wonder at the roar of Niagara, yet give no thought to that marvel, the sun, as it toils through space, its wagon hitched to 2,562,000,000,000,000,000,000,000 tons of dead planetary weight, without so much, from year to year, as the creak of a single wheel. The air about us, in fact, is full of imperceptible notes, just as the darkness is luminous with unseen shafts of light: the tiniest activity sends its quiver into space.

Upon the sense of sight, again, we are accustomed to depend largely, in some respects wholly, for our knowledge of the environment. Yet the power of the eye, for purposes of investigation into the constitution of matter, is ridiculously insignificant. From sixty to one hundred millions of molecules of oxygen compressed into a cube, are not only completely invisible to human beings, but come only just within the highest powers of the microscope. The smallest living organism seen with the aid of lenses has been computed to contain no fewer than 2,000,000 molecular particles. Sir William Thompson calculated that if a drop of water were magnified to the size of our globe, the molecules constituting the drop would appear of a size varying from that of shot to the bulk of billiard balls. Allow a few inches of space to separate one of these molecules from

the cleverest microscopist of modern times, and it will be safer from his glance than if it were part of a trembling brilliant of dew in some planetary morning of the milky way.

It is, in truth, the trivial and unimportant concerning which the senses bear us information—it is the important and weighty from which the weakness of our perceptive organs shuts us out. We can be physically cognizant only of the gross constitution and movements of things; we mark them in the final or advanced styles of their evolution: of their earliest becoming the senses tell us nothing. We see, for example, this electric incandescence, but no sense of ours discloses the molecular changes by which it is preceded. It is not the hammering of heavy blows upon this filament of carbon which is of importance: the knowledge we need is the way in which those engine-blows are converted into an electric impulse, or rather by what re-arrangement or movement in the ultimate particles of a copper wire, the force of those piston strokes is made to re-appear as light. It is not, again, the sensation of heat which is of importance, but rather the behavior of the molecules of the radiating body, the sympathetic or connected action of atoms and molecules in surrounding space. Light is the commonest of phenomena, yet its real importance is hidden in the mechanism by which it is transmitted from point to point and from world to world. Examine every change of color and effervescence in the chemist's flasks, and you shall peer in vain, helped by the most powerful lenses, for the faintest glimpse of that mysterious embrace of atoms *à distance* by which the various syntheses of matter start into being.

The evidence of the senses and the testimony of the intellect are in perpetual contradiction. A thousand smiling deceptions reward our adoration of nature. Delusive silence, misleading repose, treacherous immobility—these are our environment, as the senses present it to us. By help of the mind only can we spy into this molecular dance of things seemingly dead, into these occult sessions of atoms at the heart of lifeless stone, into strange revolutions within bodies rigid and cold, into fateful tremblings in the central chambers of near worlds too minute to be explored by human perception. To the mind it was possible to devise a machine whereby lines may be drawn so close to each other that four thousand of them have been compressed into the space of a millimetre, yet the division of these lines by the unaided human eye is as great an impossibility as is the glimpsing of the companion to Polaris without a telescope. It was the intellect which discovered Neptune: had astronomers worked with their eyes alone, our outer planet could never have been seen, even as a mere point of light. To false communications of the senses must be attributed almost every delusion and error from which human beings have suffered in the past: to the intellect belongs the glory of all true progress and civilization—the triumph of every step taken by science towards that full knowledge of the universe which can alone satisfy the mind.

It is thus manifest that the forces and materials alike, which are concerned in the evolution of man, have had no sympathy with the aspiration of human beings towards a deeper knowledge of the environment than that made possible by the purely sense organs of mankind. If a closer acquaintance with the world

of atoms had provided a special incentive to life of its own, men would have received preternatural powers of vision and burning ambitions for excelling in the investigation of the minute, just as they have been supplied with capacious stomachs and eager appetites for the consumption of complex nourishment. Had the continuation of the species depended on the power of its individuals to see the crape ring of Saturn or divide Nobert's lines without artificial aid, the eye would have been a microscope and a telescope to itself. Had any deep insight into the mechanism of the universe, such as could have been conferred upon the senses, presented itself to the forces of evolution as an end of inducement or conservation favorable to life, we may be certain that such insight would have been assured to man. But the elevation of matter into complex life, and the security given to the vegetative and reproductive activities of animal existence, have exacted from the forces concerned no special unfolding of the intellect in any particular direction. They have isolated the senses almost wholly from the mental powers, casting men, in the domain of the former, in a well-nigh common mould; in the realm of the latter offering meagre scope for the efforts of a restricted individuality. Nor may the intellect hope to receive aid from the physical capacities in the future. The tendency of civilization is to blunt those very senses which now give us our meagre and so often misleading knowledge of the environment. Eye-sight, for example, so acute in the habitant of plains and mountains, suffers seriously from the habit of living in cities, and is further injured by the employments of industrial life. There can, moreover, be no differentiation of the perceptive organs in favor of any classes of natural philosophers whatsoever. In the domain of the senses the most intellectual of mankind, including those most ardently devoted to inquiries into the constitution of things, must continue to be confounded in the mass. The majority of men will go on seeing seven stars in the Pleiades, just as the majority will go on believing that life is worth living because of the evidence, not of their intellect, but of their senses.

Finally, it may be said that nowhere in all that wide domain which the environment opens to human investigation, does mere physical perception make so conclusive a display of its impotency than in those combinations and adjustments of matter wherein the first manifestations of complex life have their earliest genesis. In some of the infusoria fully developed, living organisms exist, provided with a nervous system, muscles, and apparatus of locomotion, within a space not exceeding the thousandth part of a millimetre; yet the unaided human senses are incapable of perceiving, even as tiny points, large aggregations of beings thus minute. Even if it were possible to see such organisms as we see, for example, the common house fly, the methods of their growth, in so far as they could cast light on the manner of the origin of organized life, would still be hopelessly beyond our reach. Protoplasm, the beginning or base of almost all organic development, presents itself even to our most powerful microscopes as a purely structureless mass. To trace so-called dead matter from its lowest condition to the state in which it begins to manifest the attributes of complex life is thus a task which lies utterly beyond, not only the senses of man, but also the most perfect instruments which

the intellect has devised for his aid in investigation.

Into this world of the minute, containing for human beings the most interesting of all the phenomena of the environment, the intellect alone can enter in the capacity of observer,—of an observer utilizing, it is true, such general perceptive knowledge as may have validity and importance, but of one insisting above all upon the inevitableness of its methods and the scientific reliability of its judgments and decisions.

EDMUND NOBLE.

PROTECTION AND SOCIAL AND POLITICAL DEVELOPMENT.

II.

It is the very nature of this system, that it must be partial, operating for private, and not public ends. Where most controlling influence is exerted upon government and elective agencies, by superiority of wealth, organization, and vigilance, there most protection is. The framing of every tariff bill—does it not call forth the most strenuous exertions of powerful industries to make the tariff, as much as possible, their tariff? And were this not the case, is it reasonable to believe that the State can, with any degree of justice and wisdom, mete out equality of industrial protection to its citizens? Our material growth, looking no further than the "earth earthy," is, therefore, unsound; and the centripetal tendency to concentrate wealth, and with it power, into few hands, is much strengthened. The poorer class enlarges, while the middle class diminishes—the class which is the bulwark of civic justice and virtue, and of republican government. Having the happy condition asked for in the Hebrew proverb of "neither poverty nor riches," the citizens of the latter are connected, in sympathy and interest, with both extremes of society, and constitute, between them, an intelligent agency of interpretation and mediation. About in proportion to such alteration in the relations of the three elements in society—this disturbance of their balance—will come complaints and attacks against the rights of property. Even now, do we hear, or not, the breakers of industrial revolution in the State? The antagonisms between capital and labor we are witnessing in these days—are they not the outcome of decades of economic injustice? That respect for the law of property, and law in general, which has been a marked characteristic of our democracy, is due to the fact, perhaps above all other facts, that, in spite of the protective system, such has been the bountiful favor of physical conditions and human events until recent years, the national wealth was so well disseminated among a large middle class.

What prejudice and ill-will, both foreign and domestic, are the off-spring of such a system of economy! Its bottom principle, as expressed by one of our Tariff conventions, is, that "Nations are adversary to each other;" and in application, classes and sections of the same nation are adversary to each other. Its forces work on the side of war and discord, not of peace and concord. Witness the provocation of the English "fair trade" movement, and the retaliatory measures of other governments, which work foolish and purblind congressmen into a white heat. As obstructive, yea, destructive, of international commerce, it has deprived us, in large measure, of that intercourse and exchange with

THEODORE PARKER'S GRAVE.

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In Europe he spent several weeks in London and Paris, seeing many distinguished people, and visiting all objects of interest. Then there were more than three months in Switzerland, most of the time at Montreux, and six weeks at the mountain retreat of his friend Desor. Here he made great gains in flesh, appetite, spirits, and the symptoms of his disease abated. It was with good hopes and cheer that he and his friends left Switzerland for Rome in the middle of October. The following winter was spent in Rome. He had the company of pleasant friends and everything possible was done for his comfort and cure. But the cure was not to be. The climate of Rome that winter was unusually bad. The rainy season set in early, and lasted late. The Tramontana wind was exceptionally severe. Gradually all the gain which the invalid had made among the Alps was lost, and the disease returned with increased energy. Yet sick as he was, no traveller in Rome probably did more work there that winter than Parker. He went everywhere where well men went. He could not stay in the house. And, indeed, that was not good for him, and he must have exercise for the mind as well as body.

As the disease reduced his strength, he longed, however, to get away from Rome. He did not want to die in the papal dominions. It became a question whether he could endure the journey necessary for getting to any other principal city. His friends feared that he might die on the way. But to their anxieties he energetically protested: "I will not die so. I will reach Florence. My bones shall not rest in this detested soil. I will go to Florence; and I will get there, I promise you." And to Florence he went. The journey was by *vetturino* and took five days. It was near the end of April when Florence was reached. The sick man attempted no explorations there. His wonderful vigor was at last exhausted, and he was content to remain on his bed waiting for the exploration of the final great mystery. He died on the 10th of May, 1860. On the 13th he was buried, the only religious service being the reading of the Beatitudes as the little circle of friends gathered at his grave.

Wisely, Mr. Parker's body was allowed to remain where his life went out. A simple memorial stone, with flowers and shrubs, marked the spot. The burial-place and grave are thus described in Weiss' biography by a friend who visited them not long after: "The little Protestant cemetery lies just outside the Pinti Gate, the city wall itself forming one side of the enclosure. You enter by a high gateway into an outer court, and through a second gate into the cemetery. The ground rises slightly, is covered with daisied turf, and planted with tall cypresses and flowering shrubs. There are many monuments, mostly of white marble, in simple and good taste, and the whole place, carefully kept, is as cheerful a spot as one would choose for the burial place. Through the trees and above the wall you get pleasant glimpses of the neighboring hills. After a little search we found Mr. Parker's grave, near the center of the grounds, and at the foot of a cypress tree, close to the cross-path. It is enclosed in a border of grey marble, and at the head is a plain stone of the same material, with

only this inscription,—THEODORE PARKER, born at Lexington, Mass., United States of America, Aug. 24, 1810, Died at Florence, May 10, 1860. Within the stone border is an edging of periwinkle, and in the centre a few plants of violet. There is also a small foot-stone, and at the side was a small pine tree in a pot. . . . We carefully trimmed the bordering, and afterwards cut from the turf two roots of daisies, and set them between the violets upon the grave. The tree in the pot was an American pine, which the gardener was to plant at the head of the grave."

All this at the time seemed sufficient. The grave was cared for both by nature and man. But after a lapse of more than twenty years it is reported as having a decayed and neglected look, unlike the tombs of other distinguished persons buried in the same ground. To Theodore Parker it matters not where or how his ashes repose. His fame is secure whether or not any stone mark his grave. But there are many persons still living who owe so much to his voice or pen that they will count it a privilege to keep his grave at Florence green, and to mark the spot with some semblance of the features of the man, whom a great multitude of travellers to that city from all parts of the world would now look upon with gratitude and reverence.

WM. J. POTTER.

THE UNSEEN WORLD.

By far the largest part of our immediate environment lies beyond the reach of the keenest human perception. The most acute sense has a limit outside of which it can make no sign. Some notes, for example, are pitched too high for human ears, others fall too low to be heard. A sound rising above the rate of 30,000 double vibrations in a second becomes inaudible: a reed vibrating fewer than twelve times in a second produces, for human ears, no sound at all. Yonder meteor crackles audibly as it mounts and falls; at distance almost immeasurably greater, the planet and star describe their tremendous paths amid a silence awful as if they were completely at rest. We wonder at the roar of Niagara, yet give no thought to that marvel, the sun, as it toils through space, its wagon hitched to 2,562,000,000,000,000,000,000,000 tons of dead planetary weight, without so much, from year to year, as the creak of a single wheel. The air about us, in fact, is full of imperceptible notes, just as the darkness is luminous with unseen shafts of light: the tiniest activity sends its quiver into space.

Upon the sense of sight, again, we are accustomed to depend largely, in some respects wholly, for our knowledge of the environment. Yet the power of the eye, for purposes of investigation into the constitution of matter, is ridiculously insignificant. From sixty to one hundred millions of molecules of oxygen compressed into a cube, are not only completely invisible to human beings, but come only just within the highest powers of the microscope. The smallest living organism seen with the aid of lenses has been computed to contain no fewer than 2,000,000 molecular particles. Sir William Thompson calculated that if a drop of water were magnified to the size of our globe, the molecules constituting the drop would appear of a size varying from that of shot to the bulk of billiard balls. Allow a few inches of space to separate one of these molecules from

the cleverest microscopist of modern times, and it will be safer from his glance than if it were part of a trembling brilliant of dew in some planetary morning of the milky way.

It is, in truth, the trivial and unimportant concerning which the senses bear us information—it is the important and weighty from which the weakness of our perceptive organs shuts us out. We can be physically cognizant only of the gross constitution and movements of things; we mark them in the final or advanced styles of their evolution: of their earliest becoming the senses tell us nothing. We see, for example, this electric incandescence, but no sense of ours discloses the molecular changes by which it is preceded. It is not the hammering of heavy blows upon this filament of carbon which is of importance: the knowledge we need is the way in which those engine-blows are converted into an electric impulse, or rather by what re-arrangement or movement in the ultimate particles of a copper wire, the force of those piston strokes is made to re-appear as light. It is not, again, the sensation of heat which is of importance, but rather the behavior of the molecules of the radiating body, the sympathetic or connected action of atoms and molecules in surrounding space. Light is the commonest of phenomena, yet its real importance is hidden in the mechanism by which it is transmitted from point to point and from world to world. Examine every change of color and effervescence in the chemist's flasks, and you shall peer in vain, helped by the most powerful lenses, for the faintest glimpse of that mysterious embrace of atoms *à distance* by which the various syntheses of matter start into being.

The evidence of the senses and the testimony of the intellect are in perpetual contradiction. A thousand smiling deceptions reward our adoration of nature. Delusive silence, misleading repose, treacherous immobility—these are our environment, as the senses present it to us. By help of the mind only can we spy into this molecular dance of things seemingly dead, into these occult sessions of atoms at the heart of lifeless stone, into strange revolutions within bodies rigid and cold, into fateful tremblings in the central chambers of near worlds too minute to be explored by human perception. To the mind it was possible to devise a machine whereby lines may be drawn so close to each other that four thousand of them have been compressed into the space of a millimetre, yet the division of these lines by the unaided human eye is as great an impossibility as is the glimpsing of the companion to Polaris without a telescope. It was the intellect which discovered Neptune: had astronomers worked with their eyes alone, our outer planet could never have been seen, even as a mere point of light. To false communications of the senses must be attributed almost every delusion and error from which human beings have suffered in the past: to the intellect belongs the glory of all true progress and civilization—the triumph of every step taken by science towards that full knowledge of the universe which can alone satisfy the mind.

It is thus manifest that the forces and materials alike, which are concerned in the evolution of man, have had no sympathy with the aspiration of human beings towards a deeper knowledge of the environment than that made possible by the purely sense organs of mankind. If a closer acquaintance with the world

of atoms had provided a special incentive to life of its own, men would have received preternatural powers of vision and burning ambitions for excelling in the investigation of the minute, just as they have been supplied with capacious stomachs and eager appetites for the consumption of complex nourishment. Had the continuation of the species depended on the power of its individuals to see the crape ring of Saturn or divide Nobert's lines without artificial aid, the eye would have been a microscope and a telescope to itself. Had any deep insight into the mechanism of the universe, such as could have been conferred upon the senses, presented itself to the forces of evolution as an end of inducement or conservation favorable to life, we may be certain that such insight would have been assured to man. But the elevation of matter into complex life, and the security given to the vegetative and reproductive activities of animal existence, have exacted from the forces concerned no special unfolding of the intellect in any particular direction. They have isolated the senses almost wholly from the mental powers, casting men, in the domain of the former, in a well-nigh common mould; in the realm of the latter offering meagre scope for the efforts of a restricted individuality. Nor may the intellect hope to receive aid from the physical capacities in the future. The tendency of civilization is to blunt those very senses which now give us our meagre and so often misleading knowledge of the environment. Eye-sight, for example, so acute in the habitant of plains and mountains, suffers seriously from the habit of living in cities, and is further injured by the employments of industrial life. There can, moreover, be no differentiation of the perceptive organs in favor of any classes of natural philosophers whatsoever. In the domain of the senses the most intellectual of mankind, including those most ardently devoted to inquiries into the constitution of things, must continue to be confounded in the mass. The majority of men will go on seeing seven stars in the Pleiades, just as the majority will go on believing that life is worth living because of the evidence, not of their intellect, but of their senses.

Finally, it may be said that nowhere in all that wide domain which the environment opens to human investigation, does mere physical perception make so conclusive a display of its impotency than in those combinations and adjustments of matter wherein the first manifestations of complex life have their earliest genesis. In some of the infusoria fully developed, living organisms exist, provided with a nervous system, muscles, and apparatus of locomotion, within a space not exceeding the thousandth part of a millimetre; yet the unaided human senses are incapable of perceiving, even as tiny points, large aggregations of beings thus minute. Even if it were possible to see such organisms as we see, for example, the common house fly, the methods of their growth, in so far as they could cast light on the manner of the origin of organized life, would still be hopelessly beyond our reach. Protoplasm, the beginning or base of almost all organic development, presents itself even to our most powerful microscopes as a purely structureless mass. To trace so-called dead matter from its lowest condition to the state in which it begins to manifest the attributes of complex life is thus a task which lies utterly beyond, not only the senses of man, but also the most perfect instruments which

the intellect has devised for his aid in investigation.

Into this world of the minute, containing for human beings the most interesting of all the phenomena of the environment, the intellect alone can enter in the capacity of observer,—of an observer utilizing, it is true, such general perceptive knowledge as may have validity and importance, but of one insisting above all upon the inevitableness of its methods and the scientific reliability of its judgments and decisions.

EDMUND NOBLE.

PROTECTION AND SOCIAL AND POLITICAL DEVELOPMENT.

II.

It is the very nature of this system, that it must be partial, operating for private, and not public ends. Where most controlling influence is exerted upon government and elective agencies, by superiority of wealth, organization, and vigilance, there most protection is. The framing of every tariff bill—does it not call forth the most strenuous exertions of powerful industries to make the tariff, as much as possible, their tariff? And were this not the case, is it reasonable to believe that the State can, with any degree of justice and wisdom, mete out equality of industrial protection to its citizens? Our material growth, looking no further than the "earth earthy," is, therefore, unsound; and the centripetal tendency to concentrate wealth, and with it power, into few hands, is much strengthened. The poorer class enlarges, while the middle class diminishes—the class which is the bulwark of civic justice and virtue, and of republican government. Having the happy condition asked for in the Hebrew proverb of "neither poverty nor riches," the citizens of the latter are connected, in sympathy and interest, with both extremes of society, and constitute, between them, an intelligent agency of interpretation and mediation. About in proportion to such alteration in the relations of the three elements in society—this disturbance of their balance—will come complaints and attacks against the rights of property. Even now, do we hear, or not, the breakers of industrial revolution in the State? The antagonisms between capital and labor we are witnessing in these days—are they not the outcome of decades of economic injustice? That respect for the law of property, and law in general, which has been a marked characteristic of our democracy, is due to the fact, perhaps above all other facts, that, in spite of the protective system, such has been the bountiful favor of physical conditions and human events until recent years, the national wealth was so well disseminated among a large middle class.

What prejudice and ill-will, both foreign and domestic, are the off-spring of such a system of economy! Its bottom principle, as expressed by one of our Tariff conventions, is, that "Nations are adversary to each other;" and in application, classes and sections of the same nation are adversary to each other. Its forces work on the side of war and discord, not of peace and concord. Witness the provocation of the English "fair trade" movement, and the retaliatory measures of other governments, which work foolish and purblind congressmen into a white heat. As obstructive, yea, destructive, of international commerce, it has deprived us, in large measure, of that intercourse and exchange with

the people of the earth, which, by bringing contact and comparison with a many-sided humanity, expand the mind and heart of man, quickening his perception of truth, intensifying and universalizing his sympathies.

But an effect which ought especially to excite deep concernment, is a sapping of that self-reliant force distinguishing Anglo-Saxon communities—an effect all the more dangerous because going on beneath the surface, like the pile-worm's perforation of the ship-bottom. In the preservation of a self-sustaining faith in the citizen's equipollence to his needs, lies the surest guarantee of free institutions. Contrast the English with their neighbors on the Continent, as, for example, the French; and what is the lesson to be drawn, but that self-reliance and remarkable aptitude for association, concomitant therewith, have very largely made the former people the most productive and potent in modern civilization. Hence their great capacity for self-government, which must be the product of centuries of education. "For, while nothing," justly observes De Tocqueville, "is more fertile in prodigies, there is nothing more arduous than the apprenticeship of liberty. It is the lack of this, it is their paternalism, which has rendered the French the frequent prey of revolution and one-man power.

While not unmindful of the centralizing influence of the civil war, and of a natural affection of democracy for unity, our system of protection to home industry has been an over-shadowing agency in the direction of familiarizing and enervating the body-politic with paternal ideas which control, so largely, the relations of foreign states, generally, to their subjects. This is the source of inculcation in the popular mind of sadly erroneous conceptions of the power and function of government. No wonder that, under its operation, a craving for assistance should manifest itself in every conceivable form. Resolutions of citizens begging for their particular interests have become common as mid-winter tramps; and both may be linked together, as effects of the same disease. One class wants protection against the foreigner's raw material; another class, against his finished product; one, against his science; another, against his literature, and still another, against his art. Some want protection against the superior industry and economy of the Chinese; some, protection against all foreign labor. Some want the government to create more money; some, more work; some, more play; some, more pensions; some, more education, or more temperance, more Sunday, more religion. Indeed, there has grown into notice a class who would have the state equalize the natural results of unequal capacities and self-denial; so that all their fellow-citizens might be brought down to the same level with themselves.

If, therefore, the tail of our democracy exhibit socialistic sensations which compel the head to wag in obedience, at whose door shall responsibility be laid, if not at that of the few who have used the government to sacrifice the public good for their private gain? In time, the masses behold themselves humbugged, and clamor lustily for the overthrow of such slavery; but the notions it has fostered of the power and function of the State to control the natural competitive forces in society abide with them. Smarting under the inequalities this economic policy has greatly hastened, they, in turn, seek to profit by the lesson so thoroughly taught by selfish plutocrats. They, too, in the spirit of an Attic *demos*,

will endeavor to make government an agency of *their* special interest; and, in virtue of the elective power, and the demagoguery of legislators, is it improbable they may largely succeed?

After nearly a century of experience in operating the principle of protection to home industry, we have to bear witness to the infusion into all our activities of a cowardly mendicancy. The more extensive its application, the more is the mind of the citizen impregnated with the idea of looking without for the sources of success, rather than within; and thus is discouraged a full manifestation of latent power. He is drugged with enfeebling scepticism respecting both himself and his God—rendered less self-sustaining, less adequate to life in all its resistances. The system is but one more product of the impious striving of statesmen to "get a corner" on the government of the Most High God; for the assumption is, that the constitution of things is not to be trusted; that the natural laws, regulative of human competitions, are unwise; and will not bring, through obedience to them, that which is right and best to the sons of earth.

Verily, what poverty of faith when we yet doubt that individuals and communities have a bias which, if obeyed, selects the activities best for their development and success, as the plant selects from earth and air the properties most conducive to its nourishment. Is our vision of unity in the interests of man so contracted that we presume to encroach upon his rightful freedom on one side without impairment of growth on every other side? Society, as well as the individual, has its stages of development, and no less wise is it to crowd forward too rapidly in the one case than in the other. The parent's over-impatient striving to have the child walk and learn, brings bow legs and enervated mind; so the state's endeavor to quicken the march of the people to wealth and power by the protective system has warped and enfeebled our growth, material and intellectual. Mr. Emerson has drawn the lesson of universal history when he declares, "This undertaking for another is the blunder which stands in colossal ugliness in the governments of the world."

Let the state unshackle the subject of those coarse checks upon his voluntary co-operation and exchange which are symbols of a ruder civilization. Then there shall be fewer incompetent, half-hearted captains and privates in the industrial world; for the movements of man would become those of a natural and not artificial agent of production. As the ray of light carries with it the color of the point from which it emanates, so his work would be an expression of character, the outflow of intellect and heart, a genuine product of utility and beauty.

Under the free play of God's law of competition, that greatest factor in political economy, the mind's creativeness, will bring to self-reliant Americans weapons of aggression and defence more effective far against the pauper labor of Europe than all the protective tariffs concocted by cowardly scepticism and cupidity since in 1789 the government commenced encroachment upon industrial liberty. Free trade England, when hard pressed by the enterprising Yankees in the race for the carrying trade of the seas, set her wits to work to devise new power to cope with them. She found it in steam and iron where it had always been, and by 1850 her experiments and inventions in steam propulsion and iron ship-building gave her ad-

vantages over our wooden ships which saved and aggrandized her maritime supremacy. Necessity, which is but another name for opposition, is, indeed, the mother of invention, for it energizes man's potentiality to the projection of force and knowledge into the world, as resistance to the electric current generates heat and light. The height of character, individual and national,—is it not commensurate with the mind's abridgment of the limitations of fate? And this abridgment—has it not most largely been realized in those states, ancient and modern, which have permitted the fullest application of the right of private judgment? Social progress lies along the line of diminishing the subordination of the individual to the state. In the never-ending conflict of the centuries between these two forces of paternalism and individual self-assertion, the state has long since been deprived of authority to prescribe for the subject political and religious truth. It yet remains for us, so far are we behind England in this respect, to also divest it of power, to prescribe industrial truth, for the exercise of which it has shown itself in no wise competent.

Animals at liberty, it is observed, dispose of their time with more foresight and intelligence than domestic animals which are under restraint, and have their wants attended to. Nature's law of normal growth forbids interference with the working of her forces. By myriad voices she seems to proclaim to man that healthy and symmetrical development can only be when the individual is free, up to the limit of infringement on the rights of others, to incarnate his own thought in all his movements, whether religious, political or industrial.

GEORGE W. BUCKLEY.

DOES GOD LIKE PRAISE?

VOLTAIRE, in his story of *Zadig*, tells how a Persian satrap was cured of vanity. Every morning his praises were sung to him, for two hours, by a full chorus with an orchestra. Then he heard a panegyric, for three-quarters of an hour, on all the good qualities he did not possess. His dinner was made three hours long by eulogistic ceremonies. When he tried to say anything, the first chamberlain called out, "Hark! we shall hear wisdom!" If he went on, the second chamberlain interrupted him with "What wisdom we hear!" Other menials shouted with laughter over the funny things they pretended he had said. After dinner, the chorus of praise was repeated. The result, as given in Harrison's *Choice of Books*, was this: "On the first day, Irax was delighted; the second he found less pleasant; on the third he was bored; on the fourth he said he could bear it no longer; and on the fifth he was cured." Frederick the Great, on hearing how much adulation Louis XV. received every morning, as he was washed, dressed, and powdered by his nobles, said: "If I were king of France, I would appoint another king to go through the ceremonies." When homage was called for, he usually preferred receiving it by deputy. Could we imagine Abraham Lincoln, or any other really great man, listening with delight, hour after hour and day after day, to pompous eulogiums? We always respect those people least who swallow flattery most greedily. We find that those rulers who have taken the greatest delight in praise have been those who did not deserve it.

Who can seriously believe that the best and wisest of beings can take any pleasure in hear-

ing his praise from millions of voices continually through all eternity? But there are the hymns, sermons, and prayers, not only in all the churches, but in the synagogues, mosques, and temples, as well as the thanksgivings in countless homes. More than this, the angels and ransomed saints are said to sing Hallelujah! without ceasing, through all eternity, around the throne. To the voices of earth and heaven may be added those from various planets. No thought can fathom the great sea of praise that is supposed to roll up, perpetually, before God. It would not be given him, if he were not believed to like it. But it is surely doing him no honor to imagine him capable of taking pleasure in what a vain-glorious satrap could not stand for more than a few days. Lincoln and Frederic of Prussia were great enough to despise pompous ceremonials. Are Christians going to deny that God is greater still? We may at least fairly call upon those who speak of praising God as a duty, to tell us what reason we have to suppose that it gives him any pleasure, or is in any wise according to his will. Must we not, rather, suppose that if he is conscious of our hymns and sermons he must think of them as he did of the old Jewish ceremonies, according to those psalmists and prophets who say that he took no pleasure in them? Is it to be left to the agnostic to protest against such practices as take it for granted that God is infinitely vainer than man?

Harsh as this protest may seem, I feel bound to make it. The belief that it is our duty to help preachers and singers declare the divine glory, is keeping up those old creeds and legends which are stumbling-blocks in the path of science, and apples of discord at every feast. The precious hours of Sunday, which ought to be used for healthy exercise and mental culture, are wasted over vain repetitions, utterly useless either to God or man. Injunctions to credulity, intolerance, and asceticism are accepted as the word of God, because they are spoken by men who are said to be carrying on divine service. It is high time to insist that the only service that has any right to call itself divine is that which is given in feeding the hungry, teaching the ignorant, reforming the vicious, and helping the virtuous reach the full stature of manhood and womanhood. What moral influence is exerted by the pulpit seems, in most cases, meant simply to make us good children. We need to learn how to do our duties as men and women. We live in an age of progress. All our hopes and fears, our desires and possessions, have changed, almost inconceivably, during this mighty century. Our duties are changing too. It is not enough to follow the old rules and try to conform to the old standards. There are new temptations to conquer, new obligations to fulfill, new victories to win. We need new light and strength. We must look beyond those time-honored prejudices, whose falsity has been pointed out. The struggle to fit ourselves to the new environment is too intense to leave room for pleasing fictions to stand much longer in safety. This one, of the divine pleasure in eternal hymns and hallelujahs, must drop back among other fancies, left behind in man's onward march.

F. M. HOLLAND.

CAUSE AND CAUSATION.

II.

After all, the gist of volition, and apparently its prime factor, is motive—an elusive verity

whose familiar name suggests nothing definite as to its function. To comprehend a motive is to penetrate the mystery of will. The base of a motive is *biune*, consisting of an aptitude for desire or aversion (an emotion) in regard to some object of perception or imagination (an apprehension). These equivocal products of sensible experience are correlated as antecedent and consequent, forming a pair of mental phenomena, with the same phase of cause and effect as obtains in catenations of physical phenomena. This is of relative necessity. An emotion regarding an object of desire or aversion can occur only in effect of its apprehension, on the justness of which depends the wholeness of the emotion. These two constituents of a motive are both subjective, the one being born of the rational part of mentality and the other of the affectional part; and lo! the maker of motives is also the agent of volition. This is no other than the agent of thought; for there is no active willing without thinking. Is the thinker free? As free in this capacity as in the other, for there is no thinking (other than reverie) without willing. Can we control our thoughts? To control the drift of our thoughts is what we call thinking, and this we do by the mandative force of will, *alias* effective wish, *alias* a purpose, *alias* an adequate motive. Why can we not will without a motive? Because we cannot *will* unless we *wish* to; that is to say, until we are *willing*. The meat of this tautologic nut is the identity of will with an effective wish. An ineffective wish is will in suspense. And how does wish become effective? By ratification of its motive; for, as we cannot will without a motive, so neither can we wish without one. The ratification of a motive is the confirmation of a wish, their difference being purely verbal. But how, and in what sense, is this binomial unit to be ratified? By assurance that it is consistent with the presumptive canon of self-conduct. What is that? It is the key to the mystery of volition—that delirium of ideality in which metaphysical thinkers delight to revel.

The rationale of volition requires the prior rejection of all metaphysical conceits. It is a notable blunder of metaphysicians to regard will as a *mechanism* operated by motives. Then freedom, as they define the term, is neither possible nor desirable. It is practical freedom only that anybody wishes to realize; and this does not pertain to will *per se*, but to the agent of volition, namely, the unit of mentality. Every sentient being is a free agent of volition in the same sense that any are free-agents of intelligence. Whoever is conscious of want and able to wish is also able to will; for will is the complement of a sensible want—a predominant wish. Want, then, is the germ of will, wish is its flower, and endeavor is its fruit. But is not motive also the germ of will? Verily, there is no conscious willing without a motive, and the very essence of motive is want. Want and motive are inceptively identical. Wish is sensible want—want in view of its object. Wish is the prestige of motive, whose crown is endeavor; and endeavor is the upshot of will. What then is will but a will-o-the-wisp? It is the protean bent of faculty pertaining to every process of thought and gist of action. And what is motive but an apparition of want, wish, or will? Yet it is the ratification of a motive that makes all the magic of will—its ratification or its repudiation, according to the verdict of its adjudication as to whether or not it be con-

sentaneous with the canon of self-conduct, which it is now in order to formulate.

It is a law of sentient being to love good and hate evil: good being the harmony of self-hood with its relations, or the objective supply of all natural wants; and evil, any deviation from this predicament. This law enjoins upon every living soul a canon of self-conduct which is tacitly enforced by sensible experience; though perhaps few even of mankind are rationally apprised of this automatic morality. The canon of self-conduct is virtually one and the same for all individuals; that of brutes being merely qualified adjunctively in its application to human mentality. The law of well-being, as well as the canon of self-conduct which it enjoins, is two-fold—positive and negative. It was duly apprehended by the Grecian sage who announced what mankind apparently take for granted without realizing, that to live is naught but to live well. Common-sense has always testified to the hatefulness of ill-living. Accordingly, the canon as adapted to brute mentality may be designated as an instinctive aim (1) to avoid pain and privation, and (2) to lose no opportunity for gratifying a sensible want. And, since human mentality is but a finer development of the brute with complementary faculties, it requires the same canon only with such amendment as makes it provisional, not of gratification alone, but also as to the means of procuring it. It is an instinctive bent of mind—

1. To endure no pain or privation that is avoidable.

2. To lose no opportunity for gratifying a sensible want by unobjectionable means.

These propositions are suggestive of what experience is apt to teach, that every motive is an antithetic duality, the wish for an object of want being consistent with an equal repugnance to its opposite; as, for example, desire for ease or pleasure implies aversion to disease or displeasure; to love good is to hate evil; to seek wealth is to shun poverty.

Motive, *alias* wish, obtains in two predicaments; one in which the object of want is present and attainable by a single act of volition (or endeavor), and another in which the object of want is remote and attainable only by a catenation of means, or a series of voluntary efforts; and to these two predicaments of motive correspond two aspects of will; wish in the one case culminating in action, and in the other in a provisional purpose to act. It is evident that in one of the two assignable predicaments of motive, its confirmation is proximate (ensuing directly from its perception), whereas in the other predicament its confirmation is mediate (by intervention of relevant means). When, for example, to avoid burning the hand, one incontinently lets go a hot utensil, the motive coincides with the negative part of the canon of self-conduct, and the wish to avoid pain, being immanent, is confirmed, or becomes effective, by simple perception. So hunger, or the motive to eat, is ratified by access to wholesome food; but the motive to provide for a future appetite is to be confirmed by the probable security and preservative qualities of a store. This may perhaps be true only of rational beings.

When a sane person experiences a motive whose confirmation is mediate, one is impelled to deliberate (1) whether or not it involves an object of want which is real and attainable, and (2) whether or not it is attainable by unobjec-

tionable means. This double query entails two processes of thought, which are more or less protracted, involving issues more or less numerous, according as the affectional part of mentality is more or less subordinated to the intellectual part; that is to say, in proportion as personality is more or less developed. A germane conviction, either positive or negative, follows conclusively this inquest which virtually makes or unmakes the prestige of a motive, which, though born of the affectional part of mentality, is educated by the rational part. Want is the germ only of motive, its object being latent till evoked by perception, when it becomes sensible and is known as wish, the pith of motive: then wish becomes effective by being adjudicated as aforesaid. The power thus to adjudicate a motive is what most distinguishes mankind from brutes. It implies moral ability. To possess this power is to be capable of virtue. Yet it is wholly intellective; and intellection is voluntary only as to the use or non-use of the intellective faculties, whereas the product of their use—intelligence itself—is altogether involuntary. We cannot see, either visually or mentally, other than what is real. We may avert our eyes from fact, and so we may purposely ignore truth; but if we consent to look or to learn, there is no option as to what we shall see or know. The same is true of will—the climax of volition; volition being the act of willing—an intellective process. We may neglect or refuse to adjudicate a motive; but its adjudication admits of but one issue, and this is irresistible. Every rational person is free (within the sphere of individual consciousness) to use or not to use the faculties for knowing and doing; and the sway of mentality according to this prerogative is what we call *will*. Will, then, is not an agent, a categorical department of mentality, or a functional organ of perception. It is merely the occasional unanimity of the mental functions, whose collective bent constitutes self-hood: this unit of mentality being the agent of *volition* which culminates in *will*.

Probably many a reader will yield assent to the foregoing rationale of volition, yet fail to see at once its relation to the general subject of those articles; being ready to ask what volition has to do with Cause and Causation: to which query the immediate answer is, that the agent of causation is voluntary, acting not of necessity, but of choice; that the true notion of a cause is that of a purposing agent, and that causation is the execution of design. This statement is not to be gainsaid; yet its truth is so abstrusely conceived as to justify a word of elucidation. This properly begins with the postulation that whatever is, either as a reality or as a possibility, is either temporal or eternal; that eternal things are of necessity, whereas temporal things are of causation; that whatever is of necessity is independent of time and place, or else infinite in respect of both, and therefore immutable—the same yesterday, to-day and forever, whereas things of causation are both finite and ever-changing; that whatever is eternal is agentic, and only temporal things can have an antecedent. This antecedent may, or may not, have a prior antecedent. If it have, it is itself a means of causation, all the elements of which are included in the category of effects, that is, temporal things; but if it have not an antecedent, it belongs to the category of eternal things. Of these, only three are apprehended (excepting potential truths), namely, *Time*, *Space*, and the *Cause of Existence*,

alias THE INFINITE MIND. These, being mutually dependent, constitute the supernatural trinity of sempersistence.

GEORGE STEARNS.

THE PARKER TOMB FUND.

FIRST SUBSCRIPTION LIST.

A Fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed, among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. We publish to-day, the first list of subscribers:

Miss Frances Power Cobbe, England,	£1.
Rev. James Martineau, D. D., "	One guinea.
Professor F. W. Newman, "	£1.
Miss Anna Swanwick, "	£1.
Rev. Peter Dean, "	5 shillings.
Mrs. Katherine M. Lyell, "	One guinea.
Miss Florence Davenport-Hill, "	£1.
William Shoen, Esq., "	£1.
Mme. Jules Favre, Directress of the State Superior Normal School, Sevres, France,	10 francs.
M. Joseph Fabre, ex-Deputy, Paris, France,	10 francs.
M. Paul Bert, of the Institute, "	10 francs.
Professor Albert Réville, "	10 francs.
M. Ernest Renan, of the French Academy, Paris, France,	10 francs.
M. Rheinwald, publisher, Paris, France,	10 francs.
Mme. Griess-Traut, "	3 francs.
Rev. Louis Leblois, Strasburg, Germany,	5 marcs.

All subscriptions should be sent to THE INDEX, 44 Boylston Street, Boston, Massachusetts.

EDITORIAL NOTES.

BY B. F. U.

THE second subscription list to the Parker Tomb Fund will be printed in THE INDEX next week.

THE Workingman's Party in Belgium have issued a manifesto which says: "We want universal suffrage, and we will have it!"

E. D. C. writes: "Friends of the Kindergarten movement may be glad to hear of its progress in Italy. The R. Scuola Normale Superiore Vittoria Colluna, at Rome, held its usual examinations the last of May, in order to allow the pupils to attend the lessons of Prof. Pick, of Venice, on the Froebel System, during the months of June and July. The pupils were then to receive an additional diploma as Master Gardeners."

MR. F. M. HOLLAND concludes an article in the June number of *The Independent Pulpit* with these sensible words: "The only safety against time-honored superstition and ever-present tyranny is in training ourselves to observe so carefully, and reason from our experience so logically, that we can detect every attempt to impose upon us, whether in the name of internal or external revelation. We cannot get along without learning from our neighbors. The only safe rule is never to listen to them, except when they speak from personal experience, and then to be sure that experience really is on their side. This is peculiarly necessary just now, when so many imposters appeal to phenomena which have no existence except in their own statements, or to occult and mysterious principles without any possible foundation in fact. Let science be at the same time our sword against tyranny and our shield against fraud."

WE are glad to welcome to our columns this week a new contributor, Edmund Noble, author of "The Russian Revolt," a work of which the *Saturday Review* says that it "deals with the beginnings and development of the revolutionary movement in a true philosophic spirit, and in a style which is clear, manly and expressive," and of which *Harper's Monthly*, the *New York Tribune*, the *Boston Advertiser*, and other leading journals have spoken in very high terms of praise. Mr. Borys F. Gorow (a native Russian) said in the *Woman's Journal* some time ago, "The author has shown a remarkable understanding of the Slavonian national character, an accomplishment quite rare among Englishmen. . . . The reader will gain from this work a clearer conception of Russian internal politics than from any other single book of its kind that we could name." In the article printed in another column, proof of Mr. Noble's ability as an acute philosophical thinker is by no means wanting.

MR. GEO. E. FRAZIER writes from Caldwell, Ohio: "Last week the International Conference of Secretaries of the Y. M. C. A., in session at Harrisburg, Pa., resolved that 'it is inadvisable for the associations to engage in any organized efforts for moral reform.' This resolution shows the Association in its true colors. There is in this country a White Cross Society, for the promotion of personal purity among young men. The resolution was aimed at them; and, consequently, the members of the White Cross Society are deserting the old Society, started in this country under the auspices of the New York Y. M. C. Association, and are forming a new society, whose purposes are entirely moral, and which has no connection with the Y. M. C. A. Free-thinkers are especially invited to join the new Society. Persons wishing to join the Society may address me at Caldwell, Ohio."

AN article in the *Boston Herald* on the Massachusetts Sunday laws, concludes as follows: "If any who read this should find themselves forced to buy a horse on Sunday, and, unfortunately, get cheated, they will do well to remember that there is no redress for them in law. In such a case the Sunday laws would throw their sheltering arms around the dear scoundrel. Thus, in the interests of morality, a man may cheat his neighbor on Sunday and the law can take no notice of the transaction, although both men may be punished for trading on the Lord's day! Judge Thomas Russell once said that he was proud to be descended from the early settlers of New England, and extremely glad that he was descended by eight generations. And when one considers the Sunday laws and other of their statutes, one can well agree with the learned judge that it is much more pleasant to be a descendant than to have lived among them when blue laws not only existed, but were executed in all their extremity upon the unrighteous and ungodly."

The soul shall have society of its own rank;
Be great, be true, and all the Scipios,
The Catos, the wise patriots of Rome,
Shall flock to you and tarry by your side
And comfort you with their high company.
—Emerson.

Is thy cruise of comfort wasting? Rise and share it with another.
And through all the years of famine it shall serve thee and thy brother.
Love divine will fill thy storehouse, or thy handful still renew;
Scanty fare for one will often make a royal feast for two;
For the heart grows rich in giving; all its wealth is living grain;
Seeds which mildew in the garner, scattered, fill with gold the plain.

The Index.

BOSTON, JULY 15, 1886.

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

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

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

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

AD PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrears is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

THE WILL AND ITS PARASITES.

BY MONCURE D. CONWAY, M.A.

I have been piecing together fragments in an old French chronicle to trace the story of a young prince who married his younger aunt. They were of no blood-relationship, and a bishop married them at Rouen. But the event excited the wrath of the king, a relative of both, and he hunted them with fury. The marriage upset his plans, and his vindictive selfishness easily consecrated itself as zeal for religion. The church of St. Martin, at Tours, was the famous asylum, and the young people managed to get into it. The king and his officers dared not enter those doors to lay hands on any who had taken refuge at St. Martin's altar. The king was very angry at being balked. He wrote a letter to St. Martin, who had been dead several centuries, asking him if he was willing to have his altar used as a shelter for persons married under such circumstances. This letter he had laid upon the saint's tomb, with pen, ink, and paper, to write the reply. It lay there three days and nights, but no reply was found. The king was much disappointed. He surrounded the church with soldiers, ordering them to seize the prince should he try to escape. There was another young refugee, for a different offence, in the church, which remained their prison for many months; for asylum included food to be given by the priests. They finally devised a plan for escape. But, as it was hazardous, they wished to know what would be the result. To that end they called in a seeress, a sort of medium, who had great fame in a distant part of the country. She was brought to Tours, and got into the church, and she told the coming fortunes of the two,—one a prince, the other a duke. She said their escape would be successful; that they would get off into the neighborhood of the Rhine; that the prince would suffer betrayal and heaviest misfortunes; that the duke would have a grand career, passing from pro-

motion to promotion, and finally return to be Bishop of Tours. As the "seeress" said, the escape was successful; probably in pursuance of her intimation they made their way to Alsace. But the success of this escape was the poor prince's ruin. As the medium's prophecy had been so far fulfilled, he took it to be certain that the remaining predictions were inevitable. Up to that time he had been brave as a lion; but now his courage forsook him. Why fight against fate? The sad divinations of the fortune-teller sprang up within him to a rank growth, crept around his heart, twined about his nerves, coiled round his reason, bound fast his judgment; so that when obstacles came there was no man to meet them. Emergencies which his old brave heart could easily have conquered found him helpless, and the dismal horoscope went on working out its vaguely predicted disasters by the paralysis itself had effected. And so the prince perished, ascribing to unlucky stars the catastrophes of his own superstition.

The duke became equally the victim of his horoscope. Up to the time when the medium foretold for him a magnificent career, he had been a generous man and faithful friend. Out of sympathy he had shielded the unhappy lovers in the church, and thereby had increased the king's wrath against himself. But now the fortune-teller's predictions began to spring up in his mind also. If he was destined to gain power, to reach riches, to become Bishop of Tours, a good many things had to be done. First of all, he had to betray the prince he had saved. Since fate had said that must be done, he might as well get the advantage of doing it. Next he had to get one or two powerful people out of the way. The foretold bishopric became the absorbing purpose of his life; it grew rank within him, twined around his heart, sucked it dry, coiled about his reason, steeled his arm,—unresisting before any temptation which promised another step toward his object, which he regarded as the divine decree. He was reckless as one panoplied by destiny, and at length his horoscope also was fulfilled, and he sat, a red-handed criminal, on his throne.

This little romance from old French history, as I have rationalized its marvels, may serve us for a parable of the parasites which sometimes overgrow the will of man, prey upon its forces, do away with the real man altogether, and substitute for him a slave of some will alien to his own. The radical vice of all so-called revealed religions is that they undermine the real might and majesty of man—the freedom of his will. And by freedom of will I do not mean that any man can set aside the conditions of his nature. A man's freedom consists in the proper unfolding of his nature; in the happiness of its fruition he and all others find the benefit which a man can produce. For that he has a will which is entirely adequate; one suited to the service which is perfect freedom. But the effort of religion, so-called, is directed to remove that natural will and substitute for it another, the will of a conventionalized order. What is the use of an intellect, if it is already revealed what that intellect is to think? What is the use of inquiring faculties, if the conclusions are already prescribed? Why should a man be born with a will of his own, if he must grow up to find it already impawned to what traditional authority pronounces morality?

Notwithstanding all this new machinery of education around us, it still waits to be worked

by a soul liberated from the traditions which suppress or repress our own common sense. The rational aim of education would be to make a man think for himself, govern himself, contribute to society an additional judgment, able to cast new light upon the problems which surround us, and to bring to his fellows a new helping hand. That is the education of social and moral strength. It is no education of an individual mind that brings it to add itself as one more cipher swelling the fatal power of some sectarian or partizan figure-head. I say "fatal power," for whatever power for good any great figure may possess is turned to evil when it is brought to supersede the individual mind or character of another. A man means a will, and, though you may drug that will, bind it, slay it, you cannot change it into a different will. You can make a man obey an alien law, but you cannot make him love it; you can bribe or lash the hand to foreign servitude, but you cannot get a man's heart into any work hated by his will. And if you have not the man's enthusiasm, his pure reason and his heart, you have not the man at all; and your conventional temple is precisely what Jesus said of it, fair outside, but full of dead men's bones. If man is made for institutions instead of institutions for man; if minds are made for burnt-offerings to creeds; if the body is made for raiment, and life for the sake of meat,—then all this subjugation and binding of human faculties and powers to predestined formulas were well enough. But people who do not worship with human sacrifices may find more hope for humanity in its infidelity than in the best of its commonplace assents,—nay, more hope even in its immoralities than in its heartless conformities to custom, through fear, selfishness, or sloth.

Few childlike, unsophisticated minds fail to sympathize with Sinbad when his whole enjoyment of his beautiful island was destroyed by the Old Man of the Sea, who got on his back, clutched his neck, and could not be persuaded off again. The old creature seemed so feeble; he motioned for help; but once taken up he was master, clasped Sinbad sleeping and waking, and made life miserable until the sailor killed him. And I suppose that is the first deed of violence which secures from children a verdict of justifiable homicide. But the same children will bear through life some shrunken old man of the sea upon their backs,—some withered, chatechetical old man,—some notion of self-crucifixion, or suspicion of their own reason, which will turn their paradise of nature to a wilderness, and ride them to death. Far better they should commit dogmaticide,—throw off utterly every prescribed belief, every mere commandment,—take nothing for granted, think the thought, live the life, they feel to be true and right, though the whole world call it wicked thought and life. So at least one may affirm his own existence; he may at least be manly, and not one of a flock whose entire movement is determined by the light of the bellwether's head.

Nature cannot be cheated. Gods of the dead cannot answer living hearts in their joy. No mother loves the Holy Ghost as she loves her babe. Yet nature can be murdered. A human mind or heart may feed upon the slow poison of a falsity, may drug itself with theologic opium, until gradually there beats no warm blood in the pulse, and through the eye-sockets peep ghostly semblances of eyes. They are imitation eyes,—glassy reproductions of the eyes of Paul, Peter, Augustine, Athanasius, Luther, Fox

Wesley, Channing, Parker,—but they who wear them never see the undimmed splendor of the light, nor know the unpurged glories of the earth. The happiest meaning of life is unknown to any one who formulates life, who so binds it with sacred doctrines and rules that no variation of habit or revolution of thought can occur.

There is something at once pathetic and triumphal in a young man's reminiscence of the effect of Darwin's discovery at Cambridge University. "For two or three years," he says, "the knot of Cambridge friends, of whom Clifford was the leading spirit, was carried away by a wave of Darwinian enthusiasm: we seemed to ride triumphant on an ocean of new life and boundless possibilities. Natural selection was to be the master-key of the universe; we expected it to solve all riddles and reconcile all contradictions. Among other things it was to give us a new system of ethics, combining the exactness of the utilitarian with the poetical ideals of the transcendentalist. We were not only to believe joyfully in the survival of the fittest, but to take an active and conscious part in making ourselves fitter." Clifford, it appears, by this sketch in his *Essays*, maintained that people might practise variation deliberately; not only ceasing to be slaves of custom, but experimenting with various habits in hope of a new and valuable one being found and selected for preservation. All independent views and spontaneous actions were to be encouraged. Thus, when Darwin's generalization came to these youths, telling them how nature had, for untold ages, been breaking through bars,—mounting from lower to higher forms, escaping from hard shells, reaching wings,—it made them conscious prisoners. They felt themselves spiritually bound to invertebrate feebleness, where nature had set them a standard of limitless liberty. The music, which brought courage again through iron gratings to lion-hearted Richard in his foreign prison, was not more joyful than that which reached them in the discovery of Darwin. Nor, indeed, did their enthusiasm pass away, unproductive; to them, as to many thousands of youth throughout the world, evolution has now become another name for religion, and selection of the best a principle truly divine. And it is in view of the rich and glorious possibilities unfolded before every life by this, our latter-day gospel, that their horror increases towards those gibbering ghosts of defunct speculations which seek to possess the living. They make into walking tombs hearts that might enter into a life as fresh, an inspiration as pure, as Jesus had when he sat on the hillside and learned his glad tidings of the sparrow, the lily, and the waving corn.

The will of man is that which enables him to be in his sphere a creator. It is a generative power by which he reproduces his intelligence and his spirit in the forms, whether of art or influence, that expand his life. A parasite on the will may be known by its diversion of this creative power to ends not organic in the man. How possible this is, may be seen in the art of the grafter. By grafting it is possible to prevent an apple orchard from bearing a single apple, and make all the sap nourish grafts of other fruits. It is possible to cut off every natural growth of a human heart and brain, and make the spirit and sap of a man nourish the irrationalities, falsities, apples of Sodom, turning to ashes on the lips. Other parasites on the will may be known by this,—they overlay and repress all the natural faculties by giving to the will di-

rections not amenable to those faculties;—their unused powers so die of inanition. The revelation which forestalls inquiry; the command which dispenses with argument; the ritual which stultifies emotion; the ceremonial which replaces work, all the pious paraphernalia to do a man's thinking for him, and regulate him, and keep him in moral swaddling clothes all his life, are parasites on the will, destroyers of the man.

But it may be asked, then, how can men communicate truth to their fellows, or how influence them, without imposing an external force upon mind and will. It is, indeed, quite possible for one mind to overlay another, and one will to be an incubus on another; it is, for instance, but too common to find parents trying to make their children duplicates of themselves; and men trying to merge the existence of women in their own. All such proceedings are traceable back to patriarchalism, imperialism, and other crudities of dark ages; and the egotists who practise them now, however unconsciously, must be classed among the parasites that prey upon the best of life of the home and society. The legitimate influence of one mind upon another is that which enables that other to use his own powers. It is the art of education to give the mind keys with which it may unlock the treasures of truth, and utilize them at need, not to bury the mind, though under a shower of gold. It is the right influence of will upon will to stimulate the inherent energy, to evoke the inborn potencies, so that every action shall correspond with an actual advance in the agent. The wisest opinion never thought out by him who holds it, is mere catch-word of a parrot. Good conduct that implies no culture has in it also no virtue, and even a folly may be better if it is that of one humbly trying to act for himself. I have heard polite speeches which meant hollow conformity; and I have heard a shocking oath out of a heart's honest indignation against wrong. There was a real man behind the oath; there was none behind the sham politeness.

For some centuries the great theological and philosophical controversy was about the human will. Is it free or not? How can a man be free, if God knows at his birth every act of his further life? Our poor forefathers fairly bewildered themselves and each other with such questions, and Milton supposed the angels similarly employed. To our day it is no question at all. The freedom men are interested in is not abstract but actual. If a man can secure freedom for his thought, his moral life, his individual power,—defending these against the decrees of human stupidity and routine,—it is quite as much as he can do without vexing his brain about any theoretical fate and freewill. The only freedom man needs is freedom from unnecessary fates, from compulsion by dogmas and usages of foolish people. It was these human deformities which made the mythologic Fates old, ugly, and lame.

Early in the sixteenth century Correggio was the rising artist in Italy; and at the age of twenty-four he had a fine opportunity for his genius. He was invited to decorate a saloon in the convent at Parma. He made the most of it. Among the beautiful pictures he painted there is a lunette representing the Three Fates. Now the Fates had been universally painted as stern, wrinkled, keen-eyed, unlovely hags; but young Correggio, whose thread was just then spun so golden, had no heart to paint the Fates ugly. So he painted them as beautiful young maidens, spinning their own free hours, and such as

could weave only sweet [chains of attraction round the world. But in a few years after it was found that Correggio's young Fates were proving too strong for the stern Destinies which had imprisoned the maidens of the convent. In the saloon the lovely Fates wove soft spells about the nuns; these felt the convent walls growing very cold and hard around their warm hearts; they knew that to the artist the Destinies so dismal to them were young and happy. So the nuns lingered longer in the saloon than the chapel, and told their beads to the pretty pagan Fates, until one morning the saloon was closed by order of the Christian Fates. It was six years after its decoration. The beautiful pictures remained in the dark until modern times. But they shine there now—those beautiful Fates—to remind all who come under their spell that nature's destinies are fair,—their sway is through the heart's own loves,—their compulsion is the drift of our own blood, the fascination of our own ideals. The ugly Fates are those which human ignorance and dogma impose on the heart, teaching it to fear its own joys, and closing up all saloons decorated with ideals of freedom and joy. Freedom of the will means liberation from those hags,—personifications of tradition and convention. Three Mrs Grundies projected into heaven;—redemption from them may be costly, but it means fulfilment of the conditions necessary to a vital relation with the sources of strength and happiness.

Ah, happiness! How divine a thing it is! It ought to be the lot of every human being, and would be, if the beautiful saloons of life were not darkened by delusions about self-sacrifice and the dangers of pleasure. Is it our duty to make others happy? Should we give others pleasure? Why should we give others what we ought not to seek ourselves? What folly! We should seek pleasure, should cultivate the fine art of happiness, and if we did so we should find that it is an essential part of our own pleasure to diffuse it, and none can be happy in misery of others. Happiness is a tremendous test of the degree to which our will is enfeebled by parasites. For happiness cannot be simulated. None can be warmed by a painted flame. If your life is repeating the prescriptions of others, if your task is being done with a reluctant hand, then can you never reach that inward and outward harmony which longs for no future, which says to the hour that is—Stay, thou art fair! There are hours that bring visions of a society in which good will should be contagious; where kindness should be caught from one to another; and smiles should shine from face to face, till even the invalids overpowered forget their pain, and the sometime violent grow peaceful under the mystical magnetism of a society organized to seek for each and all the perfect human happiness. It is a society which can only begin on earth when it is no longer sought elsewhere. The world has ample means to secure its paradise when it ceases to scatter its treasures on imaginary cloud-lands; when it gets over the notion that heaven is an institution for poor ghosts, supported entirely by involuntary contributions from this earth. When not only the earth's material treasures are all devoted absolutely to earth's welfare, but the richer treasures of hearts and minds,—all the piety ever wasted on deities and angels, all the tenderness ever idly spent on saints and symbol, all the courage lost in martyrdom for delusions, all the grand will turned to make men slaughtered victims of a phantom-god,—

when all these shall be recalled to the earth, and consecrated to the work of doing away with discords, disease, poverty, ignorance, diffusing beauty and joy and knowledge, it will be because the will of man is freed from a parasitic paradise, whose blooms for another world pierce this with thorns.

But meanwhile, and until the larger world is thus liberated, individual minds will find that they must generally undergo their revolution, perhaps several revolutions, to save their souls alive. Real life,—that is, an original relation to man and to the universe, worship of one's own ideal, consecration by one's own love,—has for ages been postponed by despairing hearts to another world, and thither where their hearts were their treasures followed. But that waking dream grows dim. The future is all unsure. Lost opportunities are lost for ever. He who throws away his life upon dogmas or dreams is as one who throws life away in dissipation. Let every heart arise and claim its full measure of existence! The weakest will is strong enough to select its right elements and organize its fair life, if it be only free,—free to concentrate itself each instant upon the nearest need of life,—the essential condition of every farther step. It is the simple will, intent each moment on its truest and best, which finds those moments ever weaving the general life into beauty, and virtue into joy.

R. HEBER NEWTON ON SPIRITUALISM.

Dear Col. Bundy:—

Since reading your speech in New York I have been drawn to write you a line expressive of my sincere admiration for the courage and frankness and love of truth which that speech manifested. Although I do not begin to know what you have gone through with in the course which you have set before you, I think I can imagine something of the determination which it has taken to accept such a mission, and to persevere in it through the storm of misrepresentation which it was sure to call forth. Brave men are never too plentiful in the world, and the little which I know of Spiritualism convinces me that in it just now brave men are sorely needed, not only to confess the faith which may be cherished before the world, but to confess the truth to which their very faith may blind them within the movement itself. As you know, I have been for some time past reading carefully in the literature of Spiritualism and allied fields, with deep interest. As you know also, I have never experimented personally among the phenomena of Spiritualism. My judgment of it is, therefore, wholly an outside expression—one drawn from second-hand sources, but therefore, perhaps, less liable to any illusions of the senses or any contagious influences of enthusiastic circles. Approaching the subject in this calm, cold manner, weighing the evidence carefully, I have satisfied myself that if there be any validity in human testimony, the phenomena grouped under the title of Spiritualism, after all the abounding frauds and illusions are discounted, holds secrets which it behooves man to resolve, if possible. These secrets seem to me to more than hint the existence in man of powers and potencies such as make entirely credible, from a scientific point of view, the old belief in a life to come. They seem to warrant, yet further, the conclusion that there ought to be some other interpretation of many of these phenomena than Occultism,—if, as I have already said, human testimony is worth anything.

Standing in this attitude of dispassionate attention I am equally free to confess, however, that along whatsoever line I have sought to follow some clue, I have continually stumbled

upon fraud and humbuggery of a character almost sufficient to close up the investigation. On every hand I know of those who have been turned away from further pursuit of the subject—sometimes with the bitterness of outraged sensibilities, which have been played upon for love of gain. I am satisfied that nothing stands in the way of whatever truth there may be in the movement so much as this ubiquitous element of deceit. Whether the ultimate solution of these phenomena, physical and mental, be Occultism alone—and by Occultism I mean, not Madame Blavatsky jugglery or pretentious theosophy, but simply transcendental physics, science dealing with the higher phenomena of the natural order—or Occultism plus Spiritism—in either case there is a substantial boon for humanity in the gift of movement. How important therefore, that such a movement should be carried on with the utmost seriousness and earnestness; with every endeavor to eliminate this element of deceit, or at least to minimize it; with a systematic attempt to throw around these phenomena the guarding conditions which shall secure their purity; with a determination to educate mediumship—whatever may be involved in it! This, as I understand it, is the work which you have set your hand to do. One need be no Spiritualist to recognize the great importance of this work and to rejoice in the courage and determination with which you are doing it. I happen to have come across lately several instances of the suspicion which this work has cast upon you, among the supporters of Spiritualism; and this has revealed to me more sensibly, the difficulties under which you are laboring, and made me glad of an opportunity to express to you my own conviction of the need of your being not weary in well doing.

I have been a careful student of the experiments of the English Psychical Research Society, and I am sure that it represents a widespread disposition to approach this baffling question from the standpoint of non-belief, dispassionately and scientifically. I think the time has gone by when the claims of the mystic phenomena, which go under the name of Spiritualism, are to be pooh-poohed away. They have out-lived ages of denunciation and contempt and ridicule. The time has come when men are prepared to examine them as they would examine any other class of phenomena—simply seeking for truth. If Spiritualism meets this disposition by a corresponding readiness to put away the element of deceit, which unquestionably has so strongly characterized it, and to systematize the study of its own phenomena in such a manner as is absolutely requisite for any scientific results—the two forces of inquiry might move forward harmoniously, and the truth, whatever it be, would be gained for the world. I know that Mr. Stainton-Moses is appealing to Spiritualism on the other side of the water to take up this responsibility, as you are doing in our own country. I wish you the fullest success in your courageous course. After having weathered so many storms, I feel sure that you will hold out unto the end, and I am confident that then the men who have most misunderstood and misrepresented you will be the very ones to applaud you.

I observe in the Spiritualistic journals their natural satisfaction at the growing disposition on the part of society at large to at least impartially consider the claims of the movement. Nothing will help forward this disposition so much as for Spiritualists to back up the work that you are doing; rid the movement, as far as may be, of its frauds and charlatanries, and get down to bottom facts. There is no stronger testimony to the faith of Spiritualism than that which you made the other day in your New York speech, denouncing fraudulent materialization and cabinet performances, out of the very conviction in your heart as to the reality of intercommunication between our world and the realm of spirits. Such a speech weighs more heavily with outsiders than any other testimony.

Cordially yours,

R. HEBER NEWTON.

GARDEN CITY, L. I.

—Religio-Philosophical Journal.

A WRITER in the Boston *Herald*, referring to the Eddy brothers, says: "Among the pilgrims to Chittenden were Theosophist Olcott and his friend Mme. Blavatsky. They believed, or pretended to believe, that the Eddy-ghost show was genuine, and upon that hypothesis Olcott furnished the New York *Graphic* with a series of illustrated articles, depicting with more or less faithfulness William Eddy's nightly masquerades. Afterward, these *Graphic* articles were put into book-shape, and with the book in my hand, I, too, made a pilgrimage to Chittenden, prepared, and more than willing, to add my testimony in support of Olcott's extraordinary reports; but, after a week's investigation and study of the whole business, in which I was not without valuable assistance, I could testify to nothing but the grossest and most transparent attempts to deceive from beginning to end. About this time Olcott and Blavatsky were assisting Gerry Brown in keeping alive his little *Spiritual Scientist*, and made Brown believe that the money came from the spirit world. But the funds soon ceased to flow, and the *Scientist* went up. Then Olcott and Blavatsky went off to astonish the natives in India. The decision of a committee of the English Psychological Society that the madame is a swindler, surprises nobody familiar with her career in America."

IN renewing his subscription, our venerable friend, Mr. D. S. Grandin of Upper Gloucester, Me., writes: "I have been an invalid these twenty years, expecting every year would be my last, and that is the reason I have paid for the paper only for six months at a time. My friend, Charles K. Whipple, introduced me to the INDEX twelve years ago, and I have found it a very great source of enjoyment as well as of instruction; but I am now over eighty-five years old, and have lived not only to become nearly helpless, being just able to walk, but have about outlived my resources and have not a dollar to spare. Among other excellent things in the INDEX, I especially enjoyed 'Travels in Faith,' by R. C. Adams, whose father's antecedents I know something about. I was the son of a Methodist preacher, and have two brothers younger than myself, now living, who are preachers in that denomination. I was educated a strict Methodist, and in my early years when revivals were going on and the young people were drawn into them like sheep to the fold, I tried very hard to 'get religion,' but could not succeed, as I could not take an emotion for a revelation, or sympathy for conversion. And thus I went on for many years, until the year 1839 I became acquainted with the Campbellites. I had no difficulty in making up my mind that I believed the Bible was the word, and that Jesus Christ was the Son of God, and so I united with that sect. I then began not merely to read an occasional chapter, but to study the Scriptures, and soon discovered that the Bible was anything but an infallible book. I had become, a few years earlier, acquainted with Wm. Lloyd Garrison, and found myself in full sympathy with him in the anti-slavery movement, although I did not become an active abolitionist until 1842, since which time until the close of the rebellion my record is to be found in the *Liberator*. I have been for over fifty years a temperance man and prohibitionist. My early associates in both those movements have mostly passed away, C. K. Whipple and Parker Pillsbury being all whom I know to be remaining among my early coadjutors in the anti-slavery movement, and Neal Dow, C. C. Stackpole and a few others among the temperance men. There were also anti-slavery though not Garrisonian abolitionists. Thus I have continued to make progress, and now am in full sympathy with the Free Religious movement. I do not expect to stay to witness its progress much longer, but have full faith in its success. I said C. K. Whipple and Parker Pillsbury were all that I know remaining of the early abolitionists; I forgot Frederick Douglass. I know he still lives, and I have not heard of the death of Samuel May, though I know not if he is yet alive, as also Samuel E. Sewell and Edmund Quincy."

[Samuel May and Edmund Quincy died some years ago. Mr. Sewell still lives and is a reader of THE INDEX.—ED.]

For *The Index*.

W H Y ?

Life is sowing many seeds,
 Potent though so small;
 Some of grain and some of weeds;
 Who knows where they fall?
 Yet the fallow-ground receives,
 Cultivates, and cherishes,
 Purified by all.

Grain, and flowers, and fruits of earth
 Ripen each to bless,—
 Weeds but draw earth's virus out
 In their ugliness.
 So we bid each grow and thrive;
 Weeds, as well as roses, live
 For our happiness.

Holy loves and heavenly hopes,
 Jarring deeds of strife,
 Clash together in our souls—
 Fill our chequered life.
 Bid the ferment rise and fall;
 God is in and over all
 With his blessings rife.

Friends in truth and verity,
 Friends but in a name,
 Jostling side by side with us,
 Our affections claim.
 Time shall tell why this is true,
 Time shall show to me and you,
 Truthfully each aim.

Why with gold is mingled dross,
 God-like love with sin,
 Why we seem to suffer loss
 When high motives win
 Difficult—solutions now,
 But, unending ages! thou
 Answerings shalt begin!

We may find each blighting worm
 And each withering care,
 Rids us of some more noxious germ
 Making us more fair.
 Thus from evil, good shall rise,
 Bearing us toward the skies
 Up the winding stair.

LITA BARNEY SAYLES.

NOTHING is more silly than the pleasure some people take in "speaking their minds." A man of this make will say a rude thing for the mere pleasure of saying it, when an opposite behavior, full as innocent, might have preserved his friends or made his fortune.—*Detroit Post*.

BOOK NOTICES.

MADAME ROLAND. By Mathilde Blind. ("Famous Women" Series). Boston: Roberts Brothers. 1886. Price \$1.00. pp. 318.

Whoever as historian or biographer has had occasion to study and write of the character of Madame Roland, is sure to become enthusiastic in praise of one of the loveliest and brightest figures in all history, the radiant priestess of Republicanism, and glorious martyr for liberty. Even the cynical and unflattering Carlyle describes her, on her way to execution, in these glowing words: "A noble white vision, with its high, queenly face, its soft, proud eyes, long black hair flowing down to her girdle, and as brave a heart as ever beat in woman's bosom. Like a white Grecian statue, serenely complete, she shines in that black wreck of things. Graceful to the eye, more so to the mind; genuine; the creature of sincerity and nature in an age of artificiality, pollution, and cant; therein her still completeness, she, if thou knew it, is the noblest of all French women." It is not, therefore, strange that many of the reviewers of the volume before us have intimated that Miss Blind has been too generous and partial in her relation of the incidents of this noble life, not understanding how almost impossible it would be for even the most unimpressible student of history to fail of becoming imbued with admiration of the heroic virtues which the dangers and struggles of the French Revolution brought out in such strong relief in the character of Madame Roland. But, in her admira-

tion of her heroine, Miss Blind has not forgotten that her life, for several years, was a part of history; and, in this volume, the story of the French Revolution, its causes and outcomes, are succinctly sketched, with brief characterizations of its principal leaders. The one new revelation in regard to Madame Roland, brought conspicuously forward in this biography, is one which her greatest admirers will scarcely be willing to accept as undoubted truth with the pleasurable interest exhibited by her biographer in her relation to it. So long as calumny had failed to leave any stigma or stain upon her moral character, and when so careful an historian as Carlyle declares that though "envious men insinuate that the wife of Roland is minister, not the husband"—yet "it is happily the worst they have to charge her with,"—we would have preferred to believe that the husband to whom she showed such entire devotion, though many years her senior, shared her heart with no other man. Yet Miss Blind would have us believe, as she very evidently does, that some letters said to be written by Madame Roland to Buzot, during her imprisonment, and only discovered in 1863 (seventy years after her death) among a bundle of time-yellowed papers bought at auction for fifty francs, were genuine. These letters were first published in 1864, by M. Dauban, in his "Etude Sur Madame Roland," and consist of four letters, full of passionate expressions of love to Buzot, a leading Girondin, and congratulating herself on the fact that her imprisonment "left her free to love her friend unrestrictedly." That the extracts given from these letters read as though they were genuine, is undeniable; but after so long a lapse of time before such discovery was made, it seems more reasonable to think them the result of some ingenious Frenchman's brain and pen, some writer who missed from the pure record of this beautiful and talented heroine's life that spice of romantic interest which a clandestine love affair awakens in the ordinary French writer's mind, and which, by him, is evidently thought necessary to a complete development of the feminine nature. With great public questions weighing on her mind, with her heart filled with pity for suffering thousands, with her husband in hiding, and her soul filled with fear for the safety of her young daughter as the child of parents under ban, with the guillotine looming before her as her fate, it does not seem very reasonable that she would, under such circumstances, pen love letters to one not her husband, and though the one to whom they assume to be written was a wanderer, in hiding for his life, whose dead body was found some months after her death, in a corn field, half eaten by wolves, that the letters themselves should turn up "three score years and ten" afterward. On Madame Roland's religious belief Miss Blind does not dwell at much length, but says: "The first shock her early religious belief sustained had its origin in her revolting from the idea of a 'Creator who devotes to eternal torments those innumerable beings, the frail work of his hands, cast on the earth in the midst of so many perils, and lost in a night of ignorance from which they have already had so much to suffer.'" She confided her doubts to her confessor, who loaned her a number of works in defence of Christianity. Her curiosity was awakened by these works, to read the authors to whom they were the replies, and thus she came to read Diderot, D'Alembert, Raynal, and other sceptical writers, and in time became Deistic in her religious views, although in early life an enthusiastic and devout Catholic.

S. A. U.

BIOGRAPHICAL ESSAYS. By Thomas Babington Macauley. New York: John B. Alden. pp. 364, cloth, gilt top. Price, 50 cents.

This volume contains three of Macauley's brilliant biographical essays, viz., "Lord Bacon," "Warren Hastings," and "William Pitt." Of these essays, Geo. S. Hillard affirmed that they were remarkable for their brilliant rhetorical power, their splendid tone of coloring, and their affluence of illustration."

THE *Revue de Belgique* for June opens with an article on the work in France of what are

called "les folkloristes," and closes with an account of Flemish songs in the Middle Ages. There is also a good story of school life, and a vigorous protest against that alliance with the Socialists, which has just brought defeat upon the Belgian Liberals.

THE *Art Amateur*, for July, has some very pleasing designs for retroussé work, and for other fancy work which may well employ skilful fingers during the leisure hours of July and August, in preparation for the grand Suffrage Bazaar and other benevolent enterprises sure to occur about Christmas time. My Note Book gives an account of the Royal Academy Exhibition and Grosvenor Gallery in London, which corresponds so perfectly with our own impressions of nine years ago, that we can well imagine that the pictures have only been changed round and no new ones added. It says, "I cannot recall a more dismal display of positively bad canvasses than appears at the Royal Academy Exhibition this year. At the Grosvenor the fact is less depressing, but were it not for the limited wall space which must have compelled the refusal of many pictures the result would probably be nearly as bad." The artists seem to prefer small private exhibitions of their own. Yet we think it is a loss both to the public and to artists, when the best things are not freely exposed to view for the frank consideration of all classes of people. The private view is apt to be considered a courtesy which obliges critics to be courteous rather than honest. The writer goes on to say, "Almost the only relief from the monotony of utter commonplace among nearly two thousand pictures at the Academy, is a few really admirable portraits." The English school has done well in this important branch of Art, and their success indicates the only method of escaping from routine mannerism and commonplace, a fresh, earnest, direct study of Nature. The notice of the American exhibitions is more flattering, especially in regard to the landscapes, the branch in which American artists have achieved the highest reputation. The rest of the number is mainly occupied with Technical Instruction and Decorative Art. The most pleasing illustrations are groups from the decorations of the New Opera House in Vienna.

E. D. C.

THE contents of the July number of the *North American Review* are as follows: "Mohammedan Marriages," by Minister S. S. Cox; "Letters to Prominent Persons.—No. 3. To Rev. Dr. Dexter," by Arthur Richmond; "Chinese Emigration," by Prof. E. W. Gillam; "Should the Government Own the Telegraph?" by Wm. A. Phillips; "Defense of Charleston, S. C.," by Gen. G. T. Beauregard; "The People's Share in Wealth," by Edward Gordon Clarke; "Words," by Gail Hamilton; "Important Historical Letters: Introduction," Geo. S. Boutwell; "Letters to Generals Ord and Augur," Gen. W. T. Sherman; "Letters to Gen. Sherman," Gen. U. S. Grant; "Letter to President Johnson," Gen. W. T. Sherman; "Letter to Gen. Grant," Gen. W. T. Sherman; "Jobs in Cities," by Dr. Ferdinand Seeger; "A Mistake of Gen. Beauregard," by Rear-Admiral W. R. Taylor; "Gold and Silver Money," by Cassius M. Clay; "Anarchism Defined by an Anarchist," by C. L. James.

IN view of the ovation given Dr. Holmes on his present visit to Europe, his paper in the July number of the *Atlantic Monthly* descriptive of incidents occurring and noted people met on his first visit there half a century ago, an account written in his best and most genial style, will be read with great interest. In this number also, that charming English writer and critic, Philip Gilbert Hamerton, gives the first of a series of papers on the "French and English;" John Fiske has an historical article on the "Failure of American Credit after the Revolution," and Geo. Frederick Parsons a vigorous one on "The Labor Question;" the short story is by L. W. Champney. The serial stories of Craddock, James, and Bishop, are advanced two chapters each; Harriet W. Preston gives a careful criticism of "Ouida" and her writings. Mrs. Piatt and Cara W. Bronson supply the poetry of the number.

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CURRENT TOPICS.

BY B. F. U.

A STATUE to Diderot was unveiled on the 14th in Paris, at the Place St. German des Pres.

PROF. THOROLD ROGERS, the distinguished Oxford professor, one of the Gladstonians who lost their seats in the last election, says that there will be a dead-lock in Parliament until the question of Home Rule in Ireland is settled. The balance of power seems to be in the hands of Mr. Gladstone's friends.

THE *Catholic Examiner* recommends the Sacraments as of great value in helping one "to withstand the hot weather." "Therefore," it says, "if you would guard against being overcome by the heat, and at the same time be provided in case you should succumb to a sudden stroke, make frequent visits to the tribunal of penance."

MISS ROSE CLEVELAND's literary efforts, to which, although not of a high order, her brother's elevation to the Presidency has given a temporary commercial value, may serve to interest in literature, in a small way, a certain name-worshipping class, who, but for her example and influence, would never rise above mere society gossip.

THE late elections in Holland will give the Liberals a majority in the Dutch Chamber of Deputies. The issue presented to the electors, by the Liberal party, and on which it has secured a majority representation in the popular branch of the Dutch Parliament, was a revision of the constitution which should give the people an opportunity now denied them, of voting for members of the upper chamber of Parliament.

ON the 14th was celebrated, in France, the fall of the Bastille, the terrible prison house of despotism, within whose walls had long been perpetrated in the name of law and religion, the most frightful cruelties and crimes. In the Patent Office, at Washington, may be seen the rusty and massive key, the grim present of Lafayette, of that den of sighs over which might

have been written Dante's woful inscription. The destruction of the Bastille marked the beginning of the most remarkable revolution in history, the good influence of which upon the world it is difficult to estimate.

IT is believed that the recent election in Belgium will give the Catholic ministry three-fourths of the members of the Chamber of Deputies. To the socialistic riots of last spring is due in part the Liberal defeat; for although the Liberal party is not affiliated with the Socialists, a Liberal ministry could not be sustained now without some kind of a coalition between the Liberals and the Radicals; and the latter are to some extent in sympathy with the Socialists, whose riotous demonstrations last spring have made them unpopular, not only with the upper classes, but with the people at large. Moreover, the present Catholic ministry has been on its good behavior; and its moderate course, in which lies its strength, has given little cause for vigorous opposition.

ACCORDING to a recent report of the health officer at Savannah, Ga., the death rate among the colored population of that city is 122.94 while that among the whites is but 12.19, not quite one-tenth as large. The rate of mortality among the colored children is 601.93 per thousand, in other words, six colored children out of ten, under five years of age, died during the period covered by this report. The average duration of life among the negroes of Savannah is not much over eight years. These facts are appalling. The death rate among the negroes of the South generally, compared with that among the white population is extremely large, evidently showing lack of cleanliness, wholesome food and medical attendance, and disregard otherwise of the conditions of healthful living. Emancipated but a quarter of a century ago, after many generations of degrading slavery, thrown upon their own resources, without knowledge, and without fitness for independent self-supporting life amid the complex social conditions which environ them, and which are incongruous with their stage of development, it is not strange that the mortality among the colored people of the South is terribly large. These facts in regard to the death rate among them imply a low intellectual, social, and moral condition, which calls loudly in the name of justice and philanthropy, and in the interests not only of the South, but of the entire nation and of civilization, for their improvement and elevation by whatever means shall be necessary to accomplish this purpose.

PRESIDENT SEELYE, of Amherst College, in the *Forum* for July, attempts to show that the State should teach religion, repeating the old arguments which have been refuted again and again. He says that "religious instruction of a people is indispensable to their very existence;" that "the family will not provide the religious instruction needed, and indeed cannot do it;"

that "the church is confessedly not doing this work, and unless you give the ubiquity and the power to the State, the church neither can, nor will do it." "Hence, I say that the State should provide for instruction in the gospels for its own preservation. If the conscience of its subjects approve, well; if not, the State will be cautious, but courageous also, and if it is wise it will not falter." President Seelye—who is one of the prominent representatives of the party which is working to secure, by constitutional amendment, national recognition of the Bible as the supreme law, and Jesus Christ as the Ruler of Nations,—evidently has ideas of "the State," and of "its subjects" more in consonance with the despotism of Russia, than with the principles and spirit of the American Republic. What right has a State to exist, if it is not founded upon the "conscience of its subjects?" and who are the "subjects" but those from whom the State derives its authority, and power—the people who elect from themselves men to make and to execute laws for the public good? But we forget,—President Seelye believes nothing of the sort. If we mistake not, his position is that governments derive their authority not from the people, but from God, that the Bible is his revealed will, and that our government should be made to conform to its teachings, whether "the conscience of its subjects" approve or not. There is little likelihood that these views, which in theory and practice, are yielding rapidly to state secularization in the countries which have tried them and have been cursed by them, will gain ascendancy in this Republic. But that they should find an advocate in the President of a prominent New England College in the year 1886 is surprising!

THE *Week*, Goldwin Smith's organ, remarks: "Undaunted by defeat, Mr. Gladstone intends, it is said, to wage a ceaseless battle for Home Rule in Parliament." "This is what might have been expected," it adds, from "the stupendous vanity and egotism of the man." Considering that Mr. Gladstone is still, after his recent extraordinary labors, and in spite of his defeat, in unbroken health and good spirits, it is very likely that at the head of a powerful minority in the House of Commons, he will either force the Tories to propose some measure involving the principle of Home Rule for Ireland, or to show the weakness of their position, strengthening at the same time his own, by educating the English people in regard to the Irish question, and preparing for its settlement upon the basis of local self-government. If this shall not be accomplished under the leadership, or during the lifetime of Mr. Gladstone, still the settlement must come in the near future, and the wisdom of his great measure, and of his great services for the relief of Ireland from the evils of English misrule, and for the permanent peace and prosperity of the Irish people will command the respect and admiration of mankind for ages to come. All honor to the great Premier.

EMERSON'S VIEW OF ETHICS.

Among the last of the public addresses made by Ralph Waldo Emerson was the one entitled "The Sovereignty of Ethics." Whether or not it was one of his latest writings may not be known. He wrote when the spirit moved within and not when the lecture-committee called. But the probabilities are that it was one of his late productions. In any case, it is an excellent summing up of the lessons taught throughout his long life, both by his character and speech. The very statement of its subject is a terse expression of the commanding principle of his life and teachings.

By personal temperament as well as philosophical thought, the ethical intuition was supreme with Emerson. It dominated all his literary and professional work, as well as his daily habits and doings. It gave him the quality of intellectual integrity, which is a rarer attribute of character than integrity of conduct. It led him to regard morality as the highest thing in religion; as the one indispensable thing, without which religion could not command the respect of right-minded men and women. In his early career he left the pulpit and his chosen profession because the religious usages of the time demanded services of him to which his conscience could not assent. His famous Divinity School Address, of 1838, was a summons to perfect sincerity in religious thought and action. And ever after, reverence for mental and moral rectitude was the supreme passion of his heart and the ruling motive of his conduct.

Sprinkled through this essay on the Sovereignty of Ethics are such sentences as these: "We are thrown back on rectitude forever and ever, only rectitude,—to mend one."—"The progress of religion is steadily to its identity with morals."—"It does not yet appear what forms the religious feeling will take. It prepares to rise out of all forms to an absolute justice and healthy perception."—"The commanding fact which I never do not see is the sufficiency of the moral sentiment. We buttress it up, in shallow hours or ages, with legends, traditions, and forms, each good for the one moment in which it was a happy type or symbol of the Power, but the Power sends in the next moment a new lesson which we lose while our eyes are reverted and striving to perpetuate the old."—"Ethics are thought not to satisfy affection. But all the religion we have is the ethics of one or another holy person."—"Nature is a tropical swamp in sunshine, on whose purlieus we hear the song of summer birds, and see prismatic dew-drops—but her interiors are terrific, full of hydras and crocodiles. In the pre-adamite she bred valor only; by and by she gets on to man, and adds tenderness, and thus raises virtue piecemeal."—"The man down in nature occupies himself in guarding, in feeding, in warming and multiplying his body, and, as long as he knows no more, we justify him; but presently a mystic change is wrought, a new perception opens, and he is made a citizen of the world of souls; he feels what is called duty; he is aware that he owes a higher allegiance to do and live as a good member of this universe. In the measure in which he has this sense he is a man, rises to the universal life."—"Strength enters just as much as the moral element prevails."—"If I will stand upright, the creation cannot bend me. But if I violate myself, if I commit a crime, the lightning loiters by the speed of retribution, and every act is not here-

after but instantaneously rewarded according to its quality. Virtue is the adopting of this dictate of the universal mind by the individual will. Character is the habit of this obedience, and religion is the accompanying emotion,—the emotion of reverence which the presence of the universal mind ever excites in the individual."

This last quotation is a specially valuable one, because it gives us Mr. Emerson's definitions of virtue, character, and religion, and of the relation which they hold to each other. As stated here, he describes religion nearly as Matthew Arnold has defined it.—*Morality suffused with emotion*. But it is evident that, in this statement, he had in mind the practical side of religion, and that when he would give a completer idea of religion, philosophically considered, he regarded it as expressing the relation between individual man and universal power and aims. In historical development, he saw that religion included some perception, in varying degrees of crudity or enlightenment, of human life, in subordination to a universal realm of life and power. Ethics, in his view, stood for this same relation as ultimated in conduct; it meant for him more than a mere relation between man and man. In the act of justice between man and man, not only, to his thought, were two individual beings concerned, but the powers and tendencies of universal nature culminated and were glorified. "The safety of God, the immortality of God, the majesty of God, do enter into a man with justice," is one of his weighty and daring sentences. To think of a moral action with reference to this august infinitude of its relations, is to surround it with the nimbus of religion; and also, in this sense, moral action becomes the highest end and glory of religion itself—the recognized incarnation and activity of the Universal Power in finite man.

By the sovereignty of ethics, therefore, Mr. Emerson did not mean that ethics displaces religion, but that it is the supreme and noblest reality with which religion concerns itself. Religion is the servant of the moral law, not its creator nor master. The moral law is given in the very relation in which man stands to the Universal Power and Life by which his own existence has been begotten and is sustained. To submit individual will and interest to the law of ideal right and general benefit—that is ethics. The mental perception of this relation of individual being to the Universal Law and Life, the emotion attending this perception, and the actual embodying of it in right conduct, or practical ethics—these combined constitute religion. Popularly, religion has been altogether too much conceived as consisting of the first two of these three elements, that is, of doctrines and emotions, and the ceremonies to which these have given rise, and as too much separated from the third element, or moral conduct. It was Emerson's aim to reverse the emphasis. He valued religion as it led up to a clearer vision of right and goodness, and expressed itself in truer and better deeds. And so he proclaimed the moral law as supreme in religion and everywhere.

WM. J. POTTER.

DANTE AT CONCORD.

The bright familiar faces meet once more with friendly greetings, in the little chapel, which as usual is attended mainly by summer

visitors. Most of the new lecturers who were expected for the Dante course have failed to appear; though Dr. Parsons and the Rev. Brother Azarias have sent their manuscripts. So has Dr. Montgomery for the Plato course which is to follow. The absence of Prof. Botta and Dr. Hedge is especially to be lamented, as is that of Professor Monti. It is a great loss not to have had this highly gifted Italian carry out the plan he is reported to have formed, of proving that Beatrice was only a myth. What an addition to our list of historic doubts! The next best thing to having this startling discovery announced at Concord, will be to have its author encouraged to bring it out in that lesser centre of culture—New York!

Mrs. Cheney's comparison of Dante with Michael Angelo was found very interesting. But what seems to have been most important are the brilliant illustrations given by Professor Davidson, of the true method of interpretation, the only one which can be applied with advantage to any book. To understand this method, we have only to remember that it is exactly the opposite of that usually followed in expounding scripture. Thus a missionary on being asked what inspiration there is in the text, "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments," answered, "That has been a precious message of the Holy Ghost to me. It was all that kept me from selling my little library."

Paul carries out the same method still farther, when he quotes the Old Testament command not to muzzle the oxen who were threshing, but let them take a few mouthfuls of the wheat, and says: "Does God take care for oxen?" "For our sakes, no doubt, this is written." In other words, the author of Deuteronomy was not writing to Jews in his own day about their cattle, but to Christians, a thousand years or so after his death, in order to make them contribute liberally to support the apostles. The result of this way of interpreting the Bible, with the badness of the old versions, has been that few books are so generally misunderstood. Each man makes it mean what he wants it to, uses it as the Mormon prophet did the compass. "Which, when I had taken into my hand, the Spirit of the Lord came upon me; and, lo, it did point whither I desired it to." I prefer a compass which always points North, without regard to my desires. I bless Dr. Noyes for teaching me in the Cambridge Divinity School, to take the Epistles as letters actually written by a man of the first century to other men in the first century, telling them precisely what he wished to have them do for their common cause, or in a few exceptional cases, like that about the parchments, for the writer personally. Of course, to do this, it is necessary to have a thorough knowledge of the state of thought in which the writing took place, and it is also necessary not to be too anxious to have the writer favor all our notions. I might almost say that unbelief is a better guide than faith. What we really need is faith that the author has something to say which we do not know before. If he has not, we had better take up some other book. If he has, we must let him speak his own thoughts, and not insist on making him speak ours.

Now, my friends at Concord are altogether too ready to interpret Dante, or any other author, so as to make him simply repeat what they want to say themselves. One good lady

speaks of Dante as going down to hell because he pities those confined there, and wants to relieve them. That is what she would like to do herself. Another speaker thinks he puts usurers in the Inferno because their business was especially demoralizing, and heretics because they cut themselves loose from that union of the individual with society, which is the special business of the *Divine Comedy* to teach. Firm in the midst of these wild waves of vague conjectures stands Professor Davidson, like a rock against which every fresh billow dashes itself to spray. His perfect knowledge of Italian, his keen insight, and his profound familiarity with mediæval thought, enable him to see at a glance what Dante really meant. For instance, his main object was to unite, not individuals with society, but man with God, and in doing this he spoke as a member of a church which has condemned all heretics and money-lenders as such. So, again, all the Inferno is darkened and embittered by the cruel wrongs, from which Dante smarted as he wrote. We are reading a mediæval partisan in exile, not a modern philanthropist. We cannot fail to misunderstand an author of the fourteenth century, or one of the first, if we insist on reading in our nineteenth century ideas between his lines. I must still hold even the brightest light of the fourteenth century dim in comparison with that of the nineteenth. There is no possibility of correctly understanding Dante's thought if we will not admit that it has in any respect been outgrown. But the very width of the difference between his thought and ours, makes it well worth our while to try to take him as he is, and look for a few days through his keen eyes upon the old world. If we can do this, we gain all the advantage of foreign travel, without the discomforts. We are journeying at our ease in a new country; and we can return home in an instant, whenever we please.

Since the above was written Dr. Bartol has spoken on Dante, and delightfully, too.

FRED MAY HOLLAND.

ALLEGED HARVARD EXTRAVAGANCE.

I am sorry to see THE INDEX falling into the track of the sectarian papers in regard to the alleged extravagance of Harvard College students. Now that compulsory prayers are abolished, we may be very sure that these attacks will be redoubled, and that many a faithful disciple of President McCosh or President Porter will be more than ever satisfied that Cambridge is the seat of every vice. Will it do any good if I, who have been familiar with Harvard College since my boyhood—though never officially connected with its government—express the belief that nine-tenths of these rumors are simply silly? To say that any young men at Harvard spend \$12,000 or \$15,000 a year, is as preposterous as to say that they spend \$100,000. All these statements are mere guesses, and expand with the squares of the distances from Cambridge. On the spot, they rapidly diminish. I doubt if any Harvard student ever spent \$6,000 a year, and the only instance in which I have heard this attributed was in case of a young man who, if he had lived in New York or San Francisco, would probably have spent twice as much.

If young men of large fortunes come to Cambridge, it is impossible to lay down any sumptuary law for them; all that can be demanded is the same general subjection to law and order

that would be asked if they were poor. It would be absurd to say to them that they must not own a riding horse, must not subscribe a hundred dollars for the expenses of the class crew, or give two hundred to a poorer classmate, as I have known to be done. I should say, from personal observation, that there is no place where mere money tells for less than in Harvard College, or where the ostentation of wealth is more sure to be laughed at. A poor young man who has agreeable manners and is good at athletics, has a far better chance for popularity than a rich snob. As for the danger of keeping the poor away from college because the rich come here, the fear is gratuitous. As we who live here in Cambridge know very well, the only difficulty is to devise means for helping the fine young fellows who throng here every year, and submit to real privations in order to take the Harvard course. These privations are not increased, but rather diminished by the presence of those who are rich; for these rich young men have endowed scholarships, increased the loan-fund and built Hemenway Gymnasium. And if a poor boy is made of such weak stuff that he cannot endure the sight of anybody who spends more money than himself, he is very illy fitted to meet the trials of maturer life.

T. W. HIGGINSON.

THE MILLS OF GOD AND MILLS.

Ὁψε τοὺ μύλοι ἀλέουσι τὸ λεπτὸν ἀλευρον.

How grandly in the grandest tongue ever spoken by man rings this coin which the Greek has made current for all time! "At last, the mills of God grind fine flour," or, in free translation, "The mills of God grind slowly, but they grind exceedingly fine." Currency, but in English not sonorous.

If I were writing for pages less religious than those of THE INDEX, I would preach the gospel of the mills; for THE INDEX I will only tell the story of the mills. Θεοῦ μύλοι are old. "Go to," said Nature, which Heine called "the unseen thought," "go to, and let us make a stomach." This was the first word Nature spoke after waking into life. She made a sac by invagination of a hollow gelatinous sphere. The sac-animal was a stomach. She spoke again and said, "Let us make a mill." A stomach could not long be without the adjunct of a mill. What mill stones were the teeth of certain palæozoic fishes! How long have these mills of God been grinding in the mouths of fishes! Certain forms of upper and nether mill stone, fossil in subcarboniferous rocks, resemble the teeth of shell-grinding fishes living to-day.

But many a mouth there was, and is, which could not take a mill. One of the oldest forms of life on the globe is the worm. A worm is little more than a series of gizzards, that is, mills. These mills of God in the earth grind for the myriad mouths of plants. They grind the earth slowly, but the grist of soil is exceedingly fine.

"All grain is good," writes that amanuensis of God, Jo Smith, "nevertheless wheat for men, and rye for hens." Most true, thou great "revealer," and a hen will need a mill as well as a man. From the gizzard of a worm to the gizzard of a bird was a long step. The vertebrate phylon was probably evolved from a form of worm, but there is no genetic connection between the mills of a worm and the mill of a bird. The bird has come by way of the reptile, and

the gizzard was not carried up through fish and reptile. All seed-eating birds have well developed gizzards with upper and nether mill stones. The hen which takes oats, rye, wheat, corn indiscriminately, and never heard the command of God spoken to Jo Smith (how much better for God to have spoken directly to the hen), selects her little mill stones from the soil. In the gizzard they grind the grain. Gizzard mills are in all stages of excellence but the highest. I have seen the wreck of an old mill, rotten paddles of the water-wheel, mouldering shaft, crumbling, moss-grown burr attached directly to the shaft, timbers going, hopper gone,—a man-mill in ruins. I have seen in the sage hen of the Rocky Mountains, the dilapidated wreck of one of the mills of God. Dilapidated, that is, the stones fallen out, and the muscle timbers shriveled into mere shreds. The bird had ceased to eat grain, and lost her mill.

The same wind which stirred between the wings of birds, unconsciously perhaps, moved in the brain of man. Man patterned his mill after the mills of God. He ground his grain with a stone on a stone. Man has clung to the primitive nature-thought of a stone through every stage of its evolution of the mill till the last. He is now forgetting it. With what result?

Twenty-five years ago the cold but fertile plains of Minnesota and Dakota were almost worthless to man. Corn they would not grow, nor winter wheat. Spring wheat they would grow in vast luxuriance, but this wheat was almost worthless. The grain was small and the pericarp clung closely to the kernel. The flour was dark and bread unpalatable. Mills patterned after the old mills of God left bran in the flour, and the best flour in the bran. Graham came preaching a fallacious gospel of brown bread, for which he was mobbed in Boston. At the same time a savant in Paris was investigating as a pure question of science, the behavior of a dust atom floating in the air. He discovered an important law in physics, a law which seemed to have not the least bearing on the welfare of man. Draper, in his "Intellectual Development of Europe," has shown that theological and metaphysical disputations have been absolutely fruitless for the advancement of man, and that the only thing which has lifted him has been science and—applied science.

I can imagine that a priest, stepping into the laboratory of Perrigault might have said: "How trivial to the man of God seems this work of yours! What is a dust atom in the air that it should engage the thoughts of a man? I will show you a worthier pursuit. Study God in Hebrew Books. All men are candidates for perdition. God will attend to the atom. Attend you to thoughts of perdition." And the man of science who, like the poet, builds more wisely than he knows, might have answered: "From this investigation of mine will flow results which no finite mind can foresee. There over the Atlantic, by the Falls of Minnehaha, is a little hamlet called Minneapolis. Within twenty years that hamlet will be a city of a hundred and fifty thousand souls. There in the upper valley of that 'Father of Waters,' stretch the vast prairies of Minnesota and Dakota, cold, tenantless. This investigation of mine, by making wheat sown in spring equal to that which has endured through the winter, within twenty years will send a million men to these virgin plains, will lace them with railroads, and begem with fields of golden grain. This in

vestigation of mine, by putting better bread into the stomachs of men, will put better thoughts of God in their heads."

From the discovery of Perrigault has come a step in the evolution of the mill as long, mechanically, as the step, biologically, from the ape to man. The gizzard is out-grown.

Traverse the history of a grain of wheat from the field to the table, holding your mind on what is involved in the word "manufacture,"—to make by hand. A hand picked the grain of wheat from the glume. A hand picked off from one end of the grain a hairlike tuft, called the "brush," and gouged from the other an oily granule called the "germ." A hand held the grain deftly at the tip of the fingers and scoured it, turning it over and over till the whole surface was rubbed and burnished. A hand then trillurated it and picked out the leaves of investing membrane, five leaves or coats, abraded now into atomies called bran. The hand-process, *manufacture*, of one grain of wheat into flour might cost the labor of a man through an entire day. It is obvious that until man had lifted himself above nature, even above hand-craft, he could not have been a bread-eater. He was a fish-eater, fruit-eater, nut-eater, root-eater, but not a bread-eater. One morning, on the hungry sand of Nevada I saw a Goshoot Indian hunting for breakfast. I asked him what he would get, and he answered, "Mebbe we catch em jack labbit. Ka (no) catch em labbit mebbe catch em glass hopper. Ka catch em glass hopper, catch em clicket-a-heap. Ka catch em clicket, catch em lingworm no how." He had a sure thing on the worm. He was a primeval man in the 19th century, a survival from the foretime of bread. The mills of God grind not for him, but they were grinding him to small dust on the balance between man and brute.

Go now into one of the great mills of Minneapolis and see what the human mind has done since it began to forget the word mill-stone. Of manufacture, hand doing, there is almost nothing. Here and there stands a man as a kind of policeman to keep order in an army of inanimate toilers. With what unerring skill does each toiler perform its allotted task! Here is a plate of steel, long, smooth, motionless. It seems to have no place in the ceaseless whirl of workers. Other doers have performed their functions; one has picked out the chaff left by a careless servitor, the wind, in another mill. Another has picked from the perfect grains the withered and aborted; each has passed to another, in the order of duty, the product of its work and now the plump chaffless grains are pouring in a stream over this lazy plate of steel. Lazy? With fingers of the very lightning it plucks from the wheat shreds of wire, nails, tacks, bolts, taps, screws, shreds abraded from every toiler between the standing, golden plumes and the mill. No such watchful sentinel stands at the door-way of a hen's mill. Bits of iron often find their way with the grain into the gizzard.

What a revelation you see on this magnetized plate of your mill! Take a handful of debris scraped from the plate by a revolving blade and make an inventory. Machinery! machinery! reapers, binders, threshers, winnowers; everywhere machinery whose wear and friction, falling in atomy or mass into the wheat, have evaded all detectives, till here at last, they are arrested by the quick clutch of electricity.

The grains, cleaned from chaff, sorted from the imperfect, and freed from iron, now pass to

a work thing which will scour them. One would suppose that the poor wheat grain had already passed through tribulation enough to be purified. An apostle speaks of those who have come up through tribulation, that is, *threshing*. *Tribulum* was the name of a Roman threshing machine. The wheat has been through the *tribulum*, has been blown upon by the wind, has been tossed to and fro by the inexorable judge who sorted the good from the bad and spared not a sinner, that is, not an undeveloped one; has given up its last companion of dross to the searching touch of the magnet, and now, in pity's name, is it not saintly enough for flour? Not yet; it must go through another purgatory. It is imprisoned in a hollow cylinder and blown violently against its iron walls until the tuft of hair-like fibers is dashed off and the whole surface is scoured. The grain is ready now for the first "break." This is the miller's name for rolls of chilled iron, one roll corrugated, the other smooth, and the two moving with a differential.

The first break merely splits the grain along the crease. The dust which lurked in the crease is dashed off; and the "chit" or germ is loosened. The split grains now pass into the second break, where they are crushed a little and a little flour is formed. The product of this break passes now into a "scalper," where the flour is "scalped off" or separated from the crushed grains. These, having yielded a little flour, are made to pass through the third break, where they are broken into finer granules, and where they yield a little more flour. This product passes through the second scalper, where the flour is again scalped off. The granules of wheat pass now into the fourth break, where they are crushed into finer granules. So the products pass from break to scalper, and scalper to break, six breaks, a series of chilled-iron rollers moving closer and closer together, and five scalpings, a series of wire sieves, cylindrical in shape, and grading into finer and finer meshes. A little flour is formed in each break but the first.

This product is called "gradual reduction." The product of the last break has but little flour for the last scalper. The refuse from the last scalper is nothing but bran. It is composed of the outer layers of the grain which are only woody fibre, no more nutritious than chips.

Let our mill rest here, while we take note of that process of nature which this labor of ours is intended to thwart. The aim of wheat nature is a *germ*. The germ is packed away for protection under bearded glumes and five coats of woody fiber. In these investing coats nature stores up nothing of value. Under these worthless wrappings is a layer or coat called the *pericarp*, composed of albuminoids, and under this a kernel called the *endocarp*, composed of starch. All things that grow start on sugar. It is as if the growing stalk of wheat said, "My wheatlet must begin life on sugar. It cannot get its life stuff until it grows a leaf. I must store up a food supply for its infancy. If I make sugar it will dissolve. I will make starch which shall contain the elements of sugar, and with the starch I will put an inversive ferment which will tear down the molecules and build them into sugar, molecule by molecule for the growing germ." We want this wheatlet food for ourselves, and perform all these labors to wrest it from the envelope, and other labors to wrest it from the germ.

We return to the mill. The flour we have

from these breaks and scalpings is not yet flour. It goes now to separating reels, which are cylinders covered with silk cloth. Fine granules of wheat, nearly clean and free from bran, are sorted from the reels and passed on to the "middlings purifier." This which passes into the purifier will give us the best grade of flour, for it will hold the albuminoids of the pericarp. To purify these middlings and prepare them for high grade flour, is the work of an invention which sprang from Perrigault's investigation of the behavior of a dust atom on the air. The mote moves on a plane almost horizontal, and describes a slight curve. The earth below seems to have no pull on it, but when it approaches a surface, as a library shelf or table, it declines slowly, and when very near the surface it falls. The very fine dust on your floor is from the stratum of air immediately above. To collect all the dust from the air of your room you should place a succession of planes, one above the other, leaving interspaces of only a few inches.

Such is the mill, the latest mill, of man. So far has man passed from the mills of God.

There is in philosophy what is called the "terminal conversion of opposites." There is a tendency now to a sort of "terminal conversion,"—turning round,—in the process of milling. There is a tendency to return to the idea involved in the very first mill of God. This was a grain of sand and a puff of wind. They were the first tools nature ever had. With the wind she dashed the sand against a naked face of rock and ground the rock into sand, and the sand into finer sand. This azoic mill ground the face of the azoic world into scanty soil for the growth of lichens and moss. Ages passed and there came a glacial epoch. The northern world was a vast soil mill, the nether stone the granite face of the globe; the upper stone a burr of ice half a mile thick. This mighty mill of God, how it has ground the globe!

There is a mill in France which has cast off the chilled iron rollers and returned to nature's first tool, the moving air. The wheat is blown against a metallic plate, blown by a fiercer blizzard than ever swept over the prairies of Dakota. It is broken. Another blast breaks it again into finer granules. Gradual reduction is accomplished by a succession of blasts.

And so the old, old mills of God may continue to grind on in the mills of man, not slowly but exceedingly fine, τὸ λεπτόν ἀλεύρον, fine flour.

W. D. GUNNING.

VERMONT AND ATHEISM.

A quite spirited discussion has arisen here in Vermont over the old law excluding atheists from the witness stand. At the recent dedicatory ceremony of the monument erected by the State over the grave of Judge Theophilus Harrington in Clarendon,—(the man who so long ago asserted the right of personal liberty in Vermont by demanding of the claimant of a fugitive slave that he should make good his title to the slave by showing "a bill of sale from God Almighty.")—Judge David E. Nicholson, of Rutland, in a speech made by him, stated that the sons of neither Judge Chipman nor Judge Harrington inherited the religious opinions of their ancestors; that he had caused a son of Judge Harrington to be excluded from the witness box because he was an atheist, and that a bill was passed by the Legislature of 1851, introduced by the late

Hon. Loyal C. Kellogg, whereby the law excluding atheists from the witness stand, was repealed or abrogated.

The *Rutland Herald*, commenting on the fact, states that the agitation which really caused the repeal, or more correctly the act annulling the arbitrary rulings and practice of the courts, there being no statute against an atheist giving in his evidence, began long before:—

"For fifteen years or more prior to that time Mr. Amos Guernsey, of Westminster, had made annual visits to the legislature and pressed a similar bill. He was a just and noble man and of a devout character, but unable to give intellectual consent to the accepted doctrines of Deity. He had been excluded as a witness on that account, although known as a strictly truthful man, and he determined to resent the wrong until it was redressed. He enlisted the late Hon. Charles K. Field in the cause and Mr. Field was often in the house from Newfane. His minority report on the subject one year, when the majority of the committee on the judiciary was still inclined to pander to the old prejudice, is said to have been one of the finest pieces of sarcasm, as well as ablest legal argument, ever presented to the legislature. He was quite capable of doing such work. We have an impression that Mr. Guernsey died before toleration was secured. Be that as it may, it seems almost incredible that it was only thirty-five years ago that a man's religious convictions or the want of them, should have been deemed a qualification or disqualification for testifying upon any secular matter in the courts of such a free and progressive state as Vermont. It has often happened that some of the best men have been the worst infidels, and also that some of the most religious men, even deacons in the orthodox churches, have been dishonest in deal. It is but a few years since the deacon of such a church, in Montpelier, was detected in selling the meat of an animal which had died of disease. Instances of these striking contrasts finally convinced almost everybody that a man might tell the truth as well without the fear of God as with it, and that although it was still thought desirable to preserve the ancient sanction of an oath, nobody should be excluded from testifying either because he would not take an oath or because of his disbelief in God whose help the oath invokes."

Other persons testify that Mr. Guernsey "was a man of unblemished character for truth, honesty and benevolence." Mr. Nicholson comes to the front again, through the press, asserting that "faith in the Supreme Being is the only solution of the otherwise unbroken mystery of the universe," and that a witness who does not think so, is on "a low plane of thought," and his evidence of no value.

The act of 1851 provides simply that: "No person shall be deemed to be incompetent as a witness in any court, matter or proceeding, on account of his opinions on matters of religious belief; nor shall any witness be questioned, nor any testimony be taken or received in relation thereto." Another section provides that a person shall not be incompetent on account of his conviction of any crime other than perjury.

The declaration of individual rights, adopted as a basis of the constitution of the State July 4, 1793, affirms that "no man ought to or of right can be compelled to attend any religious worship, or erect or support any place of worship, or maintain any minister, contrary to the dictates of his conscience, nor can any man be justly deprived, or abridged of any civil right as a citizen on account of his religious sentiments;" and when we come to look for any law or statute authorizing or allowing the exclusion of an atheist from the witness stand, we do not find it. But we find that by an unwritten law of practice of the courts as inherited from English tradition and

custom, judges and magistrates did, if they pleased, exclude atheists from testifying, but decisions were not uniform previous to the year 1841, when the question was passed upon by the Supreme Court (Judge Redfield); and it was held that the unbeliever could not legally be a witness, though a Deist, a Mohammedan or a Jew could be.

By the law passed Feb. 23, 1797, not only Quakers, but *any person*, who objects to taking the usual oath ending with the words, "*So help you God*," is allowed "*to affirm*," the form being, "*I do solemnly, sincerely, and truly declare and affirm*," and he is made liable to the punishment of perjury for false affirmation. The custom of kissing the Bible, so common yet in other States, has not for years, if ever, prevailed in this State. The simple asseveration with the uplifted hand, is rendered no whit truer by his pious invocation, "*So help you God*." It is mere formalism to satisfy prevailing traditional superstition, and may mean much or nothing. If a man is an habitual liar, or naturally untruthful, he takes the oath, and his testimony is admitted, though it be known to be false, as has been the case in many prosecutions for liquor-selling. To such a pass has formalism come, even in the churches, that persons in the best social standing do not scruple to assent to, and justify irrational phrases which they inwardly repudiate; but if an honest man, like the son of Judge Harrington, proposes to tell the truth from a pure love of truth, regardless of any superstitious form of words, he is treated as a "flippant sceptic," and refused ordinary credence. It certainly ought to be admitted that a man's habitual character for truth and veracity, is worth more than any stereotyped form of oath. Orthodoxy has done humanity great wrong by disparaging honest loyalty to truth, and exalting into approval conformity to the unimportant and transitory. Hypocrisy is rewarded. Sincerity and truthfulness are put under a ban.

That religion or theologic belief has little to do with moral character or conduct, seems not to have been even so much as suspected by many who think themselves the necessary teachers of men.

A. N. ADAMS.

THEODORE PARKER'S TOMB.

None of the surviving friends of Mr. Parker has more right to speak for his intimate home circle than Miss Hannah E. Stevenson. She was a member of his family for many years, went abroad with him and his wife on that last fruitless journey in search of health, saw him buried in Florence, and knew all the circumstances concerning the choice of a burial-place and marking of the grave. She thinks that Mr. Stanton's letter and effort do some injustice, though unintentionally, to Mr. Parker's nearest American friends, and so writes us the following letter for explaining their action:—

"I have read to-day the letter from Theodore Stanton in the *INDEX*, July 1, in relation to the grave of Mr. Parker, and I feel that in justice to his friends in America, I ought to state to you these facts which account for the severe simplicity of the arrangements there, which Mr. Stanton speaks of as "a rude tombstone which scarcely does credit either to American taste or national gratitude," and as "a neglected grave." Mr. Parker was averse to monumental display in burial-places. He so expressed himself at home, and in Santa Cruz, and afterwards in Rome. "Let the tree lie where it falls," was his injunction, and his congregation so respected his wish that they

refrained from transporting the remains to America, which they earnestly desired to do. "When I die, let a plain head stone, with name and place and dates, mark my place of burial." This was said repeatedly. In reverent regard for his wishes, a place was selected in the Protestant cemetery, in Florence; the services of Mr. Hart, the American sculptor, were accepted to select the proper stone for the purpose, slate not belonging there, and the desired inscription was made fair and legible and durable. The turf with violets filled the surrounding curb, and a stone pine was planted outside. A Swiss gentleman who had the supervising care of the cemetery informed us that by the payment then of one hundred dollars the grave would be kept in perpetual repair, and he received the required sum. Afterwards he sent some photographs of the spot which represented it exactly as it had been designed to be. From time to time pressed flowers and slips of the ivy, planted there by Samuel Johnson and Samuel Longfellow, have been sent to Mrs. Parker and me, by friends who said nothing of the appearance of "neglect." Even to this year gifts are received. Again and again in private letters and published ones from travellers, occur notices of the spot and of the feelings aroused by the quiet, unostentatious memorial to the great man whose name is his monument; whose ashes hallow the plain sod amid the costly and ornamental marble memorials with which the cemetery is crowded. Theodore Parker lives to-day in the earnestly throbbing heart of American thought and action, and no marble statue, or decorative tombstone seems needed for that live soul."

In a later letter Miss Stevenson says that in thus defending Mr. Parker's American friends, it is not at all her intention to oppose any plans which others may make to do honor to his memory. If the grave is really "neglected," that is, not properly cared for in the way they have supposed, she thinks that something ought certainly to be done in the matter. But she questions whether this word "neglected" may not mean to those who have thus spoken of the grave, that it does not have what seems to them an adequate monument. As to the question of a more conspicuous monument, her own preference would be to keep the present form of a simple headstone, believing that to be nearer Mr. Parker's wish. Yet after stating these things in explanation of the way the grave was marked, she would have the friends of Mr. Parker act freely according to their own judgment.

W. J. P.

For *The Index*.

A SONNET.

THE eternal silence of these infinite spaces terrifies me.—*Pascal*.

Space beyond space—unthinkable—eternal—
Vainly we number add to number, vast,
And stretch the weary thought—it shrinks aghast—
The limitless Infinitude to learn:
Where are the stars that should an index turn!
Where red resounding comet flitting past!
Where crash of some great thunderbolt out-cast!
Poor human heart! vainly thy pulses yearn—
Silence, eternal silence coldly reigns,
In heavy pall of darkness and dim night,—
Thy cry of terror rushing into space
Goes echoless along receding plains,
Where Silence sits in her unconquered night,—
O Silence, terrible is thy mute tall.

ELIZABETH OAKES SMITH.

HOLLYWOOD, CARTERET CO., N. C., July 12th, 1886.

THERE is a gift that is almost a blow, and there is a kind word that is munificence; so much is there in the way of doing things.—*Arthur Helps*.

EDITORIAL NOTES.

BY B. F. U.

OUR statement in this journal of July 8, in regard to what was "currently reported" about student extravagance at Harvard, was strictly true, and affords no just ground for Col. Higginson's opening sentence in his article printed in another column, that he "is sorry to see *THE INDEX* falling into the track of the sectarian papers in regard to the alleged extravagance of Harvard College students." The statement was based upon what had been said by Hon. Leverett Saltonstall, President Eliot, and others, and what had appeared in the *Boston Sunday Herald* and other secular journals.

THEODORE PARKER, Mr. Talmadge says, "laughed at our holy religion" until he came to die, and ever since "Christianity has been laughing at him." Theodore Parker never "laughed at Christianity," but he exposed the absurdities of the popular theology, and denounced slavery and the time-serving policy, the cowardice and the wickedness of the churches in sustaining it. For this he was abused from orthodox pulpits and in orthodox papers; for this orthodox Christians in the city of Boston prayed that God would convert him, or "remove him out of the way, and let his influence die with him;" and when they heard that he had died in a distant land they were glad, and referred to his death as God's answer to their murderous prayers. But we never before heard of Christianity or Christians laughing at Theodore Parker. What laughing has been done has been by those with whom the solemnity of the subject and scene was not enough, on seeing or recalling Parker's scathing rebukes of popular sins, and the wriggling of popular sinners, to blind them to their truly ludicrous aspects.

SOME months ago a movement was started in this state to induce the Legislature of Massachusetts to raise the "age of consent," which was then ten years. The first effort of our wise legislators was to raise the age from ten to twelve, but the pressure of public opinion was felt to be strong, and finally the "Act to punish the crime of seduction," etc., by which the age of consent is advanced to eighteen, was passed, and having received the signature of the Governor, has become a law, and is now Chapter 329 of the Acts and Resolves of 1886, being an amendment and addition to Chapter 207 of the Public Statutes.

THE *Public Good* says, with some justice, that the bill was passed "under such circumstances that we should not feel justified in bestowing much praise upon that body of men, as a whole, who, elected to attend to the welfare of the people, need so much pushing when the interests and well being of women are involved." The same journal points out what it regards as some defects in the law, one of which is that while the punishment for an assault, with intent to commit rape, remain as heretofore, imprisonment for life, the extreme penalty, under the new law, for so drugging or stupefying a woman or girl that force may become unnecessary, is only three years imprisonment and \$7,000 fine. It is thought that there will be more recourse than ever, under the new law, to drugged liquors, to avoid the penalty of committing the crime against which the law is directed.

THE Unitarians have one missionary to the heathens,—Mr. Dall, who has lived in India

several years. Mr. Dall is an intelligent and liberal gentleman. By his request, we have several times sent him copies of *THE INDEX* and of our tracts for distribution among the Hindus, the better class of whom, he informed us when he visited the city some two or three years ago, were much interested in radical, religious thought. Mr. Dall, evidently, is not one of the missionaries whom Mr. Joshee met in his native land, or acquaintance with whom, and observation of whose work, have led him to form the unfavorable opinion of this class of men, expressed in the lecture, printed in *THE INDEX*, this week.

THE ocean trips of the *New York World's* Free Excursion Steamer, which commenced early this month, will be made every Sunday, during July and August. They are that enterprising journal's contribution to the work-girls of New York, who are thus afforded an opportunity to enjoy a healthful and delightful ocean ride every Sunday without expense, everything being furnished except eatables. A band of music discourses sweet music; a capable physician is on board and ready in case his services are required, and every provision made for the pleasure, health, and safety of the excursionists. The invitation ticket allows each girl to take with her one other female, or two children. Many are accompanied by their mothers. This interest manifested by the proprietors of a successful journal in the welfare of a class of toilers for whose pleasure and health too little has been done, is very gratifying, and we doubt not, it is appreciated by many of the work-girls, who after six day's work in shops, stores, and factories, need the sanitary relief to be found in a few hours' trip on the ocean.

AT the Commencement Dinner at Harvard, this year, Hon. Leverett Saltonstall, who presided, referring to "the growth of luxury and extravagance among the students," said: "This is doubtless the natural result of the enormous increase of wealth and the rapid accumulation of vast fortunes. Not only has the old simplicity of life vanished, and habits of economy, so important to the sons of the rich, as well as to those of moderate means, been destroyed, but much of that kindly feeling which used to exist between members of a class has been lost. Brothers, I speak plainly on this subject because I consider it an evil which cannot be remedied by faculty or overseers, but only by the good sense and united action of those who send their sons hither. It is, I know, impossible to return to the simplicity and cordial feeling of former college days, for it must be within the college walls much as it is outside of them. The number of students is four or fivefold greater than in my day. The college is rapidly growing into a great university. Still, it is to be hoped that some strong effort may be made to remedy this great evil by all who care for the college."

PRESIDENT ELIOT, in a speech following Mr. Saltonstall, remarked, "It is true that there has been a deplorable increase of luxury among a small fraction of the students of the university. No one can deplore it more than the college faculty; nevertheless, let me point out that it is an exceedingly small fraction of the college against whom this charge can be made." Not more than ten per cent. of the college students, he said, could be called rich; that of these a large percentage were the sons of families who know how to use riches, and that the evil of

which Mr. Saltonstall had complained arose from a small fraction of those who are rich, generally the sons of people who have had no experience in the possession of riches. A contemporary, referring to President Eliot's speech, observes: "If the impression should become general, upon the authority of the head of the University, that it is only the sons of the 'new rich' who make a spread with their money, a quieter taste might very probably soon become more prevalent. There would, of course, be some noodles who would seek the distinction of spending 'more money than any other fellow,' but young gentlemen with brains enough to desire to do things in 'good form' would assume to have had 'experience of wealth,' and so not make a display of it."

MRS. E. D. CHENEY writes: "I would like to contribute to the work of keeping the grave of Theodore Parker in the order and beauty that he loved. But I hope that nothing will be done to mar the severe simplicity of his last resting place. A plain medallion portrait in bronze would not be objectionable, but the pine tree is the fitting monument for him. I enclose \$5.00."

SAYS the *World's Advance Thought*, a liberal reform journal, published at Salem, Oregon, "The Cœur d'Alene Indians, in Northern Idaho, hold within the lines of their reservation half a million acres of land. White settlers along the outside borders are petitioning Congress to declare these lands open to settlement. Those Indians are in a very high state of civilization, some of their farms being models of intelligent cultivation. They and their descendants should be inalienably vested with titles to the portions actually improved by their labor."

For *The Index*.

HYMN AT THE GRAVE.

The angel mild who ruleth all,
Came with his cooling draught divine,
And bearing in his hand the pall,
Gave of release the final sign.

O gentle Angel, named of Death,
He whom thy hand hath once caressed
Yields gladly in thine arms his breath—
Thenceforth is numbered with the blest.

To one beloved thou didst say,
"Behold, I come to bring release,
O sorrowing mortal of a day,
And lead into eternal peace."

And whether, with thy brother Sleep,
Thou barest then his spirit bland,
In soothing slumber, sweet and deep,
Into a distant native land,

We know not. But his form we now
Lay in its kindred earth to rest,
A changeless calm upon his brow,
And endless peace within his breast.

And farther than the shadowy bourne
No mortal of his fate may tell,
With them that neither joy nor mourn,
Or in the meads of asphodel.

But yet we deem 'tis well with him,
Or on the fair Elysian plain,
Or, mid Lethean shadows dim,
No more, for aye, to wake again.

HOWARD WORCESTER GILBERT.

The Index.

BOSTON, JULY 22, 1886.

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

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For The Index.

MISSIONARIES IN INDIA.

BY GOPAL VINAYAK JOSHEE.
A Brahmin, of India.

A Lecture Delivered at Concord, Mass., June, 1886.

My experience teaches me that my remarks on the missionary labors in India will be rather disappointing to you. It is natural for you to expect me to speak in their favor; but it would not be proper for me to do so unless I felt like pleasing you as a matter of policy. Americans, as a rule, are polite and courteous, but very sensitive. You all will admit that there is no greater sin than intentional insult. It is very painful to a speaker to see any of his hearers leave the hall abruptly. Do not feed the hungry unless you choose; but if you invite a man to dinner, and remove his dish while he is eating, he will take offence. With these introductory remarks, I beg leave to proceed to the subject selected for this morning: "The Missionaries in India."

I am sure you have heard about the good missionaries have done in many countries. Some of you are contributing your mite, perhaps, to the foreign missions funds, that more good may be done to the so-called savage and ignorant men and women of the heathen lands. I must give praise where praise is due. Your disinterested philanthropy has awakened all nations to their sense of duty and responsibility! What kind of good is done by missionaries? The term, "missionaries," conveys an idea that they are a religious body, whose duty it is to bring the ungodly people into repentance and the worship of God as their creator. Have they done anything of that sort? Were the people to whom they were sent to preach the gospel ignorant of God? I will not answer these questions just now, but take you to look into the motive that prompted the so-called followers of Christ to visit foreign lands.

About the 3d century after the death of Christ there was no organized body of apostles. Whosoever indulged in narrating the legendary accounts of Christ were persecuted and put to death, as it was then believed to be false. Generally poor and illiterate persons take to religion as an honorable way of earning their livelihood. It always sharpens the intellect to prove falsehood to be true; so these bread-and-butter-religious zealots came to be learned and smart. In the 4th century the spirit of religious crusade ran very high, and bloodshed was the order, when a Roman Catholic saint left his country for India; not for preaching the gospel, but to save his life. He travelled as a mendicant in the Eastern countries. He was very shrewd. He put on the religious garb and mixed with the holy orders of India. He studied our weaknesses, not as a religious body but as a religious factor. The Indian gold and diamonds dazzled his eyes; the religious ceremonies and devotion made a deep impression on his mind. He was wavering between conversion to their religion or adherence to his own. He said that if he became a heathen, he would attain salvation, but if he adhered to his own he would not impoverish himself, and introduce gold and silver vessels into the church, but enrich his country and people also. We know from experience that God-fearing people are generally inattentive to the political features of the country. This shrewd Roman Catholic noticed this defect and returned to his country and told his people all kinds of stories against the heathen. He had left his country to save himself from persecution, but when he returned home he pretended to have forgotten all about it, and said that his country and his people were all religious men, and that those in the East were all irreligious; they knew not God, no sin, no hell and heaven. He thus addressed his people:

"Oh! brethren, through Jesus Christ we are all saved and shall reign forever in our Father's mansion. But look at the people in the East. I have just returned from that country; they are doomed to everlasting perdition if we do not go to their rescue and preach the Holy Bible."

With such harangues he moved his people to direct their attention to the East as the land of God's eternal curse. Now, my dear audience, if I were to follow the same course, and say that you are all right, and we all wrong, you would readily appreciate my lecture and fill my pockets with money; but if I tell you that you are not doing well, and that you follow a false religion, you will at once get off your seats and leave the church abruptly. Adulation is sweet to every one. If you tell a bad man that he is very good, or tell a drunkard that he is a benefactor, he is ready to sacrifice his life for your sake. So it was with the bloodthirsty people in the West. The Roman Catholic Bishop pronounced them to be pious and religious people, notwithstanding the innumerable crimes and murders they committed, and all others as heathens or godless. Do you wonder that you consider yourselves saved and all others as meriting brimstone? This was the origin of missionary enterprise in foreign lands. These greedy Christians did not go to the adjoining countries where there was nothing but sand and flint, but to those countries which abounded in gold and silver, and where industry was an honest pursuit and selfishness an unpardonable sin, and ingratitude a capital crime.

For some time before the 15th century missionary emigration was rare. Tigers and lions

do not generally pounce on man, but when they once taste blood, they don't like to kill any other animal except man; and when the greed of gold increased in the Western mind the number of missionaries for foreign lands increased also. The very fact that they were all mercenary soldiers proved conclusively that they were not religious people. Jesus Christ told his disciples that they should not carry two coats even, nor should they carry any money, but look at the foreign mission fund. Is it not against the teachings of Christ? But I forget; those who go to foreign lands are not missionaries but a political body. The so-called missionaries are sappers and miners. They go first to cut trees and make roads, and close behind them are the army and the war ships. In the recent China-French troubles the missionaries were found to be the political spies.

Now ninety-nine per cent. of the people who contribute to support the so-called missionaries are entirely in the dark as to what they have been doing in foreign lands. If they were to know one-hundredth part of the mischief done by missionaries, they would stand aghast for the part that they have unknowingly taken in the massacre of mankind and the general immoral education imparted to them. For the last sixty-five years these missionaries have been in league with all political and commercial parties; they are, besides, found instrumental in opening saloons, theatres, operas and circuses. Missionaries are found to be shareholders in factories and stores; they are known to have contributed articles to the papers contrary to what they have been preaching from the pulpit in church. What is this, my dear friends? Does not this cast a slur on the character of your nation? If these charges be correct, would I be wrong in blaming you in forcing your immorality upon foreign nations? I have been with the missionaries for the last twenty-two years. The more I look into their characters, the darker is the dye that stains them. I do not speak against Christ and his teachings, but I find his followers unworthy of his name. They have been bribing men to embrace Christianity. They are kind to those who are likely to become converts to it. There is no merit in showing kindness to one who is known to be good. What good is there in treating our equals with respect? What good is there in feeding the fed, and clothing the clothed? What good is there in conferring favors on the deserving? It is meritorious to help the unworthy and trust the unfaithful. It is praiseworthy to shelter a villain and protect the guilty. Where are men to be found who are really charitable and unselfish? I have travelled 18,000 miles in search of such men. I have come in contact with all classes of people, but with one or two exceptions the generality of missionary men are no better than the worst condemned souls ever born on earth. Examples are better than precepts. Experience is more convincing than hearsay evidence. If any one can point out one man among thousands who has entered upon missionary labors as an exemplary character, I shall withdraw all my charges and bear the cross of Christ, but my experience is different. I have always found them to be bread and butter Christians.

I was a boy of twelve when I first came in contact with a missionary. A tent was pitched out of our town, and a white man lived there; the town was alarmed, as his appearance and surroundings looked hideous. We apprehended some dangerous plague befalling us. When a

plague or pestilence visits us, we at once conclude that some bad spirit is sojourning among us. We therefore make a sweeping search after it and drive it away. We collect a handful of rice for each citizen, cook it, and load a cart with it and a dozen chickens, one or two hams, and make a present of them all to a witch or goblin, and thus send him away out of town.

The white man, therefore, was the forerunner of some calamity. Our parents told us not to go near him; he would, however, force his presence upon us and distribute some tracts which our parents generally described as sinful. He stood at one of the corners of the street, and preached about God's only begotten Son and salvation, and we all laughed at him as if he were a mad man or an idiot. He distributed sweets among the boys and girls, and thus tried to get a hearing. In the course of time he seduced one or two young men and made them Christians. We, therefore, called him a man catcher. He afterwards secured the good influence of revenue officers, which converted our laughter into silence. Thus, my dear friends, sweets, money, force and influence entrapped and waylaid the needy. Navayar Sheshadry and Kristo Mohem Banery were baptized when only fifteen years of age.

The former is well known in this country, having visited here twice and spoken in all the Presbyterian and Congregational churches against his ancestral religion and in favor of Christianity, which is bread and butter to him and nothing else. The latter was well known in India as a scholar and a philosopher, but he obtained this position as the fruits of labors and perseverance in latter days after conversion.

Do you think a boy of fifteen is able to study his own religion and decide between systems? Schools were opened for teaching the children to read and write English. My desire to learn the English language grew stronger as I saw many of my comrades on the road to bettering their prospects in life. A man who knew a little of English was eligible for posts under Government, whereas a learned Pundit was reduced to sheer poverty because of his ignorance of the language. Soon after I mastered the English alphabet I was reading short sentences when I came across a line, "Man has a soul, and the cow has no soul." I did not exactly understand what that meant. I requested my master to explain it. He said it would do me no good to learn it.

I attended a mission school established by the Free Church of Scotland, and learned there for the first time that there is no sin in eating and drinking as we please; caste system was a humbug, sanctioned by priestcraft. Our religion enjoined the people not to take a drop of liquor and inflicted capital punishment on delinquents. The missionaries taught no such principles. "Eat, drink and be merry," is all that we learned in these schools. We saw missionaries indulge in drinking. Nations borrow vices more readily than virtues. Our people, therefore, took to drinking and brothels in spite of religious injunctions to the contrary. This in part is what we have derived from your religious teachers. My friend and I went one day to a gentleman's house where we saw a brandy bottle on one of the shelves in the parlor. There was nobody there besides us two. I said to my friend, pointing my finger to the bottle, "Do you know what it contains?" "Liquor, I believe," replied he. We had never tasted liquor up to that time. I therefore said, "Let us see how it tastes." My friend consented to it. I took down the bottle and was going to open it, when through haste I

spilled the contents on my clothes. Stealthy habits are always injurious. My friend kept a close watch that no one came up stairs while we were learning English vices. We filled our glass and tasted it. My friend exclaimed, "Hello! it has no taste; it is like water." I replied, "Don't you know liquor is water extracted from plants." We were thus satisfied that brandy was another kind of water. After achieving this exploit of English renown and enterprise, which has made you all the most civilized people in the world, we were descending the stairs when the owner of the house met us half way and demanded explanation of what we had done up stairs and how we got our clothes soiled with liquor. We could not conceal our evil deeds; we told him all we did, whereupon he reprimanded us and warned us against recurrence of such things. He said that the bottle was emptied into the throats of its votaries only last night, and filled with water. Had it contained liquor, and had we drunk it, it would have been dangerous. "Boys should not drink." He gave us good advice, but could not see that drunkards had thrown temptations in our way by keeping that bottle in the parlor filled with water. There would be no robbers if there was nothing to steal.

In Burmah and Japan no locks and keys are in use. Doors open day and night, but in Christian countries doors have as many bolts and locks as there are members in the house. Christians manufactured all the vices, and exported those commodities to foreign lands where simplicity and innocence reigned. So your drunkenness is the Christian blessing or salvation conferred on the children of India. England and America are the boasted nations of the universe, and yet they are the most unscrupulous and unprincipled. We shall be thankful if they import all the good things they possess, but if they send their vices, we are obliged to condemn their actions. I happened to go to Bombay for prosecuting my English studies. I did not know where to go and rest my weary head, being friendless and penniless. I was walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were not in the habit of drinking liquors before the missionaries went there and preached their religion of vicarious atonement; we equally abstained from animal food, but in the convert's house I had mutton served before me for the first time in my life. I sat with my host for dinner. A china dish with rice, mutton soup, flesh balls and bones on the top, was placed before me. I asked what it was, and he said, "Go on; it is good to eat; it will make you a man." I drew my nose to it, and felt a disagreeable smell. His mother, who had joined her son out of necessity, was standing by. She told her son not to give that dish to me, as I was not accustomed to it. I learned there that Christianity teaches man to eat flesh. The same evening he took me to his European pastor. He inquired of my host of my antecedents, and was enraptured on hearing that I had no traditional scruples or caste prejudices about me. He had been working in the field for ten years without converting a single soul to Christianity.

While there it rained very heavily, and all the streets were inundated and impassable. The pastor was waiting for his supper and we could

not go away. He therefore asked my friend to sup with him, and inquired if I would partake of something. That was the first time I ever went to a white man's house, and I was very anxious to see how he ate. I sat at the table; a cup of tea and a slice of bread were placed before me. I smelled of the tea, and made bad faces. The pastor's wife wanted to know what was the matter with me, and I explained that I had never taken tea, and its smell was disagreeable to me. I do not take tea and coffee even now. I was, however, very hungry, but my appetite was satisfied by looking at these dishes, all of horrible stuff and substances. I have a vivid recollection of that night. I shall never forget it. As I was a poor boy, the lady condescended to give me private lessons in English; not out of sympathy, but pure selfish motives, as you will know as I proceed. I then had no knowledge of my religion. I was not able to review the Christian doctrine, and therefore believed all they said. I believed in Jesus Christ as my Saviour and divine guide. I was not ready for baptism. I felt that I would be lost to my parents and community if I embraced Christianity. I knew that my parents would commit suicide on hearing of my baptism, and I told the pastor accordingly. He had no feeling. He did not care whether my parents lived or died. If I wanted to be saved, I should come forward and publicly embrace Christianity," said the righteous minister from England.

One day I was reading my lesson to the lady, when she interrupted me, saying: "Gopal [that is my name], my husband works very hard, but finds no one to baptize. Many promise, but none come forward. If he does not get one to baptize in a short time, he will be broken in health and go mad." What do you think must have been my reply to this importunity? I sincerely felt for her and her husband. I offered myself for a baptism if that would satisfy their minds, but on one condition, that it should not be made public. This conditional baptism was not to their taste. They wanted to baptize me openly, and then fill columns of papers with the result of their strenuous efforts and labors in the cause of religion, that they might get addition to their salaries, and some titles to their names. Mischievous and unprincipled apostles grin at such conversion. Dear audience, I leave it to you to decide whether it was proper for me to break the hearts of my parents in order to please the whims of such selfish missionaries. For my part I preferred to dive deep into the misery and hardships of life to displeasing my parents and casting a stigma on the whole community. I was then a married man. If I had embraced Christianity I would have been separated from my wife. My relatives would have performed all the funeral ceremonies and rites as if I were dead and gone. What a shame and agony! What a calamity on earth! If Christianity tears asunder children from parents, wives from husbands, friends from friends and relatives, I will at once say, "Away with Christianity; away with infernal missionaries; away with all their so-called goodness and holiness!" I shall never be a Christian even though I may be crowned with the glory of heaven and prosperity on earth. They had selected a new bride for me. I would have been happy and a rich man if I had followed their advice, but what about my parents and friends?

I was afterwards introduced to Dr. John Wilson, who worked in Bombay for forty years as a missionary of the Free Church of Scotland. He,

too, was a political spy and a religious gobbler. In 1873 he advised the Government of Bombay to depose the Gaikwar of Baroda, and transport him for life; he pretended to be a very religious man, but when we came to know how he meddled in political matters, we all lost faith in missionary enterprises. The Christians garble everything. Religion is a speculation. Europeans had no religion of their own. They borrowed Christianity from Jerusalem, and have twisted it to their convenience. The debtor generally runs headlong into speculation, regardless of losses. If he gains, he always tells his creditors that times are very hard, and thus puts off payment. If he loses, he shamefully becomes insolvent; so that he is well off in both cases, but to the creditor, loss and gain, rise and fall are equally binding and obligatory. The Europeans, therefore, deal in religious stocks, and other nations should not depend upon them. Europeans have no repute in India, Burmah, Siam, Japan and China. Their philanthropy is viewed with suspicion, and their actions supposed to contain poison. What a curious people are these missionaries! They are borrowers, and yet they pretend to say that they were ordained by God to baptize other nations. They are brought up in wickedness, and their fingers every day dipped in blood. They are carnivorous animals. How can they touch the heathen, who has never killed an animal, or caused it to be slaughtered for the gratification of his carnal appetite? They are not fit to baptize the heathen until they become pure and holy like their Master. My blood boils when I think of the evil deeds committed by the missionaries in India. A Hindu lady came over to this country in company with some missionaries returning home. They persecuted her to their hearts' content. She is a vegetarian, and yet they always threw pieces of beef in the Hindu lady's dish that she might not eat anything at all.

In this country they circulate absurd stories about my country. They report that Hindu mothers throw their babes into the Ganges. They report that men sacrifice themselves before Juggernaut. They say that women are tortured and put to death. They report that the heathen know no God. They are ignorant, superstitious and idolatrous. This is all false. The missionaries fabricate stories in order to raise funds in their own countries for their support in foreign lands. They do not work, but live like potentates, surrounded by luxuries and comforts. We do not envy them, but let them not misrepresent facts and tamper with our religion; let them not persecute those who bring to light their wrong doings.

The heathen worked harmoniously and peacefully before they came in contact with, and were contaminated by so-called Christians; but now things are changed. Where there was unity, now there is dis-union; where there was harmony, there is now discord; where there was a fellow-feeling, there is now hatred; where there was solidity and temperance, there is now drunkenness, whose votaries can be counted by millions. We were very honest and faithful in our dealings, and kind and loving as brothers ought to be. We are now quite the reverse. We are now the greatest liars—deceitful fornicators and forgers. The civil and criminal courts in India will bear testimony to my statement. To tell a lie or commit fraud is the order of the day; some hundred years ago, our monetary transactions were not on paper. Money was loaned

and borrowed on oath, and repaid; if not by the debtor personally, by his son and sons' sons after his death. Divorce is not on record. Starvation and famine were unknown to the children of India. India always had well-built and well-fed children, but now the majority of mankind are half-fed and half-clothed. The best of her products disappear as soon as they are ready for exportation. Poor India! What is the cause? and why is this? are the questions naturally asked by the well-wishers of India. The reason is not far to seek; we are socially and religiously degenerated by coming in contact with Western civilization. I am sorry to state so in the presence of so many gentlemen and ladies who are proud of their country and religion as I am of my own. I have been repeatedly asked by friends not to say a word against the Christians, but to praise their religion and everything pertaining to their country. I had an American fellow passenger from Japan to San Francisco. He asked what was my business in America. I told him I was going there to speak against Christianity. No sooner had I uttered that than he gave me such a blow on my chest that made me hold my tongue. "What!" said he, "you are going to speak against my country's religion? You shall not; we will not let you land." All the staff belonging to the steamer surrounded me and warned me against doing anything against Christianity. One Dr. Happer, who was a missionary in China for forty years, and who has just returned to lay his bones in his grave, wrote to some San Francisco people to beware of me, as he described me to be a fraud and a humbug. Why did he do so? Simply because I spoke against the missionaries in Hong Kong, China. This Christian ought to have shown charity and tolerance towards a heathen, he having been fed like a pig, and supplied with all the luxuries by his people for forty years for preaching Christ's principles. But no, how can he be otherwise than a bad man because his religion is bad. I heard him speak in Philadelphia last winter. He came on the platform and advocated that the Chinese became Christians out of conviction, and not for bread and butter as they are alleged. He adduced one proof, and that was this: He, on his way to the East, visited the tomb of a Christian Chinaman in Sacramento, California. This Chinaman was a cook in the service of an infidel, and yet when he died the infidel built a tomb and engraved on it this, "Here lies a faithful and devout Christian Chinaman." Now, my dear friends, an infidel had charity for a Christian, and therefore raised a tomb on his remains. But what kind of a Christian is this Dr. Happer, of China, who tried his best to blackguard and slander me simply because I spoke against the Christian Missionaries?

Oh! treacherous souls. I may be summoned out of this world to-morrow; what will it then avail if I be unfaithful to myself and others whenever I get a chance to tell the plain truth. The Portuguese came first to India and forcibly converted to Christianity the whole country of Goa, and compelled the people to adopt foreign customs. The Bible in one hand and the sword in the other they reduced many noble families to poverty. In place of copper and brass pots, iron and earthen ones were substituted.

At present the Goa country supplies cooks for foreigners. Christianity has thus elevated them to the mastership of cookery. The English missionaries came next, followed by American ones. They made fearful attacks on our relig-

ion, manners and customs. Youthful unruly members were easily moved by Western golden chains and watches, polished furniture and white-washed houses of missionaries. These Hindu lads had free access to their tables and admission into their houses. Missionaries gave them everything they fixed their minds upon. Who will not, then, become a Christian? I ask. One God, no caste, all alike, no high, no low, moral precepts in the Bible and the missionary so kind and loving that they at times allowed these heathen lads to sleep in their own beds, and to eat out of their own dish! Poor Indian converts, they could not imagine that the missionaries in India were sent by God to do what was practiced on Adam and Eve by the deceitful serpent in the Garden of Eden. Adam and Eve fell by eating the forbidden fruit at the cunning insinuation of a serpent; so these youthful lads were outcasts as soon as baptismal water was sprinkled on their heads. They were immediately told to live in outhouses intended for coachmen and butlers. No more admission then to the missionaries' dining tables and beds. These converts then served them as cooks, for their livelihood. They were directed, on pain of dismissal from the church, to enter into the houses of their parents, and snatch away their wives. They were encouraged to go into and defile Hindu temples. They were instigated to pollute the Brahmins by washing clothes where they bathed. The missionaries have set children against parents, brothers against brothers, and husbands against wives and *vice versa*. Converts are deadly enemies of their own countrymen. Missionaries have employed outlaws to break Hindu idols. They have influenced judges to hear cases for dissolution of marriages on the plea that "My husband is too old, he is suffering from consumption. I was mated to him against my will."

The English gentry are also trying their best to demoralize us. We are taught to speak ill of everything that is Indian. If we refuse to do so, we are not considered fit for society and advancement in life; we, therefore, defy and disobey our parents because they are said to be ignorant. We do not take our mothers, sisters and wives with us because they do not like to go out for a walk and put on boots and stockings, because they persist in retaining red and green marks on their persons and forehead, which are said to be signs of barbarism and idolatry. We do not like to associate with men who are addicted to bottles, and have contracted tastes for flesh. He is an uneducated man who does not do these things. In Vedic Perwo, our children were entrusted to the care of spiritual masters for education. They now go to schools opened by government; our ancient national institutions are destroyed, and others established, which turn out every year hundreds of unprincipled youths unfit for honest undertakings. Formerly scholars were rewarded and patronized by kings. Now this condition is deplorable. Parents run in debt for the education of their children, who, when they come home after graduation, add to their poverty.

In short, our present position, religiously and socially, in India is so damaged, that there is no immediate future before us. If so-called Christian civilization goes on at this rate; if the missionaries do not see the evils done to the country, but bribe everybody to conversion; if laymen teach habits of dishonesty, intemperance and false doctrines, of loss and gain, India

will soon come to an end. The Hindu will not grow in iniquity. Western vices have engrossed our minds. Missionaries spread dissensions throughout the length and breadth of India. Take, for instance, the habit of drunkenness. It weakens the body and destroys the spirit. Formerly people resided on the Himalaya mountain, the house of snow. They had no warm clothes to keep them from cold, but they had fires burning within which were hotter than the sun. The missionaries have extinguished them. Who is responsible for the disastrous results? I say those who contribute their penny to the support of bastard missionaries in foreign lands. Oh! mighty dollar, do not spoil the children of heathen countries. Let thy work be in righteousness. Feed those who are hungry, but do not support missionaries in their nefarious business. Dear friends, glean all that is good and throw out the chaff.

INDEPENDENCE.

Editors of The Index:—

The independence of America is an accomplished fact, and no one regrets it. The independence of Religion will be an accomplished fact and no one will regret it. The world will be better and happier when old enough to organize religion on its own merits, acknowledging no fixed infallibility.

There will be more reverence, conscientiousness, and public spirit, when Christianity and its discordant sects shall be superseded by a larger idea and realization of religion.

There will be increased prosperity, more spirituality, and more justice, more enthusiasm, and more sociability, when religion shall establish a heaven on earth instead of a heaven in the skies. The life, character, and influence of Saviours of the world, of whom Jesus was one of the greatest, will be appreciated more intelligently and deeply when relieved of his assumptions of sovereignty and supernatural authority. Piety, philanthropy, and morality will have freer course and be more glorified, when independent of tradition and ancient systems. The very natural and common reluctance to deny the infallibility of the Bible and the sovereignty of Jesus will be disarmed when people shall see that independence does not mean indifference or disrespect to his pre-eminent services for humanity.

Mr. Abbot's indictment of Christianity before the high tribunal of justice, reason, and philanthropy, for the cruelties of its churches, councils and creeds, for its disparagement of industrial, intellectual and political reform, and in its theory of what life is for, voices the conviction of an increasing number of religious people, who have already entertained a larger idea of religion than Christianity embodies.

This by no means implies that free religionists or ethical religionists are insensible of the love of God and man, portrayed in the New Testament account of the blessed saint and reformer. It by no means implies that they forget the Sermon on the Mount, the Lord's Prayer, the parables of the Good Samaritan and the Prodigal Son, or the truth-loving, oppressed-loving, brave and tender spirit of the friend of man.

On the contrary, advocates of a purer and larger religion, who discriminate between truth and error, goodness and wickedness, kindness and cruelty, humanity and inhumanity, are really more religious and more moral in consequence of their discrimination and their independence of entangling alliances and allegiances.

Their conceptions of the Supreme Power enlarged by discoveries in astronomy, geology, anthropology and other sciences, fill their hearts with natural emotions of piety, transcending those of revival meetings. Their knowledge of human nature and human condition, of the wonderful achievements of humanity in every direction, gives them courage, hope and judgment to labor unremittingly for improving the

condition of the world. Their emphasis of morality, irrespective of rewards and punishments in a future life, gives them the time and motive to discover and obey what is right in everything they think, feel, say, or do, and everywhere they go.

Personal excellence of character, surpassing any attainment by professors of the Christian religion, will be the legitimate effect.

The transition from a lower to a higher embodiment of religion, need not, therefore, alarm, and will not alarm thinking people. It is in the order of nature and of Divine Providence. Gradually the world moves by irresistible laws of conflict and progress. The Orthodox think the Unitarians have overstepped the boundaries of the Christian religion, as I presume they have. The Sunderland party think the Western Conference have overstepped the limitations of Unitarianism, as I presume they have; but the end is not yet. Advocates on the one side and on the other will represent centripetal and centrifugal forces in religion. The slack allegiance of "Unity" to a sect will gradually be loosened, and THE INDEX will point the way to "the free and independent church of America."

The name and the creed of the larger religion are not ready; but they will not militate against any of the everlasting truths and affections, held by the past religions or by any existing denomination. It may regard as open questions, prevalent beliefs of the mode of the Infinite Being, the origin of the mind, the survival of individual consciousness, but it will utter no uncertain sound upon the reality of infinite power, wisdom, and goodness; upon the supreme importance of discovering and obeying all the laws of the universe; upon the unspeakable resources for human enjoyment; upon the obligation and privilege of improving the condition of the world in every respect; upon the indispensableness of personal ability, character and energy; upon the necessity of universal education and universal justice.

There is nothing utopian or visionary in these expectations of a larger and more inclusive religion, for the evidence of its coming may be seen in the liberalizing leaven effervescing in all the sects.

W. G. BARCOCK.

JULY 4, 1886.

THE *Nation* speaks of a class of Harvard students, increasing in numbers every year, who receive from their fathers incomes larger than those of the President or any of the professors, with which they are expected to make a show. "Thence come," it says, "the luxurious clubs, the rooms furnished like boudoirs, the horses, the dog carts, the thousand little ways of spending money easily and carelessly, which now are characteristic of 'the Harvard man' of a certain type." "It makes the college clubs, which are now nearly as luxurious as the Somerset or the Knickerbocker, more and more attractive, and the study and the library less and less so. It greatly increases the importance of knowledge of wines, and cigars, and liquors; and, worse than all, it breeds a certain very thinly veiled contempt for the man who 'grinds' over the college curriculum, as compared to 'the man of the world,' who knows what is going on in 'society.' How far this influence goes in college, it is of course impossible to say. But no one who knows college life well will deny that it is wide-reaching, and that the number of those who are not in some degree touched by it, and find their lives made harder by it, is small. It also undoubtedly has much to do with the extraordinary interest in the athletic sports. These sports are actually carried on in every college by a very small number of men. All that the others have to do with them is to contribute money towards the expenses, and travel long distances to act as 'shouters' at the various inter-collegiate contests. Indeed, the extent to which participation in what is called 'college life' is now confined to subscribing money to clubs, societies, and crews, and teams of various sorts, is something startling. Of course the rich men are more active in getting up things to subscribe to, and subscribe more than anybody else. Consequently the more the glory of the college becomes dependent on sub-

scriptions, the more does wealth aid a man in becoming a college model and champion."

THE PARKER TOMB FUND.

A Fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed, among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. The list of subscribers to date, is as follows:

Miss Frances Power Cobbe, England,	£1.
Rev. James Martineau, D. D., "	One guinea.
Professor F. W. Newman, "	£1.
Miss Anna Swanwick, "	£1.
Rev. Peter Dean, "	5 shillings.
Mrs. Katherine M. Lyell, "	One guinea.
Miss Florence Davenport-Hill, "	£1.
William Shaen, Esq., "	£1.
Mme. Jules Favre, Directress of the State Superior Normal School, Sevres, France,	10 francs.
M. Joseph Fabre, ex-Deputy, Paris, France,	10 francs.
M. Paul Bert, of the Institute, " "	10 francs.
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Theodore Stanton, Paris,	5.00

All subscriptions should be sent to THE INDEX, 44 Boylston Street, Boston, Massachusetts.

THE OPTIMISM OF RALPH WALDO EMERSON. By William F. Dana. Boston: Cupples, Upham & Co. 1886. pp. 64. Cloth.

This essay received last winter, a Bowdoin prize. The author, contrasting Emerson with other poets of his age, such as Byron, Tennyson, Swinburne, De Musset, Goethe, Heine, Longfellow, and others, aims to show that he, more than all others, took a hopeful view of life,—“Bravely, constantly he assures us, that progress is continuing, and upon the same high lines as of old; and that if to-day looks dull, and the skies are overcast, and no star is shining—still overhead, though we see them not, the stars do exist, and even bid us know, that, if no day but has its night, then no night but has its morning.”

THE STORY OF JEREMIAH AND HIS TIMES. By Harriet M. Johnson. London: Sunday-school Association, 37 Norfolk, Strand W. C. 1886. pp. 192.

We quote briefly from the preface of this work to indicate its purport:—"It seeks only to interest young readers in the noble character of the prophet Jeremiah, his heroic struggles, and his burning words. For this end some of his discourses are presented in the historical setting necessary for understanding them. . . . Jeremiah is the prophet of a great crisis in his people's destiny. But he is also the prophet of a most significant era in his people's religion. In him that religion prepares to shake off the limitations of nationality and find its true home in the soul of man."

EXERCISES FOR THE IMPROVEMENT OF THE SENSES. For Young Children: By Horace Grant. Boston: Lee & Shepard. 1886. pp. 157. Price, 50 cents.

These lessons are somewhat after the Kindergarten method of object teaching, and are designed for the instructive amusement of children who are too young to learn to read and write.

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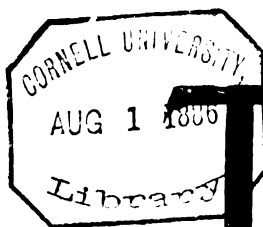
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CURRENT TOPICS.

BY B. F. U.

THE Chicago University, which has been nearly crushed to death under a load of debt, has decided to give up its Baptist connections and traditions and to start anew as a non-sectarian institution, appealing to the pride of Chicago, regardless of denominational lines. It is thought that the money required can be raised without difficulty, upon the new basis.

THE title of Mr. M. D. Conway's lecture at the Unitarian Grove Meeting at Weirs, N. H., this week, gives us the impression that it will be a discussion of Unitarianism in its relations to the Free Religious Association, the Ethical Societies and liberal thought generally. It would be just like the lecturer if he should say substantially to the Unitarians, with whom he stopped a while on his way from the darkness of the Orthodox theology to the sunlight of unsectarian Free Thought, "You have done good work in the past and now you can be equal to your fathers only by dropping your colorless theology and making common cause with these grand-children of yours."

A DISCUSSION occurred in Trinity College, Dublin, last month, upon a motion by the Provost and Senior Fellows to confer the degree of LL.D. upon Prof. Tyndall. When the Vice Chancellor was about to put the motion, Rev. Duncan Craig, D.D., arose and called attention to Tyndall's disbelief in the efficacy of prayer and in Christianity, and concluded as follows: "It would be a pity that this great University, — the University of such men as Berkeley and Usher, whose portraits adorned the walls of that hall, should in any way lend its sanction to such a school of thought, notwithstanding the great scientific standing of this distinguished Irishman. It would be a scandal if they ratified this vote of the Provost and Fellows, having regard to the want of religious belief on the part of Prof. Tyndall." The question was put and carried with but one dissenting vote, that of the Rev. Dr. Craig.

MR. A. J. RICH writes from Fall River, Mass.: "In an editorial note appended to a letter in a recent INDEX, you say that 'Samuel May and Edmund Quincy died some years ago.' You mean, doubtless, Samuel J. May. It was my privilege to meet Samuel May at the house of Samuel E. Sewell only a few months ago. J. G. Whittier was also present, and the three veterans made a trinity I fully believe in. Mr. May is something over eighty, but he is 'young for liberty,' and as rich and ripe in heavenly graces as one could wish to see. Is there to be another race of such men for our children to love and honor?" It was Samuel J. May whom we had in mind in the note to which Mr. Rich refers.

THE death of Rev. Charles H. A. Dall at Calcutta, was announced last week. Mr. Dall was the first American Unitarian missionary to India, having been sent there by the American Unitarian Association in 1835. His work has consisted largely in teaching the young. He had charge of a school at Calcutta of about six hundred children. Mr. Dall was a man of very benevolent disposition, and was remarkable for his disinterested labors for the poor. It is related of him that when he was in St. Louis nearly fifty years ago, associated with Rev. Dr. Eliot, in whose family he lived, one day when the family had just taken seats at the dinner table, he rushed in, and exclaiming, "The worst case yet," grabbed the cut of roast lamb from the table, and took it to a family that was starving. Mr. Dall was born in Baltimore in 1815. His widow, well-known as a writer, Mrs. Caroline H. Dall, and a son and daughter survive him.

A NEW Christian sect has been founded on Walnut Hills, a suburb of Cincinnati, and it has thirty or forty members, among whom are people of prominence in the community. The claim is that a Mrs. John B. Martin is Jesus Christ, manifest in the flesh, and that her sister, Mrs. John F. Brook, is the Holy Spirit. The movement originated a year ago among those who practiced "mind cure," "faith cure," etc., as a pastime, but has been kept rather quiet until recently. The new sect has a mysterious form of worship. The women seclude themselves, refusing to be seen by any except their worshipers. One of the disciples, a man named Jerome, who was bookkeeper for the Cincinnati Agency of D. Appleton & Co., the New York publishers, gave up his position with a salary of \$1,800 a year, to serve the female Jesus. To a reporter, he said the other day: "I have seen God face to face in the last half hour." A young man named Cook, who worked in the auditor's office of Adams Express, resigned his position to devote himself to the new sect. Several have sold their homes and taken houses near the women on Walnut Hills. The idea which prevails, is that spiritual food only is needed by those who attach themselves

to the sect, and that will be furnished by the Lord. Work and money are not needed. Whether the female Jesus has as yet wrought any miracles, the reports do not state. Says the *Israelite*: "If the sceptic asks, how can people believe such absurdities? the faithful will answer: Is not Walnut Hills as good a place as Bethlehem or Nazareth? That which was possible then and there, is possible now and here. Those good women are right. On the same principle as you believe one absurdity, you may believe a thousand. The straight line of reason once left, there is no telling how many curves of falsehood one may run over between two given points. If one believes the Gospel story, he may believe just as well any other story, even that Jesus appears in and through that lady on Walnut Hills, and that of her worshipers, seeing God face to face."

A SCHOLARLY and experienced teacher, learning that there was a vacancy in the High School, at North Reading, Mass., wrote a few weeks ago, applying for the position. In reply he received a letter from the chairman of the school committee, who, we have learned, is a Methodist minister, from which we are permitted to give the following extract: "I think you would not be willing to work for what we can pay per week, 11 Dollars the outside — A young man has been very successful in our H School for three years. 1 year we gave him \$10. per week. 2nd year \$12. 3rd year \$14. And we want to do as well again. How old are you? Have you a family? Do you attend church constantly? Can you lead our children to be Christians? please answer and oblige Yours Respectfully"

THE man who wrote this in answer to an application for a position in a public school is evidently a religious zealot, who regards as among the most important of a teacher's qualifications, interest in church unity, and zeal in doing in the school-room and outside, substantially the same kind of work which he is doing in the pulpit and in the Sunday-school. "Do you attend church constantly? Can you lead our children to be Christians?" If not, of course the services of the applicant are not desired. Not much chance for a Freethinker, nor for a Catholic or Unitarian. A Methodist it is understood, is preferred, although the letter does not so state. A young man is apparently desired, for the reason that he is likely to be somewhat more pliable, and therefore more ready to carry out the directions and suggestions of the clerical chairman of the North Reading School Committee in making the High School auxiliary to the church. Such a man is unfit to have anything whatever to do with our public schools. There is clearly great need of vigorous work in North Reading, to guard the public schools from sectarianism, and to enlighten the people in regard to the importance of keeping the schools entirely secular.

THE MORAL LAW IN POLITICS.

Mr. Emerson's doctrine of the Sovereignty of Ethics is especially called for at this time in the politics of this country. There is a very prevalent feeling that something is the matter with the country politically; that there is a corrupt state of things, a deep-seated disease, in political affairs, which demands heroic remedies. But just what the remedies are to be is not so clear. Not a few persons are disposed to take a pessimistic view of the future of our country and to despair of any remedy. And there are certain dark facts to which only the most wilful optimist can be blind.

For instance: a very large number of those citizens who are actively engaged in politics appear to believe that politics is a happy device for providing opportunities for the ambitious, and means of living for the needy. The old motive of patriotism in the public service is dying out. A larger proportion of small, popular or "smart" men, of wealthy men, of personally ambitious men, get elected to public office than formerly; and it is correspondingly more difficult to put into office thoroughly competent and upright men. Private greed, petty personal ambitions, the selfish aims, passions, and conveniences of powerful political cliques, have more weight with many legislators than has the public good. Hence comes the fatal facility with which bad measures get enacted, and the extreme difficulty and tedious slowness with which good legislation is accomplished. There have been bills before Congress for years, the justice of which has been generally acknowledged in the country, but they are postponed to the partisan maneuverings of political leaders, and pushed aside by the selfish interests of a powerful lobby. At the present session, a time had been appointed for the much needed Indian legislation in the House, but suddenly the Oleomargarine bill, in violation of the agreement, is put into the place,—a measure by which one strong private interest seeks to destroy another,—and justice to the Indian has to wait. Extravagant and corrupting pension legislation is enacted, and intrigues against the public treasury miscalled River and Harbor Bills go through, while the French Spoliation claims, whose validity has been repeatedly acknowledged, were passed by for generations, and the nation, for the want of an arresting law, is compelled to continue the coinage, mainly for storage in the Treasury vaults, of two millions of the under weighted silver dollars every month, imperiling the future finances of the country, but inscribed with the pious legend, "In God we trust."

There are also bargaining and intrigues between selfish interests to secure nominations for office, and bribery at elections has become an open scandal. Not among the rough, foreign-born population of cities only, but among the farmers in the country, native to the soil, and educated in a knowledge of our national institutions, votes are bought and sold at the polls, and the practice is winked at by respectable men. These respectable men open their eyes and stand aghast, perhaps, when aldermen elected by such methods sell their votes for a bribe of \$20,000, and give away therefor a city's rights to a valuable property. What must be the standard of political duty in the great cities, where a considerable proportion, in some cases a majority, of those who are elected by

popular vote to manage municipal affairs, are liquor dealers and bar-tenders!

These are not all the evidences that might be brought to show how perilously low is the grade of ethics in the domain of politics. Many honorable and clean men—the very kind of men needed in political office—are, indeed, ready to say that one cannot go into politics without defilement. This is not absolutely true; there are clean men in office, who would scorn an attempt to move them by any appeal not made to their judgment or conscience,—men whom no briber nor intriguer would ever think of approaching with his arts, so entirely above suspicion are they. But, too often, this class of men are not sought for office, or they will not take it because of the unmanly and immoral methods which so largely prevail in political life. It has even begun to be declared that morality should not be brought into politics. Just as it used to be spid in denouncing anti-slavery sermons, that religion has nothing to do with politics, so now the impious declaration is sometimes heard from political bosses that morality has nothing to do with politics! This blasphemy found actual utterance in the last presidential campaign.

Attempts to elect upright and pure men to office, against the dictation of party caucuses and cliques, have also been stigmatized as "Sunday-school politics." And it is a sad fact, that there are sections in the politics of this country so corrupt, that it seems as if the men who are actors in them can have never had any kind of Sunday teaching, and have not even so much as heard that there is a moral law. Whether openly confessing it or not, they apparently act upon the maxim that morality and politics are incompatible with each other.

Now it is not to be assumed for a moment that the great body of American citizens are tainted with these corrupt political principles. If this were the case, it might well be feared that the nation were subject to a political disease too deep-seated for remedy. But the great body of American citizens are too careless with regard to these dangerous political symptoms as they appear in an active minority. These citizens actually hold the remedy in their own hands, and their own safety demands that they apply it. What is the remedy but to insist that morality has *everything* to do with politics? that the moral law, in some form, must permeate and inspire every political action? that politics is legitimately only the application of justice to problems of government? The very atmosphere of political life needs to be purified by a vigorous north-west wind from the consciences of the people, bracing the consciences of the people's representatives to serve the public good and not themselves. There is no remedy but for honest citizens to plant firmly and hold aloft, in every political caucus and convention, over every ballot box, in every municipal and legislative hall, the standard of incorruptible integrity, with the declaration that by that sign, and that alone, the republic can conquer its vices and live.

In fine, the sovereignty of ethics in politics is the remedy. Let men be elected to make or execute the laws who have every needed qualification of intelligence and experience, but who, above all, are themselves honorable subjects of the moral law; men who, without fear or favor, will stand by the right, consulting only the barometer of duty, and not the weather-cock of popular expediency; men whose sole care will be to ad-

vance the public interests, and not to look after the chances of the next election for themselves or their party: incorruptible men. There have been such men in the public service; there are such men in the public service now. But were the standard of political ethics what it ought to be, were morality supreme in politics, this class of men would become the overwhelming majority, and would control legislation and governmental affairs. Then faithfulness to just principles and to the public good would be the surest qualification for election or re-election to public office, and even the temptations of self-interest would be enlisted on the side of virtue. The autumn campaigns for the choice of State officials and Congressional representatives will soon be opening. It were much to be wished that in them the law of ethics should be regarded as dominating all other considerations.

WM. J. POTTER.

OF THE LABOR QUESTION.

I have told already some experiences of a manufacturing friend of mine, who began life as a wage-working mechanic. I wish now to set forth the wise and humane words of another friend, who also is a mechanic, who also started in a machine shop, working with his hands and learning his trade, and who, by power and application of mind, has risen to be a large dealer in machinery and employer of many men. Always I have taken great pleasure in such companions, for I have found uniformly the intellectual habits and processes of a thoroughly well trained mechanic likely to be as precise, careful, and satisfactory as his hand work. The friend whom I have mentioned is no exception to this rule, and much comfort have I had in conversation with him. Respecting the labor agitation, I found that his rise in fortune by no means had clouded his mind with prejudices or estranged his heart from the great class of hand laborers. He made this remark to me: "Our present difficulties spring from the fact that our labor reform, though a just and needful one, comes from the wrong side. The reform, to be of any value, and to achieve any permanent success, must come from the employer and not from the laborer. But the employing class will not take up the reform until they are pushed to it; therefore, I want to see as much agitation of the subject as the country can bear, both by the laborers themselves, and by all who sympathize with their claims." What wise words these are! How truly they reach to a depth in the matter! Let us examine them a moment. Why must the amelioration of labor spring from the employer's side, if it is to have effectiveness? Because, simply, the workmen have not the education. Perhaps I might add that they have not the general comprehensive executive ability, because this ability when present rises into general management of affairs rather than sits fixed to single mechanical operations; but it is enough to say that the workmen lack education at present; and this limits them in three important ways. First, they are limited in their judgment as to causes and cures. They feel intensely the difficulties that beset them; they can see plainly that they get not the returns which justly they earn; they know well that something is wrong. But they are not so able to judge what is wrong, or of what complex and many diverse elements the wrong is made up; and even if they could disentangle and arrange and see all these elements and un-

derstand their origin, growth, and inter-relations at present, still they would be far from solving the more difficult problem of a remedy. It is always a trait of partial knowledge to be satisfied with one or two causes, and to assign to them the mischief which has manifold sources; and the same ignorance which fails to appreciate the complexity and difficulty of a social problem, always imagines the cure for it to be a simple matter.

Secondly, the lack of education limits the laborer's ability to combine wisely and effectively. This needs no argument beyond the abundant facts now before the eyes of every one; for plainly the workmen have not combined well or wisely, but in a way, for purposes and by methods, which have arrayed the community against them, and have confounded righteous claims not only with disorder and violence, which might be pardoned as outbreaks of long-suffered pain and passion, but even with the most absurd demands, which never can be granted, as for example that an employer shall take none but Union men, or at the bidding of others, shall discharge non-Union men who have served him faithfully. A case in point has just come to my knowledge. I have another friend, who, beginning with nothing, has raised himself by ingenuity and industry to be a manufacturer of rubber goods, employing many persons. Lately he had occasion to enlarge his factory, and was obliged to stop his machinery for that purpose. He wished to erect another building of wood, or wing to a building. As the stopping of his machinery threw his workmen into idleness for the time being, and they were capable of doing the rough carpentry which was to be done, he set them at work, simply so as to keep them employed and pay them. Whereupon his foreman was waited on by a deputation from a carpenter's Union in the neighborhood, and warned to beware of vengeance on his "scabs." Here you see a new meaning of the word "scabs." It was enlarged from its first meaning of a workman who takes the place of a striker to signify in this instance men who were not carpenters by trade, but simply turned their common mechanical capacity to a rough job in enlarging the workroom of their employer. Now if this Carpenter's Union is right, it appears that men engaged in making rubber goods have no right to use the plane, chisel, and saw on occasion if their employer so wishes. And if the Union was not right, then their action was a tyranny not only odious, but extremely ridiculous, and sure to raise in all well-informed minds mingled emotions of indignation, pity and contempt. That is to say, the workmen have not attained the point of setting up a government and making it a self-government. Prof. C. M. Woodward, director of the St. Louis Manual Training School, says concisely and wisely, "The demands of labor rise partly from a justifiable sense of injustice, partly from consciousness of organic strength, and partly from erroneous conclusions which inevitably result from imperfect information." Here the labor troubles are ascribed to the wrongs of the laborer, to his ignorance, and to his growing sense of power, which last is but a part of the gradual growth of popular power all the world over and centuries old. But notice especially the expression, "the consciousness of organic strength," which nowhere else I have seen stated. It is often remarked that we could not employ a horse for our service if he knew his strength; but this really means if he know his strength and no

more; for if he knew enough beside, he would not only serve as now, but serve the better. So it is with the labor unions. They have arrived at their consciousness of organic strength; but this is a perilous thing, both for others and for themselves, until they arrive at much more.

Thirdly, lack of education not only hinders wise and rational combination, but it lays the laborer open to deception and abuse, by designing leaders and selfish demagogues, who appeal to their passions. This is a very great danger indeed. When men combine closely together, especially when it is for an aggressive object, and one which dearly touches their interests, even the best educated, whose minds are steadied perhaps by two or three centuries of culture, hardly can save themselves, and, indeed, sometimes do not and cannot, from becoming the mere tools of cunning, ambitious, selfish leaders. What then can be expected of uneducated, untrained minds, suffering from eagerness, passion, pain, privation? They cannot escape. It is certain that great, wide-spread combinations will, sooner or later, be victims of the cunning, the selfish, the blatant, the cowardly. A friend in the lumber business, which in this city of Chicago gives employment to many Bohemians, saw all his men go out in a late strike. He simply waited quietly, as did all in the same business here, until they came back. When they returned, he told me that he found many of them in a state of great wrath against those who had led them into the strike. One man exclaimed, "Me catch the man who told me strike, me hang him." What was that poor fellow, what were they all in a flock, but a sad, ignorant mass, who were tools of leaders who led them into weeks of idleness without either a solemn sense of responsibility, or power to indemnify the poor men's loss. If the newspapers report correctly, there were dissensions, and party-pulling and hauling, in the late Convention of the Knights of Labor at Cleveland, which showed that selfish and personal counsels were applying their evil practice in that organization. I say simply this, that barely can the best educated combine for aggressive action without becoming slaves; and the untaught cannot.

Therefore, I return to the wise and humane remark of my friend, who, having advanced from the bench to a wide administration of affairs, has knowledge of both ends of that long line. We have to preach humanity to employers. It is for them to take up the problem in a noble and fraternal spirit. Time presses, justice presses; and if these avail not, what are we to contemplate but the miseries and passions that throng? What superiority can there be without corresponding responsibility? The man who is the superior of others,—whether having been once on their level he has pulled himself up higher, or whether he started higher because some one in the past who was his father pulled himself up, or whether by education, or for whatever reason,—has a high, religious, humane responsibility to all about him. He, even in the most republican form of the state, is *de facto* a governor to a very large degree; and the governor is a base tyrant who seeks his own benefit, and not rather the good of all the governed. It is not too high a claim on employers that they should look upon their stewardship in this manner, nor is it too much to say that when this spirit is quickened and lives and works, both in head and in heart, the educated, the fortunate, the easy and the happy, will find the wise, the

best, and the righteous solution of the labor problem. Sad will it be for them if they wait till they are forced; for, as a Stoic sage said, move in the divine way we must, and if we dally, we shall be dragged at the chariot wheels.

J. V. BLAKE.

CORNELL UNIVERSITY.

Much has been said of late, concerning the relations of Cornell University to the trust bestowed upon it by the State of New York. While there is no statutory limitation of the character of instruction to be given with the funds of the people, it is certain such instruction should be in harmony with the spirit that governs other institutions more or less dependent upon the financial aid received from the commonwealth. Not only is Cornell a State institution, to a certain extent, but it is also partly dependent upon the national beneficence, and should be in spirit with the institutions of our government and people.

In view of these facts it cannot be out of place to call attention to some recent changes in the policy of the institution that will act as restraints upon at least a portion of our citizens from accepting instruction at its hands. These are principally in the direction of narrowing the instruction into certain lines of ultra-conservatism, and the abandonment of the position the institution has so long maintained as a champion of perfect freedom of religious thought.

For several years, at least, the prevalent method of teaching unsettled questions of economic or ethical importance was by presenting to the student as much of the evidence upon all sides as possible, both by lectures and copious references to authorities, thus putting in his hands the tools, as it were, to dig out his own conclusion. Thus it was that two years ago we heard of each side of the tariff question being presented by distinguished authorities; of the pulpit in the chapel where attendance was voluntary, being filled by the most liberal ministers of the country, regardless of denomination. The events of the past few months point too clearly to the fact that Cornell has abandoned this advanced and liberal position. The chair which has borne since the beginning of the University the broad and unobjectionable title of "Moral and Intellectual Philosophy," has been abolished, and in its place there has been created the chair of "Christian Ethics," thus introducing for the first time into the curriculum of the institution a restrictive denominational word that cannot prove entirely pleasant to many who believe ethics to be broader than any creed.

Previous to this year the annual Register of the institution has contained the following broad-minded and liberal statement of the university's position concerning religious matters:

"The university, established by a government which recognizes no distinction of religious belief, seeks neither to promote any creed or to exclude any. By the terms of its charter, persons of any religious denomination, or of no religious denomination, are equally eligible to all offices and appointments, but it is expressly ordered that at no time shall a majority of the board of trustees be of any one religious sect, or of no religious sect."

Much to the regret of many friends of the institution, who have always admired the dignified and fair position concerning religious matters, this year the above statement was supplemented by the following significant clause:

"This is understood to imply that while the university cannot be identified with or under the control of any one religious denomination, it must always be on the side of Christianity, as opposed to infidelity or unbelief."

What more complete retraction from its independent position could possibly have been made?

But this retrenchment of intellectual and religious freedom is not only apparent in the publications of Cornell University, but the utterances of its new President and the internal workings of the student body too plainly show that the step is a positive one. A local paper, in describing the ceremonies of laying the corner stone of a new Baptist church, a few weeks ago, gives the following account of one of the accepted opportunities of the new president to let the world know the new position of the institution which cannot be otherwise than a reflection of his individuality:

"While we have nothing but admiration and respect for President White, yet in view of the manner in which Cornell has been assailed it was refreshing to hear the voice of President Adams ring out like a clarion in favor of good orthodox religion."

The University Christian Association, founded, and for many years conducted upon a liberal, tolerant basis, readily reflected the influence of the new dispensation this year, by endeavoring to expel all Unitarians and Universalists, and actually succeeded in having them debarred from any voting privileges in its management.

But if any one doubts the evidence of all of the above-mentioned indications of this grave change of policy, the Baccalaureate address of the new president is sufficient to dispel further hesitancy. It was perhaps to his disadvantage that he was neither an ordained minister nor an orator, but his ominous remarks certainly did produce a gloomy effect on the graduating class of young men, who, during the previous years of their collegiate course had been accustomed to hearing from their former president nothing but the highest sentiments and inspirations to increase human activities. These remarks contained many a thrust at what had been heretofore understood by some to be the most redeeming features of the institution, including an attack on the doctrines of the modern school of political economists, which have been ably and fearlessly presented at Cornell during the past two years, and which were endeavoring to "deprive mankind of that most inviolable of all rights to hire whom he pleases, and pay what he pleases." In conclusion, he presented to his audience the choice of accepting or rejecting "our blessed religion," but warned them if they did the latter that they knew the consequences—the first time the writer had ever heard the fear of a future punishment presented from the pulpit of the college chapel.

That the ominous utterances against the modern ideas of political economy were not merely a passing opinion, has since been demonstrated by the news which now comes that the services of the young professor who has so ably filled the chair of political economy will be dispensed with at the close of the coming year. The only "one of the few professors," as one of the brightest of recent graduates has said, "whose lectures seem to be adapted to make the hearers think for themselves, and forces them to think, instead of taking for granted whatever stuff the lecturer feeds them."

It is certainly a question in law whether Cornell University, as a state institution, has a

right to be on the side of Christianity, "as opposed to infidelity and unbelief," any more than it has to be on the side of Buddhism or Mohammedism. It is also equally certain that the dignified position it has heretofore maintained of non-participation has never brought to it any discredit, either in the minds of thinking Christians or non-Christians. It is also certain that Cornell cannot claim hereafter for its students, those citizens of New York State who do not believe in the Christian religion. It is not to be denied that under the new régime the institution will have a larger and more fashionable patronage, but the students will be of a class different from those who have formed the present alumni. This change in principles so vital can not be remedied at present, for as the institution in the past has been but the reflection of the individuality of President White, so will its future be the reflection of the individuality of President Adams.

Notwithstanding these facts, however, it is difficult to believe that her day as a leader in progressive education has passed, and that she is content to enter into an opulent old age to be marked by ultra conservatism. The older colleges that have been awakened from their stupor by the advances of Cornell's younger ideas have already taken up the work that she has laid down, and will no doubt carry it on to completion, until some day the friends of liberal and untrammelled education will see in our land a college that aims to inspire in its pupils a desire for pure and simple truth, regardless of creed or consequence.

II.

CAUSE AND CAUSATION.

III.

As there can be but one eternity and but one ubiquity, so but one Infinite Mind is possible, and no other first cause is conceivable. But nature simulates creative power in diverse developments of mentality, every unit of which is an agent of virtual causation, as verified by the products of art. Nature and art are correlated as antecedent and consequent, art being the complement of nature, and nature the mother of art. Causation in art is connatural and therefore virtual, its agents themselves being products of nature. But causation in nature is absolute, though occultly dependent, since finite mind (mentality), as identified with the agents of art, implies the infinite, as a body is implied by its shadow. Moreover, the course of nature, scientifically regarded as a scheme of evolution, is better apprehended as the temporal phase of absolute causation whose agent is supernatural. So virtual causation typifies the absolute, and the history of art interprets that of nature, the works of nature and the works of art comprising the whole world of effects, all that is real or possible in mundane existence. In fact, from the postulate that only one first cause is conceivable, and that the Infinite Mind, it follows deductively (1) that causation in both its departments, the natural and the connatural, proceeds upon one and the same principle, and (2) that mentality—of which all the several grades of sentient being represent more or less imperfectly but one constitution—is the vehicle of that principle in the domain of art, while in the domain of insentient nature it is the tenant of MIND. And now it remains only to demonstrate that this principle is volition.

From this point the exposition rests upon the distinctive meaning of the words, *cause*, *causation*, and *effect*, and thence proceeds upon the consecutive relation of their several purports. It is a common error to regard cause and effect as immediately connected, it being rarely apprehended that no agency to any purpose is effective without an interposition of means. In the sphere of nature, as well as in that of art, cause is the antecedent and effect the consequent, not of each other, but of causation. There is an ellipsis in the axiom—there can be no effect without a cause. In place of that let this obtain: *There can be no effect without causation, nor causation without an agent*; but there may be a cause without causation and therefore without an effect, though effect must follow causation. As to the verbal import of this mediate, it is unitive, though duplex by implication. Causation is the act of causing or producing, which connotes both an agent and a product. But, being itself an invariable unit, its antecedent and consequent, whose generic names are cause and effect, are also unvarying. That is to say, cause and effect are categorically discrete and therefore non-convertible, which predicable connotes their unlikeness to a pair of phenomena whose equivalent factors are misnamed cause and effect in the literature of science. The duly rational observer finds in the physical operations of nature only the means and products of causation; and hence ensues the conviction that the distinction between consecutive phenomena, as simulating cause and effect, is nominal. But this discovery does not subvert the notion of "agent and patient" in causation proper, as Mr. Mill insinuates. Here, as he says, it is "purely verbal;" and here one should not look for such a relation, nor for its constituents, though the apparition thereof may supervene to indiscriminate thinking. Wherefore? According to literary usage, agents are either active or passive, real or nominal; yet the latter are otherwise named *instruments*, and belong to the category of means or implements of causation. No two of these are related as agent and patient, since their effectiveness is determined, not by volition, but by relative necessity. For example: bodies gravitate because they *must*, not because they *choose*, in their relation to the physical agent of gravity, which also submits with no will of its own to that of its creator and sustainer.

A passive agent is known by its having an antecedent. It is active agents only that antecede and originate causation; and this is predicable only of sentient beings whose action is voluntary, that is to say, not of necessity, but of choice. Are not all rational persons conscious of this prerogative? There may be certain predicaments in which one is not; but the question is put indiscriminately. Conviction of free-agency in a single case establishes its reality as an attribute of mentality. Sane consciousness is never devoid of a sense of freedom in acting. This sense is instinctive, and instinct is infallible as to its proper bent. Negatively, who is conscious of no ability to forbear acting, even against a wish to act; or of acting without effort, even when action is deemed expedient?—except in cases of reflex action, such as are engendered by habit; which, in showing our susceptibility of passive experience, are of no negative significance as to our larger sphere of active experience. Endeavor is always coincident with voluntary action, instead of which we ought to be sensible of some extraneous

impetus, some push of necessity, unless we are in reality free-agents, as consciousness avers and experience testifies; acting, not as we *must*, but invariably as we *choose*. Now, to choose is to will, and *nota bene*.

1. There is no choosing without willing, no willing without a motive, no motive without a sensible want, no sensible want without an apprehension of its object, and no apprehension without mentality. Therefore, none but units of mentality are capable of volition.

2. There can be no effect without causation, no causation without endeavor, no endeavor without an active agent, no active agent without a purpose, no purpose without a motive, no motive without a sensible want, no sensible want without an apprehension of its object, and no apprehension but that of a unit of mentality whose collective attributes constitute a sentient being. Therefore, none but sentient beings are agents of connatural causation.

The subjects of the two inductive propositions here presented, though literally distinct, are essentially identical, while the predicates thereof are concurrent and mutually implicative. Here are some of the corollaries from their coherent purport:—

1. Volition is the gist of causation.
2. None but agents of volition are agents of causation.
3. Cause is no other than a causal agent, or agent of causation.
4. Every cause is a producer, and every effect a producer.
5. The paramount cause is a free agent.

Such is the exposition of causation as manifest in the sphere of art, which, as a mirror, reflects the order of natural causation, not as apparent in the physical world, but as it is conceptibly. Art is the complement of nature, inasmuch as we see in the works of art the three-fold aspect of universal truth and its triune categorical consistence as indicated by the terms *cause*, *effect* and *use*; whereas in the works of nature so-called we see illustrations of the latter two only. The inanimate part of the universe contains no example of active agency, not even the semblance of a causal agent. The mundane aspect of nature is that of an automaton whose working scientific observers are prone to personify with no intimation of an occult operator. But this is contrary to the *Novum Organum*; it violates the chief canon of scientific induction and smothers an axiom of common-sense—the implication of cause by effect—in a manner unexemplified by reasoners from data of connatural causation. When a geologist finds a fossil, be it only the impress of a bird's foot, he infers the past existence of the feathered biped whose walking agency must have made it. Implements of mechanic use, such as knives and hatchets of stone, are regarded as proof of man's existence in ante-historic times. So all admit that Paley's hypothetic watch implies a watchmaker: though it purports nothing as to the cosmical method of creation which Paley is driving at. Every waif of art fathers the presumption of an antecedent artist or artisan, as its maker; but many a scientist seems ambitious of reading the book of nature with the least possible apprehension, or recognition, of its authorship. Yet the universe, though a product of evolution *alias* natural causation, is a mechanism as truly as a watch or a clock, and more wonderful than a cotton-mill. If it were absurd to think of these as self-made or as having been running forever hitherto, why is it not

ridiculous to think of the cosmos as an eternal automaton? It is ridiculous; but it does not seem so to the bulk of mankind, because all are prone to accept appearance for the exponent of reality. To whom does it seem ridiculous, or even unreal, to speak of the sun's rising and setting? An intelligent few; and to them only in the nick of scientific reflection. Time was when the apparent diurnal revolution of the heavens about the earth seemed reasonable. Rarer yet than good sense is the insight of things as they are, which alone disabuses the common mind of the notion that plants grow by autogenous energy, that water runs *per se*, that fire burns as an agent of combustion, that the sun shines as the maker and giver of light and heat, that matter attracts matter,—in a word, that the forces of nature are inherent. But to see the utter falsity of these and the like phenomenal conceits; to apprehend the *Infinite Mind* as the real agent of natural causation, is the beginning of philosophic intelligence.

GEORGE STEARNS.

EDITORIAL NOTES.

BY B. F. U.

JUDGE E. P. HURLBUT of Albany writes: "I enclose my check for \$5.00 for the INDEX another year. I should miss it, if wanting, more than any other publication I receive."

THE following is from an obituary in a New Mexico paper: "Her tired spirit was released from the pain-racked body, and soared aloft to eternal rest in the realms of celestial glory at 4.30 Denver time."

MR. SIDNEY H. MORSE, the sculptor, is modelling busts of Carlyle, Emerson and John Brown. The Carlyle bust rests on an anvil and bears the inscription, "Work and despair not." On the bases of that of John Brown is inscribed, "Who remembered them who were bound with them." All these busts with one of Dr. Holmes will be placed on exhibition next fall.

THE *St. Louis Post* says of the austere historic Puritan: "That hard, stern, fearless and gloomy personage has yielded to the tempering influence of time, and the demands of changed conditions, and a new type of Puritan has appeared. The 'whining and snuffing saint of Macauley's imagination has been transformed into a well-dressed gentleman, who has faith in the good things of life, and who would find it hard to sit through a two hours' sermon.'"

IN one of his recent sermons Mr. Talmage talks about the "laughter of scepticism from the days of Sarah to the days of Theodore Parker and Herbert Spencer." Coming down to these days, he remarks: "God says that the Bible is true—it is all true. Bishop Colenso laughs; Herbert Spencer laughs; John Stuart Mill laughs; great German universities laugh; Harvard laughs—softly; a great many of the learned institutions of this country, with long rows of professors seated on the fence between Christianity and infidelity, laugh softly." All these laughers, Talmage imagines, will, in the judgment day, unite in denying that they laughed, when God in tones of thunder will threateningly reply, "But thou didst laugh." "As much as to say," remarks the *Banner of Light*, "Ah! now I've got you!" And this is what some ministers persist in calling the fear of God."

IN an article contributed to the July number of the *Herald of Health*, Mrs. Elizabeth Cady Stanton says: "The only drawback to complete health and happiness when a child, was fear of the devil, especially at night. He was an ever-present reality, whom I was told I could not see because he always kept himself exactly behind me, and however quickly I might turn I never could catch even a glimpse of his shadow. People who teach children such superstitions little dream of the positive injury they are doing to their mental and physical condition. These fears were intensified in my case under the preaching of the Rev. Charles Finney, which in a measure marred my happiness and crippled my development, until I arrived at the age of seventeen years. I then read 'Combe's Moral Philosophy,' and his 'Constitution of Man,' and discussed the broad principle laid down in those volumes with a gentleman of liberal thought, and soon threw off all the old theological superstitions that had so long shadowed my life. I then struck the name of Milton's giant from my list of acquaintances, and with long walks and rides on horseback I finally recovered the normal physical and moral tone of my being. Health and happiness are impossible where one is hedged about with undue restraints and fears of the undefined and unknown."

SAYS Mr. F. B. Thurber: "As regards the labor troubles, we are going through a period of evolutions that has been precipitated by steam, electricity and corporate organization. These have revolutionized not only our commercial, but to a great extent our social and political conditions, and labor is now clamoring for a larger share of the benefits which these forces have conferred upon mankind. Opinions will differ as to the extent to which capital and labor have shared in these advantages. My own opinion is that labor has not shared proportionately in the benefits, although Mr. Edward Atkinson and other deep and thorough thinkers take the opposite view. At any rate, one thing is certain, organized labor thinks that it has not shared proportionately in these benefits and is reaching out for them. And another important consideration has been generally overlooked. I refer to education. We have been educating the masses up to the wants of intelligence, without, in many cases, giving them the means to gratify those wants; and this is like refining dynamite up to an explosive point, and then expecting it not to go off. One thing is certain, the true conservatives of to-day are the men who believe, first, in getting at the facts, and then treating labor so justly that it cannot have any real cause for complaint. If this is aimed at, anarchy and socialism will find no congenial soil in our country, and the strike and the boycott will be instruments of the past."

THE *Christian Statesman* after declaring that "sun, moon and stars, winds and seas, fire, hail and snow, beasts, birds and fishes yield obedience to the power of the Son according to their nature; angels, men and devils . . . must 'bow the knee,' and 'confess' or acknowledge the Son as their Sovereign 'Lord' and ruler," adds with as much confidence apparently as though it had received information direct from divine headquarters: "The honor of this obedience, however, does not ultimately terminate on the Son, or Mediator, but on the Father, or on the Three-One-God." Seems to us that the Son should have the honor of the work he does. If

a son, having received from his father a piece of wild land, brings it by his labor and skill into a state of cultivation in which it needs but the touch of the hoe to tickle it into bountiful harvests, should not the son receive credit for his labor and skill? The father may feel proud that he is the sire of such a son, and rejoice in his success, but he will not claim that the honor of the result should "terminate on" himself. Far be it from us, however, to affirm that there is any analogy between the relation of an earthly father and his son and that of the "Three-One God" and the Son. Indeed, since it is said that the "Three-One-God"—"three in one, and one in three," and an old writer affirms, "the more three because one, and the more one because three,"—is composed of three persons, all necessary to constitute the Godhead, all distinct and yet one, it would seem that there is, so to speak, "a division of labor" among the three gods (beg pardon) among the three persons of the "Three-One-God," and if we could stretch analogy from earth to heaven, from men to Gods, it would seem that there should be a corresponding division (or a corresponding unity) of "glory." Perhaps this is what the *Christian Statesman* really means. The subject is too deep for our comprehension and we drop it. In this world one is one, and three times one are three. Of that world in which the truth can be learned only by revolutionizing the multiplication table we must plead "invincible ignorance."

MRS. MARY FENN, as she wrote her name the last year of her life, although better known as Mary F. Davis, died at her home in Orange, New Jersey, on the 18th inst, at the age of sixty-two. Some years ago she was prominent as a representative of Spiritualism, woman's suffrage, and other movements, which she advocated from the platform and with her pen. She was a gifted, amiable woman, whose life was not without mistakes that brought deep sorrow to her heart; but they were mistakes of judgment, which awakened the sympathy of those who knew her intimately, without marring their confidence in her moral worth, or lessening their esteem and love. Her self-sacrificing spirit was conspicuous, and circumstances combined to make her life, as the speaker at her funeral remarked, "a ministration for the good of others." Mrs. Lucy Stone, in the last number of the *Woman's Journal*, thus writes: "Mrs. Fenn had rare and beautiful gifts. Her gentleness, her sweetness of spirit, and her fidelity to her convictions were remarkable. Sorrows, great and bitter, fell to her lot. But with a conscience void of offence, she pursued the even tenor of her way, girt about by the love and sympathy of those who knew her best. She was a devoted friend and active helper of all good causes. For many years she was one of the most pleasing of public speakers. After the death of her daughter she assumed the care of the four motherless children, and was a mother to them till the last. She will be sadly missed and sincerely mourned by her large circle of friends. 'The world seems lonely without her,' writes one who knew her well. 'It is sad to part with two such women as Mrs. Fenn and Mrs. Hallock!' . . . For thirty years Mrs. Fenn was the wife of Andrew Jackson Davis. In the separation which he sought, she received the fullest sympathy of those who knew her best; and her own consciousness of rectitude, while it could not save her from the cruel hurt, carried her above it, pursuing the even tenor of

her way. She was buried at sunset in a bed of roses. Sorosis sent a superb floral anchor, over three feet high, composed of white roses, lilies, and pinks, and bearing a card inscribed "With the tender love of Sorosis." There were also many beautiful bouquets and baskets of flowers sent in by friends.

PERHAPS of Mrs. Mary Fenn's literary efforts, the last were two poems contributed to THE INDEX, recently, one of which, "After the Storm," signed "M. F.," was read by her request, at her funeral.

NEXT week THE INDEX will contain a contribution from Mrs. Elizabeth Cady Stanton, giving her recollections of Theodore Parker.

THE less government we have, the better—the fewer laws and the less confided power. The antidote to this abuse of formal government is the influence of private character, the growth of the individual.—*Emerson*.

WHEN a man gives you to understand that the subordination of your convictions to his, discipleship, is a condition of his friendship, adhesion to him, except temporarily under exceptional circumstances for the attainment of some common good, is recreancy to your own moral nature, treason to your own self-hood; and it is evidence of lack of spirit and independence in you as pitiable as the egotism and littleness of your *pseudo* friend are contemptible. Be yourself.

AN exchange says: Considerable amusement was caused by the following couplet, which did duty as an inscription on a trade banner at the demonstration to welcome Mr. Gladstone to Midlothian:—

Great is thy power, and great thy fame,
Far kenn'd and noted was thy name.

The lines were originally addressed by Bobbie Burns to His Satanic Majesty. Mr. Gladstone's Edinburgh admirers are warm-hearted and sturdy Liberals, but they seem to lack the humorous faculty.

THE author of "Uncle Tom's Cabin" is no longer the strong woman of a few years ago, her constant watching by the bedside of her dying husband having practically shattered her health, as it has reduced the robust physical frame to merely a skeleton. For more than eighteen months, with scarcely an interruption, has the affectionate wife remained at her husband's side, reading and singing to him as he lingers through the days and nights, waiting for the end that is not far off. Mrs. Stowe is seventy-five years of age.—*Boston Transcript*.

DR. EDMUND MONTGOMERY writes: "The mere expression of opinions" counts for nothing when it comes to natural science. Proof is here everything. So it was with gravitation, so with evolution, so with all natural science problems. Both Newton and Darwin worked ever so long at the proofs of their hypotheses. In both cases many others had previously more or less distinctly advanced similar ideas. The power of scientific views lies wholly in their being open to verification. It is thus only that they conquer prejudices. Before Darwin, the biblical notion of the fixity of species prevailed, Linné and Cuvier had used their very accurate knowledge of natural objects in support of this preconception. The liberal opposition theory at that time was the Platonic archetype theory. Dear old Platonism here as everywhere, came in as a liberating solvent of dogmatic fixity."

THE following is a translation of what Gabriel Alvarez thought would be an appropriate epitaph for "Adam," and which was published in his work "*Historia Ecclesiæ Antediluvianæ*," printed in Madrid in 1713:

"Here lies, reduced to a pinch of dust, he who, from a pinch of dust, was formed to govern the earth,

ADAM.
The son of none, the father of All, the step-father of All, and of himself.
Having never waited as a child, he spent his life in weeping, the result of penitence.
Powerful, Wise, Immortal, Just;
he sold for the price of disobedience,
Power, Wisdom, Justice, Immortality.
Having abused the privilege of free will,
which weapon he had received for the preservation of Knowledge and Grace,
by one stroke he struck with death himself and all the Human Race.
The Omnipotent Judge
Who in His Justice took from him Righteousness,
by His Mercy restored it to him whole again;
by whose goodness it has fallen out, that we may call that crime happy, which obtained such and so great
A REDEEMER.
Thenceforth Free-will, which he in happiness used to bring forth Misery,
is used in Misery to bring forth Happiness.
For if we, partakers of his pernicious inheritance,
partake also of his penitential example,
and lend our ears to salutary counsels, then we
(who could by our Free-will lose ourselves)
can be saved by
the Grace of the Redeemer, and the co-operation of our Free-will.
The First Adam Lived to die:
The Second Adam Died to Live.
Go, and imitate the penitence of the First Adam:
Go, and celebrate the Goodness of the Second Adam."

I AM a king when I rule myself.—*Stoic Proverb*.

THE inner world of thought and the outer world of events are alike in this, that they are both brimful. There is no space between consecutive thoughts, or between the never-ending series of actions, all packed tight, and mould their surfaces against each other.—*O. W. Holmes*.

THE spirit of liberty is not merely, as some people imagine, a jealousy of our own particular rights, but a respect for the rights of others and an unwillingness that any man, whether high or low, should be wronged and trampled under foot.—*Channing*.

LOVE, like the opening of the heavens to the saints, shows for a moment, even to the dullest man, the possibilities of the human race. He has faith, hope and charity for another being, perhaps but a creation of his imagination; still, it is a great advance to be profoundly loving even in imagination.—*Sir Arthur Helps*.

To have what we want is riches, but to be able to do without is power.—*George MacDonald*.

For The Index.

KISMET.

Loud was the wind lashing the writhing ocean;
Dark clouds are driving o'er the angry sky,
But on the rock-bound shore a starry beacon
Flaming aloft, the vessel frall calls nigh.
The masts are broken, rope and sail are lying
Useless upon the torn and shattered deck.
Worn with long strife, spent with disastrous voyage,
Into the haven drifts the storm-tossed wreck.
On the still water dies the golden sunlight;
The stars are high upon the brow of night;
The cloudless day sinks into cloudless even,
And earth and sea are bathed in Heaven's own light.
With loose white sails that catch the languid zephyr,
Floats a fair vessel on the quiet tide
That flashes round her keel in shining ripples,
Into the land-locked haven calm and wide.
For one the wasting struggle, stormy battle,
The clouds returning after blinding rain;
Not e'en a star upon the midnight heaven;
Alas! such heavy loss, so little gain.
For one clear skies and clear, propitious breezes,
Yet sped by zephyrs or the storm's rough blast:
What matter, if the long, life voyage over,
Both to the same still haven come at last.

WALTER CRANE.

The Index.

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

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For The Index.

EMERSON, THE BELIEVER.*

BY LEWIS G. JONES.

After the song, the sermon. After the poem, the prose. My friend and predecessor in this course of essays† has beguiled you with pleasant speech into the cloud-land of mysticism, has spoken to you of Emerson's relation to the church, and to historical Christianity. Happily, he has left me yet a little solid earth to stand upon in the further treatment of Emerson as a teacher of religion. If in this discussion it shall appear necessary for me to traverse again some of the ground which he has gone over, and if the conclusions at which I arrive shall differ from his, you will understand that such incursions into territory already explored are prompted by no controversial spirit. That which, doubtless, we would all agree in deeming essential, is an absolute devotion to truth as an ideal, and absolute consecration to the task of realizing it in life; hence the motto of this platform might well be: In essentials, unity; in differences, liberty; in all things, charity.

The plan of this paper was, indeed, perfected before I had the pleasure of listening to the thoughtful and thought-provoking essay of my predecessor. To that plan I shall in the main adhere. Be it my task, then, to set forth and illustrate the positive content of Emerson's teaching upon the subject of religion; to trace, so far as possible, its sources; and to illustrate the truth, which I believe to be easily demonstrable, that for every negation of popular dogma or traditional custom, he substituted a larger affirmation. "Great believers," says Mr. Emerson in his essay on Montaigne, "are always reckoned infidels, impracticable, fantastic,

atheistic, and really men of no account." The prevailing estimate of Emerson, among the advocates of the conventional religion, doubtless ranks him among the deniers, the impracticable, the fantastic, the mystics, rather than foremost in the ranks of those who have been teachers of positive and practical religious truth. It has even been asserted of late that there is a movement on foot to inaugurate an "Emerson Cultus," upon the unsubstantial basis of mysticism and agnosticism. Carlyle, many years ago, foretold that it lay among the liabilities that Emerson should "become a sect-founder, and go partially to the devil in many ways." It is said that signs of the speedy fulfilment of this prophecy are in the air, and that among the projectors of the new Emersonian religion are not only mystics and idealists, but also agnostics and people of the most doubtful religious pedigree. How, then, it is asked, can Emerson be regarded as a teacher of religion? Did he not break wholly with the church, and voluntarily forsake the "communion of the saints?"

This we must admit: Emerson early rejected the inherited tradition, and once having severed, never formally renewed his connection with the church of his fathers. He was never even an habitual church-goer until near the close of his life, when his more regular attendance doubtless attested his sense of growing dependence upon the faithful daughter who was the solace and support of his declining years, rather than an increasing interest in the words of the preacher or the formal rites of the church. But if his attitude toward sectarian institutions was one of formal negation, it was because the church set itself up in avowed antagonism to the world. His was the larger fellowship. He was the true cosmopolitan, the "world citizen," in religion as well as in political and governmental associations. To be a man was to him more than to be a Unitarian, or even a Christian. For similar reasons, Mr. Emerson did not regard systematic instruction in theology with any favor. Especially would he guard the young from the narrowing bias of such instruction. "Why drag this dead weight of a Sunday-school over the whole Christendom?" he asks. If ours were the conventional ideal of the Sunday-school—a thing of creeds and catechisms—a machine for the development of forced uniformities of belief, and for the suppression of individuality, a mill for grinding out dogmatic theology, and turning forth so many converts a year to build up an institution founded upon the repression of free thought, then would this question be pertinent for us. He would save the young from the agonies of a conflict with the results of a false education,—a conflict inevitable at some period, to all in the bondage of the creed who have yet preserved their thinking faculties from complete atrophy. "Our young people," he says, "are diseased with the theological problems of original sin, origin of evil, predestination and the like. These never presented a practical difficulty to any man,—never darkened across any man's road who did not go out of his way to seek them. These are the soul's mumps and measles and whooping-coughs, and those who have not caught them cannot describe their health nor prescribe a cure."

It was doubtless his own complete freedom from these youthful diseases and the sequelæ which so often follow them into the later life, that led Mr. Henry James to the curious conclusion that Emerson lacked a conscience. No finer tribute could possibly be paid to the moral

and religious nature of a man, than that which Mr. James pays to Emerson, if we rightly interpret his facts. "My recently deceased friend, Mr. Emerson," he says, "was all his life an arch traitor to our existing civilized regimen, inasmuch as he unconsciously managed to set aside its fundamental principle, in doing without a conscience. . . . He never felt a movement of the life of conscience from the day of his birth to the day of his death. . . . I am satisfied that he never in his life had felt a temptation to bear false witness against his neighbor, to steal, commit adultery, or to murder; how then should he have experienced what is technically called conviction of sin? Emerson derided the doctrine of man's regeneration." According to the philosophy of Herbert Spencer, such a man as is here described—and I do not question the correctness of the description as applied to Mr. Emerson—would be conscience incarnate; the very flower and fruitage of morality and religion in human nature, rather than the personification of the absence or atrophy of conscientiousness. Born with the acutest moral sensibilities deeply implanted in his nature, he needed no regeneration. One such man in a lifetime vindicates the infinite method in the evolution of mankind. His value as an example and an inspiration is incalculably greater than that of all the whining, confessing, self-conscious saints in the church's calendar.

Of theology, properly so-called, there is scarcely anything in Emerson's writings—nor would we naturally expect to find it there. Theology is the morbid anatomy of religion. It is only the dead gods whose attributes you can dissect and classify and subject to the terminology of a system. The living God, even more than the living man, defies this analysis, and escapes from the regime of the understanding. Emerson paid no court to the gods of theology. "When the half-gods go, the gods arrive," he said. The gods of theology were not even half-gods in his thought; they were but petty fractions of the One who was the ever-present, but ever-hidden life of the universe. Here again the larger thought excludes the less; for a dead theological system is substituted a religion which is life.

Nor, contrary, perhaps, to the popular understanding, can we discover any complete philosophical explanation of his conception of the divine nature in the writings of the Concord sage. He was not a metaphysician; Mr. Frothingham even deems him to have been little of a transcendentalist. Idealist he was, always and everywhere, but this philosophical bias was qualified by his strong common sense, which always restrained him from adopting that extreme form of subjective idealism which by negation of the universe leaves man no valid object of devotion and worship, external to the individual ego. Emerson was no egoist; nor can I regard mysticism as the characteristic and prevailing attitude of his thought. "Mysticism," he says himself, "is an affair of the constitution, that claims no more respect than the charity or patriotism of a man who has dined well and feels better for it." Its value to him is evidently emotional and imaginative rather than rational and practical. It was the form, the aroma, the sentimental effluence, rather than the substance of his thought, which in its application to the affairs of our daily life was so plain and practical that it has often been likened to that of Franklin.

Emerson always distrusted the systems and the

* An essay read before an association connected with the Second Unitarian Church, Brooklyn, N. Y., being one of a series upon the life and teaching of Ralph Waldo Emerson.
† Rev. Theodore C. Williams, of All Souls' Church, New York.

system-makers; not because he ignored or discredited the reasoning faculty, but because he saw every system tending to narrow itself into a sect, and to crystallize its formulas into lifeless and soulless creeds. Prof. Thayer reports him as saying: "He cared little for metaphysics: to him—(he named a well known metaphysician) was a mere block;" and in "English Traits" we find him instancing "the insanity of dialectics" as a characteristic of the intellectual classes in Scotland.

Such is the character of Emerson's thought that it is difficult—nay, quite impossible,—to separate its spiritual or religious contents from its ethical and practical conclusions. No thought to him was valuable unless it could be lived; hence morals and religion were joined by him in indissoluble marriage. He was no mere dreamer, no ascetic, no recluse like Thoreau,—he did not like seclusion nor especially favor the society of speculative dreamers and "come-outers." He was a man of the world, whose most intimate acquaintances were the practical business and professional men of the community. Mr. Samuel Hoar and Mr. John Forbes, Mr. James tells us, were his political conscience. However this may be, they were at least his intimate friends and associates. He was loved by children, known to every farmer and humble worker in Concord, and had a kindly greeting for the stranger who came within his gates. The bulk of his teaching is directed to the practical affairs of life—aiming to make life sweeter, purer, and fuller of all noble aspirations. To perfect human character this was his idea of religion; in its accomplishment he saw the only possible salvation for man.

The students of theology have classified him both as theist and as pantheist. Neither word, however, in its ordinary acceptation, quite expresses the attitude of his mind. God, in his thought, dwelt within nature—not apart from it; but he did not limit the divine life to the theatre of its visible manifestations. His was the "higher pantheism" of which Tennyson sings, and which the leading apostles of science find consonant with a rational interpretation of the universe. He defines religion as "the emotion of reverence which the presence of the Universal Mind ever excites in the individual." To him this Universal Mind was always present and controlling. "O my brothers," he affirms, "God exists. There is a soul at the centre of nature and over the will of every man, so that none of us can wrong the universe." In the early essay on the "Over-soul," this conception takes on the form, almost, of an absolute idealism. The divine and human mind are related to each other as the absolute ego and the individual ego in the philosophies of Fichte and Hegel. "The simplest person who in his integrity worships God, becomes God," he declares; "yet forever and ever the influx of this better and universal self is new and unsearchable." The at-one-ment of man and God was complete, in his thoughts, without need of mediation. The conception of a personal mediation was an impertinence, which violated the soul's dearest privilege. This idea of the unity of man with God was not merely a thought fit for the dreamy ecstasy of mystical contemplation; it was capable of experimental realization through the voluntary co-operation of man's moral nature with a moral universe.

"So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, 'Thou must,'
The youth replies, 'I can!'"

"In philosophy," he says in the essay on Plutarch, "Immanuel Kant has made the best catalogue of the human faculties, and the best analysis of the mind." In one respect Kant appears to have exercised a great and permanent influence on the thought of Emerson. He taught him to behold in the working of the moral law the highest, the only adequate assurance of the existence of God; to behold Deity as "the one increasing purpose," running through nature and the life of man, surely testifying to the beneficent purpose and divine unity of creation. "We are thrown back on rectitude forever and ever, only rectitude," he says, "to mend one; that is all that we can do. But that the zealot stigmatizes as a sterile chimney-corner philosophy. Now the first position I make is that natural religion supplies still all the facts which are disguised under the dogmas of the popular creeds. *The progress of religion is steadily to its identity with morals.*" . . . "The commanding fact which I never do not see, is the sufficiency of the moral sentiment. We buttress it up in shallow hours or ages, with legends, traditions and forms, each good for the one moment in which it was the happy type or symbol of the Power; but the Power sends in the next moment a new lesson which we lose while our eyes are reverted and striving to perpetuate the old. America shall introduce a pure religion. Ethics are thought not to satisfy affection. But all the religion we have is the ethics of one or another holy person; as soon as character appears, be sure love will, and veneration, and anecdotes and fables about him, and delight of good men and women in him." We have still, and always, the larger and more affirmative view, a conception of religion which affirms the immediate relation of every soul to the source of all, and which makes it not merely an affair of the emotions or of mystical contemplation, but of practical moment and uplifting power in the daily life.

If to be a teacher of religion it is necessary that one should explicitly recognize a conscious, personal relation between God and man, then we would be compelled to admit that Emerson was not such a teacher. But no more, to the rational thought, are the advocates of Christianity, who have substituted the man Jesus in the place of the Eternal, assuming the possibility of a mystical communion between him and his professing followers. "Jesus," says Mr. Beecher, "is the only God I know. He stands to me in the place of the Father. The Holy Spirit is but a dim and shadowy effluence proceeding from the Father and the Son." This phrase doubtless expresses truly the conventional attitude of the average Christian believer. His allegiance is to "Jesus only." To Emerson, on the contrary, this dedication of a man was an impossibility. All terms expressive of human personality seemed to him inadequate and inapplicable in relation to the Infinite. He was quite free from the irrational anthropomorphism which characterizes the teachings of the church through all the ages, but which seems neither rational nor satisfying to thoughtful minds at the present day.

It has been truly said that if God created man in his own image, as affirmed in Genesis, man has well paid him back. The history of religions is little else than the record of man's futile attempts to describe the Infinite in terms of the finite,—to create God in the form, and with the conscious personality of man. Mr. Emerson rightly regarded this tendency of the human mind as the irrational product of mental unativity. His larger and most consistent thought

viewed the Divine Life as that impersonal force and tendency manifesting itself, indeed, through all persons, but fully and adequately in none. "In youth," he said, "we are mad for persons. Childhood and youth see all the world in them. But the larger experience of man discovers the identical nature appearing through them all. Persons themselves acquaint us with the impersonal. In all conversations between two persons tacit reference is made as to a third party, to a common nature. That third party, or common nature, is not social; it is impersonal; it is God." It was this recognition of a divine nature as the only possible ground of human relationships which made Mr. Emerson's intercourse with others, in the language of Mr. Henry James, "holy with a holiness undreamed of before by man or angels."

Dr. Bartol remarks that Emerson "seems to have felt a charm from the dogma of divine impersonality in the school of Cousin. . . . At a meeting at my house, he said, 'Shall we not say "It" in speaking of the Divinity?' " Doubtless his thought would have been well expressed in the language of his friend Samuel Johnson: "The Supreme Ideal, which we call God, is not limited to personality, to the individualism of conscious will. God is cosmical: whatever inscrutable substance that adjective may typify, is God. The phenomena of the universe, inclusive of human activities, interpreted by its laws of order, are the true symbolism of the spirit." The doubt of God's personality, implied in the language of Mr. Emerson, therefore indicates no belittling of his conception of the divine nature. Personality is discredited because it implies limitation. The fact is greater than the symbol. It is still the larger, the more affirmative thought, which displaces the inferior.

Emerson's philosophy of the universe was essentially monistic. The idea of an "all-pervading unity" was central to his thought. Even the apparent opposition of matter and mind presented to him no insoluble problem of absolute separation and antipathy. One substance, one life, manifested itself to the senses as material, to the intellect as spiritual force. With the poet-laureate, he saw

"One God, one law, one element,
And one far-off, divine event
To which the whole creation moves."

"Intellect and morals," he says, "appear only the material forces on a higher plane. The laws of material nature run up into the invisible world of the mind, and hereby we acquire the key to those sublimities which skulk and hide in the caverns of human consciousness. And in the impenetrable mystery which hides—and hides through absolute transparency—the mental nature, I await the insight which our advancing knowledge of material laws shall furnish." May we not find here, a prophecy of the "new psychology" of Bain and Spencer, which regards mind not as a "thing in itself," independent of material conditions, but as vitally correlated to the brain, the body and the laws of the material universe? How keenly does this fine thought of the seer cut through and under the dualism, the diabolism, of the popular theology! "Once men thought spirit divine," he says, "and matter diabolic; one Ormuzd, the other Ahriman. Now science and philosophy recognize the parallelism, the approximation, the unity of the two: how each reflects the other as face to face in a glass; nay, how the laws of both are one, or how one is the realization."

Is this pantheism? Then, truly, pantheism appears to me to be the expression of the most spiritual, the most deeply religious thought of all the ages. It is the true Unitarianism—the doctrine of the all in one—which carries with it the allied conception of the Infinite reflected in the finite—the cosmos in the microscope. It is Tennyson's "flower in the crannied wall;" it is the beautiful thought of the Persian poet: "God maketh of every atom of the universe a mirror, and fronteth each with his perfect face."

This lofty conception of the universe naturally excluded the idea of miracle. The universe was sufficient unto itself. It was no creation, no after-thought of the divine, it was its immediate and sufficient expression and manifestation. Being itself divine, it required and admitted of no amendment by intrusion of the supernatural. "The word miracle as it is used," he says, "only indicates the ignorance of the devotee, staring with wonder to see water turned into wine, and heedless of the stupendous fact of his own personality." It is not that naught is wonderful, but that all is so wonderful. *Existence* is the supreme marvel which admits of no petty rival, or base imitation. Still we perceive the larger thought triumphing over and excluding all that is poor and insufficient—leading us up to a glad acceptance of the universe,—quickenings every noble impulse to trust, and reverence, and worship.

In this profound appreciation of the divine unity we may perceive the source and secret of Emerson's genial optimism. We would do him great injustice, however, if we were to conclude that he ignored the darker side of the picture—that he failed to see the pain, the travail, the evil of the "struggle for existence." If he did not dwell upon these topics, it is because he would bring hope and courage into human lives,—not an unhealthy brooding over irremediable ills. "He who loves goodness, harbors angels, reveres reverence, and lives with God," he says. "The less we have to do with our sins, the better. No man can afford to waste his moments in compunctions." In the truest sense, however, he saw no ills beyond remedy. The darkest evil brought its needed lesson of experience; the profoundest sorrow contained its hidden benison for the trustful soul. The end of this creative travail justified—yea, even glorified the means, and vindicated its beneficent purpose. "Ferocity has uses," he says. "Only so are the conditions of the then-world met, and these monsters are scavengers, executioners, diggers, pioneers and fertilizers, destroying what is more destructive than they, and making better life possible. We see the steady aim of benefit in view from the first. Melioration is the law. The cruellest foe is a masked benefactor."

Mr. Emerson did not reject the name of Christian; neither did he deem it significant of any saving or essential virtue. "When he was called a Platonist, a Christian, or a Republican," he said to Prof. Thayer, "he welcomed it. It did not bind him to what he did not like. What is the use of going about and setting up a flag of negation?" If we may rank him as a Christian, however, it is because he could not help it, because he was born in the line of Christian succession, so to speak. "Christianity qualifies the period," he said. He was a product of the period, and not ashamed of his ancestry. The Christian name was to him no red flag of battle, around which to rally sectarian cohorts. He had no affinities with the "Salvation Army."

The "profession" of Christianity—the Pharisaic separation of the church from the world—was wholly foreign to his thought. There was a larger word than Christianity, and that was *humanity*; a larger even than humanity, and that was *mortality*. "Swedenborg and Behmen," he says, "both failed by attaching themselves to the Christian symbol, instead of to the moral sentiment, which carries innumerable Christianities, humanities, divinities in its bosom." To Miss Peabody he said, "Whoever would preach Christ in these times must say nothing about him;" and to Dr. Bartol, "I want more liberty than that with which Christ has made me free." He quoted more frequently from the Hindu, than from the Christian Scriptures, and despised the ethnical narrowness of the Hebrews as he did the sectarian quality of Christian separatism. In accordance with his universal custom, however, he aimed to put the best interpretation upon the tenets of the popular religion. "Christianity," he said, "taught the capacity, the element, to love the All-perfect without a stingy bargain for personal happiness,—to love him *in others' virtues*. We perceive that he did not refer to the historical church, which certainly has not annulled the "stingy bargain for personal happiness;" and we note also the final qualification, which warns us that he does not necessarily conceive of the "All-Perfect" under the anthropomorphic symbol of of a conscious personality.

(Concluded next week.)

THE PROTECTION OF YOUNG GIRLS.

Editor of The Index :—

Having seen in THE INDEX some excellent letters on "The Protection of Young Girls," may I be allowed to say that I fear we shall have to look to the law alone, in England, if not in America, for help in the matter. My experience, which is a tolerably large one, has proved to me that, with rare exceptions, the mothers of the lower classes, even when most respectable, either do not see the danger to their girls, or resent any interference but their own.

I have humbly tried to follow the good counsel of the late Lord Shaftesbury, who said, that "if mistresses knew how many poor servant girls were ruined on Sunday evenings, they would be much more careful of giving them their liberty then." Consequently, my rules were,—a walk on Sunday afternoon, if they pleased, *on condition* that they returned home straight from church. This rule has been quite as much resented by the mothers as by the girls. Efforts for their protection in the week, were equally distasteful. So it can only be by making the laws more stringent on the men, that we can hope to save the poor victims whom we have so often seen *waited for* in the streets.

Your obedient servant,

FRANCES M. VOYSEY.

DULWICH, ENG., June 9, 1885.

[This is but natural since these mothers have confidence in *their* girls, and desire to see their reasonable wishes regarded, and their freedom restrained as little as possible by their employers. Would it not be better for the mistresses carefully to instruct the poor servant girls as to the dangers which surround them, and encourage such associations as will lessen these dangers? Mrs. Voysey's rule may be proper in the case of servants who are mere children or simple-minded; but the proportion of servant girls in this country upon whom such a rule needs to be, or could be enforced, is, we are glad to say, very small. B. F. U.]

THE only service, at the grave of the late Dr. W. A. Barry, of Johnstown, Pa., was the read-

ing of the lines given below, which were composed two weeks before his death. Dr. Barry was a surgeon in our civil war, and was with Sheridan in his famous ride. He was a member of the Pennsylvania Legislature, and occupied many offices of trust and honor.

When o'er my cold and lifeless clay
The parting words of love are said,
And friends and kindred meet to pay
Their last fond tribute to the dead,
Let no stern priest, with solemn drone,
A funeral liturgy intone,
Whose creed is foreign to my own.

Let not a word be whispered there
In pity for my unbelief,
Or sorrow that I could not share
The view that gave their souls relief.
My faith to me is no less dear,
No less convincing and sincere
Than theirs, so rigid and austere.

Let no stale words of church-born song
Float out upon the silent air,
To prove by implication wrong
The soul of him then lying there.
Why should such words be glibly sung
O'er one whose living tongue
Such empty phrases never sung?

But rather let the faithful few,
Whose hearts are knit so close to mine
That they with time the dearer grew,
Assemble at the day's decline;
And while the golden sunbeams fall
In floods of light upon my pall,
Let them in softened tones recall

Some tender memory of the dead,
Some virtuous act, some words of power,
Which I perchance have done or said,
By loved ones treasured to that hour;
Recount the deeds which I admired,
The motive which my soul inspired,
The hope by which my heart was fired.

BOOK NOTICES.

PHYSICAL TRAINING IN AMERICAN COLLEGES AND UNIVERSITIES. By Edward Mussey Hartwell, M. D. Ph. D., of Johns Hopkins University.

The last circular received from the Bureau of Education treats of the very important subject of "Physical Training in American Colleges and Universities." It gives a full history of the rise and progress of gymnasiums and athletic sports, with wood cuts of several of the finest buildings devoted to these purposes. It says: "It is possible that as early as 1821 the Latin School, at Salem, Mass., had some sort of a gymnasium, . . . but it seems clear that the Round Hill School, established in Northampton in 1823, was the first institution in this country to make gymnastic exercise a part of the regular course of instruction." The writer states that, "Prior to 1861 very little had been undertaken in the way of teaching girls gymnastics, though Miss Catherine E. Beecher's efforts in that direction at Hartford, and later in 1867 at Cincinnati, merit notice." Still earlier, however, in 1832, Mr. Wm. B. Fowle had introduced gymnastics into his school for girls, besides encouraging dancing as an exercise for recess. We are glad to find full credit given to the Association of Collegiate Alumnae for their work in collecting statistics of Physical Development. A full account is given of the present condition of physical exercises in the colleges, and of Dr. Sargent's methods of collecting data for information. The tables are given and are full of interest. We will note only one point, however. Among the maladies of students, only one per cent. is attributed to overwork, the smallest percentage in the list. The question of Excessive Devotion to Athletics is elaborately discussed, and its evils acknowledged in part, although the writer claims that the time devoted to them and the neglect of study resulting, is generally overstated. We must regret such an expression as the following, in this otherwise excellent pamphlet. On page 21, after speaking of the Society for Promoting Manual Labor in Library Institutions, the writer says: "Students so poverty-stricken as to resort to the menial

drudgery of scullions and waiters and field hands, may be commended for their pluck and assiduity, but it is time that a protest was entered against such practices, except in cases of direct necessity. The spectacle of college students seeking tips and drink money is not a pleasant one." We see no need of this slur on young men who seek honorable labor to support them through their college course, instead of dependence on charity. Many young men and young women both do this at our hotels, at watering places, and at country hotels, with no thought of drink or drink money connected with it. E. D. C.

AMONG the many timely articles in *The Century* for July, we note "The Labor Question," by Edward L. Day, giving a Western manufacturer's view; while Theodore L. De Vinne, a master printer of New York, writes on "Co-operation;" "A Bozu of the Monto Sect," by Rev. Leighton Parks, describes a visit to a monastery of the Buddhist sects of Japan, and Augustine Heard writes on "France and Indo-China," showing the causes and results of the French War in Asia. A member of Parliament gives his views in the "Open Letters" on "The Character of the English House of Commons." The following portraits, apropos of other articles, are among the illustrations: Frank R. Stockton, author; William Morris, the poet-artist; Capt. J. K. Duncan, Confederate officer; Capt. Beverly Kennon, who writes one of the war articles of this number; Capt. Henry H. Ball, one of Farragut's officers, and Hon. Pierre Soule. In addition to Howell's excellent serial there are two short stories, and the poetry is contributed by R. W. Gilder, Walter Learned and others.

Mind, for July, contains its usual variety of interesting philosophic and scientific essays and reviews, among which is one of Mr. Abbot's "Scientific Theism," by Prof. J. Seth, of Dalhousie College, Halifax, N. S. He takes exception to Mr. Abbot's estimate of Kantian philosophy, and questions his right to the Theistic position while retaining a conception of the universe radically inconsistent therewith, but acknowledges the marked ability of the work. The other essays are: "Is there any special Activity of Attention?" by F. H. Bradley; "The Final Aim of Moral Action," by S. Coit; an interesting essay on Plato's *Phaedo*, by D. G. Ritchie. In scientific research, "The Time taken up by Cerebral Operations," by J. M. Cuppitt; and "On the Time-sense," by L. T. Stevens. A discussion of "Comparison—in Psychology and in Logic," by B. Baranquet. Critical notices of French and German works by J. Jacobs, T. Whittaker and W. R. Sarley. There is a very full list of notices of new books, English and Foreign, and an interesting account by a correspondent, of "Recent Revolutions in Jesuit philosophy."

Wide Awake for July "celebrates" in very patriotic fashion the great American holiday. E. S. Brooks, in his story, "When George III. was King," shows that the first "Fourth" was celebrated on the eighth of July. Margaret Sidney (Mrs. Lothrop) relates in spirited verse the story of "The Minute Men," of Concord, accompanied by a fine photogravure of French's famous statue of "The minute Man." Mrs. Demerritt writes of "The First blow for American Liberty;" another Fourth of July article is entitled, "The Capture of the Hennepin Gun," written by Margaret E. Ditto. Other writers are Susan Coolidge, Alice W. Rollins, Harriet Prescott Spofford, Rose Hawthorne Lothrop, Mrs. Jessie B. Fremont and others. Beautiful illustrations adorn nearly every page.

In the July number of *St. Nicholas*, Mrs. Burnett's charming story, "Little Lord Fauntleroy," makes a new and startling departure. Rose L. Alling, J. T. Trowbridge, G. H. Baskette, and Daniel C. Beard are the other storytellers of the number. Palmer Cox's wonderful, amusing and delightfully human "Brownies" go to the menagerie this month in verse and picture. Horace E. Scudder, Grace Denio Litchfield, and Charles R. Talbot, and other good writers contribute to make this issue equal to the magazine's previous high standing as one

of the most meritorious of young people's monthlies, while the numerous illustrations by the best artists give pleasure alike to old and young.

In *Lippincott's Monthly Magazine* for July, Frank G. Carpenter writes, apropos of President Cleveland's nuptials, of "The Loves of the Presidents," and Henri Greville, and Joaquin Miller give their literary "Experiences." Kate Putman Osgood, "J. S. of Dale;" Louise Chandler Moulton, W. E. Norris and Charlotte Fiske Bates contribute other articles more or less timely.

AN excellent indication of the progressive spirit which animates the Southern literature of to-day, is found in the fact that a woman's paper has been established in Henderson, North Carolina, and has entered upon its second volume. Although in the two numbers which have reached this office there is no apparent recognition of the importance of woman as a political factor, a large space is devoted to discussion of the widening area of woman's work in all departments of life. The paper is appropriately entitled, "The Southern Woman," is semi-monthly at one dollar per year, and edited by Miss Mamie L. Hatchett.

For *The Index*.

WHY AND WHITHER.

Obliterate? and why?
Unfit to live?—aye, aye.
Why then forever make
What He wills to break?
Why continue a race
That even by His grace:
And by all-subtle skill;
Added to absolute will,—
And by love eternal,
He can't save from the infernal?
Why this round and round
Of the wheel? I have found
To-day an Emerson a-top
To-morrow Turveytop.
In place of Shakespeare
Jack Cades a score appear.
Down goes a poet, plumb!
Up comes a clown! Tom Thumb!
A diamond outlasts a soul.
Why made? The question's whole.
Don't I in Nature see
A plan? In that we'll agree,—
A plan to play the fool.
Send your God to school;
Let him learn what's wise,
In good honest eyes.
Then we'll trust our destinies
To the Big Man of the skies.
"No God at all!" "No plan!"
Only a monkey; then a man.
Now hast thou solved all
The problem of our Big Ball?
Why not monkey atop?
Who knows,—before there's a stop?
What's what? No purpose! will!
Morals, intellect are nil!
So up and down again;—
See saw; monkeys or men.
Fiddle de de! Christ's up!
No! Judas has him down.
The Master drinks the cup;
The traitor wears the crown.
What a devil's dance it is!
A damning race for bliss!
Eat! Eat! that's the end;—
Either be rended or rend;
The fittest will survive.
So tigers are alive;
And lambs, in their paws,
Are doomed to fill their maws.
Wolves eat up men;
Men eat wolves again,—
Destroyed, or destroy.
Euclid's a baby's toy:
Things come about this way;
There's a molecular play,
Way down at the base;
And it plays beauty, and grace,
And love and highest aim.
O! it's a wonderful game!
Only molecular play!
No plan, for many a day!
But somehow the men of chess
Worked up to mind! Guess!
How, out of nothing, is

At last, what really is,
Or else 'tis not, and we
Create the universe.
And we,—bah! do you see!
Are snuffed! and that's all.
Nothing is, or was, at all.
But if it is, it is.
That say I,—hit or miss;
And I say that of nought
Ought never was wrought.
And so my head I lay
On the big breast, and say,
Father! That's enough for me;—
In that plain folk agree.

E. P. POWELL.

CLINTON, N. Y.

I LOVE clamor when there is an abuse. The alarm-bell disturbs the inhabitants, but saves them from being burnt in their beds.—*Burke*.

To avenge one's self is to confess that one has been wounded, but it is not the part of a noble mind to be wounded by an injury; a great mind, and one which is conscious of its own worth, does not avenge an injury, because it does not feel it.—*Seneca*.

THE earnestness of life is the only passport to the satisfaction of life.—*Theodore Parker*.

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THE INDEX

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CURRENT TOPICS.

BY B. F. U.

WE have received a printed circular from the assistant pastor of the Dearborn Street Church, which says: "If you like variety, come! Music will be an enjoyable part of the services, both morning and evening. . . . Come and enjoy the cool breezes and the large fans which are provided morning and evening." Such an invitation makes one hesitate whether to go on Sunday to Dearborn Street Church or to Nantasket Beach.

IN Newton County, Mississippi, many negroes have learned to work so well that they have thereby aroused a strong feeling of opposition among white laborers. Some time ago was formed a "Band of Regulators" to prevent negroes working on farms in that vicinity. It is composed of young white men. Many negroes have been whipped and driven away, and two or three killed. The idea that led to the forming of the band and to its atrocious action is, that negro labor is the cause of hard times, and that the panacea for the labor troubles, as for most other troubles, is whipping and shooting of negroes. Happily the popular sentiment is strongly against the outrage, and the authorities are alive to the importance of making the desperadoes answer for their crimes.

SAYS the *Atlanta Constitution*, "In every part of the South drinking has steadily decreased during the past twenty years. Public opinion is at the bottom of this reform, and it has accomplished as much outside of the local option districts as it has in them. Public opinion is itself a law, and it cannot be defied successfully."

LIEUT. WYCKOFF of the United States Navy in a recently published pamphlet, gives considerable information in regard to the effects of oil used in quelling storm waves. He has examined 115 reports of the use of oil in marine storms, and finds that all the trials were very successful, except four. The greatest success is obtained

with the heavier oils spread well to windward. Mariners about to sail for the tropics at this season should go prepared to try the efficacy of oil in case they encounter hurricanes. He discusses the philosophy of the subject. The oil, with its less specific gravity, floating on the surface, forms a film, which the writer compares to "a thin rubber blanket over the water." Because of the viscosity of the oil, the friction of the wind does not rupture this film, but while the speed of the undulation is increased, its form is changed from the overwhelming storm wave into a heavy swell. This effect, Lieutenant Wickoff claims, can always be obtained at sea if a suitable oil is used.

CIRCULARS are being distributed throughout Wales which say: "The time has arrived when Welshmen should have the right to govern themselves. The Parliament at London makes laws, not for the benefit of Welshmen, but for the enrichment of landlords and idlers. Welshmen demand the privilege of making their own laws, they demand free education, the abolition of landlordism, and the disestablishment of the church."

SAYS *The Hartford Courant*: "The people of this country think they see a wide distinction between the case of political refugees entitled to sanctuary and such despicable scoundrels as those who furtively smuggled infernal machines of the clockwork pattern into the waiting-rooms of railroad stations and such like places of public resort in London—endangering the lives of women and children—under the impudent pretence that they were 'making war on England.' The American opinion of this class of miscreants is that they are enemies of the human race and should be treated accordingly."

IN an interesting article in the August number of the *Freethinker's Magazine*, entitled "An Impending Conflict," Mr. C. D. B. Mills discusses the recent action of the Western Unitarian Conference, the secession headed by Messrs. Sunderland, Shippen, and others, and the feeling among conservative Unitarians generally. "It is," says Mr. Mills, "a very advanced stand for a denominational body to take, and reflects honor upon the conscientious, courageous men who have the independence to assume such an attitude. There are," he observes, "already some indications that the American Unitarian Association with its leading names mostly in the conservative East, is disposed to look askance at the men and churches in the new position. Whether they will withdraw fellowship and co-operation from their Western brethren, remains to be seen. One would think they ought not, now that they have themselves got so far along as to hold Theodore Parker in honor as one of the saints and great expositors of their faith, hanging his portrait among their worthies on the walls of their new building in Boston, and publishing and circulating with marked approval his writings. But it is always

easier to honor dead saints than to recognize and welcome the living heroes of to-day. An Eastern proverb has it, 'The hunting dogs have scratched faces;' the paladins and warriors of the present bear the dust, grime and wounds of the battle in which they do and suffer, and it is not quite the approved thing to accept and honor them. The errors and falsehoods they combat are still entrenched and sanctified in popular belief. The denomination in fair degree has grown up to Theodore Parker as he was; it is not up to what would have been Theodore Parker of to-day, were he now alive among us. . . . We all know revolutions do not go backward, and that this step taken by an important and exceptionally intelligent religious body, can have no issue save complete intellectual and spiritual liberation. The belief held individually and avowed as the personal faith of the members, will become broader and more inclusive, cease to name even Christianity or Theism as defining the thought or bounding the horizon of the progressive mind."

JOHN BRIGHT has been much praised by conservative sympathizers for his opposition to Mr. Gladstone's scheme for Irish Home Rule; yet a speech by Mr. Bright, made in Dublin in 1866, when he was quite in advance of English statesmen, distinctly favored an Irish Parliament. He said: "Tenants in England and Scotland are much more powerful than tenants here because you are acting alone here, and act upon the great powerful body in London. If you had a parliament at College Green clearly the tenantry of Ireland would, with the present feeling in Ireland, be able to force through that parliament any measure of justice they named. But as you have to deal with a great parliament sitting in London all the clamor you make and the demands you urge from this side of the channel come with very feeble effect, especially as you can only be represented by about one hundred members, and of these, unfortunately, it happens that a considerable number are unwilling to support the demands made."

IT is said that opium dens are as common now in Canton as drinking saloons are in our large cities. In 1873 the viceroy forbade the use of the drug on penalty of exposure in the pillory, slavery, banishment, and even strangulation; but the evil has steadily increased. About the only effect of the heavy tariff was to bring into existence a swarm of smuggling craft which supplied the demand at popular rates. The attempt to prevent its importation all know was defeated by Great Britain in the interests of her revenue. "No one," says an exchange in regard to the opium trade, "doubts that its tendency is to seriously retard the advancement of Chinese civilization, and yet it is the most enlightened nation on the face of the globe that, for the sake of a few million pounds, is willing to become responsible for the curse which is the damnation of a race."

THE ETHICS OF BUSINESS.

Last week we considered the sovereignty of ethics in politics. This week we propose to follow the same line of thought into the business-world. If there are a few persons who have the audacity to declare that morality has nothing to do with politics, there are many persons who doubt whether a strict code of ethics, or the code which they admit to be right in the abstract, can be applied practically to affairs of business, at least at the present time: and these persons are pretty likely to give themselves the benefit of the doubt in their own transactions. There are other persons, of quick conscience, who have tried mercantile business, believing that it should be conducted on the strictest principles of right, who have confessed that, such were the ordinary business methods and practices, they have found it extremely difficult to continue the vocation with an unsullied conscience. Sometimes such men have actually abandoned their business because they could not conscientiously conform to certain customs practiced in it; and yet observance of these customs appeared to be a condition of success.

Of course, not all kinds of business are alike open to this charge of involving practices in violation of the theoretically accepted standards of morality. Some kinds of business are easily honest. In others a man *may*, perhaps, be honest and live, yet so as by fire. There are other modes of gaining a livelihood which bear the name of business—they may have carpeted offices and gilded signs and a company firm—but they have no legitimate right whatever to existence. They supply no genuine want of mankind. They are based on the passion of money-making by a game of chance, and are rotten through and through with the corruption of speculation. Such occupations cannot have an ethical basis more than can the kind of gambling that is forbidden by law, or than a dram-shop can have. All these modes of so-called business may be left aside. They do not come within our present field of view. We are here concerned only with those vocations that supply some rational and proper want of the human family. Yet even of this kind of business the complaint is that very much of it is not, or cannot be, carried on consistently with any pure code of morals.

Now, it is to be feared that this complaint is only too well grounded. Business men, we believe, would bear us out in the assertion that the common repute which the business world has, of countenancing practices which could not stand the test of a high moral code, has the full warrant of facts; that there are cunning evasions of wholesome laws, inveterate advertising, dishonest contentions against competitors, and various kinds of sharp bargaining, which do undoubtedly subject sensitive consciences to great moral strain and conflict. It is doubtless true that consciences which are alert at first often yield gradually to these practices, feeling unable to resist or reform them until all persons who are in the same business shall agree to do the same. Thereby the conscience becomes calloused and loses its power to detect so readily as it otherwise would, other kinds of violation of moral law in the mercantile world. Reputable business men are frequently heard to speak with an apologetic air of certain transactions which may have called forth from a listener a surprised inquiry. They explain that the act might not be quite up to the standard of morality ex-

pounded in pulpits, but it is according to a mode of dealing understood among business men and become habitual. Thus there are many business men who appear to have two codes of ethics; one which they would repeat for the private entertainment of their friends, and perhaps for the instruction of their children, and which they profess to believe is going to be applicable to human society in some coming age of the world, and another code which they practice in the daily exigencies of their occupation.

But need there be any such conflict between a sensitive, upright conscience and necessary business usages? Can there be any proper demands of business that should cause the gradual dulling of the edge of conscience by friction against them? Ought there ever to be any question raised, any doubt entertained, about a code of morals which has been intellectually accepted on good grounds, being practically applicable to the daily conduct of one's vocation? Let us look at these questions interiorly for a moment.

It is in the relations of business, of trade, of mercantile transactions of some sort, that people are brought into constant intercourse of service with one another. Mutual service is at the basis of business. The very organization of society and of civilization depends upon it. There can be no mercantile transaction, no trade, no social bond whatever, if any one individual's want which is alone considered. His neighbor has a want is equally to be considered. And it is this fact of want placed in balance against want, of supply against supply, that makes the basis of all legitimate trade. Where, then, more than just here is there occasion and call for the ethical principles of honesty, justice, equity, veracity, candor? To what relations in life are these principles more directly applicable than to these relations? If they are not found there, it is not because there is any insuperable obstacle in the nature of things to their application, but because some selfish greed, or mean cunning, or grasping passion of avarice resists the doing of a simple act of honest and fair dealing between man and man. There is nothing in the nature of trade which would prevent both sides to a bargain being equally benefited. If they are not equally benefited, if the parties are suspicious of and try to outwit each other, it is because dishonest selfishness has destroyed the possible amity of the bond. If the actual conditions of trade are such that it is extremely difficult to keep a clear conscience in the midst of them, the evil is not inherent in the necessary conditions of business, but is imported into them from the depraved greediness of the human heart. Instead, therefore, of the difficulty of the situation excusing men from applying to their business the highest moral code which they know, this difficulty is their condemnation. It is the clutching, selfish mercenariness of the business-world that has made the difficult, tempting conditions; and the crying need of applying strict ethical law to business is only made the more evident.

A business that cannot be conducted honestly, truthfully, and justly, has no right to be. Nor can men who have a conscience for fair and upright dealings, and a desire to preserve their own self-respect, afford to let their business-methods be determined by men of defective conscience and grasping disposition. Surely, those whose moral preference is for square and honest dealing must be in the majority in the business-world. But whether in the majority or the minority, let them stand together and at

whatever cost by the right, and they would soon lift the moral standard of trade to a higher level, and redeem business from the opprobrious weight of the charge, that whoever would start in its competitive race with the hope of success must leave his own conscience at home and be governed by the average conscience of the street. Upon the fair-minded class of business men rests the responsibility of reforming the conditions of trade according to the demands of their own consciences. Instead of winking at questionable practices and silently conforming to immoralities as necessary evils until the whole mass of the business-world can be moved to abolish them, they should count it their duty and privilege to take every occasion to proclaim by precept and example the unalterable sovereignty of the highest moral law in the whole domain of business. Men of selfish meanness and even of bad repute have largely given the law to the business world because the better men have too easily succumbed to them. But the morally reputable men have it in their power morally to regenerate the accepted methods of business whenever they will exercise the power.

WM. J. POTTER.

PLATO AND MODERN THOUGHT.

Among the lectures announced at Concord, but not delivered, was one entitled thus. What was peculiar in this case was that after the name of the lecturer was withdrawn from the programme, the title was still retained on one edition, as if in hope that some providential man, equal to the emergency, might be sent among us. No such miracle occurring, it was finally found necessary to give up the lecture altogether, and substitute one on Dante by Mr. Mead, who spoke of one of the most important phases of modern thought as "a thin and selfish secularism, which has no use for God except to curse him when out of a job or a salary."

The gap thus left was soon filled. On Monday morning, July 26th, Professor Davidson read *The Platonic Idea and Vital Organization*, by Dr. Edmund Montgomery, making occasional comments, one of which was, "That's a sentence worth a whole book!" The opening argument is that it is much better to recognize the reality of the external world, with Plato, than to deny, with Kant and Hegel, any existence independent of the mind of man or God, because the mind of a person cannot be directly affected by any other mind, but only indirectly, by means of the senses. Davidson illustrated this by adding that he had heard Dr. Montgomery, in conversation, compare our bodies to complex instruments, whereby spiritual beings are telegraphing to each other. And what is called in the lecture "the simple solution of the great psycho-physical riddle," will be much better understood by those who will soon be able to read it in THE INDEX, if they will bear in mind this explanation by Professor Davidson. Dr. Montgomery holds that the brain is not the cause of thought. Neither the brain nor the thought is anything but a phenomenon, and no phenomenon can be the cause of another. All phenomena are held together by a common cause which is no phenomenon. The brain, like the thought, is only an effect of the unknown cause. Mind and matter are two sets of parallel phenomena belonging to the same thing. This view will be seen to stand between that which makes matter the cause of thought, and

that which, as asserted by Dr. Harris on this occasion, makes thought more than a phenomenon, a cause in itself. The latter part of the lecture shows that, in order to carry out the attempt of Herbert Spencer to reconcile the faith of the transcendentalist in innate ideas with the fact that all knowledge comes through the senses, we must look, with Plato, at each organism, even that of a plant, as a living unit, and not a mere aggregate of cells. And here Dr. Harris praised Dr. Montgomery for the discoveries by which the cell-theory has been overthrown; and Professor Davidson told how they had been made by an industry which often spent eighteen hours in succession at the microscope without looking off. Eager desire to see the lecture in print was expressed by many of the audience.

If anything more was needed to show Plato's relation to modern thought, it was given the next morning when Professor Davidson spoke of *Aristotle's Debt to Plato*. Dr. Harris calls this the best lecture he ever heard about the famous philosophers. It was especially interesting to have what we owe, not only to them but to their great master, pointed out as follows: There has been no such momentous step in all human history, as that taken by Socrates in inventing personal freedom, the principle of true progress. Before his time all men had lived by law, custom, and faith, as most people do still. In early Greece, liberty of thought was a crime. With Socrates, began that movement which is making men live ever less and less by prescription and ever more and more by intellect. It began in his teaching that loving knowledge which makes each man a law to himself. He invented the acid which has for ages been corroding all authority. We owe more to him than to any one else. On being asked if he would not make an exception in favor of Jesus, Professor Davidson replied that he could not. The truth taught by Socrates is more valuable than that taught by Jesus. Without Socrates Jesus could not have been, or could not have given rise to the teachings which have come down as his. He has led men to walk by faith and not by sight; whereas Socrates tried to make men walk by sight and not by faith. Thomas was really the most pious of the apostles. What is taught as faith is intellectual impiety. And as to what Plato has made a part of Christianity, like the doctrines of the fall of man and the trinity, or the tendency to unhealthy ecstasy, that is precisely what we need most to cast out. Much as he has done to help men generalize, we do not owe so much to him as we do either to Socrates or to Aristotle. The latter has not only been the father of several of the sciences, but has taught the spirit of science, the impartial love of truth. Plato despised experience; but Aristotle showed that reasoning must always be confirmed by experiment, and that the ultimate test of general theories must always be found in physical sciences. He also did a great service in discarding the fancies which Plato had added to Socrates.

This lecture, with the previous one by the same brilliant scholar on *The Irony of Plato*, and the interesting one by Mr. Sanborn on *Plato and Socrates*, has done great good in reviving the memory of him who taught freedom of thought more earnestly, and died for it more nobly than any one else has ever done. No lesson so precious and so timely can be taught by any school as that of honor to Socrates.

It is pleasant to see that the proportion of

men among the audience is much larger than during the Dante lectures, though the number of ladies has fallen off. The latter half of the course has, I think, been the abler, though the lectures have, as in previous years, the general defect of being ill arranged and not well adapted to give a complete view of the subject. Plato's lofty morality, for instance, has not, I fear, except as embodied in Socrates, received such attention as it deserves. It is to be hoped that the treatment of Aristotle next year will be more systematic. And the Concord School of Philosophy would, I must say, be more worthy of its name if it were to adopt the suggestion made some years ago by Mr. Higginson, and give the members some preliminary guidance in studying the authors taken up. It was a great pity not to have the circulars, announcing the lectures about Goethe, Dante, and Plato, say what books might be used to prepare the hearers. It is sad to see the course end this year, as it has done before, without any public attempt to help those who have become interested in Dante and Plato gain more thorough knowledge of their works. Plato has exerted so much influence, and is still so interesting a thinker, that I venture to make a few suggestions, which may increase the value of the visit to Concord to those who have been here. Perhaps study at home will help some who have not come here, to know as much about Plato as if they had. The list of translators and critics in the *Encyclopædia Britannica* is more full than discriminating. It should be noticed that Jowett's is generally accepted as the best version, and is especially valuable for the Introductions. Bohn's translation is more complete, but much less scholarly. Taylor is a curiosity. Grote's *Plato and the other Companions of Socrates* is indispensable; and his *History of Greece* may also be consulted with advantage. So may Benn's *Greek Philosophers*, and Zeller's *Plato and The Older Academy*. Zeller's work on Socrates has also been translated into English; but we must go to German for Alberti's *Sokrates, ein Versuch nach den Quellen*. The addition of this title, with Simon's *Theodécie de Platon* would make the list already referred to sufficiently complete. The superior excellence of Cousin, Schleiermacher, and Ueberweg, among French and German critics, is universally acknowledged.

It should be added that the announcement for 1887 of Aristotle and Bacon shows a gratifying willingness to consider the value of scientific methods of thought. Prof. Davidson is ready to assist those members of the school who wish to study these authors during the year. We are also told that "there may be a Symposium concerning Ontology;" but it is enough for me to be able to think of this as a possibility a year hence. None of us will be rude enough to insist upon it.

F. M. HOLLAND.

THE NORSE DISCOVERY.

Notwithstanding the refutation of upwards of one hundred authorities, among them Alex. von Humboldt, Baldwin, De Costa, Carlyle, Bryant, T. W. Higginson, Gravier, Sinding, Wheaton, Mallet, Beamish, Malte-Brun, Toulmin Smith, Goodrich and others,—of the prevalent error, assiduously disseminated by the Romish Church for centuries, that Columbus was the discoverer of America, the people of the United States are calmly contemplating the act of celebrating the

fraudulent discovery on its four hundredth anniversary! Do they not know, then, that this would be to surrender to the false claim of the Roman Catholic power, which long since secretly christened the republic, the republic so dearly bought and so sacredly bequeathed to us, "The Continent of Mary?" Are they not aware that Pope Alexander VI. (Roderigo Borgia) deeded the continent of America to Spain, solely on the statement of Columbus? Aaron Goodrich, who quotes this in his "History of the Character and Achievements of the So-Called Christopher Columbus," also adds these words of Count Roselly de Lorgues', a Spanish biographer of Columbus: "The Pope has faith in Columbus. He yields full credence to him, and justifies his calculations. It is solely on Columbus that he depends; it is relying on Columbus that he engages in the vast partition of the unexplored world, between the crowns of Spain and Portugal. Everything the messenger of the cross proposes is granted in full, as a thing that is indicated by Providence."

This Pope was horribly licentious, committed incest with his own daughter, and murdered a great number of opulent persons to obtain possession of their wealth. On another occasion, when he had planned the murder of nine rich cardinals, he happened by mistake to drink the poisoned wine himself, and died from it. Another of Columbus' patrons, Queen Isabella, carried on the war with Granada, making the greatest sacrifices for it, and the object of this war was mainly the propagation of the Christian faith. "The Inquisition" (see Buckle) "was established in the same reign, and before the end of the fifteenth century was in full operation." That Columbus was in full sympathy with the proselyting aims of his two sovereigns, and regarded his discovery (?) as chiefly valuable for this purpose, is shown by his own words in a letter to their "highnesses:" "But our Redeemer hath granted this victory to our illustrious king and queen and their kingdoms, which have acquired great fame by an event of such high importance in which all Christendom ought to rejoice, and which it ought to celebrate with great festivals, and the offering of solemn thanks to the Holy Trinity with many solemn prayers, both for the great exaltation which may accrue to them in turning so many nations to our holy faith, and also for the temporal benefits which will bring great refreshment and gain, not only to Spain, but to all Christians."

That the Church of Rome had fixed its covetous gaze upon this vast new territory prior to the discovery by Columbus, is shown by an extract from Gabriel Gravier's "Decouverte de l'Amérique par les Normands," relating to the visit of Gudrid, the wife of Thorfinn Kasksefue, and the mother of the first Norse child born in America, Snorre, to Rome, after her three years' sojourn in Vinland det goda: "It is related that she was well received, and she certainly must have talked there of her ever memorable trans-oceanic voyage to Vinland, and her three years' residence there. Rome paid much attention to geographical discoveries, and took pains to collect all new charts and reports that were brought there. Every new discovery was an aggrandizement of the papal dominion, a new field for the preaching of the gospel. The Romans might have heard of Vinland before, but she brought personal evidence." Even if Gudrid had never gone there nor given any information, it was impossible for Rome to have been ignorant of the discovery of a vast new continent by men

of the same race who had organized the whole Southern Italy into a state, which "still to-day endures in the same extent and circumference that these Northern founders gave to it," the same race who had founded Russia and Switzerland and Normandy, and placed their kings on the throne of England! All Europe rang with their exploits!

The Roman Catholic heads knew full well that definite information concerning this discovery was to be obtained at Iceland, and thither Columbus went, in 1477, whether at the instigation of the Church may be inferred from the chain of events. The certainty is that he admits to his son that he visited Iceland in that year—the whole paragraph is quoted in W. Irving's "Columbus"—and it is proven that he arrived at Hoelfjord, on the south coast of Iceland, at a time when that harbor was most frequented, and there he had the opportunity of meeting Bishop Magnus, "who, since 1470, had been Abbot of the monastery at Helgefell, the place where the oldest documents relating to Greenland, Vinland and the various parts of America discovered by the Northmen, had been written, and where they were doubtless carefully preserved, as it was from this very district that the most distinguished voyagers had gone forth." The learned Icelander, Fivu Magnussen, mentions this as a very singular coincidence. The fact that Columbus went to Iceland before undertaking his voyage to America, is testified to by Beamish, Laing, Toulmin Smith, Holmberg, Montelius, R. B. Anderson and other writers.

That the Roman Catholic Church and Columbus should have sedulously concealed the fact of his visit to Iceland, and the results of it, was not only consonant with their uniform policy, but it was imperative, if they were to enjoy the manifold advantages of this discovery. Never has that Church had such heavy stakes in any operation since Constantine endowed it with power.

Success, that is, universal recognition of the discovery of America by its man, Columbus, means, and has meant since 1492, the full establishment of the Church of Rome on the American continent, which, as Roman Catholics have always believed, is to become their future and permanent seat of empire. In proportion as it has crumbled and been dislodged in Europe, it has founded itself anew in the United States, thriving in the absolute freedom allowed it there. No expulsion of Jesuits in the American Republic as in France; no prohibition by law of convents and monasteries, as in Sweden; no interference, as in Germany,—Roman Catholicism has never been so blissfully situated!

At the start, the theft of the Norse discovery gave the Church, then the sole Christian Church, a coveted opportunity of retaliating upon the race who had been its scourge, whom it had never been able to conquer or repel, and who had been the most difficult for it to convert. For several centuries the monkish chroniclers had vilified them most venomously in their historical (?) records, stigmatizing them as the Northern barbarians. A number of authors, Pigott, the Howitts, Mallet and others, warn us against placing too much credence upon their accounts. The entire history of the Vikings and Norsemen should be re-written, for, as Pigott states, "our knowledge of the excesses of the Northern invaders is chiefly derived from the evidence of monkish chroniclers, whose Christian faith and feelings were no less outraged by the

deeds than the infidelity of the pagan ravagers;" and in another place he says: "It may be fairly concluded that a people possessing so many sources of wealth, and with such continual communication with the most civilized portions of the world, could not have been so darkly barbarous as the well-grounded detestation of the monkish chroniclers has represented them."

This was one motive of the Romish Church for corrupting history; another was the aggrandizement offered it through possession, spiritual and physical, of the new western continent. For this reason, it became necessary in Spain "for all who would write a history of the New World, to extol Columbus and the Church," to quote Goodrich. He furthermore shows his readers what was obligatory upon authors who would publish a book of history: "To a small work on Mexico, by Boturim, are appended:

1. The declaration of his faith.
2. The license of an Inquisitor.
3. The license of the Judge of the Supreme Council of the Indies.
4. The license of the Jesuit father.
5. The license of the Royal Council of the Indies.
6. The approbation of the qualification of the Inquisition.
7. The license of the Royal Council of Castile.

"Beyond all this the person must be of sufficient influence to obtain the favorable notice of the bodies thus represented. Nor was this the end of the difficulty: the license of any one of these officials could be revoked at pleasure; and, when republished, the work had to be re-examined. The penalty attached to the possession of a book not thus licensed was death."

Nor was this all, for "the writing of history, as far as regards the New World," as Lord Klingsborough remarks, "was by the law of Spain restricted to men in priestly orders."

From the above facts it will be readily apparent how many grains of truth could sift through these superfine Jesuitical meshes!

Even were the discovery of America by Columbus genuine, it would be a degradation to the American Republic to ascribe the honor of it to such a country as Spain, or to such a man as Columbus! As for the country, Buckle describes it by saying that "while every other country was advancing, Spain alone was receding; and as for the man, he possessed all the vices of the age and country in which he lived; arrogant, cruel, designing, perfidious, he was the chosen man of the Church, and the fit instrument for the most gigantic fraud ever perpetrated, one extending over four hundred years or more, and using both continents for its scene of action!" Columbus served the church and his country in still another way, for it seems, as mentioned by Goodrich, that "for some years, it is unknown at what precise period, Columbus was engaged in the Guinea slave-trade, in which he subsequently showed himself such an adept with regard to the unfortunate Indians as well to deserve the compliment paid him by Mr. Helps; who calls his proceedings and plans 'worthy of a practised slave-dealer.'"

There was still another circumstance to fire the rage of the Church against the entire Scandinavian North: this people, so hard to convert, were the first to throw off the yoke of Roman Catholicism, which, reluctantly accepted in about the year 1000, was publicly renounced in the largest and most important of the three Scandinavian nations, Sweden, in 1527, when

the immortal Gustaf Vasa proclaimed the Lutheran the state religion. The baffled Church of Rome has never regained its foothold in Sweden, Norway or Denmark! While Gustaf Vasa was exterminating Roman Catholicism in Sweden (an example soon followed by Denmark and Norway), his royal contemporary, Philip II., was exterminating Protestantism in Spain, and so thoroughly that in about ten years not a vestige of it was left. These two monarchs were moral antitheses: one chose retrogression, the other progress, for his kingdom!

It now lies with the people of the United States to choose between these two nations. To which, Spain or the Scandinavian North as a whole, will they ascribe the greatest honor ever conferred upon any nation? Will they mete to the Roman Catholic Church success for this most infamous and deep-laid plot, or *failure*, with all the dire retribution involved in it?

A fitting occasion to express the general American sentiment, and to vindicate historic truth, would be at the American Exhibition in London, next summer, through an exhibit commemorative of the Norse discovery!

MARIE A. BROWN.

LONDON, ENG.

ORGANIC GROWTH.*

DEAR MR. UNDERWOOD:—

In sending you a copy of my paper on muscular contraction, I wish to exonerate myself from the suspicion of having, perhaps, gone into opposition to leading physiologists on insufficient grounds. I have spent two years almost exclusively in investigating muscular activity microscopically, and this after having devoted more than five years to protoplasmic researches in general. I can visibly demonstrate the correctness of my statements, while the assertions on the other side are based on considerations derived chiefly from the abstract principle of the conservation of energy, a principle which through reasoning alone I have moreover proved to be a misconception. It is indeed the height of scientific and philosophic dogmatism to maintain that the "heat derived from food particles is transmuted into the energy which appears as life, feeling and thought."

I hope I have not left the impression with any one who has followed the argument of my last essay to the end, that I am a disbeliever in evolution. In objecting to a purely mechanical interpretation of evolutionary processes, I flatter myself that I am essentially strengthening the foundation of our common theory. In the same sense I have previously ventured to find fault with Darwin's Pangenesis, Spencer's Polarigenesis and Haeckel's Perigenesis, defending the evolution theory against assumptions on the part of these great leaders, which, if valid, would at once overthrow evolution altogether.

It is not correct to say with Mr. Chappellsmith, that "according to Spencer growth means evolution." According to Spencer the "physiological unit," which with him signifies the fundamental, ultra-microscopical molecule containing all the essential particularities of a special organism, has been phylogenetically elaborated in

*ALTHOUGH this letter, giving some of the conclusions of the author in regard to biological problems, is part of a private correspondence, and was written without thought of publication,—to which at our request, however, consent has kindly been given,—it relates to a subject of interest to all students of science, and the views presented are entitled to consideration from the fact that Dr. Montgomery is not only a profound and acute philosophical thinker, but an original investigator in the field of biology.

keeping with evolutionary principles. But the growth of the organism itself, Mr. Spencer is forced under such a supposition to explain in direct and total contradiction to all evolution. The problem on hand was, How do those wonderfully minute physiological units of the reproductive germ so multiply and aggregate as eventually to form the full-grown organism? Incredible as it may seem, Mr. Spencer, otherwise so cautious, had here the courage to maintain that his rigorously individualized and circumscribed physiological units possess the power of transforming, by dint of nothing but mechanical proximity, vast amounts of mere food particles into their own most specific likeness. This truly desperate assertion amounts to almost the same thing as if one were seriously to contend that a mouse by being immersed in a bowl of milk has the power, through mere contact, to transform ever so much of the milk into ever so many other mice. Haeckel makes his plastidules perform the very same miracle. And, indeed, all physiologists, at present, conceive growth as an intussusception of spontaneously originating organic molecules of a most specific kind, their dividing cells being in reality nothing but increasing aggregates of such molecules. Darwin, far more wisely, leaves the mystery of procreation wholly intact by allowing his gemmules to multiply in a well-known fashion, namely, by fissiparous division. Only by doing this he simply annuls all his strenuous attempts at *physiologically* explaining the mysteries of life and organization; for his working material, the gemmules, are themselves full-blown living organisms, and size makes here no difference.

My studies have led me to look upon a reproductive germ as a chemical fragment, which through complementary restitution, by dint of so-called saturation, possesses the power of rebuilding the entire organism from which it is derived. You cut certain worms in two, and each half reproduces the entire animal. You take an infusorium—the very specifically shaped trumpet—animalcule, for instance—and slice it into a number of pieces. Each piece will reproduce a complete animal; and this, I hold, because it is a chemical fragment which, through evolutionally inwoven affinities possesses the otherwise well known power of chemically reconstituting itself with complementary material. The chemically reconstituted whole is the complete animal. When in higher organisms a missing tail or leg is reformed, or any tissue is repaired, the same reconstitutive power is at work. And so, likewise, is the normal reproduction of organic individuals accomplished, always through reintegration of a fragment derived from the parent organism. The process is clearly exhibited in nature in various stages: fissiparous division, external budding, internal budding, internal detachment of germs. Organic growth, then, is the reconstitutive evolution from a chemical fragment of one single evolutionally pre-established whole; not the miraculous grouping of a vast number of miraculously generated vital units. The inscrutable mystery lies in the marvellously specific manifestation of chemical affinity, and is the same throughout nature wherever chemical force is at work. I believe I am here the consistent evolutionist, and the one who adheres most closely to nature.

As regards the nebular hypothesis, I really believe that if a being with our organization and capacities could have been able to watch the formation of our solar system, his perceptive image of the process would have been somewhat

similar to the one now constructed. Only on investigation many other forces would have been found at work besides gravitation and kinetic energy. Our more profound philosophical insight into the constitution of reality must not lead us to forget the immense debt of gratitude we owe to the corpuscular theory of matter. What rapid progress in physical science since it was adopted as a working hypothesis by Boyle and Newton, on Gassendi's recommendation, who had revived it directly from Epicurus! The strictly determined interaction of natural powers, and therewith the accurate applicability of units of measure to phenomenal changes, render the assumption of units of mass very helpful scientifically.

Yours cordially,

EDMUND MONTGOMERY.

HEMPSTEAD, TEXAS, Jan. 20, 1886.

THEODORE PARKER.

Although there is a growing sentiment among humanitarians against building expensive monuments to the dead, while the living—those who do the work of the world—are unsheltered, unfed, unclothed, yet we who have known and loved Theodore Parker, who are indebted to him in a measure for the religious liberty we enjoy, naturally desire that his last resting place should, in some fitting manner, show that he is remembered and appreciated by us. A simple shaft and some permanent enclosure, is all that is proposed, for among his last requests he desired to be interred where he died, and that a modest stone only should mark the spot. Resting alone in the cemetery at Florence, a stranger in a strange land, that eloquent voice silenced forever, we would add to his idea a medallion of his head, and some sentiment from his pen, carved in enduring stone, as an inspiration to many a traveller in future generations, to review the life and labors of this great man.

In the midst of the intense excitement in Unitarian circles, occasioned by Theodore Parker's sermon on the "Permanent and Transient in Christianity," I visited Boston for the first time, and witnessed the fierce conflict in religious opinions, between those who clung to the dying theologies, and those who with higher light began to test all dogmas in the crucible of reason and common sense.

Reading that sermon to-day, we wonder that it could ever have called down on its author such ostracism and persecution; closing against him the doors of a large circle of friends and nearly every Unitarian pulpit in the land. The social and religious ostracism that he endured for years passes the comprehension of the present generation. Yet he walked bravely through it all, impressing his enemies and friends alike, with the majesty and force of his intellect, his moral courage and self reliance, the dignity and modesty that invariably mark well balanced characters. His large head, compact form, elastic step, positive manner and speech, the harmony in his mental and physical characteristics, give one the impression that all his forces were readily concentrated at his will on any given point; in a word, that he was always master of himself. So clear cut and to the point were his sermons, that a popular audience could follow him with ease.

No one ever misunderstood Theodore Parker, for he told his people what he thought, in plain, unmistakable language; no sophistry, no hedg-

ing, no half concealing his highest thought marked his ministrations.

No wonder that when he appeared, time servers and Pharisees gathered their garments tightly about them and walked on the other side, for here was a man without fear of his fellows, or of one page of his own record in the past, a man who would sacrifice anything for truth, but never one of his convictions for the greatest worldly advantage.

Soon after going to reside in Boston, in the winter of 1842, Mr. Oliver Johnson, then full of youthful enthusiasm on the questions of anti-slavery and a progressive theology, knowing that I was in a transition state of thought, called one evening to know if I would like to attend the first of a course of lectures that Theodore Parker was about to deliver in Marlborough Chapel. Grateful beyond measure for this opportunity to see and hear the hero of the hour, one excommunicated by the church and society at large, I gladly accepted. The old chapel was packed to its utmost capacity, and from the moment he appeared on the platform until he retired, he held the rapt attention of his auditors.

Though he read from a manuscript, and had none of what might be called the graces of oratory, yet he was the most impressive speaker to whom I had ever listened. The repose and simplicity of his manner and language, while hurling such thunderbolts of denunciation and defiance at the old theologies, carried his audience along with him, quite unmindful of the havoc he was making of time-honored creeds and opinions. I felt the same regret at the close of the lecture, so intense had been my satisfaction, that I experienced the first time I witnessed a dramatic performance by the glorious Fanny Kemble.

For two hours, so profound had been the silence, that one almost feared to breathe, lest some brave word should be lost or mistaken. Though New England audiences in those days were very undemonstrative, yet when he unveiled some of the hypocrisies of the day, and pricked some of the popular bubbles, a gentle ripple of satisfaction ran over the audience, more impressive than loud applause. We attended the entire course, and through sleet and snow went night after night to Cambridgeport, to hear the same lectures repeated. For three years afterwards, each returning Sunday found me a faithful listener in his vast audience.

To have seen Theodore Parker in his home, in his library, with his appreciative wife and all his household gods about him, to have enjoyed the attention and courtesy he manifested uniformly towards women, to have listened to his words of wisdom in public and private, I count among the greatest blessings of my earlier days; and to have his essays, sermons, prayers, and the beautiful tributes of loving friends to his memory, in my own library, adds to the happiness of my later years.

ELIZABETH CADY STANTON.

MISS MARIE A. BROWN, who contributes an article to THE INDEX this week, on "The Norse Discovery," is an American lady who has lived in Norway and Sweden several years, and who is author of a work entitled, *Norway As It Is*. She has also done good service to literature through her translations into English of the "Surgeon's Stories," "Nadeschda," and other Swedish works.

EDITORIAL NOTES.

By B. F. U.

DR. EDMUND MONTGOMERY's paper on "Plato and Vital Organization," read before the Concord School of Philosophy, July 26, will be printed in THE INDEX next week.

THE poem read at the funeral service of the late Dr. W. A. Barry, of Johnstown, Pa., which was copied into THE INDEX, last week, from a paper sent us by a friend, was written by Mr. John L. Stoddard, and appeared originally in this journal several years ago.

THE *Christian Register* thinks that "theology will finally have to admit that God is at least as good as an enlightened modern jailer."

JAMES PARTON writes: "We are all deeply indebted to you for your ever excellent INDEX. I hope it prospers." Unfortunately the subscription list of THE INDEX is not so large as to warrant the statement that the paper "prosper" financially, nor has there ever been a time when this could be said, but the readers of THE INDEX as a class are men and women of character, culture and influence whose interest in the paper is not only gratifying, but helpful to us in many ways in extending its usefulness. We may add that the paper is now commanding more attention than in any previous year from the secular press, in which articles and paragraphs from the columns of every issue of THE INDEX are reproduced far and wide, thus insuring their reading by multitudes who never see this journal. But if Mr. Parton's hope could be realized, if THE INDEX could have the financial support necessary to carry out certain plans, its attractiveness might be greatly increased, and its influence and usefulness much enlarged.

THE opening article in the July number of the *Christian Quarterly Review* is a discussion of "Wine in the Lord's Supper," by the editor, which concludes as follows:

"Our conclusion is, that the two-wine theory, embracing the position that Jesus used unfermented grape-juice at his last supper, has not the shadow of a foundation in facts. Our readers must draw their own conclusions, but they must be careful to prevent their abhorrence to intemperance from swaying their judgments, and from leading them into practices not warranted by divine authority. We think that the Christian who substitutes unfermented grape juice for the wine in the Lord's Supper, violates divine example, and, hence, divine command."

MRS. REBECCA BAILEY WOLFE, daughter of the late W. S. Bailey, whom she succeeded as editor of the *Liberal*, published at Nashville, Tenn., states that her father died without making a will, and that his estate, now in the hands of an administrator, may be held without adjustment two years and a half. She has therefore decided, by the advice of numerous friends, to accept from those interested in the continuance of the paper, "one dollar, or as much more or less as they please, an accurate account of which will be kept and published in the *Liberal*, so all can see the amounts received. With this money, a press, type, etc., will be purchased, upon which the *Liberal* will be published until the adjustment of my father's estate, at which time, in consideration of the above loan, I obligate myself to liquidate those friends who will thus assist me, with my share of said estate. On the other hand, if I am compelled to pay the rent at present demanded for the office, at the expiration of the time allowed the administrator for

final settlement of said estate, enough rent money will have been paid to nearly double the amount necessary to buy an entire outfit, and no office would be secured either." All remittances and communications for the *Liberal* should be addressed to Mrs. Wolfe at 135 South Cherry Street, Nashville, Tenn.

COL. T. W. HIGGINSON writes: "Please acquit me in your next, of writing 'illy' in my last article. It is a word which does not belong to the English language, and which I never use. This time the compositor must bear the blame."

A STORY has been going the rounds of the religious papers entitled, "A Notable Tilt," in which it is stated that Henry Ward Beecher, in a recent conversation with Col. Ingersoll, told of a big fellows' heartlessness in knocking a poor cripple's crutches from under him when he was crossing the street, causing him to fall into the mud, and compared that act with the Colonel's work of destroying faith in Christianity. Like many other pious frauds it has doubtless served the purpose intended, and will probably continue to be circulated, by some ignorantly, by others who think that in the interests of religion "a lie well stuck to is as good as the truth." In regard to this story, Col. Ingersoll writes us: "There is not the slightest truth in the story. I never had such a conversation with Mr. Beecher, nor with anybody else. It is made out of the whole cloth, without the slightest circumstance for a foundation. I suppose most Christians would regard the doctrine of total depravity as one crutch, and the hope of hell as the other. On crutches like these, the lamest soul could finally reach the gates of the New Jerusalem."

A REVIEW of Dr. Janes's "Study of Primitive Christianity," in the *Providence Journal*, written, we understand, by an orthodox minister of that city, says of the book: "The several chapters . . . embody the results of a wide and extensive research. . . . The chief point of the author, and it is by no means original, is to prove that Christianity was no exception to other religions; like them 'it is a human institution, a natural growth out of pre-existing conditions, the product of our father, man' . . . Heber Newton claims that Christ was simply the bright consummate flower of Jewish civilization. Anybody who has even the slightest knowledge of what that civilization was, must see that for Christ to be the flower of it would be a greater miracle than any which he is said to have performed. . . . The style of our author is interesting, and his spirit is enthusiastic and hopeful. He looks forward to that religion of the future 'which shall be neither exclusively Christian, nor Buddhist, nor Mohammedan, nor Hindu, which shall be known by no sectarian designation.'"

A COPY of the *Pioneer*, a Prussian organ of progress in political economy and ethics, which has been received from Dr. E. Schlaeger, Berlin, contains an article on the simultaneous oppression of the Social-democrats in Germany, Belgium, and North America. The example of the Knights of Labor, in adopting a practical and not a revolutionary programme, is recommended for imitation in Germany.

THERE is no sorrow I have thought more about than this: to love what is good and try to reach it and then fail.—George Eliot.

YET, does not life give to us a deeper sight than this—that to love what is good and try to reach it is, in itself, a success?—Lilian Whiting.

THE PARKER TOMB FUND.

A Fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed, among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. The list of subscribers to date, is as follows:

Miss Frances Power Cobbe, England,	£1.
Rev. James Martineau, D. D., "	One guinea.
Professor F. W. Newman, "	£1.
Miss Anna Swanwick, "	£1.
Rev. Peter Dean, "	5 shillings.
Mrs. Katherine M. Lyell, "	One guinea.
Miss Florence Davenport-Hill, "	£1.
William Staten, Esq., "	£1.
Mme. Jules Favre, Directress of the State Superior Normal School, Seyres, France,	10 francs.
M. Joseph Fabre, ex-Deputy, Paris, France,	10 francs.
M. Paul Bert, of the Institute, "	10 francs.
Professor Albert Reville, "	10 francs.
M. Ernest Renan, of the French Academy, Paris, France,	10 francs.
M. Rheinwald, publisher, Paris, France,	10 francs.
Mme. Griess Traut, "	3 francs.
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Theodore Stanton, Paris,	5.00
J. Cary, M. D., Caribou, Me.,	1.00
Mrs. Stanton Blatch, B. A., Baringstoke, Eng.,	5.00
A Friend, Philadelphia, Pa.,	5.00
Jacob Hefner, Cincinnati, O.,	5.00
Charles Voysey, London, England,	10 shillings.

All subscriptions should be sent to THE INDEX, 44 Boylston Street, Boston, Massachusetts.

RECENTLY in an Iowa village—according to a Western paper—the small boys resolved to boycott a charming but fickle little maiden, the acknowledged belle of the place, from whom they had received alternate smiles and frowns. They met and passed the following resolution:

"Whereas, for nearly two years, we, whose names appear below, have been slited, disappointed, misgusted and ill-treated by a heartless croquette, without cause or provocation; therefore, be it resolved, that we hereby, each and every one of us, severally agree to give her the grand bounce—that is to say, have nothing to do with her, not to look at her or smile on her, or go with her to any party or place, or treat her to ice cream or lemonade, and to do everything in our power to make her feel bad and miserable for the period of one year."

One little fellow refused to join in the movement, and he and the girl never were so happy before, and the other fellows never so miserable. This boycott will have to be abandoned.

"WHEN we consider the kind of Christianity which has been preached to the heathen," observes the *Christian Register*, "it is not surprising that so few of them have been willing to embrace it." And it is not surprising that so many philanthropic people have been disinclined to encourage missionary work among the heathens.

EXCEPT in cases of necessity, which are rare, leave your friend to learn unpleasant truths from his enemies; they are ready enough to tell them. Good-breeding never forgets that *amour propre* is universal.—O. W. Holmes.

GOOD taste rejects excessive nicety. It treats little things as little things and is not hurt by them.—Fenelon.

The Index.

BOSTON, AUGUST 5, 1886.

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

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

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

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

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

ALL PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

FOR THE INDEX.

EMERSON, THE BELIEVER.

BY LEWIS G. JAMES.

(CONCLUDED.)

Mr. James notes that Emerson "never seemed to antagonize the church of his own consent, but only out of condescension to his interlocutor's weakness;" and adds, "In fact, he was to all appearances entirely ignorant of the church's existence until you recalled it to his imagination." It was the church as it is to-day, however, that Emerson ignored—a church largely given over to ritualism, dogma, and idolatry of a person—not the church as it might and should be. For this church of the future he saw vast possibilities of usefulness. He was too large for any sect. Even Unitarianism could not hold him, though in his philosophy he was the greatest of Unitarians. "He leaped all the fences," says Dr. Bartol, "knowing that every fence fences out more than it fences in." It was the "pale negations" of Unitarianism to which he objected—that phase of the movement which spent itself in a feeble denial of the trinitarian dogma, while yet it failed to plant itself firmly upon the affirmation of the simple manhood of Jesus, and the sufficiency of natural religion; which held an apologetic attitude toward Orthodox Christianity, as if to say, "By your leave I differ, but the difference is non-essential." When Dr. Bellows congratulated him on his independency he replied: "Yes, but it is well to have a harness when there is a load to draw." Having manfully thrown off the load of conventional ecclesiasticism and burdensome, though attenuated, dogma, he could afford to stand alone upon the summit of his moment. Lifted above the world by pre-eminence of character and acuteness of moral sensibility, but separated from it by no sectarian limitations, he would draw all men, not "unto himself," but unto the truth, by his fine perception and instant proclamation of the "beauty of holiness."

In his disregard of the forms and ceremonies of the church, as well as in his intuitive philosophy, he resembled the members of the Society of Friends, to whose beliefs he frequently refers in terms of sympathetic appreciation. The Rev. Dr. Hague, a venerable Baptist clergyman who was his neighbor in Boston during the short period of his ministry, reports him as saying in explanation of his disuse of the communion ceremony: "The ground of it is my conviction that in the development of religion we have outgrown all need of this externalism, or the like of it, in any way whatsoever. This conviction has been intensified by fresh readings of the leading Quaker writers, with whom I find myself in sympathy." Miss Elizabeth Peabody assures us that Dr. Channing "expressed immense interest in Emerson's sermon on the Lord's Supper, regarding it as a striking proof of the moral independence as well as profound sincerity of the act."

Dr. Hague, who reviewed Emerson with a kindly spirit, though from the standpoint of a radically opposed theology, attempted to trace the leading features of his thought to the study of Plotinus and the Neo-Platonic mystics. Though he sometimes quoted these writers, as well as the later mystics, Behmen and Swedenborg, approvingly, and, in accordance with a general principle, endeavored to place the most favorable interpretation upon their tenets, for reasons already given I cannot regard the mystical tendency as fundamental to his thought. He says of Swedenborg: "His perception of nature is not human and universal, but mystical and Hebraic." His own interpretation, on the contrary, was human and universal. Not Emerson, but Alcott, was the mystic of the transcendental movement. Emerson was its prophet and seer. More evidently than to the mystics, his idealistic philosophy was indebted to the sacred literatures of the East. He quotes them often, and with a fine appreciation of their manifold beauties. He thinks the Hindu books "the best gymnastics for the mind," and affirms that the translation of their wonderful epics "have added new regions to thought." "No people," he declares, "have surpassed the Hindus in the grandeur of their ethical statement." He also quotes sometimes from Confucius; and in the practical character and homely common sense of much of his teaching, he bears some resemblance to the Chinese sage. Every borrowed idea, however, passed through the alembic of his own penetrating thought, and was brought to the trial of the truth as revealed to him immediately in nature and the depths of his personal consciousness. He was no worshipper of the past. All ancient scriptures must be able to stand the test of the present inspiration and necessities of the human mind, or they were as dust and ashes to him.

"For what need I of book or priest,
Or sibyl from the mummied East
When every star is Bethlehem star,—
I count as many as there are
Cinquetoils or violets in the grass,
So many saluts and saviours,
So many high behaviors."

Nowhere, perhaps, is Emerson's religious attitude more clearly apparent than in the early essay entitled, "Compensation." Bravely he assaults the other-worldliness of the current Christianity; the doctrine which "assumes that judgment is not executed in this world," and relegates it to some future region of bliss or suffering. "I think," he says, "that our popular theology has gained in decorum, but not in prin-

ciple, over the superstitions it has displaced. But men are better than their theology. Their daily life gives it the lie. Every ingenious and inspiring soul leaves the doctrine behind him in his own experience, and all men feel sometimes the falsehood which they cannot demonstrate." In bravest speech he affirms the truth that the sanctions of morality are not arbitrary, but intrinsic. Every act leaves its instant reward or penalty in its effect on character. "The universe is alive. All things are moral. That soul which within us is a sentiment, outside of us is a law. We feel its inspirations; out there in history we see its fatal strength. It is almighty. All nature feels its grasp. . . . Justice is not postponed. A perfect equity adjusts its balance in all parts of life. . . . Every secret is told, every crime is punished, every virtue rewarded, every wrong redressed, in silence and certainty." But how is this judgment accomplished? "Every act rewards itself, or in other words, integrates itself in a two-fold manner: first, in the thing, or in real nature, and secondly, in the circumstance, or in apparent nature. Men call the circumstance the retribution. The causal retribution is in the thing, and is seen by the soul. . . . A man cannot speak but he judges himself. With his will or against his will, he draws his portrait to the eye of his companion by every word. Every opinion re-acts on him who utters it."

Though the gospel of Emerson was naturally a word of good tidings for the present life, his attitude toward the great question of personal continuance beyond the grave was also affirmative rather than one of doubt or denial. Of immortality he found a hint in that healthy state of mind which loves life and says, "What is so good, let it endure." Of attempts to prove immortality by dialectics or scientific demonstration, he said to Prof. Thayer: "The soul has a hint quite independent of that. Why is this insatiable desire to learn and know? We feel that we should be in a manner wronged if there were nothing more. Goethe said that if he used all his powers, nature was bound to give him another term." The essay on Immortality contains passages, Mr. Cabot informs us, written fifty years apart from each other. It may doubtless be regarded as the consistent expression of his unvarying belief; and it sets forth the grounds of a rational hope for personal continuance. More deeply religious, more grandly affirmative, even than this great hope, however, appears to me his statement that "all sound minds rest in a certain preliminary conviction, namely, that if it be best that conscious personal life shall continue, it will continue; if not best, then it will not; and we, if we saw the whole, should, of course, see that it was better so."

His writings present to us no definite pictures of the future life. He evidently hoped for a condition of more varied experiences and less monotony, than we here enjoy. "If we were not preached at so much," he said, "I think we should easily let things pass, observe them, and say, 'We have seen the last of that!' In heaven I think we shall only be shown things once." He declared Swedenborg's description of the conditions of life hereafter, to be "the most remarkable step in the religious history of recent ages; . . . he made an intelligible heaven, by continuing the like employments in like circumstances as those we know." Even this, however, he deemed to be but a symbol, a rational exercise of the imagination, rather than the true

record of objective reality. "These pictures," he says, "are to be held as mystical, that is, as quite arbitrary and accidental pictures of the truth,—not as the truth. Any other symbol would be as good." This judgment throws another side-light upon his opinion of mysticism, showing that he regarded it as poetry—an affair of the individual constitution, rather than as the true attitude of the mind towards the universe of God.

All attempts to look behind the veil, to pry into the impenetrable mystery, Emerson regarded as puerile and unwarrantable. "No imprudent, no sociable angel," he says, "ever dropped an early syllable to answer the longings of saints, or the fears of mortals." Of Swedenborg's particular descriptions, he affirms: "It is indeed very like to the phenomena of dreaming, which nightly turns many an honest gentleman, benevolent but dyspeptic, into a wretch, skulking like a dog about the outer yards and kennels of creation. . . . His angels are country parsons; their heaven is a *fête champêtre*, an evangelical pic-nic, or French distribution of prizes to virtuous peasants." "Mesmerism," he says, "is high life below stairs: Momus playing Jove in the kitchens of Olympus. 'Tis a low curiosity, . . . and is separated by celestial diameters from the love of spiritual 'truths.'" And of Spiritualism; "Were this drivell which they report as the voice of spirits really such, we must find out a more decisive suicide. I say to the table rappers,

'I well believe
Thou wilt not utter what thou dost not know,
And so far will I trust thee, gentle Kate.'

"I think the rappings a new test like blue litmus or other chemical absorbent, to try catechisms with. It detects organic scepticism in the very heads of the church." In this, however, as in other matters, Emerson's doubt and denial appear as the reflex movement of a larger affirmation. "The whole world is an omen and a sign. Why look so wistfully in a corner? Man is the Image of God. Why run after a ghost or a dream? The voice of divination resounds everywhere, and runs to waste unheard, unregarded, as the mountains echo with the bleatings of cattle."

It has been said that Mr. Emerson was a member of no sectarian organization. With one religious body, however, he joined heartily from the day of its first meeting, and maintained an official connection for many years, and until his death. This was the Free Religious Association, pledged by its constitution to unsectarian methods—a creedless communion of seekers for the truth—whose objective purpose was avowed to be "the scientific study of man's religious nature and history." It was my good fortune to listen to a memorable address which he delivered at its second anniversary meeting in Boston. The views of the Jew, the Orthodox Christian, the Spiritualist and the anti-Christian had been eloquently presented, and Mr. Emerson was called upon to close the discussion. As he arose and advanced to the front of the platform, after the welcoming applause, a deep silence fell upon the audience—the profound hush of expectancy which awaited his speech whenever he appeared in public. There had been much in the previous addresses to admire and commend—but the spirit was largely that of antagonism and negation. After a word of thanks for the cordiality of his reception, his noble affirmatives followed, the tenor of which I can here but briefly sketch:

"I think we have disputed long enough. I think we might relinquish our theological controversies to communities more idle and ignorant than we. I am glad that a more realistic church is coming to be the tendency of society, and that we are likely one day to forget our obstinate polemics in the ambition to excel each other in good works. . . . I object, of course, to the claim of miraculous inspiration, certainly not to the *doctrine* of Christianity. This claim impairs, to my mind, the soundness of him who makes it. . . . We want all the aids to our moral training. We cannot spare the vision nor the virtue of the saints; but let it be by pure sympathy, not with any personal or official claim. If you are children, and exhibit your saint as a worker of wonders, a thaumaturgist, I am repelled. That claim takes his teaching out of logic and out of nature, and permits arbitrary and official senses to be grafted on the teachings. It is the praise of our New Testament that its teachings go to the honor and benefit of humanity; that no better lesson has been taught or incarnated. Let it stand, beautiful and wholesome, with whatever is most like it in the teaching and practice of men; but do not attempt to elevate it out of humanity by saying, 'This was not a man,' for then you confound it with the fables of every popular religion, and my distrust of the story makes me distrust the doctrine as soon as it differs from my own belief. . . . I submit that in a sound frame of mind, we read or remember the religious sayings and oracles of other men, whether Jew, or Indian, or Greek, or Persian, only for friendship, only for the joy in the social identity which they open up to us. . . . I hail every one with delight, as showing the riches of my brother, my fellow soul, who could thus think and thus greatly feel. . . .

"I am glad to hear each sect complain that they do not now hold the opinions they are charged with. The earth moves, and the mind opens. I am glad to believe that society contains a class of humble souls who enjoy a luxury of religion which does not degrade; who think it the highest worship to expect of heaven the most and the best; who do not wonder that there was a Christ, but that there were not a thousand; who have conceived an infinite hope for mankind; who believe that the history of Jesus is the history of every man, written large."

These were high words and brave, nobly affirmative of the coming recognition of the brotherhood of man. As we passed together from the hall, the editor of the *Radical Magazine* said to me, "Emerson sounded the deepest deep; his thought was the most radical of all." And in my heart I said, Amen! Henceforth, it was impossible that I should belong to a sect, or that any name, even the highest, should become a barrier of separation between me and my fellow-men. Not what a man is *called*, not what he *professes* to be, but what he *is*, is the significant and vital fact.

My paper has well-nigh written itself; but permit me one *last* quotation, — a quotation which is also a prophecy: It is Mr. Emerson's vision of the religion of the future:

"We are in transition from the worship of the fathers who enshrined the law in a private and personal history, to a worship which recognizes the true eternity of the law, its presence to you and me, its equal energy in what is called brute nature, as in what is called sacred. The next age will behold God in ethical laws, as mankind begins to see them in this age, self-equal, self-

executing, instantaneous, and self-affirmed; needing no voucher, no prophet, and no miracle, besides their own irresistibility; and will regard natural history, private fortunes and politics, not for themselves as we have done, but as illustrations of these laws, of that beatitude and love.

"There will be a church founded on moral science; at first cold and naked, a babe in the manger again; the algebra and mathematics of ethical law,—the church of men to come, without shawm, or psaltery, or sackbut; but it shall have heaven and earth for its beams and rafters, science for symbol and illustration. It will fast enough gather beauty, music, picture, poetry. The nameless Thought, the nameless Power, the super-personal Heart, it shall repose upon."

Was Emerson, then, a teacher of Religion? I have not answered the question? Nay, he has answered it. You in your inmost hearts have recorded the verdict. Wherever he has differed from the popular conception of religion we have seen him substituting the larger, the more affirmative thought. He is a great believer. He places man face to face with the Infinite, assures him of the sanity of the universe, and the beneficent purpose of our human life. He bids him doubt never of the final and perfect consummation of this purpose, though the clouds of sorrow and trial encompass him. Over and over again in his writing, like the leading *motif* in an art-work of Wagner, sounds the sweet music of these consoling assurances. Would any seek his companionship in hours of affliction? One who has been with us at these meetings and whose seventy years have all been spent in active sympathy with the vital reforms of the day, assured me at the close of our last meeting that she had found him the surest solace for her most trying hours; such also is my own experience. I cannot doubt that it has been the experience of many others. To me no ancient scripture, whether Hebrew, or Christian, or Hindu, or Buddhist, and I have found good in them all, has brought such a well of refreshment, such a fountain of ethical inspiration, and of spiritual life. In hours of the greatest sorrow, when the conventional consolations are seen to be at best but "a well-meant alms of breath," next to that "human providence" which yields its blessed ministry of silent sympathy, I have received the greatest help and sustenance from the healthy optimism of such teachers as Ralph Waldo Emerson, and, shall I say it in this presence? my friend, the minister of this church.

If there are any here who would build up an Emersonian religion, who would regard Emerson as the founder of a new sect, I am, nevertheless, not of the number. The peculiar philosophy with which the name of Emerson is associated, I cannot receive without question. Comparisons are odious and names are of little moment; but I must believe that the Infinite God has incarnated itself as perfectly here in God's America, as in far away Judea. To believe otherwise, were the true atheism. I believe Emerson, as well as Jesus, to have rendered a great service to the religion of the future. Both were men, noble, manly souls. Both were as free as possible from moral imperfection. Neither was wholly without error. Jesus shared with the best of his race and time, beliefs which the intelligence of the present day unites to condemn as superstitious. I find less of pessimism, more of hope for the future of humanity, whether in the progress of the race on this earth, or in the prospects of the individual hereafter, in the

teachings of Emerson, than I do in the New Testament; more of rationality, helpful instruction, and plain common sense, less of mysticism and irrational dogma. About the sage of Concord lingers no halo of myth and supernaturalism, for which may the gods be thanked! He was a man. He was conscience, religion, sincerity, incarnate. He spoke his uttermost conception of the truth. He seemed a part of nature as truly as the pine tree, or the rhodora of which he sings. Through him, as a willing instrument, she spoke her vital and hopeful word to man. I cannot think him dead. His life, his personality, was a better argument for immortality than the resurrection of Jesus from the grave, even were that problematical event, a demonstrated fact; a better argument than any word that he or another ever wrote or spoke. That argument is ours. It is yours, weary worker, bowed beneath the heavy burden of affliction, though all the conventional sources of solace and encouragement may fail. It lends great and perpetual emphasis to his own triumphant assurance that

"What is excellent
As God lives, is permanent.
Hearts are dust; hearts' loves remain,
Hearts' love shall meet thee again."

CORRESPONDENCE.

THEODORE PARKER'S TOMB.

EDITORS OF THE INDEX:—

You published two weeks ago, a letter from Miss Hannah E. Stevenson rather deprecatory of the movement to improve the tomb of Theodore Parker. Miss Stevenson seems to question the exactitude of my applying the word "neglected" to the condition of the grand reformer's grave. When I visited it in the spring of 1884, it appeared to me most decidedly neglected and all our party was of the same opinion on this point. The painful impression then produced has not yet worn off in my case. Miss Frances Power Cobbe has expressed the same feeling. In her letter to me, published in your paper of July 1st, occurs this passage: "I visited the spot again—you know I was present at the funeral—about five years ago, and then paid the custode to renew the violets and otherwise set it in order. But the cypresses—ugly ones they were—had grown so as to shadow it sadly, and it is, as you say, far too humble and neglected." Miss Stevenson says: "A Swiss gentleman who had the supervising care of the cemetery, informs us that by the payment then of one hundred dollars, the grave would be kept in perpetual repair, and he received the required sum." It appears, however, that Miss Cobbe felt that it was necessary to pay "the custode to renew the violets and otherwise set it [the grave] in order."

Miss Stevenson fears, furthermore, that something may be done to destroy the simplicity that Parker wished to characterize his last resting-place. This is far from at least my desire. But cannot a tomb be made artistic, and yet remain simple? The present one is indeed simple, but, to my eye, it is at the same time, excessively ugly. There has recently been placed over Michelet's grave in Père Lachaise, Paris, a tomb-stone that is exquisitely beautiful and yet unostentatious. It is the work of the great French sculptor Mercié, if I remember rightly, and is the most spiritual and refined specimen of sepulchral architecture that I have ever seen. If we were to raise such a stone in the Old Protestant Cemetery of Florence, I feel sure that Theodore Parker, if he could speak, would approve our act. His artistic nature would readily perceive that simplicity and beauty can be united.

Very truly yours,

THEODORE STANTON.

UNION LEAGUE CLUB, NEW YORK, July 26

ANOTHER VIEW OF MR. PARKER'S TOMB.

EDITORS OF THE INDEX:—

I learn from THE INDEX that it is proposed to obtain funds by subscription and place a bust or medallion over the grave of Theodore Parker; and the idea is conveyed that the grave is in a neglected condition, and that something should be done to improve it and make it more worthy of the great soul whose body was laid there.

Theodore Parker was buried in the Swiss Protestant Cemetery, lying just outside and east of the beautiful city of Florence. The ground is small, hardly more than an acre; the names on the headstones and monuments are mostly English or American; the place is well kept, with a proficiency of grass, flowers, shrubs and trees. There is a single broad, gravel walk directly through the centre; about half way up on the left is the exquisitely beautiful monument to Mrs. Browning, with the simple inscription:

o E+B+B o O B+1861 o,

and near the farther or northeast corner, a little to the right of the walk, is the plain, upright slab with this inscription:

Theodore Parker
born at Lexington Massachusetts
United States of America
Aug. 24. 1810
died at Florence May 10
1860

The morning sun falls upon it; the birds sing overhead, and the near Apennines, covered with snow, stand up against the northern sky and stretch towards Switzerland.

I was there in February last and went twice to the spot. A man and his wife, having the care of the place, with a little girl of four years, live in a neat house just inside the outer gate, on the left side of the entrance. On the right is a small greenhouse, and between this and the house is the inner gate opening into the cemetery. I rang at the outer gate, which was opened by the pleasant-faced woman in charge. I said, "I wish to see the grave of Theodore Parker." She understood me, smiled and turned to lead the way, when the child, bright, handsome, and impulsive, sprang before, saying eagerly, "I will! I will!" and led me to the spot. My feelings then were and are now, that the monument as it is, is exactly right; that to adorn or attempt to improve it will spoil its beautiful simplicity and perfect propriety.

I understand there will be no more interments in this cemetery, but that it will continue to be cared for and kept in good condition.

C. A. HEWINS.

WEST ROXBURY, July 25th.

MR. GEORGE STEARNS writes: "I am grateful to the compositors of your classic journal for the general typographical correctness with which my article on Cause and Causation appears in print. Yet I am constrained to protest against two misrepresentations of my thought which occur in the third division of my essay. Whether they are chargeable to a mischoice of types or to slips of my own pen I am unable to say with certainty; nor do I care to know. I only wish to assure the readers of THE INDEX that I never intended to put an important question 'indiscriminately;' nor to counteract the drift of my argument by calling an effect a 'producer.' I meant to say, Every cause is a producer, and every effect a product."

BISHOP LANDGREN of the diocese of Hernösand, Sweden, last November issued a pastoral letter, from which the following is an extract:

"It is a matter of grave moment when a state-paid official, and especially a clergyman, takes part in temperance agitation; according to its new watchword he who drinks only a single glass of wine is a drinker; hence the Lord is giving us poison in his blood. If wine as a poison were possibly a sign of the killing of the old Adam, then would such symbolism have received its perfect expression by the Lord's giving us arsenic instead of bread. But the Lord no more considered the wine a poison than the bread,

although, no doubt, many people eat themselves to death. . . . One does not require much worldly wisdom to know that among the educated classes no social life is regarded as possible without *spirituous drinks*. In certain circles the dance, punch and cards are considered most essential ingredients of a gentleman's education. Therefore, in order to carry out their aims, abstainers must drive the entire higher classes out of the Riksdag and Parliament in order to themselves take the helm of executive power. The utterances at Good Templar meetings here and there show clearly that they believe their principles can only be carried out by means of universal suffering. Although the more cautious leaders endeavor to silence those who have so grossly tattled out of school, it is clear that the world improvement plan of this order can in no other way be carried out. But a sobriety which must be paid for by the breaking up and ruin of society is too costly, and the clergy must be excused if they cannot go in that direction." So strong is the opposition of the State Church to the temperance movement in Sweden that clergymen who know it do so at the risk of losing their positions. It is not strange that the country is noted for the drunkenness of its people.

FOR THE INDEX FROM "DREAM-GROTTO."

I watch the birds that hop about my feet
Across the lengthening shadows on the lawn,
And see them perch upon the slender twigs,
And lightly sway themselves from tree to tree,
Then soar into the peaceful blue of heaven,
And send to earth a perfect flood of song.

Oft will man envy these glad birds their wings,
Forgetting his soul's pinions, that can take
Him on from flower to flower and peak to peak,
And upward to that vast ethereal dome
Beyond where bird can reach or wind may blow,
And back and forth through all the centuries
(From ages past to ages yet to be)
Until, as free as lark in yon blue sky,
He soars in the pure azure of his thought,
And utters songs that lift the human world.

GOWAN LEA.

OUT-PLATOING THE PLATONISTS.

A Texan has floored the Concord crowd,
Sing high! and sing ho! for the great southwest;
He sent 'em a paper to read aloud,
And 'twas done up in style by one of their best.

The Texan he loaded his biggest gun
With all the wise words he ever had seen,
And he fired at long range with death-grim fun,
And slew all the sages with his machine.

He muddled the muddlers with brain-cracking lore,
He went in so deep that his followers were drowned,
But he swam out himself to the telluric shore,
And crowed in his glee o'er the earthlings around.

ENVOY.

O Plato, dear Plato, come back from the past!
And we'll forgive all that you e'er did to vex us
If you'll only arrange for a colony vast
And whisk these philosophers all off to Texas.

—Boston Daily Record.

BOOK NOTICES.

BALDWIN: Being Dialogues on Views and Aspirations. By Vernon Lee. Boston: Roberts Brothers. 1886. pp. 375. Price, \$2.00.

We close this book at its last page with mingled satisfaction and regret. Satisfaction at the pleasure its every chapter has given us, and regret that there are no further chapters to read. It is a unique work, a book of to-day, one of the distinct evolutions of this age in literature which could not have been possible earlier. In Baldwin, the hero, or rather chief dialectician, "Vernon Lee," has apparently embodied the results of her own careful study, reading and observation, aided by the suggestions of other

thinkers on the points discussed in these dialogues, which are carried on with an ease, naturalness, sequence, and back ground of *mise en scene* that makes reading a delight. Baldwin is portrayed as a philosophical, cultured, sympathetic, yet serene-souled Agnostic who has reached a high and broad plane of thought and feeling through rough though upwinding ways of mental misery and doubt. Once in his earlier life, the author says in her "introduction," she "suspected him of being miserably unhappy, and afterwards discovered that he was struggling hopelessly with certain ideas that were surrounded by a kind of blackness: Death, Sin, Pain, Justice. How he emerged from this, some of the following dialogues are designed to show." In these dialogues held by Baldwin with brilliant thinkers of widely varying religious beliefs and shades of belief, many of those philosophical problems which are puzzling so many thinkers to-day, and which are yet apparently unsolved, though open to solution, are discussed in the most interesting way and from widely different standpoints; the author draws no conclusions of her own, she allows the several speakers to state their own views, and leaves the reader to draw his own inferences and to sympathize with what views he thinks best. In the first chapter, "The Responsibilities of Unbelief," are discussed with an esthetic pessimist and a hard, narrow-minded sceptic. The second chapter, "The Consolations of Belief," relates conversations on this subject between Baldwin and a devout, thoughtful Scotch girl, a Christian, earnest and sincere. In the talks "Of Honor and Evolution," between Baldwin and a bright young student of chemistry, the subject of vivisection is carefully discussed. The scene of the critical dialogue "On Novels," is laid in Hawthorne, near the home, and among the haunts of the Brontë Sisters; and the participants, in addition to the ever-present Baldwin, are an eminent English lady novelist, a young French critic and novelist, and a pretty English girl, an admirer of Emily Brontë's "Wuthering Heights." In this chapter, the "realism" of certain French and English writers, such as Zola, Maupassant, Flaubert, Swinburne, Browning and others, is criticised. "The Value of the Ideal" is argued by an old and a young artist, with suggestions from Baldwin. The young French writer, a pretty young poetess, and a healthy, happy young lad, give to Baldwin their differing ideas in regard to "Doubts and Pessimism," some of which ideas he attacks or refutes. No adequate conception of the real charm of these dialogues can be given in a short notice like this. The author's artistic nature supplies in the environments of her characters, the proper stimulants to thought and expression. Her descriptions of nature are wonderfully impressive and vivid, as on pages 42-3, 102, 114, 135, 146, 206, 240, etc. This book will be welcomed by those isolated thinkers who, longing for but having near them no Baldwin to provoke or carry on philosophical discussion of points over which they have pondered, can here find intellectual sympathy, as well as inspiration to new thought; and this work will come as a dear companion to many shyly reticent souls, whose raptures over the wonderful and beautiful combinations in nature and in art, have been necessarily concealed because not sure anywhere of companionship of feeling.

S. A. U.

SUMMER HAVEN SONGS. By James Herbert Morse. New York and London: G. P. Putnam's Sons. 1886. pp. 264. Price, \$1.25.

In these days when so many not only "lisp in numbers" but as early as possible put such lisping down in black and white, and into book form, until it would seem as if *rhymesters* (if not poets), were "made" by the gross instead of being regularly "born" as poets are said to be,—one opens a book of poems by a hitherto unknown singer a little gingerly, and more than doubtfully as regards any particular pleasure to be hoped for from the perusal. We confess to our previous ignorance of the author of "Summer Haven Songs," as well as to our very pleasant disappointment in looking through this collection of nearly one hundred and fifty short poems, the longest of which does not quite fill

ten pages. A delicate fancy, a breezy sweetness, a quaint tone, and a fascinating rhythm characterize all these "songs," while many of them indicate a philosophic grasp of thought, and a strongly "liberal" tendency as in the poem "Soul and Body," which we give entire:

"Living the law which is beyond our ken,
Thinking by laws that underlie the mind;
Making the law which was not ours to find,—
Where shall this rich-poor tenant wander, when

"It fies the fashionable mould of men?—
Two are we here, in amicable kind,
Most nearly, dearly knit and intertwined—
Shall we two, parting, meet elsewhere again?

"By dear companionship become too fond
Of pleasant haunts that cannot long be ours,
We but ask timidly of the Beyond—
Will that too be a land of song and flowers?"

The many aspects of nature, in wood, field, and particularly in its sea-shore aspects, find in Mr. Morse an admiring lover and vivid painter. Among the best of these poems we count "A Fantasy," "An Old Picture," "Despair," "Immortality," "Old and New," "And Yet," and "I Sometime Thought."

S. A. U.

THE SKETCH BOOK; AND A HISTORY OF NEW YORK FROM THE BEGINNING OF THE WORLD TO THE END OF THE DUTCH DYNASTY. By Washington Irving. New York: John B. Alden. pp. 606.

Mr. Alden offers this handsome compact volume in large leaded type, half morocco binding, and marbled edges, containing some of the choicest works of Irving, until the first of September, at the nominal price of *forty cents* (if sent by mail ten cents additional). As "good wine needs no bush," nothing which Washington Irving wrote needs in this day any laudation, or criticism. The "Sketches" are about thirty in number, including such standard favorites as "Rip Van Winkle," "The Legend of Sleepy Hollow," "Philip of Pokanoket," and "The Spectre Bridegroom;" while "Diedrich Knickerbocker's History of New York," has long been counted a uniquely interesting classic.

THE North American Review with its August number completes the seventy-second year of its publication. This number is one of much interest. The opening article is on "Bismark as Man and Minister," by ex-minister John A. Kasson. "Why I am a Catholic," by S. M. Brandt, S. J., follows. The other articles are "The Progress of Arkansas," by Gov. Simon P. Hughes; "Life Insurance," by Elizar Wright, written just before his death; "Radicalism in France," by Henri Rochefort; "Labor in Pennsylvania," by Henry George, devoted to a description of life in the coal regions, and a startling revelation of the condition of labor there; "My Negotiations with Gen. Sherman," by Gen. Joseph E. Johnston; "Note to Gen. Sherman," by Gen. William Farrer Smith; "On Arthur Richmond," by Dr. Henry M. Dexter; "New York Constitutions," by Gideon J. Tucker; "A Defense of Anarchism," by William Holmes; "The Mistakes of Anarchism," by Francis L. Ferguson; "The Panama Canal," by William L. Scruggs.

THE August Magazine of American History is a spirited midsummer number. The topics treated are agreeably diversified, and of general interest to the reading public everywhere. The articles are well-written, and the greater part of them are of national significance. Hon. James G. Blaine, Gen. Lee, Hon. Geo. W. Julian and Miss E. Marguerite Lindley, are among the contributors to this number. Mrs. Martha Lamb, the editress, has an article on "Louis XVI. and Marie Antoinette," which is accompanied by a frontispiece portrait of the king, and a portrait in the sketch of the unfortunate queen.

The Forum for August has the following articles: "The Revolt of the majority," by Rev. George Batchelder; "Confessions of a Roman Catholic," "Newspaper Espionage," by Joseph B. Bishop; "Results of the Labor Struggle," by Andrew Carnegie; "How I was educated," by Prof. W. T. Harris; "Our African Continent," by Eugene Marechal Camp; "Poisons in Food and Drink," by Dr. Cyrus Edson; "Jugglery in Art," by Edward R. Garezynski; "What

We Know About the weather," by Lieut. A. Greeley, and "The New Total Abstinence Creed," by Prof. W. J. Beecher.

CHARLES H. KERR & Co., of Chicago, propose to issue in October, provided enough advance orders are received, *Hearts Own*, verses by Edwin R. Champlin, a volume of about seventy-five pages, comprising some fifty pieces, varying in length from two to forty lines, nearly all of which will then appear for the first time. The subjects will be Love, Duty and Friendship; the form of verse, the sonnet, the couplet and the quatrain. The book will be a 16mo., with wide margins, well printed and tastefully bound in cloth, and the price will be seventy-five cents, delivered. It is desired that as many as possible of those wishing copies give the publishers notice at once, in order that the first cost of publication may be assured.

Among the attractions of the July number of the young folks' *Treasure Trove*, are pictures of Niagara, Newport, and Nantucket, illustrations of different sorts of fire-works accompanying a description of their manufacture, and a portrait of Dio Lewis. This is an exceptionally spicy number of an always bright and instructive magazine. **E. L. Kellogg & Co.**, Clinton Place, New York. \$1.00 per year.

In *Our Little Ones* for July, "Pauline's Strange Pets" is the subject of the charming frontispiece and the opening story. In addition to the usual number of animal stories and poems, a variety of other subjects pertaining to child-life, are interwoven. "The Flower Mission" is described and illustrated in one article, and Clara J. Denton has a charming bed-time poem entitled "All Aboard for Shut-eye Town."

Pansy is one of the best as well as cheapest of the children's monthlies. In the July number, in addition to the delightful serials of "Pansy" (Mrs. Alden) and "Margaret Sidney," are many short stories with a large amount of history, biography and poetry, all handsomely illustrated. Benjamin Rush, Margaret Fuller, Napoleon, and the Empress Josephine, are among the sketches. **D. Lothrop & Co.**; \$1.00 per year.

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THE INDEX

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CURRENT TOPICS.

BY B. F. U.

ONLY two centuries ago the white races were estimated to be one-tenth of the world's population. Now it is claimed they are fully one-third.

THE *Independent* observes, "So far as we can learn, woman suffrage in Wyoming is confessedly a success. We understand that not five men can be found in Wyoming who will say that it has produced any bad results. Governors, judges, and pastors agree in its favor. The *Observer* wanted testimony against it, and wrote to the Presbyterian wife of a United States judge, and got an answer strongly in its favor."

PRESIDENT CLEVELAND seems likely to leave his mark in American history as the champion veto President. In the Congress just ended the total number of measures that passed both houses was 1101; of these 1095 were received by the President, and of that number 814 were approved by him, 157 became laws without his signature, 115 were vetoed, and 9 failed for want of signature at time of adjournment, ten days not having expired since they reached the President. Fortunately, most of these vetoes met with the approval of the majority of the U. S. tax-payers.

A CALL has gone out for a national convention of Knights of Labor, Grangers, National Greenbackers, Farmers' Alliance, Anti-Monopolists, the Wheels (a Texas organization) and all other associations which may harmonize outside of the old political parties, to be held at Indianapolis, Ind. Perhaps this convention, when it meets, may be able to help answer the question Washington Gladden discusses so seriously in the current number of *The Century*, "Is it Peace or War?" between Capital and Labor? and let us hope that its counsels may help to decide upon some method of arranging for a mutually concessive treaty of amicable peace.

IN Germany last week was celebrated the five hundredth anniversary of the opening of the University of Heidelberg. In an address made by the Crown Prince, Frederick William, on that occasion, he congratulated the students and graduates of the University upon their share in the glorious record of Heidelberg. "The University had," he said, "maintained through many vicissitudes the foremost position in securing religious liberty and the right of scientific inquiry which Heidelberg possessed to-night, together with every quarter of the world. The University had also in the work of fostering faith in the principle of national unity, which was at present Germany's safeguard and strength. Now that this unity has been regained," continued the prince, "the maintenance of the ancient virtues of our race calls for the exercise of greater prudence, self-denial and spiritual discipline in order to promote the happy development of the liberal spirit of the national life of the German people."

ABBE FRANZ LISZT, one of the world's most eminent musicians and composers, died the 31st ult., at Bayreuth. He stood at the head of modern pianists, and was born in Hungary, October 22, 1811, dying in his seventy-fifth year. His chief works consist of "Fantasies," "Poemes Symphoniques," "Faust," and the "Divina Commedia," grand symphonies, two oratorios, "Die Heilige Elizabeth," and "Christus," together with variations and improvisations almost without number. It is a little singular that this man, noted for his gallantries and *liaisons*, as well as for his great genius, the friend of Hugo, Heine, George Sand and Chopin, should be known as the "Abbe" Liszt. It was after a stormy separation from the mother of his three children, a countess to whom he was never married, that he proceeded to Rome, took holy orders, and was created an *Abbe in partibus*. His friends claim that repentance for his past urged him to this step, his enemies declared that he sought refuge in the bosom of the church to escape marrying. To the day of his death he was the idol of women.

IN the death of Samuel J. Tilden, which occurred on the morning of August 4th, a prominent figure disappeared from American political life. for, though of late years Mr. Tilden did not personally meddle much with politics, yet many of those who had been disappointed at his failure to obtain the Presidential chair when he was thought to be elected thereto, held his name always in reserve as a possible candidate for the Presidency in some future political campaign. The *Springfield Republican*, which calls him "the discoverer and inspirer of the new democracy," says of him: "His long life would scarcely be famous but for this one brilliant passage in his career,—this high and lasting service to his country and his party. That service was rendered as the sum and goal of his activities, and when he saw his work

done and pronounced it good, he resigned ambition and became an old man waiting for his discharge, not idly, but not laboriously or fretfully." In connection with the death of Mr. Tilden it is remarkable, that four Democratic nominees for President, one ex-President and one Vice-President have died within one single year — Grant, Seymour, McClellan, Hancock, Tilden and Hendricks.

EDWIN D. MEAD delivered the first lecture of the fourth series of Old South Lectures for Young People, on Wednesday, Aug. 4th. The title of his lecture was "Samuel Adams and Patrick Henry." These historical lectures are to be given in the Old South Church, on successive Wednesday afternoons, commencing at three o'clock. We give the list of lectures, etc.: "Bunker Hill and the News in England," was the subject of Mr. John Fiske's discourse, on Aug. 11th; James MacAllister will tell about "The Declaration of Independence," Aug. 18th; Albert B. Hart speaks of "The Times that Tried Men's Souls;" Aug. 25th, Prof. Marshall S. Snow's subject will be "Lafayette and Help from France;" Sept. 8th, Mrs. Mary A. Livermore appropriately will render justice to the memory of "The Women of the Revolution;" the course closes Sept. 15th, with a lecture on "Washington and His Generals," given by George M. Towle. This course of lectures will thus give from the standpoint of eight careful students of history, and from the lips of some of our best writers and speakers, an impressive recital of the whole story of the American Revolution.

THE U. S. CONSUL at Malta, writing to the *Scientific American*, claims that that little island of ninety-five square miles is the most densely populated part of the world. "The proportion of the population (exclusive of the British war forces, and of the visitors, or non-residents) is, as near as can be estimated, 1,500 to the square mile." In the city of Valetta, less than a square mile in area, there is a population of 24,884; a proportion of 78,157 souls to the square mile. Among other characteristics of this island, noted by the same writer, are the facts that "The real property of the island is, as near as possible, thus owned: One-third by the Church and her priests, one-third by the wealthier inhabitants, and one-third by the British government, the latter succeeding to the property formerly owned by the Knights of Malta. The franchise has lately been extended, so that now about 10,000 of the inhabitants are privileged to vote for members of council. The franchise is based on a money qualification, not on the intelligence of the voter. For instance, my Maltese cook, who pays not less than £6 per year for his house, but who cannot read or write, is a voter, whereas my intelligent friend, Mr. Giovanni Vella, who is a gentleman and scholar, cannot vote because he lives with his father and pays no rent.

SIMPLICITY OF SPEECH AND OATHS.

The primitive Christians, like the small Jewish sect, the Essenes, before them, attempted to introduce a different, and in several respects, purer code of social ethics than was in vogue in the communities around them. Whether it was a code applicable to the complex conditions of miscellaneous society, whether it was in all particulars entirely practicable in the actual state of society then existent in Judea, may well be questioned. Certain it is that the primitive Christian code of morals has never been practised by any considerable number of Christians. As the Christian Church spread and gained power, this standard of morals was gradually displaced by the average ethical standards of the surrounding world, and finally it came to be explained as an ideal code, to be kept before the vision of Christendom for ultimate realization, but acknowledged for the present to be impracticable.

Yet the existence of such a code of social morals as is found in the New Testament, and especially in the so-called Sermon on the Mount, though declared ideal and impracticable, may be used with good effect as a critique, incisive if not decisive, on actual moral standards and customs of Christendom. Especially is this remark true of the precepts with regard to oaths and plainness and simplicity of speech in general. "Let your yea be yea, and your nay, nay," is as deeply probing a precept as was ever uttered. It cuts under a vast deal of pretence, falsehood, and hypocrisy, which lurk within many solemn forms and reputable usages; falsehoods and hypocrisies which find to-day, as in previous ages, ample social and ecclesiastical shelter. It commends a veracity and integrity which, in order to cover the act of speech, must needs extend as well into thought and deed, and which stand therefore for that solid core of personal character that is the main reliance of communities and nations against a multitude of evils.

How penetrating, for instance, was the added remark of Jesus, that whatsoever is more than the "Yea" and the "Nay" cometh from evil. For when we seek the root of the custom that, in exceptionally important transactions, men should demand from each other some stronger form of asseveration than their simple statement, what can this root be but a general distrust of the integrity of the speech of mankind where personal interests are involved? And from what can this general distrust have arisen but from actual experience of the prevalence of falsehood whenever strong personal motives for falsehood have existed? The custom of oaths—at least, of oaths of the judicial and formal sort—springs, then, from an evil, indeed! It comes from the prevailing falsity of human beings; or from the inability of the average human conscience to stand upright against a strong counter-force of self-interest. The oath has been introduced to strengthen the natural conscience by awakening a really stronger kind of self-interest than that which presses its immediate claim. The oath appeals to the sentiments of hope and fear. It was intended to call to witness a being who was believed by all parties to the transaction to hold the keys of eternal reward and retribution for all human conduct on earth. The oath is of the nature of a prayer,—invoking the special blessing of Heaven if he who takes it speaks the truth in the matter to which he swears, invoking upon him the curse of heaven if he speaks false-

ly. And where this kind of religious faith is strong, the formal and judicial oath may still be beneficial in eliciting truthful speech; and since this kind of religious faith still largely prevails in the world, it may be a question whether the time has yet come for the entire abolition of this form of oath for persons of such religious belief: although the large amount of perjury of which there is evidence in connection with legally required oaths should lead to the serious inquiry whether some more effective mode of obtaining truthful testimony may not be found.

In fact, the oath belongs to a crude and ignorant order of religious belief. It involves the conception of God as a vigilant policeman, with eye and arm alert in secret ways to catch the wrong-doer. If God be conceived as the indwelling substance of truth itself in the human mind, that, by its own self-poise, keeps speech and conduct upright, it is evident that with such a conception the oath has no consistent place nor use. It may be said further that oaths belong to an imperfect and youthful order of civilization, to an era of crude mental and moral perception, and that they come from the evil of ignorance as well as from the evil of a weak moral sense. The tendency to exaggeration of speech, or to stronger epithets than the occasion demands, which children exhibit, but which often survives as a habit in men and women, is a trait of the same mental condition. It is assumed, and often correctly, that a simple statement within the limits of fact, will not create an adequate impression of the fact upon other persons; and hence the statement is enlarged and embellished until the connection between it and fact is lost and it becomes positive falsehood. In such cases, what began in a laudable desire to impart the actual truth concerning an act or event, has been transformed into falsehood through an attempt to allow for the different points of view and imperfect mental vision of one's hearers. Sometimes a popular orator acts upon this principle. Allowing for the half-vision, the imperfect culture, the sluggish conscience of his audience, he overstates his beliefs and turns truths into actual falsehoods, but in order, as he claims, that his hearers may receive his statements with the right emphasis. But woe to him if he be not perfect in his artifice; if he fail in making just the proper adjustment; or if his hearer, for any cause, awakes to detect his policy. For then confidence in him has vanished, and the orator is at the mercy of an auditor who has learned to distrust him, and who will pare down all his statements by rules of his own.

Above a certain, not high grade of culture, simplicity of speech becomes a noble art as well as a mark of integrity of character. The time is coming when extravagant speech of any kind will be regarded as a badge of vulgarity, and a lie will be *outcast* from good society because of its mean pedigree. Already there are certain superlatives of speech, certain exaggerated exclamations in common use for all emotions, which are regarded as betokening the limited vocabulary of an imperfect culture.

The vulgar profanity of the street and the bar-room belongs to this category. It is the natural dialect of the uneducated,—of the mentally as well as morally uneducated; of those who have few words for the expression of their feelings, and whose life consists of meagre sensations and passions rather than of thought. At first, because these are the strongest words they know, they take the so-called sacred words for express-

ing their genuine emotions, however insignificant or even immoral may be the occasions. And then, from limited choice of words, and from imitation, they contract the habit of using the same words in their most ordinary speech,—using them then unconsciously and when they have no meaning whatever. Such profanity as this, in whatever circle it appear, is essentially of vulgar origin. It is to be condemned, of course, for its *untruthfulness*, and therefore, for its immorality. This is the special reason for its condemnation among liberal believers. Believers in the popular theology may have another reason against the practice. But profanity is to be condemned also for the taint of evil in its pedigree. It bears the brand of the ill-bred companionship, of the impure social atmosphere in which it was generated. It is to be placed among the things that have become, not merely immoral, but indecent. It is tabooed from the parlor of culture, and why it should remain, as it does, among certain classes of intelligent men in their intercourse with each other, is a fact to be explained, perhaps, only on the general theory of the survival of beliefs and usages after they have been really outgrown and should have been buried; or on the more special theory that men, associating by themselves, are liable to revert to a grosser level of existence than that to which woman's higher moral refinement holds them when they are in her society.

WM. J. POTTER.

PARTIES AND PARTY GOVERNMENT.

A party government is most consonant with the feelings and freedom of action of a free people. Not but that party government may become as corrupt as a personal government. For military purposes, a personal government is most efficient. Prussia, the foremost nation of Europe, was created as a nation and raised to its present proportions by two able despots, who governed it without the intervention of a parliament or a responsible cabinet. There is a tradition of there having been once or twice in our history, a brief truce to party warfare, a sort of Saturnian calm and general political consensus.

From the very necessity of the case, a free and elective government is a party government. The history of England affords an admirable opportunity for the study of party spirit and partisan rule. A nation, when left free in its political action, naturally divides itself into two political organizations; the one conservative or content with things as they are, and the other progressive and aggressive.

The first party divisions in this country were in reference to the power of the Federal government. One of our primitive parties was called Federal, because it was avowedly in favor of a centralization of power in the Federal government, or a strong political centre of gravity, so to speak, to hold the states fast in their orbits and make them subordinate. The Federal party was the party of Washington and Hamilton. Hamilton was a statesman of large calibre. He was in favor of free institutions, of a liberty regulated by law and intelligence; but he did not believe in the infallibility of majorities any more than he did in the infallibility of hereditary rulers. Hamilton wanted a strong central government that could vindicate its authority, always and everywhere, throughout the bounds of the country. Now we have the spectacle of States which repudiate their debts, and in which

citizens are outraged and deprived of their rights and franchises, and the Federal government is powerless to administer a remedy.

Under the present system of local autonomy, these delinquent and criminal States exercise the same control in Federal affairs as the States which fulfil all their obligations to their citizens and their creditors. Had Hamilton's theory of government prevailed, the doctrine of States' rights never would or could have been carried to the pernicious extent of secession and civil war. A strong central government would have arrested such a movement in its incipency.

Jefferson was a States' rights politician and a liberal and freethinker of the old French revolutionary school. He was full of the extreme ideas of Rousseau and the other sentimental and socialistic doctrinaires of the France of his time. In fact, the Declaration of Independence, which was a product of his pen, was largely a plagiarism from the writings of Rousseau. Its glittering generalities were all borrowed from Rousseau.

Washington and Jefferson were neither personally nor politically accordant. Washington believed in what may be called English liberty, while Jefferson affected the French variety of freedom. The Hamiltonian and Jeffersonian parties waged a fierce warfare on each other. Jefferson's creatures did not spare even the *pater patriae*, but attacked him virulently.

Parties do not cease to exist necessarily, because the special or original cause of their existence has ceased to be operative. But political parties, in the absence of any real issue or vexed question, are apt to degenerate and do finally degenerate into pernicious factions, intent solely on public plunder and the aggrandizement of their leaders. Then it is that party spirit becomes a diabolic influence, productive of mischief and anarchy chiefly. Allegiance to party then is regarded as the one political duty and obligation; country and conscience being secondary or trivial considerations. A party actuated by this spirit is simply a predatory horde. Our chief American cities are now ruled by organizations and conspiracies of plunderers; by Ali Baba gangs of marauders on the tax-payers. These gangs consist, for the most part, of *aliens*. Meantime, the substantial citizens are too busy with their own affairs and money-making to unite and apply a remedy to this most scandalous state of things. Thus, as tax-payers, they are plundered with impunity, and they ought to be thus plundered by way of punishment for their criminal neglect to fulfil their duties as citizens.

Legitimate political parties are such as are based on principle, and the sincere convictions of their adherents, who believe that their line of policy is of a nature to promote public welfare. Therefore, they are anxious to get control of the machinery of government, in order that they may make their ideas practical facts. Where there are vital principles at stake, which excite a deep and universal interest, then party action becomes elevated above the low level of a struggle for the spoils of office, at least while the enthusiasm of principle lasts.

The Free-Soil party in its resistance to the aggressions of the slave-holders was actuated purely by high principle. But after it had triumphed and found itself wielding all the branches of the Federal government, then it became demoralized and was no longer actuated by a lofty political ideal. Of course, government by party is not an ideal method of government, as the history of Great Britain and our own history conclusive-

ly demonstrate. Party government in Great Britain, in the days of Walpole, was a government of bribery. A party government at its best is more or less one-sided and exclusive. The first and foremost object of a political party is, of course, the defeat of its antagonist political organization, and its exclusion from a participation in the administration of public affairs. A too long and uninterrupted predominance of a single party in a community, of course creates disaffection and disloyalty in the ranks of its antagonist, who at length come to regard the government, in which they exercise no control, with feelings of hostility. When opposing parties are nearly equally divided, so that one easily supplants the other, they are put upon their good behavior and the public is not victimized.

Meantime, ours is a government of admirable checks and balances. It is difficult for a party to get control of all the branches of the Federal government, so as to be able to work its will unopposed. Thus, popular phrensies, delusions and crazes die out before they get to be politically formidable. The great mass of the people remain sane, in spite of local excitements and insanities. Though party government prevails here to its fullest extent, and popular sovereignty is unquestioned, still, in general elections, this country never fails to show itself to be one of the most conservative communities in the world. The vast majority of the voters have something at stake, a vital interest in the common weal, and they act accordingly.

The collective will, when it is ascertained, is always found to be on the side of law and order; because there is no American party, and there can be none, which aims at anarchy and the destruction of our institutions, which are perfectly satisfactory to all Americans, at least. Furthermore, there is a check here upon anything like party tyranny, by the multitude of people who will bolt party nominations, if they do not conform to a proper standard of political rectitude. Meantime, "nations" as the French statesman, DeFreycinet, announced, some time ago, "do not live nowadays by politics, but by business." Thus the politicians and party leaders have got to conform their action to the business interests of the community, especially on the recurrence here of a great four-yearly election, or they find themselves and their organizations badly defeated, and left out in the cold.

B. W. BALL.

NOTES ON A WESTERN TOUR.

At Chicago I met Mr. A. J. Grover, a lawyer and a liberal writer, who has just completed the manuscript of a volume soon to be published, which will bring out the tremendous influence exerted in the United States by the Catholic Church. Mr. Grover severely arraigns Protestant politicians and political dailies for their dangerous subserviency to Catholicism in their search for votes, and predicts sad disasters in the future if this blind policy is continued. Our public men and our leading newspapers ought, says Mr. Grover, to block the way to the future progress of aggressive Popery. But they do nothing of the kind. They are not even neutral. In order to win a temporary political victory, the candidates for office and the editors of party journals are always ready to curry favor with Rome. So says Mr. Grover, and perhaps he is not far from the truth.

A few days after this conversation, I met the Rev. Dr. Wm. Hayes Ward, editor of the *Independent*, and spoke with him of Mr. Grover's forthcoming attack on Catholicism. "Well," said Dr. Ward, "I am not one of those who fear the Catholic Church. I think the dangers in that direction greatly exaggerated; Rome has lost its fangs. We Protestants can more than hold our own, I believe." At these words, what I had seen at Washington came back to my mind: a priest, a tall, sharp-eyed Jesuit, talking earnestly with a member of the House of Representatives. It was in the capitol, with-in hearing of the debates on the floor. "Who is that?" I asked. "Why," said my companion, one of the oldest newspaper correspondents at Washington, "that is the Catholic lobbyist, who looks after the interests of the church here. He is an ecclesiastic of considerable ability and is as active in his field as that old man sitting there, who performs the same office for Jay Gould." Some people might be tempted to pronounce Dr. Ward more over-sanguine than Mr. Grover is pessimistic.

Mr. Grover, I was surprised to learn, is opposed to Home Rule. "I used to be a Parnellite," he said to me, "but after studying the whole question carefully, I have changed my position. I believe that Home Rule would be a victory for Catholicism, that the Pope would become still more strongly intrenched in Ireland, and that the country would lose more than it would gain,—greater political freedom would be buried under greater intellectual slavery. So I rejoice at the defeat of Gladstone, because it is a hard blow dealt at Rome." The other day I repeated this conversation to Mr. James Redpath and Mr. Henry George, whom I met at the office of the *North American Review*, and both of these close students of Ireland agreed in declaring that Irishmen are the most liberal of Catholics, and that there is less danger to be feared from Irish Catholicism than from that of any other nation.

At Council Bluffs I made the acquaintance of Mr. Horace Everett, a gentleman of large wealth and of broad liberal views on all questions. He spoke of the wide and rapid progress made by the West in the way of free thought, and cited his own city as an example. "Of the 25,000 inhabitants of Council Bluffs," said Mr. Everett, "there are probably not more than 5,000 who are 'professing Christians,' and only about 3,000 of these ever go to church. And of these 3,000, not more than 1,500 would be found in church on a particular Sunday." Mr. Everett used to be a member of the Board of Trustees of the Iowa State University, and he informed me that almost all his colleagues held liberal opinions on religion. He explained the fact of there being so many clergymen in the faculty of that institution on the ground that they were appointed either at its organization or during the early years of its existence, and, like Jefferson's office-holders, few die and none resign.

Whilst I was at Council Bluffs, "Christian Science" was all the rage there. I heard a great deal said about the wonderful cures performed by these modern healers, while their failures were passed over almost in silence. I was told if I were to take a course of studies at the "Boston School of Christian Science"—I believe this is the correct title—and then set up in the business on my return to Paris, that I would be sure of making a large fortune. I called on one of the leading ladies of the town who had been bed-ridden for nearly a score of

years, but who was now up and doing, performing cures herself. A family of freethinkers was quite out-spoken in support of the "science," and the wife was paying one of these "lady doctors" two dollars a visit, in the hope of finding relief for chronic headache. I do not pretend to say that there may not be something in this "faith cure," in the power of one mind over another, and in the influence that we may exert on ourselves. But to declare that Christianity has anything to do with it is an evident *non sequitur*. These Christian Scientists are moving in the same vicious circle as the Modern Spiritualist. I have long been convinced that many of the phenomena produced at "séances" are as reliable as they are remarkable, but to attribute them to spirits is as illogical as to attribute them to fairies. So with this new school in the healing art. Mohammedanism has just as much to do with their science as Christianity,—that is, it has nothing to do with it.

THEODORE STANTON.

THE HEROISM OF THE AGNOSTIC POSITION.

This age prides itself upon its liberality of thought and speech. In this country especially, it is generally understood that every phase of martyrdom for opinion is practically a thing of the past. So many different forms of liberal thought have crept into the new readings of old creeds, that the most conservative of the Christian churches are at a loss just where to draw the line between what is orthodox and what heterodox. To intimate then, that there is anything of heroism or of the martyr spirit possible to even the most pronounced Materialist or Agnostic to-day, will bring a look of surprised inquiry into the eyes of many good Christians, who feel themselves models of charity because of their tolerance of the public expression of unbelief in their most cherished faiths by the increasing numbers of avowed dissenters from Christianity's dogmas.

The spirit of the age is liberal; even the most believing or bigoted Christian of to-day, while he deplures the smiling nonchalance with which his more liberal brother church-member listens to contradictions of the tenets of his faith, is yet far from feeling any desire to "slay with the sword" or burn with the fagot, the blasphemous wretch who thus dares to question the grounds of his faith; rather, he is somewhat inclined to indulge in a little human pity for one who, his religion forces him to believe, is doomed to a future of torture to satisfy the demands of an angered Creator.

And yet there is heroism and a touch of martyrdom in the avowal of ultra opinions; and even in the position of those who entitle themselves simply as Agnostics—who wait for the testimony which, to their mind, has not yet been given of the truth of so-called revelation.

There are many to-day who have declared, and each new day brings forward others who are declaring that in the increasing light cast by scientific investigation and testing of old creeds, they can no longer believe as their fathers believed, and as they were taught by those fathers to believe. They no longer dare to accept a formula of faith in things undemonstrable by their senses. What they can thus demonstrate, by however devious way, they can understand and believe; but they refuse to longer try to cheat themselves into believing that they believe in things unproven, and often, so far as

they can perceive, in things unprovable. In all honesty they are obliged to draw the line between the things they know, and the things they do not know. Having sight, they mean to use that gift which has never yet betrayed them, and refuse to longer walk by faith which has betrayed multitudes. In short, they are Agnostics.

Only conscientious men and women will be apt to draw this line between knowledge and faith. The importance of so doing does not come as a conviction at once to whole families or nations. Singly, each one must solve this question for himself. In so doing each must necessarily withdraw, in some degree, from the circle to which he has been by blood, by faith, or intellectual comradeship, affiliated. Such social ties are very strong; from them cowardice could not withdraw. A certain amount of moral heroism is necessary to such action.

Hereditry is part of the life blood of every man and woman. The blood of generations of men and women who have held in common one religious faith, meeting in the veins of a doubting descendant, will not down at the simple bidding of reason. To all such, doubtless, there must come hours when, in spite of scientific demonstration, in spite of what they know to be true, there will come an unutterable longing to go back to the old belief, an unreasoning distaste of the guidance of reason, a wild desire for the entrancing enthusiasm of unthinking faith. Such moments of reversion by reason of hereditary faith, are as sure to come to certain temperaments, and are as easily explainable as the rebellion against enforced civilization in the offspring of Gipsy or Indian blood, of whom some die from their unreasoning homesickness for the wild life which is part of their inherited nature.

So, too, many thinkers whom reason in their hours of healthful thought has led to renounce as baseless, creeds to which they were pledged by birth and association, have frequently, when worn by weakness, ill-health, or the unbracing hand of sorrow, yielding to this hereditary leaning, gone back to their old faith, and so given to superficial thinkers a supposed new evidence of the baselessness of unbelief. As if any loving human being would dare to accept the loneliness and ostracism consequent upon the avowal of unfashionable opinion merely because of contrariness of spirit, or a desire to be made conspicuous!

It is proof of the heroism of Agnostics that in spite of their rebellious blood, in spite of the solitariness of their intellectual life, in spite of the scarcely observed, indistinguishable but keenly felt and multiform social snubs received, so many of them remain true to their conscientious convictions, and refuse to gratify their hereditary inclinations and social cravings by pretending to believe what they see no ground for belief in.

It requires, also, no little amount of heroic firmness, when, after having abjured for Truth's sake the natural ties of early faith, of kindred sympathy, and Christian communion, the Thinker who dares to dream of finding a new social and intellectual environment among those who, like himself, have freed themselves from their inherited trammels, finds by reason of a step more or less in advance, or a tiny line of disagreement with the expressed ideas of these others, that even by these, his motives, purposes and intellectual conclusions, are misunderstood or misstated.

It is an old, oft-repeated story. However much progress may be made, in the future as in the past, dissent from popular opinion must ever

be accompanied by some sort of martyrdom. If the earlier martyrs were forced to suffer more intense physical pain than the adherents to the scientific conclusions of this age, they were in some sort compensated by the flattering illusions they held as to the recompense in store for them in some future sphere of life and action, but the Agnostic believer in Truth for truth's sake has no such brilliant personal reward to look forward to. He believes only that it is necessary to the best progress of this world that men should accept nothing as true which they are not able to understand and to demonstrate, and that mankind will succeed in gaining knowledge faster by verifying, step by step, everything they undertake to learn about, than by first forming their theories and then wasting time, thought and energy in trying to force inharmonious facts to harmonize with those pre-formed theories.

The heroism of Agnosticism is then more altruistic than egoistic, and therefore, the highest heroism known to us.

SARA A. UNDERWOOD.

DARWIN'S ALLEGED THEISM.

Dr. Noah Porter, late president of Yale College, read on May 25th, before the Nineteenth Century Club, a paper on Evolution, in which occurs this passage:

"That Darwin's doctrine is perfectly consistent with theism is put beyond all question by the well-known fact that Darwin himself asserted his belief in an intelligent Creator. It is equally evident that he directly and indirectly recognized the indication of purpose and adaptation in the phenomena which he so brilliantly describes, and which, indeed, his special theory so eloquently suggests and confirms."

On reading these words we addressed a note to Dr. Porter asking him for the chapter and page of Darwin's works upon which he based the above assertion, and received a reply as follows:

"The language used by Darwin in the *Origin of Species*, 2d edition, on pp. 428-9, as also the quotations from Whewell and Butler, prefixed to the treatise as mottoes, justify in my opinion the statement that when he was a simple Darwinian and reasoned as a naturalist only, he adopted the opinion which I ascribe to him. I am aware that towards the end of his life, manifestly and confessedly under the influence of Mr. Spencer's metaphysics, or shall I say Mr. Spencer's theology, he expresses himself as more inclined to agnosticism. In my essay I spoke of simple Darwinianism, or the doctrine of Darwin as a doctrine of Natural History. I said and argued that it was consistent with theism as was manifest from the fact that Darwin himself so held it. I think his language and all else that we know about him at that period of his life—when he was a simple Darwinian and had not been initiated into the mysteries of Mr. Spencer's theology—would warrant the conclusion that he was a simple *naïve* theist at that time." In a postscript Dr. Porter adds: "Referring to my essay I find this language, 'that Darwin himself asserted his belief,' etc., which was more positive than his *ipsissima verba* would warrant. That all that he says and implies in that work leave the impression that he was a theist and as strong an impression as though he had used these words, is clear. That the letter written late in life occasioned a painful surprise is unquestioned."

The question, What were Darwin's religious or speculative beliefs? is one to which we have never attached much importance. It is the great work he accomplished in that province to which he gave his time and labor—the work upon which his reputation rests, and will ever rest—

that commands our admiration. But we protest against the theological practice of misstating, in the supposed interests of religion, the position of eminent men like Darwin, whose great services in any field of thought or action give weight to their utterances with the mass of readers on any question in the discussion of which their names are used. Darwin does not in any of his published writings assert "belief in an intelligent Creator." The mottoes referred to by Dr. Porter, were evidently given by Darwin, not to express a theistic belief, but rather to counteract the prejudice the work was sure to encounter, because of the common belief in "insulated interpositions of Divine power," and in the "supernatural and miraculous;" and in the passages in the concluding chapter of the work alluded to, the author, clearly with the same object in view, states that a celebrated author and divine had written him that he had come to see in the development of many forms of life from a few originally created, as noble a conception of deity as the popular theory which requires "a fresh creation to supply the voids caused by the action of his laws." Considering the theory of development in contrast to special creation, Darwin asserts that "there is a grandeur in this view of life with its several powers, having been originally breathed by a Creator into a few forms or into one," etc., evidently intending by these words to indicate that his view regarding the origin of life, might be held consistently with belief in Deity, and to avoid a discussion for which data was lacking, respecting the question.

Darwin recognizes adaptation, but not purpose, except as language in common use employed by him, implies this more or less. Theologians declare as an argument for theology that the very language which the agnostic is compelled to use, refutes his agnosticism, and then when it is thought desirable to claim that a great thinker is a theist, if he has left no positive expression of his religious views, to point to his language—still having traces, as it does, of the infancy of human thought—as proof that by implication, he asserted theism as his belief. We do not believe that theism is in need of any such tactics.

In regard to Darwin's position we will quote here a few words from President P. A. Chadbourne, who, in reply to the writer, before the Evangelical Ministers' Association of Boston and vicinity, in 1882, said: "Prof. Gray has said that this variation of which Darwin speaks, and which we all recognize, 'is along beneficial lines,' or words to that effect. This implies plan, direction, and consequently, a guiding intelligence. This statement Darwin would not accept. He plainly saw it was a deadly thrust at his theory of natural selection from indefinite variation in all directions."

What the religious views of the great Darwin were at various periods of his life, we do not claim to know, nor do we care; but when in the only writings that have been published, in which he defined his religious position, he distinctly said, "I think that generally (and more and more as I grow older), but not always, an agnostic would be the more correct description of my state of mind," Dr. Porter, could not fairly make the statement we have quoted above. His explanation that Darwin, late in life, came under the influence of "Spencer's theology," does not help the matter. Had he said merely that in his opinion Darwinism was perfectly consistent with theism, and that Darwin himself had never declared them irre-

concilable, although as he grew older he became less and less theistic and finally an agnostic, Dr. Porter would have been strictly within the limits of the truth, but the statement he made amounts to an actual misrepresentation. Misrepresentation of this sort is so common among theologians that their sermons and writings, especially in so far as they refer to science and men of science, are very liable to mislead those who rely upon them, as many do, for information. This is plain language, but it is the simple truth.

B. F. UNDERWOOD.

EDITORIAL NOTES.

BY B. F. U.

HAND-BILLS demanding Home Rule are being circulated in Wales. The Welsh members of the House of Commons propose to form a National party in Parliament on the same lines as the Parnellite party.

AN exchange notes that "since gaining her independence, Greece has made remarkable progress in education. During the time of the supremacy of the Turks, there was neither a public school nor a printing press in the land. Before the year 1821 the Greek books were published in Amsterdam and London. Ten years after the war of liberation there were 252 public schools with 22,000 pupils in Greece. Thirty years after that there were 71,561 pupils in the public schools, 10,650 in private schools, 40,405 in so-called middle schools, and 1,500 students in the University at Athens. The libraries of Athens now contain 150,000 volumes, and about 200 periodicals appear in the country."

The Investigator relates the following: A good Christian lady recently said to a skilful, philosophical, and infidel doctor, who was attending her daughter in her sickness—"I am afraid my child will die, and I think I had better send for our minister." "Then if you do, Madam," replied the doctor, "you may as well send for the undertaker at the same time. Your daughter must be kept quiet, for if her mind is agitated she will certainly die, and so my advice to you is, to keep the minister away, at least until she is out of danger, and then I would suggest to you that you send for a musician." His sensible advice was taken, and the daughter recovered.

THE *Woman's Tribune*, of Beatrice, Neb., says: "The late Parliament of England was singularly liberal to women. Over three hundred of its members were openly pledged to Parliamentary suffrage for women. The first act of the House of Commons passed without a division the second reading of the Bill to extend suffrage to women. The obnoxious Contagious Diseases Act was repealed by this Parliament which also passed the Infants Bill, which for the first time makes it possible for the courts to regard the wishes of the mother as well as of the father in guardianship and custody of children. Another act of almost equal importance provides for the maintenance of married women who have been deserted by their husbands. Instead of, as formerly, being obliged to go on the parish, which was the only party that could secure relief from the husband, the wife may now herself summon her husband before the magistrates and compel his support."

MRS. HESTER M. POOLE, in her "Woman and the Household" column in the *Religio-Philosophical Journal* of the 7th of August, pays a warm-hearted tribute to the memory of Mrs. Mary Fenn Davis, in which she says, "Her matchless sympathy for all the suffering and oppressed, her sunny and winsome gentleness, her unselfish love of service for others, created an atmosphere that attracted those, even, who could not comprehend the elevation, abnegation and symmetry of a soul whose only faults were too great humility, generosity and trustfulness. Year by year her character broadened and deepened, while multitudes, cherishing for her a marvellous affection, confided in her those sorrows and trials which she made her own, while she gave them of her choicest stores."

Two falsehoods relative to the women of Washington Territory which have lately gone the rounds of the papers, are refuted by authoritative contradiction. It was said that few women voted. The writer of the article, "Voters in Washington Territory," in our issue of today, is well known to us as a highly respected citizen of Walla Walla. She testifies that women in the late election voted as generally as did the men, 750 women voting in her own precinct alone in a total vote of 2000. Rev. Louis A. Banks, until recently a citizen of Washington Territory ever since woman suffrage was established there, in the *Boston Journal* affirms from his own personal knowledge, that in no State or Territory has temperance sentiment and legislation made such rapid advance within the past three years, as in Washington Territory under woman suffrage. The vote in Washington Territory under the new local option law, resulted in a license victory in six of the largest towns, but in no-license victories in the majority of other places, giving a prohibition majority in the territory.—*Woman's Journal*.

MRS. ELIZABETH POWELL BOND, who has recently tendered her resignation as Resident Speaker of the Free Congregational Society of Cosmian Hall, Florence, Mass., to accept a position in Swarthmore College, Penn., writes us in a private letter as follows in regard to her resignation: "This change in my field of work is not from any dissatisfaction with my relation to the Cosmian Society. The call to Swarthmore to preside over the social life of the students, and to assist in their moral and spiritual development, promises for me the opportunity to live under the same roof with my boy throughout his years of preparatory and collegiate study, and also makes the means for his education secure. This is the school, under the management of friends, and for both sexes, that I had in my mind chosen for him; and now to have the opportunity to find my own work in it, seems an opening that I could not refuse. The work itself, wholly with young people, is more native to me than the more public work which is in part my duty here; and then the religious life—not theological—cherished by liberal friends to whom I belong by birth-right, I feel myself in entire sympathy with. So all things combine to make it seem best for me to make this change. It has been a real trial to me to disturb the work which has gone on so harmoniously for the past year; and no slight cause could have led me to do so. But the steadfast friends of the society, who are also my steadfast friends, see that I cannot do otherwise, and so we sever our official connection with only regret and mutual good wishes."

The Index.

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

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For THE INDEX.

PLATO AND VITAL ORGANIZATION.

BY EDMUND MONTGOMERY.

Read before the Concord School of Philosophy, July 26, 1886

LADIES AND GENTLEMEN:—

The divinely inspired soul, that, twenty-three centuries ago, amid the fulness and glory of Athenian life, came to fashion into organic form that little heap of planetary matter, visibly manifest among contemporaries as Plato, the broad-browed;—came from the great formative deep, to awaken in generation after generation of sense-absorbed earthlings, those eternal ideas and celestial harmonies, ingenerate in his own exalted nature;—if this lofty soul were now to revisit the old telluric home, hovering over its wide expanse in search of a congenial resting-place, it surely would alight nowhere on our populous globe, but just here in this little American village, Concord, the classical seat of New England Transcendentalism.

Take it all in all, he, the ancient pagan, nurtured in the rich sufficiency of Athenian life and language, is still our greatest philosopher. No thinker, before or after, has ever taken such a comprehensive, ample, and elevated view of the philosopher's task, or has possessed the artistic genius to give such adequate and inspiring expression to philosophic thought. As Phidias in sculpture, Sophocles in tragedy, Pericles in statesmanship, Thucydides in history, Pindar in lyrical poetry, Demosthenes in oratory, as each of these in his special sphere has brought to completion and perfection the assiduously trained endeavor of Hellenic culture, so Plato in philosophy.

With the Eleatic sages he recognized a permanent, unchangeable world of reason; but did not with them discard the world of sense as mere illusion.

With Heraclitus he believed that universally

valid truth is imparted to human understanding by a universal intelligence; but he did not with Heraclitus believe that this universal intelligence has its being in a material element.

With Leucippus and Democritus he assumed the eternal existence of matter and motion; but did not with them place the formative stress and orderly procedure of nature in the fortuitous aggregation and random translocation of material particles.

With Socrates he held practical morality and wise conduct to be of paramount importance to human existence; but he did not with him reject as unprofitable the transcendent problems of speculative philosophy.

And, unlike his Alexandrian and present Neo-Kantian followers, he aimed not only at the rethinking of eternal truth, but at the reconstruction of our present life according to principles of reason; aimed not merely at restful ease in pure knowledge, but at world-transforming activity inspired by philosophic wisdom.

This makes him so great, so harmonious, so exemplary, that he was guided in his thinking by the massive and healthy intuition, which rendered him always intensely aware of the supreme fact, that human nature and human aims constitute, above all, the veritable object of philosophical research.

What are such elementary powers and activities, as fire, air, water, earth, atoms, motion; what such abstract categories as being, cause, substance, and the like; what, indeed, any such quiddities or rudimental odds and ends of things, compared with the actual living person, who is bearer of the all-comprising consciousness, in which alone the world stands revealed?

Here we human beings very unmistakably find ourselves, full-fashioned and alive; each of us a mysterious bit of individuated existence, perceiving through his senses a changeful manifold of external things, conceiving by dint of indwelling thought a realm of constant and universally valid truth, and striving to utilize and remodel outside nature in accordance with our own unitary purpose; a race of perceiving, thinking, acting creatures, placed amidst of an enigmatical world, to get along there as best we can. Our consciousness, once awakened to wonder and curiosity, cannot rest till it has gained some understanding of this strange and manifoldly related existence of ours. What and how do our senses actually perceive? How does it come that our thought is capable of framing universal ideas, and what is the real object of such ideas? By dint of what power are we enabled to shape our conduct, and work upon our surroundings in conformity with those universal conceptions? All these vital questions press for philosophical elucidation, and form the great problem of cognition as first formulated in all its bearings by Plato, our ever-glorious master.

At the solution of this same problem, or at least, of some part of it, and knowingly or unknowingly always bearing in mind Plato's teachings, thinkers have been busy ever since, plodding away at it undismayed all these twenty-three centuries. How completely they have thereby followed the lines laid down by the ancient master, may be judged by the fact that Kant's theory of knowledge, which in our time has become the starting-point of almost all philosophical thought, is entirely based on Plato's original conception of the problem.

Kant set out at first, with the same broad ontological postulates as Plato:—A world of external existents as object of our sense-perception.

A world of intelligible existents as object of our reason. The first of these having its being in a material substratum: the latter in a universal intelligence.

When he wrote his treatise: *De mundi sensibilis et intelligibilis forma et principiis*, 1770, he had, however, already made the discovery, that space is our own subjective form of perception; and consequently, the external existents receded as unknowable things-in-themselves, out of such perceptual space, into impenetrable occultism. The problem of sense-perception became thus more perplexing than ever, and Kant himself did not venture to grapple with it any further.

He, at that time, still believed that our reason discerns its object, universal harmony and truth, as actually subsisting in a universal intelligence. But, subsequently, after eleven years of most concentrated thought, using—as Plato had done—the clew given by the seemingly *a priori* truths of pure mathematics, he came at last to the steadfast conviction, that human reason can work only on perceptually given material, having, in verity, no power to reach in any way the intelligible world. The "Critique of Pure Reason," rendering strict account of this philosophical investigation—perhaps the most profound ever undertaken—enunciates as its main result, that the legitimate powers of reason are completely occupied in working up the disconnected and fragmentary contents of time and space into a unitary system of objectively or universally valid knowledge.

Reason, thus closely examined by Kant, turned out to be, not as Plato had believed, a faculty apprehending an object transcendently abiding in an intelligible sphere, but an immanent function of human nature, whose transcendental endowments are giving unity and universality to sense-experience. The puzzle, the stupendous puzzle remained, how human nature ever came to possess such transcendental, *a priori* endowments.

But, however uncertain or unknowable the veritable nature of the sense-awakening external existents may be in itself, and however problematical the so-called intelligible world may become to human reason, there can be no doubt whatever that the living human individual is conscious of sense-awakened perceptions, that he forms and applies general ideas in relation to such experiential material, and that he guides his conduct in life accordingly.

We are anxious to know how our great pagan philosopher attempted to account for all this complex nature of the living, organic, perceiving, thinking, and acting human individual.

The human individual has evidently a body made of the same stuff as other bodies. Plato conceived that a primordial, homogeneous substance affords the material for the composition of all perceptible objects. He thought that this substance, left to itself, constitutes an utterly amorphous substratum, moving about in an undirected, chaotic manner;—indeed, much the same kind of stuff as is now assumed in our nebular hypothesis, only not formed into separate particles. Under this assumption of a given raw material, then with Plato, as now with natural science, the supreme question arose, the great solemn question of world-formation; formation under whose plastic stress our own individuality is likewise receiving its special existence and shape:—Inmidst of an unlimited expanse of formless matter, chaotically swaying about, what, in verity, is the creative power?

"Sweeps through such dull, dense world, compelling there
All new successions to the forms they wear,
Torturing th' unwilling drop that checks its flight
To its own likeness, as each mass may bear:
And bursting in its beauty and its might
From trees and beasts and men into the Heaven's light."

You are all aware how Plato believed that a divine artist is imparting to the primordial matter the sundry forms it is seen "to wear," moulding it in agreement with his own eternal ideas "as each mass may bear," being checked in his formative effort by the chaotic tendencies of the "unwilling drop." Modern science, in order to explain this same marvellous formative activity in nature, has gone straight beyond Plato, back to the atomic theory. Its world-material, like that of Democritus, consists only of particles of matter in motion. And it is by dint of nothing but distribution and redistribution of such building-material, that it attempts to account for all things and occurrences that make up the multifarious cosmos. A wretchedly poor world-conception this!—But, however provoking the absurdly empty and incompetent ontological assumption of such a view may be, we have to admit that it has done wonders in correcting and extending our actual knowledge of natural facts and events; while the Platonic interpretation has mostly led to strangely fantastic notions. The success of our natural science is, however, in no way due to any adequacy connected with its ontological assumptions, but, solely, to the strictly accurate measurement of natural phenomena, and their changes in relation to time and space; a procedure rendered eminently available through the experimental method. We have accumulated in this manner a vast store of exact and empirically well classified knowledge, concerning the phenomena of nature. But we are still in active search for a less ridiculous ontological basis of all this eminently useful, and much vaunted knowledge.

Some of the foremost physicists are themselves beginning to realize this, compelled thereto by the failure of the mechanical and aggregational theory to account for the interaction of forces. But physicists are hardly yet aware, that natural science cannot possibly attain an adequate ontological basis without a correct theory of perception and conception. Physical phenomena and their laws, as known to human consciousness, are immediately only facts of perception and conception. This is an almost self-evident truth, however powerful the illusion may be, that we are perceiving things, and conceiving their general relations, as they actually subsist outside our own consciousness.

It is no exaggeration to assert that Plato's theory of perception is as profound as any theory now current. According to him, external objects affect the sundry organs of sense, stirring up definite changes in them. These definite changes are transmitted to the seat of the soul. There, the soul itself receives the affecting impressions, and in conformity therewith fashions images of the corresponding natural objects.

Passages in the *Philebus* and *Theatetus* show how Plato distinctly recognized, that, in order to account for the unity of consciousness, there must exist a common seat of sensory convergence, to which unitary centre all impressions, separately received by the sundry organs of sense, are ultimately conveyed. He recognized also, that perception consists not only in the faculty of passively receiving sensory impressions, but moreover in the faculty of formatively reacting on the same. It was clear to him, that the combining of various sensations into a uni-

tary perception, and the apperceiving of such unity amid the shifting and fragmentary manifold of the sensible world,—that these specific activities require powers far transcending mere sensorial aggregation. Lately, even psychophysical science has recognized, to some extent, the justice of this conception, which the sensation-philosophy of the last two centuries had so emphatically denied.

The most difficult point in perception, the correspondence of the perceptual image with the external object thereby represented, this most enigmatical correspondence, Plato sought to explain by means of a divinely pre-established harmony. He did this, however, at that early date, in a much more natural and rational manner than Leibnitz, so many centuries afterwards. He admitted, at least, a natural interaction between the two orders, the mental and the material. He was too open-minded to deny that our perceptive faculties are being specifically stimulated by the outside existents; while Leibnitz, whose purely conceptual dreams had lost sight of the fundamental import of sensorial compulsion, was driven to the desperate device of assuming the two orders accurately to correspond with each other, without any natural intercommunication whatever. Strangely enough, he did not see that his spontaneous and all-representing mental order rendered the material order entirely superfluous.

Now, this very question of the correspondence of individual perception with the real outside existents and events, has formed the main puzzle of modern philosophy. Ever so many theories have been advanced, from the constantly repeated divine miracle of the Occasionalists to the mere passive mirroring of the outright sensorial Realists. Some assume an accurate, though transfigured correspondence of all the features of the perceptual object with the real existent outside perception; others a coalescence of the objective influences with the subjective influences into a perceptual subject-object; others, again, believe in a more or less adequate correspondence of human perception with nothing but the eternal reality immutably existing in the divine intelligence, etc., etc.

I think it can be shown that the real correspondence between perception and external nature has been brought about, as Plato thought, by a pre-established harmony; but by a pre-established harmony naturally wrought in the course of organic evolution between the organism and its environment. Not, however, between the organism and its environment, as we ourselves perceptively realize these existents; but as they actually subsist independently of our perceptive realization.

The great difficulty of the problem lies in the fact that the existents of the environment, as well as our own body, are known to us only as perceived in our mental presence; and that the assumption of their real, extra-mental subsistence is merely an intuitive inference on our part, though compulsory on all of us. When we perceive, at a single glance, the body of another person, as well as our own, it becomes very evident that both bodies are perceived alike in one and the same mental presence; and that the actual existence of the body of the other person, as well as the actual existence of our own body, outside such mental presence, is a mere inference.

On the strength of the undeniable fact, that everything is known to us immediately, only as synthetically apperceived in our unitary mental

presence, pure Idealism denies corresponding extra-mental existence altogether. But it feels then compelled, for the sake of the recognition of universally valid truth, to assume a more or less faithful correspondence of the ever-shifting manifold of our own mental presence with a realm of eternal reality unchangeably abiding in a divine consciousness.

The fallacy of this theory, so tempting to many religiously inspired minds, evinces itself, not only in its incompetency to explain the actual facts of nature, but also in its utterly unwarrantable fundamental supposition; the supposition, namely, that the mind of a person can be at all directly affected by any other mind, indeed by anything purely mental. It is obvious enough that what we know as our mind, which means any of our conscious states, has no power whatever to affect directly the mind of any other being. No one can directly perceive the sensations, perceptions, thoughts and emotions of another person. What he perceives are merely the bodily signs revealing them. It is not our mind then, but the body, that somehow has power to affect other beings, so as to compel its appearance in their mental presence.

Now, as all our reasoning from the known to the unknown, in order to be legitimate, has to be at least analogically correct, we have clearly no right at all to assume that our individual mind stands in direct relation to any other mind. Consequently, the fundamental assumption of Transcendental Idealism, the direct relation of the human to a divine mind, is philosophically inadmissible.

This important consideration ought to be well pondered by every serious thinker. When adequately understood it will abolish much useless controversy, and help to harmonize thought and nature.

It remains still incomprehensible in our theory of perception, how consciousness, symbolically signaling the extra-conscious world, can emerge from an unconscious matrix. Yet it is obvious that such is really the case. Our conscious states well up from an unconscious depth, and are found to have reference to an extra-conscious world. We may add, that consciousness in general, as also in every particular, is dependent in the closest possible manner on vital organization. This weighty fact will now hardly be denied by any philosopher.

But it does not signify, as usually interpreted by scientific thinkers, that what we know as functional brain-motion is producing corresponding mental states, or is converted into such, or is the very same fact of nature objectively viewed. The truth evidently is, that mental states are a functional outcome, not of what we actually perceive as a brain in molecular motion, but a functional outcome of the same extra-mental existent, which has also power of awakening in the mind of an outsider the perception of a brain in molecular motion. The same organ, which in the person to whom it belongs, is an extra-mental part of his being, awakens in an observer's consciousness the definite percept, called a brain. And the functional activity of the organ, which the person to whom it belongs immediately feels as a certain state of consciousness, awakens in the observer, by dint of specific sense-stimulation, certain perceptual motions. It is certainly not the observer's perceptual brain or perceptual motions, that produce in any way the mental states of the observed subject. Mental states stand, therefore, in no kind of causal relation to what we

know as a brain and its motions, for such appearances subsist only perceptually in an observer's mind. Mental states stand, however, in causal relation to the activity of the unknown extra-mental existent, which forms part of the subject who experiences them;—that part of him, namely, which has power to arouse in an observer the definite percept called brain.

This, I believe, is the simple solution of the great psycho-physical riddle, that has been so sorely perplexing modern philosophy and science.

We now come to Plato's theory of conception and we find again that it harmonizes far more profoundly with nature than that of the sensation-philosophy of our time, or the current philosophy of his own era. The facts of universally valid knowledge had fully convinced Plato that human reason is in innate possession of eternal ideas, whose real objects are subsisting in divine intelligence. But he also recognized that it is through contemplation and comparison of the sensible manifold that such innate ideas are first aroused in us. When thus touched into activity, the eternal origin and archetypal existence of such ideas begin to dawn upon the mind, like the re-awakening of long-lost memories, rendering us presentient of the divine form and essence of everlasting Truth and Reality.

The recognition of this strange, intuitive process of reminiscence, or *anamnesis*, as Plato calls it, reveals the depth of this consummate thinker's insight into human nature. To realize this, let us choose an elementary example. When, for instance, we assert that some object or other is beautiful, we evidently express this judgment because the special, sensible object under inspection conforms more or less to our general and pre-established idea of beauty, awakening by its affinity the consciousness of it. If we were not already in possession of such universal standards, upon which to base our judgments, how could such judgments about experimental things have universal validity? Somehow all human judgment tends towards conformity to a universal standard of truth in which the ideal of beauty, justice, virtue, love, and the like seems prepotently fixed.

It must be confessed that the nominalistic theories, or the more recent experiential philosophies, have—until quite lately—utterly failed to explain in the least degree this mysterious fact in human nature; a fact unmistakably evinced, not only in conception and judgment, but more strikingly still, in every kind of truly artistic production. A work of art does not consist of fragments of nature judiciously selected and cleverly fitted together. However true to reality, the genuine artist works far otherwise. In his inmost nature, where, sense-stirred, the immemorial ocean of being is surging with intense emotive swell, there, from out the fount of intellectual beauty, like Cytherea from the Ægean foam, emerge in full-blown splendor, divine creations, entrancing the seer's own inner sight. And with rapt devotion, henceforth, he toils to mould into manifest figuration, the beauteous visions of his creative dream, to leave them a joy forever to all beholders.

Plato, and with him all the teachers of the intuitional school up to the present time, have strenuously maintained that human consciousness is not at birth—as the Nominalists will have it—a mere white sheet or sensitive plate, receiving and retaining impressions from outside only; but that, from the very start, such random and fragmentary impressions are as-

similated into a performed matrix of universal ideas or forms.

How then, it must again be asked, has the human individual come into possession of such an innate wealth?

Plato simply declares that the divine artist, in whose reason the eternal archetypes of all ideas immutably dwell, has endowed the human soul with ectypal reproductions of the same. These are the universal conceptions, forms, or ideas, through which, on the side of the senses, man stands in experiential relation to the same forms imperfectly realized in the sensible objects; and on the side of reason, in intuitional relation to the very same forms realized in full perfection in the divine intelligence.

Aristotle, Plato's illustrious pupil, denied already the existence of archetypal ideas; believing that experience is the only true source of knowledge; reason having merely power to gather up the general characteristics of the shifting manifold into universal notions.

From that time on, it became a most prominent and perplexing discussion among philosophers whether our universal ideas exist before the experience of the sensible world, or whether they are formed through such experience; and also whether such universal ideas exist in the things themselves or only in the human mind.

Leibnitz, in works published during his lifetime, had still maintained the innate mental existence of full-formed universal ideas; but in his "Nouveaux Essais," which appeared fifty years after his death, it was found that he had been urged by the arguments of Locke to relinquish his conception of full-formed ideas. Instead of it, he taught that the human mind is originally endowed with a definite predisposition which with necessity leads it to form certain universal ideas. To the Aristotelean canon: "nihil est in intellectu quod non fuerit in sensu" he added the pregnant sentence: "nisi ipse intellectus." Kant, who at the time of the appearance of the "Nouveaux Essais" had, through the influence of Hume, been almost completely won over to pure Empiricism, as far as sense-experience was concerned, felt now checked in this course, and made up his mind to undertake the gigantic task of closely examining what this innate and preformed intelligence of ours really amounts to.

We have previously alluded to his conclusions. He discovered certain innate forms or rather functions in us, by dint of which the sensible manifold is unified into a system of universally valid knowledge. But he emphatically denied that human reason has any power to apperceive intelligible existence. Nevertheless, by placing all synthetical efficiency manifest in nature, all combining of elements, in the intellectual unity of apperception, Kant's theory of knowledge, in spite of himself, leads consistently to pure Transcendental Idealism. This means complete denial of any external reality, corresponding to sense-phenomena; our entire knowledge being held to consist in a more or less adequate recognition of eternal truth as it permanently subsists in a universal Intelligence. The Neo-Kantian movement of the last fifteen years, has unreservedly followed this logical drift of the "Critique of Pure Reason," which I ventured to point out as early as 1870.

On the question, how the human individual ever became possessed of the innate functions of his pure reason, Kant's investigation threw no light whatever. It was reserved for an eminent thinker of our time to discover the verit-

able clew, that will eventually lead to a scientific solution of this long-vexed problem.

But to restrain irrational hopes in the efficacy of science, let us first clearly understand what is meant by "scientific solution." When a phenomenon is not scientifically understood, a supernatural, or some kind of fantastic cause is very apt to be assumed in order to account for its existence. Its scientific explanation consists in the discovery of the natural relations, in which it is standing to other phenomena: the discovery of those relations, namely, to which it owes its special mode of existence or special order of change, and by which it is either steadfastly sustained as this special existent, or as this strictly determined process, within the general enchainment of natural interactions.

Several years before the appearance of Darwin's great work, Mr. Herbert Spencer clearly discerned that the evolution-hypothesis "furnishes a solution of the controversy between the disciples of Locke and Kant." We may say between the disciples of Aristotle and Plato, or more comprehensively still, between the experiential and the intuitive philosophies. This profound recognition will ever remain one of the most luminous and important philosophical discoveries. But in his strenuous attempt to use the evolution-hypothesis as a scientific clew to the ancient philosophical riddles, Mr. Spencer has, in my estimate, not been very successful. The mere fact, that acquired aptitudes are organically transmitted, has of late become very patent, and is now generally admitted. But how this really takes place is not at all explained in Mr. Spencer's biology and psychology.

This failure is by no means due to the incompetency of the evolution-hypothesis, but chiefly to the preponderating influence of our aggregational science and philosophy. Mr. Spencer says himself very truly: "Construed in terms of evolution, every kind of being is conceived as a product of modifications wrought by insensible gradations on a pre-existing kind of being." Aggregational science and philosophy teach the very reverse of this. Our leading evolutionists, under the sway of this all-dominating doctrine, endeavor to build up highly developed beings and their minds, not by modifications wrought by insensible gradations on the pre-existing being, but simply by heaping up as many full-fashioned units of the same kind as are required to make up the bulk of an organism. "Physiological units" or "plastitudes," the assumed building material of Mr. Spencer and Professor Haeckel, and with them of most other biologists, are conceived as complex organic molecules, possessing all the characteristics of life, and also, potentially, all the characteristics of the special organism, from which they are derived. These organic units are believed to constitute by mere grouping the body of the complex organism, and to perform by mere combination of their elementary powers all the functions of high-wrought life.

Such a conception is not only lamentably absurd in itself, but it completely cancels, here at the very start, the same evolutionary principles which its advocates so exultingly and successfully use to explain matters in the gross. Not only does such grouping of equal vital units fundamentally contradict evolution, but these units themselves have to be derived in vast numbers by outright spontaneous generation; for they cannot possibly be furnished at once by gradual elaboration. Consequently—incredible as it may seem—they are really supposed by our scientific

and philosophic evolutionists, to be formed by billions and trillions, quite suddenly and on the spot, out of mere food-particles; the pre-existing vital units assisting, in some miraculous manner, by nothing save their bare presence.

In the same manner, the most unitary phenomenon in the world, our own all-containing consciousness, is conceived as originated and formed through aggregation of units of feeling, or through the chiming of innumerable elementary minds, each lodged in its separate vital molecule. Both these conceptions, so popular at present, are really utterly unthinkable, as no combination of separate influences can at all take place, or be conceived as taking place without a combining medium, and aggregational and mechanical science is utterly incompetent to construct such a medium.

I am induced to make these remarks here, because it is highly important to all sincere seekers after truth to be aware that those who, at present, are believed to be in possession of the most thorough insight into evolution, have really themselves not yet begun to understand its intimate workings. They have busied themselves to make the new theory conform to the old aggregational and mechanical interpretation of nature, while, in verity, it is the aggregational and mechanical interpretation that will have to give way everywhere to the more profound view of gradual new-creation.

(Concluded next week.)

FOR THE INDEX.

WITHOUT A MOTHER.

[Translated from the German by Gowan Lea.]

To-day, as I watched the first snow fall, and observed at the same time the thinly-clad, poverty-stricken children, with pale, melancholy faces, go by, there came to my remembrance a touching incident that happened in my boyhood, and left an impression upon my mind never to be effaced.

It was the history of a girl and a boy—twins, who, one bleak, frosty morning, went away “to seek a mother,” and who, a few days afterwards, were found in a wood, frozen to death.

I had known the two children well—the dark-complexioned Mali, whose thick braids of hair fell over her shoulders, and the fair Conrad, with his honest blue eyes. Often had I gone strawberrying with them, or with them chased the butterflies; and in winter we had snow-balled each other, or had gone out with our little sleds together. As they were both pretty, and always neat and clean, notwithstanding their poverty, everybody looked at them with admiration. Their mother had died at their birth, and the father—a day-laborer, who lived mostly by splitting wood—was a rough sort of man, who, in despair over his unhappy circumstances, fell into intemperate habits.

One morning the father was found dead in his bed. The poor twins were in a bewildered state of mind. Shivering in a room without a fire, they discussed, in childish fashion, what was to be done. Often had they heard the passers-by say: “These poor children, if only they had a mother!” And the already thoughtful Mali—for girls are more precocious than boys—had asked one of the neighbors, “What do they mean by ‘a mother?’”

The neighbor said in reply to the little girl’s inquiry, “A mother is a woman who takes care of little children as the apple of her eye; one is never cold, but always warm and comfortable when one has a mother.”

The little girl carried this answer to her brother, and as they sat together at the bare table, a bright idea seemed to fill Mali’s mind, and she said: “Do you know what, Conrad? Father is dead, so there is nobody now to care anything about us, unless it be cross old Hanna. Let us go away and search for a mother. There are

such lots of mothers in the world; surely there must be one for us somewhere!”

Conrad had nothing to say against the proposal, and was ready without much preparation; but Mali stuck a piece of bread in her pocket, and hung by a cord, round her neck, a woollen muff. Thus, hand in hand, they passed out at their doorway, through the streets, and followed the footpath through the meadows until they arrived at the wood. Some of the country-people saw them, and one man asked them, in a tone of surprise, what they wanted going through the snow this cold weather. They replied they were “seeking for a mother.” The man shook his head, and watched them a while, until they disappeared among the trees. As they entered the wood and saw the pines glistening in Winter apparel, they thought it must be Christmas there, for these trees were exactly like what the rich people had in their houses on Christmas-day. They could not sufficiently admire the loveliness of it all; and they had a hearty laugh when they shook the fir-tree and a whole shower-bath of snow fell down upon them and filled their eyes.

On they went, Mali stopping now and then to call out in an imploring voice: “Mother! Mother!” Her own voice sounded in reply, and frightened a woodpecker, which flew upward, scattering the snow from the branches of the trees as it went. Continuing their way up the hill, they came to a diverging path by which they stopped and gazed at the rosy evening light tinging the tops of the firs. By this time they began to feel very weary, so sat down under the shelter of a pine-tree to rest. Mali produced the bread from her pocket, and gave it to her brother. The cold made their fingers numb, and Mali took Conrad’s hands in her own and drew them into her muff. Then sleep overcame them, and they slumbered, hand in hand, and cheek to cheek.

Suddenly, as if touched by a warm ray of light, Mali awoke, and waking her brother, she said to him: “Conrad, I begin to feel warm and comfortable; can it be the mother?” “Yes,” whispered Conrad, “it is the mother!” And in closer embrace they fell asleep smiling, and opened their eyes no more. Our old mother, Earth, whose hard exterior permits us but to suspect her love, had opened her arms in compassion and taken the twins to herself.

CORRESPONDENCE.

STRAY NOTES FOR INDEX.

EDITORS OF THE INDEX:—

On reading some recent articles in THE INDEX, regarding Theodore Parker, one of the noble ones of earth, it brought to my mind a sermon which I heard in the Methodist Church in Westfield, Mass., on Sunday, Oct. 16, 1859, by Rev. — Chapin. His subject was God’s answer to prayer.

He read the 18th chapter of the 1st of Kings, and commented on the answer of God to the pleading of Elijah, and cited other Bible instances of answers to prayer, and then said, “But to come down to modern times, one of the most signal instances of God’s answer to prayer, was in the case of that notorious infidel, Theodore Parker, who, more than any other man, was corrupting the minds of the American people by his infidel doctrines and teachings. I was then preaching in Boston and we resolved to try the efficacy of prayer, and we prayed earnestly that God would either silence him or remove him, and see how signally our prayers were answered. God sent upon him a grievous disease compelling him to seek relief in a more genial climate.”

The above quotation is almost, if not quite the identical words used.

In THE INDEX of July 29th, I read of the qualifications required of a teacher in the High School, in Reading, Mass. I presume the same qualifications are required in many other schools. In one of our Connecticut High Schools, an assistant Principal was desired, and a lady named Johnson, of Eastern Massachusetts, was highly recommended for the place, and the Committee went to see her, and finding her qualifications all that

could be desired, was about engaging her, when it was thought necessary to inquire into her religious views, and was surprised and shocked to learn that she was a Universalist, and of course, no one of that avowed belief could teach a school in puritanic Connecticut, so the engagement was not made.

On one occasion the St. Mary’s Temperance society (Catholic), in this place, held a picnic in a grove. The morning was cloudy with signs of rain, followed by a pleasant day. The writer was present at its close, when the priest, in his closing address said, after thanking them for their general good deportment and good time, “The signs of rain this morning looked forbidding; but the blessed virgin Mary, after whom our society is named, the holy mother of God, has kindly kept back the rain, and given us a pleasant day.”

A very pious lady in this vicinity had for years prayed earnestly, but in vain, for the conversion of her unregenerate husband. The morning after his death the good deacon called upon her to express his sympathy and condolence, and among other things said, “I suppose you have no reason to suppose that your husband is saved.” The sorrowing widow indignantly replied, “Sir, I do not think my husband is lost; I have no doubt but what my husband is saved.” In relating this she said, “He might as well have asked me if I did not suppose my husband was in hell.”

I had the above from the widow herself, now eighty-three years old.

D. B. HALE.

COLLINSVILLE, CT.

A LETTER FROM CHARLES VOYSEY.

EDITORS OF THE INDEX:—

THE INDEX of the 1st of July brings me the only intimation I have had of the proposed “Parker Tomb Fund,” and I hasten to send you a small subscription, \$10, towards it. With the exception of Miss F. P. Cobbe, I know of no one who has done more to carry on Theodore Parker’s work, or to keep his memory fresh in these times, than myself. I have edited his *Discourse of Religion*, and written a Preface to it. I have read over a hundred times, passages from Parker’s works, in our Church service, for lessons.

In Mr. Theodore Stanton’s letter, in the same issue of THE INDEX, July 1st, there is a strange omission of a remarkable fact, which I shall be glad to supply. He says, truly, that the Lyell family “used to attend” Dr. Martineau’s Chapel. So they did, until I opened Theist Services in London, in 1871, when the whole family came over to me, both Sir Charles and Lady Lyell being members of my church until they died. Colonel Lyell was prevented attending through his deafness; but Mrs. Lyell, their sons and daughters, continued for years after to worship with us.

Truth requires me to add that the young people gradually became inclined to more orthodox associations and joined the Church of England, and at last Mrs. Lyell herself ceased to worship with us, chiefly because of my resolute attitude towards the prevailing superstitious sentiments concerning Jesus Christ. I think these facts ought to be known and recorded, if any public reference be made to the religious beliefs of the Lyell family.

Your obedient servant,

CHARLES VOYSEY.

LONDON, July 22, 1886.

MR. MEAD’S CONCORD LECTURE ON DANTE.

TO THE EDITORS OF THE INDEX:—

In the last number of THE INDEX, Mr. F. M. Holland characterizes a recent lecture of mine on Dante, at Concord, by saying that in it I “spoke of one of the most important phases of modern thought as ‘a slim and selfish secularism, which has no use for God except to curse him when out of a job or a salary.’” For any who are acquainted with my thought, it is unnecessary to say that any such use of any words of mine is quite unwarrantable; but for

those who are not, it seems well to say it, since no implication as to my habit of thought could be more repugnant to me, and since I am unwilling ever to be quoted in support of what I do not approve. What I did say, in the course of a radical plea for social reform, was this—that to any earnest man who looks round about him in these days, upon our flabby New Orthodoxy, upon our Unitarian punctilio with its two bites at a cherry, and upon the thin and selfish secularism, which has no use for God except to curse him when out of a job or a salary, any occasion which, however briefly, brings men into the presence of the stern, truthful, uncompromising and religious spirit of Dante must be welcome. I do not know what “important phase of modern thought” Mr. Holland supposed me speaking of. If he has never met the species of secularism which I condemn in these terms, he is to be felicitated. It is scarcely necessary to say that I was not speaking of the “Secularism” of George Jacob Holyoke—nor of the “Unitarianism” of William Gannett.

In general, it seems to me that these snap characterizations are best avoided. Had the implication as to the particular point which I here speak of not been false, the general implication as to the spirit and purpose of my lecture would still have been so.

EDWIN D. MEAD.

BOSTON, August 6.

BOOK NOTICES.

THE SAUNTERER. By Charles Goodrich Whiting. Boston: Ticknor & Co. 1886.

The jaded citizen can take to the country no pleasanter or fresher book than Mr. Charles Goodrich Whiting's compact little volume of nature,—sketches and poems. It is a book of restful, quiet vignettes, in the Burroughs vein, soothing, original (in keen observation), choice in its language and style, and exhaling a faint perfume of quiet and well-bred humor. The sketches are like carefully done water-colors, slight, but suggestive and pleasing. Many touches here and there bring out the native colors and ideas of farmer life in the Connecticut valley.

Here is a bit on the Dawn and its accompaniments, that will illustrate the remarks just made:—

“The cows that have drowsed since evening twilight, crouched in ungainly comfort on the ground, like half-produced sphinxes to the night-wanderer's vague vision, with now and then a moment's munching of the end in their dreams, wake at its first gray hints, upheave their clumsy bodies, and fall to browsing daintily near the pasture bars, their breaths as sweet as the milky burden of their generous udders.”

“July Showers” is one of many rich bits of description: The loads of hay toiling up the hill, with steady horses before, and men atop; the boy dexterously making himself an umbrella of the raking-after jag on the top of the load, and the grey skeins of rain dashing over the field, swoop after swoop, “like a flight of hawks sweeping across the field and alighting, one after another.” The elderberries, “black and bowing down the bushes, are the type of thoughtless generosity,” and the “liberal chestnuts hold their Ginevra-prisons tight for the destined clutch of frost.” Through a “Midwinter Morn” a yoke of oxen, “in exceeding leisure, sway their gross bulk in balanced step, and drag the heavy sled, whose bent wooden runners squeak in answering cadence.”

Mr. Whiting includes in his book a number of very interesting anecdotes and essays on childhood. One little chap asks his dad “What makes the lightning speak so long after it's got through?” a question that suddenly startles me into closing this notice.

W. S. K.

CHILDE HAROLD'S PILGRIMAGE: A Romaunt. By Lord Byron: edited with notes by Wm. J. Rolfe, with illustrations. Boston: Ticknor & Co., 1886. Price, 75 cents.

This is the fourth in “The Student's Series of Standard Poetry,” issued by this firm. It is nicely bound in cloth, with clear print, wide

margins, and about thirty dainty illustrations, among them a frontispiece portrait of the author, and a smaller picture of Dante. The illustrations are selections from Ticknor & Co.'s elegant holiday edition of the poem. Over 80 pages of the 288 pages of this volume are occupied by finely printed notes, and a copious index. The editor and annotator says in his preface that the text of this edition “is the result of a careful collation of the standard English editions in which I have found comparatively few corruptions and misprints.”

HISTORY OF THE CONQUEST OF MEXICO: With a preliminary view of the Ancient Mexican Civilization, and the Life of the Conqueror, Hernando Cortes. By Wm. H. Prescott. Vol. I. John B. Alden, New York: In two vols.

Mr. Alden says of this work, whose worth is too well known to make comment on: “The expiration of copyright enables me now to present this great work to American readers at a popular price, yet in form worthy of the author, and worthy of the finest library. Its mechanical qualities are fairly equal to those of my best edition of ‘Guizot's History of France.’” The two volumes into which this history is in its present form compressed, are to be sold for \$2.25. This first volume was issued in July, and the second is to appear about the middle of August.

GOOD NEWS: A collection of Sermons by Sam Jones and Sam Small. New York: J. S. Ogilvie & Co., 31 Rose Street. pp. 189. Paper covers, 25 cents.

These “sermons” will make good summer-reading for those who have plenty of leisure, and desire to be amused, or who wish to study the “rough and tumble” phases of modern Christianity. There is some common sense, a little sentiment, considerable slang, a certain kind of humor and a great deal of nonsense in this “collection.” When we recollect that these “sermons” over-crowded with anxious hearers churches which the most intellectual preachers of the day failed to fill, we can but lay aside the book with a sigh at the mental status of the people as thus revealed.

In the *Popular Science Monthly* for August, the Hon. David A. Wells concludes his “Economic Study of Mexico,” with a paper considering the attitude which the United States should take toward its neighbor republic. In “The Extension of Scientific Teaching,” Professor Huxley inquires how much education may be organized so as to secure breadth of culture without superficiality, and depth and precision of knowledge without narrowness. In “A Canadian Chapter in Agrarian Agitation,” Mr. George Hes gives an interesting history of land tenures in Prince Edward Island. In “Genius and Precocity” Mr. James Sully considers to what extent men who have become eminent in particular branches of art and literature have given promise in early youth of their future ability. Professor N. M. Butler, of Columbia College, gives a view of what has been accomplished, or learned, by the English Society for Psychical Research—which is composed of men of well-known positions in science and scholarship—in the study of mental, hypnotic, and so-called supernatural phenomena. There are, besides, a half dozen other articles on interesting topics, and the editorial on “The Church, and State Education” is very timely and vigorous.

In keeping with the season, the “Midsummer holiday” *Century* is noticeable for richly illustrated articles and fiction. The War articles alone have thirty-four illustrations. The frontispiece is a sketch portrait of John Burroughs, of whom Edith M. Thomas contributes a short sketch. Dr. Washington Gladden writes of the question, “Is it Peace or War?” as regards the relations of capital and labor, and states the situation on both sides with great force and fairness. The first editorial in “Topics of the Time,” entitled “The Falsehood of Extremes,” also deals with the labor troubles; and in “Open Letters,” Alfred Bishop Mason writes of “Dutch Success in Coöperation.” Mrs. Lucy M. Mitchell contributes a picturesque account of the town, Castle, and University of “Heidelberg.” The paper derives a timely interest

from the fact that the five-hundredth anniversary of the opening of the university falls on October 18th, of this year. The continued stories are by Howells, and Frank Stockton, and the short one is by Julian Hawthorne. Among the contributors in prose and verse, are C. G. Leland, Gen. Longstreet, James T. McKay, Geo. Edgar Montgomery and Mrs. Burnett.

In the August *Atlantic* the three most notable articles are an entertaining paper on “Domestic Economy in the Confederacy,” by David Dodge; a paper on “The Indian Question in Arizona,” by Robert K. Evans; and an essay on “The Benefits of Superstition,” by Agnes Repplier. Andrew Hedbrooke has an essay on “Individual Continuity.” The three serials by Henry James, Bishop, and Charles Egbert Craddock (Miss Murfree) are as interesting as ever; Sara Orne Jewett, and Octave Thanet contribute short stories, and Edith Thomas a poem on “H. H.” Houghton, Mifflin & Co., Boston.

We are in receipt of the back numbers of the *Harvard Monthly*, whose first number was issued in October of last year. The aim of this monthly is primarily to preserve, as far as possible, the best literary work that is produced in college by undergraduates; in addition articles by distinguished graduates of Harvard will occasionally be given. The July number is devoted mainly to a record of the baccalaureate sermon of Rev. Dr. Peabody, and the other exercises of the Class Day of ‘86.” Essays, stories, biographical and historical sketches, poems and reviews make this magazine a very readable one. “The Monthly,” one of the class orators declared, “gives our soberest thought; gives our truest thought.” With its fair embossed covers, clear type and generally handsome appearance, it is a representative of which “Fair Harvard” may be proud. G. B. Baker is editor-in-chief, and F. H. Sellers, business manager. 25 cents per number, or \$2.00 per annum. Cupples, Upham & Co., or 28 Weld Hall.

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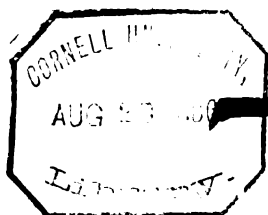
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CURRENT TOPICS.

BY B. F. U.

EX-REV. C. B. REYNOLDS was recently arrested at Boonton, N. J., where he had given a lecture criticizing the Bible rather freely, for blasphemy, and was bound over in the sum of \$400 for trial next October. Intolerance and persecution are not yet extinct in New Jersey.

THE *Investigator* is raising a fund for the purpose of supplying liberal lectures in New England towns and villages "with comparatively little expense to those who wish for them, if they will provide a place for meeting." Mr. L. K. Washburn will give the lectures and act as agent for the *Investigator*.

OHIO, where, in anti-slavery times, was located many depots of the "underground railroad," seems to be going back on its record. The School Board of Springfield, in that State, has just decided that "colored children shall not attend public schools with white children any longer, but shall go to a school of their own."

SAYS the Boston *Transcript*: "The peculiarities of juries are not confined to America. A monk who stole 40,000 francs from a convent treasury was acquitted by a Bordeaux jury because of the Father Superior's argument that as the property was held in common, what belonged to the community belonged to one as much as to the others, and that the thief had only taken his own somewhat brusquely."

A NEWSPAPER correspondent, writing from Munich, gives the following amusing illustration of the universality of the use of Latin: "An American who had passed through the ordeal of the custom-house examination wished to leave his trunk there for a few days, but did not speak a word of Italian. At last he turned to an officer, and, laying his hand on the trunk, said: 'Requiescat in pace.' The officer understood, and the trunk remained in peace."

In a list of English religious denominations compiled by Mr. Stanley Leighton, in addition

to the more familiar designations such as Mormons, Moravians, New Methodists, Old Baptists, Sandemanians and Peculiar People, occur the sect names of Advents, Apostolies, Baptized Believers, Benevolent Methodists, Christians (who object to be otherwise designated), Christian Eliasites, Countess of Huntingdon's Connection, Dependents, Eclectics, Glassites, the Glory Band, Inghamites, Open Brethren, Ranters, Refuge Methodists and Recreative Religionists. To this list America could add many others as peculiar, such as Dunkards, United Brethren, Campbellites, Hicksite Quakers, Josephites, Shakers, Christian Scientists, and the like.

A WOMEN'S Memorial in the form of a drinking fountain, of the late Henry Fawcett, the blind Postmaster-General of England, and the earnest friend of woman's right and political enfranchisement, was unveiled by Lady Louise Goldsmid, July 27, with simple ceremonies on the Thames embankment east of Charing Cross, London. Lady Goldsmid, in her speech at this unveiling, said: "Many facilities now afforded to women for earning an honorable and independent livelihood are in great measure due to the man whose memory we here meet to honor, and whose name we utter with feelings of deepest gratitude—the name of the Right Hon. Henry Fawcett—an active pioneer in the advancement of women's cause. For twenty years did he constantly and strenuously advocate their claims, educational and political, and for the working classes desired that they should participate in the advantage enjoyed by men for obtaining employments in the telegraph and other departments of the post-office. When he was prematurely taken from us we might well say we lost a powerful champion and trusty friend." The fountain is of granite, the basin bronze. Above the basin is a bronze medallion, bearing in relief an excellent representation of the head and face of Mr. Fawcett. The artist was Miss Grant. Mr. Fawcett, as Postmaster-General and M. P., not only did chivalric service in behalf of women, but also in improvements in the Postal Department of Great Britain, and appropriately a woman, Lady Goldsmid, drank the first glass of water from the fountain, and a postman in uniform the second.

GEORGE CHAINEY, about two years ago, when his superficial thought and cheap declamation about "one world at a time" had failed to attract attention, suddenly announced his conversion to Spiritualism through the agency of a medium whom he called "the mother of my soul." He had been a Methodist preacher, and a Unitarian minister, and for two or three years a materialistic orator with an aversion to all such "conservative" and "respectable" sheets as THE INDEX, which declined to recognize him as a representative of any school or phase of liberal thought, worthy of encouragement or deserving the name. He was distrusted by leading Spiritualists after his conversion—the reality of which,

however, was evident enough—and their papers did not show by their comments that they regarded him as much of an acquisition to their cause. Subsequently he announced himself as a theosophist, but being repudiated by the American Theosophical Society, he became something else, or adopted other names, and in San Francisco, in company with the medium who had converted him, published a monthly magazine named "The Gnostic." Recently he married the medium, having deserted his wife and children—on account of which his wife had obtained a divorce—and sailed for Australia. The witty editor of the *Iron Clad Age* remarks: "Mrs. Kimball, George said, at first, was the 'mother of his soul.' She converted him from his 'One world at a time,' to two worlds at a time and herself thrown in." It is unfortunate that such men, from time to time, foist themselves upon reformatory movements, and it is still more unfortunate that there is a so-called liberal element fiercely opposed to old theological beliefs, but dominated by the theological spirit, ready to support such shallow, vacillating and unworthy men.

It may turn out when all the circumstances of the Cutting affair become known, that the issue presented is one on which Mexico has a right to refuse the demand of our government for the release of Cutting. The case is one involving the laws of both countries and the relation of international law to the matter in dispute, and should be settled by diplomatic negotiation. The President has acted wisely in sending an able lawyer to Mexico to report upon the subject. The talk here, favoring war with our weaker neighbor, receives no encouragement except from those who represent a condition of moral savagery and brutality. The clamor for war in Mexico is mainly from the Clerical or Conservative party, which is in a state of passive rebellion to the federal power, and ever on the watch for an opportunity to overthrow the Liberal party which stands for the "reform constitution for 1857," whose validity the clericals have never acknowledged. A Mexican correspondent writes: "Fancy the people of the South refusing to acknowledge the constitution, and ever on the watch to take advantage of foreign or domestic dissension to overturn the government at Washington! Would not the United States have to keep a heavy garrison in the southern states? This being the state of things here, the intelligent people of the United States will see good cause for treating the Liberal government with consideration, and will not encourage talk of war against a friendly government and administration. On this very Cutting incident I have talked with President Diaz and have found him moderate and firm, but friendly. He has a belief that the sensible people of the United States desire Mexico to make swift progress in material advancement, and relies on the good sense of the American people to triumph over the clamor of the border filibusters."

TRUTH AND FALSEHOOD IN OATHS.

In our article last week we aimed to make clear the point, that all forms of speech which exceed truthful simplicity, whether they are mere exaggerations of fact, or positively false statements for some end of self-interest, or vulgar profanity, or the official oath, have their origin not merely in an imperfect moral condition of mankind, but in an imperfect mental condition. If they indicate weak virtue, they indicate also crude culture. If they are evidence of defective conscience, they testify no less to immature intellect. The evil from which they spring is the evil of ignorance, of unripeness, of semi-barbarism, of animalism; the evil of a life of sensations and passions not yet dominated by reason, not balanced by true mental perceptions. In the present article, we wish to consider certain other aspects of the same topic.

And, first, let us give an illustration of the proposition restated above. There are men below a certain grade of culture who appear incapable of being roused to action except by words that strike them like bullets and excite their fears. Use the language of the cultivated parlor to them, and they do not seem to comprehend it more than if it were a foreign tongue. Sea-captains say that common sailors are ordinarily dull to the polite forms of speech, and that when an order aboard ship needs to be obeyed with special alacrity, the third Commandment has to be broken to make them take in the situation. Possibly this is only an excuse to conscience for a bad habit that prevails among master mariners as among military captains. A friend, however, tells us that once, in a moment of great danger at sea, the captain, whom he had known intimately and from whom he had never before heard a profane word, burst out upon the sailors, who were executing his orders in a dilatory fashion, with a volley of oaths which fairly froze the souls of bystanders, but which caused the men to leap to their work just in time to save the ship from imminent peril. The awful exigency of life or death drew the strong words from him, when he saw that the sailors did not seize the facts from his simpler speech. In such a case, the oaths, indeed, were rather of the nature of prayer than profanity. The captain meant all the energy that they expressed, and the sailors on their level could scarcely have caught his meaning in any other way so as to meet the crisis.

But if this captain had been an habitual swearer, his words would not have had half the power which they carried. The illustration shows that what is called a profane oath is sometimes the natural utterance of a great emergency, and may be justified by the actual emotion that calls it forth. But the man who is accustomed to interlard his ordinary conversation with oaths is like a soldier who should use up his powder in a mock-fight and have no ammunition left for a real battle. The same thing may be said of the language of emotion in general. It is strong just so far as it is truthful to the occasion. And the occasions are not of every-day occurrence that call for the superlatives of speech. Great words are weak and top-heavy if correspondingly superlative facts do not underlie them. Perhaps we are drawing here unconsciously from Emerson's Essay on "The Superlative," though we do not happen to have it by us to quote from directly. It is an essay that may be commended to all readers, and to all speakers and—writers. The newspaper writers

of the day would do well to keep it for frequent reference on their desks.

But if the profane man takes great names in vain, hardly less profane is the average official and legal oath of our time. We said last week that on the plane of the old religious faith, where superstitious fear is still dominant, the official oath may still serve a useful purpose in eliciting truthful testimony. Yet, when we consider the empty formalism into which the once solemn form of administering the oath has very generally fallen, the hasty and inaudible repetition of words of which neither party appears to regard the sense, the actual perjury which must necessarily often attend the form, and the widespread scepticism—not simply among free-thinkers, but in general society—in respect to the religious belief which gave to the old form of oath the chief validity it possessed,—considering these things, it can but be questioned whether for large classes of people and occasions, the official oath has not out-lived its usefulness, and whether for all classes and occasions some new form of solemn appeal to the conscience may not be devised, which shall both better serve the purpose of truth and more faithfully represent the convictions of the age. Speaking personally, we have for many years used the privilege accorded to citizens in Massachusetts, and made "affirmation" instead of taking the oath in matters where some form of the kind is legally required. The formal oath in many cases, indeed, has become a farce instead of a solemnity, and is serviceable neither to truth nor virtue. When the religious meaning has gone out of it, it becomes in itself a lie, even though the truth may be told under it; and every such hypocrisy is an injury to the private conscience and to public morals. A really honorable person can but feel humiliated when, as if his word were doubted, he must needs confirm it by an oath. And if the oath involve a religious belief which he does not share, then he is not only humiliated but his conscience is wronged; and if he makes a protest in the name of conscience against this confounding of honesty of character with religious opinion, very likely the cause of justice may be made in consequence to suffer detriment through forms of law.

The simple affirmation of a man known among his neighbors to be honest should outweigh the sworn evidence of a dozen men of bad repute for honesty; and out of the court-room it does. It is said of some men that their word is as good as their bond, and there is no oath, in such cases, that would make a man's word surer. But how to bring society in general up to the level of such characters, or towards it, is the problem. How is truthful testimony to be secured from those whose characters are not known or who may easily be tempted into dishonest speech? No one method may present a perfect solution. Certainly, the formal oath does not bring such a solution now. And the penalties of perjury, or of false testimony, may be preserved, though the oath be abolished. These may even be increased and more strenuous efforts made to bring cases of false testimony to trial than is now the habit. But, in the future, the *principle of honor* may be expected to take the place of the oath in the affairs of civil government, as it already does, to a large extent, among military men. This is a principle which should be especially inculcated upon the young. Frequently the sentiment of honor may be reached before the homelier sentiments of honesty and veracity can be touched. And the sentiment of honor, rightly directed,

may be made a powerful aid in moral culture, introducing and sheltering virtues that are much nobler than itself. Honor and honesty, in fact, are of close kinship; or they are but two aspects of the same virtue. Honor is common, every-day honesty in the garb of chivalry.

And the kind of honor which is speech of chivalrous truthfulness is urgently demanded in all departments of life: in politics, in order that the meaningless platitudes of partisan warfare, the sentences put into campaign platforms with no other purpose than to catch votes, be displaced by words that mean battles for genuine political and moral convictions; in government, in order that no congress nor legislature may make any financial promises which it shall not redeem, nor any treaties, even with Indians or Chinese, which it shall not observe; in every profession and occupation, in order that no person may say to another concerning that in which he deals, be it of material or mental value, what he does not say of it to his own conscience; in the home and society, in order that many miserable subterfuges of fashion, and apings of appearances, and repetitions of conventional phrases with a falsehood in their bosoms, may give way to the reality of genuine healthful and helpful intercourse; and, above all, in the church and religion, in order that the recital of creeds which have become false to conviction, the surreptitious wrapping of new views under old theological phrases, the repeating of confessions which no longer confess the truth, and of professions which cry, "Lord, Lord," but forget justice and mercy, may forever cease, and every religious act and word may become, if not the calling of God to witness, at least the challenging of man to test and share the utter sincerity of a human soul as it strives, amidst life's experiences and struggles, at whatever cost to self, to know the truth and to do the right.

WM. J. POTTER.

THE WOMAN'S BIBLE.

A number of English and American women are now in correspondence for the purpose of organizing a committee to revise the Scriptures, and to bring within the smallest compass all the texts that refer to the status of woman under the Jewish and Christian dispensations. To this end the committee will study the Old and New Testament both in the original and translations, and give short concise commentaries on chapters in their regular order.

The few who have inaugurated this movement are already in communication with women distinguished for their knowledge of Hebrew and Greek, and their general scholarly attainments.

Women are told that they are indebted to the Bible for all the advantages and opportunities of life that they enjoy to-day, hence they reverence the very book, that above all others, contains the most degrading ideas of sex. This anomaly in human experience can only be accounted for on the assumption that women do not know what the Book really does say.

Man has written, translated and expounded for centuries his highest ideal of the great First Cause and his manner of dealing with the race, and assumed divine inspiration for his compilations. He has claimed a full knowledge of the eternal past and future, and bound his crude speculations together under the title of "The Holy Bible." With advancing civilization he has recast his creeds and dogmas, and from time to time thrown out texts, chapters, even whole

books, and interpolated new theories at his discretion. Many revising committees of learned men, at different periods, have been organized for this work, but none have as yet seen fit to modify one letter of the law, to secure justice, liberty, or equality for woman. Through all history, sacred and profane, the one sorrowing, heavy-burdened figure, ever fleeing from the wrath to come, has been the mother of the race.

While Scribes and Pharisees have left her among thieves on the highway, no good Samaritan has as yet risen to shoulder her burdens, or to hold up her drooping head. No revising committee of learned men have as yet prepared an expurgated edition of the Bible, eliminating all passages invidious to woman, but on the contrary all the obscene records of her status in a barbarous age, are published and republished, bound up in the sacred volumes and scattered, the world over, spreading their baleful influence over every civilized nation.

All these the committee will collect, printing those passages too obscene for the general reader in Latin, giving chapter and verse for those who wish to prove that the text is correctly quoted.

Every civilized nation has now its representative class of educated women, and the time has fully come for them to revise the Scriptures that men claim to be of divine authority, and decide for themselves whether they will accept a "thus saith the Lord" that makes woman the author of sin; marriage, a condition of slavery; maternity, a curse; sex, a badge of degradation everywhere, even in the burnt offerings of the Jewish ritual.

Believing that the source and centre of woman's degradation is in the religious idea of her uncleanness and depravity, as set forth with innumerable reiterations in the Old Testament, and the contemptuous directions for the regulation of her life in the New, the committee feel it to be their conscientious duty to investigate the authenticity of the Scriptures.

If convinced that they emanate from the customs and opinions of a barbarous age, and have no significance in the civilization of the 19th century, they hope to free women from the bondage of the old theologies, by showing that The Woman's Bible rests simply on the authority of man, and that its teachings are unfit for this stage of evolution in which the sexes occupy an equal place in the world of thought.

ELIZABETH CADY STANTON.

TWO GREAT EVENTS.

Two of the chief events of the eighteenth century were, first, the expansion of Prussia, by the valor, wise conduct, and administrative genius of Frederick the Great, into a powerful kingdom, now the foremost country of Europe; and second, the settlement of the future of the continent of North America, namely, that it was to be under the control of English civilization and not of French. If France had prevailed in her struggle with England for the possession of this continent, there would have been no great free Western Republic, such as the United States, but North America would have been like South America, under the control of Jesuits, and would have been to-day the domain of ignorance, superstition and popular shiftlessness. It would have still been a mere colonial dependency of France.

Then again, if Frederick the Great had not succeeded in erecting Prussia into a great Prot-

estant nation, and thus making it a perpetual and effectual bulwark against the aggressiveness of France and Papacy, there would have been no modern Europe, but that continent would have remained sunken in a torpor of superstition and feudalism. Had it not been for English valor by sea and land, in the eighteenth century, both North and South America would have remained hermetically sealed up under the jealous dominion of the Pope and the Inquisition, and of a bigoted and narrow Spanish and French royalty. After a grim twenty years' life and death struggle with Maria Theresa, the Empress of Austria, and her allies, the Pope and the king of France, and the rest of civil and ecclesiastical despots of the continent of Europe, whose avowed object it was to keep Prussia a mere little duchy of Brandenburg, and to cut up Germany into four minor states, which should exist on the sufferance of the king of France and the Pope, Frederick the Great emerged in 1763 triumphant, a general victor over all his foes, who were indeed glad to make peace with him; while by the victory of Wolfe on the Heights of Abraham, in 1759, it was settled that America was to be English and not French,—that is, to be modern and not feudal and papal. The victory of England on the continent of North America, and the triumph of Frederick the Great in Europe meant the beginning of the decline and final downfall of Latin civilization and Latin priestism or popery throughout the world. Carlyle, in his Life of Frederick the Great, speaking of the complete triumph of that king over the tremendous combination of his foes, in 1763, says, "Prussia," it seems, "could not be conquered by the whole world trying to do it: Prussia went through its fire-baptism to the satisfaction of gods and men, and was a nation henceforth. In and of poor dislocated Teutschland there is one of the Great Powers of the world henceforth, an actual nation." "And a nation not grounding itself on extinct traditions, wiggeries, papistries, Immaculate Conceptions; no, but on living facts, facts of arithmetic, geometry, gravitation, Martin Luther's Reformation, and what it really can believe in." "On the grand World-Theatre the curtain fell (in 1763) for a new act."

America, it was decided, should be English (in its language, institutions, and the controlling element of its population), and Prussia should be a nation, while "the French, as result of their attempt to cut Germany in four, found themselves sunk into torpor, abeyance and dry-rot; fermenting toward they knew not what. Toward spontaneous combustion, in the year 1789, and for long years afterward." In 1870-71 Bismarck and Kaiser Wilhelm were to resume and still farther complete the mission of their great Prussian forerunner, Frederick the Great, but the end is not yet quite—for France and the Pope. A good many people who are ignorant of European history want to know why Germany keeps armed to the teeth. The reason is not far to seek. French aggressiveness was and remains the cause of her excessive militarism and military spirit and preparedness. The Germans are naturally pacific, or were, until they finally resolved to be no more overrun and plundered by French invaders, such as the armies of the old French kings and of Napoleon the First. It was always France which disturbed the peace of Europe previous to 1870. A great deal is said of the French assistance which Washington received in the War of Independence. But that assistance was furnished not from love of the old English Thirteen Colonies, but to spite and

dismember Great Britain. It is true, that Great Britain has played the part of a jealous *noverca* or step-mother to us, but nevertheless all that there is of sterling character, reliability and modernness either in our population or institutions is of English or Germanic origin. The papal church has of late years crawled under the ægis of our free institutions with hosts of its poor, ignorant followers, who have at length become, especially in our cities, the chief obstruction to the successful working of popular self-government, for which they are, mentally and morally, entirely unfit. It is about time that all intelligent Americans, particularly party leaders and newspaper editors, knew exactly what Popery has meant and means in modern history. The Liberals of Europe know what it has meant and what it means, if so-called American democratic politicians do not, or will not.

B. W. BALL.

THE COMPLETE: A STUDY IN BIOLOGY.

A year ago, while passing a few days in the White Mountains, I called in to witness the deliberations of a convention of Perfectionists. The president of the convention I found to be a hack-driver from Niagara Falls! Little did these perfect men and women realize what a dangerous reef on this bank and shoal of time is perfection. "Be ye also perfect"—noble Scripture and worthy of all acceptance. But science writes her commentary thus: "And cease to be." Edwin Arnold has written the commentary of Buddhism thus: Till

"The Karma—all that total of a soul
Which is the things it did, the thoughts it had,
The self it wove—with woe of viewless time
Crossed on the warp invisible of acts—
The outcome of him on the Universe
Grows pure and sinless," . . .

Till

"He hath wrought the purpose through
Of what did make him man,"

Then

"The aching craze to live ends and life glides
Lifeless to nameless quiet, nameless joy,
Blessed Nirvana, sinless, stirless rest."

The Hindu was deeply wise. Nature moves toward perfection and through perfection to death. In South American strata lie stranded wrecks of a gigantic ant-eater. Why was sentence of death passed on glyptodon? Nature speaks two words to every child she calls into life—"Arms, armor—I give you arms or I give you armor."

Long ago there appeared a little mammal, weak in claw and deficient in teeth. The mother had withheld arms and she said, "As the struggle for life grows sharp I will give your posterity armor." On this edentate she began to develop covering bones. As long as the bony armature was not a perfect shield, securing immunity from claw and tooth, so long it was good, so long this type of life advanced, for so long the animal, to secure safety, must plot or run. The type unfolded and culminated in the gigantic glyptodon whose thick, bony shield covered body, head and limbs. The shield was perfect, no tooth could pierce, no paw could snap. Glyptodon had immunity. What followed? He could no longer flex the body; the segments of the vertebral column coalesced and the column became rigid as an iron bar. If Diogenes' tub had been of iron and spiked to his back, he would have been not so well protected as glyptodon, and not more viable. The great ant-eater perished of a perfect shield.

Sentimentalize as we may, the core of all life is a very unsentimental stomach. What is an animal? A perambulatory stomach, armed with claws and teeth, or armor-clad in stony shell or bony shield or spiny quills. When, in the course of evolution, any adjunct of this digestive sac nears perfection, giving its master assurance of supplies, or safety from falling as supply into another sac, the organism nears its term of conscious life.

In the articulate type nature soon reached the limit of her power. She could multiply forms without number, but she was under limitations as to bulk and grade. The body, to be viable, must be flexible, and flexibility must be attained by segmentation. As the limbs began in buds from the body, the articulate insect, lobster or crab, has articulate limbs. A segmented body, supported on segmented limbs, reaches its limit, of bulk, for water, in the crab; for air, in the beetle. Starting with a simple segmented body, a series of zooids, nature, in the process of evolution, soon reached her limit. The smaller and simpler the crystal the nearer it is to perfection. The mosquito is a little organization, almost perfect, but when I punish her for her villainy (it is the female that lances you), I regret that being unconscious she does not suffer. She is a finished piece of nature's most villainous work, and being finished, she has been dropped into automatism. Insects, generally, are unconscious automata.

When nature started on another line, from a body with a segmented *axis* her limitations in bulk were the mammoth and the whale, and her limitation in rank was MAN. Perfection, on this line, was hardly attainable. Imperfect oxidation was a bar to high development in the water; expenditure of force to overcome the pull of gravitation was a bar to high development in the air. Not on fins or wings could nature rise toward the perfect. And not on feet in fours could she attain to excellence. The quadruped imperfectly overcomes gravitation. The head is not directly supported by the limbs. A quadrupedal philosopher would be impossible as too much vital force would be used up in the muscular support of the head to allow much expenditure on the brain. If there is a high intelligence on any planet he is an erect, bipedal vertebrate, that is, a *man*. In this form gravitation is most completely overcome and the largest residuum of vital force is left for the brain.

Man is here but he is still in the making. Whither is he tending? We anticipate,

"We hear the lark within the songless egg."

Let us listen to the song within this egg, which Time is still incubating.

The organ of mind and the structures which serve the higher uses of life begin on the surface. The world, the whole world is creator. Impact of air and light on the surface of an organism creates structures responsive to this ethereal touch. In certain low organisms the whole surface is sensitive to light, the whole surface hears, the whole surface breathes. The eye began in a cell more sensitive to light, the ear in a cell more sensitive to sound, the brain in cells more sensitive to every world touch.

Shreds of nerve are laid on the surface, afferent and efferent threads, and at their junction is developed a ganglion of cells, the first draft of a brain. At this stage nature reached the ascidian, first promise of man. Touch this gelatinous body; an impulse passes along the afferent to the ganglion and thence

back along the efferent and the body contracts. There is no halt at the ganglion and consequently no consciousness. Consciousness is born where this ganglionic centre becomes so complicated that the news brought on the afferent does not pass at once into a mandate carried back on the efferent. The brain of the ascidian is a cross-roads station where the post carrier leaps from one horse to another and there is no delay for sorting the mail. The brain of man is a great central office receiving letters from the eye, the ear, the hand, the world, from the far outposts of time and space, and sorting and classifying and passing judgment on all it receives.

The nerve begins on the surface and as nature goes on to complete her nerve-system she sinks it and hides it. She begins the brain on the surface and as she goes on with its development she sinks it, hides it, endows it. The lung, as in eolis and doris, buds from the surface and grows into the semblance of a branching tree. In man it begins as a bud from the gullet and grows, internally, as a branching, cellular plant. In man all the vital mechanism is hidden, is automatic. Man lived, perchance, a hundred thousand years before he learned that his blood flows and that his heart is a pump. So perfect is all this automatic action that in perfect health man is unconscious of a body. You do not know you have a tooth until the nerve-mechanism is ajar.

The law holds with the mind as with the body. A child begins to walk and its little mind is on its limbs. As the *habit* of walking is established the mind is withdrawn and the limbs move automatically. A little girl begins to knit, and her mind directs her fingers. When she acquires the art, the mind is withdrawn and she knits unconsciously. The child begins to read, and the mind takes note of each letter. When the child becomes a scholar, the mind takes no cognizance of letters. Many other acts, which in youth are directed by cerebration, in manhood are automatic. Spencer, in his *Data of Ethics*, says that man should do the right thing until it becomes *habitual*, that is, natural. But then it will cease to be the right thing, for it will have no moral character at all. Remand the realm of ethics into automatism, and man, as a moral being, is dead. As consciousness began in imperfection, so consciousness and character would end in perfection. Man is, because he is imperfect. The possibility of his continuance, individually, involves the possibility of his continuous unfoldment. He cannot forever be, unless forever he can think new thoughts, discover new truths, aspire to new planes of being. Spurgeon has mapped the first fifty thousand years of his immortality. He will sit gazing on the nail-wounds of Christ. He would become a "perfect gazer," and sink into unconscious automatism before he had accomplished a tithe of his gazing. The ancient Hindu lived "till he saw a child on the knee of his child," and then betook himself to the woods, where he sat in the shade of a tree, giving ten years to the contemplation of Brahma's feet, another ten to his legs, another to his abdomen, but the saint usually sank into a cataleptic idiot before his contemplation got up to Brahma's head. Mr. Spurgeon's after-life would be simply no life at all.

The thought of immortality, as usually formulated, is oppressive. I was not here when the first ascidian woke to consciousness in a Silurian sea. I do not wish to be here or anywhere when the last star shall cool to a cinder in the sea of

space. If I survive the galaxies I will retain no more of my present self than I now retain of the ascidian, which is a useless gland in the neck. For man is ever in the making, and the old in him is ever fading out, or sinking into automatism.

I place myself as a savage who roams the forest and lives level to nature. One day I get a watch. This is a great gain. Man cannot scale the heights or sound the deeps of space without a chronometer that records the flight of a moment I have gained. What have I lost? To know the hour of day or night I have only to look at the face of my watch and I cease to look searchingly at the face of nature. My eye was quick to catch the first flush of dawn, the last fringe of day, to track the sun through his path on the vault, and to note the constellations drifting in solemn silence through the vault of night. If I stand now by the camp fire, its blaze, falling on my watch, will tell me how many may be the hours till day, and I regard not the vast camp fires ablaze in the empyrean.

On another day I get a compass. This too is a gain. Time will come when this needle will guide me through starless nights, over trackless seas. Now it is only my guide through the woods. To know whither my feet are tending I have only to look at this which hangs from my neck. What need have I now of the polar star? or the Great Bear on the heaven? What need of the compass plant under my feet? Before this gift came to me I had better acquaintance with the stars. I learned more from the weed. I was in closer league with the stones of the field. I observed the trend of hills, the flow of rivers, the drift of clouds. Before any helps to mind-life came to me, all my senses were quick. I was in closer fellowship with the heaven. I understood the deer, the bear, the bird. I could tell you better what the cricket meant, or the bittern, "bumbling in the mire."

The nature-man has spoken wisely, although in somewhat florid rhetoric—which is also his nature. The law of life is compensation. If something goes up, something else goes down. The forces which have man in the making are leading him *away* from nature, *up* from the senses. In the growth of the brain the sense organs are developed early, the mound of vision from the mid-brain, the bulb of smell from the fore-brain. The cerebral lobe,—brain of mind,—begins as if it were to be a mere support to the bulb of smell. Creation advances, lifting the cerebral bud upward and arching it backward, until, as a convoluted dome, it crowns and dominates all other brain elements. In the evolution of the human brain, nature pushes the organ of mind, leaving the organs of sense behind. So she is now pushing the Psyche as she has pushed its organ, and the cost is a blunting of its organs of touch. I have good authority for the statement, never before made in print, that native boys are employed by shepherds in Australia, to track a thief who may have slipped up to the fold and stolen a sheep. The boy takes to his "all fours" and tracks the thief, like a hound, by the smell—if smell it is. Here, in the lowest race of men, is the survival of a sense utterly lost in our race. As man is tending, the time may come when only the naturalist will be on close terms with nature, and he, not through instrumentation of the senses, but by instruments of his own invention.

Man is shriveling at the roots of sense, and expanding into richer leafage in the boughs of thought.

And every man has his own Nirvana where former conscious life lives unconscious. It is the spinal column, seat of the automatic, receptacle of what cerebration has finished into instinct. An act, as walking, is first directed in the cerebrum, goes on toward perfection and sinks to unconscious direction in the column. What a line of ancestry did till the doing was integrated as habit or instinct has lapsed into this Nirvana of unconscious life. How many dead men, Cave-dwellers, Pithecanthropi, does a man carry with him, packed away in his spine? Things which the Cave-dweller did from the cerebrum, you do from the spine. What is very old in man is spinal. Into this spinal Nirvana, may finally sink the direction of *all* that is animal in man and the conscious man may be only intellect. Will that be the end?

A learned professor called on Doctor Mosso to see the plethysmograph, an instrument which records the expenditure of force in thinking. The doctor asked him which language he read with the greater facility, Latin or Greek? The professor answered that he read each with equal effort. "Please lay your arm in that instrument," said the doctor. The professor complied and the doctor handed him a Latin work with the request that he would read a page. He read and the instrument recorded depletion of blood in the arm; so much blood had been withdrawn from the arm for service of the brain while reading a page of Latin. "Now," said the doctor, "please read a page of this Greek." He read, and the instrument recorded a much greater depletion of blood. It cost more effort to read Greek than Latin. The plethysmograph was a better index of what was going on in the mind, than consciousness. The "equation of personal error," here was unconscious cerebration.

Let a man sleep with his arm in this instrument. We have been in the habit of saying that in sleep there is no cerebration, and that the brain takes blood enough only for its vital, automatic functions. Watch now the recording pen of the plethysmograph. The man sleeps; in the morning he will tell you that he did not dream; the brain only lives; the whole man is automatic. But the pen is moving. It is writing a curve which is the index of a train of thought passing through the brain of the unconscious sleeper.

At the end, when

"He hath wrought the purpose through,
Of what did make him man."

at the end, will man become "such stuff as dreams are made of?"—unconscious mind of unconscious mind-stuff?

W. D. GUNNING.

BAD MEMORIES AND THEIR CONSEQUENCES.

The late Mr. Edmund Quincy, when taunted with the fact that the abolitionists never forgot any mean pro-slavery act of either a Christian church, a political party, or an individual, used to reply, in his witty manner: "Yes, the abolitionists have very bad memories."

Without memory there is no basis for the estimate of probable future action, either in the case of churches, political parties, individuals or nations. In the case of the private individual, this principle is recognized by all. The man who has cheated another is never trusted again. But, for some unscrutable reason, the great majority of people refuse to apply this rule to

organizations, whether ecclesiastical or political. The proverbs, "Let bygones be bygones," "Let the dead past bury its dead," "Forgive and forget," are among the commonest of saws in reference to them. It is noticeable, however, that those who repeat these maxims most frequently in speaking of wrong-doing, do not feel in the least bound by them, when an injury is inflicted on themselves. These proverbs apply only where the sufferers are indifferent people, in which case the generosity does not seem very conspicuous.

Forgiving a personal injury is doubtless a noble act, when there is no Pecksniffian taint in the forgiveness, but one cannot avoid recognizing the truth of another proverb which runs quite counter to those just quoted, "The fool, only, forgets." Without the inestimable quality of a "bad memory," there can be no accumulation of knowledge; the appropriate symbol for a mind lacking this power of retention, is the sieve. For such, the lessons of experience do not exist.

These "bad memories" of Mr. Quincy, are very objectionable to wrong-doers. Heredity,—evolution transmitting with it more or less variation, is accepted as an undoubted natural law everywhere but where it conflicts with our prejudices,—the personal bias. As the orthodox claim that the whole Bible is "the word of God," but explain away all texts they do not like, so many evolutionists decline to apply their principles to this, that or the other church, political party, or individual, though to the unprejudiced the matter is perfectly plain. They insist upon giving credit, even where none is claimed; where, on the contrary, it is often scornfully repudiated,—for action which is the result of downright compulsion,—mere unavoidable acquiescence in conditions brought about by the self-sacrifice of others. This is hardly the way to promote reform.

Undoubtedly, a "bad memory" is a very disagreeable thing to the criminal, who greatly prefers that he should have the credit of a reformation which has been forced upon him, though he knows he would commit the same crime again if the opportunity presented itself; and he is naturally very thankful for the aid of those who are ready to explain away and palliate his misdeeds, or to suppress all allusion to them. This is putting a premium on rascality. Its sole tendency is to confound all ideas of right and wrong, to destroy the moral sense.

Principles ably explained and enforced are certainly necessary for the few; but especially in a country like ours, practical applications are required. There are many people who can feel the force and justice of a rebuke, who could not formulate the principle on which it is made. "Line upon line, and precept upon precept," are, it is true, quite as indispensable now as ever they were, but the "moral" should not be omitted.

Mrs. Child's inexorable and pitiless exposure of Edward Everett's methods in oratory was invaluable, and would have accomplished much more good than it did, but for the "patriotism" which, to a great extent, suppressed it. Suppression, by-the-way, is much more useful in misrepresenting facts than downright falsehood. The latter is more easily detected and exposed. Now and then, however, we are delighted by an unrelenting exposure of trickery and devilry in high places, which requires more bravery than most people can command. The faithful laborers who accomplish this work are, to use the late

Mrs. Chapman's perfect metaphor, "the edge to the instrument."

A conspicuous example of such bravery was given by Judge Jay, when he published his "History of the Mexican War" (the only true history of that disgraceful conflict ever written), in the preface to which he frankly tells the reader that if his patriotism is of such a character that he cannot bear the relentless exposure of the nation's doings, he had better lay the book down at once, as it will be certain to displease him. A second edition of this inexorable history was never called for. The reason is obvious,—it ran counter to the "patriotic" bias.

A "bad memory" is one of the indispensable safe-guards, both to the individual and the nation; but cheap eulogy of Emerson (however admirable he was in almost all respects), and even of Garrison, now that his great work is accomplished (in so far as he could accomplish it), and his merit largely acknowledged, calls for much less moral courage than the performance of duties similar to those which he discharged so faithfully, in the face of indignant falsehood, vituperation and treachery.

One of the most admirable examples of this moral bravery was given to the world by Mr. Lincoln. When, after learning that the Proclamation of Emancipation had been issued, that wonderful old negro woman who called herself "Sojourner Truth," travelled some hundreds of miles to seek an interview with the president, and he had received her with his universal kindness, and listened quietly to the heartfelt expression of her thanks for that most famous act, he replied, "You and your race owe me nothing. Incidentally you receive a great share of the benefits of that production, but it was not issued through a feeling of justice to you nor to your oppressed people. I proclaimed the freedom of the slaves solely in order to preserve our government, and for the benefit of the white race."

Of course Mr. Lincoln rejoiced in this incidental justice to the millions of human chattels in the South, but he was too perfectly honest and truthful to represent the proclamation as an act of benevolence. It was forced upon him as the last means of overthrowing the great conspiracy. It was an act which his true friends had demanded long before, and which would have been welcomed with great heartiness years before he appended his name to it. Instantly after the first gun was fired in the civil war, a private letter was sent to him with this quotation:

"Take
Occasion by the hand, and make
The bounds of freedom wider yet."

I shall be in a very small minority, I know, when I say so, but it is nevertheless true that I honor him much more for his frank and straightforward avowal of the truth of the matter, where a meaner man would have assumed a tone of moral superiority. But to find one's self in a minority is a very trifling thing when one realizes fully what course he must pursue in order to secure the approval of the mob.

Every true friend of the country will encourage the development of these "bad memories," which keep alive among the people the remembrance of important historical facts such as I have referred to, and without which no one can form any rational forecast of our future. What we need now, as we did in the days of Garrison, Mr. Lincoln and Judge Jay, is unsparing exposure, not finical theological distinctions and dreary moral commonplace.

HOWARD WORCESTER GILBERT.

EDITORIAL NOTES.

BY B. F. U.

NEXT week THE INDEX will contain a contribution on "The Woman's Bible," by Miss Frances Lord, one of the English members of the committee mentioned in Mrs. Stanton's article printed in another column.

MR. W. D. LE SUEUR will have an article in the September number of the *Popular Science Monthly*, reviewing ex-President Porter's recent address on Evolution, before the Nineteenth Century Club.

CARL ROBITSCHKE, who some days ago, was refused naturalization papers, by the Clerk of the Court of Common Pleas of New York, because he declined to make oath to the usual declaration in such cases, has since procured his papers, his affirmation having been accepted as sufficient.

HOUGHTON, MIFFLIN & Co. have in press a timely little book by Miss Anna Wall, of St. Louis, giving an Historical Interpretation of Browning's Poem, *Sordello*. Miss Wall has given much study and thought to the subject, and her book will be a welcome aid to members of the "Browning Clubs" and to all students of an author regarded by many as the profoundest poet of the age. The work will be issued early in the autumn. Price, \$1.00. Names of subscribers for it and money may be sent already to Houghton, Mifflin & Co., Boston, or to Miss Wall, 209 Middle Street, New Bedford, Mass., where she is spending her vacation.

THE *Unitarian* mentions with approval the project to raise a fund for the Parker Tomb Fund and says: "Undoubtedly a large number of the admirers of the great preacher in this country will be glad to assist. We are sorry," the *Unitarian* adds, "that the inception of this good enterprise should have been left to those friends of Mr. Parker who only slightly, if at all, identify themselves with the Unitarian body. But, if we have been neglectful to undertake a needed work, we are glad and gratified that others have taken the initiative. We believe that this fund will be contributed by men and women of every religious name and of none."

MOUNT DESERT has been so often described by tourists and newspaper correspondents that the general reader has as correct an idea of its picturesque scenery, its bracing mountain and ocean air, and its many natural objects of interest, as mere words can convey; but a visit to the famous resort only can enable one fully to appreciate the attractions—at least for a tired editor—of this gem of the Maine Coast, "an island full of hills all crumpled and uneven." From the delightful cottage home at Bar Harbor, of our good friend Mr. James Eddy, we have the past week made excursions in every direction, and found that renewal of strength and vigor which no medicine could give.

DR. MONROE, of the *Iron-Clad Age*, referring to a report of a disgraceful carousal at a picnic, in which the names of the women were given and those of the men omitted, says: "Why should the names of women associated in an immoral carousal be given to the public whilst the names of their male companions, who are infinitely more to blame than they, are withheld? Yet this is the practice of the press. The women have no votes nor patronage, so it is safe to

parade their lapses from propriety before the public, whilst the men have some chances to get even with the press, and in this fear they find shelter from exposure. Any woman, however bad, is as good as the man who consorts with her; and many women who are not quite proof against the tempter, are yet a thousand times better than the sleek, though thoroughly disreputable characters that hunt them down. Let us have a fair deal and let the cowardly fashion of loading the whole burden of sex immorality upon the weaker and the one least culpable, be put down with strong hands and fearless tongues and pens.

It is to be hoped the requisite fund will be raised to beautify Theodore Parker's grave. Thus far the subscriptions are mostly English and French. The first subscription on this side is from a lady—Matilda Goddard—twenty-five dollars, which will probably be followed by others. When the movement gets well started there will doubtless be many Americans who will want to contribute to this cause. If Theodore Parker had many opponents, he also had hosts of friends, and many of these still live. The fanatics who prayed for his death would hardly be caught doing that now, as his ideas would not be radical to-day. Thus does the radicalism of one generation become the conservatism of the next.—*Hartford Times*.

SAYS Miss Lilian Whiting most felicitously in her editorial department of the Boston *Evening Traveller*: "Indeed, when once we emancipate ourselves from that dreary teaching of the old theology that life is 'a vale of tears,' and 'a passage to the grave,' and a transitory state to be endured rather than enjoyed, and all that rubbish,—then we may begin to live truly and adjust ourselves in harmonious relation to nature and to humanity. The deeper truth that we are spirits now, though encased in material form; that eternity is here and now; that we are living, or that we may live, by spiritual forces and amid spiritual realities, is a truth that is permeating life. The truth that every noble power that is strengthened or developed; every aspiration that is realized; every good that is achieved, aids us to advance toward the divine state we have named heaven, and perhaps erroneously located as beyond death rather than possible on this side of it—this truth is one that is penetrating all conscious life and giving it higher vantage ground."

The *Banner of Light* of Aug. 7th, in an editorial on "The memory of Theodore Parker," after calling attention to the Parker Tomb Fund, says: "After more than twenty-five years, the grave wears a neglected look, and bears the unmistakable marks of decay. He would be the last one to care for that, but those who knew him, and those who hold his name in reverence, are unwilling that even by such external evidence shall it be inferred that he is forgotten. Forgotten he never can and never will be. That noble yet gentle spirit from whom flowed such generous and reviving streams of influence for every true and good cause, for the poor and afflicted about him, for those who sorrowed for grief or for sin, lives still on earth to comfort and strengthen those who need comfort and strength most."

THE course of culture as well as "empire" is tending "Westward." The great West does not intend to allow the East to monopolize wholly the philosophies and "ologies" of to-day.

Milwaukee means to be a "Mecca," as well as Concord, whose "School of Philosophy" finds an imitator or a rival in the "Literary School" which is to open its session Aug. 23, in the Ladies' Hall of Milwaukee College, with a week's course of lectures on Goethe in which Prof. W. T. Harris, F. B. Sanborn, Denton J. Snider, Prof. Hewitt, of Cornell University, H. C. Brockmeyer, Mrs. C. K. Sherman, Mrs. D. L. Shorey, Hattie Tyng Griswold, Marion V. Dudley and others are to take part. An original feature of this new school will be social receptions to be held in connection with it during the course at private houses, where such subjects as "Indian Education," painting, statuary and music are to be discussed. At one of these our occasional correspondent, Miss Aubertine Woodward (Auber Forestier) will read an original essay entitled "The Erl King," and Goethe's poem will be sung by a Norwegian lady.

ONE of Dr. Hammond's patients afflicted with paresis, the victims of which become possessed of an exaggerated idea of their own importance, issued a proclamation addressed to "all the people of the United States and outlying countries" as follows: "I, John Michler, King of the Tuskaroras, and of all the Islands of the Sea, and of the Mountains and Valleys and Deserts, Emperor of the Diamond Caverns, and Lord High General of the Armies thereof; First Archduke of the Beautiful Isles of the Emerald Sea; Lord High Priest Grand Lama, etc., etc.; do issue this my proclamation. Stand by and hear, for the Lord High Shepherd speaks. No sheep have I to lead me around, no man have I to till me the ground, but the sweet little cottage is all of my store, and the room that I sleep in has ground for the floor. Yea, verily, I am the Mighty King, Lord Archduke, Pope and Grand Sanhedrin. None can with me compare, none fit to comb my hair, but the three-legged stool is the chief of my store, and my neat little cottage has ground for the floor. John Michler is my name. Selah! I am the great Hell-Bending, Rip-roaring Chief of the Aborigines! Hear me and obey! My breath overthrows mountains; my mighty arms crush the everlasting forests into kindling wood; I am the owner of the Ebony Plantations; I am the owner of all the mahogany groves and of all the satin wood; I am the owner of all the granite; I am the owner of all the marble; I am the owner of all the owners of Everything. Hear me and obey! I, John Michler, stand forth in the presence of the Sun and of all the Lord Suns and Lord Planets of the Universe, and I say, Hear me, and obey! I, John Michler, on this 18th day of August, 1880, do say, Hear me, and obey! For with me none can equal, no, not one; for the three-legged stool is the chief of my store, and my neat little cottage has ground for the floor. Hear me, and obey! Hear me, and obey! John Michler is my name."

EVERY now and then a man's mind is stretched by a new idea or sensation, and never shrinks back to its former dimensions.—O. W. Holmes.

Life is too short for any bitter feeling:
Time is the best avenger, if we wait:
The years speed by, and on their wings bear healing:
We have no room for anything like hate.
This solemn truth the low mounds seem revealing
That thick and fast about our feet are stealing—
Life is too short.

—Ella Wheeler.

"Think truly, and thy thoughts
Will the world's famine feed;
Speak truly, and each word of thine
Will be a fruitful seed:
Live truly, and thy life will be
A great and noble creed."

—Unknown.

The Index.

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

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FOR THE INDEX.

PLATO AND VITAL ORGANIZATION.

BY EDMUND MONTGOMERY.

Read before the Concord School of Philosophy, July 26, 1886

CONCLUDED.

To get some idea how aptitudes can become organized and transmitted, we have first to give some attention to the essential facts of vitality and organization.

Plato, in forming his conception of the living organism, was far too wise to try too identify it either wholly with physical existence, or wholly with psychical existence. He clearly discerned that there dwells within the living organism a peculiar principle of self-action. In the physical sphere changes are effected through outside causation. The activity of a physical object is caused by some extraneous influence. An organism, on the contrary, acts by dint of intrinsic spontaneity. This fact of self-caused activity constituted with Plato the chief characteristic of animal life.

Modern science, since Descartes, has labored to explain away this apparent spontaneity, so far, at least, as the movements of the organism are concerned, assigning mechanical influences as causes of them. To this very day, physiologists seek to interpret animal motility in some purely mechanical way. For instance, here in this country and in England, they look upon the motory system as a heat-engine. The driving-power being furnished by the burning of food through chemical combination with respiratory oxygen, the muscles themselves acting only as machinery.

In spite of all the experimenting, measuring and analyzing of our physiological science, Plato was right, and our school-physiology is wrong. Animals are in possession of the power of self-movement. It can be clearly demonstrated that

vital motility is a spontaneous action, not effected by any extraneous cause, but by specific powers inherent in the living organism. Only these powers dwell in the organism as such, and not in any special principle superadded to it.

In the *Republic*, in the *Laws*, and also in the *Timæus*, Plato has drawn a distinction, that has played a great part ever since; the distinction, namely, between the animal, irrational, perishable, and the human, rational, imperishable soul. With Plato, the animal soul is not only the principle of self-movement, but also the power which gives organic form and unity to the living being, and which preserves its bodily identity amid material change.

All this seems reasonable and well-founded; yet the simple experience, that in cutting certain animals in two, each part is seen to retain its vitality, suffices to raise serious doubts as to the validity of the conception. Aristotle, contemplating this same fact, felt already somewhat perplexed with regard to the unitary principle, which imparts life to the organic body and makes it one by holding its material parts together in a definite form. If the animal soul or vital principle is itself an indiscernible form, as maintained by Plato, how is it possible that each half of a divided organism can, nevertheless, retain its vitality? This objection alone is, indeed, fatal to the vital principle, or animal soul theory. But it must be admitted, that current modern science, notwithstanding all its diligent search, has itself not yet offered any more adequate explanation of these striking phenomena of organic life.

It places the real seat of vitality in ultimate organic molecules. Through physical aggregation these molecules are believed to form the so-called cells or elementary organisms, of which the complex animal body is said to be composed. And now arises the insurmountable difficulty of finding out by dint of what power the cells are enabled to range themselves into the unitary and marvellously intricate structure of a complex organism. No legitimate answer to this cardinal problem of organic composition is at all possible from the mechanical and aggregational standpoint.

Consistent reasoning from such a basis must necessarily lead to the assumption of some supernatural agent, shaping, sustaining and actuating the organism *ab extra*. Indeed, the very same necessity, which induced Plato to seek somewhere outside sensible nature for the principle, which coerces matter into definite forms, and imparts order to its motions, this same necessity would compel our scientists to become themselves Platonists of the purest type, if they were only bold enough to follow the logic of their own fundamental assumptions.

In watching low forms of life, one becomes, however, aware that the organic individual is not a physical aggregate, but a chemical unit; which means a substance, all parts of which are held together by bonds of chemical interaction. This chemical unity is visibly discernible. There can be no mistake whatever about it. Certain infusoria—also visibly possessing such chemical unity—have most elaborately shaped bodies. What, for instance, could be more strikingly specific than the exquisite trumpet-shape of the animalcule, called *Stentor polymorphus*? Well, it is a fact, that you may cut this animalcule into slices, and each slice will reproduce the full-fashioned individual with all its structural and functional peculiarities. It thus becomes very

evident, that each slice must be looked upon as a chemical fragment endowed with the most specific affinities, which, with help of the complementary material stored up as food in its interior, is capable of reconstituting itself to completeness. It becomes evident also, that the chemical power of reconstitution is the same power which maintains the bodily identity of an organic individual amid change of material; and that it is this same power also, which reproduces an organism from a germ;—such germ being a chemical fragment naturally detached, instead of one artificially severed.

There can be no doubt, that, however complex the organic individual has become in the course of phylogenetic evolution, whatever organic specifications and developments it has undergone, it remains, nevertheless, through and through, one single living unity.

Leading botanists, within the last few years, have found out through direct observation, that even the complex plant is not made up of separate cells, as was formerly so firmly believed; but that the so-called cell-walls are only partial partitions between different portions of one and the same protoplasmic body, whose different parts are moving through openings from one partition into another.

It wholly transcends our scientific capacity to understand the origin and the manifest evolution of these intrinsic chemical powers, which allow such marvellously complex organic units to become developed, and to maintain themselves in interaction with their surroundings. It is easy enough, however, to see that the form and the structure of even the most complex organism have become minutely adapted to surroundings. And the complete reproduction of the entire organism from a most rudimentary fragment or germ, renders it obvious that the powers of the organism are specifically inherent in its own intrinsic constitution. In no way can they have been imparted to it from outside, either mechanically or otherwise.

The gradual elaboration of the organic individual through interaction with the medium and transmission to its offspring of such acquired structural modifications, together with the functional peculiarities connected therewith;—all this constitutes an accumulated fund of common or universal inheritance, possessed equally by each individual of the race. It is with this universal and unitary wealth of organized powers, that the individual reacts against the casual happenings of his daily life. How truly general his endowments are, is evinced by the fact that, in harmony with the different periods of his life, the consciousness of the organic individual is found to be differently and specifically affected by the same external incitements.

It is the consciousness of the generalities of his modes of reaction, firmly fixed in memory chiefly by linguistic signs, that constitutes his steadfast conceptual world; an invisible world shared alike by all the members of his race, and open to attention, contemplation and human intercourse by the voluntary self-production of the corresponding linguistic signs.

Consciousness has hitherto been looked upon, either as the function of a spiritual power, or merely as a cluster of particular feelings clinging somehow together in time and space. Consciousness, however, is the general, unitary feeling of an organic individual, becoming more and more specialized and elaborated through an increasing discrimination and a widening compass of relations to the outside world. This de-

velopment has evidently kept strict pace with organic specification and elaboration, and especially with the specification and elaboration of the sensory surface and its organs.

When the surface of an organism, instead of remaining a continuous layer, becomes differentiated into distinct and disparate sensory areas, such specific areas communicating through a special nerve-fibre with the common sensorial centre, the discrimination of their specialized feeling becomes possible. Such feeling is at first only self-feeling, indicating the peculiar part of the body connected with the special nerve-termination; and indicating also the peculiar position of the part.

Thus the different parts of the body effect their more and more distinct discrimination in the general sensibility of the individual, such discrimination of sensorial differences keeping exact pace with the specification of the sensory organs.

For instance, the primitive eye being but a part of the common tactile surface, that has become somewhat sensitive to light, it will effect in the general sensibility only a vaguely modified feeling. With the specification and elaboration of the sensory organ, a corresponding specification and elaboration of the sensorial centre takes place, and along with it an increasing discrimination of sensory impressions, until, at last, there are distinguished within our general sensibility all the marvellous varieties of shades, colors and positions which constitute our visual image of the outside world.

But the more and more distinct picturing of the sensorial world within general consciousness, serves only as an elaborate system of signs, to call forth special modes of reaction appropriate to the welfare of the entire being, or to direct its intrinsically and spontaneously urged activities in keeping with outside influences.

Low down in the scale of animal life reactions are merely instinctive, which means that definite feelings and perceptions are followed immediately by definite actions. Higher up in the scale of vital organization a definite feeling or perception, instead of being immediately followed by a definite action, awakens a more or less extensive fund of remembered experience, which awakened experience now intervenes between the sensorial prompting to action, and the execution of the action, modifying the latter more or less effectively in conformity with the facts of its reminiscence.

Such reminiscence is made up of the entire effect, which this or that mode of reaction on this or that sensorial incitement has formerly exerted on the welfare of the whole being. Consequently, experience is by no means principally knowledge of external things, as generally assumed, but much more essentially consciousness of what effect one's own actions will have on one's own well-being. And this our being, not being made up during its lifetime through external conditions, but bringing into individual life a stupendous wealth of generically secured faculties, it is obvious that something very much like Plato's *Anamnesis*, or reminiscence, of pre-established endowments actually takes place in experience;—language being with us human beings the most powerful instrument to render conscious such organically incorporated wealth.

It is difficult to see how really profound thinkers of pre-evolutional times could well disagree with Plato's main positions. Admit the fixity of species, and the essential teachings of Platonism are secure for ever and ever. The individual

realities and abstract categories of Aristotle were certainly no improvement. Nor has any philosopher, since, advanced a more satisfactory interpretation of the world revealed in human consciousness. Look only open-mindedly into nature!

The tiger, that to-day lies in ambush in the jungles of Hindostan, is the same deadly beast that lurked there eversomany thousand years ago. The timid being that now peers out of the mild eyes of the slender gazelle, is the very same being that was beheld by the first Aryans who ever entered the happy valleys of the Indus and Ganges. They and all other living creatures seem to have remained essentially the same now as then, and as apparently always.

Only, all along, they have been changing their material embodiment; just as each of us is changing the constituent parts of his body many times over during his individual life. We are personally convinced that amid all this bodily change our identity remains untouched. This being so, why should there not exist some intimate principle—call it form, idea, soul, or whatever you please—but some indiscerptible essence likewise remaining untouched in generation after generation of new embodiments; remaining the same in the being of to-day, as in the being of former ages, the life of which it is actually continuing, and whom it so accurately resembles? Indeed, the shape and nature of the full-grown tiger of to-day varies far less from the shape and nature of the full-grown tiger of centuries ago, than each of us is seen individually to vary in shape and nature from birth to death. And whether I behold a tiger here, or there, or many together, I find the same form and nature in all of them.

If you had asked an ancient Egyptian, he would have assured you that the Bull Apis, whom he was just worshipping, was the very same mighty being whose successive incorporations lay enshrined in yonder long array of huge sarcophagi. In all this we are very tangibly confronted by the marvel of identity amid change, the marvel of the one in the many, to which ancient philosophers gave such prominent attention; but over which modern science has slurred with shallow thought and empty words.

Plato has been derided as fantastic for having believed that those indiscerptible types or forms of being possess a higher kind of reality than the material which in ever-flowing exchange constitutes their visible embodiment. But is it really to be wondered that he, the profound seer, resting his revealing gaze on the perpetually shifting manifold of sense, should have found higher meaning and greater power in the steadfastly abiding forms and functions, which so evidently coerce the transient stuff into definite organic shape, forcing it to subserve for a while strangely specific purposes?

And is it astonishing, that, having before him so supersensible a phenomenon as a mere form rendered manifest through incarnation in ever-changing material, and transcendently conquering with changeless stability and unity all disintegrating ravages of time and all numerical multiplicity in space;—is it astonishing that, discerning with keen inner sight, the essential reality within all this phenomenal play, he felt justified in postulating a special principle or soul, imparting to us human beings the faculty of apperceiving permanent and controlling forms in the ceaseless flux of appearances?

And furthermore, if permanent forms are thus impressing themselves in the dissolving and

scattered manifold, which makes up the world of living things, why should not a common unitary form be likewise the controlling reality of all other change and multiplicity, in which some essentially identical mode of being is discernible;—a common unitary form of beauty the soul of beauty in things; and so with justice, with goodness, in fact with all general qualities?

However much discussed these many centuries by schoolmen and modern philosophers, the whole problem remains still very obscure. It is, in all verity, wondrously complex, and supremely important in its bearings. One can well understand how Plato was led by it to form an esoteric philosophy, not communicable in mere language, even by so great and artistic a writer as himself.

Let us see how perplexing this same problem must become even to positive science.

Take an infusorial animalcule and place it in a large amount of nourishing fluid. The infusorium will soon be seen to divide. And now you have two infusoria instead of one, both exactly alike. Which of the two is the original one? You may well feel puzzled to answer this simple question. Each infusorium divides again, and this goes on until you have whole shoals of them. All the while the original infusorium has not died;—but where is it? Somehow its form and nature, in ever so many copies, have been imparted to ever so much new material; while new material is also used—in constant exchange for old effete stuff—to maintain the form and nature of each individual. The building material is everywhere new and changing, while the form and nature of the beings whose body it composes, remain steadfastly one and the same.

This deathless process of self-multiplication would go on forever, provided sufficient room and sufficient formative material were furnished, and no fatal contingencies allowed to arise. All existing individuals are here, and have at all times been coetaneous; for they cannot be said to be their own ancestors, nor their own offspring. The duplication of individuals through the process of division makes only twins, not parent and child. We have then nothing but twins without any parentage whatever;—twins arising in ever-growing numbers from something that itself never perishes, though it is present in all individuals only as form and nature; the embodying substance having completely changed over and over again. All-devouring Chronos has had certainly no power whatever over these children of his.

Now this obvious state of things is surely very strange, and not at all in keeping with our aggregational and mechanical science. And essentially the same strange process is occurring in all vital organization. If, instead of waiting till the infusorium normally divides, we were to cut off a piece of its lower end, and this piece would—as it actually does—grow into a complete individual; while in the organism from which it is derived, and which consequently may be called its parent, the small deficiency has meanwhile healed up;—we should have a process analogous to that which actually takes place in higher organisms. Here a minute fragment of the body is normally detached and grows into a complete individual. The only profound difference is, that the parent in the case of the higher organism is doomed sooner or later to perish suddenly. There is here the same deathless continuity of the vital form and nature, only the changes in the incorporating material are much more abruptly effected.

Infusoria have plainly some rudimentary con-

sciousness, and it costs nature no more trouble during division, or during reconstitution from a bud or other fragment, to furnish an exact duplicate of the organ of consciousness, than to furnish an exact duplicate of any other part. In the same manner the brain of an animal is reproduced during the reconstitutive development of the germ, with as much ease as any other organ.

It might not be unprofitable to contemplate in what relation human beings would stand to each other, if they happened to come into existence through division, instead of being developed from parental germs; but we must hurry on to the conclusion of our task.

Further to harmonize Platonism with our present wider knowledge of nature, let us suppose, that, after numbers of infusoria had formed under the above conditions, we were to place different sets of them, each in a slightly varying environment. If, then, after the lapse of ages,—the environment of each set having meanwhile gradually continued to grow more and more divergent in its conditions of life,—it would be found that each set of infusoria had become quite unlike the others, so unlike, indeed, as to constitute what we call different kinds of animals;—what would be the fate of the doctrine of eternal, immutable forms?

Plato himself, if he had possessed the proof of such gradual development of one kind of being into another essentially different kind, would surely have abandoned his conception of unchangeable archetypal ideas, and would have adopted—certainly not the aggregational and mechanical theory of our present science—but the theory of progressive new-creation; new-creation wrought by slow degrees of elaboration through constant interaction with the environment. Each increment of such progressive elaboration represents a truly creative result, heightening by some inscrutably arising accession of power the vital efficiency of an organism. And such accession of specific power, brought about by structural elaboration, is then scrupulously maintained with astonishing retentiveness by the formative stress, dwelling as a unitary, indiscernible force in the intimate constitution of the living being.

But long before the gradual evolution of visible things—clearly disclosed by geological and paleontological studies—had compelled scientists to search, in all earnest, for the natural conditions, which had brought about such evolution, the striking similarities discernible in whole groups of beings seemed to indicate some kind of unitary cause or plan, underlying their formative affinity.

Goethe gave poetical expression to this conception when he wrote:—

"Alle Gestalten sind ähnlich, und keine gleicht der anderen,

Und so deutet der Chor auf ein geheimes Gesetz.
Auf ein heiliges Räthsel."

And here the Platonic Idea or archetypal form naturally offered itself as a conceptual explanation of the apparent unity of plan revealing itself in the variety of actual shapes. Naturalists had already carefully classified objects according to their structural similarities. The task was to discover the formative idea typifying and unifying such similarities. For instance, the various kinds of dogs or of cats, the different species of the genus *canis* or of the genus *felis* seemed, in keeping with such a conception, to represent imperfect expressions of an ideal archetype, which the formative activity was aiming bodily to reproduce.

But here a difficulty at once arose. If such steadfast archetypal forms are really guiding and governing the multiple formations not only of all individuals of one and the same species, but also of all the species of one and the same genus; why should there not be even such unitary archetypes guiding and governing likewise the formation of all the genera belonging to the same family; then of all families belonging to the same order; of all orders belonging to the same class, and so on.

Indeed, dogs and cats have much in common. Both species belong to the much more comprehensive group of animals known as carnivora. Now, does the plan on which carnivora are formed pre-exist as a special archetypal idea? Carnivora, together with many other orders, constitute the class known as vertebrate animals. Does the plan on which vertebrate animals are formed also pre-exist as an archetypal idea? All animals, without exception, have much in common; all plants and all animals have much in common; in fact, all natural things have much in common. Evidently there exists here a graduated and flowing formative connection, binding together all bodily existents. Shall we then assume a correspondingly graduated and flowing nexus of eternal ideas guiding and governing such bodily shaping?

Obviously, by hypostatizing unchangeable archetypal forms, we have missed finding an appropriate explanation for the presence of common characteristics displayed in groups of natural objects. And, if the assumption of fixed ideal types fails to assist us in understanding the generalities manifest in bodily appearances, it fails still more signally to assist us in understanding the much more interlaced and involutional generalities subsisting among the concepts forming our hyper-perceptual consciousness. Instead of finding in the realm of conceptual realization a more distinct and thorough fixation of separate types, we become, on the contrary, aware of an intimate interblending of concepts as such. Who, for instance, can undertake distinctly to circumscribe the respective spheres of those concepts of ours, which hold together the generalities of what we consider true, good, or beautiful in things of sense or thought?

The fact is, if we wish to look for fixity anywhere, we are forced, after all, to return to the world of bodily realization. There a cat remains a cat, as long, at least, as we ourselves come into contact with the creature. It does not dissolve all at once into the ideal type of all carnivora; this again into the ideal type of all vertebrates; and so on in ever-widening comprehension, until nothing remains in conception save bare, unqualified being; and this not even existing as a self-sustained spiritual phantom; but having its reality and stability solely in the ever-renewed bodily integrity of the individual who is conceiving it. Let the bodily integrity of the conceiving individual come to grief, and where, in truth, is the conceptual being of the cat?

Looking with unprejudiced mind into the inner and outer worlds, we can discover nothing so enduring, so capable of preserving its wholeness amid all change and against all encroachment, as the living organism. It is indeed the marvel of marvels—the most susceptible, most easily affected, yet the most indestructible being. Its specific vital form, with minutest details of structure, is ever preserved, renewed and rejuvenated by constant reintegration. The crea-

tive power, otherwise dispersed in the insentient oblivion of dead and scattered things, it gloriously manifests within its all-containing microcosmic capacity in time-and-change-conquering consolidation, in triumphant result-achieving significance.

Inwrought in the wondrous intricacy of vital constitution there most assuredly dwells a mighty efficiency, assimilating and preserving with exquisite faithfulness every increment of acquisition; grafting it as a fruitful and lasting gain on the unitary form of pre-existent being, so that the individual of to-day in all verity embodies and represents the harmonized perpetuation of all life-worthy results.

With a keen apprehension of the all-involving import of vital organization the ancient Greeks labored most perseveringly, generation after generation, to develop their organic faculties by dint of systematic training. We owe, ourselves, too much to the mere reflex of their glorious achievements, ever to forget with what astounding results this strenuous endeavor was crowned. In almost every sphere of human proficiency they have excelled everything that our race has ever done.

Their sages were well aware to what persistent effort such success was due. Plato tells us in the *Lysis*, that the culture, the character, in fact all qualifications, whose presence make the worth, and whose absence make the worthlessness of a human being, are principally the result of training. And he, so profoundly versed in educational matters, and himself so great a teacher in the foremost Hellenic community, had become convinced that the foundation of all higher culture, morality included, was best laid through careful development of the æsthetic propensities; a mode of training leading to a keen appreciation of the beautiful, and a controlling desire for its realization.

The delight in orderliness, symmetry, harmony, beauty, wherever found in things or actions, is the surest incentive to refined and noble conduct. Intellectual beauty, the sublimation of all other beauty, consisting in the appreciation of rational and harmonious perfection, is itself a quickening source of moral worth; and its realization in life is quite as much of ethical as of æsthetic import. As Love is the core of all morality, so Beauty is its worthiest embodiment.

Beauty was the guiding star of Hellenic culture. And Plato, the greatest Hellenic thinker, recognizing the intimate relation of beauty to morality, emphatically recommended its educational inculcation as the indispensable groundwork of individual and national excellence.

These same truths inspired Goethe and Schiller to that gloriously sustained endeavor which has already incalculably deepened and beautified the thought and action, not only of their own countrymen, but of all Teutonic races; an endeavor whose lofty aspirations they were convinced would sooner or later conquer the world's dull resistance;—"den stumpfen Widerstand der Welt?"

And kindled, likewise, at the same source of perennial truth, was the mighty movement of life-deepening and beautifying thought that has diffused itself over this vast continent chiefly from this little village here.

Plato, Goethe, Emerson, in kindred tones, assiduously, beseechingly, with life-long earnestness, have pleaded for ethical and æsthetic elevation of human life, for the consistent shaping of beautiful existence.

Stirred by the same profound insight, Profess-

Thomas Davidson has recently urged with learned eloquence, the necessity of an æsthetic education, as a safe-guard and counteraction against the deteriorating influences so busily at work at present in our social and political structure.

Is it hard to understand that the supreme aim of human exertion ought to be the development of beautiful human life:—the development of human beings livingly beautiful in form, thought and action, and the complementary development of beautiful social relations and surroundings? Professor Davidson says: "If we take beauty in its deepest sense, we shall admit that to enjoy and create beauty is the ultimate end of life, and that we do all other things only for the sake at last of doing this."

Let us then clearly remember that none of us can come truly to enjoy and create beauty, without having made his own self a fit medium for such enjoyment and creation. The living organic form, in which and through which everything human is realized and accomplished, has to be wrought by consistent training into a beauteous and delicately sensitive instrument of harmonious interaction. Then, in this wide and abundant world of ours, it will joyously and sympathetically respond to every concordant thrill, while its own immemorial resources are flowing out in lightsome grace and melodious conduct, shaping throughout all its allotted course that highest artistic creation:—a beautiful human life.

Thus, and thus alone, shall eventually be harmonized loftiest Platonism and all-realizing Vital Organization.

THE *Popular Science Monthly* for August has a strong editorial on "The Church and State Education," from which we make an extract:

"Our excellent contemporary, the 'Journal of Education,' of Boston and Chicago, has lately called attention to the action of the Presbyterian Synod of the State of New York, in referring to a committee, to be reported on at the next annual meeting, a resolution affirming that, while a union of church and state in this country is not to be thought of, it would still be desirable to incorporate into 'the course of State and national education' certain very specific theological doctrines, in which, as it was stated, all Christian sects agreed. These were: the existence of a personal God, the responsibility of man to God, the immortality of the soul, and a future state of rewards and punishments. We cannot suppose for one moment that those who favored this resolution would wish such doctrines as these to become topics of discussion in the public schools, or to be treated as in any way open to doubt, or as subject to possible future rectification. If taught at all, they would have to be taught on authority, just as the catechism might be taught in church schools. This being the case, we cannot understand how the members of the synod who favored the resolution could help seeing how vain was their disclaimer of any desire to establish a connection between church and state. The whole essence of an ecclesiastical establishment consists in the assumption by the State of the right to guide individual citizens in the formation of theological opinions. It matters not how many or how few those opinions may be, how much or how little of theological subtlety their formulation may involve; whenever and wherever the State looks upon the individual as unfit to guide himself in such matters, and therefore undertakes to teach him dogmatically what he ought to believe, then and there we have the elements of ecclesiastical government. . . . We should therefore strongly advise all well-meaning people to pause before they give their support to measures which certainly would not have the beneficial results which we may be sure they have at heart. In what we have said above we

have assumed the success of the supposed attempt of the State to control the theological opinions of the people. But there is a possibility that things might take a different turn, and that State patronage of certain forms of opinion might tend to produce scepticism in regard to the very doctrine it was sought to protect and strengthen."

HELEN CAMPBELL, in a letter to the *Congregationalist* concerning the Concord School of Philosophy, writes as follows:

"An elaborate paper from Dr. Montgomery, on The Platonic Idea and Vital Organization, was in some points the most distinctive one of the year, an altogether new and fresh line of thought being opened up by it. The writer, though owning a name unfamiliar to the popular ear, is one of the ablest of living physiologists. He believes that the present aggregative theory of life is incorrect, and utterly at variance with any true theory of evolution, and has given years to exhaustive experiment in demonstrations of his theory. Unluckily, his English is so German, and German of the most complicated and bewildering nature, that the bristling undergrowth must be cleared away before one can fully realize the beauty and power of his presentation. This office was performed for him by his friend, Prof. Thomas Davidson, whose own many-sided, vigorous work formed one of the chief attractions of the school. Where nothing was inferior, and the programme held names like that of Edwin D. Mead—whose admirable paper on Dante's Significance in History and Politics deserved and received profound attention—Mrs. Howe, Dr. Peabody, Rev. J. H. Allen, etc., it is almost invidious to fix upon any one name for special mention. But to a learning that is even phenomenal, Prof. Davidson adds a faculty of presentation, a literary style so full of charm as to disarm even his antagonists, and a keen humor, usually denied the Scotchman, who is in this point, saturnine rather than genial. To him, it seems to be admitted on all hands, the school owes much of its success this year, and his presence and active co-operation will go far toward assuring the same result for 1887."

THE *Andover Review*, for August, takes up in the main, more social questions than religious. The leading articles are the following: "The Theological Opinions of Horace Bushnell, as related to his Character and Christian Experience," by A. S. Chesebrough, D.D.; "Political Economy—Old and New," by Prof. Andrews; "Do the American Indians Increase or Decrease?" by Wm. Barrows, D.D.; "The Ethics of 'Tips,' Fees, and Gratuities," by Heinrich C. Bierwirth; "Language as a Political Factor," by Horatio Hale. The Book Review department is well filled, and the editor discusses "The American Development of Leisure," and also the qualifications for the Foreign Mission Ministry.

In addition to the stories and poems—a generous instalment of which brightens this mid-summer number—*The Catholic World*, for August, presents the following articles: "Our Present Troubles," a review of the social questions of the day, by H. P. S.; "A Catholic People," the Bretons, by P. F. de Gournay; "The Children at Work," Rev. J. T. Smith; "Saints and Shrines of Switzerland," F. Gautier; "Mary Stuart," Chas. Gayarré; "Dr. Hammond as an Amateur Theologian," Rev. Henry A. Brann; "Gabriel Tellez," H. P. McElrone; "The Catholic Charities of New York," L. B. Binsee; "Eugénie de Guérin," Kate Vannah; "Puritanism," and "A Chat About Books," M. F. Egan.

"THE Two-Fold Symbol of Godhead," by Rev. Joseph May, is the title of the opening article in the *Unitarian Review* for August. In the same number, Rev. J. H. Allen discusses "The Four Monopolies," Money, Land, Tariff, and Patents; Averic Standish Francis has a thoughtful article entitled, "A Talk About Novels;" Rev. R. A. Griffin writes about "The Impiety of Theology;" Rev. N. P. Gilman's article is "The Eternal's Secret with the Prophets;" and the fifth of Rev. S. R. Calthrop's series of papers on "The Prophets," is given.

THE PARKER TOMB FUND.

A Fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed, among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. The list of subscribers to date, is as follows:

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THOSE who would make us feel must feel themselves.—*Churchill*.

IT is not worth while to think too much about being good. Doing the best we know, minute by minute, hour by hour, we insensibly grow to goodness as fruit grows to ripeness.—*Unknown*.

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A NEW ORLEANS correspondent of the *New York Tribune* gives these among other quaint snatches of song from cotton boat and levee:

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Dat's jis what de Good Book say;
An' Ebe come nex' den shi began;
Dat's jis what de Good Book say.
Ebe bit de apple right in two,
A wicked ting fo' Ebe to do;
Yes, dat's what de Good Book say!"

"Dat's jes what de Good Book say, it am;
Yes, dat's what de Good Book say;
Jes' read it troo; you'll fin' it true,
Fo' dat's what de Good Book say."

"Dah wah a man, he name wah Lot;
Dat's jis' what de Good Book say.
An' he hab a wife an' daughters got;
Dat's jis' what de Good Book say.
He wife she badk an' make a halt,
An' de Lord he turn him into salt;
Oh! dat's what de Good Book say!"

THE reporters of some of the Boston daily papers saw only fun in the exercises of the Concord School of Philosophy. One of the reports commenced as follows: "The Rev. W. R. Alger, of Boston, came up to Concord this morning, with each barrel of his galling gun of philosophy loaded to the muzzle with equal parts of Plato, Buddha, Swedenborg and Fichte Concerning an Immortal Self, with the hopper in first class order, with the crank well greased, and in fact with every part so regulated as to do the deadliest execution. It would seem as if he had read the *Record* story of how the wild Texan cowboy philosopher, Dr. Montgomery, 'obliterated' the philosophers and philosopheresses the other day, and, filled with envy at the tale, had come to Concord thoroughly determined to out-Montgomery Montgomery or die in the attempt."

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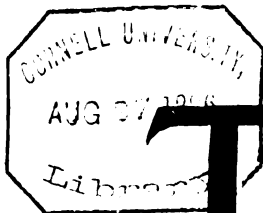
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CURRENT TOPICS.

BY B. F. U.

UNITARIANS are very fond now of claiming Theodore Parker as one of their great representatives. Yet those who appreciated the man and his work, when he was alive, were mainly outside of the Unitarian and all the Christian churches. Some of the Unitarian ministers who praise him now dreaded his influence and denounced him then. Even James Freeman Clarke, who recently edited a volume of the great reformer's writings published by the executive Board of the American Unitarian Association from funds given "to promote the cause of pure Christianity," less than a year before Parker's death, could find "not the smallest glimpse of Christian piety" in his works. "We do not understand him now," Mr. Clarke said of Parker, "as calling himself a Christian nor claiming to be a disciple of Christ. He places Christ and Christianity with the other great historic religions of the world, as good for a time, but a hindrance finally. He considers himself to have passed beyond Christianity into Absolute Religion. The question, therefore, whether he should be treated as a Christian or no, he has settled himself, by declining to be so considered."

FROM time to time still appears in the papers the code of "Connecticut Blue Laws," so called, enacted, it is said, by the New Haven Colony, but in the two volumes of colonial records covering the history of that colony while it had a separate existence, 1638-1662, only twenty-five years, and in the many volumes of Connecticut colonial records reaching from 1636 on nearly to the Revolution, there is no record or mention of this so-called code of Blue Laws. All the New England colonies had laws and usages that were narrow and illiberal, but the story of this particular code is pure fiction. All readers ought to know by this time that it was prepared by a Rev. Samuel A. Peters while he was a tory exile in England. It may be found in his book of systemat-

ic lying and fun-making, entitled, "History of Connecticut, by a gentleman of the Province." The early laws of Connecticut were probably less severe than those of Massachusetts Bay. Bancroft says, referring to Connecticut: "There is no state in the union, and I know not any in the world, in whose early history, if I were a citizen, I would find more of which to be proud and less that I should wish to blot."

THE Atlanta *Constitution* is in favor of a war with our Sister Republic, because this country is crowded; the "better class of our public lands" have been disposed of; our people are shouting southward, ho! etc. We need a little war experience, too, it thinks, to strengthen our power of resenting insults. Moreover, a war is needed to give our anarchists and desperadoes something to do besides killing Chicago policemen. It would hurl them against the "greasers," and use the hordes of tramps who infest the country, as material with which to make up an army for the capture of the city of Mexico. Without referring to this Southern war cry from a moral point of view, it is sufficient to remark here that desperadoes and tramps make the most expensive and the most useless kind of soldiers. We have seen them in camp and garrison, and in action, and have had occasion to examine their service, and to compare it with that of other soldiers, as shown by company and regimental records. By their insubordination, untrustworthiness, drunkenness, rowdiness, thievish propensities, and frequent desertions, information and assistance afforded the enemy, they weakened in many cases the regiments and commands which they were recruited to strengthen, and injured the service far more than they helped it.

MISS SUSAN H. WIXON writes from Onset Bay, to the *Investigator*, that among the mediums now at that place is the "somewhat noted Mrs. Beste, who was caught 'playing spirits' in Hartford last winter, and strange to say, she is still pursuing the same calling, and finds a following and much profit. But everything tends to 'materialization' in the Spiritual line. The people demand, and will have, 'full form materialization' every time, and will be satisfied with nothing else. But how it is that spirits can materialize a body corporeal, with flesh, sinew, bone, muscle, and moustache and whiskers, and a beating pulse and heart, and good red blood circulating through veins and arteries, passeth my comprehension as yet. How they can make clothing, gowns, sashes, head dresses, brass buttons, epaulettes, soldier caps, etc., and still fail to produce recognizable features in a *spirit*, is a mystery not yet explained, if explainable at all. The other evening, at a seance, some of the sitters went home with daubs of white chalk on nose and cheek, showing that they had either sneezed inside a barrel of flour, or had pressed a spirit face too closely! It is amusing to note the eager kisses exchanged by mortal and spirit at seances. I half believe that the kiss is the

one chief charm that attracts the multitude, although it is quite funny that some gentlemen who perhaps had not kissed their wives since the honeymoon, should really grow so loverlike and fond to the same wives after their bodies are dead, and they appear in spirit form!"

SAYS the Boston *Herald*: "The experience of those who have had much intercourse with their fellow-men must have convinced them that personal honesty is something altogether independent of religious conviction, and that there are proportionately just as many truthful atheists as truthful believers in revealed religion." The Christian editor of the Indianapolis *News* finds some fault with this extract from the *Herald*, but concedes the following: "As a matter of fact, there is no obvious difference between the respectable infidel and the respectable believer in their fidelity to their engagements and their general truthfulness. So far the Boston paper is right as to the independence of personal character of religious conviction."

WHILE seven anarchists during the past two months have been on trial in Chicago for conspiracy and murder, anarchism itself has been on trial in this country before the bar of public opinion. The popular condemnation of the system or theory which teaches the right to plot against society, to threaten life and property, to incite to riot and murder, in order to carry out some fanciful scheme or to attain some imagined good, is not more doubtful than the verdict of the Chicago jury against the unfortunate men whose doom was pronounced last week. The people understand anarchy better now than they did when it made its first demonstration in this country. It is now clearly seen that its success would involve the subversion of all government, the destruction of all social order, and speedy return to barbarism. When its leaders, taking advantage of a feeling of opposition to existing wrongs, real or imaginary, instigate ignorant, unreasoning men to employ destructive forces against life and property, they must be held responsible for the consequences. This is a free country, but there is a just limit to freedom which is an indispensable condition of freedom itself, with all the opportunities it affords. Hard of heart indeed, must he be who feels not pity for the condemned anarchists and their families; but no amount of pity for them can lessen the magnitude of their offence, nor should it blind us to the supreme importance of maintaining that security of life and that social order which are absolutely necessary and fundamental to civilization. Men who, to carry out their wild ideas, whatever they be, or by whatever name they are called, advocate the use of powder and poison, the dagger and dynamite bombs, and employ them, or incite others to employ them — which is no less criminal, — for the destruction of life and property, should not be, and it is safe to say, will not be tolerated in this Republic.

RELIGIOUS SELFISHNESS.

The phrase "religious selfishness," may seem a strange one,—paradoxical and self-contradictory. In one aspect it is so; for it is quite generally taught that religion is antagonistic to the natural selfishness of the human heart and must have a hard conflict to overcome that opposition. And between all genuine religion and selfishness there is an inherent antagonism. To put, therefore, the two words together, to presume that selfishness can exist in the very camp of religion, or that any kind of selfishness can be called religious, appears to require explanation. Yet this phrase does accurately express what has been a very prominent feature of religion historically, and a feature which is widely exhibited even to-day in the popular developments of religious thought and custom. Selfishness, in fact, is the root of much that calls itself religion. It has shaped theologies, framed creeds, instituted ceremonies of worship, and given its flavor to personal piety.

In Judaism selfishness was a dominant trait throughout its career as a national religion. It was a proudly exclusive religion. Its characteristic attitude towards nations holding other faiths was that of the spiritual aristocrat, "I am holier than thou." Jehovah was its own special possession. The divine promises and blessings were all for Jews. They made bargains with their God for the better attainment of their national ends of success and prosperity, as also for individual advantage; and they were not delicate in reminding him of the contract if they felt that they were not getting the full benefit of it. The spirit of Jacob's vow, that, if Jehovah would give him bread to eat and raiment to wear, and bring him home in safety, then Jehovah should be his God and receive his homage, seems to have been the general inheritance of Judaism. The Hebrew religion, indeed, inculcated great truths. Its Bible contains lofty moral precepts. Its prophets, especially, preached self-sacrifice, humility, and the weightier matters of justice and mercy. But these did not appear to sink deeply into the popular heart. Personal prosperity and wealth, national salvation and glory, the fulfilment of the ancient promise, that Israel as Jehovah's peculiar people should multiply and rule the earth,—these came to be uppermost in the religious thought of dominant Judaism, rather than the ethical principles which its stern prophets proclaimed. Judaism as nationally developed, had little self-forgetting abandonment to the inspiration of great truths; little of that enthusiasm which carries a people forward without their knowing whither they are going. Judaism always knew whither it aimed. Personal and national self-aggrandizement,—this, in a controlling measure, was its material and spiritual goal.

This characteristic feature of Judaism, Christianity, to a large extent, inherited; or perhaps, it may be said, that human nature everywhere most naturally and most easily produces this kind of religious faith. Christianity, it is true, broke down the barrier which Judaism had striven to maintain against Gentile nations and faiths. It brought the elements of a more passionate enthusiasm and developed a zealous missionary spirit. It specially emphasized the more tender and paternal aspects in the Hebrew conception of Deity; and Jesus and his primitive disciples gave a controlling prominence in their teachings to the ethical and prac-

tical side of religion over the prevalent emphasis placed on traditional dogmas and ceremonies in the Jewish synagogues. Nevertheless, Christianity did not neutralize the spirit of selfishness, which was the bane of Judaism. If it preached self-sacrifice, it offered as motive the infinitely greater reward to self thereby to be secured. If it condemned the old Jewish zeal for material prosperity and happiness and for national perpetuity on earth, it did not with less zeal urge the making of personal salvation sure, and, for all wealth and joys sacrificed on earth, promised treasures a hundred-fold greater in an endless heaven. Indeed, the central animating impulse of Christianity, historically, has been its claim to give a specific answer to the question, "What shall I do to be saved?" And in the wake of this question have been developed in the popular theology of Christendom some of the most pronounced phases of religious selfishness that the world has ever known. It is not too much to say that upon this question—upon the personal anxiety and selfish prudence at the bottom of it, upon that egoistic passion which seizes man and bids him, in any time of danger, to think of his own safety first—turns the prevailing theology and worship of the Christian church. What shall a man do to save his own soul, is the primary question of Calvin's "Institutes," as it is the chord played upon by the preachers in the Camp Meetings now in progress. The one foremost concern which the popular Christian theology has pressed upon its believers is, "Am I safe? What is the condition of my soul? What is to be my state and what am I to have in the future world?" It adroitly agitates and nourishes this selfish anxiety. And then, to allay the anxiety, it offers its monstrous dogmatic scheme of the sacrifice of an innocent infinite being for all finite guilty ones, by faith in which personal salvation from the pursuing retribution of an angry God may be secured.

This pious selfishness reached its climax in the horrible assertion, which has more than once been made in Christian theology, that the pleasures of the saved in heaven are enhanced by their looking down upon the eternal tortures of the lost in hell. With the horror of this picture compare the vow of the Buddhist litany, whereby the worshipper pledges himself never to seek nor accept private salvation for himself alone, nor leave the world of struggle, sorrow, and sin till all souls are redeemed. Happily, no Christian sect in these more liberal times likes to father such a monstrosity of theological sentiment, and it may be readily believed that the most rigorous Calvinist would not have the audacity to utter it as his own to-day. Yet it is only a few years ago that we were told of a Sunday-school teacher, a woman, who was then actually teaching her pupils a doctrine similar in spirit. Said a young girl of her class, — one of those pure and healthy moral temperaments that do not easily bend to the exigencies of theological dogma,—"I could not be happy in heaven, should I be saved and go there, and my parents, and brothers, and sisters, were to remain unconverted and be forever lost, and I could not get to them to give them any help." "O, yes," replied the teacher, "you would be so entirely absorbed in the joys of heaven that you would not think of your family and friends at all." This is, to be sure, an advance upon the older doctrine, since it substitutes *forgetfulness* of one's friends and their misery for positive *enjoyment* of their agony, as a feature of the heavenly felicity. Yet, even with this improvement, the

sentiment is steeped in selfishness. It is not a healthful type of piety that can allow a soul to become so entranced in the bliss of its own salvation as to forget the condition and existence of its nearest kindred. Against such teaching there springs up, in protest, that sentiment of natural heroism which exists in all manly natures, the impulse to throw one's self into any place of danger where an imperiled human being can be helped, utterly forgetful of personal safety.

And this sentiment of unselfish devotion to others' good, is an element of human nature which the false theologies have not been able wholly to debase or obliterate. It spoke out in the young girl's protest against the doctrine of selfish enjoyment taught by her instructor, and it appears, to the shame of the Christian doctrine of an impassable gulf between heaven and hell, in the pagan vow to share the outward fortunes of sinning and suffering souls till all be redeemed. Those natures, in fine, that possess the finest quality of religion, must have a greater joy in reforming and redeeming a suffering world than they could experience by themselves in the seventh heaven, with the thought of an irrevocable perdition below them. So long as a human being, indeed, is capable of a purely selfish pleasure, the highest heaven is not attained.

WM. J. POTTER.

THE INCARNATION OF IDEAS.

I.

Incarnation is the method of Nature. It is coeval and coextensive with organization. The qualities, the principles, of the earth steadily sum themselves in types: the fox is cunning organized, the serpent is subtlety, the peacock is pride organized. Wherever any one quality is found to serve a purpose of survival it draws all other powers of the organization around it, until there is nothing contrary to itself. There is not a hair on a fox that is not cunning. Nature carries this method into her formation of primitive man, every tendency of a community gradually climbing to a brain and body. Force, intellect, beauty, dexterity, become characteristics of individuals, and leave their idealized expression in Herakles, Esculapius, Aphrodite, Apollo, Hermes. This ancient process of nature has a vast expression in mythology. By a delusion of the pre-scientific world it was thought that gods were incarnate in men, but rather it was men who became incarnate in gods. In the Hindu mythology incarnation anticipates the modern principle of evolution. The Avatars, or births on earth, of their Saviour, correspond with the development of life in the earth, from the fish-incarnation of Vishnu, and the tortoise, up to the dwarf, the hero, the sage. In the course of time this idea has become degraded in India. Perhaps missionaries may attribute to the hardness of the heathen heart the contempt which Hindu scholars feel for Christian theology, but really the salient dogma of Christianity, the Incarnation, is the merest commonplace of that country; it has long been abandoned to the vulgar. Lately there have been rumors of new light coming to us from the East. Some Hindu "adepts," or "Theosophists," considered that the West was sufficiently advanced to receive the secret of certain potent knowledge of theirs, and a Theosophical Society was founded in London to receive it. It turns out to be nothing but our old friend "Spiritualism," with an Oriental complexion. So many Western medi-

ums have been exposed, that Spiritualism has had to disguise itself here as thought-reading and other humbugs; but its notable expedient has been to go over to India and borrow its conjuring tricks, along with theosophical rubbish from Buddhist metaphysics. Some excellent persons have been deceived by the dark-complexioned spiritualism, which really comes from America by way of India; for the desire to know something about the occult future warps many a good brain. But if you will consider the absurdity of Hindus proposing to initiate England into the wonders of spirit manifestations, you may judge how it must appear to rational Indians for Englishmen to propose to initiate them into the mysteries of incarnation. The last of the many Hindu incarnations was already five centuries past before Jesus was born, and the vilest village witch-story or ghost-story could not be more vulgar, Salvation Army doggerel not more rapid, to an English thinker, than, to a Hindu thinker, must be this Christian patchwork of his own threadbare superstitions.

However, we have the means of understanding this idea of incarnation better than those Aryans from whom we derived it. We get our scriptures from Jews, but our main doctrines from Aryans. The Jews never conceived such ideas as incarnation, human depravity, or Trinity. These are old Hindu theories. But, however worthless as theories, since they were grafted on the Semitic stock, these doctrines have had a history which has traced them over with human meanings. With age, rough musical instruments become smooth, in tone, touched with subtle effects, and so it is with formulas through which the human spirit tried to express its impression of the universe.

Not long ago I witnessed in London scenes and tableaux of "The Tale of Troy." One impressive scene was the lamentation of women over the dead body of Hector. One after another, Hecuba his mother, Andromache his wife, Cassandra, and Helen, utter the burden of their grief over the fallen hero; as each pathetic voice ends its farewell, the chorus of Trojan women raised their refrain—

"The races of men are born and die as the leaves of the forest."

During all this time one face has been looking on unmoved, that of the marble Pallas Athene. In the opening scene the Trojan women had made offerings at this shrine of their guardian goddess. Unmoved now by their calamities as then by their offerings, this statue seemed a type of the cold, celestial deity. It might have been in presence of such an ideal of stony indifference to the breaking hearts of women, imaged in the form of woman, that the Hebrew poet described the Gentile idols: "They have mouths but they speak not; eyes have they, but they see not; they have ears but they hear not." It was not mere marble, that smooth hard brow of Athene, but an image of that eternal Necessity represented in a pantheon of heartless divinities, masquerading as men and women. But fatal as they, is the nature of man. When the Elders murmur at the approach of Helen, saying that she is the cause of the war and trouble, the aged Priam addresses her kindly, as his daughter, and says—"I blame not thee, but hold the gods to blame." And when Priam repairs to the Achaean fleet to beg the body of his son Hector, there he hears Achilles saying: "This is the lot the gods, themselves sorrowless, have spun for miserable men, that they should live in pain." This is the heart of Homer

passing on the gods that sentence of death which the ages have executed.

This beautiful Greek performance at Cromwell House connected itself in my memory with the Passion Play at Oberammergau, as having the same kind of weird impressiveness. The more I have thought upon them, the more related have they appeared, as if illuminations of the first and last pages of a great human revelation. In the Passion Play also, there was a mother broken-hearted like Hecuba; there, too, were women with lamentations; but there was no stony unmoved goddess or god; of this scene the god was not "sorrowless," like Homer's gods, he was the chief sufferer. So had it ended. Such was the long pilgrimage of the human heart, from awe-struck worship of omnipotent gods unacquainted with grief, therefore without compassion, to a god forsaken by gods, a god crucified, a god not omnipotent, but weakest of all beings, able only to suffer and die for man. This tortured god was not an incarnation of any celestial deity: you will find no prototype of him among solar forms of the Vedas, or in the rosy cloud-pavilions of Olympus. He was the far-off incarnation of an idea,—that idea which was already born in Homer's solemn accusation of the sorrowless, pitiless gods. With the experience of ages, that thought gathered meaning and power; more and more humanity despaired of help from gods that knew not suffering. Of what use was their omnipotence to man? Why waste breath in appealing for pity to omnipotent heartlessness? Steady was the reaction; steadily man turned from the worship of idle force to the worship of helpless sympathy, which found its expression in a powerless, dying god.

There was nothing miraculous in this gradual incarnation. I received the impression at Oberammergau that the actors themselves were incarnations. They seemed to have stepped from the conventional pictures on church walls. In that rocky region, where the struggle for existence is hard, the Passion Play, and the wooden images it sells off, support the inhabitants. For some centuries now, there has been such a demand for Madonnas, Marys, Christs, Judases, and disciples, that it is a fortune to bear physical resemblance to any of those sacred forms as pictured in every church. There is thus always going on a natural selection of the Christ-like and the Judas-like and the Mary-like. They come out of the dreams and hopes of mothers as genuinely as Jesus himself came. They are the reincarnation of the sacred persons of Jerusalem for dramatic purposes, and probably the unique effect of their performance is attributable to that fact.

In the "Tale of Troy" at Cromwell House we saw the incarnation of a very different set of ideas. The devotion of our universities to Greek learning, the giving of six days to classic poets and philosophers where an hour or two are given to Christ, had gone to produce these gentlemen and ladies in Greek dress speaking the language of Homer. And we saw an incarnation of ideals of personal beauty worshipped here as ardently as ever in Greece. It has been thought that our word "Veneration" comes from Venus, and it is pretty certain that, under various names, that goddess was as much worshipped at Cromwell House as any Madonna at Oberammergau.

A people is always surrounded by incarnations of its real desires. These desires, without becoming ideas, blossom as ideals and bear fruit in social and political life. It is a delusion to

think that one can gather the inner organic life of a people from their words or ceremonial forms. Americans are apt to imagine that the communities of Europe passionately love their sovereigns personally, because they say so on public occasions. They are puzzled to think how such paragons of perfection have managed to be born on the thrones of the old world, and admit that they cannot get presidents whom they can equally idolize. Those puzzled republicans do not understand how widely words may become detached from realities. In more unsophisticated countries it is supposed that Christian people really love and imitate Christ, that his priests are apostles who endure, and give all their goods, and die daily for man. What we see around us is the apotheosis of worldliness marked over with Christian names which no more correspond to realities than Blackfriars Station, London, means a holy convent, or Paternoster Row means a prayerful procession.

That old incarnation of the helpless god scourged and crucified, was not seen literally in Jerusalem; there is no sign that any eye which rested upon Jesus ever saw in him other than a good man suffering. The idea of incarnation of gods was foreign to the Jewish mind. The idea, born of reaction against passionless, pitiless nature-gods, was waiting like an unembodied spirit in Greece and Rome, and it embodied itself in Jesus because it could not get to a farther extreme from the Olympian god than the most miserable man of the most miserable race in the world. As a man, Jesus was born in Jerusalem; as a god, he was born in Rome. But even then the idea only was born; the incarnation was gradual; it is visible only in the thousand years in which European humanity nailed itself to the cross,—there nailed its senses, affections, reason; there pierced its heart till every sod and stream was red with the blood that flowed from its side. That was the crude incarnation of the scourged, thorn-crowned, pierced, and dying god, who was portrayed fainting, falling, knocked about, bound, spattered with blood, haggard, dead, on every roadside and church-wall in Europe.

In the Bhagavadgītā, composed more than three centuries before Christ, there occurs the finest statement in literature concerning the idea of incarnation. Krishna, revealing himself to Arjuna as an incarnation of the supreme spiritual life in nature, addresses the inquirer in these words:—"I have passed through many births, O Arjuna, and you also. I know them all, but you, O terror of your foes, do not know them. Even though I am unborn and inexhaustible in my essence, even though I am lord of all beings, still I take up the control of my own nature, and am born by means of my delusive power. Whensoever, O descendant of Bharata, piety languishes, and impiety is in the ascendant, I create myself. I am born age after age, for the protection of the good, for the destruction of evil doers, and the establishment of piety. Whoever truly knows thus my divine birth and work, casts off this body and is not born again. He comes to me, O Arjuna! Many from whom affection, fear and wrath have departed, who are full of me, who depend on me, and who are purified by the penance of knowledge, have come into my essence. I serve men in the way in which they approach me. In every way, O son of Prithā, men follow my path."

In this passage we find a full conception of the fact that the incarnation of the supreme religious life in one or another outward form,—be

it Krishna, be it Christ,—is through the delusive power of that life. That manifestation of moral life which in any way rises to such a force of power as to be an enthusiasm, a religion, produces a leader who directs that force against the evil of that time, and into him mankind imaginatively project all that is best in themselves till he ultimately appears in the dimensions of a god. All that is required to carry a moral point in the world against its obstructions. But, the point once carried, that particular manifestation takes its place in history along with other manifestations that preceded it; its limitations become visible; the seeming god sinks to a man and returns to the dust; and gradually man learns that these divine men are births out of long-pressing human need, incarnations of phases in the progressive life of humanity, but only footprints in the earth of the moral sentiment, the essential and universal soul. Neither Krishna nor Christ exhausts goodness. Men who know the transient nature of the birth and work of an idea that is made flesh, cast off its transient body, its casual symbolism, and rise to the essence, the inexhaustible spirit of truth and love, which appears again and again, from age to age, in new forms representing new needs, ever confronting the new obstructions, which often wear the guise of incarnations outgrown, dead in their garnished sepulchres.

MONCURE D. CONWAY.

DEFECTS OF THE AMERICAN UNIVERSITY SYSTEM.

Why is the European and especially the German college and university education so much superior to that of America, and how can we in America improve the course of scientific instruction? These are questions to which should be given the fullest consideration.

Much has been done during the last twenty years in grammar schools for the broad education of the masses, which, I hold, is of far greater importance than scientific education. The character of a nation being dependent upon the middle classes, it is important that the most care be bestowed upon them by the Government. In Europe, I am sorry to say, the greatest attention is paid to the high schools, common schools being comparatively neglected. In Prussia, for instance, the contrast is most striking, although one must not infer from this that public schools are in a bad condition.

Now in America, as is natural for a republic, the interest for popular schools has been first taken into consideration. There has been spent also, from private purses and legacies, much money for the purpose of refined erudition, for the foundation of universities and colleges, museums and libraries, but the harvest reaped is far from being equal to the results attained in Europe. Many American youth have at the same time gone over to study at European universities, yet the benefit has been to a large number of them not so great as might have been expected. What is the reason of these results and how can such a state of affairs be mended?

There is a general error prevailing in this country, that the elementary education must be the same for a scholar as a business man, or even a laborer. Accordingly, a boy, or a girl, destined for a scientific career, may enter a public school, and then study at a High or Latin School, from which he or she may go to a College. Private education in collegiate institutes or preparatory schools generally affords no better

chances; consequently, colleges and universities, as a rule, are very lenient with regard to the preparatory education of their students. Consider the requisites for admission, for instance, to the Medical School of Harvard University. The candidates have to pass an examination in (1) English, (2) Latin (the translation of easy Latin prose), (3) Physics (such as may be obtained from Balfour Stewart's Elements of Physics), and (4) an elective subject, French, German, the elements of Algebra or of Plane Geometry, Botany. What kind of candidates are expected by the examiners may be learned from the details required in English, which I put down *verbatim* as printed, according to the catalogue of 1883-4.

"A fair knowledge of spelling and grammar will be required. (1) Write an English composition (such as a letter, a description of a place, etc.) of no less than two hundred words. (2) Write from dictation, for ten minutes, from the beginning of Sir Walter Scott's "Guy Mannering," or any other story. (3) Spell the following words: conceit, disease, victual, fever, conscience, pursuit, vinegar, cannibal, ceiling."

What students can you expect from such candidates as are or must be suspected of not being able to comply with such requirements? and what physicians will they make afterwards? If American universities were fully equal to the European corresponding institutes, you could not have the same result, as long as the material of their studies is so different.

No doubt the Colleges, Law Schools, Medical Schools and Universities of this country, would like to make higher requisites for admission, but they can not do so, or their professors would have to teach before empty benches.

Why are things better in Germany? Some may think it is because Germany is an older country, and the government pays more attention to scientific and higher education. That is something, but it is not all. The chief thing is, the German schools are more methodical in their course of study, and the lack of method is what is most obvious in the American plan of a scholarly education. Consequently, there is an enormous waste of mental force, labor, and time; no wonder that the results are different, even if the American scholar, as I have often had occasion to witness, is more diligent and conscientious in his work; at any rate, an American scholar has to take more pains for matching a European comrade in any branch of natural science and philosophy, and the reason of it is that the latter is better prepared for his studies before entering the university.

The working classes and the larger portion of the business men must have an education which affords them a fair knowledge of their country and its vernacular. The centre of all popular education in this country has to be the English language.

That, however, is not sufficient for a scholar. A scholar has to pass through the embryonic stages of humanity, and his native tongue must grow with him, as it did in the English nation. It is not sufficient for him merely to know his language: he must have a historical knowledge of it. So the mastery of the mother tongue is the centre of both a popular and scholarly education, but the latter has to be based, as a matter of course, on real scholarly instruction.

Consequently, every scholar ought to be a philologist, or at least philologically trained to some extent. Our American system of higher education does not pay sufficient attention to

this point. Language is the instrument of thought, and thinking can not be fully developed without, at the same time, a corresponding philological education.

It is strange that a truth so obvious is so generally ignored in a practical country like America. The philological education, indispensable to any English speaking scholar, should include a fair knowledge, at least, of German and Latin—German as the most prominent of the Teutonic languages of which the English is a branch, and Latin as the source from which so many ingredients have been derived. I cannot enter here into a discussion why German is preferable to the Anglo Saxon for the purpose of serving as a foundation of a general philological education for an English scholar, because it would lead me into too minute details, nor do I expect on this point, any opposition from persons competent to judge on this question. The best proof, in favor of my claim, is the fact that every student of Anglo Saxon is first made to learn German, while the reverse would be ridiculous.

Without the knowledge of some pure Teutonic standard language and of Latin, there is no possibility of having any philological insight into the structure and growth of the English tongue, unless it be very superficial and second-hand. The knowledge of Greek in the classic, and of French in the modern department, is very valuable, and I should say, ought not to be omitted in a scholarly training, but German and Latin are indispensable. I do not mean to say that other branches, as physics, natural history, mathematics, and least of all, history, should be neglected. I only express here my astonishment that the admission to university schools is at all possible with a very slight or even without any knowledge of either of these two subjects.

That a certain philological education is highly desirable, even to naturalists and physicians, may be learned from the fact that German physicians by a large majority of about 95 per cent. rejected repeatedly the motion to admit to the study of medicine students from the Real Schools, where is taught Latin but no Greek. In Real Schools, natural sciences receive more attention than in gymnasia, and also chemistry is taught; but one of the most prominent chemical professors of Germany (Lothar Meyer) says that he prefers students from the Gymnasias, where there is no instruction in chemistry at all, because the knowledge of chemistry taught at the Real School is too superficial to be of great value for one who is going to make a specialty of it, while the methodical thinking derived from a classical education gives a great advantage to the student who comes from a gymnasium. About two thousand years ago, humanity was identical with the classic nations. In Greece and in Rome was the pulse of the intellectual life of mankind. There the roots of our sciences, our arts, and our civilization lie buried. Accordingly every scholar ought to have his knowledge of that era not from second-hand. This is the reason why the German student, before going to a university, has to have beside other acquirements, a classical education; he must know Latin and Greek so as to be able to read Homer, Plato, and Cicero, at sight.

But, here in America, how many professors of our best and highest universities; and even how many presidents of American colleges, are entirely ignorant, not only of Greek, but also of what I must consider indispensable to an English scholar, German and Latin.

How can there be expected any remarkable result from a university career, if the preparatory education is devoid of method?

Because there are so few methodically prepared scholars, the American pupil as a rule has not the same opportunity as is offered to the German boy from the very beginning. Many hours of English grammar and spelling are wasted on such a child destined for a scholarly career. He is made to commit to memory, with great trouble and waste of time, things which after a while of studying German and Latin, he will know better from their reasons. The work of memory, as long as it is such and nothing more, must be done over and over again, while what he has understood from its reason, will be a *κτημα εις αιωνι*, a possession forever. The plan of the German Gymnasium is entirely different from that of the German public schools. And the German University is conditioned by, and indeed rests upon, the methodical preparation of its students in the gymnasium. True, there are sometimes exceptions, and I know of a few ingenious youths in Germany who have from popular schools worked their way up to a university career, but scarcely more than one per cent., even if so many. And there are also Americans who, in spite of the lack of methodical preparation, acquire solid, scientific, and scholarly erudition as is attainable in Europe. But then their efforts are much greater; either they might have saved much trouble or attained higher results.

The superiority of European scholarship will last as long as there is missing in America an institution corresponding to the German Gymnasium, affording a uniform basis of the most necessary knowledge. I do not say that the German Gymnasium is perfect; on the contrary it can be much improved and modernized. I believe that the gymnasial education, in the classics, is carried too far. But, then, it is better than having neither system nor method, as is the case here in America. What is the use of founding new universities, so long as the conditions of university training are neglected. That architect commences to build a house at its roof?

The Americans have done this with their universities, which consequently are, to say the best, more like German seminaries. I do not think that a single university, not even Johns Hopkins, in spite of the enormous amount of money with which it has been endowed, can compare with any German University. The difficulty is not in a lack of good professors, but primarily in a lack of properly prepared students.

PAUL CARUS.

THE LABOR QUESTION.

The army of labor is a large one. In a general sense it includes all those who obtain wages for the work of the head or the hand. Clerks, physicians, farmers, mechanics, artists, writers, and callings too various to name, are all laborers. Whenever personal service is remunerated by the employer of such service, that man belongs to the great body of workingmen. Labor, then, is honorable; and though one occupation may seem less arduous and more cleanly than another, it does not alter the fact. But in a particular sense we mean those who work in shop, quarry, mine, field, on railroad and wharf, or at any of the many other occupations needful to carry on the industry of the world. These are

the men among whom the present discontent exists, who assert that their grievances are great; that they are unable to contend against those they call "capitalists," and they therefore go on "strikes" whenever they think the employer is not in a position to refuse their demands.

A man has a perfect right to strike. If he does not want to work he may let it alone, and no one has any claim to interfere. As, however, an individual striking would hardly have much attention paid to him, he joins an organization which puts all its members, capable or incapable, on the same footing; demanding for them equal pay whether fit or unfit; and having buried his personal freedom in this corporation (for he cannot work now except by permission of his masters, no matter how willing), all strike together. This is all correct; all are free to sacrifice their individualism if they choose. But strikers generally forget one fundamental principle—that the liberty of one is bounded only by the liberty of another. This is freedom. They exercise the rights of liberty themselves, but deny those same rights to others by attempting to stop them from working. This is sheer feeble-mindedness. They are actually unwilling to allow to others that same choice of action which they demand in their own case. It is unmanly, and shows that they do not comprehend the first principles of freedom, no matter how much nonsense they may talk at the ballot-box. Such cannot make true citizens of any free land; for give them the power and they would be as tyrannical as any of the middle-age despots of Europe. It is only another way of saying—you shall all have perfect freedom of thought, provided you think as we do. The skilful and industrious workman needs no organization; he has a better road than that to travel.

At present the demands mainly are eight hours' labor and ten hours' pay. Let me comment upon these in detail. The hours of a working day are steadily becoming less as the productiveness by machinery becomes greater. In the early part of the present century men, women and children in England worked (I am told) fourteen hours a day; then, as machinery increased production, twelve became the rule. Yet they were blind enough to destroy that very machinery which was eventually to better their condition. Notwithstanding, after a time, workmen found themselves better fed and better clothed. The day at last came down to ten hours, and machinery was still looked upon with angry eyes. But time had to be allowed, as formerly, before the rate of wages could adjust itself to new conditions. These men did not think, perhaps could not, that the certain result of a sudden change is to bring to one or other temporary hardship or inconvenience. Nevertheless, on ten hours they spread better tables and have better homes, better clothing, and educate their children better than before. These things do not come in a day nor a year.

The second demand—ten hours' pay for eight hours' work—will never be realized in the sense in which it is meant. After a time, under favorable conditions of trade, wages, as I said above, will adjust themselves to new limits, and men will be better off on eight hours' pay than now on ten. Is it not clear that if the demand were conceded the employer would pay for ten hours while he only received eight, and he would be losing two each day? So in order to give the ten hours' pay the latter would put a little more than the difference on his hats, the

tailor on his coats, the shoemaker on his shoes, and the grocer on his sugars and teas, if he did not make it up in another way by extra adulteration. It would be like sawing off one end of a stick and adding it to the other to make it longer, losing meanwhile something in sawdust. Perhaps, in the course of half a century or so, there will be a demand for six hours; and after a period of struggle and then of depression, more prosperity will be found on six hours' pay than in the (I hope) near future on eight.

But strikers, it seems to me, injure no one so much as themselves. Let us look at the case rationally. A thousand men are getting \$2 a day and strike for the period of a working month (26 days) to get 10 per cent. advance, or \$2.20. The amount lost to them in that time would be \$52,000. If they obtain the advance it will just take ten months to place them in their former circumstances. But by that time winter is upon them with its general slackness in many branches of trade, so that they are worse off than before. Every strike makes them so much the poorer; burdens them with so much more time to make good. It is a matter of principle, said they; but it is a poor principle which prompts to unnecessary idleness when continuous industry leads to manly independence.

Had our thousand men taken this \$52,000, which it seems they could spare, and rented and stocked a store to a sufficient portion of the capital, they would each have had shares representing \$52 in the concern. All, except that part of their number chosen to carry on the business, could have retained their work and wages; and as they were able to spare \$52 one year, they could probably do so the next and have added it to the original investment. So on each year. And while dealing with themselves their interests would point, of course, to getting others to deal with them. In this way, adding store to store and perhaps shop to shop, the whole of our thousand might in a very few years have been their own employers on that same original waste of twenty-six days' strike. It may be said that they received some support from the union during each week of idleness, but that sum would be far short of the wages. Had they but taken the difference the result would have been the same, though taking longer time to accomplish.

It will, perhaps, be urged that so many could not agree. I say, emphatically, that if men can combine to strike they can equally combine for co-operation. The accomplishment in the one case is the measure of power in the other. Read what George Jacob Holyoake says of its possibilities: "The number of members, which in 1862 were 90,000, had in 1872 increased to 340,000, and in 1882 they amounted to 640,000. The share and loan capital of the stores, which was in 1862 \$2,250,000, amounted in the next ten years to \$16,700,000, and in 1882 it had reached \$40,000,000. The business of the stores rose also from period to period. The annual sales increased from \$11,750,000 in 1862 to \$65,000,000 in 1882. The profits made by the stores were not less remarkable. In 1862 they were \$830,000; in 1882 they had risen to \$10,000,000. The sum total of this co-operative activity is that we have now about 1,200 stores, which have 640,000 members and \$30,000,000 of share capital, and the annual sales amount to \$90,000,000."

The above only gives the business of the stores. Then come the work-shops, farms, corn-mills and wholesale stores. He continues: "The annual business of all the societies exceeds \$125,000,000."

Let me add a description given in another part of the same "Manual:" "The great central store (Rochdale), a commanding pile of buildings which it takes an hour to walk through, is situated on the finest site in the town and overlooks alike the Town Hall and parish church. The central store contains a vast library, which has a permanent librarian, and the store spends hundreds of pounds in bringing out a new catalogue as the increase of books needs it. Telescopes, field-glasses, microscopes innumerable, exist for the use of its members. There are many large towns where gentlemen have no such news-rooms as the working-class co-operators of Rochdale possess. They sustain science classes. They own property all over the borough. They have estates covered with streets of houses built for co-operators." (Man. Co-op. Sociol. Soc. Am., 1885.)

Now, if workingmen in one place can accomplish such results, why cannot those in another? It certainly pays better than striking. Those men, daily laborers, belong likewise to the dreaded order of capitalists. Their own labor employs their own capital, and their own capital employs themselves. Here is the true solution of the labor question. Every man who owns his own little four-roomed house, every man who has \$500 laid by, is a capitalist. The difference between the small and the great is that the latter have shown greater capacity for organization and combination. That large capital in the hands of unscrupulous men may work much injury is only too true; but that in its true position as the servant and helpmeet of labor it is an inestimable blessing is plain from the short story given above of comfort and contentment.

Then Capital—the accumulated result of past labor—is not to be regarded as an enemy, but rather as a true friend. It stimulates invention and prompts discovery. It is the aid of science and of history. Poetry and philosophy acknowledge its assistance, for it has placed within the reach of the humblest the best thoughts of the finest minds in every age. Into the poorest home it has put comforts and conveniences which less than a century ago belonged only to the rich. The thousands of miles of railway, like arteries through the land, could not have been laid without its help, and the post and the telegraph have brought the thoughts and deeds of distant friends almost as near as the next street. Its genius sets toward culture, and but a small portion of its power may shed a measure of refinement in the cottage of the simplest. Provision has not been forgotten for the worthy aged and the unfortunate, for the maimed, the deaf and the dumb. Masculine, rugged and apparently cruel in the mart, where it always stands ready to defend itself, it has its gentler side; and when the flames laid the great metropolis of the West in ashes, and yellow fever mowed down the people of Memphis like grass, and the wail of despair was heard from thousands of the brotherhood of humanity, Capital leaped responsive to the bitter cry for aid, sent them shelter and clothing, food, physicians and nurses, and sent them, above all, hope for the future—that best,—most invigorating medicine for the support of the human mind.

J. S. PEART.

ALL rising to great place is by a winding stair. The standing is slippery, and the regress is either a downfall, or at least an eclipse, which is a melancholy thing.—*Bacon*.

EDITORIAL NOTES.

BY B. F. U.

MR. LUTHER COLBY'S contribution to the Parker Tomb Fund, given last week, by a printer's mistake as \$1.00, is, as is correctly acknowledged in the list this week, the generous sum of \$10.00.

COUNT YSNGI, son of the premier of Japan, is at Chicago to arrange with publishers for school text-books in the English language for use in Japanese schools, the mikado having ordered that the English language be taught in the public schools.

REV. W. I. GILL, who left the Methodist denomination some months ago, has succeeded in establishing in Lynn, Mass., where he has been preaching the past two years, an Independent Church, carrying with him a large number of supporters.

MR. JAMES EDDY, of Providence, writes from Bar Harbor: "Enclosed please find \$10 for improvements to Parker's tomb, though I don't believe in squandering much on tombstones and statues. Channing and Parker were good precursors. Let them be remembered!"

RELIGIOUS Liberalism and the principle of State Secularization for which it stands are inseparably allied with free popular education, enlarged suffrage, representative government, the abolition of religious caste, of tithes, and of taxation for religious purposes, the right of individual judgment in religion, the patronage of science, great industry, and intelligent progress on the part of the clergy in freeing their theologies from unhistorical superstitions and unwarrantable dogmas, and making religion a humane coadjutor to humanity in good words and works. Whenever church and state are united, and are freed from the competition of contending sects, there the priesthood are debauched and relatively contemptible, of low average virtue and intelligence, active in opposing popular reforms, without popular confidence in their piety or integrity, despised by the intelligent, feared by the degraded, and utterly and helplessly shorn of their moral usefulness.

MISS FRANCES LORD, one of the English writers of the Women's Bible Committee, who contributes to THE INDEX this week an interesting paper on "The Woman's Bible," is a lady who has taken an active part in many of the reform movements in England. Educated at Cambridge and London, she perfected her university studies by residence and travel on the Continent, spending several years in Germany, Italy, Sweden and France. From 1882 to 1885 she was a Poor Law Guardian in London. She has introduced to the English reading public, Ibsen, the liberal-minded Norwegian poet, and has written and lectured on the Froebel system. In collaboration with her sister, Miss Emily Lord, the well known Kindergarten promoter and teacher, she has recently translated and published Froebel's admirable "Mother's Songs." Miss Lord is now the guest of Mrs. Elizabeth Cady Stanton, and intends travelling in the autumn through the West and California.

NOT long ago an editor of a Napanee (Ont.), paper, was entrapped by the mayor, a political enemy, and arrested in a house of ill-fame. It is said that the mayor acted illegally in the arrest; and the editor, O'Beirne by name, has brought an action against him for heavy damages. Having the majority of the council at his

back the mayor has induced that body to assume the costs of litigation. In defending the action of the mayor, the Napanee *Standard* thus meanly lugged in our name: "So far as the act in question is concerned, the people are satisfied to uphold the mayor in protecting the morals of the town whether the party who suffers be Mr. Underwood or Mr. O'Beirne, or whether the mayor be Mr. Wilson or Mr. Huffman. The principle is the same, and the people believe in principles whether it may suit the *Express* to do so or not." To this Mr. Allen Pringle replied: "You class the Underwood lectures, which were given in Napanee a dozen years ago, and out of which the 'Town Hall case' grew, with one of the grossest forms of immorality, asserting that 'the principle is the same' in both cases. Now, sir, as I was instrumental in bringing Mr. Underwood here to give those lectures, if they were of that grossly immoral character which you impute, I am the man who is morally responsible for seeking to propagate in this community that which is morally pernicious. Under these circumstances I think I have the right to call upon you for some proof of your charge. I ask you to point out one single principle in Underwood's teaching which is immoral in character, or one word he uttered in Napanee, either on the platform or off it, in favor of immorality, or which tended in the slightest degree to immorality."

THE *Standard* replied rather feebly: "In the Underwood case, Mr. Huffman violated his contract in refusing to grant the use of the hall for the reason that he believed that it was not in the interests of public morality that the lecture should be delivered. In the O'Beirne case, the Mayor raided the den because he believed it was not in the interests of the morality of the people that it should continue to exist. The people upheld the first action and supported the Mayor in the courts. They are equally willing to support their Chief Magistrate in the latter case. . . . But the principle involved is the same. Both men acted in good faith and both were actuated by the same motive." A second letter of correction was sent and suppressed by the *Standard*. But Mr. Pringle is a gentleman of high character, and of influence in the community; and a third letter from him was inserted without comment. It called attention to the fact that the former mayor "was willing and anxious all through to carry out his contract" (for the use of the Town Hall) and that "a majority of the leading citizens condemned this act of the Council." "I myself," Mr. Pringle adds, "circulated a petition in Napanee asking the Council to re-consider their vote and allow the Mayor's contract to be carried out. This petition was freely signed by a large majority of the leading business and professional men in Napanee who would scarcely have done so had they believed that the lectures were against the interests of public morality." If the editor of the *Standard* possessed but the ordinary instincts of a gentleman, he would acknowledge the falsity of his representations and apologize publicly to Mr. Pringle and to the Liberals of Napanee generally, who arranged for the lectures which a dozen years ago awoke that old Canadian community from its theological Rip Van Winkle sleep.

A FRIEND writes: "The twaddle about the self-sufficiency of liberty, and the complacent enunciation of *laissez-faire* doctrines, seem exasperatingly shallow and cruel pretenses to me,

who have had medical charge of the poor, and been the friend and adviser of a great number of freedmen since 1871. Those who by inexorable social conditions find themselves placed at an all but insurmountable social disadvantage, have to receive ample State protection and assistance, unless one means simply to let them die out. England, half a century ago, began to realize that its working population was fast deteriorating under the overwork and other adverse circumstances imposed upon it by the sudden expansion of industrial enterprise. The human workers became an utterly helpless part and parcel of the industrial mechanism. The alternative to them was simply either to starve or to accept the terms offered by their employers. And the fierce competition among the employers urged them to utilize human life beyond its recuperative power. Government had to interfere, if not for the sake of the laborer himself, then for the sake of keeping alive and efficient the indispensable human part of the industrial machinery. The yearly reports of Mr. Simon, Medical Officer of the Privy Council, contain the essence of this great humanitarian fight against the greed of the letting-alone-monopolists. It is only such lamentably impractical and unhistorical sense as that of Herbert Spencer & Co. that can find courage to advocate individual self-help and governmental non-interference respecting the lower classes, especially in a country like England, where industrial slavery and its consequences are mercilessly pre-ordained by force of the complete usurpation by capital of all means of production. Tiny bachelor manikins, living securely among their books on an inherited income, never having battled in the dense heat and stress of human needs and passions,—what can they know about real life?"

FOR THE INDEX.

FETTERED.

Through the live-long night that sound arose
From the deep and solemn sea.
A murmuring, moaning, sighing sound,
As if to be once more free
A soul was struggling in fetters fast,
With anguish mighty and sore;
And pouring his complaints on the midnight air,
To the hard and pitiless shore.

And when morning came and the sun awoke
From his rosy bed in the east;
And filled the glad earth with light and joy,
And every eye with a feast
Of color and beauty rich and fine,
Causing each heart to rejoice,
The same sad sound pervaded the air,
The same low, sorrowful voice.

Ah me! Is it ever thus through life?
Comes ever that solemn strain,
That deep unrest from the human soul?
Must we ever sigh in vain
To be free from bonds that hold us fast
To conditions irksome and ill?
Must we, through all the long coming years
Be fettered and helpless still?

ELISABETH A. KINGSBURY.

LOS ANGELES, CAL.

FOR THE INDEX.

CHARITY.

Thou dost not ask to know the creed,
The rank or name, is naught to thee;
Where'er the human heart cries "help!"
Thy kingdom is, O Charity!

GOWAN LEE.

The Index.

BOSTON, AUGUST 26, 1886.

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

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

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FOR THE INDEX.

THE WOMAN'S BIBLE.

BY FRANCES LORD.

It will deeply interest many to learn upon good authority, that a committee of American and English ladies are about to revise the Scriptures so far as they relate to women. They have been led to this step by finding that the freedom of women is constantly being checked by the Bible. Those women who have been longest at work in helping their sex towards freedom report that the book is a great source of hindrance. It comes about in a variety of ways. The actual sayings of the Bible, its supposed sayings, its implied meanings, can be got to yield a great deal of opposition to woman's progress. So can the belief that what little progress has been made is due to the Bible, and hence that any proposed step that seems unauthorized by it must be a wrong step. The Committee say also, that, while certain texts are quotable and are constantly quoted about women, and this with the most indulgent view as to their high-minded meaning, a large number of texts are not quoted at all, and this for the very good reason that they are too obscene.

Thoughtful people can hardly be surprised at the formation of this committee of women. Be the merits of the book what they may, it is certain that it has often been found to be a lion in the path of human progress. The anti-slavery people had to fight it; republicans find the Bible is supposed to favor monarchical government; advocates of "education for all classes" have found that the Bible is supposed to be friendly to popular ignorance.

It is not wonderful, therefore, that social reformers whose department is the life of woman, should find that the time has come when the Bible has to be faced. The Committee say that women are directly and specially enslaved by certain texts—"Wives, submit yourselves to your own husbands,"—that they are indirect-

ly enslaved as human beings by certain other texts from whose influence men have long been free, and that women are arrested in progress by the notion that there exists a Bible standard of womanly conduct, and that to this they and all good women actually conform. The Committee consider that it will be a good work to show these women that they do not live according to Bible dictates and that they could not possibly do so.

The Committee's work will naturally fall under the obvious heads of Selection and Interpretation. Those passages in the Bible must be considered that directly bear on woman. There are commands, such as those in the Mosaic law or Paul's Epistles, which tell her what to do and what not to do; there are histories of individual women, their deeds, as in the case of Jael, Esther, and Mary Magdalene; their treatment by other people, as in the case of Hagar, Leah and Rachel; there are general statements about woman, such as those in the Proverbs of Solomon.

We believe that this selection will amount to about one tenth or one twelfth part of the Bible. The Committee will then take up each passage just as it stands in plain English. The plain English of the Bible is all that most people know; it is in plain English that the Bible wields the power it has over millions of men and women. It would seem, therefore, as though this first step in interpretation were the only one that the Committee need take.

Let us select and collate the passages relating to women; let us see just what the "Sacred Book" really does say about them; let us see whether we can get any clear idea of what women are told to do, or are described as doing; whether we find a mass of contradictions or a consistent code of right and wrong. If we find a code, we can inquire whether women actually obey it; whether they ought to obey it; whether they live in the belief that they obey it, whereas the fact is they do not and could not. Or the Committee may prefer to take up each passage, and by a brief comment show what its real meaning is, leaving the reader to judge how far she thinks it contradicts some other, the only question for her to answer being: "Do I think a God could ever have said that?" For to those who believe in the plenary inspiration of the Scriptures, every separate verse is as sacred as every other; and such persons can be as effectively discomfited in their faith by being brought face to face with the intrinsic absurdity of one text as by the contradiction of any two texts. The millions upon whom the Bible has its characteristic influence believe in its "plenary inspiration," or profess to think they do. Such an idea of any book is of course very crude, and could only be held by a mind that has never frankly thought at all.

It is only persons who are at a very elementary stage of culture who could read the Bible in such an uncritical spirit as to leave room for the work now attempted by the Women's Bible Committee. No cultivated man or woman doubts that the Bible has such power over millions of minds, precisely because they are so uneducated, so uncritical, so ignorant. They are taken in by the Bible just as they are by an imposing fraud of any kind, a clever newspaper, an ill-written book, an injurious custom.

The committee think that when women have once fairly seen this collection of Bible utterances on woman, the demand cannot fail to arise for some explanation of the book, its history

and how it came to be made. If the Bible is not the Book of God in the narrow sense of the "plenary inspiration" people, whose book is it? This subject is a well-beaten track, as the Committee know, but it is the last track ever trodden by persons who use the Bible to oppose the progress of woman. Scholars have studied Hebrew, Greek, the History of Manuscripts and Palimpsests, the Apocrypha and other "doubtful" writings; Eastern manners and customs; the great religions of the world, and the minds of great mystics; and all this research has yielded wonderful and new views on the Bible. But the thorough believer in "plenary inspiration" regards all this study as just so much "infidelity," and does not want to hear about it at all. It is only when a mind has been roused from this state that it will desire any intelligent explanation such as scholarship can offer and the Committee will present.

It seems a strange thing that educated "religious" men and women should persist in being ignorant of all this, and should be the last in every Bible reading country to want new light on the subject. Were they anxious for light, no ecclesiastics from any theological seminary, whatsoever could hinder them from getting it. But how can people be expected to clamor for something they know nothing about? The function of the Committee referred to will, therefore, partly consist in showing women how to regard the Bible which contains such enslaving words about them, and claims Divine authority for so doing.

A free mind says: "These horrible things that are said about women, stamp the Bible as odious and vulgar. The book has no more power over me; and I desire no further discussion." A trained scholar says: "These strange sayings are not what they seem to be, nor is their source what it claims to be. The book has no power over me, and I will tell you why." But the minds who are neither "free" nor "scholarly" need to be shown that the Bible has no right to hold women in bondage in the way it does. This lesson needs to be given with especial reference to women, because they are the only class in society against whose progress and well-being the Bible is still made to work as an opposing force. Women have been so industriously enlisted on the wrong side that the lesson needs giving with especial care and regard for their mental and moral standpoint, since it is certain that any handling of the Bible that they fancy "objectionable" will be more likely to make them cling blindly to the book than to analyze its teachings.

Perhaps the least "dangerous" explanations of the Bible are those which relate to Eastern life and forms of speech; many such will not upset orthodox literal meanings, and yet will make some texts seem life-like which, till then, were mere conventional sounds. If but a single text comes to have a plain, ordinary meaning, the mysterious spell of the Bible is in a fair way to be broken; for the reader may very likely come to expect a meaning in other texts, and finding none, may revolt.

Another view that commends itself to some minds, is that of the "Progressive Morality" of the Bible. Mr. Matthew Arnold states this view well, in his *Literature and Dogma*, and it explains discrepant texts by saying that as the Jewish nation outgrew the savagery recorded in the Old Testament, their moral condition permitted their prophets and great men to formulate statements of higher moral truth. This

example might be given, viz.: The Old Testament provides for slave-holding, but the New Testament says: "There is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus." (Galatians 1: 28.)

This view of the Progressive Morality of the Bible may be a useful stepping stone for persons who are willing to look the difficulties of Plenary Inspiration in the face; but, to our thinking, it can be but a stepping stone to a broader view. For the Old Testament, with all its savagery, records that Deborah judged Israel; whereas the New Testament, with all its Progressive Morality, says: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (1 Tim. 2: 12.)

As these simple or partial attempts to account for the Bible's contradictory sayings about women break down, this one advantage will be gained: women will see that the point cannot be settled without inquiry; that it is not self-explaining, and that the inquiry must be left free to extend beyond the bare letter of the English Bible.

Popular ignorance, its acceptance or rejection of the Bible, has been dealt with and must now be left behind; serious research is the only thing likely to satisfy the freshly roused intelligence of such women.

Summoning the assistance of any and every scholar and linguist, every anthropologist and mystic, the Committee will present the evidence upon which the selection known as the Bible was made. This focusing of advanced and recondite scholarship, for the benefit of women anxious to face their Bible foe, is sure to prove a most important feature in the Committee's work. The mere selection and literal meaning of texts is of course that part of the work which is on the plane of thought adopted by most readers. But it would be cruel indeed to destroy the Bible as it exists for them, without trying to connect them with the higher realms of truth and knowledge.

Sometimes a single fact will yield all the explanation a given mind personally desires or can assimilate. We can imagine some such mind learning, for the first time, that the Codex Sinaiticus was discovered in St. Catharine's convent on Mount Sinai, in 1844, was brought thence in 1859 by Tischendorf, a Russian scholar, was published in 1862, and is supposed to date from the 4th century. Such a reader might say, "That is enough for me. If you are going to tell me that the Bible was not all written down by the persons who are said to have written it, it will not trouble me any more. Copied! do you say? Why! if everybody knew that, nobody would believe in the Bible."

Another mind, on first learning what a Palimpsest is, might exclaim, "That is enough for me. If you tell me that my sacred Bible was ever so far forgotten that people would take the parchment or papyrus it was written on, and write something else over it, I do not believe there is any divine guidance taking care of the book at all; and I shall not trouble myself about it any more." On the other hand, divine guidance is often considered demonstrated by this very survival of perils by the piece of parchment. A third mind, too cultured to reason so crudely, might perhaps learn about the "doubtful" books of the Old and New Testaments and might say, "What! has there ever been any question as to what the Bible consisted in? Tell me without delay, upon what principle the choice was made."

We think the labors of the Committee will furnish the most effective instrument that can be made for freeing people from Bible bondage,—an instrument available with every type of mind. For besides the literal meaning, and the historical or other explanation, there will be a thorough, if brief, account of what women are, and are doing in our own day, of the evolutionary forces that have wrought thus potently, and of the outlook as it appears to the foremost minds among women. The contrast between old Jewish ideas of the female creature, and any happy, hearty, modern woman's idea of herself, will doubtless be pointed out in a very edifying way.

Some minds cling to the Bible because they honestly believe it is the great source of all moral ideas and inspirations; they need showing how far this is true; and they need wholesome encouragement in any timid idea they may have, that the most beautiful, and the most puzzling things in life are not dealt with by the Bible at all.

The Committee occupy a unique position; they know their subject, and they know their public; they know furthermore what the Bible is, and what women mistakenly think it is. We think that if every woman who owns a Bible would set to work and read it, in order to see what is said about herself in the sacred pages, a storm of indignation would arise, not against the group of women who are revising the Scriptures, but against everything and everybody who enslaves woman in the Bible's name; and we believe that if this storm of indignation is met at its height by the timely publication of the compacted scholarship, the ripe womanly and social wisdom, that the Committee will bring together, in a moderate volume, this indignation and wisdom together might produce a more startling social upheaval than any other force we could point to in the laboratory of modern reform.

Women have been put down by erudition for a good many centuries; they are now about to turn the tables and to show that erudition may be much—it is certainly voluminous—but evolution is more, for it is irresistible.

Women have been told for centuries what "learned men" say about "females;" the world will now be informed what "women" say about themselves. The contrast between erudition and evolution, dust and morning dew, can never have been presented more strikingly than in this encounter of the Past and Present.

Priest and Professor have long been saying, "Female, thou art a vile thing!" They will now have to listen to a voice which says:

"Male! I have borne thy mosquito-buzzing of lies long enough. I know what I am and I will tell. Thou canst listen, or thou canst go on buzzing. If thou, too, canst evolve, thou shalt become Man as I have become Woman, and shalt reign with me; but if thou canst not evolve, thou must go into the limbo of forgotten things; for as thou art, I cannot say that mine eyes behold the King in his beauty. I am Woman, the Daughter of the Dawn, the Bride of all joy, the Mother of all good, the Queen of all nations, the hope of the World."

FAME usually comes to those who are thinking about something else,—very rarely to those who say to themselves "go to, now, let us be a celebrated individual."—O. W. Holmes.

CORRESPONDENCE.

SUNDAY ENJOYMENT IN SWEDEN.

EDITORS OF THE INDEX:

Noticing a request in THE INDEX of June 10, for authentic data in reference to the effect of the Sunday opening of libraries, museums, etc., in the cities of the East and West, and also your mention that any information in response to this inquiry, would be printed in THE INDEX, I thought a little picture of Sunday in Sweden might be acceptable to you.

That Sunday should be spent in the way it is there is the more remarkable, as Sweden is an orthodox land with a State church, the Lutheran, which, with its creed and dogmas, could apparently have produced the same social habits and observances as the Presbyterian State church in Scotland, or the Episcopal in England, or the sectarian conglomerate in America. But while Buckle expresses the indisputable truth, when he says that in Sweden prevails, not occasionally but habitually, an intolerance and a spirit of persecution that are degrading, Sunday there is as gay and merry a day as if theology had exempted the seventh day from its especial prescriptions.

Perhaps the Swedes are more sensible in practice than in theory, or perhaps their easy, pleasure-loving disposition is, in itself, sufficient to make them ignore everything tedious and disagreeable. It would seem so, for although one hears of religious persecution in Sweden, this is turned into a farce as soon as it gets as far as prosecution; for in the case of Professor Geijer, the great historian, in Upsala, in 1820, for "denial of one God and a life after this, or of the pure evangelical doctrine," because he had in print censured the use of the expression "three persons" as leading to the idea of three Gods, the prosecution in 1850, against the poet Wilhelm von Braun, for "blasphemy against God," because he had written the poem "Rebecca," and the prosecution in 1879, against a public school teacher, for "blasphemy against God and his holy word, as well as for the spreading of false doctrines, because he had said that Christ was not God and that there was no eternal punishment," not to speak of the last instance, with the noted author August Strindberg, the accused persons were all acquitted.

In the Swedish statute of 1734, a fine of five kronor was imposed on one who seldom went to church or kept his household away from there; but this law was repealed in 1864. Consequently, church going is no longer obligatory in Sweden, and in either attending service there, or in observing the crowd that pour out of a church after the service, it becomes obvious that the gentry, or upper classes, have been the first to avail themselves of the privilege of staying away. One sees no row of carriages, no array of richly-dressed people before the doors of any church in Sweden, either in town or country. A staid peasant crowd enter the sanctuary, stay there half as long again as do any American congregation, chime in with the unbearably slow psalms with their untrained voices, and listen most uncritically to an interminable sermon, void of modern rhetoric or flights of thought. There is as little parade inside the edifice as outside: wooden pews and benches, stone floors, white-washed walls for the most part, the pulpit often richly carved or gilded, and the altar-piece the only decoration. Such a thing as a new church is almost unknown in Sweden; the buildings, like the faith, are an inheritance from the past, and services are still held in the most ancient structures in the land, as at the old church at Huseby, said to be the first cathedral in the North, near which, Olof Skötkonung, the zealous propagator of the Roman Catholic, that is, the Christian religion in Sweden, was baptized with his whole court, in the year 1000. In Stockholm, the Storkyrka was founded by Birger Jarl, in 1264; Jacob church was erected by Johan III. and his successor in 1588-1643; Klara church was erected by the same king, in 1572-75, on the ruins of the nunnery founded by Magnus Ladulas in 1285, which will give an idea of the antiquity of the Stockholm temples, while over the country, churches of an astonishing age are to be met with, the

cathedral at Skara being 700 years old, that of Lund the same, that of Upsala 626 years old, to mention the most noted ones. All of the most ancient cathedrals and churches in Sweden, that is, all built before 1527, have once been in Roman Catholic possession, and are full of trophies won from a power now dead in Sweden.

But once outside these monuments of the past—extremely interesting from an antiquarian point of view—on a Sunday noon, what fresh, glad life greets one at every turn! And what a brilliant scene Stockholm presents! Swift little boats, flag-decked, plying in all directions, up and down the coast on Lake Mälär, through the water thoroughfares of the "Northern Venice;" four bands playing in as many beautiful parks; in the winter season, performances at the opera house, and all the theatres, but the whole year round, all the museums, reading-rooms and art-galleries are open on Sunday. Still the Swedish Sunday, with all its gayety and animation, bears no resemblance to the French Sunday; the enjoyment is on a different moral basis; it is the day consecrated to hospitality, to home life, to human love, to the contemplation of nature; the day on which the soul can have free play, and reveal its most winsome attributes.

Here, in this dismal, puritanical London, I live over again, in imagination, the happy Sundays I have spent in Sweden; the day I went through the summer palace, Dröthingholm (a lovely excursion, by boat, from Stockholm), afterwards dining at a charming country-seat; the day I dined at another elegant country-seat near Utriksö, going there by a little steamer, and driving home in the sunny summer night through *Djur-gården* (the deer park), stopping at every café in all the parks, to taste the especial delicacies at each, and hear every band; the day I crossed a branch of Lake Mälär, some miles from Upsala, in a private sail boat, managed by my young host, to visit Vik, a former Viking castle, the ladies knitting on the way; the day I visited Runsa—but, I must stop, this is a melancholy retrospect when indulged in—in London. I doubt if any country can yield the same delight on Sunday as Sweden!

MARIE A. BROWN.

INDIAN EDUCATIONAL WORK OF THE AMERICAN UNITARIAN ASSOCIATION.

EDITORS OF THE INDEX:—

Allow me to call your attention to the Indian Industrial school, now being established under the auspices of this association on the Crow Reservation in Montana. The Crow tribe of Indians are taking up allotments of land, and providing homes for themselves, that most important step towards civilization. They need schools for their children, and instruction for themselves in agriculture and the methods of civilized life. They number about four thousand, with a school population of eight hundred and fifty. The only school now on the reservation is the Government Boarding School at the Agency, which has an average attendance of twenty pupils. The Catholics and Methodists have each secured a location for a school, but have not yet commenced operations, and ours will be the first mission school on the Reservation.

Five thousand dollars are needed for the establishment of this school, and contributions from all friends of Indian education are solicited. As it was important to complete the buildings before winter set in, funds have been borrowed for the purpose, in full faith that this enterprise will be sustained by Unitarian churches and others interested in the great work of civilizing and educating the American Indian.

This work of establishing this school is in charge of Rev. Henry F. Bond, who with his wife were settled among the Utes, and are well qualified for the enterprise. He is a practical mechanic and farmer, and will be of great service to the Indians in their new mode of life, by his help and advice, in addition to the training of their children in the school.

The agent reports that the Crows have cut and hauled the logs for 125 houses to the locations they have selected for their homesteads,

though as yet he has not been able to get authority to engage white men to aid them in building. A few farmers have been sent out by the Indian Bureau to locate with their families in different parts of the reservation, to instruct the Indians in agriculture and the methods of domestic life, but many more are needed. The agent has had 165 separate parcels of land broken up, averaging five acres each, and reports that not more than five of these parcels have not been cultivated by the Indians. This land was broken up by contractors who employed Crows to do some of the work, "being the first time that any Crow Indian has attempted to break land."

Last year more than a quarter of a million dollars were expended by the leading religious denominations for educational and religious work among the various Indian tribes of this country who maintained the following schools among them:

Congregationalists,	15	aver. attendance,	706.
Presbyterians,	10	"	105.
Catholics,	6	"	158.
Episcopalians,	4	"	94.
Friends,	1	"	35.
Moravian,	1	"	6.

with Methodists and others not reported.

Is it not time for the churches and individuals of a liberal faith to show their faith by their works in this important and promising field? I shall be glad to receive any contributions for this object.

J. F. B. MARSHALL.

BOSTON, 22 Beacon Street, Aug. 12, 1886.

MR. COBB'S HEAD OF PARKER.

EDITOR OF THE INDEX:

I desire to call the attention of your readers to a very admirable head of Theodore Parker, which is just being finished in clay by Mr. Cyrus Cobb, who made the well-known Soldiers' Monument at Cambridge. Without any attempt at idealization (which led to the failure of Story's bust of Parker), Mr. Cobb has caught the fine expression of strength and gentleness which were so happily blended in the face of the great original, and produced a head which will at once be recognized as a truthful and striking presentment of their friend and teacher by those who knew him best. Mr. Cobb, whose studio is at 258 Washington Street, would be pleased to show this work to any persons who may be interested to see it, and to receive such suggestions as they may choose to offer, before it is put into a more durable form. Should the proposal which has been made to place some form of likeness of Mr. Parker over his grave in Florence, be carried into effect, I trust that those having charge of this matter will confer with Mr. Cobb, who has produced by far the best thing in this direction that has been done. Those who may visit Mr. Cobb's studio should not fail to notice the grand head to the "Celtic Bard" recently executed by him—an inspiration and a marvel of expression. It seems as if all the woes and hopes of unhappy Ireland were concentrated in that wonderful face.

R. L.

BOSTON, Aug. 9, 1886.

ONE does not expect brilliancy even from the skies in August, and the delightful *Art Amateur* is less lively than usual in dog days. We would advise Miss Edith Scannell to pause in her sketching for a while, and recreate at the sea shore, making rapid memoranda of the varied groups to be found there, whereby she may escape the mannerism that is creeping over her. The theatrical critic does not expect much at the theatres, and the accounts of exhibitions are rather meagre. Mr. Jarvis has, however, some good notes on composition, and there is a column of good thought on Public Art Instruction, called out by the report of the Bureau of Education on this subject. The articles on Needlework, China Painting, and Photography, will be of interest to the amateurs who love to spend their summer leisure in cultivating their fascinating arts. May the cool breezes of September and October bring us new life for art and work.

IN addition to the long instalments of the two serial stories, "Taken by Siege," and "A Bachelor's Blunder," now running through *Lippincott's Monthly Magazine*, the August number contains a brilliant short story by Mary Agnes Tincker, entitled "Lolita;" a paper by John Burroughs, on "Gilbert White's Book;" poems by Ella Wheeler Wilcox, "H. W. F.," and O. R. Crespi; "Our Experience Meetings" gives relations of John Habberton's experience as a canoeist, John M. Ward's as a base ball player, and L. E. Myers' as an athlete. "Our Monthly Gossip" discusses Howell's unfinished novel, and other authors and books.

ALDEN's *Library Magazine*, for August, contains twenty-five articles of considerable length, the gist of the current leading magazines, together with many shorter paragraphs on timely topics. Among the writers represented in this number are W. Holman Hunt, J. Norman Lockyer, Henry Maudsley, Emile de Laveley, Katherine S. MacQuoid, James Sully, Max Müller, Anna B. McMahon and Maurice Thompson.

THE following from *Unity* by a writer—Mr. W. C. Gannett if we mistake not—who thinks a minister or preacher is no more entitled to "Rev." as a prefix to his name, by virtue of his profession, than is a school-teacher, a physician, a lawyer, a merchant, a mechanic or any other useful worker, is respectfully commended to the thoughtful consideration of all theological teachers who make claim to the title:

"Let's give it up,—that *Rev.* which makes a parson blush, or ought to, each time he is introduced by it, or when he reads the tag upon an envelope or writes it to a friend. For address purposes it is a convenient tag,—like a dog's collar. But to wear a *gen* for tag degrades the wearer. Besides, all such titles worn, parade the supposed reverence of other people for oneself,—unless, indeed, it only parades an heirloom reverence which other people's grandfathers felt for one's own professional grandfather. If it be said, 'The *Rev.* is for your work and not for yourself,' still the minister may well dislike the title which separates him from every earnest man or woman who certainly shares that work with him and often beats him at it. As we write the tag ourselves on letters nowadays, it drops so small from our pen, that, if the postman reads it out aloud, we fear our friend becomes the Very Little Reverend, or the Hardly Reverend So and So! Why not keep the title *real*, a sort of heart's 'degree' which the people, as a great university, confers and presses on those, and only those, who by long and faithful service unto white hairs in holy work have won it well? And yet, as if to justify our other thought, it was just such a worker, having earned the title well, who wrote and read at the recent annual meeting of the A. U. A. the following lines,—had he changed the order of the last two names, his own would make the rhyme.

'I like the Quakers—like "Friend John, Friend James."
I think, with them, all titles empty names.
I read my Bible, and could never see
It spoke of "Reverend Paul," or "John, D. D."
I fancy I can hear their calm rebuke,
If they had heard us say "St. Mark," "St. Luke,"

MR. THEODORE STANTON in an article contributed to the *Independent* on "Temperance in Sweden," gives the following statements made in answer to inquiries, from Mr. Gustafson, author of the celebrated work, *The Formation of Death*:

"One historical fact is a very sad one—and that is that in Sweden, distilling was first practiced in the parsonages; and it is from their spiritual teachers that the peasants first learned this pernicious habit. From the first the clergy have been its most ardent defenders. In his 'History of the Swedish Brandy Legislation' (1839), the late Dr. Pehr Wieselgren said: 'The scandal of the clergy making their parishioners drunk probably belongs to Sweden. . . . At that time (about 1660), there was generally only one brandy boiler in the parish, and that one belonged to the priest, who, after it had served his turn, lent it around in the parish, probably for a

consideration . . . and it cannot be denied that as it was in the parsonage that the peasant learned to drink and to distill, from the same central point ought he to be taught to neither drink nor distill.' It was called 'a church drink' when taken at a Sunday feast, and the women tipped the flasks upon their dress sleeves, or the lapets of their capes, as modern dames use eau de cologne. It is even related as an acceptable custom, regarded as a fine piece of humor, for the priests to strike off the bottom of the glass in the hand of the drinker, so that he could not set it down, but must hold it to be refilled and drunk again and again, so long as the drink supply lasted. The clergy wrote works boundlessly praising the uses and virtues of brandy drinking, and they have from first to last been the most bitter opponents of the temperance movement. . . . Mr. Flensburg, the bishop of Lund, is bitterly opposed to total abstinence. Brandy is always found on the table at the gathering at the Episcopal palace. When Professor Skarstedt, of Lund University (his Chair is Theology), first went to Bishop Flensburg's palace and saw the strong drink set out for the guests, he exclaimed: 'Brandy in the Bishop's home! Good morning,' and has never again visited there. Professor Skarstedt told me that he and the present Archbishop of Sweden, Sundberg, were among the earliest signers of the total abstinence pledge. All but some two or three of the Lund University faculty have the brandy drinking habit."

DEEDS VERSUS CREEDS.

And seeking truth, I wholly lost my way
Rocked back and forward by the swinging tides
Of doubt and faith, confused by many guides;
Each one around with a doctrine and a creed

Which each felt safe to say,

Would meet and satisfy my every need.

And one claimed Jesus was the son of God;
And one denied that he was more than man;
One scented wrath in the redeeming plan;
One dwelt upon its mercy and its love;
One threatened with the rod,
One moved me with the cooings of a dove.

And whether souls were fore-ordained to bliss;
And whether fruit or works were strong to save;
And whether judgment lay beyond the grave;
And love, with pardoning power went down to hell;
Whether that road or this
Led up to heaven's gate, I could not tell.

Amid the dust of theological strife;
I hungered with a want unsatisfied,
Heaven while I lived, not heaven when I died
Was what I craved; and how to make sublime
And beautiful my life;
While yet I lingered on the shores of time.

To judgment swift my guides in doctrine came;
Which one lived out the royal truths he preached?
Which one loved mercy, and ne'er overreached
His weaker brother? and which one forgot
His own in other's claim
And put self last? I sought, but found him not.

And wept and railed because religion seemed
Only the thin ascending smoke of words—
The jangling rude of inharmonious chords;
Until—my false inductions to disprove

Across my vision streamed,
The glory of a life aptima with love.

One who was silent while his brethren taught,
And showed me not the beauties of his creed,
But went before me, sowing silent seed
That made the waste and barren desert glad;
Whose hand in secret brought
Healing and comfort to the sick and sad.

Aglow, I cried, "here all my questionings end;
O, what is thy religion, thy belief?"
Smiling, he shook his head, with answer brief—
This man so swift to act, so slow to speak—
"In deeds not words, my friend,
Lives the religion that I humbly seek."

And soft and sweet across my spirit stole,
The rest and peace so long and vainly sought;
And though I mourn the graces I have not,
If I may help my brother in his need
And love him as my soul;
I trust God's pardon if I have no creed.

ANNIE I. MUZZEY.

THE PARKER TOMB FUND.

A Fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed, among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. The list of subscribers to date, is as follows:

Miss Frances Power Cobbe, England,	£1.
Rev. James Martineau, D. D., "	One guinea.
Professor F. W. Newman, "	£1.
Miss Anna Swanwick, "	£1.
Rev. Peter Dean, "	5 shillings.
Mrs. Katherine M. Lyell, "	One guinea.
Miss Florence Davenport-Hill, "	£1.
William Shaen, Esq., "	£1.
Mme. Jules Favre, Directress of the State Superior Normal School, Seyres, France,	10 francs.
M. Joseph Fabre, ex-Deputy, Paris, France,	10 francs.
M. Paul Bert, of the Institute, "	10 francs.
Professor Albert Réville, "	10 francs.
M. Ernest Renan, of the French Academy, Paris, France,	10 francs.
R. Rheinwald, publisher, Paris, France,	10 francs.
Mme. Griess Traut, "	3 francs.
Rev. Louis Leblois, Strasburg, Germany,	5 mares.

Miss Matilda Goddard, Boston, Mass.,	\$25.00
Mrs. C. A. Nichols, "	5.00
Caroline C. Thayer, "	10.00
E. H. Warren, Chelmsford, "	5.00
F. W. Christern, New York,	5.00
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Mrs. Stanton-Platch, B. A., Basingstoke, Eng.,	5.00
A Friend, Philadelphia, Pa.,	5.00
Jacob Hoffman, Cincinnati, O.,	5.00
Charles Voysey, London, England,	10 shillings.
Count Goblet d'Alviella, Brussels, Belgium,	20 francs.
Luther Colby (Editor <i>Banner of Light</i>),	\$10.00
B. F. Underwood, Boston, Mass.,	5.00
James Eddy, Providence, R. I.,	10.00

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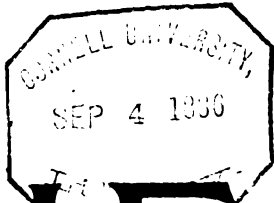
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CURRENT TOPICS.

BY B. F. U.

MATTHEW ARNOLD, in his report on the schools of Germany, France and Switzerland, gives an illustration of the moral and civic instruction now substituted throughout the French school for theological teaching: "A child was asked a question, so common in the training of the young, to whom do you owe all that you are enjoying here, this fine schoolroom, these pictures, these books, this splendid city, all that gives security, comfort, and pleasure to your life; who gives it all to you? I listened languidly at first, but my interest awoke as it occurred to me: surely all this can be leading up to but one answer, the established answer, God, and that answer may not be given here. And it was not given; the answer at last to the question put to the child, Who is your benefactor? was this:—*Et bien, c'est le pays*; 'Your benefactor is your country.' The force of civic instruction, whatever we may say as to moral, could hardly, perhaps, further go."

THE London *Inquirer*, after quoting the passage given above, comments as follows: "And do we not all honestly believe that the ordinary answer in English Church and Sunday-school is mere cant, the veriest 'make-believe' of religious teaching, while the other answer represents the real fact? It is the State, the country, which is the child's best benefactor, next to, and sometimes before, its parents; and so it should be taught to think; while there is nothing inconsistent with this secular teaching and the religious lesson of the Church and the Sunday-school that there is a Spirit of Infinite Wisdom and Goodness Who is the Invisible Soul of the visible universe."

In his Education Report, Matthew Arnold, referring to French Schools, says: "I saw no

groups of children who could be called dirty and neglected. The Paris municipality provides, in connection with all its infants' schools and primary schools, a system of penny dinners, which makes undoubtedly the frequentation of these schools in decent attire an easier matter for the children of the poor. To send them decently dressed is more possible to them the less they have to spend on their food. And the rule of the municipality is that to children really poor the penny dinner shall be given free. All school children have also their school books and materials provided for them by the municipality free of cost."

WILLIAM BARROWS has this to say in the *Andover Review* as to the rapid decrease of the American Indians: "If our civilization has done its best, and fails to save any of these old tribes, in their separateness, while it appropriates their lands and vitiates their blood till it ceases to flow, and spares only geographical names as memorials, some of its praise must be abated. The civilization which cannot make citizens out of Indians, or the religion which cannot make Christians out of the aborigines, must become modest in its pretensions; and, reasoning from our own home and experiment, it may become a question how far we can make a success in those lines among the inferior in foreign lands. If American Christianity and American civilization can do their best only by easing and gracing the extinction of the East Indian, and Turk, and Chinese, and Hawaiian, preparatory to the supremacy of an English-speaking people over their ancestral domains, the theory of Christian missions exposes itself to grave criticism."

THE August *Unitarian Review* contains an article by Rev. R. A. Griffin on "The Impiety of Theology," which displays both philosophical insight and genuine religious feeling. Theology, he says, is the proudest of teachings, whereas it should be the humblest. "It does not, it can not, say anything well. It is a makeshift, an essay." How many among Unitarians, he significantly asks, are willing to admit, in so many words, that the ascriptions of personality and paternity to God are mere adumbrations of our consciousness of the Essential Being? Nothing could be finer than the following: "Our right to say, God is a person, is conditioned by our willingness to admit the purely poetic or symbolic quality of the expression." The moment we dogmatize, Mr. Griffin contends, that moment we are impious. This comes near to saying that theology itself is impiety. Would it not be near the truth to say that we know enough of the universe and its mystery for purposes of religion, but not for purposes of the theology?

THE *Indian Messenger* calls attention to a new life of Theodore Parker in Bengali, by Nagendra Babu: Parker needed to be introduced, recommended and more fully known to the rising gen-

eration of Bengalis, and we are glad to see that Nagendra Babu's excellent volume is well calculated to do this in a most suitable manner. There have been few men in the world in whose life knowledge, love, holiness and strength, the four cardinals of religious life, have been so beautifully combined, and it is hardly too much to describe him, as Nagendra Babu has done, as the "ideal religious man of the nineteenth century." Nothing will give us greater pleasure than if the perusal of Nagendra Babu's book leads our young men to an earnest and attentive study of Parker's works—works which have done so much to mould the theology of the Brahmo Samaj and to give direction to our aims and aspirations.

CANNIBALISM is said to be quite common in Hayti. Sir Spencer St. John, in his work on "The Black Republic," describes many cases which came to his attention during the time he was there as a representative of the British Government. Within the past year proofs have appeared, showing the evil to be wide-spread, and existing in its most revolting form. The custom had its origin, it is said, in the rites of Voodooism, which prevail and exert a powerful influence, some of the ceremonials of which require the killing and eating of a child as a sacrifice. From this has grown an abnormal appetite for human flesh, and there are those not unwilling to supply the demand. One negro woman killed successively, five of her own infants and sold their flesh for meat. The case is well authenticated. It is common for the papers of Santo Domingo to taunt the people of "The Black Republic" with cannibalistic practices. The people, victims of the African slave trade, are ignorant and degraded, and evidently in great need of the direct influence of a superior race to give them an impulse toward a higher social and moral condition.

THE Spanish Chamber of Deputies has resolved to free as soon as possible, the 25,000 Cuban slaves still held in bondage. The President of the Chamber congratulated the members on their determination thus to crown the work of abolishing slavery. Says an English journal: "It may be that these 25,000 poor creatures will not at once realize the value of the freedom which has been conferred upon them. It is the curse of slavery that it degrades humanity so much as to render them unfit for freedom. America experienced this after the civil war, and has still serious difficulties with the negro population, but they are developing under their new conditions qualities which were dying out under the old. For a time the freed Cuban slaves may be little better off than in the past. Those of them who have had good masters may even be worse, but improvement will come; and even though it never does, this last act of the Spanish Chamber will be hailed with approval as sweeping away a custom, the very name of which is repulsive to every right-thinking man."

THEISTIC RHETORIC.

I.

Matthew Arnold made a wise distinction when he said that the Bible should be read as literature and not as dogma. This distinction is specially applicable to the characterization of Deity as found in the Bible; or, it may be added, as found in the Scriptures of any religion. In truth, the intellect of mankind, in attempting to conceive of Supreme Being, has labored with a thought too large to be grasped logically, and hence, particularly in the earlier and forming stages of religion, it has resorted to imagination and rhetoric for expression rather than to syllogism. Christian theologians, in text-books and lectures designed for theological seminaries, have endeavored to put the attributes of Deity into a concrete logical order, which the student might comprehend and store away in his memory, as he might analyze and jot down in his note-book the features and qualities of an object in natural history which he was studying. But these endeavors have been only pitiful and vain attempts to reduce the overflowing riches of Oriental imagination to the plummet line and rule of the exact sciences. The Bible, which they profess to take as the basis for their theological doctrines, cannot be successfully treated in that way. And the leading Biblical scholars of the day are coming to see with Mr. Arnold, that the Bible, especially the Old Testament, must be studied, not as dogma, but as literature. It were well if Liberal critics of the Bible—of the Colonel Ingersoll type, for instance—would take more note of this fact than they are accustomed to do.

Of this distinction between literature and dogma, there is no better illustration than the various appellations and descriptions that are applied in the Old Testament to Deity. If the Bible contained a revealed logical doctrine concerning Almighty Power, these efforts at definition and description should have unity and consistency; there should be no contradictions in them, no variations owing to different points of view, no change of characterization to suit a changed mental mood or variable conditions of nature. But, in the language of the Old Testament about Deity, all these features are particularly conspicuous. It seems as if the writers were conscious of their inability to express the conception which their minds struggled to seize and hold. Hence, they rapidly changed the epithet, varied the description, piled miscellaneous one upon another whatever appellations of excellence occurred to them, entangled themselves in mazes of metaphors without any compunctions of a rhetorical conscience against the mixture, evidently feeling, as indeed they said, that, name, describe, and exalt Infinite Being as they might, they would still fall short of what was due. It is evident, too, that different minds, as they wrote, were impressed by different aspects of the Power they tried to describe; and that the same minds expressed themselves differently according as it was some aspect of the material world that, for the time, impressed them most deeply, or some aspect of the human conscience and heart in the experiences and struggles of life.

For instance, in the space of a single Psalm may be found, perhaps, not only the two leading words for Deity which run through the Hebrew Bible, and which appear in the English version as *Jehovah* and *God*, but such titles, epithets, and descriptive phrases as these: Lord of Hosts;

the Everlasting King; the Most High; the Almighty; the Shepherd leading his flock; the Captain leading his army; a Rock; a Shield; a Buckler; a Fortress; a Refuge; a Tower; a Sun and a Shield, in one sentence. He is the High and Holy One who inhabiteth eternity, and he is the Lord mighty in battle. He is Deliverer, Strength, Salvation, Redeemer. He is terrible in power, and he is plenteous in mercy. His voice shaketh the wilderness, and his voice is not heard. He walketh upon the wings of the wind and maketh the clouds his chariot, yet inhabiteth the lowly heart, and men rest under the shadow of his wings. He is Light, he is Life, he is Father, he is Saviour, he is Law-giver, he is Judge of all the earth, and the Avenger of wickedness and Destroyer of the wicked. Clouds and darkness are round about him and he hideth himself in the thick darkness, yet out of Zion, the perfection of beauty, he has shined. He has a house built for him to dwell in on earth, and it is said also that the heaven of heavens cannot contain him, how much less this house that men have builded for him. A devouring fire goeth before him, yet he is a place of broad rivers unto his people. His way is in the sea, and his path in the great waters, and his footsteps are not known; but his footsteps cover the earth, he maketh a path to shine after him, and his paths drop fatness. He is spirit,—no eye hath at any time seen him, no ear hath heard him; yet he sitteth upon a throne in the heavens, he thundereth marvellously with his voice, and the eyes of the people are blinded by the splendor of his glory.

Thus did these ancient writers wrestle with language to utter their thought of the Eternal Power whose existence was manifest to them in the energies and order of the universe, and in whose presence and under whose rule they believed themselves to live. In one short, familiar Psalm, God is described as the preserver of man and beast; as a being whose loving-kindness is excellent and whose faithfulness reacheth unto the clouds; as a brooding mother-bird under the shadow of whose wings the children of men put their trust; as the light; as the fountain of life; as a householder who can abundantly satisfy with the fatness of his house and who will cause his guests to drink of the river of his pleasures.

Now, to turn these fast flowing tropes—many of them beautiful, some of them more bold and forcible than beautiful—into dogma, to try to transfix these poetical figures of speech into logical doctrines, is to do violence, not only to the writings, but to the minds of the writers. These writers had not come to the time when they could have any concern to form a metaphysical conception of Deity. They were simply speaking out, in the best way they could, the thoughts and feelings with which their minds were charged as they contemplated the mighty forces of the world around them, and the bearing of these forces upon their own life-experiences. They had come to the point where they could believe that, in some way, these forces and powers, however various in appearance, were all united in one Supreme Power; that is, they were monotheists. But how the variety of conception and contradiction of expression were to be philosophically explained and logically harmonized, was not a problem with which they were called to deal. Only the author of the book of Job made any attempt to solve this problem; and his effort, though it resulted in a sublime poem, was not very successful as a philosophical treatise. His conclusion was that

the Creator of the world had apportioned good and evil to mankind for discipline, as seemed to him good, and it was not for man to know nor question *why*. But, aside from this one book, the Old Testament in its utterances about Deity consists simply of *naïve* impressions and ideas, generally vigorous, sometimes fanciful, but never to be read as dogma or philosophy.

In other words, the theistic language of the Hebrews is poetry rather than theology. The central image of the Jehovah-conception is, of course, anthropomorphic. It is so because it is *an image*; that is, a poetic representation, and not an abstract, philosophical conception. Yet the same poetic faculty which created this image of a supreme gigantic man for an embodiment of Almighty Power, prevented any consistent adherence to and development of the idea. The gigantic-man idea was constantly abandoned as the exigencies of emotion in the presence of nature's wondrous phenomena required, and forms of expression entirely inconsistent with it were adopted. Imagination was allowed full play, and the Hebrew mind drew upon the whole domain of its observation both of human attributes and of nature's forces to find adequate dress for its thoughts and feelings concerning Infinite Power. A Rock, the Shadow of wings, the Sunlight, the Life-giving fountain, the River of pleasures, the Cloud-tabernacle, the Voice that thundereth marvellously,—these were descriptive metaphors drawn from the realm of nature. Of all this imagery which the Old Testament applies to Deity it may be said, that it proves the Hebrew mind to have felt that, in any attempt to describe Supreme Power, it must avail itself of all its possible resources of knowledge and language. If Deity existed everywhere and had all power, then all existences and forces were a manifestation of him and could be rightly used to illustrate and describe him. And yet, after the highest flights of rhetorical description of Deity, the Hebrew exclaimed, "Lo, these are but a part of His ways," and honestly confessed that, "Touching the Almighty, we cannot find Him out." The Hebrew was audacious in the use of imagery, but he had not the audacity to claim that he had made a complete chart of the divine nature and attributes, as have theological writers of a more modern type.

WM. J. POTTER.

ROUSSEAU ON EDUCATION.

No book has done more to make men think for themselves than Rousseau's *Emile*. It is full of indignant exposures, like this of the slavish tendencies of what is usually called education: "Do not make a child do anything on account of your words; nothing is good for him until he perceives it to be so. In order to equip him with some showy instruments which he may never use, you strip him of his most useful tool, his common sense, and accustom him to be always led, so as to be nothing but a machine in some one's hands. You want him docile while he is little, but this is wishing him to be a credulous dupe when he is grown up. You keep telling him, 'All I bid you is for your own good, though you are not old enough to see it.' These fine speeches, meant to make him behave well, ensure the success of those which will some day be spoken to him by the visionary, the charlatan, and the swindler."

Extravagant as Rousseau often is, these complaints are not without foundation. Even now, and here, education is often made from the

start to work mainly in the wrong direction. The little boy is not taught to think for himself. He has to begin by becoming a copy in miniature of his parents' prejudices and superstitions. If his father and mother are Jews, he thinks Saturday holy, and eating pork sinful. If they are Roman Catholics, he believes in Lent and priestcraft. Whatever may be their church, his conscience is simply its photograph. His mother keeps saying, "You must do this," and "You shan't do that." He obeys, without seeing that he gains anything, except an immunity from punishment, which can be much increased by deceit. When he goes to school, he comes under a new set of rules, which seem simply arbitrary and vexatious. He has to learn all sorts of things by heart which interest him so little that he forgets them as fast as he is allowed to do it. At each new step he meets a new set of abstract propositions and dry details, all to be committed to memory under compulsion, and none of them capable of calling out any wish from him, except that he may soon get a chance to run away. In the Sunday-school he is set to work on texts and catechisms, of which he understands only that it is very holy to remember them all word for word, and very wicked to feel any doubt about their truth. He has to sit under long sermons which he must make believe listen to, while he envies his father's liberty to go to sleep. His parents keep giving him all sorts of directions, generally very annoying, about his behavior; and all that he hears from them, or his teachers, or the ministers, has to be taken on trust. The two great commandments of boyhood are that he ought to believe everything he hears, and that he ought always to do as he is told. The first result of this system is that when he is suddenly set at liberty, on entering college or a store, and obliged for the first time in his life, to take care of himself, it is too late for him to begin to do it without risk of serious injury to himself and every one around him. What he might safely have learned, little by little, to do under the eyes of his parents, becomes very dangerous when suddenly taken up without restriction or limit, away from home. It is like flinging a boy out into a deep and swift river, before he knows how to swim. No wonder that there is so much extravagance and dissipation in our colleges. These institutions in no wise diminish the temptations to the student, by the care often taken to have him think as little as possible for himself, and get as much as is possible of knowledge pumped into him through text-books and lectures. If he studies for the ministry, he finds that his success, and even his livelihood, must in all probability depend on his letting other men think for him to the end. Even the most liberal of sects has its safe limits of thought, outside of which the preacher can find no place to stand. The lawyer is trained to take usage and precedent as final authority. The very name of regular physician means a follower of rules which others have laid down. Teachers and journalists have to please their patrons. Every profession has prizes for conformity and penalties for originality. Are women better off for having no profession? They are left so little to themselves in early years, that many otherwise well educated ladies never outgrow the habit of depending on others. For instance, when a number of them join together to study some difficult book, they do not pore over it each by herself, and meet to compare results, but they begin and end by coming together only to listen

passively to a course of lectures from some man who tells them just what to think about it. And educated men and women find themselves alike obliged to spend the whole of Sunday, and much time on other days, according to the sovereign decrees of Mrs. Grundy.

Sensible people, however, find out sooner or later, that, if they let any one else think for them, he is likely to use them as his tools, and profit by their loss. And however good may be the care which others can take of us, we soon learn that there are times when no one but ourselves can give all the thought which must be spent to ensure our happiness. Experience after experience calls upon each of us to become our own mentor, king, and priest. The educated are more likely than the uneducated to see this need; but they can supply it only by going through a second education, largely contradictory to what has been already given them. The most impressive lessons of school and home and church have to be unlearned. The child has been trained to say, Yes; the man or woman must learn the might of the everlasting No. The new commandments of manhood and womanhood are, Believe only what is justified by facts, and always act according to your own clearest light. Learning these lessons is all the harder, because we have been taught exactly the opposite. We need all the help we can get from liberal newspapers and books. Rousseau, in particular, has still much to teach.

Among his most valuable suggestions is the advice to parents and private tutors not to tell the little boy what to do, but let him find it out for himself. It is better that he should now and then get caught in a shower, than that he should expect others to watch the clouds for him all his life. Information should not be given him until he finds himself in need of it, and even then mainly in helping him to solve the problem for himself. He will never see the use of attending to the points of the compass, until he thinks both you and he are lost in the woods. The foundations for manly independence are to be laid early, in vigorous health and firm courage. He is to be accustomed gradually to whatever might frighten him, and taught to disregard petty exposures, accidents, and ailments, by finding you make light of them. He must not, of course, be allowed to hurt himself seriously, or to injure others; but this is to be prevented by immediate interference, not by prospective prohibitions. The word *obey* should be kept out of his dictionary. Be reasonable enough not to reason with him, and never try to make him approve of what he dislikes. Punish him by letting him suffer the natural results of his faults. If he breaks a window in his room, leave him to feel the draught. Better let him catch cold than remain stupid. And he will be made more so by arbitrary punishments, whose justice he cannot understand. Abstract precepts will only crush his reason. Teach him to submit to the natural authority of facts, but not to the arbitrary authority of other people, even yourself. Do not begin his education by making him a slave.

And as he grows old enough to receive direct and systematic instruction, his brain is not to be crammed with useless names and dates, with words of no meaning at his age, and no real use at any time. When we see young people limited, at the age of greatest activity, to purely speculative studies, until they are thrown at one stroke, without the slightest preparation, into the world of busy life, we need not wonder

that so few of them know what to do. Our senses are the first avenues of knowledge, the earliest faculties to develop and perfect themselves in us; and they are the ones which are the most neglected. You discredit a boy's reason to him by never making him use what little he has except on the things which seem to him most useless. Thus he never sees what it is good for, and makes up his mind that it is good for nothing. He ought to exercise his senses constantly, and verify one by the others. He should learn to weigh, count, measure, and compare. In order to make his eye true, he must learn to draw, and by having the object itself directly before his eyes, not from copies on paper. Tools are to become familiar to him, and some trade to be learned thoroughly. He is scarcely to know at the age of twelve what a book is. Books teach us to avail ourselves of the reason of others, and not to reason ourselves to think we know what we have read about and need not observe it. And we who would shake off every yoke, and renounce all slavery to authority, we shall teach our children nothing about religion any earlier than is necessary, and not insist on their believing more than they can understand. If heaven is to be won by repeating creeds, it must be peopled with parrots and magpies.

Rousseau does insist on giving his pupils, among the finishing lessons, that of faith in God and immortality. But this seems to me to mean simply taking some man's definitions of the indefinable and unknowable on trust. Other inconsistencies will easily be found out by the reader, especially if he is fortunate enough to be familiar with the great living English moralists. Rousseau never rose to their lofty heights, but he has pointed out the only road by which they can be climbed.

F. M. HOLLAND.

THE INCARNATION OF IDEAS.

II.

A truthful apparition of Christ to-day would say to his worshipper, in the words of Krishna, "I have passed through many births and you also." Christ arose as the incarnation of a moral insurrection against the Jewish deity, whom he called the devil, and against this priesthood whom he denounced as a generation of vipers,—phrases not to be thought of as his personal expressions, but as the solemn creed of the Gnostic revolution. He underwent another birth in Rome as a victim of Roman tyranny, founded in a tyranny of temples. Then he appeared as the poorest, most maltreated, of men. He was born yet again as a young radical revolutionist, whom Church and State vainly united to slay, who was still alive and would soon return to humble the haughty and raise the poor to their throne. Finally he was born as the king of kings who would keep down the people and establish a Roman Empire over the world. Many births he thus went through, in the last to pull down what he built up in the first. But we can now look at him and the successful movements centring in his name as a thing behind and beneath us, the individual man incarnation of a liberal Semitic tendency, the mythical man incarnation of more widespread human hopes, the imperial man incarnation of the political and social world which crucified him as an individual. That completes the cycle of Christian incarnations. Properly they represent

a closed chapter in the natural history of man. It is like the dawn of a shape in the eocene formation, its subsequent branching out in various modifications of later formations, its final fossilization and extinction. If we observe the tendencies, hopes, aims, convictions, which animate the civilization of to-day, we find them such as no Christian under any past manifestation of Christ, could he reappear, would recognize as belonging to the Christianity in which he believed. What we see around us are the tendencies of a new age, represented in institutions, in advantages and supremacies, which lead to the incarnation of these tendencies in powerful men. But we do not see tendencies leading towards great religious incarnations. The men who elicit that popular enthusiasm which once gathered about Buddha and Jesus are now great statesmen, authors, men of science. The abbeys of ancient faith must now enshrine these or enshrine none.

In these contemporary processes we see a sort of natural history, just as we recognize the same in the various developments of the Christian ages. Nothing is more natural than that men should go on fulfilling their desires and embodying their aims in representative men and institutions. But what we miss in this natural evolution is the presence of a conscious direction, a purposed evolution. It is that which made those points of fire in history which leave their sign in new stars lit up in the heavens, and birthdays on earth from which time is dated. The entrance of a new idea into the world is the sublimest of phenomena; the memorial of it never passes away; but it cannot be born of a tongue, it cannot enter by an essay; only when it has created a great soul, expressed itself in a brain, a heart, every drop of that heart's blood, told its story in life, filled the air with its fragrance of beauty and poetry, only then does it become the sacred possession of mankind. It is that which appeared to man in the past a divine incarnation, that being his way of distinguishing it from the ordinary progression. And, in fact, it is quasi-supernatural evolution. In it is the conscious reason, the art, the purpose of our humanity, laying hold of and controlling the ordinary forces of nature and human nature.

It is this kind of purposing principle working by, yet controlling, the normal agencies of evolution, which I believe to be the essentially religious principle. It represents the divinity of man; his right and duty to stand in the earth as a god; to be its master and providence; to overrule the blind fates of inferior nature, and impose the predestinations of his own will. The incarnations of the Past do not embody the will of our own time, nor satisfy its need. They bring us only sad tidings of great sorrow, bidding us despair of our own world and look only to another, which is always becoming less visible even to the eye of faith. But they do instruct us, these past incarnations, as to the power of ideas to organize great brains and hearts, and so gain thrones more powerful than those of selfishness and wrong. We learn from them that when humanity, justice, liberty,—now ideal—have become incarnate they will transform the earth and make every society in it the image of their perfection.

You must not suppose that in using this ancient word "incarnation" I am bowing to the Past, or compromising with Theology. I must again remind you that I am using a conception common to all the more intelligent races, be-

cause it represents the paleontology, so to say, of moral evolution. You cannot understand an animal now living, if you know nothing of the extinct forms corresponding to it. There is nothing unscientific in this matter. Incarnation is no mystery. There are incarnations in the earth, purposes of man which he has made flesh, though they are rarely respectable. There is the bull-dog, for instance. Nature never made a bull-dog. That brute is an incarnation of dogged human ferocity. Man has by purposed selection bred into it an exaltation of ferocity which is only ideal in himself. A brutal man's attack on the object of his hatred is limited by self-love. However ferocious he may be, if a pistol be aimed at him he will let go. But when a thoroughbred bull-dog has fastened on a foe you may wound him, torture him, kill him, and he will not let go. He will die holding his victim, the very martyr of self-sacrificing ferocity. This horrible creation by man of an evil genius outside the self-preserving instincts which direct nature's evolutions, may illustrate my meaning as to the higher incarnation. If there can be supernatural hatred, there can be supernatural love; if there may be self-sacrifice for the evil, there can be self-sacrifice for the good passion. The laws of nature which admit the incarnation of a genius of destruction, as in the first Napoleon, would not less admit the incarnation of Western religion in an English Jesus or an American Buddha. But there will not be an English or American avatar or incarnation so long as the East is sanctified and the West secularized. So long as the living race is taught that antiquity is sacred, and the present profane, it will be defrauded of the messianic vision and potency. Life grows strong by hope, not by memory. If there be anything really religious in the heart and aspiration of our own time and country, then it is the only infidelity to turn back their stream of tendency, giving up our own institutions to the sway of selfishness, while our purest enthusiasm flows for a buried world,—as

"Alph the sacred river ran
Through caverns fathomless to man
Down to a sunless sea."

It is remarkable how plastic nature becomes under the breath of a new human tendency or ideal. Our own century and our Western world have again and again burgeoned out with noble thoughts and aims, with great hearts represented in great events, which shame our faithless groping amid cemeteries of dead ages. In Germany Spinoza broke up the small horizon of thought; Lessing uttered his prophecy of a nobler religion; Goethe gathered both in his brain; a chorus of poets, philosophers, seers, sang like the morning stars to an awakened world, and a new intellectual world sprang into existence. In England, the song of Shelley descended on the slumbering world, as of the skylark turning the dawn to music; in Wordsworth, the voice of the turtle was heard in the land; in Carlyle, the lightnings played and purified the air; and there has followed them an age of thought, philosophy, poetry and science, which has burnt up the creeds and dwarfed the Bibles of antiquity. Why need I tell you again how the new-born genius of America broke forth in the eloquence of Channing; thundered in the great heart of Parker; sang in the poetry of Longfellow; was incarnate in the genius of Emerson.

Seeing that we are compassed about by so great a cloud of witnesses, even in our own time and place, why should we heed the voice of

despair, or repudiate the happy portents flaming in our own sky? Let us not imitate the retrospective infirmity of our fathers; let us not for a moment regard these great literary and moral movements of our age as having exhausted its genius or its purpose. Nay, the greatest men of our century are only forerunners: Goethe, Shelley, Comte, Carlyle, Emerson, Darwin—they are but forerunners, their works but sketches and studies of the work that shall be achieved when along their pioneer-paths the art and religion of the world shall march to build the new City of God.

MONCURE D. CONWAY.

AN OBJECT LESSON.

We can hardly resist the fascination of that record of misplaced confidence, of luxurious living, of high-handed dishonesty, of domestic catastrophe, of desperate suicide. The exposure of his criminality, his refuge upon the water, his hurried call at the home of his family, the sight of his children, the drive, mid summer's landscape, the blanketing of his horse, the ascent to the hill-top, the loaded weapon at his heart; but the world will never know the tumult or the insensibility of those two days.

When, however, conspicuous cases of wrongdoing startle the world, when anarchy and vengeance, unblushing corruption and insensibility to religious and moral obligation stare us in the face, our cheeks should not be paled nor our hearts discouraged. Though such cases may represent many similar ones, that will never be detected, we should fall back upon the soundness of human nature in great masses of industrious and happy people, who pursue the even tenor of their way, undisturbed by the follies and vices of avarice and ostentation. An ideal human life is not possible without the persistent cultivation of reverence, conscientiousness, and public spirit. The face of society can never be cheerful and attractive, until the heart of society is warm with disinterested affection and friendship for all. The means of religious and moral improvement now in vogue, do not meet the consent and respect of one-half our population. No wonder that the religion of ethics is felt to be more and more needed to improve the state of society. The hope of the future is not in Mohammedanism or Christianity, not in theism or atheism, orthodoxy or liberalism, but in the knowledge and practice of the laws of health, of domestic, social and public economy. If the custom prevails of rating people by their capacity to make money and a show in the world, rather than by their ability to control their wild passions and overcome evil with good, and the rising generation are of the same way of thinking and feeling, we have no security against dishonesty, low-mindedness, and self-destruction. Avarice, ambition, ostentation, are sapping the virtue of civilization, as much as intemperance and licentiousness, and ought as much to disqualify from good society, as one of the Concord lecturers maintained.

Religion, to be a successful promoter of morality, must present the Infinite One, as worthy of our imitation, perfect in righteousness, love, and truth, and not distorted by what Moses or Jesus, the Koran or the Bible may have reported.

An enlightened sense of the Infinite Presence and personality of his perfection and providence, is to most people a great help in their earnest

effort to perfect themselves in justice, temperance, fortitude, fidelity in all the relations of life; but it never should be forgotten that a man may be moral, without being religious, and religious without being moral; and of the two, morality is of the greater importance. Whether religion consists wholly in the effort to perfect one's self may be questioned; but the life-long effort to be right and to do right is the hope of a better and a happier future. Real religion, emancipated from immoral views of the Infinite One, in harmony with real morality, will have agents and agencies, ministers and teachers, a press, a pulpit, and a platform, capable of arresting the attention of thinking people, of preventing pauperism and crime, and converting lovers of science, of wealth, and of style, into lovers of their fellowmen and worshippers of the absolute right. Instead of relying upon the infallibility of the Bible or of a saint, they will rely upon certified experience and original free inquiry and investigation; and we shall need no more tragedies like the one on the blue hills of Milton to awaken the thoughtless.

W. G. BARCOCK.

FREE THOUGHT IN ENGLAND.

I had an interesting conversation recently with Miss Frances Lord, of London, concerning the present aspect of Liberal Religion in her country. "Free Thought in England," she began, "now means social reconstruction. The tearing-down period is rapidly giving way to the building-up period. That brilliant thinker, the late Professor W. K. Clifford, who unfortunately died in 1882, almost on the threshold of his grand career, belonged rather to the destructive school. His fine mind was always engaged in dissecting. Among living freethinkers I may cite Bradlaugh and his organ, the *National Reformer*, as purely destructive agents. He would disestablish the church and overthrow the throne. He is an aggressive republican and an irreconcilable enemy of the priesthood."

"But what about the Comtists?" I asked. "Well," continued Miss Lord, "for my part, I never could count this sect among freethinkers, for it seems to me that they build up as great a despotism as they pull down. Mr. Frederick Harrison and his group exercise but little influence over Protestant-reared minds because of their elaborate priesthood and their artificial system of ranks. They appeal only to the cultured. They do not strike down into the middle and lower classes. In a word, there is no real life in the Comtists."

"Among the constructivists may be mentioned Mr. William Morris, the poet (author of 'The Earthly Paradise'), and Mr. Hyndman, a gentleman of large wealth, whose organ, *Justice*, is ably edited. *To-day*, a monthly, filled with solid contributions on all social topics, and the *Common Weal*, a weekly, may also be placed in this category. The personal exertions of Mr. Hyndman and Mr. Morris to advance the cause to which they have given their whole soul, are very great and effective. Mr. Morris is, in more ways than one, among the most charming men of England. A handsome man of fifty, with a beautiful wife and daughter, he declares that he no longer has the heart to write poems now that he has seen the misery of the poor. You will perceive that to these men free thought is only one of the cogs in the wheel of social progress."

"But don't imagine that I am of the opinion that there is no destructive work to be done in England. I am sorry to say that there is a great deal of it. For instance, there is that inevitable Deceased Wife's Sister question, which the church defends in Parliament as if it were some precious dogma, and violates in practical life when circumstances call for it. More than one clergyman has winked at the fact that he was marrying a man to the sister of this man's deceased wife. The Church, too, is opposed to the opening of museums on Sunday. There is even a workingmen's organization formed for the very purpose of keeping shut on the Sabbath, all the doors of libraries and picture galleries. But it is hard to find out whether there is much life in this foolish association. Then there are the publicans, who hinder in a peculiar way the spread of reform ideas. In many a country town the only public hall is in the inn, and the owner thereof doesn't mean to have his business at the bar hurt by moral preaching up stairs. So the freethinker, the socialist, and the moral reformer find no place in which to lecture in unfortunate towns of this kind."

"The great universities stand as bulwarks against the advance of new ideas, and yet they are deeply tinctured with infidelity. 'Oh, God! if there be a God, save my soul, if I have a soul,' would about describe the intellectual condition of our universities if they were to speak out and tell the truth. Then there are the Young Men's and Young Women's Christian Associations, which, while it must be admitted that they do good in a general way, keep the minds of their members confined within the old boundaries."

"But some of the religious agents have been unconsciously doing a great deal to break down excessive Sabbatarianism. I refer to the various magazines for Sunday reading, a kind of literature that does not exist in the United States, where the Sunday edition of your great dailies does not leave a field for journals of this kind. You know that our leading London newspapers do not appear on Sunday. *Good Words*, which was started in January, 1863, became immensely popular and did a great deal to destroy Sunday prejudices, under the liberal editorship of Dr. Norman McLeod, and the contributions of Charles Kingsley. The *Day of Rest* is another one of these weeklies that moves on the same lines. And still another is the *Christian*, which in coming to the aid of the Public Morality reformers, in discountenancing the opium trade, etc., mingles many a thought-stirring idea with its narrow Christian pabulum. The *Christian* even backed the *Pall Mall Gazette* in its revelations last summer."

"The Church still clings tenaciously to its authority over the teachers of the youth of both sexes. The head-masters of our great public schools, like Eton and Rugby, for instance, must be clergymen of the Church of England. Unless a candidate for such a post has taken orders, he has no chance of being accepted. No woman will be made head mistress of a girl's High School, if she be not a trinitarian. I refer here to the institutions established by the Girls' Public Day School Company, of which otherwise excellent organization Mrs. Maria G. Gray and Miss Emily Shirreff are the promoters. But not satisfied with this concession, the faithful have recently set up a 'Church Girls' High Schools' Company."

"This narrowness and severity of the church have driven from it more than one faithful subject. The Rev. Stewart Headlam is an example

in point. He was once a curate in the East End, the Five Points of London, and determined to see with his own eyes, the cheap theatres, including the "Penny Gaffs," or low shows, frequented by his parishioners. When he had studied the subject thoroughly, he published a pamphlet thereon, much to the disgust of the Bishop of London, who suspended the wayward curate on the ground that he had been going to low resorts. But this did not shut up Mr. Headlam's mouth. In fact, it seems to have tended to open it. He is now working independently in his old parish and among his old people. And he is doing a good work, too. Oddly enough he has set himself the task of bringing into harmony not church and science, but church and stage, church and art. He has founded the Church and Stage Guild, and his newspaper, the *Christian Socialist*, advocates from a church standpoint, the best of the socialistic doctrines. Mr. Headlam declares that Christ was the greatest socialist that ever lived. This radical parson has just distinguished himself in the columns of the *Pall Mall Gazette*, by defending ballet dancing on moral grounds."

"But don't imagine from what I have been saying that the Established Church is not weakening. Many of its clergymen, who hadn't the moral courage of Charles Voysey and Stopford Brooke, are living in mental chains. Trollope's novels, with their pictures of the comfortable church in full possession, read to-day like a tale of the past. The popular cry, 'England to Rome, change at St. Barnabas Junction' (St. Barnabas is a typical High Church in London), is waking up some minds that prefer liberty without faith, to faith with Popery. But the scientific tendency is doing still more to bring about the destruction of this old edifice, which, as many reformers think, has been a dead weight on English thought for so many weary years."

THEODORE STANTON.

TENAFLY, AUGUST.

EDITORIAL NOTES.

BY B. F. U.

E. H. WARREN writes: "With pleasure to my wife, and myself as well, I enclose herewith \$5.00 as our contribution towards the *Parker Tomb Fund*, and would simply suggest, as a suitable inscription, the words of Renan, who spoke of him as 'A thinker who understood religious truth in the most elevated manner.'"

THE *Investigator*, referring to the trial of the Chicago anarchists, says: "The verdict is generally approved by the press and people, and it could hardly be expected to be otherwise, for if anarchy means killing, self-defence requires that its promoters should either be killed or deprived of their liberty."

THE "evangelist," Moody, is a thoroughly consistent Christian when he declares with remarkably child-like faith, in a recent sermon: "I believe in the whole Bible. There is a tendency now, on our right hand and on our left, in the Church and outside of the Church, to give up some portions of the Bible. It is quite a fashionable thing for people to say: 'I believe the Bible, but I don't believe all parts of it. There are some parts of the Old Testament that I do not believe.' I never saw a man in my life begin to pick at that book that did not pick

it all to pieces. I read the other day of a man who took to a minister his (the minister's) Bible. It was mutilated; he had cut out portions here and there. The minister said: 'That is not my Bible. Why do you call it my Bible?' 'I have sat under your ministry for several years, and whenever you would say that a certain passage is not authentic, I would go home and cut it out. That is the reason I call it your Bible.' . . . The scientists say they have made a wonderful discovery; and they say a whale's mouth is not larger than a man's fist, and so a whale couldn't swallow a man. I read that God prepared a great fish to swallow Jonah. Couldn't God prepare a fish large enough to swallow a man, or even this whole world? God could do it. There isn't any trouble about it."

THE time has come when the minds of men no longer put as a matter of course the Bible miracles in a class by themselves. Now, from the moment this time commences, from the moment that the comparative history of all miracles is a conception entertained, and a study admitted, the conclusion is certain, *the reign of the Bible miracles is doomed.* — *Matthew Arnold.*

THE *Textile Record*, in a recent number, deprecates the unutilitarian education of the present day. "During the last thirty days," it says, "all the colleges, high schools, and other advanced institutions of learning have held their commencements, and thrust their graduates out upon the world. The number of these young persons probably reaches tens of thousands, but of them all, perhaps not two per cent. have learned how to *do* anything. The education has been of the head alone, and not at all of the hand. They have been taught to know a great many things of greater or less importance, but of the practical work of the world, by means of which men and women earn their bread and butter, they are absolutely ignorant. . . . As a consequence, we import from Europe every year, thousands of skilled workmen, while our own young people are driven into poorly paid clerkships or persuaded to attempt success in the overcrowded professions. It is extremely discreditable to the practical common sense of the American people that they should permit this state of things so long to continue. It is a reflection upon the good judgment of the nation that it should expend millions every year upon instruction which only half fits the young for the actual duties of life."

"Now what has science done to compare with this?" exclaimed a preacher in a recent sermon, after he had ascribed almost every good thing in this world to "the religion of Christ." Our reply is that science has lessened the hours of toil, given men better food, better clothing, and better homes; diminished the ravages of pestilence and famine; destroyed those horrible superstitions which tortured the mind in the past, and instigated men to destroy by thousands their fellow-men; which has enabled man to make the forces of nature servants of his will and ministers to his enjoyment. In whatever direction we look we cannot fail to see our indebtedness to science. How much do we not owe to the mariner's compass, the art of printing, the steam engine and the telegraph, not to speak of other great inventions and discoveries? What a revolution they have effected! How they have expanded the mind and enlarged the vision and broadened the sympathies of man, promoting and extending sentiments of frater-

nity and brotherhood over the world, and diminishing and destroying those obstacles to advancement which theology for ages had exerted its authority and power to strengthen and perpetuate. Science has been the real civilizer; it is destined to be recognized as the true "savior" of man. And the real injury done to the race by superstition in opposing the study of science, keeping back its discoveries and inventions, and preventing the diffusion of its influence among the people, can never be computed.

THE doctrine that scepticism and unbelief regarding theological doctrines imply criminality or moral depravity, is hostile to intellectual and moral progress. It deters the mind from investigation. It makes man a moral slave. And it supports and perpetuates old systems of error, which a little fearless investigation would expose, but which, continued from generation to generation, produce the most disastrous results to the cause of human progress. The doctrine that religious scepticism is a crime leads to the belief that scepticism respecting any established time-honored and cherished institution or opinion is criminal. Religious persecution, too, is a legitimate result of the doctrine that certain theological beliefs involve merit, and disbelief of them involves guilt. Religious persecution is undeniably one of the greatest foes to intellectual advancement as well as to the general happiness of man. The best men are generally its victims.

"Who can pretend to say," says Darwin, "why the Spanish nation, so dominant at one time, has been distanced in the race. The awakening of the nations of Europe from the dark ages is a still more perplexing problem. At this early period, as Mr. Galton has remarked, almost all the men of gentle nature, those given to meditation or culture of the mind, had no refuge except in the bosom of the Church, which demanded celibacy, and this could hardly have failed to have a deteriorating influence on each successive generation. During this same period the Holy Inquisition selected with extreme care the freest and boldest men in order to burn and imprison them. In Spain alone some of the best men, those who doubted and questioned, and without doubting and questioning there can be no progress, were eliminated during three centuries at the rate of a thousand a year."

ROWLAND HILL writes from Bedford, Eng.: "May I have the sorrowful pleasure of helping to keep dear Theodore Parker's tomb in order? . . . Please tell me where or how to send it. I should be so grateful if you would accept it. I love Theodore Parker with every fibre of my nature. He was one of God's bravest, holiest, helpfulest saints."

THE *Pall Mall Gazette* quotes from Matthew Arnold's statements in regard to schools in Paris, and remarks: "No doubt we are a much more practical and sensible people than the French; but it may be questioned whether the spectacle of the municipality of Paris spending its money on dinners and books for poor children is not on the whole more humane and even more religious than that of the Corporation of London presenting gold caskets to princes, and guzzling away a fortune in public banquets, even though there be a bishop to bless the one, and an archbishop to give thanks for the other. There may be a good many grains of truth, after all, in that exaggerated saying of Heine's: — 'I am firmly persuaded that a blaspheming

Frenchman is a more pleasing object in the sight of God than a praying Englishman.'"

THE *Century Magazine* for July contains two articles, the first and second of the number, one by Theodore Roosevelt, the other by Henry Cabot Lodge, in defence of fox-hunting as a sport. The *Century* is, of course, a highly moral magazine, and the writers named are eminently respectable gentlemen, but it is none the less true that the sport which they defend is a mean and brutal one, and that the old threadbare arguments they repeat are as flimsy and fallacious as the torture of animals for pleasure is immoral. Neither of the writers thinks that the amusement with regard to its cruelty to animals is worth considering. One of them states that the articles have been written to little purpose if they do not serve in some slight manner at least, to dissipate certain prejudices which have been felt against riding to hounds in this country, which have been disseminated if not bred by the press, merely through lack of information, and not at all from any ill will. This leads the *Inter-Ocean* to remark:

"The main 'prejudice' involved is the same as that which exists in the minds of some people against small boys finding enjoyment in setting dogs on cats and joining in the race to get the full benefit of the sport, the prejudiced people entirely forgetting the fact that the boys are invigorated by the healthful exercise. Substitute mounted men and sometimes women for the boys and a fox for the cat and the parallel is practically complete, for the extermination of foxes as vermin is not the purpose in view; indeed, the foxes are sometimes especially procured for the torture, while the chase of the cat in the case of the boys is almost invariably accidentally suggested. . . . Shooting edible game and exterminating vermin as such give, as the world goes, a legitimate cover to sport and to the gratification of 'the nature of man' for killing things. But to deliberately increase suffering for the sake of sport, which is most conspicuously done in fox-hunting, is sheer barbarism, and the families of those who approve of it have simply not walked exclusively on their hind legs as long as those who appreciate its true character and disapprove of it. The civilized world has grown considerably and divested itself of much of the brutality of the fox-hunting stripe since the last century, and this brutality must go too. It is unmistakably repugnant to the vast majority of intelligent people, and consequently cannot do otherwise than jar harshly on the community. The matters of drag-hunting, trespassing and Anglomaniya may be waived here, and the thing itself alone regarded. To say that it is essential to health, horse breeding and proper recreation is mere nonsense."

THE National Reform Association, the purpose of which is to introduce into the Constitution of the United States, the name of God and of Christ, and a reference to the Bible as the Supreme law of the land, and otherwise to make Evangelical Christianity the avowed national religion in this country, held a meeting in the First Presbyterian Church at Saratoga, on the 16th. A number of "Rev. Drs." were present. Among the speakers was Miss Frances E. Willard, President of the Women's Christian Temperance Union, and among the letters read "expressing strong sympathy with the movement," was one from Joseph Cook.

THE secular policy of Washington, Jefferson, Madison, Franklin, and Adams left the various forms of religion to a nearly free competition with one another. The fact that any religious tests whatever were permitted by the founders of our republic may lead us to misconstrue their work unless we perceive how few and slight were those they permitted to live compared with the magnitude and power of those which had at

The Index.

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WILLIAM J. POTTER..... { Editors.
BENJAMIN F. UNDERWOOD..... }

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FOR THE INDEX.

THE INCOMPLETE.

BY W. D. GUNNING.

Finis is a word which Nature never spoke.

In THE INDEX of Jan. 3, 1884, I called attention to a fact generally ignored in the discussion of Plateau's great experiment in world-building. Let olive oil be diffused through a mixture of alcohol and water, brought to the same specific gravity as the oil. Let the fluid be set in spiral motion; the molecules of oil will collect themselves into a globe spinning on its axis; the globe will throw out Saturnian rings around the equator, the rings will break and each segment will globe itself into the epitome of a planet spinning on its axis and revolving around the central globe. This is the experiment of Plateau, showing how cosmos may be born out of chaos.

All this is well known but there are other phenomena not so well known. A portion of the oil does not share the impulse to aggregation in spheroidal forms. When the epitome of a solar system has come out of chaotic nebula of oil molecules you may see, suspended in their liquid heaven, minute aggregations which have assumed one of four forms. The sphere is finite and complete. Of all the forms assumed by the oil, this alone could be realized to completion. The others are segments of infinitudes. They are bounded by segments of infinite curves. Not one could be realized to completion except in infinite space. Here are structures so vast in conception that each, if its contours were carried out, would fill the star deeps. Four orders of geometric thought, sublime as infinity, are wreaked upon expression in the contours of so many blebs of oil! How vast the thought! how incomplete the expression!

No thoughtful man can witness the Plateau experiment without feeling that his mind may be standing at the very threshold of creation,

and no man can have a firm mental grasp of these fragmental forms without feeling that here, at the dawn, is a foreshadowing of the deepest fact in the forthcoming cosmos. Its name is, INCOMPLETE. A thorn is an incomplete branch and on the tree of life, the Igdrasil, whose roots were in a primeval sea, whose shed leafage has formed the globe's stratified crust, on trunk and branch and bough of Igdrasil are thorns. Never was formed a complete crystal; never was evolved a complete organism.

A crystal is an ideal imperfectly realized. It is never completely symmetrical. The facets are planes. No segment of an infinite curve bounds the face of a crystal. If a crystal is incomplete it is not, as with the figure in oil, because the conception is so sublime that Omnipotence itself could not work it out to completion. The crystal is nature's attempt to speak the word *finis*. Its molecules are at rest. In this kingdom of nature where there seems an attempt at finality there is no hint of infinity. Finality? There can be no finality. Nature could not hold the complete even if she had attained to it. I project my thought into the gray morning of the globe. I imagine the intelligence in nature speaking in a vein like this, "Having waited through æons of a burning sun, through æons of a cooling sunborn earth, at last the face of my cooled earth is a cinder of rock and I have attained unto rest, rest in the crystalline granite. It is my first-born of rocks and I will spare it. Shall I? Then to the end of time this earth of mine will be no other than a barren shard. No, I will tell my winds to blow against it. I will commission my waves to dash against it. I will send disease to prey upon it. From its abraded ruins I will make other rocks and these too I will destroy. So I will cycle up from rock to ruin and ruin to rock through all the æons to be. I will have no finality. I will hold nothing complete."

I project my thought into the world's morning of life. In the deep there is life. There are bodies without members; organisms without organs, lives but no mind, no consciousness. Creation is incomplete. Ages pass and the waters hold a life-form with a true head and brain. It is the first fish. It is a confession which nature utters of incompleteness. Only the appendages of the spinal column are bone; the column itself is cartilage. The fins are incomplete limbs; the cerebral lobe is a rudiment holding the bulb of smell. The brain is formed on a pattern whose highest unfoldment is the brain of man.

Ages pass and the fish is changing with the changing times. The column, begun in cartilage, is now complete in bone. The vital organs have moved upward toward the head. The pectorals are inserted on the occiput, the ventrals on the base of the pectorals; the lung is incomplete. This is the most complete fish. When it was realized in cretaceous seas nature began to break it up. The order began to lapse and monstrosities came, as the flounder and the angler.

"What see'st thou else

In the dark backward and abyss of time."

A monstrous brood of Saurians is in the sea, in the air, on the land. Jaws, fangs, claws—no pity, no beauty, no joy. All nature is a hideous inquisition. Take me to a museum of the implements of torture used by the Inquisition, and while we still shudder at the atrocities of men I will show you in fossils of the "Dark Ages" of the earth's history, lethal weapons to match

an earlier period prevailed. For fourteen centuries, preceding the last, no priest could be punished in Europe by any state for crime, and no monastery, church, or sanctuary could be entered by its force. Bishops sat ex-officio in every legislature, and cardinals and nuncios were the political advisers of nearly every throne. Neither the military nor police dared trespass within the solemn circle prescribed for itself by the imperious finger of the church of Rome. Christians could not safely die without the absorption of their estates by the church. Philosophers could not speculate save as the church permitted. Missionaries could not preach but by its sanction. Kings could not reign without its blessing. Emperors might lack bread and water at the hands of peasants if on their heads rested its awful curse. And it slew every year for heresy and witchcraft more people than it taught to read. Compared with all this our American republic was indeed secular from the start. But in spite of this fact, some remnants of the union of Church and State still remained, and proscriptive disabilities on account of religious belief still exist. There are several States in which belief in the existence of a God is required as a condition of office, and in nearly all it is impossible for an atheist to testify in the courts, if he frankly avows his opinions. Only by compromising with his conscience, by equivocating, or by concealing his own views, can he avoid the humiliation of having his testimony excluded or discredited. What a premium on dishonesty and hypocrisy is thus offered by the State! But we are not here so much concerned with the moral effects as with the great injustice of such a religious test, and its utter incongruity with the principles of equal rights and religious liberty. How can any man who is in favor of such a law look a freethinker in the face, and say that he is in favor of impartial liberty!

THE belief in satanic and demoniac agency and divine judgments has turned men's attention from the real to imaginary causes of their misfortunes. Afflicted with pestilence, and regarding it as a visitation of God to punish the people for some neglect of religious duties, men have fasted and prayed when they should have applied their minds to the study of physiology and hygiene, when they should have been at work, cleaning their streets, draining their marshes, and ventilating and fumigating their dwellings. Multitudes have been on their knees praying to God for the removal of plagues and other evils, because of their belief that prayer and supplication were the proper means by which to effect their removal, when they should have been improving their physical condition. In proportion as men have outgrown the notion that evils are destroyed by such methods, they have made progress. Nowadays they trust largely to natural agencies. Even when a church is built and has been dedicated to God, the minister and congregation have no faith that the purpose for which the house was erected will exempt it from the liability of being struck by a thunderbolt. If they had they would use the money which is expended for lightning rods in publishing and distributing tracts, or in sustaining missionaries in heathen lands. When Frederick Douglass, after praying several years in the usual way, came to the conclusion that a prayer with his legs was the only prayer that would reach his case, and accomplish his purpose, he represented the actual belief, and acted in accordance with the general practice of this secular age.

anything ever dreamed by Alva or Torquemada. Ask the god of the old belief, him

"Who lets the earth around his finger spin,
A thing exten"—

ask him how this creation of his can stand justified. Ask God, him who

"Holds nature in himself, himself in nature,"

and read the answer, written in tables of stone.

This creation is incomplete. It is no miracle, no theophany. It is the passing phase of a scheme which is developing from a background of eternity. It is not good, but it is the raw material of good. Its excuse for being is that it is not always to be. Here is a hideous arboreal reptile. Its tail is plumed with two rows of quills. Its thighs, like thighs of a bird, are covered with downy feathers. Its fore limbs carry long feathers, set, as in wings of a bird, for flight. But the fore limb, although feathered, has not quite become a wing. It is both wing and leg. The feet are free. Archeornis is an incomplete bird.

There on the land is a reptile, as repulsive as this in the tree. The body is supported on limbs which lift it from contact with the earth as limbs of a mammal. In form of limbs, in pelvic arch and vertebrae of the neck this saurian is mammalian. Iguanodon is a very incomplete mammal.

Another geologic age passes and the sceptre passes from reptile to mammal. Progression implies retrogression. The thing which nature seems to have had most at heart was to overcome gravitation. She has moved on two lines and achieved her purpose most fully in two most divergent forms, man and snake. On one line she advanced as a wise geometer, seeing difficulties and overcoming them. On the other line she confessed her impotence, abolished the limbs and overcame gravitation by yielding to it. See now what degradation has followed. The limbs being abolished, the ribs must perform the function of locomotion. The body must be compressed and elongated. A thick and short body could not glide over the ground. The body of the serpent has undergone such attenuation that there is no room for lungs. One lung has, therefore, aborted. It has shrivelled into a mere vestige. Its functions are no more than a dry and withered leaf. The most incomplete organism is a serpent. The most complete—and incomplete—is at the end of the other line.

We have looked back on the Saurian world and found its justification in the fact that it was transitional, that creation was incomplete. We need not lift the veil from the troglodyte ages of humanity. We lift only the curtain which twelve hundred years have woven between us and our ancestors, the Saxons, Angles, Frisians, Jutes, Danes. What were they? Large, gross, bipedal beasts, glutted with swine flesh or maddened with strong drink, crouching inert in their hovels or marching with fagot and dagger to burn and kill. How can this world of man stand justified more than the world of Saurians? Its justification is the same,—incompleteness. You saw the bird emerging from the slimy reptile. Now you see man emerging from the fanged and clawed jungle beast. You saw the feathered wing coming out on a lizard's limb. See now how imagination is getting her plumes on the paw of the beast. Here is one of the first love songs written by our ancestry in Europe. "No," says a young maiden to her lover,

"No, you have seldom fed the wolves with hot meat, [human]
You have seldom seen the raven croaking over the carnage."

Then he:

"With this bloody sword I have marched.
The raven has followed me.
I have fed the wolves with hot meat.
In my wake they passed over the dwellings of men.
I have dabbled in the blood of those who kept the gates."

So did the tiger woo the tigress. So, as the wing on a reptile's limb, came the plumes of imagination on this tiger's paw. From the nuptial couch of these biped felines may come the line of Andrew Marvel, who, in the "Gentle Shepherd," will sing the sweetest love song ever attuned to the heart of man. In one of these pork-glutted, blood-spattered beasts is the germ of Shakespeare, in another the germ of Newton. This is the justification of the fifth century. Otherwise I would have these Saxons and Angles and Jutes speared as you would spear a Tasmanian Devil. From them has come the highest civilization of the nineteenth century.

Is the world to-day justified at the bar of infinite Goodness? It is not happy. The tone of German, English, American literature is melancholy. In France it is bitter and misanthropic. In Russia it is a night-cry of despair. "They sleep," says Tourgenief. "They sleep. They reap and plow and sleep. Only the tavern is awake, and pressing between his five fingers a jug of brandy, with his brow on the north pole and his feet in the Caucasus, sleeps in an eternal slumber our fatherland, holy Russia."

"Happiness, our being's end and aim"—

but if that is the aim of the power which holds man, the end is not attained. For man is still incomplete. If he is lifted very high in intellect, he is dwarfed in affection. If he is a religionist, he is likely to be an imbecile. If he is a philanthropist, he cannot well be a statesman. If he is a poet, he is not a geometer. If he is an orator, he is not a philosopher. If he is a scientist, he is not a saint. The Power which holds man, holds him as the liquid in Plateau's experiment holds the fragmental form in oil, a foundation whose completion transcends the powers of nature.

Will the coming man be perfect? Never. Happy? There is one gland in the human frame which will never abort. It is the tear gland.

PHILOSOPHY AND RELIGION.

EDITORS OF THE INDEX:

Religion is emotion, the result of the powerful pressure of the incomprehensible Infinite upon the mind. It has nothing in common with philosophy. Wherever religious feeling comes in contact with reason, reason is given to understand that it is far better to resign: for whatever is dear to a religious man, lies beyond all human understanding. And if he be made happy by that which is incomprehensible, the bliss he feels would be destroyed should the source become comprehensible. Religion and philosophy are metaphysically two different elements, and to attempt to connect them is the fanaticism of reasoning. The fanatics of the middle ages proclaimed openly that it was for their salvation that they put the heretics in dungeons in order to make them return to the faith of the tribunal. Just so in modern times the fanatics of logical reasoning declare that they only want to promote the happiness of this world by putting religion into the compulsory fetters of logical reasoning, for the only purpose to establish a torture for the same through the cruel bonds of intellect.

In a certain sense the ideas of religion are imperishable. The "Gloria in Excelsis" will always be a power and will be heard through all the centuries so long as the nervous system

of mankind shall continue to thrill under the influence of the sublime and the simple fundamental thought of redemption of the individual through the resignation of his own will to that will which governs the universe. The picture of death and resurrection which awaken emotions the most sublime the heart can experience, where no prose is capable to express the feelings by words, and the teaching to break the bread with the hungry and to deliver to the poor the happy message; I say, such doctrine will not leave us forever to make room for an intellectual system which is satisfied to create merely with the intellect, and through reasonings to accumulate new inventions for new wants. Will those fanatics of reason be satisfied to exchange religion for philosophy and the heart for intellect?

The laws of reason are natural laws out of which the new inventions emanate for the satisfaction of new wants. To try to serve religion by putting her in the police uniforms of logical reasoning is high treason against religion itself, which says: My kingdom is not of this world. From the sounds of this word the mountains of this world have collapsed, Sinai, Ida and Olympus, and the seven hills of Rome, and the fanatics of reasoning are trying to re-establish those mountains once more, only that instead of gods they put their own ideas on the summit of Olympus. Is it not enough that we know from a metaphysical reality, even if it be not through a knowledge of our own, that there is not a philosophy of religion. The intellect will never overtake the heart. No philosophy of religion, no scientific deduction can or will lead to theism; only the power of the heart builds the road to the faith in the all-power and all-benevolence. Either the intellect is right, and then the desire of the heart is the result of disposition and feeling inherited from a former period of culture, and their ultimate extinction is only a question of time;—or the heart is right. And the latter for the reason that it has a higher form of truth through the unconscious reasoning of instinct. Therefore, the heart will at last be triumphant, and with it religion.

F. VENN.

INTELLECTUAL INTEGRITY.

EDITORS OF THE INDEX:—

I have been an attentive reader of THE INDEX almost from its first appearance. In whatever part of the world I happen to be, it always follows me. Its tone is so broad, reverential, and truly philosophical; it is so fair, so full of atmosphere, one breathes the air of a mountain height while reading its pages, and sees "the relations and perfections of things."

"O, few to scale those uplands dare,
Though they to all belong."

In the last number I have received, July 22d, I was particularly pleased with Mr. Potter's article on "Emerson's View of Ethics." Mr. Potter says so truly that Emerson possessed "the quality of intellectual integrity which is a rarer attribute of character than integrity of conduct." It is a constant source of wonder and amazement to me, that men of the greatest uprightness of conduct and gifted with intellectual ability, often show little or no intellectual integrity when they write or speak on the great subject of religion.

It was my good fortune to stroll through the grand church of St. Peter's at Rome, last Easter Sunday, with Mr. White of Cornell University. As we stood under the magnificent dome, the strains of the Easter choir reaching our ears at intervals, I said to Mr. White, "How long is all this to last; don't you sometimes lose heart a little?" for I had found my companion a good deal of an optimist. He replied rather cheerily, "No, not when we treat the subject of religion by the historic method. The theory of evolution, the comparative method, the light of analogy, have quite revolutionized the whole subject of religion." I have often thought since of the historic method. John Morley, in his deeply interesting and suggestive essay on Voltaire, has some pertinent remarks on the historic method. Amiel in his "Journal Intime," translated by Mrs. Ward with an admirable "Introduction," a

remarkable book in many ways, says, "A philosophy of religion apart from the comparative science of religions, and apart also from a disinterested and general philosophy of history, must always be more or less arbitrary and factitious." One more quotation from Amiel: "In order to understand Christianity, we must put it in its historical place, in its proper framework; we must regard it as a part of the religious development of humanity, and so judge it, not from a Christian point of view, but from a human point of view, *sine ira nee studio*." And now let us return to our own Emerson. In speaking of the moral sentiment he says, "We buttress it up in shallow hours or ages with legends, traditions, and forms, each good for the one moment in which it was a happy type or symbol of the Power, but the Power sends in the next moment a new lesson which we lose while our eyes are reverted, and striving to perpetuate the old."

I know of few more delightful books than Goethe's "Conversations with Eckermann," Bohn's translation. All Goethe says about religion is so broad, generous, and suggestive. I quote from memory "That man is meant for the small—only that which he can understand truly interests him." "We are immersed in the Divine, all is divine—of God—which even now ministers to our highest development." This is an old book but deserves to be read again and again. Another book recently published, but which I have not seen noticed in your columns, is Dr. Maudsley's "Natural Causes and Supernatural Seemings." The whole argument of this important work is well worth a careful perusal. In this connection I would strongly recommend Huxley's "Life of Hume," in the English Men of Letters Series. It is a gem in its way.

Mr. Babcock's article on the "Independence of Religion," also published in the issue of July 22d, I like extremely. One feels like quoting at the end of it those pregnant lines of Emerson's,

"What need I of book or priest,
Or Sybil from the nummied East,
When every star is Bethlehem's Star,
So many Saints and Saviours
So many high behaviours."

I go occasionally with my children to the little English Church situated in this great pine forest of Arcachon. The clergyman is a pleasant, intelligent Irishman, and when I ride on his tricycle with him, I find him a manly good fellow. In the pulpit, however, he carries one back to the middle ages; although educated an Episcopalian and rather a strict one, all through my course at Harvard University, and for some years after, the whole Christian scheme has long since lost all reality for me. A great deal of the church service seems childish, and the adulatory and familiar way in which the Universal Source of Life is addressed, is to me almost blasphemous. I constantly think of Goethe's rebuke of those who in his day spoke of the Ineffable as "the dear God," whereas Goethe exclaimed in his profound reverence, "Who dare name him." In that glorious P. B. K. address, "Progress of Culture" in the volume of "Letters and Social Aims," Emerson says so truly and eloquently, "The creeds of his church shrivel like dried leaves at the door of the observatory, and a new and healthful air regenerates the human mind, and imparts a sympathetic enlargement to its inventions and method. . . . Science corrects the old creeds, sweeps away with every new perception our infantile catechisms, and necessitates a faith commensurate with the grander orbits and universal laws which it discloses." How rich, how suggestive, how inspiring Emerson's writings are upon the subject of religion!

ATHERTON BLIGHT.

ARCACHON, FRANCE, Aug. 9, 1886.

THE following from a letter received recently from a Southern physician of ability and experience in his profession, will be read with interest even by those who may not concur in all the views expressed:

"A passage of yours in the last INDEX (July 22) rings the true note of alarm with regard to negro-life. The nation will soon become aware that it has allowed its colored population to fall into a state of hopeless degradation. The

young generation of colored people, grown up without discipline under the sole control of their careless and unsystematic parents, is worthless to a degree hardly imaginable by anyone not living among them. I have had from ten to twenty colored families on my place these last fifteen years; have seen the young ones develop under my eyes; know all about them. With few exceptions this post-slavery race forms a class of unredeemable criminals, ready to perpetrate any kind of outrage. Their frequent religious meetings afford them emotional amusement, but have no influence whatever on their morals. They are utterly devoid of anything that can be called a conscience. It is a very sad state of things, which might have been averted if proper measures had been taken in right time. It is to be regretted that the Roman Catholics did not make it their business to take charge of the negroes immediately after the war. They—and perhaps they alone, with their compact organization, sensuous religion, and patient effort—would have succeeded. Now I am afraid it is too late for anything. I am afraid the colored race here is doomed to perish under most distressing conditions. I see no hope save in such large legislative measures as have no chance of ever being carried, or in such extensive philanthropic enterprises as are not likely to be set going.

"In — County last week, on account of outrages committed by negro boys, the white population, after some hanging, resolved in mass-meeting to make all negroes leave for good. This is merely the slight beginning of endless horrors that are sure to be the outcome of this most unfortunate co-existence of the two races. There never will be social amalgamation. Among the freedmen and their old masters there has existed all along a kindly feeling and understanding based on their former relation. But the predominant sentiment with the rising generation is growing hatred. It will sooner or later explode everywhere. Fear on the part of the colored boys is the only deterring influence. If the colored youngsters were not afraid of being burned or hung on the spot, no white girl or woman would be safe. In sheer self-defense the rope has to be kept dangling about their heads.

"The majority of the young women are nothing but pleasure-seeking wantons. An industrious colored farmer can hardly find a half-way decent wife, though he may have no objection of adopting one or two illegitimate children in the bargain. The colored people, on the whole, may be said to live promiscuously notwithstanding they often keep the same wife in their house. The children in a settlement are with few exceptions of doubtful parentage. Jealousy rarely extends over the period of courtship. All this is not getting better but worse. And as it is here, so it seems to be over the entire South. Emancipation is a fine word and a good thing. But in this instance the benefit will ultimately accrue to the white race, and not to those for whom it was intended. They, on the contrary, will have to suffer untold miseries until they are finally eliminated. The best of human intentions, if not guided by far-sighted wisdom and patient effort, is likely to be sadly put to shame by the inexorable working of natural agencies. The colored people might have been saved. The true merit of colored persons is readily acknowledged even in this rough and ready country. What are we to do?"

SLEEP.

Another, knowing my genius for sleep, says, "You cannot be in health and sleep as you do on the slightest provocation." This, too, is an ancestral tendency. My grandfather made Sunday a day of rest. After feeding his cattle and taking a bird's eye view of his farm, he slept until dinner, and after a frugal repast, again until tea, and as soon as the sun went down he retired and slept all night. My father, conforming rather more to the demands of a progressive civilization, solaced himself with a few short naps, both at church and at home. He has been known, in our old Scotch Presbyterian church, to sleep standing all through the long prayer, and on a few occasions to maintain the perpen-

dicular after all the congregation were seated, much to his own mortification and the amusement of his children. Yet as a judge and a lawyer he was always awake to the interests of his clients and the sophistries of the advocates in his court. He was the oldest judge that ever sat on a bench in this country, resigning at the age of 84. When as a child I was disappointed in any anticipated pleasure, punished, or suffered injustice, I hurried to my room and went to sleep.

In the palmy days of Theodore Parker's popularity, I attended his ministrations regularly. As it involved a long walk, and I reached his place of worship very tired, I made it a rule to sleep through all the preliminary services that I might be wide awake for the sermon, a friend near by rousing me at the right moment. Just so in going to a ball, party or dinner, I felt a short nap was an important factor in my toilet, as nothing could make me so attractive as the color and look of repose that follows sleep. No rouge or stimulant equal to it. If from no higher motive than vanity, I say to all girls in society, sleep. Cosmetics, laces and flowers cannot conceal a weary, jaded look, nor a chronic condition of dissatisfaction. I have emphasized this point because most people seem to think that sleep is disreputable, that there is great virtue in being forever on the watch-tower. This is one doctrine in the gospel of health that I have preached to nervous men and women in all my travels from Maine to Texas.

Occasionally you will meet a crotchety man or woman who has some theory about early rising, and not satisfied to get up themselves to see the sun rise, they will waken a whole household, pulling young children out of their nests, making them cross all day. The insane asylums are full of people whose sweet morning slumbers have been rudely broken by some ignorant theorist. One of the most pitiful sights I recall in my Western travels was a breakfast table surrounded with children under ten years of age, eating bacon and buckwheat cakes by candle-light, the thin, nervous, tired mother during the day utilizing the time she had stolen from sleep in hemming half a dozen yards of ruffling for a pillow-sham. Seeing her continually yawning and stretching, I said, "Why do you not lie down and take a nap?" "Ah," she replied, "I have too much to do to waste an hour in sleeping." Why not dispense with the pillow-shams and refresh the woman in view of her comparative importance in domestic life? is a question any one of common sense would put to a mother under such circumstances.—ELIZABETH CADY STANTON, in the *Herald of Health*.

DE TOCQUEVILLE, than whom no writer has more clearly discerned the reason that religion is injured by union with the State, says:

"In proportion as a nation assumes a democratic condition of society and as communities display democratic propensities, it becomes more and more dangerous to connect religion with political institutions, for the time is coming when authority will be handed from hand to hand, when political theories will succeed each other, and when mere laws and constitutions will disappear or be modified from day to day, and this not for a season only, but unceasingly. Agitation and mutability are inherent in the nature of democratic republics just as stagnation and sleepiness are the law of absolute monarchies. If the Americans, who change the head of the government once in four years, who elect new legislators every two years, and renew the state officers every twelve-month—if the Americans who have given up the political world to the attempts of innovators, had not placed religion beyond their reach, where could it take firm hold in the ebb and flow of human opinions; where would be that respect which belongs to it amidst the struggles of factions? And what would become of its immortality, in the midst of universal decay? The American clergy were the first to perceive this truth, and to act in conformity with it. They saw that they must renounce their religious influence if they were to strive for political power; and they chose to give up the support of the state rather than to share its vicissitudes.

"A marked indication of the truth of De

Tocqueville's statement has been seen in the fact that since he wrote, in Italy, France and Mexico, where the church then enjoyed its supposed advantageous ascendancy over the state, its property has been confiscated, its religious orders dispersed, its priesthood, and even its sovereign pontiff, stripped of important temporalities, and educated interests wrested from its grasp. Meanwhile, in America its faith has been wholly unmolested; the sole government which is wholly indifferent to religion always presenting an asylum to the refugees who flee from states which the church rules.

"In the code inaugurated in Virginia in 1611 (Parton's "Life of Jefferson," page 56), it was death to speak disrespectfully of the Trinity or against the known articles of the Christian faith. For taking the name of God in vain, the second offense required that a stiletto should be thrust through the tongue, and the third was punished with death. Whoever treated a clergyman with disrespect was to be publicly whipped three times, and to ask his pardon in church before the whole congregation on three successive Sundays. Everyone must go to church both Sunday morning and afternoon, and attend the Sunday exercise in the catechism; if he failed, the penalty for the first offense was the loss of a week's provisions, for the second, whipping and the loss of a week's provisions, and for the third death. Every man and woman were to advise with the minister concerning his or her soul, and obediently accept his admonition; and if he or she refused, the penalty, without regard to sex, was for the first refusal whipping; for the second to be twice whipped, and for the third to be whipped daily until he asked forgiveness publicly. And yet the bishop (Meade) declared fifty years later that the clergy had become the laughing-stock of the colony. It cost Jefferson, Madison, and their liberal friends, says Parton (*Ibid.*, p. 210), more than nine years of effort, beginning in a twenty-five days' debate in the Virginia legislature in 1776, and resumed from time to time until 1786, to secure the enactment of religious liberty in place of the above barbarous code in Virginia. The enactment proposed by Jefferson was that 'No man shall be compelled to frequent or support any religious worship, ministry, or place whatsoever; nor shall be enforced, molested, restrained, or burdened in his body or goods; nor shall otherwise suffer on account of his religious opinions or beliefs; but all men shall be free to profess, and by argument to maintain, their opinions in matters of religion; and the same shall in no wise diminish, enlarge, or affect their civil capacities.'"

Stick to your aim; the mongrel's hold will slip,
But only crows loose the bulldog's grip;
Small as he looks, the jaw that never yields
Drags down the bellowing monarch of the fields.
—O. W. Holmes.

BOOK NOTICES.

FORCE AND MATTER, or Principles of the Natural Order of the Universe with a System of Morality based thereon. A popular Exposition by Prof. Ludwig Büchner, M. D., formerly Medical Lecturer at the University of Tübingen. Newly translated from the Fifteenth German edition, enlarged and revised by the author, with Portrait and Biography. Fourth English edition. London: Asher & Co., 13 Bedford Street, Covent Garden, W. C. Leipzig, Theodore Thomas, 1884.

The first edition of this work appeared thirty years ago. It immediately became the subject of much hostile criticism and of many polemical writings which served to advertise it, and created such a demand for it that it passed rapidly through a number of editions in German; and was translated into thirteen living languages, English, French, Italian, Spanish, Hungarian, Polish, Swedish, Dutch, Greek, Russian, Danish, Armenian and Roumanian. It has gone through seventeen German editions, six French, four English, three Italian, and two Hungarian. The late editions have been much enlarged and the one before us is in many respects so different from the one we read years ago, although the same as to its fundamental thought, that it seems like a new work. The rather egotistic and

vituperative prefaces to former editions have been wisely omitted, and their place supplied by a very interesting sketch of the author's remarkable career. "Force and Matter" is probably Büchner's ablest work, the one by which he will be remembered longest, and yet its merit consists almost wholly in its arrangement of thought and especially in its direct, lucid and vigorous style. It contained little if any thought which was new when it first appeared, but the contrast it afforded to the mysticism and vagueness of German philosophical writings in general, and its manner of explaining physical and mental phenomena and their connection, as confident and simple as it was superficial, had an attraction for common readers, while the hostile criticism it received from the theologians, metaphysicians, and even men of science, invested it for a while with an importance, and secured for it a circulation out of all proportion to its actual merits. There is but one opinion in regard to it among the great thinkers of existing schools of thought, and that is, that the work is a remarkably clear, forcible, and brilliant exposition of a philosophy which is superficial, and crude. Although a man of learning and of scientific attainments, Dr. Büchner has but little capacity for abstract thinking, and fails utterly in ability to discuss philosophical questions in their higher aspects. This work contains, therefore, but little that is of philosophical interest to those who are familiar with the thought of the great German and English thinkers. At the same time it must be admitted that apart from its shallow philosophy it abounds in interesting scientific facts and many of its pages are marked by the strongest common sense. It has aided, without doubt, during the past quarter of a century to recall the mind from transcendental mysticism. It has, too, given an impulse to many who were for a while charmed by its confident tone and simple method of solving great problems, but who soon passed through the philosophic stage which the book represents to a position from which they can now see the incurable limitation of the author and the crudeness of much of his thought. That interest in the work will ever be revived, is improbable; for the philosophy it expounds is nearly obsolete among thinkers.

B. F. U.

EVOLUTION OF TO-DAY. A Summary of the Theory of Evolution as held by Scientists at the Present Time, and an account of the Progress Made by the Discussions and Investigations of a Quarter of a Century, by H. W. Conn, Ph.D. Instructor of Biology at Wesleyan University. New York and London: G. P. Putnam's Sons, 1886. pp. 342.

For those who are familiar with the literature of evolution and the works of Darwin, Spencer, Huxley, Haeckel, Mivart, and other prominent representatives of the theory, and with the criticism and discussion these works have evoked, Mr. Conn's book has but little if any value. It is rather for those readers who have not had the time to read, or who lack the knowledge to enable them to grasp the meaning of the special discussions of the various phases of the subject. The work aims to show the foundation upon which the theory rests, to condense the most important arguments *pro* and *con*, to correct misconceptions and give a general summary of evolutionary thought of the past quarter of a century. "What is Evolution?" "Are Species Mutable?" "Classification of the Organic World." "Life During the Geological Ages," "Embryology," "Geographical Distribution," "Darwin's Explanation of Evolution," "More Recent Attempts to Explain Evolution," and "The Evolution of Man," are the titles of the chapters. All these subjects are treated intelligently and fairly, indeed in a truly judicial spirit, and in a clear and concise style which is well suited to the comprehension of the average reader.

B. F. U.

THE Revue de Belgique for July advocates minority representation, praises the new life of Voltaire in German, by Mahrenholz, and discusses such important questions as the right of secession, the right of the veto, whether democracy favor the increase of public expenses, and whether it is unfavorable to the culture of literature and art.

THE PARKER TOMB FUND.

A Fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed, among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. The list of subscribers to date, is as follows:

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A Friend, Philadelphia, Pa.,	5.00
Jacob Hoffman, Cincinnati, O.,	5.00
Charles Voysey, London, England,	10 shillings.
Count Goblet d'Alviella, Brussels, Belgium,	20 francs.
Luther Colby (Editor <i>Banner of Light</i>),	\$10.00
B. F. Underwood, Boston, Mass.	5.00
James Eddy, Providence, R. I.,	10.00
Chas. Nash and Sister, Worcester, Mass.	5.00
Fred. H. Henshaw, Boston, Mass.	5.00
Rose Mary Crawley, Breconshire, Eng.	£2.
Geo. J. Holyoke, Brighton, "	5 shillings.
James Hall, St. Denis, Md.	\$5.00

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When friends were few.

"Only a dog—a beast," you sneer;
"Not worthy of a sign or tear."

Speak not to me
Such falsehood of my poor dumb friend
While I have language to defend
His memory.

Through ups and downs, through
thick and thin,
My boon companion he has been
For years and years.
He journeyed with me miles and miles,
I gave him frowns, I gave him smiles,
And now, sad tears.

Before my children came, his white
Soft head was pillowed every night
Upon my breast.
So let him lie just one time more
Upon my bosom as before,
And take his rest.

And when a tenderer love awoke,
The first sweet word my baby spoke
Was

"Mat." Poor Mat!
Could I no other reason tell,
My mother heart would love you well
For only that.

Together boy and dog have laid
Upon my lap; together played
Around my feet,
Till laugh and bark together grew
So much alike, I scarcely knew
Which was most sweet.

Ah! go away, and let me cry,
For now you know the reason why
I loved him so.
Leave me alone to close his eyes,
That looked so wistful and so wise,
Trying to know.

At garden gate or open door
You'll run to welcome me no more,
Dear little friend.
You were so kind, so good and true,
I question, looking down at you,
Is this the end?

Is there for you no "other side"?
No home beyond Death's chilly tide
And heavy fog,
Where meekness and fidelity
Will meet reward, although you be
Only a dog?

"He has no soul." How know you
that?
What have we now that was not Mat,
Save idle speech?
If from the Bible I can read
Him soulless, then I own no creed
The preachers preach.

My dog had love, and faith and joy—
As much as had my baby boy—
Intelligence;
Could smell, see, hear, and suffer pain.
What makes a soul if these are vain?
When I go hence,

'Tis my belief my dog will be
Among the first to welcome me.
Believing that,
I keep his collar and his bell,
And do not say to him farewell,
But good-bye Mat,
Dear faithful Mat.

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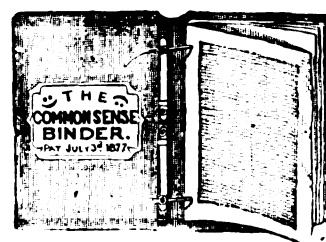
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CURRENT TOPICS.

BY B. F. U.

THE Bishop of Exeter, England, recently confirmed a number of idiots, and the act provoked so much criticism that he has thought it necessary to justify his conduct. He does so by saying that the idiots were more devout than a great many wise Christians.

THE persecution of Christian missionaries in China is probably the result of popular feeling growing out of the Tonquin War and the attack on the Chinese ports by the French fleet, and not, as some American papers have represented, of anything so remote as the treatment of the Chinese in this country.

THE *St. Paul Globe* relates that as Bishop Whipple was walking along a street in that city one day last month, an alleged "savage" on the opposite sidewalk pointed him out to a companion and said: "There goes one white man who never lied to an Indian." That was a compliment worth having.

THE *Journal of Education* remarks: "H. F. Keating, of the Texas State Normal School, a colored man, made the most brilliant informal address at Topeka, a speech remarkable in thought, wit and eloquence. Such a man in such a place, at such a time, does more for his race than volumes written in their defense, or pleading for their rights." The *Journal* apparently does not take into consideration that it is only through the thrilling and truth-telling volumes written attacking slavery, and through the vigorous glowing speeches made by enthusiastic defenders of the rights of the colored race, that "such a man" speaking thus at "such a time," and "in such a place" became possible.

OUR Catholic contemporary, the Brooklyn *Examiner*, seems to think that it is unreasonable to expect that the clergy can give much time or consideration to "the temporal condition of man-

kind." "The clergy, as a rule," it observes, "are not among the foremost of the agitators for the liberty and advancement of the toiling masses. Their business is rather with the care of souls than with any movement to elevate the temporal condition of mankind. Only when the victory is won, do they come forward to applaud. It was so in the old days of slavery, and it is so in the present crusade against industrial slavery which has recently been inaugurated."

THE London *Inquirer*, in an article on Belfast, "the headquarters of the linen trade, the seat of colleges and churches, called by its admirers the 'Athens of the North,'" says: "Since the beginning of June rioting has been the order of the day, and even now when the month of August is waning, it seethes with passion, and is ready to blaze up into insurrection and murder. . . . A more deplorable state of things is scarcely conceivable. The town is divided into hostile camps. It presents the appearance of a city in possession of a foe. Its religious influences seem powerless. Christianity is openly mocked by the conduct of its professors. The churches seem to stand as monuments of failure. The outward signs are most distressing; but we must hope that there is somewhere an inward spirit at work which ere long will purify the air, and transform men's minds, leading them to peace and mutual good-will."

REV. STEPHEN D. PEET, editor of the *American Antiquarian*, has recently been making an examination of the Indian Mounds in the vicinity of Lake Delevan, Wis., and thinks he has made the discovery that these mounds are probably emblematical. He finds in them the shapes of "birds, turtles and other creatures," and "many of them were originally very accurate imitations." He says, "I have discovered at least ten bird effigies in this one group. There are, however, several effigies which have been obliterated. It is seldom that so many effigies are found in the same space of ground. There are here thirty-seven large effigies within the space of ten acres, and so close together that they make the ground extremely rough. The size of the effigies varies from fifty to one hundred and fifty feet in length, and from thirty to fifty feet in width. Although the effigies are so large that their shapes may elude the eye and make it difficult for an ordinary observer to trace them out, yet the plotting and drawing of the figures will readily show the design."

IN regard to the boycott, Prof. W. G. Sumner says: "The boycott consists in cutting a man out of the organization of society. If a man can be so extruded from human society, without process of law, that he cannot buy or sell, hire, let, beg, borrow, lend, employ or be employed, what becomes of the security of life, liberty or property? Of course, no such result could be brought about unless the boycotters could bring terrorism to bear on the whole community, including, at last, jurors, judges and witnesses, to

force people who are not parties to the quarrel to depart from the legal and peaceful enjoyment of their own will and pleasure to take part in the boycott. It is the severest trial to which our institutions have yet been put, to see whether they can protect in his rights a man who has incurred for any reason unpopularity amongst a considerable number of his neighbors, or whether democratic institutions are as powerless in this case as aristocratic institutions were when a man incurred the hostility of a great noble."

PRINCE ALEXANDER announces his intention to abdicate and leave Bulgaria because of his inability to remain there against the wishes of the Czar. This amounts to a declaration that Bulgaria and Roumelia are under the control of Russia; in other words that two great provinces that recently formed a part of the Turkish Empire have practically become a part of the Czar's dominions. Europe has failed to protect Alexander against the hostility of the Czar. Will she protect herself against his threatening encroachments and extension of power? The virtual expulsion of the Prince is generally regarded as a defeat of English diplomacy and a heavy blow struck at a British prestige in the East. And this occurs at time when the condition of Ireland makes it impossible for Lord Salisbury to meet the aggressive diplomacy of Russia in a satisfactory manner. Under the pressure of the hug of the Russian bear, the Tory Government may be induced to carry out the policy of Irish Home Rule, the success of which only can secure the loyalty of Ireland, and put England in a condition to resist firmly and effectively the aggressive policy of Russia.

IN his defence of Squire, some days ago, Col. Ingersoll said: "Civil Service reform is the last refuge of an unsuccessful politician, self-denial run mad, a combination of absurdity and hypocrisy." No doubt, among those ready to join in the praise of this reform, are men who have no higher aim than their own personal advancement. But even they, as well as the thousands of disinterested adherents of the movement, know that it is based upon a demand for good government, freed from the corrupt and corrupting influences of the spoils system. They know too, that it appeals to the intelligence, justice, and public spirit of the country; that it is backed by an earnest public sentiment, which is gaining in strength and influence every year, and that it has already, in spite of the hostility of interested defenders of the spoils' system and the inertia of the mass of people, accomplished a good work to which its friends can point as an unanswerable argument for the reform, and which no political party can afford to ignore. Let the movement be fairly judged by its principles, by the character and methods of its supporters, by its results; and not by the motives of the unsuccessful machine politician who makes it his "last refuge" and who, in so doing, becomes a "combination of absurdity and hypocrisy."

THEISTIC RHETORIC.

II.

We showed last week how the ancient Hebrew writers, in their attempts to describe Deity, appealed to the imaginative rather than the logical faculty, and made use of all possible devices of rhetoric in order to express their ideas of a being whom they confessed the human understanding could not comprehend. The same truth might be illustrated from the Scriptures of other religions. In all primitive forms of religious utterance the same tendency appears to use literary rather than dogmatic expression. Even in Mohammedanism—the one great religion of which it may be said that it did not so much grow as that it was made to order—the rhetorical side is specially manifest. The Koran, in general, is dry reading, yet it abounds in language that is confessedly figurative and allegorical when it would describe Deity and heaven. In all religions the doctrines and creeds, the systematic theologies, are a comparatively late product. These are the results obtained by the reflective understanding working over the simple childlike feelings and utterances of mankind concerning their relation to the mighty world-forces.

In this article we propose to show how this element of theistic rhetoric was particularly conspicuous in ancient Brahmanism. The old Vedic Hymns, on this point, may be taken as parallel to the poetic parts of the Hebrew Bible. Brahmanism, it is true, is commonly classed as a polytheistic religion; and in historical development it is so. But in these Hymns, which are its first utterances that have survived, it seems clear that the appellations which later and especially the popular thought interpreted as signifying different deities, were used rather as rhetorical devices for expressing the various aspects, phases, and attributes under which the one supreme energy was observed to act. To the writers of these Hymns it was nature rather than humanity that suggested and defined the activity of Divine Power. To this ancient people the whole natural world seemed alive with Deity. All natural forces and operations betokened to them the immediate presence of divine agency. It was no dead, unconscious law, no fiat of a distant power, whose action they were beholding,—it was a god at work there on the spot; Supreme Power everywhere and in everything was doing it all. Because of the great variety of manifestation of the Power, they gave many names to it and seemed to have a multitude of deities. But these names were often used interchangeably and were invoked for the same offices,—just as the Hebrew used many names for the Eternal; or just as Christians now often use many titles, as God, Jehovah, Almighty, Deity, Holy Spirit, Christ, Saviour, Heavenly Father, but may mean the same Infinite Power. Only it must be added that the Vedic writers were not yet so far away from the primitive poetic meanings of the words they used for Deity. These words still palpitated with the thoughts and feelings which at first suggested their use to express the mysterious world-energy. They had not yet come to stand for abstract conceptions of Deity.

In the old Vedic Hymns, for instance, Indra meant the Day and the Air; Agni was Fire; Varuna, the Vault of the heavens; Mitra was the Sun; Surya, another name for the Sun; Ushas, the Dawn; Aditi was entire Nature;

Savitri was the risen Sun; Soma was the All-Purifier and Deliverer; and above all was Dy-aus-piter, the eternal, ever-brooding, all-protecting Sky, or Sky-Father,—Heaven-Father. But to the Power conceived under these different names the writers attributed essentially the same qualities. As the Hebrews to Jehovah, so to Indra they said: "Thou art our refuge, our preserver; we have no other friend beside thee; there is none like thee in heaven or earth, O Mighty One: give us understanding as a father his sons." Agni (Fire) they called "the guardian of the home," "observer of truth," "remover of diseases," "ever-watchful and provident," "the life-giver." "The Divine rivers" (there is a parallel Hebrew phrase) are invoked to refresh and lengthen life. Parjanya is the beneficent rain-giver and thunderer, impregnating the earth and making it fruitful. The Dawn, also, is the generous giver of food, and of wealth, and the preserver of life. Surya, the Sun and Creator, is beneficent to all. Nay, they even said that these are but different names for one Power. Says one of their prayers, "Thou, Agni, art Indra, art Vishnu, art Varuna."

Now, this is not the language of theological dogma nor of mere mythological superstitions any more than a similar style of expression was such among the Hebrews. It is the language, not of a treatise of systematic theology addressed to the logical understanding, but of symbol and poetry addressed to the imagination. These ancient inhabitants of India lived on the fertile bosom of nature in simple, childlike trust, wonder, and joy; and this was the way their singers had of celebrating, praising, and invoking the mighty power that animated nature. When they named in worship the blue sky, the brooding firmament, the all-enveloping and life-giving atmosphere, the dawn of day, and the fire, it is not more likely that they meant the literal sky, or air, or sunrise, or fire, than that the Hebrews believed God to be literally a rock, a tower, or a buckler, or a being with wings, or a man riding on a cloud-chariot, when they applied those epithets to him. The favorite name of the Vedic singers for Deity was Light. They beheld Light in various forms. They saw it in the sun, in the fire, in the day, in the whole illuminated expanse of the heavens; and they plainly meant by it a power of which sun, fire, sky, and day-dawn, were but symbols. It is not too much to say that they meant by Light a power that was the Life of the world; a power that was Creator and Sustainer of the world. We may almost say that by poetic insight they anticipated a modern scientific discovery when they attributed to sunlight a creative and life-giving power. Varuna was the ancient Hindu's name for firmament. But did he mean merely that domed sky-limit of vision when he adored Varuna as "framer and sustainer of the everlasting order of the world?"

Varuna, too, like Jehovah, stands in moral relations with men, and there is no escaping his presence nor his law of duty as uttered in the human heart. This is the way the Vedic hymnists sang of his powers, their expressions bearing not a little resemblance to some of the finest passages of the Hebrew Bible: "Wise and mighty are his deeds who has stemmed asunder the wide firmaments. He lifted on high the bright heavens. He stretched apart the starry sky and the earth, and made great channels for the days." Varuna is "the Eye of the Night." "He beholdeth all that has been and all that will be done." "If one stand, or walk, or hide,

Varuna sees as if near; he knows what two whisper together; he is there the third. He who should flee beyond the sky would not escape Varuna." "By day, by night, there is said one thing. The same is spoken to me by my own conscious heart."

Utterances like these might not fit well into such a work as Calvin's *Institutes*. No more are they the language of idolatry. They belong to the domain of poetry rather than logic; yet all theological science—all science of mankind, let us say—must take account of them.

WM. J. POTTER.

THE INCARNATION OF IDEAS.

III.

I have pointed to the pillars of cloud and fire which shine along the astonished sands of our imported desert of dogmas; it is not difficult to recognize and admire them, even for those who fear to follow. But what is difficult, while it is perhaps more important, is to recognize the movement of the great heavy masses of men in the same direction. We have advanced to a period of the world when an idea without a people is as powerless as a general without an army. Where in the past it required centuries of years to incarnate the idea, henceforth we must look to the quickened hearts of the million to realize it by their million eyes and hands. That is what liberty means, that is what popular education means; that it shall no longer be the necessity of the poor to toil for distant generations alone, without themselves getting as much as the unmuzzled ox that treads out the grain. Cultivated thinkers are sometimes alarmed at the signs of intellectual and moral movement among the masses. Such signs are sometimes rude. The rebellion of a populace against ancient errors is apt to show itself in ridicule that seems irreverent when not in a scorn that is bitter and biting. But, in truth, the fountain of tears is close to the fountain of laughter. There is nothing more healthy in the radicalism and scepticism of the people than their humor and laughter. Those are the signs of a growing perception of the ideals in whose light idols become grotesque. Robert Browning closes his great religious poem, "Christmas Eve," with these striking lines:—

"I have done!—And if any blames me,
Thinking that merely to touch in brevity
The topics I dwell on, were unlawful.—
Or, worse, that I trench, with undue levity,
On the bounds of the Holy and the awful,
I praise the heart, and pity the head of him,
And refer myself to Thee, instead of him;
Who head and heart alike discernest.
Looking below light speech we utter,
When the frothy spume and frequent sputter
Prove that the soul's depths boil in earnest!"

But that is not the only thing proved by this rising laughter against the antiquated dogmas demanding to be taken seriously. As the sanctity long ascribed to those ancient dogmas was all taken out of to-day and its common sense, the sanctity of which they are now being deprived is all entering into the life and work of to-day. The toiling man of to-day, who stands in a world needing reform, is claimed by two masters. He cannot serve both; nay, as they are antagonistic masters, to hold by one means to despise the other. So Jesus found among his fishermen. To find God in to-day means to find Mammon in the god that dreads the light of to-day, and degrades its task. You need not be disturbed about the ridicule, caricature, blasphemy, which break out as the common people

wake up to the preternatural imposture to which their interests are sacrificed. When the water is muddy it only shows the bottom has been reached and stirred. That freedom from superstition which hitherto was whispered in the ear, discussed between scholars after the servants had left the room, written in Latin, or in costly volumes, is now proclaimed from the housetops. The masses hear it; they give their opinion in strong Saxon speech; it impresses their sense of humor like some feverish dream whose fearfulness the morning turns to grotesquerie. If we get through the new Reformation without cannon-balls it will be because words as real are allowed free course, and the arrow of ridicule not answered by the poisoned fang of oppression.

Whatever may be the incidents, pleasant or unpleasant, of a moral and intellectual revolution, they do not affect the essence and end of it. The incarnation of the leading idea of any age must be in the features of that age; the manifestation of a truth to a people must be through their own speech and garb, inner and outer. Mohammed said to his Arabs, "Had you been angels Allah would have sent you an angel. He has sent me. I am one of you." You need not therefore expect to find the progressive incarnation of the real, but as yet latent and unconscious, religion expressed in philosophical formulas, or even in revised and corrected theories. It will put on that which is deepest in the heart,—liberty, justice, love of fair play, truthfulness,—and for the first time these abstractions will flush with life, will become real, and men will know the meaning of principles now vague and verbal. How little do the supremely ignorant classes,—that is, the upper classes,—so well educated in the moral and intellectual life of Jerusalem, Greece, and Rome, ignorant of the life of the masses around them,—how little do they realize that the church they support is a huge bribe to hypocrisy in the pulpit, injustice in the law, and mediocrity in literature! How little do the great middle classes realize the evil done to their sons and daughters by the persistent clerical training of them in the belief that an assent, in which the reason can bear no part, to formulas of prehistoric metaphysics, faith in Jewish folklore and Christian fairy-tales, are more important than personal character or morals, or meritorious works! This fearful infidelity to fact is not, as some fondly deem, an abstraction, a mere wandering ghost among us; it is incarnate in powerful churches and priest-hoods; it is able to make good its principle by saying to Servility, "Come thou blessed of our Clergy, inherit the good things of this world;" to Freedom, "Depart, thou accursed, into contempt and poverty." And this incarnation of darkness will never be successfully confronted except by an incarnation of light which shall reveal the fact that every evil of our land has its source in this corruption of the moral and intellectual forces which alone can build the fairer world.

That which in the present phase of religious development appears to me the hopeful sign, is the rebellion against worship of mere Omnipotence. An Omnipotence indifferent to the sorrows and evils of mankind can only be worshipped by fear or by satisfied and comfortable mediocrity. It is the worship of the strong by the strong, and is reflected in a heartless optimism distinctly unmoral. Against Omnipotence, enshrined in earthly empire, religion has never failed to oppose its love incarnate in weakness. That is

what the holy babes in their bulrushes, in their mangers, mean; better the feebleness of a tender babe that cannot master the world's sorrow, than a throned Omnipotence that can and will not. Indra, Zeus, Jupiter, Jehovah, their Almighty Majesties all went down out of human faith before incarnations of love clothed in weakness, bound, crucified. And all that is so lightly called Atheism has now this moral and religious side. It is a misleading word but it a sign of the human heart refusing any longer to worship mere Power, either in heaven or earth. Religion steadily becomes what it was of old, the worship of Love in its manger, on its cross. That is the God incarnating himself in humanity. Shall we follow his star in the West? or will we take sides with the powerful God against the weak? Let those who have withdrawn themselves from the incarnations of error and wrong, and all their glory now steadily incarnate in their own lives the spirit of truth and love in all its lowliness. Every individual who takes that living spirit into his brain and heart, more and more, day by day, till it organize his whole character and influence, is contributing something to form the force that shall be irresistible. Who can tell in which humble home of this land, in what Joseph's workshop, on what Mary's breast, is this day slumbering the holy babe, the possible prophet of a new religion? You may tell where he or she is not. The coming teacher is not in that home whose aims are the vulgar success, the mere desire to get on, where mean compromises with conventional error are inculcated, and every ideal as it rises is hid under a bushel of social servility. But he, or some forerunner and helper of his or hers, is in every home where truth and knowledge are consecrated like a shrine, where humanity is held divine, and where the God worshipped is pure Right,—worshipped all the more when it is a babe in weakness confronting an omnipotence of wrong.

M. D. CONWAY.

A SELF-GOVERNING POPULATION.

A personal government of the old world sort, such as Czarism, royalty and imperialism, which professes to derive its credentials from a supernatural source, and which rules by force and superstition, gets along admirably with an ignorant, low population. In fact, such a population is what it desiderates, is what it is prepared to govern. The people under such regimes are little better than beasts of burden and are treated as such. They are kept tame and helpless by ignorance, poverty, and superstition, which latter has been the most potent instrument of sway hitherto in the hands of king-craft and priest-craft. In fact, force and superstition are the two main pillars and props of the thrones of personal hereditary rulers. This goes without saying. Everywhere on the continent of Europe the soldier or the organ of force is visible interwoven. In despotic countries there is no pretense of leaving the people to their own self-control. They are kept elaborately unfit for self-government. When they become indocile and unmanageable they are subdued as the wild beast is subdued, by the application of force, by the terrorism of artillery, musketry and cavalry charge.

And let it be said that, as long as the people are really and truly lower orders, or in a state of dense and hereditary ignorance, poverty and superstition, the only governments fit to deal

with them, and that have the power to keep them in subjection and an orderly condition are despotic personal governments. For long ages and through the long periods of primitive history, such governments were a necessity to the national outgrowth of primitive society. Even the republics and democracies of primitive times, such as prevailed at Athens and in a few other ancient city-states, were not democracies in the modern sense of the word. The citizenry of Athens was an exclusive, jealous, haughty class, or caste, who had a vast populace of slaves under them to do the drudgery and be the mudsills of society.

How unlike a modern republic with its universal suffrage and universal eligibility to office, and its liberality of naturalization, which welcomes all comers without any reference to their qualifications for citizenship! For a people who are a mere ignorant populace and rabble, who have always existed down on the lowest social plane of hereditary poverty, stupidity and superstition, the king, the priest, the emperor are the best rulers. For they, with their standing armies, elaborate religious ceremonial and pomp, with their crucifixes, crosses, scepters and swords, can maintain order and quiet, which is a social *sine qua non*.

For a mere populace and rabble, while a royal or imperial government is thus the best and most efficient, a popular system of self-government like ours is the worst and least efficient. Because an ignorant rabble, a poor proletarian population will so exercise the right of suffrage as to make a force and nuisance of it, as we know to our sorrow, especially in our large cities, where imported rabbles most do abound to the exceeding advantage and enrichment of demagogues or rabble-politicians. Goldsmith, in one of his poems, "The Deserted Village," I believe, says or sings,

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

Certain it is that ill fares a popular, self-governing community where the extremes of wealth and poverty have become the most noticeable and otherwise social phenomena. For there are two classes, which are a menace and peril to popular government and liberal institutions, viz.: masses of ignorant, unprogressive laborers on the one hand, who are content to live from hand to mouth as hirelings without the ambition, enterprise or ability to get above their low social, mental and moral condition, and at the opposite extremity of the social scale, a class of plutocrats who utilize such laborers as drudges and grow inordinately rich. These two classes, or upper and nether social millstones, are unpleasantly prominent in the New England of to-day, and are gradually pulverizing its whilom social equality or grinding it to powder. Everywhere in our Novanglian cities and large industrial towns the boss and priest and the capitalist and poor drudging *proletaire* are noticeable. They have supplanted largely the sterling yeomanry of other days, who would have scorned to have been hirelings, or to call any man boss or master, who were their own employers and lived in competence on their own estates, and who, by their intelligence, independence and enterprise, made the New England of their period the model average community, not only of this country, but of the world.

We, in these days, are finding, by a bitter experience of political and social demoralization, that herds of imported peasants are no equivalent for such a yeomanry as used to abound

everywhere on New England soil, and as fortunately for the perpetuity of our free institutions, still abounds in the great agricultural States of the West which have been so largely colonized from these six north-eastern States. Rich men in abundance the New England of to-day may produce, but it has done with its current deteriorated population producing Websters, Storrs, Prescotts, Longfellows, Channings, Franklins, Bowditches, Marcys, Douglasses, Howes, Bigelows, Shaws, Choates, and personalities of that calibre. It is no longer the seminary of mental and moral power which it once was in its period of a homogeneous, high-grade, self-respecting population. Too much wealth and too many great manufacturing corporations with their importation and encouragement of a cheap proletarian populace, have fearfully debased our population.

In our large manufacturing towns and cities the masses are mere nouns of multitude without marked individuality. The individual here withers, and the crowd, the multitude, the mob, is more and more. The streets of our cities are thronged with vicious hoodlums or young Arabs of the pavements. These are for the most part irreclaimable. Hosts of them have been placed in respectable houses here and in the West, for the purpose of a decent bringing-up, but when they reach an adult age, they are as a rule found to be of a low mental and moral grade. Such waifs and castaways, the spawn of hereditary ignorance, poverty and superstition, are not to blame for being what they are. Figs are not gathered from thistles, nor silken purses made of the ears of the porcine wallowers in stys.

A high-grade population, like the gigantic trees of California, is the growth of many centuries, the gradual evolution of thousands of years. It cannot be produced off-hand by the vainly-attempted transmutation of vicious and viciously born street Arabs. All that we can say, then, by way of conclusion, is that in a country of trial by jury and of largely popularly elected judges and executive officers of the law, that a debased, low population means bribery, corruption, and venality, of all sorts, means a low standard of private and public morals, and speculation, jobbery, and misfeasances, and malfeasances of every description in connection with the administration of its affairs such as, in fact, our current national, state, and municipal history abundantly discloses. An English journalist using for text, the fact that the late William Tweed stole twenty million dollars from the city of New York, proceeds to discourse at length upon the seamy side of America and things American. But this English editor should bear in mind how large a proportion of our federal, state, and municipal knaves have been British-born subjects, transmuted by the easy process of our naturalization laws into office-holding American citizens.

And now let me say by way of required qualification of the above strictures, that with all its marked deterioration through the immense foreign immigration of late years, and with all its faults and foibles, the population of the United States, as a whole, is of a higher average and general moral and mental grade, than that of any European country of the same numbers.

I have been dwelling on the dark seamy side of men and things here, but there is another luminous side, which it is a pleasure to contemplate, and which is a guaranty that all will be well with us in the long-run. At any rate, it can no longer be said that American justice is blind

to the wrong doing of wealthy and high-placed officers; such are being punished now according to their deserts. In fact, what with the vigilance of the public press and the promptness of the highest officials to respond to the demands of the best sentiment of the country, it is getting to be a period highly unfavorable to municipal thieves and embezzlers, who find the penitentiaries throwing wide their portals to receive them into durance vile, as the final outcome and result of their villainies.

B. W. BALL.

CORNELL UNIVERSITY.

The writer of an article on Cornell University which appeared in THE INDEX of August 12th, deplores certain innovations in the management of this important educational centre, which, as he fears, show a decided tendency toward deposing it from that vantage ground of impartial fairness towards all schools and all creeds that has distinguished it in the past. In his judgment this will narrow the scope of the institution, will attract a more fashionable but less earnest class of students, and raises a question of law as to the right of a state institution to take such a course.

No institution in the country has suffered so much and so unjustly as Cornell from attacks by the partisan religious press, assailing it as the stronghold of infidelity and aggressive unbelief. That a reaction should now begin is but natural; so hard is it for people to believe that a person or an institution can be what it professes to be, when it declines to take ground with either one side or the other in any controversy, on the ground that its proper duties lie entirely outside of the controverted question.

The writer of the article referred to is in error concerning some of his facts, and gives to others a bearing that is entirely unwarranted by actual circumstances. He leaves it to be inferred, for instance, that the practice of filling the chapel pulpit with the ablest ministers of all denominations, has been, or is about to be, discontinued. There is absolutely no foundation for such an inference. In the list of preachers for the last term six of the leading denominations are represented, including the Unitarian denomination, and the list for next term will represent at least as many, if not the same ones.

Again it is intimated that the discussion of economic questions has been subjected to restraint. It is true that the president and various ones of the professors have expressed their opinions on some of the burning questions in economics and these have not all agreed. But their opinions were in the first place expressed in an open debate, the discussion having been opened by a review of the labor problem by Mr. Bayles. It was known that such a discussion would take place and large numbers of the students attended. This does not, on the face of it, bear the stamp of suppression. As to having Free Trade and Protection represented by different lecturers, it may be said that once, and once only, a special course of lectures on Protection was provided for by a personal donation from one of the trustees. This donation has not been repeated, and the University authorities have hardly deemed it necessary to appropriate University funds for the purpose. For, as a matter of fact, the position of the Protectionists, as well as that of the Free Traders, is clearly and cogently presented by the present Professor of Political Economy,

as "H" would have known if he had attended his lectures.

Again, "the only man who made students think" is to be removed from the Faculty. This is purely a supposition. The writer cannot say that it is, or is not so, any more than "H" can, but speaking from a more intimate knowledge of the University than his, he can positively assert that there is no ground for such a supposition.

Again, the University Christian Association is spoken of as having excluded Unitarians and Universalists from voting privileges. There have been elements in the Association that have tended to narrow its influence, it is true, and there have been those that tended to broaden it, and surely the Association was the place for both. But no action has been taken in the last six years, and it may be much longer, tending to exclude anyone from full membership in the Association, with all privileges. The writer knows that Catholics, Unitarians, Universalists and Quakers, as well as members of all the so-called orthodox denominations, are to-day to be found in the ranks of its active membership.

Two years ago an offer was made to the trustees to endow a Professorship of *Ethics and Mental Philosophy*. The trustees naturally accepted the offer. Before the plan was consummated, circumstances arose which led the benefactor who endowed the chair to desire the name changed to "Christian Ethics and Mental Philosophy." Was there any reason why the trustees of an institution, the joint result of the munificence of a Christian Government and the Christian benevolence of Christian men should object to this change of title? The trustees of the University have never, so far as the writer knows, declared their unwillingness to accept an endowment for a chair of Pagan or Mohammedan or Buddhist ethics if anyone offered it, but they would have needs been Buddhists or other pagans to refuse such an endowment as was offered them. It may be not inappropriate to mention that the classes in ethics are entirely elective. No student in the University is required, or even asked to attend them.

As to what is said in regard to the President's Baccalaureate, the charges are altogether too vague to admit of logical answer. It is enough to say that the theme of the discourse was "Liberty and Responsibility," and the object of it was to advocate the granting of the fullest liberty, and the holding to a strict responsibility for the exercise of this liberty. If this is not in strict accord with the best thought of to-day as regards persons, governments, and religion, then the writer has entirely mistaken the drift of this thought. As to religion, the President said that everyone was left perfectly free to accept it or reject it, but must abide by the consequences of his choice. Even a guilty conscience could hardly distort that statement into an ominous threat of future punishment.

With this statement of facts enough has been said. It is not necessary to bring the devices of logic to bear to show that Cornell is still in accord with the spirit of our institutions and the will of her founder. Cornell is Christian, as our land is Christian. She is free, as our land is free.

T.

Thou hast a choice; to choose is to create!
Remember whose the sacred lips that tell;
Angels approve thee when thy choice is well;
Remember, One, a Judge of righteous men,
Swore to spare Sodom if she held but ten!
—O. W. Holmes.

EDITORIAL NOTES.

BY B. F. U.

A JEW was recently elected vice-president of the Italian parliament, and Jews have high offices in all the ministries. They are also conducting or connected with a large part of the Italian press.

SUBSCRIPTIONS for those in distress at Charleston, S. C., may be sent to Eben D. Jordan (Jordan, Marsh & Co, Washington Street) treasurer of the Committee of the City of Boston who have issued a circular appealing for aid. Let all give who can.

GEORGE JACOB HOLYOAKE writes: "I enclose five shillings to buy a few flowers for the great preacher's grave. . . . Theodore Parker called upon me at my house in Fleet Street as he passed through London on his last visit to Florence. I was unhappily away at Glasgow debating. Alas!"

FIVE years ago liquor was unknown among the tribes of the Congo basin. Now many of them are under its baleful influence. One hundred thousand gallons of New England rum and one Lutheran missionary were recently sent over in the same vessel. So says an exchange.

C. C. TABOR, of Independence, Iowa, writes: "I send five dollars, subscription to the Parker Tomb Fund, with pleasure. No one, as I think, ever did more to open the eyes of the mentally blind, than the brave, grand and true Theodore Parker. All honor to his name."

THE first ship which sailed from England, in 1562, under Sir John Hawkins, on the diabolical errand of buying human beings in Africa and selling them to the West Indies, bore the sacred name of *Jesus*; and the Spanish Government, during two centuries, concluded more than ten treaties in "The name of the Most Holy Trinity," which authorized the sale of more than 5,000,000 human beings, and received from it a tax of over 50,000 livres.—*The London Weekly Budget*.

THE deep sympathy everywhere manifested for the distressed inhabitants of Charleston, and the spontaneous generosity shown in promptly sending aid to that community in its misfortune, are creditable to our common humanity. Those clergymen who, last Sunday, referred to these manifestations of human goodness as peculiar to Christian people, and as the result entirely of Christian teaching, mistake the innate nobleness of human nature for the effect of special supernatural influence, and slander unwittingly that Pagan antiquity which abounded in exhibition of sympathy and benevolence, and even of assistance rendered under circumstances similar to those which at Charleston now touch the hearts of all. Do we not read that when Antioch was half destroyed by an earthquake, the other Asiatic Greeks "sent from all sides provisions by land and by sea to the unfortunates who clung to their ruined homes?" So wrote one who lived at the time.

H. W. FISCHER sends a letter from Neuss-on-the-Rhine to the New York *Star* in which he claims that Pilate was a German, the son of the king of Mainz, and that Christ was executed by neither Jews nor Romans, but by German barbarians. He shows that the Romans had a system of exchanging soldiers between their provinces, and that at the time of the Naza-

rene's crucifixion, a legion of soldiers recruited from Palestine was stationed on the Rhine, and that at the same time a legion of "Rhinelanders" was in Jerusalem. A professor of the University of Bonn, some forty years ago, stated that German soldiers were on duty at the crucifixion of Christ. The correspondent endeavors to supply the proofs heretofore missing. Learned Jewish rabbis have long argued from contemporaneous laws and customs that the Jews could not have condemned and executed Jesus. The question is not one of great importance at this date, but its discussion will be something new to American readers. Meanwhile it will be safe to assume at least that the Jews of today should not be held responsible for the tragic event.

IN a recent lecture at Pittsburg, Rev. C. A. Johnson, a colored preacher, of evangelical faith, of course, said that he had established the fact that it was thunder and not lightning that killed, and also that he had discovered the hiding-place of the wind when not in motion, as well as the materials of which electricity is composed. He said that if the earth were round or if it revolved, an eagle flying away from its nest would never be able to catch up with it again. Fifteen years hence, he said, twelve suns, hitherto invisible, will shine upon the earth with as much brilliancy as the solar orb does now, and all the white people will be burned black. By that time civilization will have reached such a point that human beings will be able to live on sunshine for the next thirty-eight years, at the end of which the electricity and fire in the earth's interior will come into collision and the world will be destroyed by the resulting explosion.

A SPECIAL correspondent of the Boston *Herald* gives the following as Col. Ingersoll's estimate in his own words, of the legal profession: "The lawyer is merely a sort of intellectual strumpet. He is prepared to receive big fees, and make the best of either side of any case. He is a sort of a burglar in the realm of mentality. It is a fortunate thing for the lawyers that, whenever a man is created who has the peculiar faculty for legal acquirements and controversy, at the same time enough fools spring into existence to give him a good living. . . . My ideal of a great lawyer is that great English attorney who, having accumulated a fortune of £1,000,000, left it all in a will to make a home for idiots, declaring that he wanted to give it back to the people from whom he took it." The Colonel further remarked: "I never want to know much about my clients. I never want to know whether they are guilty or not. I do not even care to know what they can prove. What I want to know is what the other fellow can prove. Then I know that I am ready for business."

THIS is certainly the lowest estimate of lawyers, and the lowest "ideal of a great lawyer" that we remember ever to have seen from a member of the bar. Indeed we do not believe that these remarks were made seriously by Col. Ingersoll, although given by the correspondent, and widely copied and commented upon by the press as expressing the witty and eloquent orator's actual opinion of his own profession and the characters of its members. Without doubt there are many lawyers to whom the words quoted fitly apply — lawyers who are ever ready to prostitute their talents, to accept fees from criminals knowing them to be such, and to use

dishonorable methods for their acquittal and for the defeat of justice, regardless alike of the special rights of the wronged victims of their clients' crimes, and of the general interests of society. There are, too, many "intellectual strumpets" of this kind. Be their social standing what it may, they are enemies of public and private virtue, more dangerous to society than are the criminals whose money they take in payment for the practice of "smartness" and unscrupulousness in preventing the punishment of crime and the vindication of justice. But there are many honorable lawyers—the majority we believe to be such, men who act upon the principle that their profession should have for its object the defence of justice, and not its defeat, when a fee is offered, and who will not use or connive at bribery or perjury under any circumstances whatever, who will not take a fee from a client without asking him as to his guilt or innocence, nor defend him in a case where guilt is admitted or known. If the legal profession were such as is represented in the words attributed to Col. Ingersoll, it would be a profession to which no honorable man could belong. Unfortunate it is that among its members are so many practitioners whose lack of principle and whose methods are such that the words quoted, whether in earnest or in jest, are fairly descriptive of them.

THE PARKER TOMB FUND.

A Fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed, among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. The list of subscribers to date, is as follows:

Miss Frances Power Cobbe, England,	£1.
Rev. James Martineau, D. D., "	One guinea.
Professor F. W. Newman, "	£1.
Miss Anna Swanwick, "	£1.
Rev. Peter Dean, "	5 shillings.
Mrs. Katherine M. Lyell, "	One guinea.
Miss Florence Davenport-Hill, "	£1.
William Shaen, Esq., "	£1.
Mme. Jules Favre, Directress of the State Superior Normal School, Sevres, France,	10 francs.
M. Joseph Fabre, ex-Deputy, Paris, France,	10 francs.
M. Paul Bert, of the Institute, "	10 francs.
Professor Albert Réville, "	10 francs.
M. Ernest Renan, of the French Academy, Paris, France,	10 francs.
R. Rheinwald, publisher, Paris, France,	10 francs.
Mme. Griess-Traut, "	3 francs.
Rev. Louis Leblois, Strasburg, Germany,	5 marcs.
Miss Matilda Goddard, Boston, Mass.	\$25.00
Mrs. C. A. Nichols, "	5.00
Caroline C. Thayer, "	10.00
E. H. Warren, Chelmsford, "	5.00
F. W. Christern, New York,	5.00
Mrs. E. Christern, "	5.00
Louisa Southworth, Cleveland, O.	10.00
S. Sewer, Ithaca, N. Y.	1.00
E. D. Cheney, Boston,	5.00
M. Wilton, Alexandria, Minn.	2.00
David G. Francis, New York,	5.00
Robert Davis, Lunenburg, Mass.	5.00
H. G. White, Buffalo, N. Y.	5.00
M. D. Conway, "	5.00
A. B. Town, Worcester, Mass.	5.00
Elizabeth Cady Stanton, Tenafly, N. J.	5.00
Theodore Stanton, Paris,	5.00
J. Cary, M. D., Caribon, Me.	1.00
Mrs. Stanton-Blatch, B. A., Basingstoke, Eng.,	5.00
A Friend, Philadelphia, Pa.	5.00
Jacob Hoffman, Cincinnati, O.	5.00
Charles Voysey, London, England,	10 shillings.
Count Goblet d'Alviella, Brussels, Belgium,	20 francs.
Luther Colby (Editor <i>Banner of Light</i>),	\$10.00
B. F. Underwood, Boston, Mass.	5.00
James Eddy, Providence, R. I.	10.00
Chas. Nash and Sister, Worcester, Mass.	5.00
Fred. H. Henshaw, Boston, Mass.	5.00
Rose Mary Crawslay, Breconshire, Eng.	£2.
Geo. J. Holyoake, Brighton, "	5 shillings.
James Hall, St. Denis, Md.	\$5.00.
S. R. Urbino, Boston, Mass.	5.00.
E. C. Tabor, Independence, Iowa.	5.00.
Mertie Taylor, Brighton, Eng.	£1.
G. W. Robinson, Lexington, Mass.	\$5.00.

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The Index.

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

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FOR THE INDEX.

PHILOSOPHY versus PSEUDOSOPHY, OR SCIENCE versus NESCIENCE.

BY J. H. FOWLER.

The sharp issue is this: Either an external world independent of human consciousness is known to exist or else all human science is false. By no logical subterfuge can this issue be escaped. This profound and fundamental issue between phenomenism and Noumenism lies at the bottom of all other issues of modern thought. It is the *previous question* in all philosophical controversies. All the interests of modern intellectual progress are involved in its right decision.—Francis Ellingwood Abbot.

What we are in need of in our new hope-abounding Occidental world is a philosophy, and religion of life itself,—a nature-rooted creed that will hallow human achievement by its fervid devotion to the common weal.—Dr. Edmund Montgomery.

Mr. Abbot maintains that this "Nature-rooted creed," in philosophy and religion, will inevitably result from "the Scientific Method."

In the March Nos. 37-38 of THE INDEX, Dr. Montgomery has a very able and instructive criticism of Mr. Abbot's "Scientific Theism."

The Dr. claims that his first "single argument robs Mr. Abbot's settlement of the 'previous question' of its entire validity. Fully understood, it would at once decide the whole question of Noumenism, its train of transcendental consequences included." Thus "once more exposing to severe scrutiny the vagaries of spiritual assumption."

What though, 'Love teach her Child
Pure Truth to crave,'
"More than earth's gold
The gold of God to prize;"
If, from long years of toil,
"The Man" reap chaff,
The Wind heeds not
'Her joy' or "his reward!"

Is the ground floor of Mr. Abbot's garnered treasures thus clean-swept—No grain of "truth" in all his "hard-iron thought," light "vagaries" proved,—by this first blast of Dr. Montgomery's noble intellect?

At the close of his preface, Mr. Abbot makes

the following just appeal: "In conclusion, I would say to my critics, 'May you be fair and just enough to take pains to understand before you criticise, for then I shall be only too glad to profit by your criticism.'"

And in a letter to myself Mr. Abbot says: "Do not be satisfied by one reading, read it twice or thrice before you judge it finally:—the book is only a beginning I hope. Point out ruthlessly all the faults you really and clearly see. So may I do better another time with your faithful help! The truth is all we want."

When this letter was received, I had not seen "Scientific Theism," but had read in THE INDEX the clearly expressed views of Mr. Potter and Mr. Underwood from their different positions, also the elaborate criticism of Dr. Montgomery from his elevated stand-point. I had also read, once, twice, thrice, and now read the fourth time, with thrilling interest, the "Introduction," with which I think every one should be familiar before reading what follows: "THE PHILOSOPHY OF SCIENCE AND THE RELIGION OF SCIENCE." Then the three parts should be thoroughly studied jointly, as they constitute a complex relational and remarkably intelligible system, strictly logical at least in all the parts of its Scientific Philosophy and Philosophy of Science.

The author is a philosopher endowed with the highest gifts—clear insight, with keen appreciation of method, acute power of analysis with broad vision for synthesis, perfect intellectual integrity, with unassuming modesty. His thorough classical education and familiarity with the modern languages; his training in the liberal Unitarian school, with his leading position in the Free Religious movement and association with Liberalism, together with his passionate devotion to the study of philosophy during the best quarter century of his life, after the severe struggle for its maintenance, entitle him to a candid hearing, which he will surely have, spite of the frightful title under which he ventures to trust his "hard-won thought" to this age of agnostic evolution, egoistic pseudosophy and atheistic sensibility. I have blamed him for not reserving this title to crown his last work, and I still fear it may be repulsive to many readers of THE INDEX. Nevertheless, through THE INDEX, his own, the prophet comes to his own. Whoso hath ears, will hear. Wave, if you please, "Theism"—consider "SCIENTIFIC PHILOSOPHY."

Mr. Abbot says: "The single sciences as such conduct to no universal philosophical conclusion; and for this reason, scientific specialists are confident in protestation that 'science has nothing to do with religion.' But the sciences, as a whole, above all the universal scientific method which has produced them, constitute the only foundation on which the philosophy of the future can be reared; and if, as I profoundly believe, human thought is the architect of all things human, then what the philosophy of the future shall prove to be, that also will be its religion. And the philosophical students of this nineteenth century must be blind, indeed, if they fail to see the incalculable importance of developing this necessary scientific philosophy according to true and just principles. . .

"For more than twenty years I have tried to peer into the obscurity of the future and discern the large outlines of this religious philosophy fated to come. I have sought to discover them, not by the comparatively superficial process of forming merely a 'widest generalization,' which

is simply detecting more comprehensive relations in already won scientific results, but by going back and down to that underlying scientific method which is the creator of all these results, pondering its deeply hidden and fundamental presupposition, drawing out its subtle implications and penetrating into the interior recesses of its all-pervading spirit. For the scientific method itself is the grandest discovery yet made by man, towering immeasurably above all his other achievements; it is the mother of all achievements, all investigations, all discoveries, nay, exists immanently in them all as their innermost process and law, and gives them all their meaning; it is man's nearest approach to that secret laboratory of nature whither her marvellous constructiveness must be tracked back to its birth-place in the eternally Creative Unity of Being and Thought. The issue of this long meditation has been the 'philosophy of science,' of which only a few of the most prominent features have been sketched in Part First, yet enough, I trust, to give some conception of the groundwork of that mode of viewing the universe, that *Weltanschauung* which remains to be unfolded as my anticipation of the 'religion of science.'

"Grasp that conception clearly. All Being is essentially intelligible and either is, or may be apparent. The Known is actually apparent Being; the Unknown is potentially apparent Being; the unity of the Known and the Unknown is Infinite Being, which comprehends them both. The 'Unknowable' is nothing but Non-Being—the Non-Existent and Nonsensical. The pretended 'consciousness of the Unknowable' is nothing but the consciousness of our own finitude. Of all forms of dogmatism the most abhorrent to a sound, sane, and vigorous intellect is the presumptuous audacity which dares to set up flimsy *à priori* 'limits of knowledge, or Romulus-walls, to be at once overleaped with a laugh by the Remus of Science, and which, if it only could, would slay him for the deed.'"

We beg leave here to remark, parenthetically, that simple justice permits Mr. Abbot to state his position in his own language at sufficient length to make himself fully understood before Dr. Montgomery's criticism is considered. Let us then turn back to "Scientific Philosophy" in the "Introduction" and attend patiently to Mr. Abbot's summary statement of the case.

"As the case now stands, philosophy has two great schools equally founded on a reasoned subjectivism which denies the possibility of knowing, in any degree, an objectively existent cosmos as it really is; while science rests immovably on the fact that she actually knows such a cosmos, and proved by verification the reality of that knowledge which philosophy loudly and emphatically denies. Science must be all a huge illusion, if philosophy is right; philosophy is a sick man's dream, if science is right."

The question as to the Origin of Knowledge is here involved, to which three answers are given. Two by Nominalistic Subjectivism or Pseudosophy, and one by Objective Relationism or Scientific Philosophy. The *à priori* school of modern philosophy, starting from Descartes' *Cogito ergo sum*, positing the Ego as an individual thinking being "teaches that knowledge has two ultimate origins, the experience of the senses and the constitution of the intellect—the senses contributing its *à posteriori* 'matter,' and the intellect, contributing its *à priori* 'form.'"

The *à posteriori* school of modern philosophy

starting with Locke's "*sensation*," positing the Ego as an *individual feeling* being; "teaches that knowledge has only one ultimate origin, the experience of the senses; that the intellect is indeed the source of certain universal constitutive principles of knowledge, but that these were originally derived from the senses, having been slowly organized and consolidated by the law of the 'association of ideas,' into hereditarily transmissible 'forms' of experience."

Both these schools agree "that experience consists solely of sense phenomena, and that sense phenomena give no knowledge of their merely hypothetical noumenal causes, i. e., of things-in-themselves; in other words, things (if they exist—which is, at least, dubious) conform themselves to cognition; the subject knows only its own subjective modifications; arranged in a certain order according to (by the former school *à priori*, and by the latter school, *à posteriori*) laws of knowledge, which are only subjectively valid. Both schools agree that things-in-themselves are unknown and unknowable and that the subject knows its own conscious states alone." (These last italics are ours.)

"By both schools the principle of Relationism is either unknown or ignored; relation itself is, by both, reduced to a merely subjective category, valid only as the subjective order imposed on subjective sense phenomena, and utterly meaningless as applied to noumena; and noumenal-intelligible objective realities, as presented by the various sciences, are totally incognoscible."

"The theory of Scientific Philosophy (by which is meant simply the philosophy that founds itself theoretically upon the practical basis of the scientific method) teaches that knowledge is a *dynamic correlation of object and subject* and has two ultimate origins, the cosmos and the mind; that these origins unite, inseparably yet distinguishably, in experience, that is, the perpetual action of the cosmos on the mind plus the perpetual reaction of the mind on the cosmos and on itself as affected by it; that experience thus understood is the one proximate origin of knowledge, that experience has both an objective and a subjective side, and that these two sides are mutually dependent and equally necessary; that the objective side of experience depends on the real existence of a known Universe, and its subjective side on the real existence of a knowing mind; that experience includes all mutual interaction of these, whether sensitive or cognitive, and is utterly inexplicable even as subjective sensation, unless its sensitive and cognitive elements are equally recognized; that this extended conception of experience destroys the distinction of noumena and phenomena as merely verbal and not real; that things in themselves are partly known and partly not known; that just so far as things are known in their relations they are known both phenomenally and noumenally and that the possibility of experimentally verifying at any time their discovered relations is the practical proof of a known noumenal cosmos, meeting every demand of scientific certitude and furnishing the true criterion and definition of objective knowledge. In other words, science proceeds upon a principle diametrically opposite to that of Nominalism, (a principle) already explained under the name of Relationism.

"It assumes that cognition conforms itself to things, not things to cognition,—that being determines human thought, not human thought-being,—that the subject knows not only its own subjective modifications but also the objective

things and relations which these modifications reveal. Kant did but *assume* the counter-principle; and, if he considered his assumption as at last 'demonstrated' by his system as a whole, science equally considers its assumption as demonstrated by the actual existence of its verified and established truths as a body of objective knowledge." (Most of the italics in the above are ours.)

"In the preface to the second edition of the *Critique of Pure Reason* Kant has this remarkable passage:—(We quote the substance,—Abbot's *Scientific Theism* 1-14.) "It has hitherto been *assumed* that our cognition must conform to the objects. . . . Let us then make the experiment whether we may not be more successful in metaphysics, if we *assume* that the object must conform to our cognition." (Italics are ours.) To show what is involved in this assumption, Mr. Abbot quotes Lange: "Kant lightly and certainly *overturns our collective experience, with all the historical and exact sciences* by the simple *assumption* that our notions do not regulate themselves according to things, but things according to our notions. It follows immediately from this that the objects of experience altogether are only *our* objects; that the whole objective world is, in a word, not absolute objectivity, but only objectivity for man and any similarly organized beings, while behind the phenomenal world, the absolute nature of things, the 'thing-in-itself' is veiled in impenetrable darkness." *History of Materialism*, II. 156.

Mr. Abbot says: "Kant merely completed, organized and formulated the veritable revolution which was initiated in the latter half of the eleventh century by Roscellinus, the nominalist. . . .

"The essence of Nominalism was the doctrine that universals, or terms denoting genera and species, correspond to nothing really existent outside of the mind, but are merely empty names, or names denoting mere subjective concepts. . . . Since genera and species are classifications of things based on their supposed resemblances and differences, the denial of all objective reality to genera and species is the denial of all objective reality to the supposed resemblances and differences of things themselves; the denial of all knowledge of the relations of objects, is the denial of all knowledge of the objects related; and this denial is tantamount to the assertion that things—in themselves—are utterly unknown. . . . In truth all modern philosophy, by tacit agreement, rests upon the Nominalistic theory of Universals."

"The great Roscellino-Kantian revolution by which Nominalism was made to supplant Scholastic Realism, and philosophy to transfer its fundamental stand-point from the world of things to the world of thought—a revolution which logically contracts 'human knowledge' to the petty dimensions of individual self-consciousness—and in effect reduces it to a grand hallucination," is traced by Mr. Abbott in its "historical development into the subjective idealism of Fichte, the objective idealism of Schelling, and the absolute idealism of Hegel," and even into the "purely subjective principle of Association," of the English school. "For Locke's successors—Berkeley, Hume, Hartley, the Neills, Bain, Spencer, and others, drift toward Idealism as steadily as Kant and his successors." And Mr. Abbot quotes Dr. Krauth in Berkeley's *Principles of Human Knowledge*: "The foundation of Idealism is the common foundation of nearly all the developed philo-

sophical thinking of all schools. . . . Hence, says Idealism, only that which is directly in consciousness is positively known, and nothing is directly in consciousness but the mind's own state. Therefore we *know* nothing more. So completely has this general conviction taken possession of the philosophical mind, that even antagonists of Idealism, who would cut *this* up by the roots if they could cut *this* up, have not pretended that it could be done. . . . A consistent Idealist can claim to know no more than this—that there exist ideas in his consciousness. He cannot know that he has a substantial personal existence, or that there is any other being, finite or infinite beside himself. . . . Solipsism, or absolute Egoism, with its exclusion of proper personality, is the logic of Idealism, if the inferential be excluded. But if *inference* in any degree whatever, be allowed, not only would the natural logic and natural inference of most men sweep away idealism, but its own principle of knowledge is subverted by the terms of the supposition,"—the *Supposition* of Kant, with which it begins:

"These three answers (as above) to the question as to the origin of knowledge show how rest is the divergence between modern philosophy and modern science. Philosophy is still scholastic to-day; it has never yet modernized itself in any true sense, and it never will do so until it sits modestly at the feet of Science, imbues itself thoroughly with the spirit of the scientific method, and applies the principle of Relationism to the re-construction of the moral sciences and the whole re-organization of human knowledge."

"This, though a vast revolution for philosophy herself, will be simply giving in her adhesion to the revolution which science made long ago, and has rendered irreversible. But it will also be putting herself at the head of that revolution, and conducting it to conquests in regions of the highest truth of which science herself has never yet dreamed."

Thus we see the "vagaries of spiritual assumption" are all on one side. Against these, Mr. Abbot, after the scientific method, does but utter "the protest of common sense," in propositions almost self-evident; starting from the "principle of cognition," accepted and established by all the special sciences, coming with his contributions to Universal Science, and, "without fear or the hope of reward," offering his services to aid and assist in building the "Temple of Truth, destined to be co-eval with the human race."

The two theories of knowledge in contrast are forcibly presented by the two formulas constructed by Mr. Abbot:

"1. Modern Philosophy defines knowledge as the recognition by the Ego of its own conscious states.

"2. Modern Science defines knowledge as two-fold,—*individual knowledge*, or the mind's cognition of its own conscious states, *plus* its cognition of the Cosmos, of which it is a part, and *universal knowledge*, or the sum of all human cognitions of the Cosmos which have been substantiated by verification and certified by the unanimous consensus of the competent."

Now let us view these two systems from the high standpoint of ethics and free religion promisingly rising in our modern world. Let us see how each is adapted to supply that great need so forcibly stated by Dr. Montgomery, namely, "A philosophy and religion of life itself, a nature-rooted creed that will hallow human achieve

ment, by its fervid devotion to the common weal." What common weal is there in exclusive Egoism? what fervid devotion in absolute Solipsism? what field for human achievement in individual consciousness?

There is here absolutely no ground for anything but self-interest, self-love, self-aggrandizement. The moral character of this ghostly monster is graphically described by Mr. Abbot: (Page 9.) "Like the French Revolution the Nominalistic Revolution can live only by the guillotine, and decapitates every perception which pretends to bring to the miserable solipsist, shut up in the prison of his own consciousness the slightest information as to the great outside world. . . . Under its sway, philosophy is blind to the race and beholds the individual alone. What wonder that, in the hands of those who insist on their right to reduce theory to practice, philosophy is so often found pandering to the moral lawlessness of an individualism that sets mere personal opinion above the supreme ethical sanctities of the Universe? In human society, individual autonomy is universal antinomy; for the law that binds only one binds none. Yet, with Nominalism for its root, Idealism for its flower, and Solipsism for its fruit, how can modern philosophy, teaching in both its great schools that the individual mind knows nothing except the states of its own consciousness, discover any law that shall have recognized authority over all consciousnesses? For such a discovery it is hopelessly incompetent. So far, therefore, as the social and moral interests of mankind are concerned, the present philosophical situation has become simply intolerable."

Turn now to the other side. Behold "Philosophy completely modernized, modestly sitting at the feet of Science, thoroughly imbued with the spirit of the scientific method, applying the principle of Relationism to the reconstruction of the moral sciences." *The Principle of Relationism!* for morals what space and time are to Being and Thought—"condiciones sine qui bus non," and which Nominalism commences and Modern Philosophy ends by absolutely denying! *The Spirit of the Scientific Method!* the very essence of morals—Trust. The Universe will not lie. This is the common "nature-rooted creed" of all life! "*I am!*" is the universal affirmation of the Great Objective Cosmos! "*Amen!*" is the unanimous response of all individual organisms!

This objective affirmation and subjective response is the grand liturgical symphony of the creation. It constitutes a moral bond common to all beings. This Primitive Faith in the *Reality of environment* is the Polar Star of Life, safely guiding Organism in its long voyage of evolution from Monor to Man. Loyalty to this, is the very condition of Life, and in its higher experiences becomes the veritable essence of intellectual integrity; for what is intellectual integrity but subjective loyalty to objective verity. The noumenon-object authoritatively affirms itself in its phenomenon and the noumenon-subject trustingly accepts this affirmation in the faithful percept. This Normal Trust is the "spirit of the scientific method." This is the ground element of "the principle of cognition which science establishes." For, what but phantom, is cognition without belief in the thing cognized? The self-evident legitimacy of this Trust is the moral basis of "the law of objective verification." For, why should cognition conform itself to things if things do not exist, and if the phenomenal affirmation of their noumenical existence be not authoritative?

This Ethical Belief in objective reality is the moral condition of initiation to all the special sciences. This fact is illustrated by Mr. Abbot's quotations of Professors Jevons, Tyndall, and Cooke (pp. 12-13), from which we repeat the words of the latter:—"The new chemistry assumes as its fundamental postulate that the magnitudes we call molecules are *realities*; but this is the only postulate. Grant the postulate, and you will find that all the rest follows as a necessary deduction. Deny it and the 'New Chemistry' can have no meaning for you, and it is not worth your while to pursue the subject further. If, therefore, we would become imbued with the spirit of the new philosophy of chemistry, *we must begin by believing in molecules.*" (These italics are ours.) So with regard to every science, we have to come prepared to believe objective reality. Prof. Jevons says, "A Mathematician certainly does treat of symbols, but only as the instruments whereby to facilitate his reasoning concerning *quantities*; and as the axioms and rules of mathematical science must be verified in *concrete objects* in order that the calculations founded upon them may have any validity or utility, it follows that the *ultimate objects* of Mathematical Science are the *things themselves.*"

Prof. Tyndall says: "The justification of a theory consists in its exclusive competence to account for phenomena. On such a basis the Wave Theory or Undulatory Theory of Light now rests." And he postulates for our belief substance as external reality. "This substance is called the luminiferous ether. It fills space; it surrounds the atoms of bodies; it extends, without solution of continuity, through the humors of the eye. The molecules of luminous bodies are in a state of vibration. The vibrations are taken up by the ether, and transmitted through it in waves. These waves impinging on the retina, excite the sensation." Here we have as objective facts *Space actually filled with luminiferous ether, molecules in a state of vibration in harmony with the waves of the ether by means of which objective noumenal objects picture themselves upon the retina and excite the sensation.* The cognition of this sensitive and its correlated perceptive object in space is an involuntary fact of experience; and whether by inherited common sense dating back to the dawn of life, or by inference irresistible and absolutely essential to life continuous, we believe the correlated object to be reality, which belief is implied in the scientific theory of light itself, or whether contrary to experience-rooted common sense and at our peril, we refuse to believe the objective reality of the perceptive thing, pronouncing it only subjective seeming, we cannot divest ourselves of the vital and moral responsibility which the position involves. Let us illustrate: Something is. "I am" says environment to every organism. "So I perceive" is the universal response of organism. At length the focus of this co-activity within the organism becomes luminous; i.e., experience becomes conscious. Henceforth the noumenon object-environment appears in the luminous focus of the co-activity really, as its real self-objective and as nothing else, and the noumenon subject appears ideally—that is consciously in the same focus of co-activity. Do not let us mistake here; all experience is directly or indirectly co-activity of organism and environment. The focus of this co-activity is within the organism, and when consciousness arises in this experience, the organism becoming proper, conscious-subject acts ideally in conjunction with

the objective reality which always phenomenates itself in consciousness as reality objective and as nothing else. The interpretation of this co-activity now is on the part of noumenon object "Here I am," and on the part of noumenon subject the response is, "Yes, and here am I also." Thus far all goes well. The subject creature organism accepts trustingly the affirmation of the parental environment. But by and by young Ego turns his back upon parental Cosmos, and facing inward says, "Here am I." "I am the conscious subject of all the knowable." "My Consciousness includes the Universe and excludes all else as Unknowable." This is rebellion, disintegration, death!

My friend and neighbor, Mr. C. H. Spencer, has given more than a score of life's best years to this problem, and, positing, as a starting point, the *moral element* of belief in the trustworthiness of the Universe, which he claims to be the common ground on which all the sciences rest, and therefore the germinal element of knowledge; he deduces from this moral germ a system of philosophy in which "man appears as a *moral being in a moral environment.*" He shows theoretically and historically, that "Trust in the Trustworthiness of the Universe," is the normal and primitive attribute of the human mind, and so long as man continues loyal to this trust, Social Evolution advances, but, when the period of introverted scepticism culminates in positive Agnosticism, then, commence disintegration and decay. This circle of trust and distrust is "human experience in the eternal round of government."

It is justifiable, in elucidating the Philosophy of Science, that the purely intellectual elements should be made most prominent, and hence Mr. Abbot has very properly made the Ethical Element most conspicuous in the Religion of Science, one passage from which will suffice to close this already too prolonged "view of the two systems from the stand-point of Ethics." Mr. Abbot says, p. 206:

"Here, then, the infinite organism (the cosmos) manifests itself essentially as *Moral Being*—as a universe whose absolute foundation is *Moral Law*, of such absolutely self-inherent sanctity that the creative understanding itself obeys it, and the whole fabric of creation embodies and enforces it; and the moral nature of man, derived from this moral nature of the universe itself, is the august revelation of the infinite purity, rectitude, and holiness of God. The unspeakable sublimity of the moral nature of man is, therefore, testimony to the immeasurably vaster sublimity of the moral nature of the universe itself; for, as the atom is to infinite Space, so is the grandest virtue of man to the infinite holiness of God."

Nothing short of Agnostic Solipsism, which shirks off all objective reality, and confines all philosophy to the narrow field of individual consciousness, can eliminate the moral element from human experience. But for the sake of a purely Scientific view let us, as far as possible, exclude every ethical consideration, and see if we cannot sufficiently analyze Experience to form a clear concept of its ultimate origin and relations.

Let us postulate Phenomenon as our primary assumption. Phenomenon, in its radical, most simple and common sense, is synonymous with appearance, manifestation, exhibition. The original Greek *Phao*, to make appear, from which *Phaomi*, to appear, and *Phaino* to manifest, from which *Phainomi*, to appear clearly, and to *phainomenon*, the appearance, most clearly

define the term. Nothing cannot appear; *ergo*, phenomenon, appearance, necessarily implies noumenon or real, something which phenomenates itself or appears. Something cannot appear to nothing, neither can an appearance appear to an appearance any more than appearance can arise from appearance; *ergo*, phenomenon implies noumenon object, and noumenon subject, two correlated realities, that which manifests and that to which the manifestation is made. Phenomenon is, therefore, an inseparable middle term between noumenon object and noumenon subject, and without these can have no meaning whatever. Nor are we permitted to assume that both these noumena essential to phenomena are included in the Ego, unless we admit that two noumena may be included in one, and that all noumena are included in this one, and therefore all appearance is of self to self, which, according to the proper definition of the postulate, is an absurdity. Appearance is, therefore, the correlated middle term of subjective noumenon and objective noumenon. The former is organism, the latter is environment. The Phenomenon is a fact consummated by the mutual action of both. It is, therefore, a *dynamic* fact taking place within the organism as experience. Consciousness is a term expressing a degree of realization of this experimental fact by the organism as now proper subject. Consciousness, as before stated, is the luminous focus of co-activity between object and subject. And whether this focalized activity becomes heated, so to speak, as well as luminous, so as to fuse and weld together the ideal appearance of the subject and the real appearance of the object in the experience, or whether there is a "chemical union, so to speak, of the noumenon object and the noumenon subject, the former appearing really, and the latter appearing ideally in a positive third which is neither the one nor the other of the two elements alone, but a positive coalescence of both essentially different from either," it is certain that "objective existence and subjective (being in) consciousness meet in an actual relation of action and reaction, or a mutual coactivity which constitutes the relation of human knowledge, the actual empirical unity of knower and known subject and object, Thought and Being." The process is, strictly speaking, neither mechanical nor chemical, but a *living process*. It takes place within the organism as experience, and experience cannot be expressed in any other than terms of life. Here results are reproductions which do not absorb, displace, or remove parental noumena.

Science teaches that organism is a noumenal product of cosmical forces and conditions, that the continued action of these cosmical forces and the reaction of the vital forces of the organism itself constitute experience, that experience in a certain stage of advancement becomes conscious, and then the vital response to cosmic action becomes ideal so far as it is proper conscious action; this ideal consciousness becomes personal Ego. Now, since all this experience is the product of cosmical forces, objective in themselves, and of the vital forces, organic, conscious, ideal and personal, the latter never for a moment existing or operating independent of the former, but the two ever being dynamically correlated, we are compelled to acknowledge in experience an actual dynamic unity if not "identity of subject and object, a transcendental [experiential] synthesis of Being and Knowing in the I" as "an undeniable

fact of all consciousness." Thus briefly and imperfectly we have presented mostly in the language of Mr. Abbot, "This profound and fundamental issue between PHENOMENISM AND NOUMENISM (which) lies at the bottom of all other issues of modern thought; the previous question in all philosophical controversies." Now, Dr. Montgomery's first "single argument which robs Mr. Abbot's settlement of the previous question of its entire validity and at once decides the whole question of Noumenism, its train of transcendental consequences included." Let us consider this argument carefully, and see if it really justifies this astounding claim by its author. The Doctor first states in his own language what he claims "Mr. Abbot maintains as the grounding proposition of his entire system of 'Noumenism' (namely) that our perception coincides *spatially*, as well as otherwise, with the noumenal existent thus perceived; that, in fact, in the act of perception, the ideal percept and the real noumenon are one and the same identical existent." . . . "To declare in the name of science *that one and the same existent can be in two different places at one and the same time* (italic ours), amounts to a complete reversal of what science has always held to be one of its most fundamental tenets." This last sentence precedes the other in the Doctor's order, and we here place it as merely explanatory of the Doctor's own meaning of the language in which he states Mr. Abbot's "grounding proposition."

"Well, then," (says the Doctor), let us soberly examine this grounding proposition by means of the Scientific method. "Here is a boy looking at a chair which I have placed at a distance of ten measured steps from where he stands. Mr. Abbot has to concede that the noumenal boy and the noumenal chair are really ten steps distant from each other, just as I have placed them and am at present perceiving them." All this, of course, and Dr. Montgomery has to concede also, this noumenal spatial relation of the boy and chair "just as he is perceiving them *spatially* as well as otherwise." For thus, by his own language, he himself claims that his percept coincides with all the noumenal objects perceived. "Now," continues the Doctor, "it cannot be denied by scientific noumenism, that the boy also perceives the chair." Nor can the Doctor himself deny that the boy also perceives the noumenal chair *ten noumenal steps distant*. That the boy's perceptive object is a chair ten measured steps distant from himself. "The chair and the boy remain," says the Doctor, "as I distinctly perceive (spatially related), in their exact positions, ten steps away from each other." The Doctor's perceptive object is a boy and a chair ten steps away from each other, and, of course, both some steps away from himself. But, for a moment, consider what is this noumenal chair thus perceived. Wood, paint, and cloth—each consisting of molecules and these of atoms? By no means. Sofa and other articles of furniture have these in common with the chair. What then constitutes this chair? For this is what is perceived. This chair is perceived as a relationally constituted object, consisting of former magnitudes and positions, involving lines, planes, angles, surfaces and solids, all definitely related according to the distinctly conceived species chair, as distinguished from sofa, bed, table and other species constituting the genus furniture. The Doctor, speaking of this chair perceived by the boy and himself "ten measured steps from each other,"

continues: "His, the boy's perceptive chair, is located somewhere in his head, for I scientifically know all about light-waves, image on the retina, etc. Mr. Abbot, according to his premises, is bound to look upon this chair in the boy's head as the identical noumenal chair ten steps off. This means without escape, that one and the same noumenon can exist in two different places at once." Ha! Doctor, you claim to see the chair and the boy just as you placed them, ten steps apart, and that the boy sees the chair, *not in his head*, but ten steps from himself, where you see it. His perceptive chair is precisely ten steps off. There is no "perceptive chair located in his head." There is no "chair in the boy's head." Nobody but yourself claims it, implies it, or admits it. No matter what you and Prof. Tyndall "Scientifically know about light-waves, image on the retina, optic nerve, delicately upset molecular equilibrium within the minutely predisposed sensory organs;" the boy is not scientifically educated, he knows nothing about them; does not perceive any of them, but perceives the *chair ten steps off*, precisely as you perceive it. He does not perceive anything *in his head* nor anything of light-waves in the distance between himself and the chair. These intermediate "energy-pulses from outside transmitted through the nerves" are dynamic activities originating in, and by noumenal chair, which travel on through the luminiferous ether to the sensorium in the boy's head where they excite sensation; and, precisely here, in consciousness, they are met by counter dynamic activities originating in, and by noumenal boy, and, in this "*dynamic correlation*" of noumenon object and noumenon subject, the percept—chair—ten steps distant, is experienced. The *experience* is in the boy's head, if you will so have it, but "the boy's perceptive chair is located" *ten steps distant*. How can it be otherwise? He perceives it there, he perceives its relational constitution which coincides spatially as well as otherwise with the chair perceived, and why should not its position relative to himself, which certainly is an important part of the percept, coincide spatially with the ten measured steps.

Let the boy, for a moment, by an error of "perceptive understanding" locate the chair ten miles distant, and, instantly, the whole percept changes. I myself had an experience of this kind a few mornings ago. My percept was a wake two feet wide and many rods long on the surface of the water some two hundred yards from where I stood. I supposed it caused by a large animal swimming across the bay as it was in the grey of the morning when they usually cross. I moved, expecting to see the animal in the water beyond a large tree, for there the wake stopped. But on moving I did not see even the wake upon the water. On taking my former position my percept instantly changed to a small line, some two rods distant, one end of which was tied to the tree at which the wake percept stopped, the other end tied to a tree some thirty feet distant. This, at the time, was to me a very comforting illustration of the great truth, that, however much misunderstanding may arise by the misplacement of facts, yet these experience-trained senses and this experience-educated perceptive understanding can be trusted to harmonize all discords arising from misplacement of facts. Now, in this case the adjusting power was not in the object, not in the image upon the retina, not in the commotion excited in optic nerve or sensorium, — this

and the sensation were the same in both cases.

The two percepts were, however, entirely different, both in consciousness. One was erroneous; the other was correct. The former was correlated with misplaced perceptive object, the difference was caused by the perceptive understanding. What has this to do with the percept of the chair by the boy? Just this: it shows that location of the object perceived is a part of the percept and that the boy's perceptive chair rightly correlated, coinciding spatially as well as otherwise with the noumenal chair perceived and this identical with it, is not in the boy's head, but exactly where the chair itself is, and is in dissolubly one with it; and no matter how many perceptive chairs there may be identified with this particular chair, there is but one veritable chair, and that chair, so long as it remains where it is, and all the perceptive chairs, of that chair thus placed, are in the same identical place, the *experiences* are in the heads of the subjects and the percepts are a part of the experiences; but the *perceptive objects* themselves are not a part of the experience. "Experience is the co-activity of the subject and object in dynamic correlation." "Objective existence and subjective consciousness meet in an *actual relation of action and reaction* or a *mutual in-activity* which constitutes the relation of human knowledge—the actual *empirical* unity of knower and known subject and object—Thought and Being." The unity is *experiential* in the *dynamic correlation*. The subject noumenon appears ideally, that is, consciously in the experience-co-activity, and the object noumenon appears really, that is, not as light waves, nor an image on the retina, nor even as sensation, *but as itself and nothing else*. The boy does not perceive any of these intermediates, but the chair ten steps distant. He does not perceive *phenomenon* but *noumenon*. He does not perceive anything in his head, or in his eye, but the thing chair ten steps distant. Away with this phantom phenomenon! This opaque shadow of the imagination, shutting out the veritable universe! This ghost of modern philosophy, everlastingly telling man that he is everything and knows nothing! There is verity everywhere except in this pseudosophy of phenomenism! Men are noumenal verities environed by objective noumenal realities. The two are dynamically correlated in experience. The latter appearing to the former in their *reality*, and the former *cognizing those realities* by dint of the immanent relational constitutions, and co-activities of each and all. Hence, Dr. Montgomery says, "We are scientifically certain that, by dint of the motion woven image of yonder landscape on the retina of the subject before us, this very (noumenal) landscape is perceived by him just as it lies out there." It is the veritable landscape out there which is perceived, not any one thing, much less "everything which is seen (by Professor Tyndall and other specialists) to lie between the perceived object somewhere in space (definitely located by the scientific method) and its (experiential) perception in the head." Mr. Abbot may (if he chooses, but he does not so choose) ignore all these implied, interrelated facts discovered by special investigators, and not in the least (as the Dr. maintains he does) "transgress against the most stringent rules of the scientific method, or jeopardize the fundamental assumption of his own noumenism; the assumption, namely, that which we perceive of things—their spatial relations and everything else—is

truly identical with their noumenal existence. This last statement is true, but what immediately follows, namely, *that in fact our percepts of things are in the same place as the things themselves*, is not true. We have italicized this last clause explanatory of the preceding in order to call attention to the subtle fallacy which creeps into this first argument of Dr. Montgomery. He states correctly, "Mr. Abbot's fundamental assumption of noumenism," but he entirely perverts it by the italicized explanatory clause. Precisely the same fallacy exists in the Doctor's first statement of "Mr. Abbot's grounding proposition" and his explanatory clause which in our quotation we also italicized. In addition to this there is the same fallacy subtly incorporated into the two-fold first statement itself. That the reader may compare the two statements we here requote both.

First statement: "That our perception coincides *spatially*, as well as otherwise, with the noumenal existent thus perceived; that, in fact, in the act of perception, the ideal percept and the real noumenon are one and the same identical existent." ("INDEX" Vol. VI., N. S. No. 37, p. 439.)

Second statement: "That what we perceive of things, their spatial relations and everything else, is truly identical with their noumenal existence." (Ibid, p. 440.) This second statement in itself is perfectly clean, clear, and correct inclusively and exclusively. Mr. Abbot must heartily endorse it. But it does not include, on the contrary, it completely excludes the explanatory clause which follows and subverts it.

The first statement—and to this the Doctor's first "single argument," so destructive of Noumenism and its whole train, is directed—this statement is so sophistically worded as to be totally unworthy of a mind of such high intellectual integrity, and sharp discriminating capacity, as Dr. Montgomery exhibits in his very able discussions, and for whom every reader must have the highest admiration. Is it possible that he, whom we all of the liberal school so highly esteem, can also be repulsed and prejudiced by the title of the book in which Mr. Abbot clearly expresses his best thoughts? So repulsed, blinded and prejudiced, that he cannot be "fair and just enough to take pains to understand before he criticises?" So, had I, in the morning twilight, deceived by a hastily prejudiced perceptive understanding, seized my gun and fired in the direction of the supposed wild animal at the terminus of the wake in the water behind the tree, I might have as effectually demolished my own percept, but could have hit no noumenal object.

Let us look critically at the wording of this first statement: "Our perception" is in contrast with "What we perceive of things," as in the second statement. Our perception is indeed a part of our experience and may be said to be in our head, while "what we perceive of things" is identical with the things themselves, and this *last* is just what Mr. Abbot maintains. "Our perception coincides *spatially*." This last word, emphasized by Dr. Montgomery, definite enough in itself, has a great range of applicability determinable by the context. For example, should one say of a portrait, "It coincides spatially with the original," the language might imply "full size," but could not be construed to mean "in the same place" or occupying the same quantity of space. "Face answereth to face in water;" there is spatial coincidence as to

the whole and the related parts, but not to the place of both. A machine may, spatially as well as otherwise, coincide with the model and this with the verbally expressed concept of the inventor, so that one, looking at each successively, would form and retain but one identical percept coinciding spatially as well as otherwise with either of the factors interwoven in all the homological unity. With this explanation we will not object to the first clause of this first statement, but with the meaning insidiously forced upon it by the next clause of the statement, "that, in fact, the act of perception, the *ideal percept* and the *real noumenon* are one and the same identical existent," we most decidedly object to it as an entire misstatement of "Mr. Abbot's grounding proposition" and entirely at variance with the second statement of that proposition when that statement is left unqualified as we quote it above. But both statements, qualified as they are in Dr. Montgomery's criticism, constitute a man of straw, and his exultant question, "How can this merely motion-woven image of the actual chair, ten steps off, be transformed in the boy's head into the veritable noumenal chair standing out yonder?" with his jubilant exclamation, "The Roman Catholic dogma of Transubstantiation does not involve so stupendous a miracle," is but the victor's boast over its vanquishments.

I have searched Mr. Abbot's book through and through to see if by any form of words, he can justly be understood to state or imply what Dr. Montgomery, by his own interpreted statement affirms as Mr. Abbot's "grounding proposition." I can find in the book no sort of justification for it whatever. On the contrary, it is expressly denied. Mr. Abbot says (p. 106), "Noumenism maintains the absolute *inseparability* of noumenon and phenomenon—characterizes it as the quintessence of unreason even to suggest that substantial Being can possibly or imaginably be stripped of all or any one of its qualities, or that its qualities can possibly or imaginably be transferred to Thought."

Again (p. 145). "The percept, it is true, is a system of relations *created by the joint activity* of the thing and the understanding. Object and subject noumenon known and noumenon knowing, co-existing and *interacting* in the phenomenal appearance or actual experience, *judgment* or *affirmation of the objective existence* of particular relations in the thing, and finally of their real unity in the relational system as a whole" (p. 110). "The human mind includes a perceptive understanding, by which the relational constitution of the universe *per se* has been already, to some extent, discovered and formulated in the propositions of science. Its function is to *apprehend* the particular *objective relations* in the universe *per se* so far as they are presented to the human consciousness."

Again (p. 135), the perceptive use of the understanding is essentially intellection—that is, intellectual apprehension, intellectual observation, intellectual intuition (i. e., the last "*à posteriori* cognition of the noumenon.") Its object is one or more, the particular relations which in their totality compose the relational constitution of the thing in itself. The thing acts upon the mind; the mind as sensibility and understanding reacts upon itself as affected by the thing . . . and the result of this primary action and reaction is the percept or perception of the thing. The perceptive understanding is *always* indissolubly associated with sensuous intuition in perception. The sensibility apprehends par-

ticular unrelated qualities; the understanding apprehends their particular relations; but the two are necessarily as inseparable, in the act of perception, as the two blades of a pair of scissors in the act of cutting. This surely is no complete wiping out of everything "perceived by sensibility, from our world of recognition," which Mr. Abbot unmistakably maintains is the truthfulness of the fundamental assumption of the scientific method, namely, objective noumenal relations among objective noumenal things and that these are knowable and partly known, not merely as they appear in consciousness but also as they objectively exist in reality, that this truth is affirmed everywhere in experience by the perceptive understanding or judgment, and confirmed by the actual results of the scientific method.

THE CORNELL CHRISTIAN ASSOCIATION.

EDITORS OF THE INDEX:—

In the name of "Right" and "Truth," will you kindly permit me to correct through your columns some misstatements which appear in your issue of June 29, under the head of "Cornell University." It is not my purpose to controvert the position taken by the writer, except in so far as showing the utter incorrectness of one paragraph may throw discredit on the whole article. I am content to leave to abler pens the defense of the broad policy of Cornell. But, as an officer of its Christian Association, I feel it my duty to correct the ideas of your readers in regard to that organization. Mr. Hill says:

"The University Christian Association, founded, and for many years conducted upon a liberal, tolerant basis, readily reflected the influence of the new dispensation this year, by endeavoring to expel all Unitarians and Universalists, and actually succeeded in having them debarred from any voting privileges in its management."

The founders of the Association put it on a basis as broad as their belief in Christ would permit. They threw it open to all students who should give their assent to the following:—"I acknowledge the Lord Jesus Christ as my Master, and believe in him as my only Saviour. I promise to abide by the constitution and rules of this Association and to unite with it earnestly in Christian work." It may be added that the constitution and rules are not in the slightest degree of a religious nature. That has always been and is now the only test of membership. Further, no attempt has ever been made to expel any members, or to debar any members from voting, or any other privileges. The number of Unitarians and Universalists is small, yet among the former are some of the most active friends of the Association.

So far from becoming illiberal or intolerant during the past year, the Association has, while keeping the door of active membership wide open, provided a door of associate membership, by which any can enter who are desirous of attaining to a higher and nobler life, provided only that such a one gives evidence of that desire by keeping his moral standard high.

I trust that this definite statement of facts will be a sufficient refutation of the paragraph quoted. Respectfully,

ARTHUR H. GRANT,

Pres. Cornell University Christian Asso.
BUFFALO, N. Y., 187 Pearl St., Aug. 23, 1886.

QUACK ADVERTISEMENTS.

EDITORS OF THE INDEX:—

The relation of the religious press of the country to scientific medicine, has long been and still remains an unpleasant one. Religious papers teem with quack advertisements, and glowing panegyrics of professed practitioners of medicine, whose chief if not sole merit is their indomitable "cheek." Not that religious papers are more frequently at fault in this regard, than are secular ones; but the supposed high moral tone of the religious newspaper, bespeaks from

the deluded reader of these advertisements, a confidence which the secular newspaper could not command. The poor sufferer, whose organization is just beginning to feel the encroachments of disease, casts about for some means of relief. Why should she apply to the nearest physician, whom she may possibly have already condemned for his lack of religious enthusiasm, when her spiritual advisers, the editors of the religious newspapers she dotes upon, have permitted to be spread before her, half-a-dozen nostrums adapted to her ailment, and each pleasant, safe, and absolutely certain to effect a cure? It is one of the most damaging facts relating to religious newspapers of to-day, that while claiming to be the moral leaders of the world they are not above selling the prestige of their advertising columns to quacks and charlatans who grow rich by preying upon the weaknesses, sufferings, and disappointed hopes of the paper's own patrons. It is time that a fact which has been demonstrated over and over again; but which has been and is still overlooked by those who have given medicine no special study, should receive more frequent and emphatic notice, viz., that none of the patent nostrums, or proprietary remedies and appliances in the world are one-half so apt to cure any given case of disease, as is the good common sense and scientific attainments to be found usually in the plain, hardworking physician of the nearest town. There are many medical specialists who have attained to high skill in certain diseases. In these the honest, reputable physician takes pride, and he is always ready to recommend them; but how are the people to know that these men of really exceptional skill are never to be found parading themselves in the public prints. The religious press of the country might educate their readers into a knowledge of this fact: for it is a fact that must be understood by all those who have made even a superficial study of the subject. And it does seem that morality demands that religious newspapers should so far look after the moral tone of their advertising columns as to exclude from them the deliberate falsehoods and unblushing frauds that now sometimes appear there.

M. LATTA.

MILLERTON, KAN.

IN renewing his subscription, Mr. Theodore F. Geltz of Massillon, O., writes:

"I would very much like to assist in the work of increasing the circulation of THE INDEX, but, having been a common laborer (in and about the coal mines here) from the time that I was able to do the lightest possible work at such places, and having still to depend upon my daily employment for subsistence, there are very few moments left me for other engagements. But THE INDEX shall always, so long as it retains its present tone of freedom of thought and liberality toward all truly progressive institutions, be a welcome addition to my readings. I was baptized and confirmed in accordance with the Christian system, but no sooner had my mind been trained to its general tenets than I began to doubt their consistency with the laws of nature, as experienced day after day; and this shortcoming dogmas could satisfy no more. I sought consolation elsewhere, and found it nowhere more satisfactorily than in unsectarian and scientific writings. I find THE INDEX to be such a paper. Among the most interesting articles are those in regard to the labor question. I am one of the class termed "common laborers," and naturally feel that they do not get their just dues, but laborers are often much to blame for their own misfortunes; and yet, no one can see and feel the nature of those misfortunes more keenly than an observant victim. I am yet a young man, but could say something on the subject. I shall lend my meagre influence whenever possible, to promote the welfare of your paper. May it prosper."

THE WISDOM AND ELOQUENCE OF DANIEL WEBSTER. Compiled by Callie L. Bonney. New York: John B. Alden. 1886. pp. 227. Cloth, gilt top. Price, 75 cts.

This compilation presents to the reader,

whose time for research is limited, a comprehensive selection from Webster's speeches and writings, giving his views upon nearly every important topic which occupied the public mind during that statesman's life. The compiler has done her work with care and good judgment. A frontispiece portrait of Webster, and a short biographical sketch of his public career accompanies the work, and a classified index of the subjects treated is added, by which the reader is enabled readily to turn to any desired passage quoted in the book.

POVERTY GRASS. By Lillie Chace Wyman. Boston and New York: Houghton, Mifflin & Co. 1886. pp. 320. Price, 1.25.

Most, perhaps all, of the eight short stories which this volume contains, appeared first in the *Atlantic Monthly*, the readers of which, we feel safe in saying, will be among the first to give the book welcome and bid it good speed in its mission of awakening amongst those who have had less opportunity than the author of knowing the real condition of the laboring classes in New England, a healthful and sympathetic interest in them. Mrs. Wyman in her preface says of these stories, "They are studies of people of different races who have been more or less subject to hard conditions as they have successively occupied,—if they have not possessed—that portion of New England with which I am most familiar. I have endeavored to depict the characters and feelings of persons who struggle against odds, and reach what growth they attain through difficulty. Hence I have called my book by the name of that grass which gains nourishment from the sands wherein other plants perish." The author, whose mother is that well-known philanthropic worker, Mrs. Elizabeth Chace of Rhode Island, has had excellent opportunities in her close relationship to leading New England manufacturers, to study and become conversant with the pathetic possibilities of, and socialistic problems offered for philanthropic solution by New England factory life. So it happens that six of the eight stories treat of the tragic loves and passions of factory operatives. One of these, entitled, "Saint or Sinner," bears a curious analogy (curious in the apparent fact of its being written some time previously) to the poisoning case now on trial, of Mrs. S. J. Robinson. Of the other stories, "Hester's Dower" strongly outlines the law's injustice to women, while "The Child of the State," shows how inadequate are the most paternal governments to deal justly with individual cases. A collection of stories similar in purport and as philanthropic in intention as these of Mrs. Wyman could easily have been written by any thoughtful, sympathetic person of literary tendencies who had had the same opportunities for close observation as she apparently has had. With only these qualifications such persons would most surely have given us a series of prosaic, uninteresting, commonplace and perhaps repellant rehearsals of sorrowful lives. Mrs. Wyman has done far more than this. There is in these stories the true fire of original genius. Her humble heroes and heroines, however laborious their lives, however sordid or vicious their surroundings, however tragically gloomy their fate, stand clearly and boldly outlined before us in these glowing pages as real, living human beings, men and women of like passions, ing, individualized and like possibilities with the most cultured and caressed favorites of genius and fortune. As we read, we partake of the author's various feelings of sympathy, sorrow, indignation and desire to find some way to help these workers to gain better conditions for living and larger opportunity for leisure and consequent culture and self-help. These stories are told in a strong, terse, earnest, almost dramatic style, which is entirely the author's own, and which would give charm to any subject, but which makes particularly vivid these pathetic pictures of a life in which she is deeply interested and with many of whose phases she is apparently familiar. The pathos of the book is everywhere brightened by light touches of humor essentially New England in tone, for the writer is as keenly alive to the comedy as to the tragedy of her situations, and portrays one with as deft a touch as the other and each in a manner which heightens the effect of both.

S. A. U.

FLORENCE, aged four years, demanded as her perquisite the wishbone of every fowl brought into the house. One day she was carefully arranging her collection when her father came into the room. "Fader," she said looking up—"Fader, is you doin' to die?" "Why, yes, Florence, we must all die sometime," he said, touched by her earnest look. "Fader, when you does die may I have your wishbone?"—*Rome Sentinel.*

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CURRENT TOPICS.

BY B. F. U.

A COLORED Men's Exposition, at which there will be a mechanical, industrial and educational exhibition by the colored people of the District of Columbia, will be opened at Washington late in the present month.

PROF. GILL, of the fish commission, says: "The true sea-serpent is an air-breathing animal, and could not exist indefinitely beneath the surface of the sea. Such monsters were common in the cretaceous age of the world and their remains are common enough in the deposits of those times, but nothing remotely resembling them is found in the deposits of later geological ages. The sea bottoms of these later ages are in many parts of the world now above the surface and open to the inspection of geologists. If any descendants of the ancient monsters had remained alive traces of them would assuredly be found. There are monsters of the shark family which grow to an immense length and swim with an undulatory motion which might cause them to be mistaken for serpents, but they have no power of raising their heads above the surface and gazing about them, as is reported of the Hudson River specimen."

REV. JOSEPH MAY is certainly not among those Unitarians, if such there be, who are disposed to act upon Mr. Conway's suggestion, that they make common cause with what he calls the "grandchildren of Unitarianism,"—the Free Religious Association, and the Societies for Ethical culture. In the *Christian Register* Mr. May says: "Logically, etymologically, and historically, the term 'Unitarian' is applicable only to the Christian theist. It has no meaning apart from its Christian connection. To the fellowship of our Unitarian congregations, we admit all persons whatever, for the very reason that we desire to reach them with our religious truth. Hitherto, there has been no question

raised as to the essential things for which our churches stand. But the very idea of a church is itself a Christian tradition; and, should an organization cease to stand for the ideas and principles essential in Christianity, it ceases to be a church, though it may continue to call itself such. A group of agnostics, or atheists, or ethicists, cannot constitute a church. The individual who renounces his belief in theism and the spiritual quality of human nature, and his regard for Christian tradition, is required by the simplest candor to disuse the Unitarian name."

AT the Social Science Association the president, Carroll D. Wright, in his opening address, expressed the opinion that the public schools should be relieved of some studies, which he regarded as superfluous, in order to make room for social science, for which a text book should be provided to be used in the upper grammar and high schools, taking up education, public health, finance and political economy, social and domestic economy, and jurisprudence. He would also have the study of social science introduced into the Sunday-schools, not to supersede, but rather to supplement religious instruction, for which purpose a series of short studies, like the "Lessons in Ethics; or the Laws of Right Conduct," published by the Unitarian Sunday-school Society, might serve as the text-book. The Sunday-school could thus be made useful in grounding the child in the duties, obligations and rights of men. "Dedicated to such a work, still adhering to its religious side, the Sunday-school would attain a power it has not yet realized."

THE *Religio-Philosophical Journal* quotes from an article by Mr. B. W. Ball in THE INDEX, and comments as follows: "Mr. Ball is unfortunate in not having witnessed what he calls 'one real case of ghost,' that is, one real proof of the presence of those we call dead. It is his undoubted right to be sceptical, yet it is hardly reasonable to ignore, with cool assurance, the testimony of a host of living witnesses,—men and women all the world over his equals in intelligence and critical care—who have been more fortunate than he has. His assertion that 'it goes without saying to every reasonable person that the whole subject of our alleged hereafter is a matter of the purest speculative opinion and conjecture,' rules out Alfred R. Wallace, Victor Hugo, William Lloyd Garrison, and many of their peers from the company of 'reasonable persons,' to which, of course, our modest Mr. Ball belongs." Mr. Ball belongs to a very large class of intelligent and observing men who have never witnessed "one real case of ghost"—in fact in the most enlightened communities are found only here and there an individual who is quite sure that he has seen a "ghost." "The testimony of a host of living witnesses" in regard to ghosts, very much like that in regard to the sea-serpent, lacks verification under conditions excluding the

liability of mistake. Ghosts, when the conditions admit of their being closely examined, turn out to be anything and everything almost, except veritable ghosts, whatever they may be. As for what are called "materializations," it is simply childish to regard them as "spiritual manifestation." There is not a "materializing medium" in this city who would attempt to bring up a "ghost" under conditions admitting of the exposure of fraud if practised. Wallace, Hugo, and Garrison are honored names, but the mere fact of their belief in Spiritualism does not lessen the force of the statement that the question of a hereafter is a matter of speculation. Others who have seen as many "phenomena" as they, and who have examined them as carefully, and are quite as competent to judge as to their significance, have no belief whatever in their spiritual or supra-mundane character. It is quite unnecessary to raise the question of the general reasonableness of individuals on account of their mere beliefs, for some of the greatest minds have believed, as our able contemporary must admit, in very silly superstitions. This much may fairly be said in defence of Mr. Ball in reply to the criticism quoted above.

A VAST amount of wealth has been realized from factory labor in New England, and the factory has supplied multitudes, including a large part of the foreign population, especially women and children, with ready work and regular wages, but that the work has involved great deterioration of physical vigor, is sufficiently evident from vital statistics which show that the average life of the New England factory girl is but thirty years. Many girls enter the mill very young, and become sickly and unfit for marriage by the time they arrive at womanhood. The majority never reach, and comparatively few pass, the critical age of womanhood. The sallow faces and tired expression of the factory girls show the effects of tedious, monotonous work performed from seven o'clock in the morning to six o'clock in the evening, day after day, through successive years. This picture from an article in the *Springfield Republican* on the factory girl, as seen in communities along the Connecticut River, gives some idea of the Moloch which the factory system is in its effect upon the women operatives employed: "You look in vain for the peach-like cheek, the pretty smile, the proud step; you find instead a yellow-white face, thin and expressionless, unless the well-knit eyebrows signify that they regret the circumstances which compel them to throw away the best of their lives behind the stone walls of the mill. If, perchance, some little miss of twelve, whose acquaintance with factory life is short, bubbles forth with laughter, her childish merriment only makes the soberness of her elders more grim and pitiful. It is not uncommon to see the girl who entered the factory a year before with a straight, pretty form, join the procession of round-shouldered lasses after a twelvemonth's hard work in the factory."

REALITIES CONCERNING DEITY.

In two previous articles we have spoken of the strong tendency of the human mind, in respect to appellations and descriptions of Deity, to resort to rhetorical rather than logical forms of expression. This tendency, from the nature of the subject, is inevitable. It is not possible for any finite intellect to frame a complete and logical conception of a being confessed at the outset to be infinite. Yet the human mind is under logical compulsion to conceive of some sort of supreme existence or power on which itself and all other observed phenomena depend. The logical faculty failing to comprehend the secret working or essence of this sovereign being, the service of the imaginative or poetic faculty is appealed to for describing its manifold attributes and excellences. In the articles referred to we attempted to show how the Hebrew and Hindu Scriptures specially illustrated the copious use of this kind of theistic rhetoric, and we pointed out the error of reading to-day as prosy dogma what was conceived and written as poetic pictures.

Underneath, however, these ancient rhetorical attempts to give expression to the idea of Deity, it is evident that there were certain realities of which the rational understanding took hold, and that, through all the vagueness or boldness of metaphor, these fundamental thoughts retained a certain logical coherence. There are two such important realities, and only two that may be regarded as essential and chief,—these appearing in the rhetorical utterances of all the great religions of the world. The first of these is that there is a Sovereign Power dominant in the affairs of nature and man and on which all things depend. And, secondly, with this Power is associated the idea of the Right and True as giving the law for human conduct.

With regard to the first of these fundamental realities of religious belief, the evidence is so strong and uniform that little needs to be said concerning it. Even where the Sovereign Power is conceived as divided among a multitude of deities, one is often regarded as supreme over the others, or together they represent some Power higher than all, but dimly understood and not imaged. With some kind of sense of a power in the universe above man, on which he depends, and with which he constantly has to do, all historical religions, in fact, have begun.

But the second of the two great realities of religious belief,—the perception that the Right and the True give the law for human life,—this is of higher importance. The first pertains to a correct theory of things; but this is the foundation of morals. There are many persons, it is true, who question whether religion has furthered or even aimed to further morality. But these persons have had their attention held by certain superficial aspects of religion, and have not studied it broadly and philosophically. Doubtless there are many black pages and foul deeds in the history of religion, as in human history generally. Yet, whoever will study the religions of the world thoroughly and from a philosophical point of view, will not find one, we venture to say, that has not sought in some way to identify moral law with the purposes and doings of Supreme Power.

The religions may not always have been very successful in this identification; in their crude perceptions and in the development of their mythologies and theologies, they have often violated, indeed, their own moral aim. Nevertheless they have had such an aim. They have,

it is true, pictured their deities with human weaknesses and vices, and have produced theological systems that have defied the most central principles of justice and love; yet, in the course of time, these frail deities and these immoral theologies have been brought for judgment before the tribunal of a higher perception of virtue which these same religions have carried in their bosoms, and have there received their condemnation.

Judaism was guilty, for instance, of many immoralities and crimes, some of them, according to its own record, instigated by Jehovah himself. Yet Judaism had also its moral commandments, and a class of prophets who sternly judged its doings and scathingly rebuked its hypocrisies and sins in the light of its own moral law. "Bring no more vain oblations. Your hands are full of blood. Your incense is an abomination unto me. Though you make many prayers, I will not hear. Put away the evil of your doings from before mine eyes." "What does Jehovah require of thee but to do justly, and to love mercy and to walk humbly with thy God?" Thus did Judaism rebuke Judaism,—its higher moral law bring to judgment and condemn its mere ceremonial and professional piety. (A non-theist might hesitate a little at the last clause: yet, in reality, who walks more humbly with the eternal Power whose existence he must needs acknowledge than the agnostic?) And this moral summons of Judaism may be taken as religion's own answer to the false claims, the incredible creeds, the questionable and immoral commands, which have been declared in its name. It may be affirmed, indeed, that it has been the supreme aim of religion—though an aim often lost sight of and woefully violated—to *interpret the universe in terms of moral law*. As the Hindu Scripture says: "By day, by night, there is said throughout the universe one thing: the same is spoken to me (to man) by my own conscious heart." What is that one thing but *rectitude*? Rectitude in thought, or Truth; rectitude in act, or Righteousness."

We are well aware that the question may be raised, and is raised, whether the universe does teach rectitude; whether the natural world manifests any moral aim, any all-pervading, dominant purpose of goodness. In these latter days, especially, strong arguments are adduced to prove that material nature manifests no moral character whatever. To this the reply might be made that the character of the universe is not to be judged by the phenomena of material nature alone. According to the philosophy of evolution, man is the culmination of nature's forces; and nature's forces, consequently, cannot be justly judged apart from man. Let it be that material nature is morally dumb, that she has not reached the point of conscious articulation of a moral aim. Nevertheless, since that moral articulation comes with man, is not universal nature to be credited with it?

But, for our present purpose, we care not to press this logical point, except as justifying the general religious tendency to associate the idea of right, or moral law, with the Supreme Power of the universe. On the practical side of religion or of ethics, the point, however, is not of so much importance. Let it be doubted or even denied that the power that manifests itself in material nature is a moral power. It will not be denied, cannot be denied, that *in man* is a moral faculty and moral power; that, from the earliest beginnings of any history concerning him, man has possessed a sense of right and

wrong, and been conscious of an obligation to follow the right and shun the wrong; that he knows that in obedience to this law his highest welfare, his best and largest life, his purest happiness consists. Let all theories of the origin and development of the moral sense be now left out of account. It suffices that man finds within himself this commanding law of right, asserting its august supremacy over all other rules and motives of conduct; this ideal of a perfect rectitude and a perfect goodness, which shames his own halting performances, condemns all actual forms of society, and lures humanity on to nobler achievements in character and deed. A man may hesitate to say that he believes in the existence of God or to use any of the many prevalent names of deity. He may question whether he knows enough about the Supreme and Eternal Power to affirm anything of its character. But he cannot hesitate to say that he knows what truth means in contradistinction from error; that he knows what right means in contradistinction from wrong; that he knows what love means in contradistinction from hate. Very well; these are the great practical realities for mankind that have always lain deepest under the Deity-conception. Whoever invokes Truth, and Righteousness, and Love, and declares that he will strive to live thereby, uses words that have always been resorted to by religious writers to express the moral substance of the supreme object of their worship. "God is Love;" "God is Righteousness;" "God is Truth;"—such phrases are the commonplaces of religious literature, and of the sacred books of all religions.

And the time is coming when whoever can use these great words to convey his beliefs and as the veritable standard of his conduct, will be thought to have a very safe and saving creed,—to be indeed an actual vicegerent of the Eternal Power on this earth.

WM. J. POTTER.

A FAIR CHANCE.

President Lincoln is said to have once received a visit from a young Prussian Count, who had enlisted in our army as a private, and thought he ought to be made an officer on account of his hereditary rank. He made as much as he could of the military positions which had been held by his father, and uncles, and grandfathers. At last Lincoln interrupted him with, "Come, come, young man. If you will only behave yourself, I can promise you that nothing of all this, that you have told me, will ever be remembered against you." Our country's prosperity is largely due to the fact that each man has been rated from the beginning at what he is worth himself, without regard to his ancestors. Emigrants come over to-day, as they did two hundred and fifty years ago, because they know this is a land where they can become all they are fit to be. No wonder that morality is purer here than in France; for there, but little more than a century ago, every girl of low rank was at the mercy of the king and the nobles, while no family in New England has ever been crushed so low that it had no chance of redress. Privilege always means injustice. One reason that our revolution was so much more of a success than the French, is that we had no millionaires and scarcely any paupers among us. This made it possible to establish a government in which every voter really had equal rights.

But how is it to-day? The great wrong against

the blacks has been nearly righted. But how is it with the whites? Is there no danger of hereditary aristocracy of wealth? High political positions are apt to fall into the hands of men of property, and could not in many cases be creditably filled by any one who had merely the salary to live upon. The Senate of the United States is too much like a rich man's guild. The subordinate offices will be monopolized by the possessors of wealthy and influential friends, if civil-service reform is not sacredly enforced. Many a position which offers no legitimate compensation, cannot be attained without costing the candidate so much in election expenses that he must either have little principle or great wealth. The real power is often exerted by men who hold no offices, but distribute many among members of their own caste. Not only in politics, but in all the professions, as well as in business, we find that rich man's sons have peculiarly good opportunities. I do not say that "every door in life is closed or opens but to golden keys." High ability can still make its own way, but sometimes under too many disadvantages against the peculiar privileges of wealthy mediocrity. It is for the common good that every one should soon reach the place for which he is best fitted. It is a general injury to have this prevented by letting any unnecessary advantages be created by the mere accident of birth. The preservation of our prosperity, our liberty, and our morality, requires that we do all we can to keep this a country where every boy and girl have a fair chance.

To ensure this, there is no need to check the acquisition of property, even by a graduated income-tax. It is for the good of us all that every one should have full liberty to make as much money as he can, without defrauding others. The self-made millionaire is not a public enemy, or even a necessary evil. He is the indispensable condition of our national prosperity and liberty. His property has been acquired by employing laborers, and can do him no good unless he keeps it invested where it benefits others as well as himself. We should all be badly off with no railroads, or steamboats, or factories, or mines; but we could not have them if we did not allow any man who can run them to make it worth his while to stay here and do it. Ability of this sort is so rare, and so necessary to the maintenance of civilization that we must pay high for it. The possessor must be enabled to use his honest earnings, not only for himself but for his family. He has a right to give his sons a better start in the professions, or in business than any other boys can get; and then the rich boy's chance becomes so good as to make the poor boy's chance bad. To allow one to take the lead is to force the other to fall behind.

So the question is how to allow for the rights of property as well as the duty of parents, and yet give the poor boy and girl as fair a chance as possible. In the first place, we must insist on the difference between earning money and inheriting it. We may justly require the lucky man who suddenly becomes a millionaire, merely on account of the accident of birth, or the caprice of some distant relative, to pay a large part of his gains for permission to keep the rest. His natural right is so weak that he should not expect his fellow-citizens to make it valid without compensation. No tax would be paid more cheerfully, as may be judged from the vast sums expended in contesting wills. And no tax would interfere so little with productive industry. The

principle that legacies should be taxed has already been recognized in New York, as well as in Europe. The details could be adjusted easily. The rate, of course, should increase gradually. It might, perhaps, begin with one dollar on a thousand, smaller sums passing free, and thence grow heavier and heavier, until a legacy of a million should yield the state as much as the lucky individual. Bequests to public institutions should be encouraged by exemption from taxation, and so should all gifts made during the life-time of the giver; for the rapid distribution of property is to be encouraged for the general good. The widow's third should not be diminished; but all other heirs and legatees should let their neighbors share in their good fortune. Thus the many should gain by the loss of the few.

It is not so important to have money, however, as to have skill to make and keep it, especially as such skill implies a high degree of industry, frugality, temperance, foresight, enterprise and other very valuable qualities. We pride ourselves justly on giving the poorest child as good an education as the richest in our public schools. But it ought to be plainly understood, that this education is of a kind best adapted to the wants of the rich. If the poor boy is going to be a lawyer or a minister, our schools and colleges are ready to give him all the help he needs. But most of our poor boys are going to be farmers, mechanics and shop-keepers. What they need to be taught is the use of tools, rather than of books. How poorly adapted our schools are to the general need of the children is plain from the active agitation for industrial education all over the land. There is much to reform in our school system, and nowhere more than in the high school. This is very costly, especially for the number of pupils, and these latter come mainly from the wealthier half of the community. The rich man's children find the high school gives them all they ask for in order to go through college and a professional school, or to enjoy a life of literary ease. But most of our boys and girls are not going to enter college, or enjoy any literary ease, until they have acquired a competence by their own exertions. Their place in the world is to depend on their knowledge, not of Latin and Greek and the higher mathematics, but of farming, building houses, keeping stores, cooking, sewing, and other practical pursuits, involving an ability to see and handle things, especially tools. The fathers are all taxed for the high school, and they have a right to insist that their money shall be employed for the benefit of a much larger part of their children than is now the case. There is many a tax-payer who wants to make his son a farmer, a mechanic, or a shop-keeper, and he has a right to demand that the high school should help him do this. Merely offering him a chance to send the boy to college, is to give him a stone when he has paid for bread.

The high school ought to adapt itself to the wants of a larger part of the community, or cease to be carried on at the public cost. To enlarge the course of studies so widely as to prepare the pupils for all the great walks of life, and not merely for the by-paths mainly chosen by the rich, would of course greatly increase the expense. But many, otherwise well enough satisfied with these schools, say that it would be well to have fewer and better ones. Where half a dozen towns now support each a small school, barely able to send a few boys to college, and not fit even

to satisfy all the demands now made by Harvard on candidates for admission with honors, we ought to have only one central institution, make that meet the wants, not only of the sub-freshman, but of the future farmer, mechanic, business-man, or house-keeper, and require every town which cannot give these advantages to pay whatever expense is necessary to enable its children to find them elsewhere. Such a change is needed urgently. I hope it will ere long be carried out so fully that the poor boy will no longer find that the only thing he can be taught to do thoroughly at the public expense is to preach. We need intelligent farmers and mechanics, and there should be scholarships to produce them as well as to make ministers. The divinity student is not the only young man who ought to have a fair chance.

F. M. HOLLAND.

THE LATEST DUALISM AND MONISM.

I.

The universe is evidently rational and man is rational (sometimes); and therefore it is in some degree probable that a general theory of the universe substantially correct will yet be attained by man. It is still more probable that all possible theories from false standpoints will have to be adopted and tested, before the human mind can agree to settle on any one, convinced by the paramount and incomparable evidence of its right to universal dominion.

We might attempt to enumerate and classify all possible theories as some have done; but the future developments of experience and thought may multiply these indefinitely beyond our present power of conception. On this point recent developments in philosophical thought are suggestive and monitory. A new theory of Dualism has in these days been preached and has rapidly attained ascendancy; and as might be expected, it is met by a new theory of Monism. It is my purpose in this paper to give of these new theories a brief exposition.

The familiar old dualism, which had several sub-forms, need not here be described. But there was one form of dualism, which has not usually been classed and contemplated as dualistic, a dualism which shows quite a close parallel with the new form which I propose to describe and consider. That was the idealist theory of Berkeley. This theory affirms the powerlessness of sensible things, called matter; whence it follows, as Berkeley argued, that matter does not act on the mind and shape the mind from itself. All force is alleged to be mental or spiritual; and it is known first and only through or in the act of volition, which operates as a cause in the production of purposed results or effects. But as the world does not obey our will, it is in all its forms and actions the constant effect of another and stronger will, the will of God, who adjusts the world to the general needs and volitional capability of men.

Theologians in philosophizing have extensively adopted Berkeley's theory of the forcelessness of matter, while failing to comprehend his idealism. But the theory involves inconsistencies ineradicable. For we must have the notion of power as a condition of willing its exercise; and material nature must be force in order to resist our volition, and still further, the long interval and numerous media between volition and outward results make the causal agency of our volition in each case only an inference of some

degree of probability. Its characteristic principle is that it makes a naturalistic gulf between the intra-psychical states and the exterior physical states, or the external world; and this gulf it bridges by the agency of God.

The new dualism does not deeply trouble itself with the metaphysics of the question. It assumes the existence of force both internal and external, since force and energy are its most conspicuous and familiar terms. It adopts the modern doctrine of the conservation of energy or persistence of force, in the light of which it searches for the lexical order and connection of all phenomena, psychical and physical.

The peculiarity of the theory, however, consists in limiting the action of this great law so as to make a scientific hiatus between the physical and mental, or between the conscious and unconscious sets of phenomena. It alleges that no phenomenon of the one class is ever transmuted into a phenomenon of the other class; that no physical phenomenon is extinguished as a condition of the generation of a psychical phenomenon; that the world of physical phenomena forms a whole by itself and the worth of psychical phenomena forms another whole by itself, and that the two worlds do not interact. They simply coincide and correspond, and each answers to the other with lexical regularity, from what cause or reason we cannot tell. Here, we have the explicit affirmation of a new species of dualism, the value and force of which remains to be determined. It is confessedly incomplete and incoherent, and intimates that ultimate coherency is probably impossible in any theory which does not blink known facts.

Mr. Spencer and John Fiske are the two men who have given distinguished utterance to this species of dualism. On the relations of these two "closed circles" to each other they are very indefinite. We need to know whether they are at the bottom one, or dual, and if dual why they work in constant harmony. From the tenor of their philosophy, whether it be called Cosmic or Synthetic, I should suppose that they mean to insinuate ultimate unity, in which case the only mystery is the dual and independent action of the physical and psychical sub-unities, which may yet admit of satisfactory explanation.

Mr. Fiske is the fuller and clearer writer on the subject. He says: "The progress of modern discovery has in no respect weakened the force of Descartes' remark that between that of which the differential attribute is thought and that of which the differential attribute is extension, there can be no similarity, no community of nature whatever. By no scientific cunning of experiment or deduction can thought, be weighed or measured, or in any way assimilated to such things as may be made the actual or possible objects of sense perception. Modern discovery, so far from bridging over the chasm between mind and matter, tends rather to exhibit the distinction between them as absolute. . . . The sun-derived energy, latent in the food we eat, is variously transformed within the organism until some of it appears as the motion of a little globe of nerve-matter in the brain. In a rough way we might say that the chemical energy of the food indirectly produces the motion of these little nerve-molecules. But does this motion of the nerve molecules now produce a thought or state of consciousness? By no means. It simply produces some other motion of nerve-molecules, and this in turn produces the motion of contraction or expansion of some

muscle, or becomes transformed into the chemical energy of some secreting gland. At no point in the whole circuit does a unity of motion disappear as motion to reappear as a unit of consciousness. The physical process is complete in itself, and the thought does not enter into it. All that we can say is that the occurrence of the thought is simultaneous with that part of the physical process which consists of a molecular movement in the brain. To be sure, the thought is always there when summoned, but it stands outside the dynamic circuit as something alienable from, and incomparable with the events which summon it."—Unseen World, pp. 40-43. See also his *Cosmic Philosophy*.

Mr. Fiske quotes in support of his position the following from Dr. Tyndall: "Granted that a definite thought and a definite molecular action occur simultaneously, we do not possess the intellectual organ, nor apparently any rudiments of the organ, which would enable us to pass by a process of reasoning from one to the other. They appear together, but we do not know why." See *Frag. of Science*, p. 119.

As the action of mind is alleged to be automatic, it will follow, as Mr. Fiske argues, that it may possibly exist apart from and independently of all connection with matter. Its present connection with matter is apparently only accidental and perhaps temporary. Though it does not prove the post-organic existence of the soul, its proof of the possibility opens a passage for the entrance of all proximate arguments and sentiments in favor of immortality.

Like Berkeley's dualism, this is confessedly void of a naturalistic explanation or justification of itself. For completeness it demands or suggests, what he introduced, divine agency, however differently that agency be described by the abettors of the theory. Other parallels with Berkeley will appear as we proceed. This dualism finds a dangerous enemy in the doctrine of cause represented by Hume, Brown, Huxley and the positivists generally, that cause is known only as invariable succession so far as our experience extends, and thence generating our expectancy in accordance with it. In this view there is as much causation and as obvious between matter and mind as between the different modes of matter. By this exposition the dualism is destroyed and monism is the result. It reduces the physical and psychical to the same level and so forbids or favors immortality equally for both.

This, however, is not the ruling doctrine of our time. Force seems to be generally distinguished from matter and motion, and these are the three mystic words with which modern scientific thaumaturgy loves to conjure, and they are all equally necessary. But the triad is always conceived as an ultimate unity, from which we cannot escape.

This force shows, moreover, a unity of action which appears as if it were conformed to a plan and were animated by design as a working agent, and everywhere it appears to be one and the same force which operates the physical and psychical phenomena in correspondence with each other; and this again is Berkeleyanism. Thus far, therefore, there is no way of escape from ultimate monism.

Monism is also reached and established by another method, by psychological analysis, which results in an egoistic monism, commonly called absolute idealism. Mr. Spencer, as well as Mr. Fiske, has obtained a glimpse of the power of idealism but not of its eminently monistic char-

acter. The latter writer in the essay above quoted says: "We do well to speak of matter in the common parlance, but all that the word really means is a group of qualities which have no existence apart from our minds. Modern philosophers have quite generally accepted this conclusion and every attempt to overturn Berkeley's reasoning has hitherto resulted in complete and disastrous failure." In his *Outlines of Cosmic Philosophy* he expounds this more fully; and from this exposition he argues, with Berkeley, that the Power which presents the world to "our consciousness" may be God. This implies that "the world" and "our consciousness" are not the same but a plurality, as Berkeley held; and then the addition of Deity as the First Cause gives a trinity which the old dualism always affirmed.

But this goes too fast, by the use of the seven league boots of the uncomprehended assumption, that the sensible world presented to our consciousness, and the "cause" thereof, are both non-egoistic; Berkeley assigned as a reason for this a further assertion, that matter is powerless so that it cannot present itself to and impress itself on our consciousness, whence it follows that matter must be different from mind, which is alleged to be a power to think and feel and will; and as a powerless non-ego it must have a cause which presents and operates it. This argument has been widely adopted, and no better has ever been offered. Hume took the wind out of it by showing that there is the same reason for denying force to mind as for denying it to matter. Mr. Fiske assigns no reason whatever for adopting the assumption.

Berkeley also seems to adopt the argument of Locke, that the external world is inferrably non-ego because it is not subject to our volition, and this is adopted by the new dualism. But this argument is worthless, because most of our organic and superorganic psychical states are equally involuntary, and ultimately this is a logical necessity, for some involuntary psychical states are a condition of volition.

Berkeley had in this connection a special consistency because he was an objective, not subjective, idealist. He held that our very sensations are non-egoistic, in which he has a few followers in our own day. If sensations were indeed non-egoistic, their cause might very reasonably be supposed to be so too. The case is radically altered when sensations are pronounced to be egoistic, whatever the ego may be. Then the most reasonable as well as the most simple supposition is that their subject is their source and cause; and as both Spencer and Fiske hold to the view that sensations are subjective states, a pure subjective monism is the only position they can consistently occupy. The universe is divided into two great classes of phenomena, sensations and reflections, or impressions and "ideas," which are all we know of matter or mind, and these are allowed to be only subjective states, two great general modes of the ego or subject. The physical and psychical worlds are thus reduced to an ultimate and absolute unity in the conscious subject, whether it be true or not that each constitutes a closed circle without correlation relative to each other.

We are hence led to notice a prevalent error in the analysis of the phenomena of sense in their relation to the phenomena of super-physical consciousness. It is quite correct to say that "no physical phenomenon is ever extinguished in order that its energy may reappear as a phe-

nomenon of consciousness," simply because it is all the while a phenomenon of consciousness. Physical phenomena do constantly disappear in order that the energy they exhibit may reappear as super-physical phenomena, since the latter are uniform subsequents of the former. I see no evidence of two phenomenal wholes or closed circles. There is a unit of consciousness which comprises two great classes of phenomena, which are correlated with each other as regularly as are the phenomena of each class. Food is a uniform antecedent alike of physical and mental changes, but nothing known ever becomes a phenomenon of consciousness, or a subjective state or mode of mind, because it is always just that and nothing else. We are thus landed again and ultimately in an absolute monism, which is at the same time absolute egoistical idealism, which is Philosophical Realism.

W. I. GILL.

OUR GIPSIES.

Never a people on earth had so strange a story to tell as the race of Gipsies which is fast passing away from England. Little they know concerning themselves; little we know concerning them; yet they have been prominent in our literature and in our legal statutes for centuries. English children were once terrified into momentary subjection by threats of coming gipsies, who would stick a plaster over their mouths and carry them away. Richard Brinsley Sheridan, said, concerning the literary thieves of his day, "Steal! to be sure they may, and, egad, serve your best thoughts as gipsies do stolen children—disfigure them to make 'em pass for their own."

The poor Rommani have been accused of every crime under the sun, from witchcraft to cannibalism; they have been hunted over all the earth like wild beasts; suffered at the stake, by the rack, by fire and sword. The hand of every man has been against them; yet they still tarry with us. Never a race on earth had so strange a history; never a race on earth had so sad a story to tell. They have walked with us for long centuries, but we know them not; their dusky skins, dark eyes, and straight black hair are familiar to us all, yet we know not anything concerning them. We have crossed our palms with silver, and they have lifted the curtain which hides from us the morrow, yet we know not anything concerning them. They have a soft, sweet language of their own; they have rude ballads, and a quaint folklore, but they have no literature. They have no Rommany books, no Rommany writing, but the stories they tell and the ballads they croon have passed from parent to child for untold generations. The scholars say that our nation is an Indo-European nation; that our language came from India; that the civilization of our land was born on the banks of the Oxus, in the far East; our folk-lore, our Cinderella and the glass slipper came from the East. The story of Gelert and his faithful hound came from India, so did the gipsies. Their soft Romance language is an Indian language; their songs, their traditions are Indian; the root words of their daily lives came from far-off Sanskrit sources, and their fables were born under sunny skies in the distant East.

How came these dusky fortune-tellers to Europe? Not by the same route nor at the same time that we came, but by some more modern path. They cannot tell us, but the Romance language will tell us. The Sanskrit of India

has been mixed with the language of the lands through which they passed. They came, not by Arabian sands, for they have no Arabic words, but by the land of the Persian and the Greek; for their soft Rommany tongue is touched with Greek and Persian words. Their very name, the Rommani, is of Indian origin. The gipsy calls himself a Rom—a man—and the great god of India, Rama, is nearly related to them all. They came into Europe no man knows when or how; but the earliest trace of them is about the fourteenth or fifteenth century. They came in hordes, some led by rich "dukes," others by "kings." They came as pious pilgrims from Egypt, but it was soon discovered that they were thieves and robbers. The Magyars call them, even unto this day, *Pharao népek*, or Pharaoh's people. The Dutch call them *Heydens*, or heathens; and the Turks call them *ifarami*—villains. We call them gipsies, from Egyptians; while the Scotch call them tinklers, from the trade of tinker, which they often followed. In southern parts of Scotland they are known as muggers, from the fact that they carry mugs and pots for sale on their strong, well-kept donkeys. That they came not from Egypt is certain, for there also they were strangers, and every man's hand was against them. In the land of the Pharaohs they were serpent charmers, in other lands they were fortune-tellers, in every land they were counted as knaves.

During the Middle Ages they were said to be descendants of Simon Magnus, the sorcerer, who would fain have purchased the Holy Ghost power with money; but whoever the poor Rom was said to be related to, he was accursed. They were driven from every country in turn; they were imprisoned, tortured, slain, and in some places exterminated. Sometimes they were welcomed as guests, as in Scotland, where, in 1530, they "Dansit before the king in Halyrud-hous." But within a century from that time four of them were hung in Edinburgh for "abyding within the kingdom, they being Egyptians." At Haddington, too, it was ordered against a party of unfortunate Rommani that "the men are to be hangit and the women to be drowned; and suche of the weomen as hes children to be scourgit throw the burgh and burnt in the cheeke." Even worse things were done in England to these wandering Ishmaelites, who were captured in gangs and shipped off to desolate places in Norway and Africa. Every man's hand was against them, and necessarily theirs were against every man. Better days came for the dusky children of the far land, and they have passed in and out amongst us for a long time, telling fortunes, stealing chickens, and mending pots and pans.

But the days of the wandering Rommany race in England are almost over. The broad fields are being enclosed; the merry greenwoods are "preserved;" the policeman is everywhere; and so the poor Rommani must change their habits or perish. Once upon a time they told the fortunes of ignorant people, and at times, persuaded some credulous old dame to bury her treasure in a certain spot, and it would increase in a week, or before the new moon. When the dame sought her treasure it was gone—with the gipsy. Now, even, the gipsy tells the fortunes of credulous folk at our fairs. But the gipsies in our land to-day, are learning to earn a living in the ways of civilized people. Sometimes a gipsy grows rich and leaves his people, becoming a Rommany-rye, or a gipsy gentleman, but not often.

Many and tender are the bonds which bind this homeless, landless race to us to-day. They are a kindly people, who have been persecuted as no other race on earth ever was. They have no religion of their own, but seem to share, more or less, in the creed of the nation with which they dwell. They used to bury their dead in the sweet, green spots near their camps, for a gipsy maiden said that they liked to think of their loved ones being camped near their grave, and so she would not be laid in a churchyard where her people would never come near. They are kind to one another; they are kind to their dumb beasts. They are the most inveterate beggars in the world. It sounds strange to English ears to listen to the voices of the dark-eyed children as they beg for coppers in the name of the Madonna. The women all beg most piteously, and the baby hands are stretched out appealingly for charity; but the men look lazy; they are all fond of finery, and they play at cards, and play a game very much like our English "duckstone;" and, one way or another, they teach us that although vagrants on the earth, as all their fathers were, they are true to the habits of their people. They are very much what centuries of cruelty and oppression have made them. They are a mystic race, and are disappearing from our land along with the green fields and breezy moors, which once were common to every man.

R. McMILLAN.

LIVERPOOL, ENG.

EDITORIAL NOTES.

BY B. F. U.

MR. JOHN MORLEY, the late chief secretary for Ireland, writing on *John Stuart Mill's religion* says, "Religion like everything else may be moral or immoral. But morality is not of the essence of Religion; is not its vital or constitutive element; does not give us the secret of its attachments in the human heart. Religion is not in any way the outcome of the moral part of us; it is at its roots wholly unconnected with principles of conduct; it has its rise in a sphere of feeling as absolutely independent of all our moral relations as a poem like Shelley's *Sky Lark* is independent of them, or a piece of ineffable heart searching melody by Beethoven or Handel. . . . The characteristic deliverances of the religious emotions are not to be described in terms of ethics."

In his pamphlet on the Irish question Gladstone calls attention to the significant fact, that of the four nationalities within the United Kingdom, three have spoken for Irish autonomy in a more decided tone than that in which the fourth has spoken against it. He says: "Scotland has approved our Irish policy by three to two; Ireland herself by four and a half to one, and gallant Wales by five to one." Home Rule, he maintains, is distinctly conservative, being "especially founded on regard for history and tradition. It aims, in the main, at restoring, not at altering, the empire."

M. VERESCHAGEN not content with proving by copious extracts from the Bible that he is justified in painting the "Holy Family" as one of many members, now in reply to the charge that his pictures are anti-Christian, turns the tables on his opponents by asking these questions: "Is it Christian to represent God and his saints sitting on clouds as though on chairs or arm-chairs! Is it Christian to make Christ a Roman patrician, and the saints of both sexes slaves of

of his household? Is it Christian to muffle up the image of Christ with costly dress material, to seat him on a throne of gold and silver, enriched with jewels, and put a crown on his head and a sceptre into his hands? All this in the clouds! Is it Christian to dress the Virgin in Pompadour costumes, and to cover her with trimmings weighing pounds? I have had occasion to study the cults of different religions, but among the Buddhists and Brahmists I have never found stranger idols than the Madonnas in some Christian churches."

THE Scotchman's pride of country is proverbial. The latest story relating to it is the following, which appeared lately in an English paper, and which is heartily laughed at on both sides of the Tweed:

Long ago a dreadful war was waged between the King of Cornwall and the King of Scotland, in which the latter prevailed. The Scottish king, highly elated by his success, sent for his Prime Minister, Lord Alexander.

"Weel, Sandy," said he, "is there ne'er a king we canna conquer the noo?" [now.]

"An' it please Yer Majesty, I ken but o' a'e king that Yer Majesty canna conquer."

"And wham is he, Sandy?"

Lord Alexander, reverently looking up, said:—

"The King of Heeven."

"The King of whaur, Sandy?"

"The King of Heeven."

The Scotch King did not understand, but was unwilling to show any ignorance.

"Just gang yer ways, Sandy, and tell the King of Heeven to give up his dominions, or I'll come mysel' and ding him o' them, and mond, Sandy, ye do not come back till us until ye have done our biddin'."

Lord Alexander retired, much perplexed, but met a priest, the sight of whom put a thought into his head which reassured him, and he returned and presented himself before the throne.

"Weel, Sandy," said the King, "have ye seen the King of Heeven, and what says he to our biddin'?"

"An' it please Yer Majesty, I ha'e no seen the King himsel', but I ha'e seen one of his accredited meenisters."

"Well, and what says he?"

"He says Yer Majesty may e'en ha'e his kingdom for the asking o' it."

"Was he sae ceevil?" said the King, warmed to magnanimity. "Just gang yer ways back, Sandy, and tell the King o' Heeven that for his civility, nae Scotchman shall ever set foot in his kingdom!"

IN refutation of Canon Farrar's statement in his "Life of Christ," that "Paganism failed to produce humane and benevolent institutions," that amid all the "civilization of antiquity there existed no hospitals, no penitentiaries, no asylums," the London *Secular Review* gives the following quotations: "The first hospital for diseased men and animals are known to have originated with the Indian Buddhists." (Prof. Monier Williams in the *Nineteenth Century*, July, 1882, pp. 77.) "In the fourth century before Christ, an edict was promulgated by King Asoka, commanding the establishment of hospitals throughout the dominions. We have direct proof that these hospitals were flourishing in the fifth and seventh centuries A. D." ("Pre-Christian Dispensaries and Hospitals," *Westminster Review*, October, 1877.) "Bearing some resemblance to our present hospitals were the public buildings for the aged women of Delos, built on the island called Rhene, and those buildings which at a later period were erected near the temple of Æsculapius for sick persons coming in search of health." (*Encyclopædia Britannica*, article, "Hospitals.") "No Christian need be sorry to learn, or be backward to acknowledge, that, contrary to what is usually supposed, two of those noble institutions (hospitals and lunatic

asylums) which flourish now most in Christian countries. . . owe their origin and their early spread, not to his own religion, but to the great heart of Humanity, which beats in two other of the grandest religions of the world." (R. Bosworth Smith, M. A. "Mohammed and Mohammedanism," pp. 253.) "No lunatic asylum existed in Christian Europe till the fifteenth century. The Mohammedans, in this form of charity, preceded the Christians. (Lecky's "History of European Morals," Vol. II., pp. 94.) "Antoninus built an hospital at Epidarus; another stood in the island of the Tiber at Rome for sick slaves. There was more than one Taberna Meritoria of Rome, similar to our Greenwich Hospital, or the Hotel des Invalides at Paris. Hiaowen-tee the Great, of China (B. C., 179-157), forbade the use of gold and silver vessels in the palace and appropriated the money obtained by the sale of these articles to almshouses for the aged poor." (Julian's reply to the Lord Bishop of Ely, pp. 35.) "I must not omit to notice here an institution, the introduction of which the Old World ranked among the beneficent fruits of Christianity. Hospitals were established in the principal cities of Mexico, for the cure of the sick and the permanent refuge of the disabled soldiers, and surgeons were placed over them 'who were so far better than those in Europe,' says an old chronicler, 'that they did not protract the cure in order to increase the pay.'" (Prescott's "Conquest of Mexico," pp. 16.)

REFERRING to Col. Higginson's statement in his recent *Atlantic* article on E. P. Whipple, that the great critic's "even temperament saved him from extremes, and his amiability from rancor." Miss Lillian Whiting in the Boston *Traveler* justly says: "Hate, envy and bitterness are so suicidal in their effects upon intellectual energy, that no one can afford, for his own sake, to permit himself to entertain such sentiments. If I wanted to punish an enemy," wisely said an English essayist, "I would fasten on him the continual trouble of hating somebody." No severer form of torture for one's worst enemy could be devised. No state of mind that tends to more utterly paralyze intellectual activity could be conceived. The world is rapidly attaining that higher plane—and a more significant advance in social progress could hardly be conceived—when life is held to be more than learning or literature, when it is the function of learning and literature to produce noble life, and not the chief end of life to produce literature or acquire learning; when character is more than creation; when such gentle, noble, beneficent lives as those of Longfellow and of Whipple are held of an even greater value than their poems or their criticism. No one who would do worthy work in the world can afford to indulge in discord, ungenerous interpretation of others, or bitterness of spirit. It is the positive, sunshiny force of the 'even temperament' that brings forth the best results."

DR. MONTGOMERY'S alleged comparison of our bodies to "complex instruments whereby spiritual beings are telegraphing to each other," as stated by Prof. Davidson when he read "The Platonic Idea and Organization" before the Concord School, has puzzled and amused not a few who have read the paper and are familiar with its author's thought. Mr. John Chappell-smith, in a letter from England, humorously suggests that Prof. Davidson "let the cat out of the bag," that Dr. Montgomery is really a Spiritualist in disguise. The general impression with

those who have given attention to the inconsistency referred to, is that the reader of the essay somehow got his own thought mixed or mingled with that of its author. In justice to Dr. Montgomery a correction should be made, and it cannot be done better than in the following paragraph from a letter received from him some time ago: "Mr. Holland in his report of the Concord lectures makes a rather confusing statement concerning my views. He says: 'Dr. Davidson illustrates this by adding that he heard Dr. Montgomery, in conversation, compare our bodies to complex instruments, whereby spiritual beings are telegraphing to each other.' As you know, nothing could be more contrary to my views. Mr. Holland evidently misunderstood Prof. Davidson, for I have never had the pleasure of meeting the latter. And a certain passage at the beginning of 'The Unity of the Organic Individual' article seems to have so well expressed Prof. Davidson's own view, that he overlooked the fact that the entire paper was written as a refutation of it. I say, 'If sensations are in truth compounded from the data furnished by individual and elementary cells, then psychological results must inevitably be realized in a sphere transcending vitality. Our organization will be nothing but an elaborate mechanical apparatus, through which mysterious outside powers are keeping up a telegraphic communication with a realm of pure spirituality, and through which this spiritual realm reacts mechanically on the outside powers. To be logically driven to such a conclusion would be indeed a strange fate for a generation that takes both life and science seriously.' What hope is there of being understood when a thinker of Prof. Davidson's capacity, after reading my articles, quotes this antithesis as my own central thought."

UNFATHOMED.

The river flowing past my door
Doth take its flight to sea;
Through night and day upon the shore
The tide collects its fee.
Bound by the limits of the land,—
Sweet watcher, O my mate!—
Doth love not feel that every hand
Must meet with kindly fate?

With tranquil mien the human will
Hath but to work and wait;
Oh, let us wisely turn and till
The fields, ere 'tis too late!
In stress of soul and love of man,
With ready pulse and strong,
Oh,—let us sternly put in ban
The phantomed ills that throng!

Not in the narrow pride of class
May love bear witness here
Unto the God who made the grass
And blessed the common sphere.
Oh, gladly may we trust the light
That shines for streams unknown:
Love holds, for all her children, right,
And leaves not one alone.

The river flowing past my door
Doth take its flight to sea.
Far off there smiles a sun once more.
To make my being free:
Around, the wheat is rich and tall,
The rose is sweet afield,
And ere I hear the boatman's call
I test the good revealed.

HORACE L. TRAUBEL.

The Index.

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

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FOR THE INDEX.

ON THE EMPLOYMENT OF THE DEPENDENT AND INDIGENT CLASSES.*

BY CHARLES D. B. MILLS.

The problem of destitution and pauperism is one of the hard, vexed questions of our civilization. All ages have dealt with it; Solon was confronted by it, and sought to meet it in his code; Roman legislation made stern provision for the repression of pauperism and beggary; and in the early centuries in the middle ages, Charlemagne and others attempted in positive, and somewhat affirmative method, to treat and overcome it. Legislation in regard to this ugly fact occupies prominent place in English history, and that of other European people, but like a deep-seated sore, the trouble refuses to be healed, and we are now, in the closing years of the nineteenth century, notwithstanding all the marvellous advances in intelligence, civilization, and we may hope religion, the prodigious strides in material and industrial growth, and the wide and inclusive philanthropies of the time, confronted with this onimous, stern reality, as formidable, as appalling, as ever. In France; it is stated in a recent authority, that notwithstanding all the methods of repression and attempted cure through workhouses, etc., "there is a steady increase of able-bodied paupers in a larger proportion than the increase of the population." In our country, as in Europe generally, with all the continuous attention that has been given to it, the resolute attempts to meet, attack and reduce it, there is as yet no perceptible impression made upon it. Says Rev. Mr. Gurteen, one of the wisest, most thoughtful, and earnest observers in this field hitherto,

"As a matter of fact, pauperism, far from decreasing in large cities, is found, as a rule, to be steadily on the increase, and in spite of all the money, and labor, and appliances which have been brought to bear upon it, it has hitherto baffled all attempts which have been made to lessen, much less repress it." Elsewhere he says, "It is keeping even pace with the yearly increasing wealth of the country." And Mr. Thorold Rogers, speaking for England, says, "It may well be the case, and there is every reason to fear that it is the case, that there is collected in our great towns a population which equals in amount the whole of those who lived in England and Wales six centuries ago, but whose condition is more destitute, whose homes are more squalid, whose means are more uncertain, than those of the poorest serfs of the middle ages, and the meanest drudges of the mediæval cities." A startling, seemingly anomalous and inexplicable fact.

I suppose it is the presence of this strange state of things, pressing upon us questions most difficult, yet most imperative, that has prompted the inquiry which has been assigned to my friend, Superintendent White, and myself, to consider. The question whether it is wise and best, and if best, practicable, to provide methods for the employment of the Dependent and Indigent Classes is, as I understand it, the point of the inquiry.

On the face of it, a good part of this seems easy of answer; on farther examination, it appears, especially the latter part, difficult almost beyond possibility of solution. Viewed ideally, the matter looks very plain; the proposition that all men should be employed in some productive industry, admits of no doubt or question. The experience of humanity has settled that long ago beyond chance for debate. "All civilization, says Prof. Lesley, "comes of work. The race that will not work, cannot be civilized." Labor is one of the sovereign and very effective disciplines of human life. It brings everything of value. Essential as it is for acquisition of means of subsistence, it is more vital for the mind, teaching the indispensable lessons of self-denial, patience, persistence, self-mastery. Indescribably indebted is the human race in its education, to this great tutor, work. Where man labors, where compelled by the hard necessities, he comes to something, he grows and ripens into strength and character; where by the indulgence of nature he is permitted to be an idler, he is an imbecile, a doll, a cumberer of the ground. Wherever there is voluntary idleness among us, there is so much of survival from savagery, the destitution and the pauperism that arise from the indolence and unthrift of the wild man of the forest. Wherever there is enforced idleness of those willing to work, we have the failure thus far in society to adjust the energies within it to the new industrial relations. Both these conditions exist among us, and both call for our best efforts at remedy.

"Perhaps," says Huxley, "the most valuable result of all education is the ability to make yourself do the thing you have to do when it ought to be done, whether you like it or not; it is the first lesson that ought to be learned, and, however early a man's training begins, it is probably the last lesson that he learns thoroughly." In proportion as a man has acquired this supreme lesson, we may say that he is educated; he has become a trained, cultivated soul. Without it he may be even learned, polished, brilliant

and interesting beyond degree, but he will still on occasion be false; a shirk, a boor; and he may be a brute. To the application to a settled continuous industry, we all owe more mentally, spiritually, than we know. "Work," says Carlyle,—he is speaking of it when animated by a life-purpose—"as a free-flowing channel, dug and torn by noble force through the sour mud-swamp of one's existence, like an ever deepening river there, runs and flows; draining off the sour, festering water, gradually from the root of the remotest grass-blade; making instead of pestilential swamp, a green, fruitful meadow, with its clearflowing stream. How blessed for the meadow itself, let the stream and its value be great or small!"

Labor, manual labor, has been the novitiate in which every man who has achieved, has had first to serve, either in himself or his ancestry,—and more commonly the former—before reaching high intellectual or any spiritual performance. Here was the horn-book wherein were first to be learned those lessons that go forth and bear on beyond the farthest skies. Work regulates, exalts, attunes.

"I have fire-proof perennial enjoyments," said Richter, "called employments." "Labor is nature's physician," said Galen. "To sew patch upon patch and be patient," said Saadi, a Persian poet of the thirteenth century, "is better than writing petitions to great men for clothing. To use your hands in making mortar of quicklime is preferable to folding them on your breast in attendance upon a king."

To introduce, therefore, any who by inability or indisposition are not in cordial relation with this thing of labor, is conferring upon them a boon. I think I should be so far in favor of strong government, as to advocate the compelling of every able-bodied man to work in some capacity, and earn the bread he must eat.

It is not to be denied as we look at this matter carefully, that the employment of the class who may be in willing or enforced idleness in our community, is attended with difficulty. This class almost invariably are of the unskilled; many of them,—particularly those of the former designation—so loosely, or so badly organized, that they are utterly indifferent or indisposed to work. A Persian proverb hath it, "No task is well performed by a reluctant hand." Hence the industries to which such persons may be set, especially if regard is to be had, as of necessity it must in a degree, to the pecuniary result, are very few and those generally of the coarsest kind. What mechanical industry is there that you could employ the pauper population upon, and the destitute hanging on the verge of pauperism, in any of our cities,—I mean the able-bodied men,—with prospect of any return whatever, even sufficient to cover the outlay for the raw material, to say nothing of the wages, however low, you might pay to these people? There may be exceptions, I grant, men of intelligence and accomplished skill, who by stress of circumstances are thrown into condition of destitution, and who could be productively employed upon sundry industries. But as a rule what I have said of the unskill and mental drawbacks and disabilities would hold. In manufacture of articles of apparel, or tools or implements of household or field use, even so simple as brushes, brooms or the like, I see not how it could be expected that such labor would produce what would sell, for anything worthy of name, in the market. And especially as it has to be re-

* Read before the State Convention of County Superintendents of the Poor, and of Representatives of all the Public Charities of the State, at Jamestown, New York, Aug. 19, 1886.

membered that all this work must of necessity be done under the eye and direction of a trained overseer,—it is not easy to perceive how any even scanty return can be looked for. The sphere, therefore, of the industries in which any experiment for the employment of the class in question, for the present at least, may be tried, is a very narrow one. It is only in coarse and unskilled labor, that which requires scarcely any thought or deftness in the performance, that anything can be done that might be even of very moderate or slight value. I speak of value now simply in the commercial sense.

Of such work there can be comparatively little, and of this, in the advance of our civilization, there seems to be constantly from year to year becoming less. There is, however, as yet some. In my own county there can be, even in winter, work performed in the yards where stone is broken, material may be prepared for laying upon and improving the streets, digging of gravel and of sand in the banks, perhaps in quarrying stone, moving and placing where it is to be required in the spring, and so on. In the cutting and splitting of wood, I understand that work has already been provided in some cities, but not with encouraging success. The range of the kinds of labor possible to be used, exceedingly narrow as it is, might perhaps be found sufficient to permit employment of those who in any ordinary time would be unsupplied with work. I can readily see how we quickly might trench on industries in which men are already steadily employed and usefully, and anticipate that objections might easily, perhaps inevitably, arise to the introduction of a new element in these already filled provinces of labor. Indeed, on the part of some who are deeply interested in devising the best methods of assisting the poor, there are strong adverse judgments against the idea of furnishing artificial employment under any circumstances, that is, employment that must be provided for the sake of giving work to the idle and needy. It does, in their view, but increase the trouble, making life the harder for those who are already in occupation, and, legitimately, usefully so, and in the long run not essentially helping the beneficiaries. The objection has some weight, but not sufficient, I believe, to countervail the strong claims that belong to the other view.

Be the pecuniary results of such an experiment what they may, still the moral value of provided occupation would be, both for the laborer aided and the community itself, such that the public may well perform this, even though it should involve a direct and unreturned outlay of money. It could not exceed in cost what is now expended in giving out-door relief, carrying many who live idly, often, indeed very generally, in dissipation, and becoming accustomed, like fattening leeches, to lie upon and draw from the life-blood of the community. Any expedient to break up, and make so far as may be, impossible the voluntary idleness, pauperization and fatal demoralization that are going on, would be cheap, would be an economy at almost any price.

I would have the utmost guard set, by meal and lodging tickets and grocery orders, filled up in each case to the recipient and made untransferable, against possible spending of the wage in drink, or any like form of dissipation, and the sum paid for work should be moderate, not exceeding two-thirds, perhaps not one-half, the rate given in like case, so that no one should be in the least encouraged to come to this

in preference to accepting an opportunity to earn under the ordinary method. While thus moderate, the return for the labor would be such that no man would be obliged to beg or tramp or starve.

We should then have an excellent test which would as a touch-stone try and prove those who were seeking assistance, the shiftless, the lazy, the chronically indifferent and determinedly idle, being effectually sifted out from those willing to work, the former having sure opportunity to become exceedingly destitute and hungry, while of the latter none need suffer.

I would employ the unemployed; I would fix in local habitation with useful occupation the roaming, the vagrant. If I might, I would have for one thing all the streets of Syracuse graded, filled, paved, perfected; all the roads in Onondaga County built up, macadamized, ditched, and drained, bordered with clean, well-gravelled or cemented walks on either side, carried to such point of finish and completeness that the hungry eye should see almost nothing to be desired to fill its ideal of a best highway. This work I would prosecute so long as there was a single man in our community able-bodied, willing professedly to work, yet declaring himself unfurnished with employment. And by the time all this was complete, I should hope that the army of unskilled workers, then employed, would have so far graduated into the ranks of the measurably intelligent, skilled and self-helping, that there would be no longer need of devising other methods of employ at cost of city or county, especially if, as we would fain hope, other municipalities would do like things for the men in voluntary or enforced idleness in their respective territories.

I hope it is owing to the depth of my ignorance that I am not able to refer to any such or like experiment thoroughly tried in our own country. In England, and other parts of Europe, the workhouse arrangement is an attempt to realize something on a partially similar, not the same principle, and notwithstanding all the drawbacks, attended so far as I am informed, with a fair measure of success.

No patent prescription, no swift methods are to extinguish or essentially abate the great trouble with which we have to deal. The legacy of untold ages upon us, the survival in large part of the indolence, improvidence and unthrift of savagery, it is to require almost untold ages still to repress and remove. We can but make beginning, and perhaps in feeblest, very blind and awkward way, to do what some future age shall readily penetrate, grasp, and accomplish. But it is one of the propitious signs of our time that the thoughtful intellect of to-day is disposed to grapple with these tough questions, that it seeks not simply to palliate, or for the moment to relieve; it essays to read, to treat, to cure. Good cannot but come of any effort in this direction, and all that we can do, even most rude and initial efforts that we may make, other ages to follow, long after we have faded from the light of day, and the remembrance of all history, shall see, recognize, and gratefully bless.

Such is the hint, crude, conjectural, tentative, sole contribution that I have been able to furnish upon the question your kindness has assigned me. In the absence of the facts I would fain have known wherefrom to direct and check conclusions, I have felt compelled to draw almost wholly from the ideal to build from theory. I have no solvent word; am aware of the gravity, the pressing imperative nature, and the im-

mense difficulty of our problem. It reaches to the highest heights, and the lowest foundation rocks of society itself. I know well what formidable objections may be urged against any method like to the one proposed.

But I am clear in conviction that the deliverance must come through labor, labor made the occupation as it will be the boon of all; and whatever may bring, if need be enforce this end, above all commend and impress it upon those who pretendedly or really are seeking but find it not, whatever will set into occupation hands that are idle, into just activity brains that are restless, unproductively or harmfully employed, must be a public blessing. To lift man to the glory of doing, to communion with the teeming, growing world, the living universe, athrob with the pulse-beat of God, is to confer upon him priceless benefit, the ecstasy of joy and delight.

And we have to remember in all this business, that we have not simply to employ, or devise and open employment manual, and seeming much of it menial or servile, we have to liberate, to seek to incite and exalt, to wake these depressed natures, often torpid, hampered, imprisoned, and dulled, or deadened, and bring them out into clear sunshine and life, to lift them to the presence and inspiration of ideals, to rouse self-respect, call forth the ambition to be, to gain, and to have, to erect and build the home, acquire the thirst and the gratifications of knowledge, find the inexpressible delight of dwelling in a universe all alive, luminous and enriching, permeated, resplendent with intelligence, with beneficent law, with most sacred and beautiful realities, and grand thrilling mysteries of being.

Rev. Minot J. Savage, of Boston, where he is an honored preacher and pastor, declared not long since that that city had, in it multitudes of discouraged men, men that had been for one reason or another unfortunate, had fallen behind or failed in the race of life, and so were lying prone disheartened, hopeless, paralyzed. Many of them have come to think society their enemy, generally they become inclined to sink down to idleness, the driftings of chance and despair, too often alas! to indulgence, abandonment, and crime. It is a divine office to arouse and seek to save, to anticipate, to address their self-respect, and wake their ambition to be and do worthily, opening up the horizon of possibility, of hope. "Be to them a divine man; be to them thought and virtue; let their timid aspirations find in you a friend; let their trampled instincts be genially tempted out in your atmosphere. . . . It is not to be doubted that all men have sublime thoughts; that all men value the few real hours of life; they love to be heard; they love to be caught up into the vision of principles," so said Emerson nearly fifty years ago, addressing a class of young men about to go out as public and as religious teachers, speaking of the average people they should have to minister to. The monition, *mutatis mutandis*, applies to us all who seek through contact with the poor, the weak, the forlorn, to aid them. "I criticise by creation," said Raphael, called to express his judgment of a fresco of Angelos as he drew another and a better beside it. By the opening of the intelligence, by the inspirations of great ideals, men are to be raised, enfranchised, made individuals, persons. Remote as all this may seem from the humble, homely sphere in which we are occupied in our offices of attempted service, so far as to look perhaps inaccessible, so different as to appear foreign and inapposite, I

have thought it well we should keep it steadily in eye, and hew constantly to that line.

The elongated shadows of barbarism, the indolence, weakness, unthrift and destitution, which in large part are the fruit, the transmitted inheritance of that rude and savage state not yet outgrown, cannot be dissipated in an instant. No magic spell will exorcise the demon from his old and undisputed possession. It requires work, patient, persistent, resolute to the farthest end. The conquest will not have been achieved in a year, no, nor yet in a century. But we may begin on the sure road. We may lay a few foundation stones in the future temple for society. We may start upon the methods accredited by truth and nature.

Living in an age active and fruitful before all periods in history hitherto, material growth making an advance year by year, and even day by day, little short of a miracle, wealth multiplying all abroad, intellectual awakening and extending the realm of knowledge far beyond approach in any time before, pouring the light of science upon all the dark places and recon- dition problems of human life, and promising the early dawn of full deliverance for man—have we not ground for much of encouragement, of invigoration, of hope? And why in America, where we stand on such vantage, where the soil is virgin, the conditions new, the relations un- hampered by the old in belief, in custom, in rigid and oppressive institution, where a wealth of possession unrivalled in all history is ours, where the intellect is bright, awakened and pro- gressive, the air stimulating, the expectation high, the will resolute,—why not here the prom- ised land for the hosts of Israel, the favored Delos where the Apollo is to be born? Surely we can here make the commencement, can help to prepare, to inaugurate that ripened and per- fected civilization in which fraternity shall be complete, industry, frugality, thrift, regnant and universal, nowhere a pauper, a beggar, or a des- titute person, nowhere a discouraged, poor or sorrowing one in society, work the anthem of the joy of the soul, the psalm of its worship and its victory: a civilization wherein the abun- dant, the wealth of one or of a few, shall not obstruct or prevent, the rather shall favor, yes, assure the competence, the enlargement, the comfort of all.

To such aims let us labor, on the lines of such ideal let us plan and devise our humble, homely, very prosaic and mundane methods. By this sign let us do and realize and conquer.

Of that final and completed victory, I read in the omens of our time, in the attentive study and manful toil upon the great questions of the elevation and enfranchisement of the poorest and forlornest, the very pariahs of society, in the resolute attempts to attack and to solve the complex hard problems of the industrial world, in the earnest and thoughtful attitude of the assem- bly before me, the anticipation, the hope, the assured prophecy.

Let us have the courage of a quenchless trust, a persistence, an alert endeavor, tireless like the patience of God. Every hour brings by unerr- ing and ever speeding step to the final goal. Not our good State of New York alone—our en- tire land; not the land alone—but the broad earth itself, shall ere long be covered and glad- dened with the bloom of a lifted, enfranchised, delightfully employed and glorified humanity.

"GENERALLY, what hinders discussion," says Emerson, "is irritation."

SHALL I SWEAR OR AFFIRM.

EDITORS OF THE INDEX:

I have read with a great deal of interest all the articles that have appeared in THE INDEX, in regard to giving testimony in courts under oath, and sympathize heartily with the efforts that have been made to remove the difficulties with which the conscientious stickler for the right of affirmation has to contend. In all bus- iness matters which have come up in my life I have never taken an oath, although I know many people, with no more faith than I in any revealed religion, who do not hesitate to do so whenever occasion requires, seeing nothing es- pecially objectionable in the form as adminis- tered in our State. To my mind, the "So help me, God," contains the essence of all supersti- tion.

But now comes a case in which my conscience must decide between what seems to me the dis- honesty of taking the oath, and the liability of injuring the cause of another by refusing to do so. In a few weeks I must appear as a witness in a case where mine is the only testimony to support one phase of an action against a party accused of grand larceny. The plaintiff is a friend who is liable to suffer to a considerable extent, both in reputation and pocket, if his course is not sustained. His opponent will not hesitate to swear in direct opposition to a part of my testimony. The counsel for the defendant will, in all probability, take advantage of the law allowing the credibility of a witness who affirms to be affected thereby, and it is hardly likely that some of the jury will not be affected by it. Were my friend a bigoted stickler for religious forms, I might be willing that he should have the benefit of the result of his own views; but as he is a young man just beginning the earnest work of life, the soul of honor, and a free relig- ionist, I shrink from taking a step which may re- sult in injury to him. I do not enter into the details of the case, as it would require a vast amount of writing to explain the whole. The point I wish to settle is, which will be the great- er wrong,—for me to take an oath, holding the views I do, or to be the means of causing serious injury to another party, by refusing to do so? Were no one's interests except my own involved I should affirm as I have always done; but have I a right to bring trouble upon an innocent per- son, by insisting upon giving my testimony under affirmation?

It seems to me that such cases must be fre- quent, and that others must often find them- selves in doubt as to which course is the nearer right.

AGNOSTIC.

"REVEREND" AND "LORD."

EDITORS OF THE INDEX:

The noteworthy remarks quoted in your last number on the absurd abuse of the word "Reverend," both here and in England, remind me of an anecdote of the late Sydney Smith, of St. Paul's, London, Eng.

In our Episcopalian church we have not only the words "Reverend" and "Venerable," but also "Very Reverend," "Right Reverend," "Most Reverend Father in God," etc., etc.

A small-minded dignitary of the church com- plained to Sydney Smith that no special title had been invented for his dignity, to which the witty clergyman replied, "Suppose we call you 'Rather Reverend.'"

I heard the other day an explanation of the mistranslation of the words "Jahweh" and "Adonai Elohim" in the Revised Version of the Old Testament, which has at least the merit of plausibility, though I cannot vouch for its accuracy.

To me, personally, the use of the words "the Lord" as a translation of that name which the Hebrew so revered that he never dared to pro- nounce it, is a painful sign of the gross dunkey- ism of the English Revision Committee, who thus incorrectly use a word which in common language is applied to Lord Randolph Churchill, the Earl of Lonsdale, the Duke of Marlbor- ough, and other patrons of church livings, who represent the average domestic and political

morality of our landed aristocracy, and thereby produce a false impression on the minds of our ignorant voting cattle.

I mentioned this to a countryman now visiting America, whereupon he replied that the words "the Lord" are used by the revisers in their version of the Old Testament simply because the same word is used as a translation of the Greek word "kurios" in reference to Jesus Christ in the New, the object being, by this false translation from the Hebrew, to make the ordinary English reader infer that the Lord God of the Hebrew Scriptures is identical with the Lord Jesus of the Gospels. On the honesty of such a transaction I need make no comment.

JOHN FRETWELL.

15 Laight St., NEW YORK. Sept. 4, 1886.

REVISION OF THE SCRIPTURES.

EDITORS OF THE INDEX:

I wish to second Mrs. Stanton's suggestion that we have a revision of the Scriptures. If it be desirable from time to time for Bible idola- ters to revise the text, as the Chinese regild their wooden gods when they become unsightly by age and exposure, then why should not bet- ter heads, and higher and more critical culture, try its skill at revision? Why should not woman, who has been without a Bible of her own, take the good things to be found in man's Bible, and leaving out the bad things, make one adapted to her needs? Why should not woman see God with feminine eyes and hear him with feminine ears, and tell how he looks and speaks to her? Why should woman, for all the ages to come, as in the past, be compelled to accept a masculine ideal and an old, barbar- ous, Jewish ideal at that? It is time at least to clean up and regild this old idol if it is to remain an idol. In many parts it is really unclean. These unclean portions are not valuable for any good, wholesome purpose. In many features it is uncouth and distasteful to culture. In many respects it is untrue. Falsehood is not good to teach man or woman. In many respects it is incorrect, if not blasphemous, toward the Creator of the universe. It is not best to teach irrever- ence. In almost every reference to woman it is unjustly discriminating against her. It is not a good Bible that teaches injustice to anybody.

A revision by woman would tend to call pub- lic attention to these defects, and lessen the heathen idolatry for the Book which now pre- vails in Christian lands. Let the work begin at once, and let it be thoroughly well-done. I am sure there are liberals enough who would pay for a copy of a good, clean, true Bible, to make the publisher secure in his investment in such enterprise. Every true liberal woman would buy a copy of a Bible that should do full justice to woman. The Roman Catholics have a version of the Bible of their own; the Greek Church has a version of its own; the Protestants have a version of their own which they tinker at and change from time to time, to adapt it to advanc- ing culture. Why should not woman also have a version recognizing her as a responsible human being? For one, I think she should, and I hope she will, and very soon too. Mrs. Stan- ton should preside over the committee of revision, and it should begin its labors at once. This would be a worthy work to crown the la- bors of a noble, heroic, and most useful life.

A. J. GROVER.

OUR THIN AND SELFISH SECULARISM.

EDITORS OF THE INDEX:

Mr. Mead, in a letter which has just reached me, complains that a "quite unwarrantable" use of his words was made by me in your col- umns. So I must ask your readers to study the whole passage as he published it himself, after delivery at Concord, in the Boston Herald of Aug. 6:

"To any thoughtful man who looks around him in these days upon our flabby new ortho- doxy, upon our Unitarian punctillio, with its two bites at a cherry, upon our weak and easy relig- ious optimism with its sentimental appeal to the papahood of God, and upon our thin and selfish

secularism that has no use for God except to curse him when out of a job or a salary—to any thoughtful man, any visit among these things from the stern, truthful, uncompromising and religious spirit of Dante is something to be hailed with gratitude and hope.”

If these phrases need any commentary, it may be found in that passage of his recent articles on Dante in the *Transcript*, where he censures “the man who would waste his time, listening to some asphyxied radical, entirely ‘correct’ in his emptiness, though Chrysostom and Augustine were preaching in the next street, and miserably miss the message of Phillips Brooks.” I have to quote this from memory; but I think we can all agree with the author that “these snap characterizations are best avoided.

F. M. HOLLAND.

ST. ANDREWS, N. B., Aug. 29.

BOOK NOTICES.

PROTECTION OR FREE TRADE. An examination of the Tariff Question with Especial regard to the Interests of Labor. By Henry George. pp. 359. New York: Henry George & Co., 16 Astor Place, 1886.

Henry George, in this volume makes the discussion between protection and free trade the starting point of his argument against private land ownership. His opposition to protective tariffs is unqualified, and his reasonings on this subject are remarkably clear and strong. The reason that protection is so popular in spite of its manifest unreasonableness and failure to protect, is, Mr. George thinks, the fact that industry is carried on under a system which makes opportunities to work privileges to be sought for, and causes work itself to be looked upon as a boon. The mass of workers look, not for a fair share of the produce of their work, but only for a fixed sum to be paid them by those who take for their own uses the produce of their work. The idea of wages becomes involved in the idea of work, and men talk about wanting work, when what they really want are the wages to be obtained by work. “But the fact that these wages are based upon the doing of work, not upon its production, dissociates the idea of return to the laborer from the idea of the actual productiveness of his labor, throwing this latter idea into the background, or eliminating it altogether.” The habit of looking upon the giving of employment as a benefaction, and upon those who employ as benefactors, lends easy currency, Mr. George argues, to teachings which assume that work is desirable in itself—something which each nation ought to try to get the most of, and makes a system which professes to prevent other countries from doing us work we might do for ourselves, seem like a system for the enrichment of our own country and the benefit of its working classes. This fallacy diverts all thought from the truth that protection can only operate to reduce the *productiveness* of labor.

Our author finds much in current free trade talk and writings for the exercise of his critical powers. “Such free tradeism,” he says, “as Professor Sumner represents—and it is this that is essayed to do battle with protectionism—must, wherever the working classes have political power, give to protection positive strength.” One chapter of the work is entitled “Inadequacy of the Free Trade Argument,” and the one that follows, “The Real Weakness of the Free Trade Argument.”

Mr. George, carrying out the free trade argument, as he maintains, to its logical conclusion, advocates the abolition of custom houses and the opening of our ports to the free entry of all good things, together with the abolition of all taxes, direct or indirect, except upon land which he would have taxed to the full amount of its rental value, so that there should be no advantage in holding land except for purposes of production.

B. F. U.

THE opening article in the *Unitarian Review* for September is “The Unitarian Idea and Situation,” by Rev. C. A. Bartol. We quote one sentence: “Surrender the idea of God as personal, omnipersonal, a conscious life and love,

not severed from ours, not a little *ego*, but all-pervading soul of the universe, from which all ourselves are projected, and into which we blend and meet, and our occupation is gone.” A very readable paper is that by Rev. J. H. Allen, on “The Present Aspects of the Liberal Movement,” which discusses some of the aspects of liberal thought in an instructive and suggestive manner. Referring to attempts to establish theism upon scientific data, Mr. Allen refers to the recent efforts of Mr. Fiske and Mr. Abbott, whose theism, he thinks, “so far as it is a religious theism and not merely a cosmic speculation, it goes before their premises, it underlies their processes, and makes a supplement to their deductions like Newton’s ‘Scholium’ at the end of his *Principia*, which gives an eloquent statement of his own belief, but was certainly not proved by his differential calculus. So the pure theistic arguments of those books may be regarded as the cropping out of a devout New England training in both these writers, rather than a logical deduction from the premise they have assumed.” Mr. Allen thinks the result we may find to be “that natural science must waive the attempt to solve that problem of the universe which has proved beyond the grasp of speculative philosophy; that the true province of religion will hereafter be experience and duty of the life that now is, not vain striving to fathom the Eternal and Unknown, and the true province of science will be to explain, not the ultimate ground of things, or the primary motive of right and duty, but the real conditions under which men’s work on earth may be more effectually done.” The other articles are “The Prophets and the Exile,” by Rev. S. R. Calthrop; “Beauty, VIII.,” by Rev. Thomas Hill, D. D.; “The Basis of Religion,” by Rev. J. W. Chadwick; “Notes on Washington—Churches,” by Geo. E. Baker; “The Editor’s Note Book,” and “Review of Current Literature,” are of usual interest.

THE opening article in the September number of the *Freethinkers’ Magazine* is “The Myth of the Great Deluge,” continued from the August number, and to be concluded in the next issue. We read this entire paper in manuscript some months ago, and it impressed us as the ablest, the most scientific and complete refutation of the story of “the great deluge” that we had ever read. The pamphlet on the subject by William Denton, published some years ago, is greatly surpassed by Mr. McCann’s essay, which draws not only from Mr. Denton chief sources of information, but from many others, and gives what Mr. Denton too often omitted to give—authorities, with chapter and page, for statements which have to be accepted by common readers on the work of botanists, zoologists, ethnologists, naturalists, etc. Although “The story of the Deluge” is quite generally discredited now by educated men, orthodox theologians even so interpreting and explaining the simple narrative in Genesis as to divest it of much of its actual absurdity, Mr. McCann’s admirable essay on this subject would accomplish much good could it be circulated among those who are still trying to reconcile science with Bible myths. Among other articles in this number are: “Morality, Right or Wrong,” by A. B. Bradford. “The Woman’s Bible,” by Mrs. E. C. Stanton (from THE INDEX); and “No Atheists Need Apply,” by S. B. Preston. The Editorial Department abounds in interesting articles and paragraphs. H. Clay Luse, a young man of ability, has become associate editor of the Magazine.

ALDEN’S *Library Magazine* for September has among its contents the following excellent articles culled from the leading magazines: “Genius and Precocity,” by James Sully; “Home Rule for Ireland,” by Justin McCarthy, M. P.; “British Rule in India,” by Alfred H. Guernsey; “King Louis of Bavaria,” “Wordsworth,” by Charles F. Johnson; “Who Wrote Dickens?” a Satire on the Shakespeare-Bacon Controversy, by a writer in *MacMillan’s Magazine*; “Charles Lamb,” by M. E. W.; “Mr. Martin Trupper’s Autobiography,” from the *Saturday Review*; “Precautions Against Earthquakes,” “Lady Byron,” by Lord Wentworth; and “Should the State Teach Religion?” by Bishop Spaulding, with many others both timely and interesting.

A SPIRITED copy of Landseer’s “The Connoisseurs” is the frontispiece picture of *St. Nicholas* for September. The opening paper is by Clara Erskine Clement, “Stories of Art and Artists,” fully illustrated; “A Rocky Mountain Hermit,” by Alfred Terry Bacon, descriptive of the Home and Habits of the Buffalo, is concluded in this number. Other contributors for September are: Mrs. F. H. Burnett, Edward Eggleston, Horace E. Scudder, J. T. Trowbridge, Palmer Cox, Charles G. Leland and others. Above forty-five engravings illustrate the numerous stories and poems, and instructive articles.

Our *Little Ones and The Nursery*, for September, has over thirty beautiful engravings illustrative of its stories and poems, the majority of them as usual treating of birds and animals, and giving instructive facts in natural history; stories of fire-flies, hens, a sea-mouse, tree-toads, parrots, terriers, bears and frogs, are contained in this number. Russell Publishing Co., Bromfield Street, Boston. \$1.50 per year.

THE PARKER TOMB FUND.

A Fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed, among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. The list of subscribers to date, is as follows:

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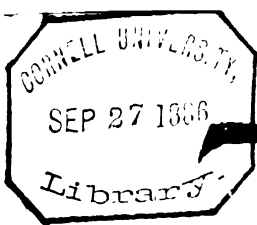
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THE INDEX

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CURRENT TOPICS.

BY B. F. U.

THE Philadelphia Society for Ethical Culture was incorporated last summer. When the charter was taken to the judge for his signature he said there was but one objection to signing it, namely, that if the principles of the society should gain general acceptance there would be an end to the Court of Common Pleas.

THE Kindergarten, at Florence, Mass., under the direction of Miss Elder, who has half a dozen experienced assistants, is one of the most successful in the country. It has at present 104 pupils. Theological teaching forms no part of the course of instruction in this admirable school, which is conducted on purely secular principles, according to the wish of its noble founder Mr. Hill, and of those now interested in sustaining it.

O. B. FROTHINGHAM's biography of William Henry Channing is now in press and will be issued soon by Houghton, Mifflin & Co. The volume, it is said, will abound in descriptions of scenery by Mr. Channing, sketches of eminent men and women, and speculations regarding religious, social and political questions.

ECCLESIASTICISM is in a bad way in Scotland; barriers are being broken down, and landmarks removed with a truly wonderful celerity. The other day it was a committee on Sabbath observances that sang a Jeremiade, and acknowledged that the fast days had ceased to belong to the church. Now it is a discussion in one of the leading weekly newspapers on no less a subject than Sunday-schools, and a discussion characterized by much plain speaking, and a lack of that reverence with which Scotchmen are generally credited. Says one who subscribes himself "Common Sense," "My experience fully bears out what has been said about the vulgarity and irreverence of the

majority of Sabbath-school children, and the questionable taste of school authorities in the selection of the scheme of lessons, affords the boys a text for distressing talk." Other gentlemen concur, and altogether it looks as if an unco backsliding is imminent.

SURELY the unconscious irony of fate has never been better illustrated than in the little debate between Lord Randolph Churchill and Mr. Bradlaugh in the British House of Commons, a few weeks ago. The noble lord, himself the representative of a family that has received nearly seven millions of dollars in pensions from the British government, promised in the most gracious manner that if the honorable member for Northampton would bring forward his motion on Perpetual Pensions next year, the government would grant a commission of inquiry. Verily, "the whirligig of time brings its revenges."

THE *Presbyterian* praised rather prematurely Prof. Dawson's recent address before the British Association on Earthquakes: "There is," it said, "something significant in the fact that it was revealed to a Christian man, as most of the great revelations in science have been to the men who believe. Faith in God is essential to any real progress in true science." The *Churchman*, after Prof. Dawson's admission that his carefully constructed theory concerning earthquakes had been disproved by the news from Charleston, seized upon the fact to discredit the claims of scientific men, referring to the distinguished scientist's frank and honest statement, when he said, "The phenomena of the present earthquake convulsions in America and elsewhere, but particularly in America, are extremely puzzling, and completely upset some of the conclusions set forth in the address I read last evening."

ALTHOUGH the death of Prof. Stowe had been expected for many months, the event greatly shocked his devoted wife, and it is said by those who are admitted to her presence, that the historic Beecher family will soon lose its most illustrious female member.

SAYS *Unity*: "Emerson somewhere speaks of a lady who declared 'that the sense of being perfectly well-dressed gives a feeling of inward tranquillity which religion is powerless to bestow!' This paragraph is probably the foundation of the following, which is quoted as one of the three witty sayings concerning woman, by a Boston lady. . . . 'A lady whose dress sits well behind feels a peace of mind which even the consolations of religion cannot always give.'"

REFERRING to the destruction at Charlestown by the earthquake, Rev. William Lloyd in a sermon preached the other Sunday, in the Central Congregational Church, New York city, said, "Already we can see a bright light in the cloud that shadows that fair Southern city in the prospect of increased employment for the poor."

Much of the loss falls upon the owners of real estate, who can in a measure bear it, and the demand for new buildings must put into circulation otherwise idle or hoarded capital, and out of the evil good will therefore come. It is not God's purpose that money should be locked up in bonds and stocks. It is his purpose that it should flow out to give the poor an opportunity to live; and if it needs an earthquake to unlock the money, let the earthquake come."

THE *Nation* commenting upon the above, remarks: "Think of the idea a Christian clergyman must have of his Creator who maintains that, wishing to force capitalists to invest money, instead of putting it into their heads to do so, He assailed a city like a savage conqueror, laid it waste and slaughtered scores of poor people who did not possess a cent of capital or a square yard of real estate; or, in other words, paints Him as 'a person who, if a man, would be treated either as a criminal of the worst kind, or as a dangerous lunatic.'"

MR. PARNELL's land bill was defeated in the House of Commons by a vote of 297 to 202. All the Gladstonians gave it their support. The *Daily News* fears that the speech against it by Sir Michael Hicks-Beach portends an early summoning of Parliament to pass a coercion bill.

ACCORDING to Lucy Hooper, the loveliness of American girls was never fully recognized in English society till the Prince of Wales took to admiring them. The Prince of Wales is literally and emphatically the king of English society. What he smiles upon is accepted, and what he frowns upon is rejected. His domination extends from the social world to that of the theatres. The entertainment or the performer that he honors with his patronage and that of his wife may not, indeed, be sure of success. But the withholding of that patronage most assuredly means failure. He refused to be present at the performance of Edwin Booth, and the genius of Booth, in consequence, never attained to the full measure of success to which he was entitled. These facts, so far as they are facts, do not speak well for the independence and moral worth of English society.

SAYS the *Ottawa Free Press*: "The poverty of the Founder of the Christian religion, who, when sojourning in human form on this earth, plaintively contrasted the natural habitations of the animal kingdom with His own destitution in having no where to lay His head, finds no counterpart in the worldly prosperity of the chief ecclesiastics of the world's state churches. A carefully prepared table just published shows that some thirty-nine deceased bishops of the state church of England, whose names are given, were, at the time of their death, each possessed of property varying in value from \$60,000 to \$700,000. The average was \$270,000, and the total personality of these thirty-nine bishops was \$10,000,000."

CONSISTENCY.

Consistency is a virtue which, either directly or indirectly, gets praised perhaps oftener than any other. One of the commonest moral criticisms heard in society is, "This or that person is inconsistent;" by which is meant that the conduct of the person in question does not agree with his professions, or that his professions and actions are not always in accord with the same line of principles, but are unsteady and wavering. Yet, though consistency is a virtue that is so generally demanded, there is also a quite prevalent disposition to reckon it among the cheap virtues; and some there are who scoff at it as unworthy of any person's serious aim.

And, in truth, consistency is not so much a type of character to set up for a goal to aim at as it is a necessary condition of that type of character which is already aiming at right objects. That is, if the character be true, consistency is a quality that comes of itself, and needs not to be anxiously watched and protected. It is in this sense that Emerson says, "With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall." But this is by no means to say that a great soul will not be consistent, any more than it is to say that a man standing in the sunshine will not cast a shadow. It is only to say that a man's body does not exist for the sake of casting a shadow, nor his character for the sake of being consistent. Human beings exist for the consummation of certain ends of truth and right. Let these be faithfully and persistently aimed at, and consistency is the fair proportion and symmetry of character that will certainly ensue, the admiration of all beholders, though no special effort be made to win the admirable quality.

What, then, is consistency? Etymologically defined, it is the act or condition of *standing with, or together*, and in its application to character, it means primarily that condition wherein character stands in agreement with itself. But, obviously, this is not always a praiseworthy quality. If a person's character be radically bad, the less consistency it has with itself the better. If a man be by disposition and habit a thief or a profligate, his neighbors would rather praise him for the virtue of inconsistency,—for the fortunate hours when his dominant passions and habits remit their sway, and he comes under the attracting power of honest and pure motives. What the bad man needs first of all is that his fatal consistency, or the adherence of his desires, thoughts, and actions together and to the one beaten track of foul habitude, should be broken up; that he should at some moment become grandly inconsistent with all his past, throw it to the winds, and begin a fresh page of life.

Similarly, the consistency that is worthy of praise does not necessarily mean continuous adherence to one set of opinions. The person who never changes his opinions in this world of increasing light and knowledge, can hardly have opinions that are worth the consideration of intelligent men. By the natural growth of the mind, if it be kept in healthful activity, views and ideas will necessarily change in the passing years according to certain laws of development. Sometimes a clergyman, as he approaches the end of his professional career, boastfully claims that he has preached the same views all through, perhaps for forty or fifty years. He is proud that he has not meddled with any of the new-fangled

doctrines! But such a confession is cause for shame rather than glory. If true, it would indicate a mind in stagnation amidst a world of progress, and that mind assuming to instruct and lead the people every week from a public rostrum. The hope of the world lies in breaking up that kind of consistency which means simply dogmatic adherence to old traditions and doctrines, notwithstanding the enlarged knowledge that man is gaining; for such consistency is but another name for superstition, bigotry, ignorance, mental darkness, mental sloth and decay. And if the bad man needs first of all to become inconsistent in order to break the power of habit that binds him to his evil courses, so whoever can have lived in this world sixty or seventy years without changing any of the opinions which he held when he began his active career, needs, first of all, for his own mental salvation, to have the boasted consistency of his intellectual darkness impinged upon and shattered by a few rays of the world's knowledge.

It is evident, therefore, that if consistency is to be regarded as a desirable quality of character, there must be some other definition of it than that which describes it as merely the agreement of character with itself. And another definition there is. In its admirable form, consistency means the steady agreement of a man's character with certain lofty principles of reason and right which have won the fealty of his mind and conscience. Consistency, as thus defined, is in harmony with the utmost demands of mental and moral progress. It by no means implies the continuous retaining of the same opinions or the same associations in politics or religion. It requires only that the change or progress, instead of being fitful and wavering, shall follow natural laws of development and growth. A man's judgment, though he may be true to his own conscience, is rightly suspected if he often changes his views,—going, for instance, in religion, as some persons do, from one set of opinions to another and staying long with none, until they may have completed the round of the principal sects; or passing, like a shuttlecock, from one political party to another. But there is a natural change of views, both in respect to religion and to politics, and on all questions pertaining to humanity, which implies no unsoundness or fickleness of judgment, but rather enlargement of thought and knowledge, a wholesome activity of reason, and the consequent growth and maturing of judgment. Such a change follows the line of certain principles and is a normal development, like the unfolding of a plant from a seed. Persons may thus change their theological beliefs, or their political opinions and associations, and even denominations may change their statements of faith, in obedience to a power that is stronger than that of any present creed,—the power, namely, that is the inner impulse of every individual soul or association of individuals where *truth* is the one thing sought and loved above all else.

Dr. Channing, Theodore Parker, Bishop Colenso, and a host of others, are illustrations of this kind of change of religious views,—a change that means consistent normal growth of ideas. John Quincy Adams changed his political relations two or three times in the course of his long life; but the reader of his biography will now see that the change in his case came naturally, and kept the line of certain definite political principles. It is a narrow and often ruinous consistency that obstinately adheres to old creeds and platforms. The high and saving

consistency is in following great mental and moral principles which have always the right to create new platforms and re-write the creeds. The leaders of human thought often have to leave old sects and parties in order that they may preserve the consistency of ideas. It is largely thus that religious and political thought is advanced and practical progress is effected in church and state. There is a far nobler consistency than that which asks for conformity with the *shibboleths* of a sect or a political party. It is unflinching adhesion to the call of truth wherever it may lead,—a standard which ultimately brings to judgment all the creeds and platforms.

WM. J. POTTER.

MIND IN NATURE.

Does the adjustment of objects and beings to their environment indicate mind? It is not denied that adjustments are gradually taking place, both complex and simple; that the "fittest must survive;" that organisms do continually change either in self-adaptation to changing environments or by enforced adaptation, as a condition of continued existence. Is this apparent self-adaptation, or spontaneous process in nature, really spontaneous,—properly inherent in nature and to be treated as absolutely final? or is there an adapting, designing cause back of, and apart from this apparently spontaneous natural action, which it is essential to postulate in order to account for its existence?

This latter position is what I understand the evolutionary theologians, like the Rev. Dr. Munger (see *Century Magazine*, May 1886, Article on "Evolution and the Faith"), and others of a progressive turn, do assume and maintain. "It is only under a theory of evolutionary creation," says Dr. Munger, "that we can truly wonder and adore God." . . . "The main fact in evolution is force working uniformly; but evolution does not explain force; it receives it from some will, which is its only possible origin. But will is an attribute of personality, and is the basis and a large part of religion." . . . "Force is the eternal will." In other words there is an eternal personal mind or will back of, apart from, and anterior to, the uniform evolutionary force, giving it origin, giving it design; and yet, while conceived and spoken of and worshipped as independent of the evolutionary process in order to justify the faith, is nevertheless completely identified with the process itself,—is really made to be itself the spontaneous, self-adapting, natural creation.

I submit that Dr. Munger uses words in a loose double sense, writes not scientifically, but to establish a preconceived theory. I observe that Dr. Charles F. Deems has taken him to task in the September number of the *Century*, for this very looseness in the use of the scientific term "evolution" rather than the theological term "development," while Dr. Munger contends for the right to use the word in his own peculiar and loose way. Such popular discussions have very slight scientific value, being made for a popular effect, to bolster up a preconceived theory with no regard to exactness of method or result. For example, he says, "If it be asked where man gets his free will, the answer is, from the same source from which matter gets its force—God. He may get it *through* nature, but he gets it *from* God working by nature. Hence, when we come to discuss problems of religion, duty, conscience, faith, prayer, reverence, love, we are at full liberty, if we see

fit, to turn our back upon that uniformity of nature which is called a law." Verify, it is no wonder Prof. Huxley has called theology "a Bourbon in the world of thought."

It cannot have failed to be seen by the observing, that evolutionary science is reversing the old Manichean conception of nature; that matter, supposed from of old time to be evil and only evil, the cause, through Satanic possession, of all human ills, is rapidly taking on a new character, ideal and yet real, as the embodiment of mental no less than physical force, as itself the condition of all force, and without which not even feeling or thought can exist.

No inference from modern research and knowledge seems better established than that we cannot know mind, will, or force as existing apart from, or anterior to, what we name matter,—nature, but that we do know them as phenomena of the mind, facts of feeling and experience; and we do not know what is beyond or outside of them.

If force in nature be identical with mind, or in any way correlated with, or transformed into mind (Dr. Munger claims that it is the eternal will) it certainly has all the characteristics of brute force no less than of mental force, of low impulse and animal savagery, as well as of highest sentiment and love of beauty and goodness.

If force in nature, the force we actually observe and experience, be divine force or human force, or both (which it must be in order to evolve the universal forms of life and motion), who can say, and why should we say, that it is apart from, or anterior to nature, except as a mode of accommodation to human thought and speech?

Really, the difference is only a subjunctive one. As Fisk puts it, "In the mint of nature the coin mind has been stamped, and theology, perceiving the likeness of the die to the impression, has unwittingly inverted the causal relation of the two, making mind archetypal and self-existent to the die."

God is a "vanishing God," and man becomes more and more rational and perfect as he becomes more and more the master of nature, the designing controller of the God in nature.

A. N. ADAMS.

THE FALL OF JEVE; THE RISE OF ALOHIM.

Mr. Sawyer, a clergyman of the Presbyterian church, a laborious scholar and brave thinker, is doing a work should have fuller recognition than it has yet won. He is giving the world a non-theological translation of the Bible. His Bible is the best text-book of liberalism in the language. The salient feature of his work is the *transliteration*, not the translation of the God-names. Let us see whether this method will lead us. Mr. Sawyer uses the word "Jeve." This was the form before the Masovites invented vowel points and made the word Jehovah.

In the beginning Alohim created the heavens and earth. And Jeve Alohim formed man of the dust of the ground.

And Jeve Alohim said, "Behold, the man has become as one of us."

And Jeve said unto Cain, "Why art thou wroth?"

And Jeve appeared unto Abram and said, "I will give this land to your seed."

And Abram said to the king of Sodom, "I lifted my hands to Jeve Al Olion." And she (Hagar) called on the name of Jeve, who said to her, "You are an Al that sees me."

And Jeve appeared unto him (Abram) and said, "I am Al Shaddi."

And Jeve said, "There is a cry of distress from Sodom and Gomorre. I will go down and see if they have done entirely according to the cry which has come up to me and I will know."

He (Jeve) bowed the heavens and came down. And he rode upon a cherub and did fly. I saw Jeve sitting on his throne, high and lifted up: the skirts thereof filled the temple. Above it stood the seraphims, each had six wings.

And Al Shaddi bless thee and make thee fruitful.

And it came to pass that when men began to multiply, and daughters were born to them, the sons of Olion saw the daughters of men, that they were fair, and they took wives of all that they chose.

And Jeve smelled a good odor.

When Olion caused (his sons) to inherit the nations, when he dispersed the sons of men, he set bounds of peoples according to the number of the children of Israel. But Jeve's portion was his people. Jacob was the lot of his inheritance.

When Jeve, your god, shall give them (the tribes of Palestine) up before you, you shall smite and destroy them. You shall not make a treaty with them nor have mercy on them.

And now, Jeve, the Al of Israel, hath dispossessed the Amorites, wilt not thou possess that which Chemosh, thy god, Al, giveth thee, so whomsoever Jeve, our Al, shall drive out, them will we possess.

An Amorite and a Moabite shall not come into the congregation of Jeve; they shall not enter into the congregation of Jeve forever. And it was the day when the sons of Olion came to present themselves to Jeve and the Satan came also.

But I would seek Al and commit my case to (this) god.

For the arrows of Shaddi are within me. Can you find out the deep things of Aloe? Al gave me up to an evil Al. He shall drink the wrath of Shaddi. Can a man profit Al?

Is it any pleasure to Shaddi that you do right? Then Jeve answered out of the storm.

And the kingdom and dominion shall be given to the people of the saints of Alionin.

Thus saith Jeve Sabaoth. (Jeve of constellations.)

Thus saith the Master (falsely translated Lord God) "Smite with thine hand and stamp with thy foot."

But holies of Olionin will take the kingdom for the Aeon and for the Aeon of Aeons. And his body was wet with the dew of heaven till he learned that Olia rules in the kingdoms of men. Master, let now your anger and wrath turn away from your city, Jerusalem. There are none that can shew it before the King, but Ales whose dwelling is not with flesh.

I am Jeve and there is none else. There is no Al beside me.

For thus saith Jeve that created the heavens. Al himself that formed the earth.

In such a translation these books could never have enslaved the human mind. They are polytheistic. The Hebrews believed in an indefinite number of gods. Alohim and Olion were the same God; Most High, Olionin, a name which occurs in Daniel, is a Chaldee form of the same word. Al Shaddi does not mean God Almighty, as it stands in our translation, but simply, the god Shaddi. Shaddi was a kind of ambassador of Jeve. A god appeared unto Moses (Exodus 6, 3) and said, "I am Jeve; and I appeared unto Abraham, unto Isaac, and unto Jacob by the god Shaddi (as my minister) but by my name, Jeve, (in my own person) was I not known to them."

Al was the common name for a god. It appears in the Hebrew books as a general name variously modified, as Al Kanne, the zealous Al; Al ai, the living Al, another Al, a strange Al, an evil Al, an Al.

Aloe was an Al who appears in the Song of Moses as the creator of man. He figures largely

in the book of Job, where his name occurs thirty-six times. Aliphaz, Bildad and Zophar seem to have no knowledge of Alohim or Jeve. The gods who are dealing with Job are Alo, Shaddi, some unknown Al, Satan, and the demons called Rashu and Uoil. Jeve appears in the prologue and epilogue, and the poem presents a scheme in which he rules the world through subordinate gods and Satan. He holds a higher rank in Job than in the earlier Hebrew books; ranks still higher in Isaiah. He is the God of Sabaoth. Finally he is the one only God.

Let us follow the fortunes of Jeve. His rank and functions are clearly indicated in the thirty-second chapter of Deuteronomy. He is one of the sons of Olion. When Olion partitioned the world among his sons, the Jews fell to Jeve. "Jacob was the lot of his inheritance." Other gods, sons of Olion, inherited other tribes and nations; Beni Israel belonged to Jeve. Jeve will have nothing to do with any other people. He will not allow an Ammorite or Moabite to enter his temple. He commanded his Jews to have no mercy on the people who do not belong to him. He tells them he is a jealous god, and he will not tolerate any attention to other gods. He claims the worship of Jews, not as the author of the universe, but as *their* god. "He brought them out of the land of Egypt." He commands them (Deut. 5: 15) to observe the Sabbath, not because on that day he rested from the creation, but because he had brought them from Egypt with a strong hand and a stretched-out arm. He often speaks of this as if it were his greatest achievement. He does not claim much for himself either in power, or knowledge, or virtue. He cannot overcome those who fight in iron chariots, but he conquers those who are fighting in wooden chariots. He comes down to see about Sodom. He confesses himself jealous, swears in his wrath and commands his people to commit atrocities which would doubly damn a devil.

It is true that in Micah he touched the highest bliss and said, "What does Jeve require of thee but to do justly, to love mercy, and to walk humbly?"—the noblest utterance of the Hebrew mind. If Jeve had kept this level he never would have been dethroned. Conflict between science and Jewish religion would have been impossible. But this was the one noble conception of God, and we are pained to read on the page of the same prophet that Jeve, not because his people did not do justly or love mercy, but because they made idols, breaks out in these words: "I will wail and howl. I will go stripped and naked. I will make a wailing like the dragons, and a mourning like the daughters of the owl." "I will execute vengeance in anger and fury."

Conceived of at first as one of the sons of Olion, a brother of those who married human girls, he rose as the tribal god of the Jews into higher and higher rank, until his brothers are ignored or denied, and he is regarded as the one only god. He is now the God of Sabaoth. He is now the "Al which formed the earth." Isaiah makes him say, "I am Jeve and there is none else." He is made to forget what he had said to Hagar, and to say now, "There is no other Al beside me."

From the time of Isaiah his fortunes began to decline, and we shall see that, in the time of Jesus, he had died out from the religious thought of the most intelligent Jews.

"Very different was Alohim. The Jews could write a 'Book of the Wars of Jeve,' but

no Jew ever wrote of Alohim as going to war. Alohim is never described as walking to and fro in a garden, as coming down, as riding on a cherubim, as smelling a good odor, as insulting woman by making motherhood synonymous with impurity, and imposing on her a heavier fine for bearing a girl than for giving life to a boy, as cursing and swearing, as going stripped and naked, as wailing like a dragon and howling like the daughter of an owl, as commanding the butchery of babes.

The mythology of the Jews is a little obscure, but so much is clear: Their Pentateuch was made by the fusion of two older sets of writings. In the one the god was Alohim. In the other the chief god was Jeve. To dissect these older writings out of the fused Pentateuch, and to fix their date, is still the task of the biblical scholar. De Wette thought that the Alohim documents were written under the kings of all Israel before the session of the northern tribes which occurred about a thousand years before Christ. The Jeve documents referred to the times of Hezekiah and Josiah, about seven hundred years before Christ.

In the thirty-first chapter of Deuteronomy it is said that Moses finished writing the words of the law in a book, and commanded the Levites to place the book in the side of the Ark of the Covenant. In Second Kings, twenty-second chapter, we read that Hilkiah, the high priest, found a book in the house of Jeve. It was read to Josiah, who commanded the priest and the scribe to inquire about it of Jeve. They went to Huldah, the prophetess—a class which answered to the modern “medium,”—and through the lips of Huldah, Jeve announced that the book was his and threatened his wrath against the nation for not obeying laws which it did not have. The king called all Jerusalem into the house of Jeve, and read this book. What followed was like an orgie of savages. To appease the wrath of Jeve, the king rifled the tombs, and burned the bones of the dead, “and he slew all the priests of the high places, and burned men’s bones on the altars.” “Nevertheless Jeve turned not from the fierceness of his great wrath.”

We have here the history of a pious fraud. The book ascribed through Moses to Jeve was written by Hilkiah with the connivance of Josiah.

This is the Jeve part of the Pentateuch. It comprises a part of Genesis, and a great part of Leviticus, Numbers, and Deuteronomy. It abounds in terrific threatenings against all who depart from Jeve. It establishes a most bloody inquisition. It makes it the duty of a man to betray his dearest friend, and assist in stoning him to death if he whispers a word against Jeve-worship. It declares that no Moabite or Ammonite shall enter the congregation of Jeve forever. It declares the ten plagues inflicted by Jeve upon Egypt, the leading of Israel by Jeve through the wilderness, and the giving of the law from Sinai, as written in Deuteronomy. That these writings could not have been in existence before Hilkiah, is attested by the Hebrew in which they are written, and by the history of the Jews till that date. Could these fearful anathemas against the Moabites and Ammonites have stood as Jeve’s curse in the time of Solomon? None, an Ammonite, was one of the wives of Solomon, and the mother of Rehoboam. No one thought of driving her or her children from the temple. Could the ten commandments have been in existence in the

time of David who sang of Jeve, “He sitteth between the cherubims?” In the time of Jeroboam who set up the golden calf in Dan and Bethel? In the time of Moses who made brazen serpents which the children of Israel worshipped till the time of Hezekiah? Jeve is represented here as being exceedingly wroth at his worship in high places or local sanctuaries; and yet, in Exodus 20: 24, he is said to have given directions for his worship in local sanctuaries. Such worship was practised by Samuel, and approved by Elijah. Under the law of Hilkiah, Jeve is to be worshipped in his house at Jerusalem, and all images are to be rejected. Alohim, the most high, is ignored, and the gods of other nations which had been honored by Solomon, are neglected.

Scholars have found it a more difficult task to trace the Alohim documents. In 2 Chron. 15: 3, you read that the Jews had no laws and without a teaching priest and the true God. At that time Asa was king. We infer that before the time of Asa no part of the Pentateuch was in existence. It would seem, therefore, that as the Jehovistic portion of these books originated under Josiah, the Alohistic portion must have originated under Asa or some successor who preceded Josiah. Exodus, which is more Alohistic, is written in a more ancient form of Hebrew than Deuteronomy, which is more Jehovistic.

All scholars agree that the Pentateuch, as it stands, was made up by the fusion of two distinct and diverse documents. We have two accounts of the creation, Alohistic and Jehovistic, differing, the one from the other, in every essential. We have two different accounts of the flood, interwoven by a third hand into one narrative. We have two different accounts of the giving of the ten commandments, not interwoven.

A distinguished biblical scholar has said: “The Semitic genius does not lie in the direction of organic structure. In architecture, in poetry, in history, the Hebrew adds part to part. The temple was an aggregation of small cells, the longest psalm was an acrostic, the longest biblical history a stratification, not an organism.” The fusion of independent and diverse books by the hand of a redactor was in line with the Hebrew genius. This redactor is unknown. He was not the only scribe who “doctored” the sacred books. Read the fifty-seventh psalm, then the sixtieth, then the one hundred and eighth, and you will see how some scribe composed the one hundred and eighth out of the the fifty-seventh and the sixtieth, just as the scribe composed the Pentateuch out of two documents which are lost. He often blundered, not understanding the writings he was fusing. In the second chapter of Genesis, beginning with the fourth verse, he transcribes from a Jehovistic manuscript, but copies with it a word from the Alohistic which forms the first chapter, and writes, “Jeve Alohim.” He makes Abram say; “I lifted up my hand to Al Olion.” He should have remembered what he was to transcribe a few pages further on, that Jeve declared that his name was not known to the patriarchs, and he should have known that this blending of names was bad theology. A Greek would not have written “Jesus Apollo.”

As Jesus said of John, “I must increase but he must decrease.” So Alohim might have said of Jeve. The fall of Jeve was synchronous of the rise of Christianity. Jeve, Jehovah, is nowhere

mentioned in the New Testament. Jesus does not know him.

Five hundred years before our era the Jews began to use the word Master instead of Jeve. Two hundred and eighty years before Christ the Jews in Egypt, having ceased to speak Hebrew, translated their sacred books into Greek. This translation is called the Septuagint. It drops the name Jeve. In Ezekiel 6: 11, the god is called Master Jeve. The Septuagint drops Jeve and retains only Master, *Kyrios*. Where Ezekiel uses only the word Jeve, the Septuagint makes it *Kyrios*. Where he speaks of the word Jeve, these Alexandrian Jews translate it “Logos Kyriou”—root of the Logos gospel of that Alexandrian Jew called John. The Alexandrian Jews did not change a reading in their Hebrew books, but where they found the name Jeve they gave it the vowel points of Alohim or Adonai. Finally, some Jewish hand went through the psalter and in many of the psalms substituted Alohim for Jeve. How was the mighty fallen! How, in the times of Josiah, would this jealous god have thundered “and sworn in the fierceness of his wrath,” and speared half a nation of men and babes, if some wretch had blotted out his name and written in its place the name of God! “Before Jehovah’s awful throne”—it is time to drop such hymns as this. An awful throne it was but the phantom, placed there by the evil imaginations of men, has vanished into the limbo which holds Moloch and Baal, and Jeve’s other and better self, Greek Zeus and Roman Jove*.

W. D. GUNNING.

PARADISE THROUGH SELECTION.

There is nothing good but a good man, and very little good for man except what he has made good.—W. D. Gunning, INDEX, V. p. 62.

Those who inherit the idea of “garden innocence,” and those who believe in “low birth and upward climb,” alike grant us that the present habitation of man is no garden where every tree is pleasant to the sight and good for food, and that humanity is now enjoying no innocent, luxuriant ease.

From the first standpoint we must think that the wrath of God blazed out such a burning curse as to wither every tree of paradise, unless, indeed, we take the fruit of the garden to have been nature’s spontaneous product, in which case it were not surprising that human children early forsook the paradise. Surely they could hope for something better, since we can trace to a condition when the choicest fruit was the apple, and the choicest apple the sour crab. Under such conditions the palate of man might have been the forbidding commandment, and once out of their range there was, to prevent his return, the flaming sword of determination to seek something better.

From the second standpoint we can as well proceed, and have the additional guarantee that the sense of taste was adapted to what was forthcoming to be tasted.

Nature † prepared a feast; sent forth into the highways of Creative Power and gathered to-

* The Jews of Alexandria, being familiar with Greek, must have seen that Jeve, Zeus and Jove are the same word. Finding their national god to be only Zeus in Hebrew dress, they dropped him from their worship. In studies for this paper I have used Mr. Sawyer’s translations of the Pentateuch, Job and Daniel. For the rest I have taken our common version. Mr. Sawyer’s translations are published each in a separate volume and sold at thirty-five cents a number. They can be had by addressing Rev. L. A. Sawyer, Whitesboro, New York. These little volumes will be of great help to every student.

† I use Nature in the limited sense.

gether both bad and good. This universal invitation included man. And among these promiscuous guests there was no thought that humility would exalt. Each sought to exalt. Each sought to exalt his advantages that he might not be abased. There was a consequent general rush for the highest places.

But nature seems not to have looked for such a throng of guests. As at the feast of Cana, the supply fails. Myriad upon myriad must be turned away unfed. Nature has invited more guests to the jubilee of existence than can be accommodated at the feast of life. Thanks for our present being, there occurred to our ancestral representative at that feast the *thought* of improving upon the methods of dame Nature. Fortunate, too, that no grandmother's maxim taught him to eat what was placed before him. He was less mannerly than his less audacious companion guests, and arose in their midst as one of authority, to a criticism of his hostess, even sarcastic, saying to Nature as he partook of the renewed supply brought on by his own especial cultivation, "Thou hast kept the good until now." There is very little good for man except what he has made good. To what a barren, tasteless feast must he have entered! No decorations, for Nature's day was without morning glories of beauty. The sun had climbed high into the sky of eternity ere a single flower gemmed the earth. No fruit, for that varied, delicious dish was prepared only at the union call of bird, beast and man.

Man gained the highest place, and to the crown of *intelligence* subjected the earth. His industry and art have now spread a feast for tastes more refined. Nature's pale, thin rose of the hills, is transformed into the odorous, deep-hued, double rose of the garden; from a fruit the Epicurean Roman scorned to mention we have our delicious melon, and out of the inferior grain of the Lake-dwellers, by them cultivated we know not what from, we have our solid cereals.

But man's insult to nature is resented. Our dominion is held only by strenuous effort. Natural selection is against us. Without our protection the loveliest flowers would degenerate to weeds, the choicest apple to the sour crab, the delicious orange to a dry pod. Our companions, too, with true guest-like sympathy with their hostess, sting our fruit, bore our trees, and burrow about the roots of our plants. But by *military rule* the plant kingdom is kept in subjection. *Man everywhere cheats nature of her designs and diverts her means to the accomplishment of his ends.*

At just what stage of progress man's intelligence possessed Nature's means we know not, but we do know that if to-day that intelligence were to abdicate the throne of the plant kingdom, nature would work as devastating a revolution *there*, as would priesthood in religion, were independent intelligence to forsake *that* realm. We may hope that man's own "choice will yet so determine the condition of and growth of plants" that his artificial selection will take the place of natural selection. In that event, all will be perfectly adjusted to his taste, for man's genius is to make all things good—for himself. The golden age will then have come. Thus will man have selected to himself a Plant Paradise.

The lack of full supply of luxuriant vegetation inspired productive skill not only, but, if we continue to speak figuratively and with little scientific minuteness, also converted Nature's corridor into a slaughter-house. The inspiration

was to "arise, kill and eat." Every hand was against every other hand in the issue as to *who* should eat and *who* be eaten. The feast broke up in mad, hungry confusion. According to what each could secure partly, and partly by the choice of taste, there became Insectivora, Carnivora, Herbivora. Some took to the plain, some to the mountain and some climbed the tree. But out of the confusion *man* at last rose supreme and made his own selections. "Humph, what a glorious thing it is to be king of beasts!" To man's crown of intelligence is now subjected also the animal kingdom. Military rule makes his sway supreme.

Again he has criticised Nature and secured to himself domestic animals. Again the intrusion resented. Nature selects the wolf rather than the sheep, the hawk and not the hen, the lion instead of the fatling. Nature would degenerate our animals to the stunted form of their wild state. *All* she would modify or exterminate.

Man, however, is in the ascendancy, and though we cannot tell at just what points along the line of development, or by what degrees, his design obtained any efficacious mastery over Nature's ways with the animal, yet we may look a little into the seeds of time and say somewhat of the probable result.

The scene at Nature's festal board convinces us that rather than the love of money, we might much better say, *hunger* is the root of all evil. It is well known that the lion will attack only its prey. It is just as well known that, like man, the lion will have food,—and care no more than man at whose expense. Nor will any influence of the latter render the former herbivorous. The lion will *not* "eat straw like the ox." Beasts of prey will never regard others as themselves. They are *obedient* children of Nature, *uncritical* guests, and cannot be tempted to partake of the fruit of the tree of knowledge of good and evil.

But there is a way by which antagonistic animals have been lead to forego their vicious habits.

The dog and cat, by a similarity of diet, were brought in the struggle for existence face to face. Their enmity was consequently bitter, their fight ferocious. But now at their master's feet they lie side by side. I have known the rabbit and raccoon also to join the armistice. *Hunger is satisfied.* Let a scarcity of crumbs fall from the table—snarls and hisses break out anew. Man procures *peace* by *plenty*.

Yet hardly will be realized the poetic thought of Isaiah, that "the wolf also shall lie down with the lamb," etc., and that "the little child shall lead them." As man's selection supplants natural selection, nothing can survive except it administer in some way to *his desires*. The state protects pheasants and offers a bounty for hawk-scalps. As man fulfills the first Jehovah commandment, "subdue the earth," all must die instantly,—except such as have a reprieve from his venerable god—"wish." And *his* mercy is not that whose quality is unstrained,—he protects beavies and herds simply to be lead by the children of men to the slaughter-house. By no mesmerism of savage nature is Eden to be produced. The useless to man must become extinct; the hungry must be fed. Our choice is supreme. This process of selection must produce our paradise.

Thus in the beginning did the selfishness of Nature's guests turn her feast into a wild,

promiscuous mob, brute fighting brute, man against man. Thus the struggle for life in sea, in air, and on land was fierce, cruel, keen, and bloody. Man rose over every foe, mastered the situation, by ceasing to depend upon Nature's gifts. He managed and produced for himself. In the lower realms, his artificial selection takes the place of natural selection. So far as mastered, the survivals are increasingly *of the best*. Man subjects all to his use, and conforms nature to his ends.

But before paradise is attained, he has yet to master *human* selection, and so modify *that* as to secure always survival of the *best of himself*. "There is nothing good but a good man." Outer factors must be so modified as to give answering chorus to the inner cry "excelsior!" We are even now undergoing the paradoxical work of quelling the brute *within*, while exterminating the brute *without*.

This selection was begun when individuals were drawn into families, and tribes into self-protecting groups. Humanity is *itself* a power making for righteousness. From the fighting of individuals, up through the warring of tribes and the contention of nations, there is growth towards *universal fellowship*. In the simple hope for a divine event, there is assurance of its attainment. Humanity is all in all God's child, destined to walk the peaceful shades of a self-produced paradise. We cherish hope that the ancient ferocity of bestial strife may never recur. Tribal prejudice is killed by the coming of nations. National prejudice is shadowed by the thought of universal kinship. Truly enlightened people of every race bestow their praise now, not upon that conduct which protects community or nation merely, but upon that which elevates humanity. Noblest patriotism knows no state. It says, "My country is the world, my countrymen all mankind," and "deems nothing which pertains to humanity foreign to its interests."

The methods of controlling the means of nature within ourselves, are to be more fully mastered. The thorns of imbecility, idiocy, and insanity, are to be mended by full and perfect growth of every branch of the tree of life. The thistles of vice and crime are to be uprooted by a mastery of the moral dispositions. Man shall set about him such conditions as shall constantly develop his nature somewhat higher, and continue so to modify natural selections, till asylums are empty, till prisons crumble, till government looses its function, till the Utopian state of society shall have been reached; then all men will be good because all will have *become* good, and all will be good for man because he will have *made* it good.

J. B. FROST.

THE LATEST DUALISM AND MONISM.

II.

How we may transcend the ego is a question which we cannot here discuss. Perhaps as Saul of Tarsus was three days blind before he was qualified to become the apostle of the new religion, it may be well for some of us to remain a while in this egoistic darkness as a preparation for our entrance on a better philosophy—unless indeed some are content to abide there permanently, thinking the ego the most agreeable of all places, if not the brightest, which is evidently the way in which very many contemplate the

ego of their old belated opinion. On the transition from the ego, Hegel answers for many, Kant for a few, and what is called common sense for many more. None of them are satisfactory to all, and what I could say here would be satisfactory to none. We will therefore aspire here to nothing more than to elucidate a little more fully our main topic, dualism, versus monism, and consequently the psychological nature and relations of matter and mind.

It is entirely correct to say that "matter is only a group of qualities which have no existence apart from our minds." It is erroneous to say that what we call material phenomena are really the product of consciousness co-operating with an unknown Power, not material, existing beyond consciousness. Sensible phenomena are *constituent forms or elements* of consciousness, not its *products*. Some forms of consciousness are the products of other forms of consciousness. But of what are the first forms and the whole body of sensible forms the product? Certainly not of consciousness either alone or in co-operation with an unknown power, material or immaterial. They cannot be either wholly or in part their own product. Indeed, it is best not to go too fast from phenomena to causes. Far better wait till we get a thoroughly accurate conception and knowledge of the phenomena themselves. For the present, therefore, let us rest in the agreement that matter is a group of qualities which have no existence apart from mind, and that as known to us it is only a series or congeries of subjective states, whose cause yet remains to be found.

We have found negatively that its cause cannot be ultimately consciousness in whole or part because it cannot be its own cause or effect. But for a like reason it cannot co-operate with an unknown power or anything else in the production of the sensible world, since it is not supposed to have existed before the sensible world.

Apart from this contradiction, I see not how consciousness can co-operate with any unknown power for any result whatever. Knowledge constitutes the very being and action of consciousness. How, then, can it co-operate with what it does not know? That would be to work so far unconsciously, which contradicts the notion of consciousness. Indeed, it would seem that consciousness can work only with itself and on itself. At least it cannot know of its action on anything else, because it cannot know anything else. Something else may possibly work on and through the conscious power, and for aught we know may be its original cause or source. That is a distinct question and very important in its place, but it is not our question now.

If the conscious human power ever had a beginning, total and absolute, we readily allow that it had a cause in "an unknown power beyond itself." But what we are now seeking is the cause, the present acting cause, of the perpetual repetition and variation and generic forms of the existing sensible world, that which now and everywhere operates as the sole or associate cause of these phenomena, which cause is described as the "Unknown Power (not material) beyond consciousness;" and it is assumed, as previously observed, that it is thence beyond the ego or subject, and it is capitalized as if it were of supreme dignity.

But this inference is too swift and vast. In the estimation of many superior minds, a cause may be beyond consciousness without being beyond the ego. They hold that the ego exists in

both conscious and unconscious states at successive times and partially at the same time, that there are occasional intervals of utter unconsciousness, that from the unconscious power and state the various modes of consciousness spring, like bubbles on the still water. In exemplification of this they refer us to dreamless sleep, to fits and other alleged unconscious states, to reflex action in brainless animals, and to sums cast up and problems solved unconsciously in sleep. Though the cause of the system and total succession of sensible phenomena transcends consciousness, it may still be on this theory within the ego, the extent of whose unconscious power is unknown, and which therefore we ought not to transcend without a "sufficient reason." This gives us an egoistic monism which is equally complete and compact.

Still, I for one cannot accept without strong qualification, this philosophy of the unconscious. It is only consciousness which speaks, and of itself only can it speak with intelligence. Whatever is said of the really unconscious is void of meaning, a mere verbalism as unwarranted as it is insignificant. It is therefore impossible to prove that we are ever utterly unconscious. At the utmost we can only prove that the wonted and recognized signs of consciousness are wanting, which may be true even when consciousness is in full vigor. In some cases the apparent evidence of unconsciousness may be only a defect of memory, and in other cases it may be only a defect in the media of communication. In some cases we know of the same person being in different conscious states at different times with no knowledge in one state, of themselves in the other state; so that in each of these conscious states the other state appears as an unconscious blank, or as if it had never existed. Here there is only a defect of memory, which is the power of connecting successive states of consciousness. Somnambulism is a conscious state, though not connected by memory with the wonted conscious state which we call normal. The somnambulist mathematician is not the less a conscious intelligence because in the morning he has forgotten his achievement of the past night. The alleged unconscious cerebration is so alleged without proof, though on the other hand it must be allowed that we have not always a proof that it is conscious. But as we have proof in numerous cases that there has been consciousness at times where the subject has now no unity of consciousness in connection therewith, it is not unreasonable to suppose that it is so in all those cases where we have not the same proof. Besides,—and this is a great and fatal objection,—the phrase "unconscious cerebration" is only words without knowledge. What conscious cerebration is we know. All conscious action we know at the time of its occurrence; but the unconscious we never know and cannot conceive, whether it be named cerebration or any other *ation*. To the human intellect the unconscious is simply the negation of the conscious, and it is all alike because it is all a mental blank, which excludes all notation or characterization and terminal distinction. Whatever is known is a mode of consciousness, and only what is like or analogous to this is conceivable by man.

W. I. GILL.

THE Parker Memorial Science Class—which is not now a class merely, but a society, and should be so named—will resume its regular meetings on Sunday, October 3. It is announced for an excursion to Marblehead next Sunday.

MR. LEWIS HAYDEN, of the department of Secretary of State, who was a slave boy ten years old, living at Lexington, Ky., when Lafayette made his famous tour through this country, thus tells of a memorable day in his early life: "I skulked out of town and perched on a fence about two miles away. I saw the long procession pass, and at last knew by the cheering that the distinguished guest was at hand. Then the carriage came in sight, drawn by four handsome black horses. Henry Clay sat upon the left of Lafayette, and loomed two or three inches above him. Both wore the old-fashioned ruffled shirts, and the whole picture is as clear in my mind as if I had seen it yesterday. As he rode along, Lafayette bowed to right and left, and it so happened that in bowing to the left he bowed directly toward me, for I was the only person on that side. No sooner had he done so than I threw up my arms and tumbled off the fence. Scrambling to my feet, and scared half to death, I ran at the top of my speed to the town, nor did I once slacken my pace until I reached the battery, which had just fired a salute. I crawled under one of the cannon—of which I was mortally afraid—and lay in concealment for over an hour. I was frightened within an inch of my life. At this day, and in our present civilization, it is almost impossible to realize my cause for apprehension. But just think of it. There was I, a ten-year-old slave. No white man had ever noticed me but to cuff and maltreat me, and the first bow I had ever received from a white man came from the great Lafayette, the guest of the nation!"

DR. BENJAMIN RUSH, describing the condition of our country just after the war of independence says: "The close of hostilities with Great Britain did not terminate the revolution. The people were wholly unprepared for their new situation. The successful issue of the war produced in many people opinions and conduct which could neither be removed by reason, nor restrained by government. For a while they threatened to render abortive the goodness of Heaven in delivering them from slavery and war. The influence which these opinions had on the passions and morals of many citizens constituted a form of insanity which I shall take the liberty of distinguishing by the name of anarchy."

THE Positivist Society, of London, have been commemorating the death of Comte.

THE JUPITER OLYMPIUS* AT ELIS.

Where is the Jove of Elis,
Which sate adored of old;
By matchless Phidias carven
Of ivory and gold?
From its large brow effusion
Of tranquil thoughts was poured,
On warrior, bard and statesman,
Who silently adored.

Thus throned on high Olympos
The Thunderer Homer saw,
When from his eyes the Muses
The mortal veil did draw,
The mighty poet's vision
The mighty sculptor caught,
And there it sate for ages
Chryselephantine-wrought.

* Jupiter Olympius was the most formidable rival of the Hebrew Jehovah and was far more extensively worshipped. The Sculptor Phidias embodied him in ivory and gold at Elis, the city of the four-yearly Olympic games.

Thus grasped the bolt of terror
The right hand of the God,
Thus rolled the locks ambrosial,
To ratify his nod;
Thus perched upon his sceptre,
With ample pinions furled;
His regal bird, the Eagle
Gazed o'er the nether world.

Nine hundred years the Grecian
Unto it homage paid,
And o'er the victor Roman,
Knelt awe-struck in its shade;
At length fanatic fury,
Dethroned the idol vast,
And in the smelting furnace,
-Its rich proportions cast.

The eagle-shaded forehead,
Of Zeus no more prevailed;
And in his fallen temples
The smoke of incense failed.
Was lifted o'er the nations
The thorn-encircled brow,
And to the cult of Sorrow
They're loyal even now.

B. W. BALL.

THE PARKER TOMB FUND.

A Fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed, among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. The list of subscribers to date, is as follows:

Miss Frances Power Cobbe, England,	£1.
Rev. James Martineau, D. D., "	One guinea.
Professor F. W. Newman, "	£1.
Miss Anna Swanwick, "	£1.
Rev. Peter Dean, "	5 shillings.
Mrs. Katherine M. Lyell, "	One guinea.
Miss Florence Davenport-Hill, "	£1.
William Shoen, Esq., "	£1.
Mme. Jules Favre, Directress of the State Superior Normal School, Seyres, France,	10 francs.
M. Joseph Fabre, ex-Deputy, Paris, France,	10 francs.
M. Paul Bert, of the Institute, "	10 francs.
Professor Albert Reville, "	10 francs.
M. Ernest Renan, of the French Academy, Paris, France,	10 francs.
R. Rheinwald, publisher, Paris, France,	10 francs.
Mme. Griess-Traut, "	3 francs.
Rev. Louis Leblois, Strasburg, Germany,	5 francs.
Miss Matilda Goddard, Boston, Mass.,	\$25.00
Mrs. R. A. Nichols, " "	5.00
Caroline C. Thayer, " "	10.00
E. H. Warren, Chelmsford, "	5.00
F. W. Christern, New York, "	5.00
Mrs. E. Christern, " "	5.00
Louisa Southworth, Cleveland, O.,	10.00
S. Brewer, Ithica, N. Y.,	1.00
E. D. Cheney, Boston, "	5.00
M. Wilton, Alexandria, Minn.,	2.00
David G. Francis, New York, "	5.00
Robert Davis, Lunenburg, Mass.,	5.00
H. G. White, Buffalo, N. Y.,	5.00
M. D. Conway, " "	5.00
A. B. Brown, Worcester, Mass.,	5.00
Elizabeth Cady Stanton, Tenafly, N. J.,	5.00
Theodore Stanton, Paris, "	5.00
J. Cary, M. D., Caribou, Me.,	1.00
Mrs. Stanton-Blatch, B. A., Basingstoke, Eng.,	5.00
A. Friend, Philadelphia, Pa.,	5.00
Jacob Hoffman, Cincinnati, O.,	5.00
Charles Voysey, London, England,	10 shillings.
Count Goblet d'Alviella, Brussels, Belgium,	20 francs.
Luther Colby (Editor <i>Banner of Light</i>),	\$10.00
R. F. Underwood, Boston, Mass.,	5.00
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Geo. J. Holyoake, Brighton, "	5 shillings.
James Hall, St. Denis, Md.,	\$5.00.
S. R. Urbino, Boston, Mass.,	5.00.
E. C. Tabor, Independence, Iowa,	5.00.
Mertie Taylor, Brighton, Eng.,	£1.
G. W. Robinson, Lexington, Mass.,	\$5.00.
G. P. Delaplaine, Madison, Wis.,	5.00.
Mrs. L. P. Danforth, Philadelphia, Pa.,	5.00.
P. B. Sibley, Spearfish, Dak.,	1.00.
M. J. Savage, Boston, Mass.,	5.00.
Wm. J. Potter, New Bedford, Mass.,	10.00.

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

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FOR THE INDEX.

COSMISM: THE RELIGION OF THE FUTURE.

BY HUDSON TUTTLE.

Are we to gather the broken planks and rusty bolts of wrecked systems, and cobble and patch up a religion for the future? Must, forever, the new wine of life be put in the goat-skin bottles of the past? Why must we go to Egypt, the Ganges, or the Jordan for religious ideas, more than for ideas in science? Would you expect to find in Genesis the philosophy of the steam-engine, or that Solomon would instruct you in the laws of heat? Nay! You say this knowledge we have in modern books evolved by modern men. The mind being capable of gaining from itself scientific knowledge, why then can it not also religious or moral? The writers of the Bible,—were they not men? If men could state moral truths two thousand years ago, can they not to-day? Why then go back gleaning over the barren coasts when man has within himself all that he asks for? Yet theologians would have us believe that without the Bible there could have been no statement of truth in the world, and that all moral truth is embodied therein. Moses, the prophets and apostles, according to their views, had an exclusive patent to can and seal up the fruit which grew on the tree of Moral Knowledge for all the future generations of mankind. This canning factory managed by the priesthood, was closed at the death of Christ, since which time they who desire moral truth must receive it from the sealed biblical cans, none being genuine, unless having the signature of the prophets or apostles.

We look around and above us and behold the great tree of knowledge with roots running down to the foundation of the world, with branches swaying in the heavens, laden with tempting fruit, glowing ripe in the sun, mak-

ing the air redolent, and we put forth our hand to pluck from the bending boughs. "Nay, not so!" cries the theologians, "to pluck is sin and death. If you are hungry and want this fruit we have it canned to order by Moses and the apostles, which you can have and none other."

We protest against the musty flavor, which is not of the fruit, but of age, and the imperfection of the pieces, and proclaim our right to gather the fruit at will. The world has been frightened into obedience by the stories of Adam's disobedience, of crucified gods who brought light from heaven, and the terrors of dungeons, gibbets, sack and flames, but it has now grown to such estate it will no longer listen to or heed those who would hold it in bondage.

The talk about optimism and pessimism, polytheism, monotheism and pantheism, what but idle beating of the wind? These problems have vexed mankind for ages; never solved because they admit of no solution. They are not problems, but mere deceiving semblances, chimeras of a too active fancy, or diseased brain. The religion of man must grow out of man, and not out of God. The only way to fathom God is to understand the universe, and no one has ever touched its foundations with the deep-sea plummet of thought. Of the mighty currents which surge and flow in the abyss, we know nothing, except as they carry away our lines, and refuse the secret of their profound depths. Our relations to these forces concern us quite as much as our relations to God. The countless sects wrangling over the dogmas of man's origin and destiny, arriving at no certain conclusion except that their methods are false and misleading, furnish small incentive to follow in their paths. Their arguments and doctrines have grown threadbare, "stale, flat, and unprofitable," for every drop of vital juice has been extracted long ago. The restlessness of those who seek a solution of life and destiny by means of the metaphysical-theological method proves its worthlessness. While they invale themselves in a fog of words and phrases which have a learned sound but are meaningless, while they wrangle over the names of things, while the things themselves do not exist, we ask, what is the center of the universe, the point of departure, so far as we as human beings are concerned?

IS IT MAN OR GOD?

The Materialist sets out with the Atom, or All-Matter; the Pantheist with the All-God. With both, man is an accident and of least moment. But when we reflect that all man can know of God or Matter, must be received through his own faculties, and that he can comprehend nothing beyond himself, we must admit that as far as he is concerned, he must be the central point of departure. To him, religion means his own relations to the world in which he was placed. He is vastly more than a circumstance, an accident of God's creation. He was evolved from the forces of the world, and as such, is their perfecting expression.

No revelations were ever received by him from a God outside of himself. Logically such a revelation would be impossible, for such a God would have nothing in common with man, and hence his revelation would be in an unknown tongue. All revelations must have been evolved out of the minds of men. They are all human in their origin and bear the marks of man's imperfections. If this be their origin, then we prefer the fountain to the stream; we

prefer living waters to stagnant pools. Here we can cast aside interpreters, commentators, priests, and the wretched paraphernalia of worship, and trouble ourselves only with KNOWING.

Religious ideas are outgrowths of fancied relations between God and man. They rest on the assumption, expressed or understood, that God is a personal being, and interferes with the actions of men and the course of nature, in whole or in part by miracle. Religious rites and observances can have but two motives—to appease the displeasure or gain the esteem of the gods, or God. God must be personal to render such intercessions of any avail. The impersonality of the infinite cause disposes of all the ceremonies and forms which pass for religion.

We reverence God as the ideal infinite, fountain of infinite love. He is the All-Father, and his justice and benevolence, like the sunshine, are poured forth on the children of men without measure, and asking no return. All religious systems rest on the All-God idea. The ancients poured out oblations to their gods, and fires blazed from sacrificial altars decorated with flowers. Then the gods came near to the children of men, and were friends, lovers, and patrons. The poets were extatic in praise, and sages defined their attributes. "Full of Zeus are all the streets," says Arastus, "all the markets of men; full of him the sea—and we are also his offspring." The Chinese sage Laotze exclaims, "There is an infinite Being which existed before the heavens and the earth," and a Vedic poet sang, "As a player throws down the dice, he settles all things."

From the full comprehension of God as a personal creator and mover, the pendulum has swung to the declaration of utter ignorance of his Being. The great "Unknowable" is the god of advanced modern thought. Yet to pronounce what is knowable, what unknowable, demands infinite knowledge, and the attempt to do so shows nothing more than pretentious egotism. The "Unknowable" of yesterday is the known of to-day, and to-morrow will unveil the "Unknowable" of to-day.

The idea of God as a personal being outside of creation belongs to the past. Personality is circumscribed and local, and cannot be infinite. The term, "over-soul," as meaning a superior, over-shadowing and controlling being, is another experience of the personal idea and leads astray. "Inter-soul," as implying an all-penetrating spirit, is more expressive. The Infinite Inter-soul, the vortex of force and energy, and all the causes, the results of which we regard as all-wise, intelligent, and good, yet in the infinite relationship of its qualities removed from human ken. The God-idea has been the basis of all religions, and the requirement of these religions has been the self-sacrifice of man. Men lived, and should live, not for joy or improvement of themselves, but for the pleasure of God.

Man should do right, not to please God, but because right doing is the legitimate requirement of his perfected organization. He walks out of the blighting shadow of ritual and creed—the blind reliance on revelation and its interpreters; casts aside his fear of offended gods and demons, recognizing in himself divine powers which rightly used will lead him to divine ends. He does not determine the right and the true by written revelation, but by a knowledge of the constitution of nature. He is pure and upright not because it pleases God, but because he has inherent capabilities for purity and nobleness of life.

The religion of the future is not religion as understood to-day. All that the religion of the present deems essential, vital and all-important, the religion of the future casts aside. It is so unlike that it cannot retain the old name without injustice. Can we call it pantheism or monothetism? Certainly not; for these terms imply that the central idea relates to God, just as in the older systems, and such idea is made secondary to that of man, whereas, all the gods and ideas of gods are reflections of his own mind.

The future religion, as a system of morality based on anthropology, or the science of man, and a knowledge of the universe and his relations thereto, should receive a name implying that fact; and there is but one word, COSMISM, adequate to express its broadness, profundity and infinite altitude. This COSMISM not only strives to fathom the material universe, it enters the spiritual. It knows no break between the two. It firmly says: If there is an immortal spirit, it must be originated and sustained by natural laws.

Belief in immortality would seem to be essential to religion of any kind. The faith and knowledge of a future life, infinitely continued, sheds a glory over the present and consecrates the character. The motives of the hour become sanctified with the influences which are theirs, in their interminable reach, and every act has a new significance in the superadded eternal relation. Moral science is the crowning arch of all knowledge, the latest and the best. Its study involves that of all others, for the moral faculties are the acquisition of an ascending series, are directly related to the faculties which reach down and lay hold of the physical world. They are hence subject to laws, form a continuity, and are a factor in the mental unity.

If man is immortal, he is such by virtue of his being human, and no fiat of any power can annul his birthright. Humanity, as endowed with immortality, stands forever in the center of the universe. From the abyssal beginning up to the present moment all the laws and forces of nature have labored to give it birth, and through all the ages of the future will they labor to sustain and develop its possibilities. All causes and effects tend in one direction, like the irresistible set of a great current. The evolution of organic life out of the primeval slime, its progress through successive types, ascending step by step, through molluscs, fishes, reptiles, mammals, to man, indicates terms in the series of advance. Is man the last term? Shall causation, having reached its limit in him, go no further, or expend itself in making him more and more perfect? If so, to our finite reason, nature is a failure. The perfection of physical form was attained ages ago, and the advance has been diverted into new channels of moral, intellectual and spiritual life. Only in this direction is unlimited progress possible. Man's immortality thus becomes a part of nature's plan—the great end and aim of creative energy—not a foreign element introduced at death, nor a supernatural state, but an evolution from physical existence and amenable to determinate laws.

The future state thus considered is no longer a part of theology, but a department of knowledge, and its religious and moral bearings are essentially changed. When made a part of accurate knowledge, stripped of supernaturalism, held to the rule of law, reduced to the province of science, and viewed with calm reason, immortality becomes the crowning desire and blessing of human life. Under its best phase, as a relig-

ious institution the future was a curse, and Prometheus bound to the rock, with insatiate vultures tearing his vitals, is an appropriate symbol of man forced to accept an immortality of despairing misery or passive inactivity. Ennobled as the goal of physical causation, emerging from the slime of superstition, taking rank with sister sciences, the future life, with its lofty ideality reacts with irresistible force on earthly existence.

The religions of the past and of the present make immortality the most important, next to a belief in God, but the future cannot give it such prominence. The base of departure is man. The aim will be to tell us how to live, not how to die; for if we live rightly, we shall die rightly. A correct system of morals must be founded, not on any supposed revelation or ancient form of faith, but on the constitution of man. It must be, then, founded on a careful study of his physical, intellectual and spiritual nature. The simple enunciation of science, that man is a creature of evolution, that he has come up out of the night of the past, step by step, until he has acquired his present stature, by denying primitive perfection and fall therefrom, revolutionizes all our methods of thought in regard to his duties, position and obligations. Instead of a distinct creation amenable to superior powers, he is an integral factor of the world, and has no escape from its laws. As the hand so exquisitely perfect in man, so soft and beautiful, so nicely adapted for executing the plans of intelligence, is shadowed in the rod-like limbs of the *proteus*, the flipper of the whale, and the forefoot of the quadruped, so is his intellect prophesied in the dim and inarticulate thoughts of the same beings. His mental superiority is no greater than his physical. The hand that makes the engine is equal to the mind that conceives and plans the engine. Mentally and physically man is a creature of growth, and hence he is allied to the world of matter and the world of thought. Through him the animal leaps the abyss between the physical and the spiritual. Human history is a bridge spanning interminable marshlands, its further end reaching towards the brutal, its unfinished arches illumined by the sun flooding down from the spiritual firmament.

The religion of the future will accept and embody truths from all systems. In doing so it will not inquire its source, for truth bears the impress of no man's ownership or personality. To it Jesus in his manger, Mohammed on his camel in the desert, or wisest monarch on his throne are the same. This religion will be the science of life, here and hereafter; and as man is bound to the universe as an integral part, his understanding of the laws of the world will be its basis. It will teach the infinite possibilities of man, and his duty to cultivate them to the utmost.

The man who professes the religion of the future will accept nature as his Bible, and regard all books as valuable only for the truth they express; he will have no fear of offending God, but will fear to become out of harmony with the laws of his own constitution; his theology will be anthropology, the study of himself; the only devil will be ignorance; his faith will become ripened knowledge, and he will repose implicit confidence in the laws of the world.

Infallible authority of books or castes, reverence for authority, miracles, faiths, dogmas, saints, martyrs, popes, priests, fear of angry gods or their viceregents, all the trappings which have been received as divine, holy, sacred, will perish in the keen flame of knowledge, and

no more blight the expanding spirit forever. The old religions with their hollow shams shall perish, but morality, the growth of intelligence, freed from gross and perverting idolatry, will achieve a nobility of character unknown before.

While all preceding religions have developed a priesthood, superstitions, bigotry, persecutions, arrogance of infallibility, and fostered ignorance, selfishness, and servile fear of a terrible, relentless God, or his vicegerent, this will yield nobility of life, highest ideal of perfection, calm reliance in the presence of Omnipotent forces, all embracing charity and philanthropy, an earnest and successful endeavor to actualize the ideal, perfect life to which man aspires, and which his organization makes possible.

BOOK NOTICES.

BOLINGBROKE. A Historical Study, and Voltaire in England. By John Churton Collins. New York: Harper & Bros., 1886. pp. 261.

These two essays, which appeared originally in the *London Quarterly Review* and in the *Cornhill Magazine*, and now carefully revised and with considerable additions re-printed in a handsome volume, are of deep interest and of substantial value to all students of the political and literary history of the eighteenth century.

Mr. Collins criticizes freely the public conduct of Bolingbroke, as well as his personal character, and for his metaphysical writings he feels only contempt. Yet of him he says, "Scarcely has it been the lot even of the great leaders of mankind to unite in the same dazzling combination such an array of eminent qualities as met in this unhappy statesman. His intellect was of the highest and rarest order—keen, clear, logical, comprehensive, rapidly assimilative, inexhaustibly fertile." "His face and figure were such as sculptors love to dwell upon, and such as more than one of his contemporaries have paused to describe. His person was tall and commanding; his features were of classical beauty, but eager, mobile, animated; his forehead was high and intellectual, his lips indicated eloquence, his eyes were full of fire. Grace and dignity blended themselves in his deportment." "I would rather," said Pitt, "have a speech of Bolingbroke than any of the lost treasures of antiquity." His speeches have, unfortunately, perished, but his writings remain. Of his style Mr. Collins says, "it may be praised without reservation. It is distinguished by the union of those qualities which are in the estimation of critics sufficient to constitute perfection—by elevation, by rapidity, by picturesqueness, by perspicuity, by scrupulous chastity, by the charm of an ever-varying music. It combines, as no other English style has ever combined, the graces of colloquy with the graces of rhetoric. It is essentially eloquent, and it is an eloquence which is, to employ his own happy illustration, like a stream fed by an abundant spring—an eloquence which never flags, which is never inappropriate, which never palls." As an essayist he is declared to be not inferior to Seneca; as a political satirist second only to Junius; and as a letter writer, entitled to rank with Pliny and Cicero.

Few men have impressed themselves more unmistakably on the intellectual activity of their age. He started a revolution in the study of history which found its first emphatic expression in Montesquieu; his influence is discernable throughout Gibbon's *Decline and Fall*; the philosophers of the *Encyclopédie* recognized him as a leader. To him Voltaire owed his introduction to the works of Bacon, Newton and Locke, and to him was indebted for some of his philosophy and many of his historical theories. He suggested and inspired some of the best compositions of Pope, including the *Essay on Man*. His influence is seen in the compositions of Akenside, in the verses of Thompson, in the odes of Collins, in Goldsmith's poetry, in Churchill's satires. It was sensibly felt on the

academies of Italy. His influence on public opinion between 1725 and 1742 was enormous, and led to remarkable changes. For fourteen eventful years the biography of Bolingbroke is the Parliamentary history of England. The years of his exile are of the deepest interest.

In religion he was a Deist. Those works of his which present the constructive side of his philosophic and religious thought, Mr. Collins thinks, are "not without merit," which is the least he can say when he has mentioned the indebtedness of Pope, Voltaire and others to him for many of their views. His biography brings into prominence his shortcomings, but he says, "We would do justice to his splendid and versatile genius; to his manly and capacious intellect; to his majestic eloquence; to the vastness and grandeur of his aspirations; to his invincible spirit; to his superhuman energy; to his instinctive sympathy with the exalted and the beautiful." "With all his blemishes he is a magnificent figure; with all his failures, he left the world in his debt."

Of the second essay, relating to Voltaire's residence in England, a singularly interesting episode in the history of the last century, we have space left only to say that it throws some new light on that portion of Voltaire's life which has been involved in considerable obscurity, although it was a period which he regarded as the turning point of his career, and one which certainly left its traces on all that he subsequently wrote.

B. F. U.

THE opening article in the September *Century* is entitled "A Summer with Liszt in Weimar," and is written by Albert Morris Bagby, a former pupil and a warm admirer of "the Master," as he constantly terms him. The article is charmingly written and is accompanied by two excellent portraits of Liszt and several other illustrations. "Amateur Ballooning" by Alfred E. Moore, and "Balloon Experiences of a Timid Photographer" by John G. Doughty with unique illustrations of both articles will be found interesting reading. "The Zoological Station at Naples" is described by Emily Nunn Whitman, and is accompanied by illustrations; S. G. W. Benjamin gives us "A Glance at the Arts of Persia;" "The Minister's Charge" is left in even a worse scrape than usual in this month's installment of Mr. Howell's story; Frank Stockton's serial is full of serio-comic situations; the only short story is by Kate Foote, and is one of her best. The War Papers deal mainly with Chancellerville. In the "Open Letters" there is a little tilt between Rev. C. F. Deems and Rev. Dr. Munger on Evolution. There is more than the usual number of poems; among the best of these are a short one by R. W. Gilder and a long one by Maurice Thompson. Cupples, Upham & Co.

THERE is quite a cosmopolitan flavor to the September *Wide Awake*. The frontispiece picture and opening poem "Los Campaneros" treats of Mexico; S. S. Cox, our Turkish Minister, writes of "L'Enfant Terrible Turk," "Three Little Emigrants, A Romance of Cork Harbor" is an Irish poem by S. M. B. Piatt; "Royal Girls, and Royal Courts" by Mrs. Sherwood, gives some information as to the home life of the daughters of the Prince of Wales; "Youth in Twelve Centuries" by M. E. B. deals with children of Bagdad, Damascus, Florence, and Ferrara; "Some Nantucket Children" is a thoroughly New England story. Donald G. Mitchell and Machiavelli are the authors whose stories are told in this number. D. L. Lothrop & Co.

THE *Art Amateur* for September opens with Montezuma's usual lively gossip about art matters in America and Europe. We are not pleased to hear of the poor reputation for fair dealing which American artists have in Paris, especially if it has helped to shut poor students out from the great advantages they have hitherto enjoyed there. Amateurs will be amused to hear that the Czar of Russia is an enthusiastic photographer. This is certainly an innocent amusement, and that is much to be said of royal pleasures. Collectors will find in this number many hints which may be useful if they apply them wisely. The rest of the number is devoted

to technical instruction in various departments of art. Mr. Ires writes well of "Color"; Robert Jarvis of "Sketching From Nature"; L. Donaldson of "Flower Painting in Oils," and Roger Riordan of "Water Colors." Photography and Decorative Art have their share of attention. This technical work is good for the student, but we should like to see also in every number something for the general reader which would help to cultivate the love of art, and to keep up a high standard of criticism.

THE following are among the pamphlets received recently at THE INDEX office: *The Present Aspect of the Labor Problem*, by R. Heber Newton. Four lectures given in All Souls Church, New York, May, 1886. Price, 10 cents. New York. The Day Star, 335 Fourth Avenue. —*Report of George R. Van De Water, Alumnus Trustee of Cornell University to the Alumni Association, on the Condition and Prospects of the University*, June 16, 1886. Printed by the Executive Committee, Ithaca, N. Y. *Notes on Industrial Conditions*, by J. B. Harrison. J. B. Harrison, & Sons. Price, 10 cents. Franklin Falls, N. H. 1886. *The Science of Life Assurance*, by David N. Holway, read before the Parker Memorial Science Class of Boston, May 9, 1886. *The Issue in the West*. Is Unitarian ready to give up its Christian Character? Is it ready to give up its Theistic Character? by J. T. Sunderland; *Socialism and Anarchism Antagonistic Opposites*, Price, 5 cents. New York. National Executive Committee of the Socialistic Labor Party, 261 Tenth Street. 1886. *The Depression in Trade, and the Wages of Labor*, by Uriel H. Crocker, Boston. W. B. Clarke & Carruth, 340 Washington Street. 1886. *The Negro in Politics*, by T. Thomas Fortune, editor of *The New York Freeman* and author of "Black and White." Olgilvie & Rountree, 113 Maiden Lane. 1886. *Public Education in New Zealand*, a speech delivered by Hon. Robert Stout, minister of Education in the House of Representatives, July 21, 1885. Wellington: Geo. Didsbury, Government Printer. *Benjamin Franklin*, a lecture by W. Symington Brown, M. D., late surgeon 55 Reg't Mass. Vols., delivered in the Unitarian Church, Stoneham, and Paine's Memorial Hall, Boston; Stoneham, R. W. Barnstead, printer. 1886. *Social Problems of To-Day; or, The Mormon Question in its Economic Aspects*, a study of Coöperation and Arbitration in Mormonism, from the standpoint of a wage-worker, by a Gentile, author of "Utah and Its People." D. D. Lum & Co. Port Jervis, N. Y. 1886. *Catalogue of the West Newton English and Classical School* (Allen & Brothers). Incorporated 1855; Boston, Warren Richardson, 146 Franklin Street. 1886. *Spiritualism at Home and Abroad; Its Present Position and Future Work*, an address before the London Spiritualist Alliance, London, Nov. 13, 1885, by the President, London. The Psychological Press Association. Price, 6 cents. *The New Christianity*, by John Beverly Johnson, New York; Concord Coöperative Printing Company, 47 and 49 Centre Street. 1886. *Arabic and Hebrew in Anatomy*, by F. B. Stephenson, M. D. Re-printed from *The New York Medical Journal* for July 24, 1886. University of the Science of Spirit, by E. J. Areus. Price, 25 cents. Boston. A. S. Arthur & Co., 27 Kilby Street. 1886.

FRANK R. STOCKTON has written a serial novel for *The Century*, to begin in November and run through twelve numbers. It will be called "The Hundredth Man."

C. W. K. writes:

"The letter from a Southern physician in THE INDEX of September 2, respecting negro life, contains much sad truth, but there is one misleading expression in it. Our nation is verily guilty in regard to its freedmen, but it is for allowing them to continue in a state of degradation, not to 'fall into' it. The vices of the Southern negroes are the natural and inevitable result of a century's education of themselves and their ancestors under slavery. If it be true, as the physician says, that without the certainty of sudden and fearful vengeance, no white girl or woman would be safe from negro lust, it should be remembered that, for a hundred years

before emancipation, no colored girl or woman was safe from the white man's lust. Is it strange that the inferiors are imitating the superiors? Scarcely ten years have passed since it became possible for the Southern negroes to improve; but improvement has now begun, and their degradation is by no means hopeless. But since their low intellectual, social and moral condition (due first to the slaveholders who are now reaping just what they have sown) is also due to national connivance with slavery while it lasted, and national neglect of remedial measures afterwards, the nation ought certainly to devise and apply all methods possible for their intellectual, social and moral improvement, and this in the interest of the whites as well as of the colored people."

A FRIEND sends us the following passage clipped from Dr. Montgomery's "Plato and Vital Organization," with a request that we help him, if possible, to get the full meaning of the author's statement.

The truth evidently is, that mental states are a functional outcome, not of what we actually perceive as a brain in molecular motion, but a functional outcome of the same extra-mental existent, which has also power of awakening in the mind of an outsider the perception of a brain in molecular motion. . . . It is certainly not the observer's perceptual brain or perceptual motions that produce in any way the mental states of the observed subject. Mental states stand, therefore, in no kind of causal relation to what we know as a brain and its motions, for such appearances subsist only perceptually in an observer's mind. Mental states stand, however, in causal relation to the activity of the unknown extra-mental existent which forms part of the subject who experiences them; that part of him, namely, which has power to arouse in an observer the definite percept called brain. This, I believe, is the simple solution of the great psychophysical riddle, that has been so sorely perplexing modern philosophy and science."

[In order to understand Dr. Montgomery's position and argument, it is necessary to keep in mind what is called the relativity of knowledge. When, for instance, an individual perceives by sight the hand of another person, the visual percept, as Dr. Montgomery would say, is a fact of the individual's own consciousness. The real hand exists outside his consciousness, and it has power somehow to affect his sensory organs so that through their instrumentality, the definite percept called a hand is consciously awakened. This perceptual hand being a *conscious* fact cannot resemble the real hand, which is an extra-conscious existent. If the hand, when perceived, is in motion, the perceptual motions are just as much facts of the individual's consciousness as is the perceptual hand itself. As the perceptual hand in his consciousness cannot resemble the real existent outside his consciousness, so the perceptual motions in his consciousness cannot possibly resemble the real activity outside his consciousness. Apply the same reasoning to the brain. If the supposed individual could perceive a living human brain in all its parts, his percepts, although they would, of course, be quite definite, would not in the least resemble the real existent which they consciously represent. Transitory conscious states cannot resemble a persistent permanent existent. If a brain, in a state of functional activity, could be seen by the individual, he would perceive within the perceptual brain (consisting of his own conscious states) a definite molecular motion. This molecular motion would be obviously likewise a fact in his consciousness; a fact which could not possibly resemble the activity actually occurring in the organ. Now Dr. Montgomery claims that scientific investigation discloses the fact that definite molecular motions in the brain are accompanied by the consciousness of corresponding definite mental states, and he concludes that these mental states are the outcome of the functional activity of the real extra-conscious existent, which the observer perceives, in phenomenal representation, as a brain in molecular motion. Dr. Montgomery treated this subject the most explicitly in an elaborate paper published in several parts in THE INDEX last year. The question is one which it is needless to say has perplexed the foremost thinkers. Our only aim here is to assist in bringing out fully the meaning of the words reproduced above from Dr. Montgomery's essay. B. F. U.]

BELIEF in the pseudo-science of astrology still exists as a survival of past superstition. It

still has its expounders, and there are men and women not without what passes under the name of culture, who are ready to pay money to astrologists for casting their horoscope, showing how little protection against superstition is afforded by an education, which is not, in a broad sense, integrally scientific. Mr. W. E. Coleman, of San Francisco, was recently challenged to discuss astrology by a professional astrologer, to whom he replied, in the *Religio-Philosophical Journal* as follows:

"To seriously debate the truth or falsity of astrology in the nineteenth century would be about as great an anachronism as to debate the truth of the old Chaldean mythology, from which astrology sprang and upon which it was based. The fundamental conclusions and the basic principles of astrology are derived from the theories entertained by the ancient Akkadians concerning the nature and attributes of some of their principal gods, — imaginary beings, with imaginary attributes; and upon these imaginary characteristics of imaginary beings was the imaginary science of astrology reared. And in this age of the world it would be as pertinent and of as much utility to debate the truth of Akkadian mythology as a whole, as the truth of that part of the said mythology which has been called astrology. I doubt if a single scientific mind in this world would seriously consider the idea of holding a debate, with a professional astrologer, on the truth of astrology. The idea would be laughed at, held in derision. It is useless to further kill (so to speak) that which is already dead, dead, dead! For me to engage in debate on this question, with a professional astrologist—with one who gains a livelihood in part at least, by casting horoscopes, and who is regarded, whether rightly or wrongly, by virtually the whole of the enlightened world, as living by charlatanism (this is not 'vituperation,' but a self-evident fact),—for me to thus debate would render me the laughing-stock of nearly everybody cognizant of the matter, and I should be generally thought to have lost what little common sense I might at one time have possessed."

THE *Church Reformer*, referring to the recent action of the British and Foreign Unitarian Association says:

"It is very odd that any Unitarian who knows the history of his sect should hesitate for a moment to advocate the entire repeal of the Blasphemy Laws. To 'deny any one of the persons of the Holy Trinity to be God' was blasphemy under the statute 9 and 10 William III. c. 35; and, at the time of the passing of this Act and for more than a century afterwards, Unitarians were exempted from the benefits of the Toleration Act. The words just quoted from the Act of William III. were not repealed till the present century. We dislike the *Freethinker* with its silly and utterly inartistic 'pictorial illustrations' as much as the British and Foreign Unitarians; but that is no reason why their publication should be a 'legal offence' entailing imprisonment upon their publisher. What is meant by the words 'with the deliberate object of wounding the religious feelings . . . of any person'? The most temperate statement of Unitarian views would probably 'wound the religious feelings' of a devout 'Trinitarian,' and who is then to decide whether the statement is made 'with the deliberate object,' etc.? It is not easy to see why the question of 'depraving the morals of any person' was introduced into the resolution, except by way of perpetuating the oft-exposed falsehood that the *Freethinker*—which is obviously aimed at throughout the 'addendum'—was punished not for blasphemy but for 'indecenty.' Have the Unitarians never heard of the Act with which Lord Campbell's name is associated?"

THE *Unitarian Review* says of Dr. Janes' *Study of Primitive Christianity*: "It is a pleasure to notice a book of which we can speak with such hearty approval. . . A thorough book, a just book, and a practical book,—that is what Dr. Janes has given us. We do not know of so good a single volume to put into the hands of the great class like these for whom this work

was originally prepared, — the great class of those who, in Sunday-schools and out of them, desire to study seriously, while unable to go too deeply into details, the life of Christ and the rise of the Christian church. Coming to his task with a wide reading in all the important fields relating to his subject, Dr. Janes has shown rare discrimination in what he has brought into his three hundred pages, and in what he has left out. There is nothing cumbersome, superfluous, or half explained; while a good power of compression, good imagination, quick insight into correspondences, and a firm and proportionate grasp of the subject as a whole, have made possible the introduction of a remarkably large number of topics, and very satisfying discussions of almost every important issue. . . The best thing about Dr. Janes' rationalism is its simplicity. There is almost nothing ingenious or far-fetched, no travelling abroad for a solvent which shall prove more mysterious than the problem itself, when a simple explanation lies at home. . . His rationalism is rational. He is everywhere sensible and sane."

THE most painful way *may* be the right one, but it is not the right one *because* it is the most painful. It is the right way because it is the right way, whether it be painful or delightful, and the notion of self-sacrifice *may* be rooted in spiritual pride.—Geo. McDonald.

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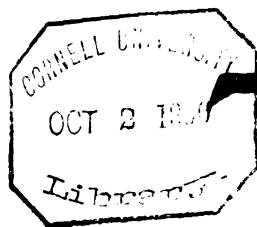
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CURRENT TOPICS.

BY B. F. U.

HINDOOS in New York contemplate erecting a Buddhist temple in that city.

A SYNDICATE of mine owners meets in New York and agrees to limit the amount of coal that shall be mined in Pennsylvania during any given month, in order to raise the price of this necessary article; and while the people must pay more for their fuel, owing to the limited production and advanced prices, the profits arising from this scheme are to be divided, not among the miners, but among wealthy corporations, the mine owners and the transportation companies. That this extortion may be practised successfully, an enormous tariff duty is maintained on bituminous coal, in the professed interests, of course, of the workingman particularly, and of the industrial interests of the country generally.

MR. JUSTIN MCCARTHY, journalist, novelist, historian, and member of Parliament, who arrived in New York last week, will, it is announced, take a lecturing tour through the country under the direction of the Redpath Bureau, commencing in New York on October 4, and speaking in various cities and towns for a hundred nights, on such subjects as "The Cause of Ireland," "The Literature of 1848," "The English Parliament," "English Orators, Statesmen, and Parties," "Modern Fiction, Real and Ideal," "Goethe," and "Victor Hugo."

"PROFESSOR" E. STONE WIGGINS is without the least doubt a humbug, but with a large number of uneducated men and women, he is an authority, and his solemn prediction of terrible earthquakes in the South this week, owing to a "shifting of the earth's centre of gravity" caused "by a conjunction of Jupiter, Saturn, Mars, the Moon and an invisible planet," has terrified many people who are ready to assure

you if you smile at their simplicity, that "what Wiggins has foretold about the weather has always come to pass."

MR. M. J. SAVAGE, referring in his sermon last Sunday to the resolution of the Western Unitarian Conference in regard to the basis of fellowship, according to the *Herald* report, said that it "would not only result in division of the churches, but run a line of cleavage through the churches themselves. The minority, in protesting against it, charged the majority with an attempt to remove the Western Unitarian churches from their sound basis and establish them on the basis of ethical culture societies. This, the minority claims, was a misuse of the money sent from Eastern churches to establish churches in the West, and it was on account of this charge that deep interest was aroused at the National Conference at Saratoga. The matter, however, was not discussed, as it was evident it would have resulted in a long and unprofitable debate." Mr. Savage, who is evidently in sympathy with the Western Unitarian Conference in its action, further said, "The spirit and temper manifested by many of the Unitarian churches, in regard to the trouble in the Western conference have been disgraceful. If this is the Christian spirit of love of Jesus, the less we have of it in the Unitarian Church the better. We can remember the words of John in one of his epistles: 'He that sayeth I love God, but hateth his brother, is a liar; for if he loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?' If John were here to-day, he would be as much in favor of ethical culture societies as any of our beloved Western brethren."

IT is stated that an order from Rome enjoins upon the Catholic Churches of Cincinnati and in the United States to pay off the \$5,000,000 of debts of the late Archbishop Purcell. We hope this is true. People of Cincinnati, mainly of the poorer classes, year after year made the archbishop their banker, who used the money to build churches, colleges and schools, and when called upon for settlement he was utterly unable to cash his notes. In consequence hundreds of families lost their all and have lived in poverty. Since the death of Archbishop Purcell the receiver has squandered about a quarter of a million of assets. The mass of Catholics priest-ridden as they are, cannot help seeing that some action is demanded in the interests of the creditors, and not less in the interests of the Catholic Church.

SOME time ago a "labor schooner" from Australia visited one of the Pacific Islands and kidnapped a number of the natives. The vessel returned for more "labor material," when the natives retaliated by killing some of the kidnappers. Soon a British man-of-war appeared, and sailing around the island bombarded the villages, giving the people a new lesson in Christian civilization, in addition to that of the

kidnappers of the piratical schooner *Anglicæ*. The natives thus treated have come to the conclusion that all Christians are demons, and as might be supposed, are not in a mood to give a very cordial welcome to Christian missionaries. A German war vessel has been giving the heathen some similar lessons in Christian justice, or if that term be objectionable, justice as often illustrated and practised by the foremost Christian nations. Says the *Boston Evening Transcript*: "The ignorant natives of the New Hebrides murdered some German Christians, who probably were kidnappers. They did not pause to reflect how wicked it was to murder. But the German man-of-war *Albatross* came and bombarded the native towns, killing and maiming scores of natives who were nowise responsible for the death of the Germans. Some hundreds of frightened natives fled to a small island, where they huddled together, men, women and children, in a dense mass, a target for the Gatling gun, which was landed and played upon them until the German sailors sickened of the slaughter. This is what the victors call a vigorous reprisal, but what should be called diabolical cruelty."

IN the October *Atlantic* is an interesting article on "Race Prejudices," by N. S. Shaler, who advances the proposition that these prejudices are instinctive, that they are directly related to and derived from, those fundamental motives and blind impulses which "took their shape and attained their power before the human stage of our life began; they have been, to a certain extent, modified in their action by the development of the higher qualities of the mind, by the growth of the intellect, and the expansion of the sympathies, but from their very antiquity they are more firm-set and self-determined in their action than the higher acquisitions of the mind." The primitive man under the influence of hunger, sexual passion, rage, the wild impulses of flight and chase, could brook no rival, and was the ready antagonist of every competing interest within his territory of purveyance. "Of all the circumstances which naturally limit the sympathies the most effective are physical differences, especially those which change the aspect of the man." Among people of low grade where there is no lack of amiability toward one another, the appearance of a stranger, however inoffensive, arouses because of his peculiarities, a feeling of dislike and resentment. As an example, Mr. Shaler gives the Yorkshire salutation, "There goes a stranger, Bill; leave 'alf a brick at 'im." The prejudices against the negro, and the Chinese, a highly cultivated race, are instances nearer home. The moral of our essayist's reasoning is that race prejudice is not a question to be settled by abstract philosophy, but a personal and instructive influence, to be overcome as the mind is sufficiently educated to appreciate sympathy as a duty, and to feel the bonds of a common human brotherhood.

THE THEOLOGY OF THE EARTHQUAKE.

The Charleston earthquake has served as a good test of progress in theology and of the various stages of enlightenment at which people have arrived in the interpretation of natural forces. It is not strange that the whole population of the city should have been stricken with terror. There is, perhaps, no calamity in which human beings are so helpless. What an earthquake may do the next instant, is as uncertain as its advent the passing instant was unlooked for. And in view of the vast and sudden destruction of life which earthquakes are known to have caused, in recent times as well as in past centuries, any people who have such a shock as that in Charleston, may without unreason be intensely concerned about their immediate fate. Feeling the earth rocking under their feet, and seeing their houses falling around them, it is their first impulse to rush for safety into the street; and yet they know not but that the earth itself will open and engulf them alive the next instant. It is impossible but that in such a strait people should forcibly realize their relation of immediate dependence upon nature's powers and upon whatever Power, or Powers they may believe to govern her forces.

But this relation will be very differently interpreted by people according to their grade of intelligence and culture; and according also to the freedom of their minds from the sway of religious doctrines of a mythological character. To the mass of the colored population of Charleston, with their excitable temperaments and crude religious ideas, the simplest theory of the disturbance was that the hand of the Almighty was directly shaking the earth, and that the judgment day was close at hand. The only thing for them to do, therefore, was to fall on their knees and pray that, if possible, the calamity might be checked, but, in any event, to confess their sins and make their peace with God. And this was what the simple-minded negroes at once did. They accepted the earthquake as the immediate act and warning of God, extemporized camp-meetings, and proceeded, according to their religious notions, to prepare for a speedy death and a reckoning with heaven. And not a few white people, having similar religious beliefs, unbalanced by culture, were ready to follow their example.

Even the staid *Presbyterian*, of Philadelphia, used the occasion to preach a doctrine closely resembling the negroes' view on the spot. That journal does not think there could have been any atheists in Charleston in that hour. Ordinarily, they might exist there as elsewhere. But, it says, "God is asserting his supremacy over matter and over human hearts, by making use of what men have thought to be but the playthings of science, to strike terror into sceptical hearts . . . While Charleston was staggering to and fro like a drunken man, there were no sceptics about the existence and personal control of God over his world." The *Presbyterian* thinks that sceptics, no less than believers, must have been forced on their knees to prayer at that moment, and have thereby been led to acknowledge their belief in God's existence. It thinks that this was one of the designed objects of the earthquake, — to remove religious doubt. God meant to give to Atheism a tangible demonstration of his existence and power. As to Christians, they should not be surprised nor disturbed by earthquakes, for Christ predicted "that these

trials must come." The *Presbyterian* recognizes that there may be a scientific view of earthquakes, but this is entirely subordinated to its doctrinal interpretation of the calamity.

Essentially the same use of the catastrophe is made by the *Presbyterian's* neighbor, the *Christian Statesman*; only the *Statesman* can never dismount from its special hobby of getting the United State's constitution amended by inserting within it an acknowledgement of God and Christianity. "Earthquakes in divers places," it says, "are among the signs of the last times; and such startling and dreadful judgments are a powerful argument in behalf of a true social and national reformation." We all know what the *Statesman* means by "national reformation." It is the organ of the so-called "National Reform" party, which is laboring for the constitutional amendment above mentioned. The *Statesman's* argument appears to be that earthquakes might be stopped by adding a new article to the Constitution of the United States.

The *Independent* and the *Congregationalist* represent a considerably more liberal type of theology. Their articles on the earthquake deal with the scientific aspects of the calamity, but present a curious mixture of science and theology. The *Independent* admits that the earthquake which shakes down a city takes no counsel of man, nor can he do aught to prevent or modify it. He is "absolutely impotent" before such agencies. Presumably, then, he can avail as little by prayer as in any other way. Yet the same journal also holds that earthquakes and all other destructive natural events, though produced by "second causes," "occur when and as they do because God has so appointed. The second causes of these events are equally appointed." The *Congregationalist* goes so far as to say that "what we call Nature is God," a sentence that shows the influence of scientific theories and is a marked departure from the old Orthodoxy that regarded the natural world as cursed of God, and all such evils as earthquakes as a part of the punishment visited upon man for his disobedience. The *Congregationalist* intimates that the view accepted by most persons a century or less ago, that such a disturbance in the natural world is a special proof of the divine displeasure, was wrong; yet it agrees with the *Presbyterian* that in the presence of an earthquake no one can be an atheist; that God then manifests himself as power before which man is "utterly helpless," — a power that excites "fear," yet that is also to be trusted for safe refuge. Thus, in the more enlightened orthodoxy of the day do science, theological dogma, and humane sentiment struggle in inharmonious combination.

A clergyman of the Christian Baptist persuasion, in a sermon on the subject, has taken quite a different view. He boldly says that God was not in the earthquake at all; that he is in the orderly changes of nature which are accomplished without violence, but not in the rending, crushing, and unharnessed forces of nature. And he brings Scripture texts to support his argument. Quoting the Hebrew story of miraculous revelation to Elijah, he reminded his hearers that the Lord was not in the wind, nor in the earthquake, nor in the fire; not in any of these, but in "the still small voice" of humanity and charity that follows these destructive forces to bind up and heal. This preacher further said that he would rather be an atheist than be a theist who could say that such events as the Charleston and the Lisbon earthquakes were the direct act of the hand of God.

This view was not perhaps carried out with entire consistency, nor did the preacher profess to solve all the questions involved. But it was in the right direction. It escaped the fatal rock of making mere power the chief element in the conception of Deity. It is not power alone that man needs to be brought to worship and serve, but *moral power*. Before the crushing and destructive forces of nature man may, indeed, be awed, but let him not think of his God as chiefly revealed there if he would preserve a sane and inspiring theism. Those writers err who think that atheism cannot exist in the presence of an earthquake. On the contrary, we have heard theists confess that their belief in God was more strained by such events than by aught else. They could believe in a blind irresponsible power—no atheist denies such a power in nature—but that is not the kind of Deity that satisfies the mind or heart. Earthquakes, we opine, make more atheists than theists. Or the theism that regards sheer cosmic force as God is hardly to be distinguished from atheism. There is no theistic doctrine worth preserving which does not hold that the cosmic power tends toward and has its complement in the law of moral right and ultimate benefit. Could we see the universe with all its parts and forces round full circle, we might perhaps see all its seeming flaws and antagonisms balanced and harmonized in moral good and beauty.

But, however this may be, so long as we have man with his moral capacity, achievements, and ideals as the resultant of nature's forces, we may still believe in the moral aim of the universe. Not cosmic force alone, as seen by itself in the realm of material nature, but cosmic force as the generator of human consciousness, with all its capabilities of sentiment, will, and act, and possibly of other and still higher forms of conscious agents, can legitimately attract man's adoration and love. The still small voice of human sympathy that is summoning the gifts of charity from all directions to the relief of Charleston's sufferers is a higher revelation of Divine power than was the earthquake which blindly destroyed Charleston's dwellings and made her citizens homeless.

WM. J. POTTER.

DR. MONTGOMERY AND SPIRITUALISM.

I have for some time been intending to correct Mr. F. M. Holland's statement to the effect that I said I had heard certain remarks from Dr. Montgomery in private conversation. I did not say so; but, as I gave some account of Dr. Montgomery, at Concord, both this year and last, when I had the pleasure of reading his papers, I can easily see how Mr. Holland may have made the mistake. I have had some very delightful correspondence by letter with Dr. Montgomery, and I received a very interesting account of him from Prof. G. Croom Robertson of London, the editor of *Mind*; but I have, I am sorry to say, never had the pleasure of shaking hands with him.

I fear I must plead guilty to attributing to Dr. Montgomery what Mr. Holland says I did, and strange as it must seem to the former, I did so in perfect good faith. What is more, I did so chiefly on the strength of the very passage which he quotes in his letter published in *THE INDEX* of September 16th, although I thought the doctrine therein contained corroborated by many other passages in Dr. Montgomery's writings. He is

entirely right in thinking that the doctrine which he says he has striven to refute is the one which I hold, though after reading his articles with the utmost care, I was till now entirely unaware that he had attempted any such refutation. I have over and over again said that, in my belief, our bodies are "micropaths," that is, instruments for increasing that force (or whatever we may choose to call it) which causes sensation, and I have not yet seen any argument which in the slightest degree invalidates that position. I fully agree with Dr. Montgomery in thinking that "to be logically driven to such a conclusion would be indeed a strange fate for a generation that takes both life and science seriously"; but strange fates are not very uncommon things; and I think that, when the generation of which he speaks arises (it seems a long way off now) it will be logically driven to that very result, just as I find myself driven to it now.

Of course, now that Dr. Montgomery has stated what his meaning is *not* (I am still at a loss to understand what it is), I freely admit that I must have been mistaken, and that I have unwillingly misrepresented his ideas. In writing to him some time ago, regarding one of his essays in *Mind*, I frankly admitted that I did not understand it, though I had twice carefully read it over.

Granting all this, as I most cheerfully do, it only remains for me to say how I became confirmed in my notion that Dr. Montgomery held a spiritual theory, as perhaps I may call it. In doing so, I am forced to quote from private letters; but as I shall quote nothing of a personal or private nature, I hope I shall not be considered guilty of any breach of confidence in doing so. I think the quotations well deserve the space they will require.

In a letter dated Feb. 9, 1884, Dr. Montgomery says: "In the biological results reached during these many years of research, I have an unwavering confidence. They rest on direct observations, verified numberless times. I know I shall eventually succeed in subverting the cell-theory, and placing the theory of specification in its stead."

"As to philosophical interpretations, I am by no means so confident. In Germany, during my student days, I lived in so many different philosophical spheres, that I have become very critical with regard to dogmatic statements and conceptual evolutions. I have watched the way from Kuno Fischer to Feuerbach, and from Schopenhauer to Moleschott, and have become convinced that biological facts are unconsciously governing all speculation. I believe that what perceptually reveals itself as our organism is a symbolical representation of our veritable being, whose functional activity culminates in mental manifestations, and whose unfelt organic activity maintains perfect the fullness of our potential and generically-derived faculties. The congruity of perceptual representations with the mind-awakening capacities of foreign powers, I ascribe wholly to an organically pre-established harmony. These signalized capacities of foreign powers signify to us, in the first instance, only the possible range of influence which such powers may have on our nature. Whenever they come to mean, moreover, something belonging to the constitution of the foreign power itself, this knowledge is, as such, not given in the perceptual representation, but has its origin in the similarity of constitution naturally obtaining between the representing subject and the representing being. As to how

it really all comes to be, and where it leads to, I have received no light yet, either from nature or from books."

Now, with some slight modifications in the last sentence, there is not one word in this long quotation to which I could not most cordially subscribe. Our organism, that is, our living phenomenal body, is but "a symbolical representation of our veritable being," which, therefore must be something different from it. Since our "veritable being" is what we usually term our spirits, and since our bodies represent or symbolize these to other spirits, I thought it might very fairly be said that Dr. Montgomery believed that our bodies were but complex machines whereby spirits telegraph to each other.

In a letter dated July 9th, 1884, Dr. Montgomery says, "My heart is with the mystics, not with atomistic science or philosophy. I am not an individuated conglomerate of the particles of which I am composed. My being is hyper-individual through and through, sole heir of all the past, sole reliance of all future realization of human import. *'Ich weiss dass ohne mich Gott nicht ein Nun Kann leben.'*" Yet it is not I who have uplifted and am sustaining what I actually personify. This hyper-individual mission of human personality is the veritable foundation of ethics, and it can be scientifically demonstrated. But concepts organically unrealized are nothing but an iridescent play. Intelligence is not the preserving, not the identically abiding, medium; there is where Transcendentalism loses itself in vacancy."

In a letter of July 24th, 1884, he says: "Novalis truly said, 'Our body is the only temple in the universe.' And this body represents the consecration in veritable presence of all fruitful striving."

In the last letter I received from Dr. Montgomery (a letter which to my shame and grief I have not yet answered) he says: "I quite agree with what you say about the evolution of a single pre-existing power into the manifold revealed in perception. I neither believe in the persistence nor in the transmutation of so-called force or energy. This I have already explained (*Popular Science Monthly*, 1878); but hope some day effectively to overthrow this supreme superstition of modern science. The primitive marvel in nature is that $O\ H_2$ becomes something entirely different in substance and power from $O + H + H$; yes, even O_2 quite different from $O + O$."

"Now, after more than seven years' fight, I may say that I have actually succeeded in vanquishing the almighty cell-theory, placing in its stead the 'Unity of the Organic Individual,' and the specification theory. The cell-theory was originally constructed in keeping with botanical observations, and then analogically applied to animals. Now the botanists within the last two years have really managed to discover that the protoplasm of a plant is everywhere continuous, and that what were formerly taken for cell-walls, have to be regarded as only partial partitions within a unitary organism. Moreover, they have found a plant in which all differentiations, all essential plant organs, are contained within the compass of a single enclosure. In consequence, they have declared against the cell-theory, in favor of 'The Unity of the Organic Individual.' Of course, *a fortiori*, the cell-theory, will also soon vanish as a foundation for zo-ological interpretation."

I have made these quotations longer than necessary for my present purpose, on account of their intrinsic interest. I think any one pe-

using them will see how a reader might come to consider Dr. Montgomery as a believer in "psychological results" realized in a sphere transcending vitality. If he believes our bodies to be temples, or mere symbolic representations of our veritable selves, I can hardly see, even now, how he can be anything very different from a spiritualist (I do not, of course, mean a spiritist). When, moreover, I add to all these quotations such a passage as this (from Dr. Montgomery's lecture which I had the pleasure of reading at Concord, recently): "Mental states stand, therefore, in no kind of causal relation to what we know as a brain and its motions; for such appearances subsist only perceptually in an observer's mind" — when I read such a passage as this, I say, I cannot help feeling that the writer believes in something like spirits.

But, of course, I am wrong, and the fault somehow must be mine, though I do not yet see it. I hope that Dr. Montgomery, now that he knows how his theory looks to a friendly outsider, will explain it in such terms that so curious a misapprehension shall no longer be possible. Of course, if he takes refuge in agnosticism, as he has a perfect right to do, though his biological theory will still be valuable, he will not have helped us to any result calculated to affect the conduct of life.

THOMAS DAVIDSON.

THE JESUITS.

It is said that the order of Jesuits is, on the whole, in the most flourishing and prosperous condition in English-speaking countries, and particularly in the United States. Here there is a large imported Roman Catholic population in all the cities and great industrial centres of the country, who find abundance of employment at remunerative wages. The result of it is that the followers of St. Ignatius Loyola having this population entirely under their spiritual control, are in excellent financial condition here. Their flocks are, figuratively speaking, heavily fleeced, and yield a large clip to the shearers. At this time of day, and in the democratic, scientific, practical civilization of to-day the Jesuits may be described as a species of pious Bohemians. They are socially and personally, genial, pleasant "fellows," to use a slang phrase, and it is decidedly for their interest to be so. The order of Jesuits, Ranke says in his "History of the Popes," "was originally founded to combat Protestantism. Its theology even was principally shaped in opposition to that of Calvin." Any one who is acquainted with the Roman Catholic journalism in this country, will notice that it is pervaded by a sort of militant spirit against Protestantism, which is due to the fact that Romanist journals and periodicals here are edited and under the control of Jesuits. But the day of theological controversy and of conflict between Romanism and Protestantism was over long ago. Civilization nowadays is not theological at all. The doctrines of Romanism and Protestantism, both, are out of date. The spirit neither of Calvin nor of St. Ignatius Loyola is the spirit of the civilization of to-day.

The theological spirit is narrow, bigoted, persecuting and intolerant. The spirit of the civilization of to-day is cosmopolitan, humanitarian, rational and democratic, especially the spirit of Germanic and Anglo-Saxon civilization. Were it not so, no Jesuit would be found preaching, hearing confessions, intriguing, financiering and

building churches, on the right hand and the left, in England or the United States.

Even now the English statute, which made it a capital offence for a Jesuit to be found in England, is, if I mistake not, unrepealed. But of course in these days of intelligence, common sense and tolerance, it is a dead letter. Because the presence of Jesuits now in Great Britain is fraught with no particular danger, but in the period in which the above statute was in force, their presence meant conspiracies and insurrections against the government, and plots for the assassination of Protestant rulers like Queen Elizabeth, for instance. But now has dawned a milder day over not only the English-speaking world, but over all the really civilized and enlightened nations. Still in a number of the nations of to-day, the order of Jesuits is prohibited—in Russia and Germany and France, for instance, and in Italy and several other European countries, and in several of the countries of South America. Russia, which is still a semi-barbaric country, does not pretend to be tolerant in the matter of religious belief. Perhaps the chronic turbulence of its Polish subjects, who are at heart bigoted and irreclaimable Romanists, has something to do with Russian intolerance. But Czarism is a religious as well as political depotism. The Czar himself is as much an object of worship to the Russian peasants, as were the pagan Roman emperors to their subjects.

In the year 1773, in accordance with the imperative demand of all the leading Roman Catholic sovereigns of Europe, Pope Clement XIV. suppressed the order of Jesuits. His decree of suppression was in these words, "Inspired by the Divine Spirit, as we trust, urged by the duty of restoring concord to the Church, convinced that the Society of Jesus can no longer effect those purposes for which it was founded, and moved by other motives of prudence and wise government, which we keep locked in our own breast, we abolish and annul the Society of Jesus, its offices, houses and institutions."

The Spanish government seized all the Jesuits in Spain, put them on shipboard and transported them to the territory of the Pope and landed them there. It was in fact a cold day for the Jesuits. All the Roman Catholic countries repudiated them, and even the Pope was forced by the bitterly hostile feeling against them, which pervaded all the chief Roman Catholic nations, to repudiate them also. Frederick the Great, of Prussia, who was a disciple of Voltaire in matters of opinion, and who was equally tolerant of all religions, because he cared for none of them, gave to members of the persecuted order shelter and protection and many of them flocked to Berlin and Potsdam. Indeed, Frederick the Great, like his intellectual master Voltaire, had a kindness for the Jesuits. In the year 1780, in an interview with some distinguished visitor, King Frederick exclaimed, in the course of the conversation as reported by that visitor, "Why have they destroyed the Depositories of the graces of Rome and of Athens, those excellent professors of the humanities, and perhaps of humanity, the Ex-Jesuit Fathers? Education will be the loser by it. But as my Brothers, the Kings most Catholic, most Christian, most Faithful and Apostolic, have tumbled them out, I, most Heretical, pick up as many of them as I can, and perhaps, one day, I shall be courted for the sake of them by those who want some. I preserve the breed, I said, counting my stock the other day. "A

Rector like you, my father, I could sell easily for three hundred thalers; you, Reverend Father Provincial, for 600; and so, the rest in proportion." King Frederick of Prussia thus talked about his Jesuit refugees and proteges as as if they had been fancy bloodstock. Voltaire, who made war upon Romanism the business of his life and who denounced the Roman Church as "infamous," yet had a kindness for the Jesuit fathers and gave many of them shelter in their hour of need like his pupil, the celebrated king of Prussia. In fact, Voltaire was educated by the Jesuits. The cause of the hostility to the Jesuits in the last part of the eighteenth century is not far to seek. The order had for centuries been too rich and powerful. By becoming the conscience-keepers of the kings of Spain, France, and other great Roman Catholic rulers, they had governed the chief kingdoms of Europe as they pleased. Their arrogance had known no limits. It was the Jesuits who fomented the bloody Thirty Years' war for the purpose of destroying Protestantism, root and branch. They did ruin Germany for a time; but England was beyond their reach and opposed to their intrigues and plots a pitiless and Draconian prohibitory legislation.

The great Roman Catholic powers of the Continent tried for generations—through England's weak point, Ireland,—to conquer England, and bring its people back to the control of the Roman Curia, and they did this at the instigation of the Jesuits. But England, fortunately for modern civilization and free government, proved invincible. Louis Fourteenth and other French kings kept landing armies in Ireland, as a convenient point for the overthrow of the heretical government of England, by the aid of the Roman Catholic Irish. But the English government was always too strong for Rome and the Continental kings who fought in the interest of Rome. The French and the Irish combined were not able to restore the miserable reactionist, James Second, to the English throne. England remained invincibly Protestant, and the champion of free government and free thought, in spite of the chronic intrigues of the Order of Jesuits aided by the great Roman Catholic kings of the Continent who were ready to do the bidding of the Jesuits. The Austria Emperor, Joseph Second, waged a merciless war against the Papacy, and then followed the French Revolution. The Papacy was at its lowest ebb, and came near to extinction. Napoleon First kept the Pope Pius Seventh a prisoner, and intended, if he had conquered Russia, to have declared himself Emperor-Pope. After his final defeat at Waterloo, those heretical powers, namely, Prussia, Great Britain, and Russia, restored the poor old Pope, Pius Seventh, to the Vatican. It was a reactionary time, both in the domain of politics and literature. It was the period of the Holy Alliance of kings, emperors, and priests against democracy and free thought. Pius Seventh revived the Order of Jesuits, as the most efficient spiritual militia to fight in the interest of both political and ecclesiastical tyranny.

The Jesuits are now in full activity again, in both hemispheres. In fact the present Pope has recently restored to them all the privileges which they ever enjoyed in their most flourishing days. A Jesuit paper, called the *Civita Catholica* has been established at Rome with the sanction of the Pope. But the holy fathers, as they are called, have to recognize the fact that the world of to-day is not the world of the

sixteenth, seventeenth, and eighteenth centuries, but a far different world. The governments of the European countries of to-day, will not permit any priestly interference or intrigue. Over here in the United States the holy fathers find excellent pickings. Our politicians are ready to become their tools and auxiliaries for the sake of their votes, which they can influence. In fact, our politicians of the Democratic persuasion, have a fondness for "the grand old church," to borrow the language of Ex-Senator Thurman, of Ohio, who would make a good Cardinal, now that he is out of politics. How much more polite would be the language of our press and politicians, both, towards the Mormons, if they were only distributed among our cities and large towns in as large numbers as the Catholics are! Then the Mormons would be good fellows, and would be courted and have soft things said about them. Their polygamy would then be treated by congressmen and editors, and all who want to be congressmen or governors, as a mere venial eccentricity rather admirable than otherwise. Indeed, nothing can be more forlorn or powerless here than a cause which has not a crowd of voters behind it, and any cause which has, no matter what it is, is sure to flourish like a green bay tree or cedar of Lebanon.

Thus the United States seems likely, ere long, to become the refuge not only of all the oppressed of Europe, but of all the oppressors also. When the European Liberals shall be strong enough to expel the Czars, Popes, Kaisers, Kings, and Grand Dukes, the latter can take refuge here, and if they can manage to bring some money with them, they can get naturalized, go into politics, become mayors of New York, Boston, etc., and get into Congress.

B. W. BALL.

THE LATEST DUALISM AND MONISM.

III.

While various modes of consciousness come and go in lexical order, there is no evidence that they ever all pass away at once. That were contrary to the law of the correlation of forces. Nothing is annihilated, we all allow. The energy which disappears in one form reappears in other forms. When we say this law ranges through the physical universe, we only say that this is the law of consciousness, which never ceases, but only changes in its forms.

The ego is known under the three great generic conscious modes of feeling, thought, and volition; and except as the conscious subject of one or all of these modes it is inconceivable. Hence we may see the relative amount of will and understanding in the philosophy of those who speak of an unconscious will and understanding as the operating force and soul of the world. The unconscious is not understanding nor will, nor sensibility, whatever else it be; and to designate it by any of these terms is an egregious perversion of language.

We may therefore dismiss at once to the limbo of vanity all assertions concerning the unconscious. To pretend to define it and to describe its action and influence is the acme of methodical madness.

We also thus nullify the much labored and oft proved evolution of the conscious from the unconscious; which is confounded with and substituted for the indisputable evolution of the higher forms of consciousness from the lower.

The great and familiar psychological fact to

be noted is that all the various streams of our past conscious life are never seen altogether in entire fulness and unity. Our conscious state at any given time is like our vision from different positions, different in each position, and in each position much is hidden that is within the horizon. In the conscious history there are many missing links which were known when they were forged. Our existence is spent in a succession of various combinations of conscious states, and in each of these complex states we are ignorant of much of our real life and history, and in each state we are ignorant of some things we knew in others, and know some things which we know not in other states; and to these past unremembered states must be referred the alleged unconscious mental action.

Further, as nature forever changes, yet never ceases to exist, and as nature in all its constancy and changes is only a complex mode of the conscious ego, it is thus an indicator that its subject is always conscious.

The uninitiated will point to dead bodies as exemplifying the unconscious condition. These, just like all other phenomena, are only conscious modes of the observer; as we have often repeated while the terminology concerning them comes down to us from prescientific times, and is retained from convenience with a modified meaning.

The conscious exists, and we have no proof of the existence of anything else. This is the meaning of the celebrated Cartesian formula: "I think, therefore I am." All criticism of this is misapprehensive and conceited caviling. That which is conscious exists, and in saying this I verify my consciousness, and therefore my existence as conscious subject. This does not prove any transphenomenal substratum as the ego. Nor did Descartes believe in any such ego, neither do we, and most of the refutations of the formula proceed on this notion of the ego as substance other than attribute and phenomenon or thought, a notion which has been especially conspicuous since the time of Locke. That which is conscious exists, whatever it be, and that is ego, however you expound it, while of the existence of the unconscious, we have not, and cannot have, any proof nor any conception whatever.

Our conclusion, then, is that all the knowable universe and its immanent or intrinsic moving and animating force is comprised in the ever self-conscious ego. This is the ultimate form of monism, an egoistic pantheism.

Von Hartmann allows that his phrase, "unconscious idea" is paradoxical; for, as he says, if we can be cognizant only of the actual contents of consciousness, we cannot know aught beyond consciousness, of course. But he asks, "By what right we assert that what is revealed in consciousness, may not exist outside of consciousness." To this question I have already given the answer, that we have not and cannot have any evidence of its existence because it is not only a blank to our experience, but also to our conception, so that the evidence of it would be the evidence of what, to our mind, is nothing at all. The unconscious is an unmeaning word, a pure negation of consciousness or thought, and all alleged proof of it is illusory and self-contradictory.

Besides, "that which is revealed in consciousness," is never anything less than consciousness; and therefore it cannot exist outside of consciousness, because it cannot exist outside of itself. That which is revealed in consciousness,

is always simply, as Hartmann allows, only a mode of the consciousness subject — is the subject in such and such modes or states; and how, then, is it possible for it to exist outside of the subject and its modes, either in whole or part? Will our dualistic representationists never see that the presented object, the modal ego, is all that is knowable or directly conceivable, so that there is nothing else to represent, and that the supposed representation of a transconscious reality is an absurdity, a self-contradiction?

Hartmann also imposes on himself and on some of his readers by systematically using the word unconscious equivocally, or else to express the conscious. Thus, in opening his discussion of Instinct, he says, "One of the most important and familiar manifestations of the unconscious is instinct, and the conception of instinct rests on that of purpose." Now he seems here to identify instinct with the unconscious, by making it a manifestation of the unconscious. But perhaps he only means a mediate evidence of the unconscious, and this may be intimated in his further assertion that instinct presupposes purpose. His treatment of the subject is equivocal, and his meaning I think veers from one conception to the other. Instinct is conscious, and neither it nor aught else can manifest the unconscious, and still less, if possible, can the unconscious be conceived as purposeful, an intelligent will acting by design.

Further, if an unconscious world is allowed, it may, for aught we know, be the source of instinct by natural and necessary evolution; and the unconscious purpose which may be attributed to it is only the inconceivable action of the inconceivable, which is very thorough agnosticism.

If by the unconscious is meant the lower forms of consciousness, then it becomes concordant with our previous exposition. But it is a maladroitness and misleading use of terms to designate any form of consciousness as unconsciousness. There is a spontaneous and reflective consciousness, which should be discriminated, but it should not be forgotten that they are both consciousness.

W. I. GILL.

HANDIWORK.

Lately, in THE INDEX, I spoke of the Labor question from the point of view of a mechanic, a friend of mine, who beginning life in the shop, has risen to be a large dealer in machinery, and employer of men. I said that his heart had kept warm toward labor, and that his mind was grown wise toward it, and this I said was shown by his remark, that the labor reform ought to begin where the education, the experience, the executive power, and the social privileges are, namely, with the capitalist; but that these are too self-absorbed; and so there ought to be agitation until they are shaken into attention, thought, and just action. Now this same friend of mine recently wrote a letter to a Chicago newspaper, on the occasion of a great Trades-Union parade in this city, in which letter he says:

"From boyhood I have been a practical associate of working men. About twenty years ago I packed up my chest of machine tools and came to Chicago. That chest was burned in the great fire of 1871, and since then I have been engaged in mercantile pursuits; but my hand has not forgotten its cunning, nor my heart its sym-

thy with laboring men, and I am proud to say that I could go into the shops of Chicago to-day and earn my own bread by the labor of my own hands."

I wish to dwell on the dignity of the fact of my friend's manual capacity. It recalls to me another mechanic, who once held out his right hand to me and said, "Sir, that hand is worth \$50,000; for it can earn me as much every year as that capital well invested could return me." There is a magnificence in such fact and speech that excites me. What a manly ring of power and independence in it. I cannot conceal my envy of it, nor care I to conceal it; for my envy is the proper homage that is due it. Would that I could wave such a banner of independence. Any independence is noble; the independence which a man holds because he can suffer is grand; but that which he holds because he can do, is grander. As Hamlet says: "I am myself indifferent honest," so I may say with as much humility that I am myself indifferent saucy; but as Hamlet adds that he can accuse himself of many bad things, so must I own to many waverings, considerations, calculations, humiliations. I would like to be saucier; and as my wants are simple, so I could be passing rich and saucy if I had but that reserved power of the dignified cunning of the hand.

In the same letter my friend says: "As I gazed at the crowds assembled to-day, I wished that they could come into closer contact with the merchants and manufacturers of our city, as I have done; for they would find that the heart of the business community sympathizes with their central principle. 'The abrogation of all laws that do not bear equally upon capital and labor, and the removal of unjust technicalities, delays, and discriminations in the administration of justice.'"

Here speaks my friend, as I have said in the former article, with the conviction that the man who sells his work, and the man who buys it, need to know each other well. And where lies the responsibility thus to know each other? Chiefly on the one who knows most of other things, and he usually is the employer.

J. V. BLAKE.

EDITORIAL NOTES.

BY B. F. U.

MME. CAROLINE DE BARRAN, of Paris, in sending her subscription to the Parker Tomb Fund, writes: "The sum is small considering the high opinion I have of the works of that admirable Parker. He, Channing and Emerson were once my prophets. I used to be an orthodox Protestant before I read them. Channing led me up to Parker. I have all of the latter's works." Mme. de Barran is one of the best known of the living French philanthropists, reformers and freethinkers.

FIVE idiots were recently confirmed by the Bishop of Exeter, who praised "the devout reverence of the carefully prepared candidates." "He referred to the case of a boy with whom he had been very much struck in his childhood, called Silly Billy. This poor idiot child, just before he died gave utterance to a great thought:

"Oh! what does Silly Billy see?
Three in One and One in three,
And One of them has died for me."

—The Church Guardian

LOOK at your tag, and if you are in arrears on your subscription, please send the amount due THE INDEX to this office at once.

THE *Buddhist Diet Book* is the title of a work prepared by Mrs. Laura C. Holloway, and about to be issued by Funk and Wagnalls, of New York. It is a compilation of the dishes used by Buddhists in Europe and the East, interspersed with explanations of the religious convictions of this great sect in regard to foods. Mrs. Holloway has been for some months in Buddhists' homes in England and Prussia, where she has shared with adherents of that faith an unmixt vegetarian diet.

MR. EDWIN D. MEAD will, during the coming season, give courses or single lectures, mainly upon literary and historical subjects, the following among others: "Puritanism," "The Pilgrim Fathers," "The British Parliament," "Gladstone," "Samuel Adams," "Carlyle and Emerson," "Lessing's 'Nathan the Wise,' or the Gospel of Toleration," "America in the American Poets." Mr. Mead's address is 73 Pickney Street, Boston.

THE *Christian Statesman* says that our "godless school system" will surely "raise a harvest of anarhist on American soil," for "anarchy is the logical conclusion of atheism, and all atheists are anarchists at heart."

WHILE some of the Orthodox clergy are trying to connect in the popular mind, anarchy with agnosticism and to make it appear that violence is the legitimate result of the teachings of Darwin, Spencer, Huxley, Hæckel and other agnostic thinkers, it may be well to quote these words of Lord Bacon: "Atheism leaves a man to sense, to philosophy, to natural piety, to laws, to reputation—all which may be guides to an outward moral virtue, though religion were not. But superstition dismounts all these, and erecteth an absolute monarchy in the minds of men. Therefore Atheism did never perturb States, for it makes men weary of themselves as looking no further: and we see the times inclined to Atheism as the times of Augustus Cæsar, were civil times. But superstition hath been the confusion of many States, and bringeth in a new *primum mobile* that ravishes all the spheres of government."

"REV. FATHER" HARRIGAN, of Troy, in a recent lecture endeavored to show the "inconsistency" of those who "proclaim there is no hell," by saying that Ingersoll once "stood by the grave of his sister and consoled the family with the proclamation that there was hope beyond the grave." In his tribute to his brother Col. Ingersoll said, "From the voiceless lips of the unreplying dead there comes no word; but in the night of death hope sees a star and listening love can hear the rustle of a wing." "At a child's grave" he said, "we have no fear. We are all children of the same mother, and the same fate awaits us all. We too have our religion, and it is this: Help for the living—hope for the dead." In another funeral address he used these words: "All hope to meet again the loved and lost. In every heart there grows this sacred flower. Immortality is a word that Hope through all the ages has been whispering to Love." It would seem from these and other words spoken by Col. Ingersoll that he, in common with most people, has some hope of life beyond the grave. What was there in giving expression to this hope in the presence of death, for the consolation of the bereaved, inconsistent

with disbelief in the hideous dogma of hell as it has been taught and believed in the Christian world? Why should those only who believe or preach the doctrine of the unremitting, everlasting and indescribably horrible tortures of a large portion of the race, be regarded as having the exclusive logical and moral right to speak to those who mourn, a word of comfort based upon the idea of immortality which, as Ingersoll says, "like a sea has ebbd and flowed in the human heart with its countless waves of hope and fear beating against the shores and rocks of time and fate, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as love kisses the lips of death."

THE following lines, full of the spirit of "resignation," are from an obituary notice which appeared in a Boston paper very recently:

The one we loved
Has passed away.
We tried all we could to save him.

But God, it seems,
Wanted him the worst.
And now he is safe in heaven.

SAYS the *Nation*: "The extent to which religion suffers from the extravagances of some ministers in times of great public excitement cannot of course be accurately measured, but there is no doubt that it is very great. Nothing, for instance, could be more mischievous than the claim of the minister who was on board the train approaching Charleston on the night of the earthquake, that the safety of the passengers was due to some prayers he happened to offer. When people begin to think over this, of course they ask what kind of idea this man must have of the Deity, when he maintains that He would, besides killing people and wrecking houses in Charleston, have also killed people on the train if the Rev. Mr. Smith had not happened to be on hand to pray."

A BISHOP of the Church of England, whose name is not given, is said to have written a pamphlet lately, taking the ground that Positivism should be recognized as one of the forms of British religion, that he has himself regarded the validity of Positivism as an open question for the last thirty years, that there is nothing inconsistent in his holding Positivist opinions and remaining English bishop, and that the time has come when he may without danger avow his belief in the Positivist creed. "If all this is true," says the *Boston Herald*, "there may be soon such an Episcopal scandal in England as there was a few years ago when Dr. Colenso ciphered on the statistics of the Pentateuch and astonished the world with the results. This may yet be the form which Liberalism is destined to take in modern religious thought in England."

THE untaxed property of the Catholic Church in the Province of Quebec is valued at about \$50,000,000. Not more than one-half of the people can read or write and the influence of the priests over them is almost absolute. When the bishop makes a certain district a canonical parish, the lieutenant-governor always establishes the same parish for civil purposes. The church is authorized by law to levy a tax on the real estate of these parishes for money to build church edifices and parsonages. Thus the Queen's authority is used in the collection of taxes and tithes for the Church of Rome. At the recent installation of the cardinal, the city

of Montreal appropriated several thousand dollars to meet the expenses of the ecclesiastical performance. A correspondent of the *Toronto Mail* asks: "Do the people of Ontario understand that, in this province, the queen and the queen's courts are tax-gatherers for the priesthood, and that the fear of those courts alone compels many to pay those dues? Is it unfair to propose that this should cease, and that the Church of Rome in Quebec should depend, like other religious bodies, upon the voluntary contributions of its adherents." For years the English politicians have made concessions to the Catholic Church in order to secure the French vote and hold the political power in that province. But the disaffection among the French conservatives in Quebec, owing to the execution of Riel, has led them to work in the provincial elections for the success of the liberals, while the English majority have come warmly to the support of the conservatives so far as the Riel or race issue is concerned. Immediately we see in the non-Catholic journals protesting against the domination of the Catholic Church in the province of Quebec. The well-informed *Springfield Republican* says on this subject: "As has been recently said, Quebec is really a 'papal state, lightly touched with British varnish.' The demand is now being made by Protestants both inside and outside of the province that a separation of church and state be brought about at once. The Dominion laws do not recognize such a union, and it has only been winked at by the politicians. Quebec is destined not to be a 'peculiar province' much longer."

THE *Boston Investigator*, in reply to a correspondent, says: "No; we never knew of a case of genuine clairvoyance, that is, of a person living in Boston and seeing what was going on in Washington. We doubt if there is any such faculty in human beings, of what is called second sight." This leads the *Golden Gate* to remark: "There are millions of persons who could convince the intelligent editor of the *Investigator* of the truth of clairvoyance; that is, if he would take the evidence of another, and we doubt not they could furnish him with first-hand proof. We can hardly believe that men of to-day, living high in intellectuality, can disbelieve in such openly demonstrated facts." We suggest that five words written upon slips of paper be exposed to the light in a place known only to some reliable person or persons agreed upon, that duplicates of the same, securely sealed, be handed to another individual designated,—in order to guard against the possibility of any change in the words if they shall be correctly given by a clairvoyant—and that all the clairvoyants of the country be respectfully requested to furnish a test of the truth of their claims by sending to the *Golden Gate* or other papers which may be kind enough to print the request, a copy of the words written upon the paper slips, and that then these words, together with those sent in response to the request, be printed for the information of all interested in the subject.

BUT, all the Jews in Jerusalem were apparently converted on seeing the miracles of Jesus Christ? Not at all. Far from believing in him, they crucified him. It must be admitted that the Jews were the strangest of men: everywhere we see peoples led away by a single false miracle, and Jesus Christ could not influence the Jews with a multitude of true ones! The miracle to be accounted for is the incredulity of the Jews, not the Resurrection.—*Diderot*.

The Index.

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

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FOR THE INDEX.

LAST HOURS AND LAST WORDS.

A DISCOURSE DELIVERED BEFORE THE FIRST CONGREGATIONAL SOCIETY, NEW BEDFORD.

BY WILLIAM J. POTTER.

"Last Hours and Last Words" is the topic I have chosen for this morning's discourse. Notwithstanding the prominence of its faith in immortality, Christianity, perhaps, more than any other religion, has cultivated a terror of death. The picture which it has been wont to conceive and to paint in very realistic colors, of the eternal condition of unredeemed souls, and the doubts which may seize even very excellent people, and those who have once believed themselves among the regenerate, as to whether after all, they are really saved, have made death an event to be anticipated with dread and to be shrouded in a mystery of horrors. The last hours of earthly life have been regarded as possibly deciding the doom of souls for all eternity. Last words have been watched and listened for with the intensest anxiety for evidence of a confession and repentance which might prove a title to the rewards of heaven, even though the whole previous life may have seemed only a preparation for the opposite place. "Save us from sudden death," prays the litany of the Episcopal Church, for the reason that it was believed that sudden death might find a soul unprepared and allow no opportunity for those last services and words which were deemed so important to the soul's welfare. Certain priestly ministerial offices were held to be essential, also, to insure safety. Many pious mothers have been made miserable all their lives, because their infants may have chanced to die unbaptized; while to be baptized at the very point of death has been believed to impart saving grace, though one may have lived a graceless life.

To say that all this is now changed would not be true. The Roman Catholic still believes in

the very solemn importance of the Last Sacraments for dying persons. And there are many Protestants who regard last words and last hours as having a most serious bearing on the condition of souls after death. But that there has been much change in the beliefs of people generally on these points is very manifest. The change has especially come in the last forty or fifty years. It has come not only among Liberal believers, but among Orthodox. Death does not have the terror which once it had. "The King of Terrors," it was once entitled; but he has been shorn of much of his kingdom. Nor has this change been produced so much by the presentation of the Christian doctrine of salvation as by the increase of general light and knowledge, which have removed superstition and inculcated more rational ideas.

I remember that Dr. Dewey gave some interesting testimony on this point in one of his published letters at some time in the later years of his life. He said that during the early years of his ministry it was a frequent thing for him to be called from his bed at night to go out, perhaps at times for quite a distance, to converse and pray with a dying person; and that to summon a minister to a person nigh unto death, or dangerously ill, was then considered even more important than to call a physician. Families were not easy to let a member pass away without that last service. But before Dr. Dewey retired from his active ministry, this custom, he said, had very much decreased; and at the time he wrote, he thought that but a bare remnant of it survived in Liberal parishes, and it was beginning to die out in others. The years since have certainly carried the custom still further toward extinction. Among enlightened people to-day, it is coming to be seen that a patient dangerously ill, had much better be kept free from all such intrusive conversation about his past life or his hopes of the future. I can only conceive of one kind of case where such a visit might be a benefit; and that is where a false theological education has inculcated a belief in its necessity and has produced anxieties and fears which trouble the sick person, and which a liberally-minded and wise-hearted minister (of any persuasion) might allay. I recall such a case in my own hospital experience. A soldier was lying with a distressing fatal illness. Entire quiet of mind and body was what he needed and what the surgeon enjoined. But he could not keep quiet in mind, for he was afraid to die. Whether or not he had been a great sinner I know not, but he felt himself that he had been and had a great burden on his mind. He unburdened his soul to a zealous Methodist brother (who was in doctrine, however, more a Universalist than Methodist). After relating the story of his life, the distressed soldier put tremblingly and doubtingly the question, "Now do you think God can possibly forgive me for such wickedness as that?" "Forgive you?" exclaimed this zealous physician of souls, "why, it will do him good to forgive you!" This was an entirely new phase of the matter to the troubled man. If God was such a being that it would do him good to forgive, he felt that he could safely trust himself in his hands; and he passed his last days and died in peace.

To show how more enlightened ideas concerning death and the last hours before death have spread, and have permeated minds even where we might least expect to find them, let me relate another personal reminiscence. I once attended a camp-meeting of colored people (Methodists)

near Charleston, South Carolina. It was eight years after the close of the war. A young colored man preached, who had been born a slave, but had just graduated honorably from a theological seminary. His text was, "Precious in the sight of the Lord is the death of his saints,"—a text of sweet sentiment, and the sermon well followed the sentiment, and was prettily expressed, but contained no special vigor of thought. After the sermon, as is the custom of such occasions, an exhortation was given by another speaker, to clinch the application of the discourse to the congregation. The exhorter proved to be the young preacher's father. He was an elder of the church, and had been a slave nearly all his life, though employed in skilled labor in Charleston. He was a man of strongly marked visage, indicating that he had thoughts of his own, and thoughts which a theological seminary would not probably have much improved. And the first thing he did, on beginning his practical application of the sermon, was to turn the text quite around. He began, "This youngster, whom I rocked in his cradle, has been talking to ye about the death of the Lord's saints; and it's true, as he has told ye, and as the Bible says, that the death of the Lord's saints is very precious to the Lord's eyes. But, then, not half so precious in the sight of the Lord is the death of his saints as the LIFE of his saints." And then he went on to speak of saintly living as the best preparation for saintly dying. Another point on which, out of his experience, he strikingly revised his son's rather sentimental sermon was as follows: "This 'ere young man has told ye of the happy things which dying saints have said. He's recited some of 'em to ye. And it's true that sometimes saints die shouting hallelujahs. But I've know'd in my time a good many of the Lord's saints die who jes' couldn't say one word. They was racked with pain, or the Lord struck 'em with death sudden-like, and they was dumb before him; but they went into the shadder in peace all the same." This man was a naturalist and death had no terrors for him. The same liberal vein of doctrine and sound common sense ran broadly through his whole exhortation.

With regard to last words, it is true, as this wise negro philosopher indicated, that they cannot be safely taken as evidence of actual states of mind or conditions of character. A veritable saint or philanthropist may possibly die in delirium with curses upon the lips, and a criminal whose hands are scarlet with foul murder may die on the gallows uttering pious conventionalities of happy hopes of going to the arms of Jesus. To sober minds, the latter is the blasphemy, while the curses mean only a sadly diseased brain. It is seldom that death arranges its tragic dramas to suit the wishes of friends. They may long for words of religious trust, or for the last farewell, or for the tender greeting that betokens at least consciousness still of fond companionship, or for the clear brain that can unravel some perplexity of affairs and thus give guidance for the weeks and years that are to be walked alone by the survivors. But death has ways of its own, and consults not our desires or convenience. Disease and pain may have shattered the reason and even clouded the heart. Slowly the consciousness may vanish. That may die before the body dies; or it may be too weak to give sign of itself though still there. Or it may be that the mind, though perfectly conscious and perfectly realizing that death is

not far off, is moved by a serious and tender reserve to spare others a painful parting; or, that the brain, though clear in all other things, is veiled toward death by that illusive hope which attends some diseases, and blinds the eyes to the near approach of death's couriers. And thus it happens, from one cause and another, that many good people die and give no sign of a "triumphant" death, or even of having any expectation of death. But, as the keen negro observer said, though they were dumb before death, and even saw not its coming, "they went into the shadow in peace all the same."

Yet there is a fascinating interest in the literature of last hours. Last words which are rationally spoken are invested with a special solemnity. They come to us from the confines of two worlds. Spoken on the shores of time, they resound with echoes from eternity. If addressed to the private ear, they are treasured among the most precious possessions of memory. If they are of public men, and have a larger hearing, they become an important part of their biographies, and are accepted as a public legacy. No man could have selected a better dying message to the world, if the choice could have been given him, than the words which paralysis checked on the lips of the orator, John B. Gough, "Young men, make your records clean." The impassioned orator is dead, but through these words he will speak for all time to the young men of the nation. Senator Sumner's last words were (to Judge Hoar) "Take care of my Civil Rights Bill,"—the ruling passion of his great senatorial career, strong in death. Lucretia Mott, in her last hours, partially in delirium, appeared to be preaching at her own funeral and giving directions for its conduct. Among the broken utterances were heard, "Now follow as truth may open the way,"—"Decorous, orderly, and in simplicity." The latter words were repeated many times, and were characteristic of her life. Among the latest words of Theodore Parker, spoken also in partial delirium and yet prophetic in their truth as he lay slowly dying in Florence, were the often quoted sentences: "There are two Theodore Parkers now; one is dying here in Italy; the other I have planted in America; he will live there and finish my work." Very fitting were the final words of John Quincy Adams, as he was carried from his seat in the House of Representatives at Washington, stricken with death, "This is the last of earth." So closed in the Capitol itself a career of public service such as, measured in length of time and in honors, has been given to the country by no other citizen. But of dying testimonials I know of none at once so tender and so profound as Chevalier Bunsen's saying to his wife who bent over his pillow, "In thy face have I seen the Eternal." Here was not only the devoutest expression of wedded human love, but exquisite recognition that there is something in the essence of human affection and thought that is more than the flesh; something that survives all changes and dissolutions of time and is infused with the deathless attributes of Eternal Being.

There is a species of last words which are capable of a double interpretation, a physical and a spiritual; and care must be taken not to place too much stress on such utterances as illustrative arguments in respect to belief or character. Goethe's dying words, for instance, "More Light!" have been interpreted by ardent admirers as signifying that he was already con-

scious that the conditions of death would bring fresh illumination to his eager and brilliant intellect. On the other hand, narrow ecclesiastics who have regarded Goethe as theologically heretical, have read into the words a confession that the great man's soul was in darkness in the hour of death, and was forced to cry aloud for that light of hope and faith which a simple acceptance of the gospel would have given him. But the probability is that both of these interpretations are wrong, and that the dying man, whose eyes were becoming dim, simply called for more light to be let into the chamber. This is one of the commonest symptoms and utterances as death approaches. The famous last words of Daniel Webster, "I still live," have also received a doubtful interpretation. It is commonly inferred that the dying statesman was expressing a belief both in the immortality of his existence and the permanence of his fame and influence on the earth. But his physician and nurse said that the words had purely a physical bearing. Webster was specially intent on observing the process of dying. It was to him an engaging psychological problem. He watched the symptoms and approaches of death with a philosophical and scientific interest, and would allow his senses to be dulled to no incident of the great change. He had expected to die sooner than he did, and on the last day, when his physician came to his bedside, he aroused out of a slumber, apparently at first at a loss whether he had passed the portals of death or not; but then, collecting his faculties and recognizing his physician, said, "I still live,"—simply meaning that he was still on this side of death and had not gone through the crisis unawares. The end really came soon afterwards, but whether that superb intellect kept at the helm through the passage we know not. Webster had no doubts, that I am aware of, concerning a future life, but it is not probable that his last words had any reference to it.

Akin to this habit of idealizing or spiritualizing last words, is a much more reprehensible habit of actually turning last words and acts into falsehoods. This has been especially an ecclesiastical habit, and it comes from the corrupting maxim that a lie may be told for the glory of God. With regard to noted unbelievers and sceptics, pains have been taken to spread reports to the effect that they recanted their heresies on their death-beds, or that they died in great agony and distress of mind on account of them. These reports sometimes rest on the gossip of attendants, and sometimes appear to have been created out of nothing. Zealous Christians have circulated such legends vigorously, and still continue to do so, concerning Voltaire, Thomas Paine, Spinoza, and, indeed, concerning nearly all great heretics,—whereas the last hours and words of such men have usually shown that they could die in the same truth-trusting and philosophical spirit in which they lived.

In the group of the world's great moral teachers, it has been customary to compare the deaths of Socrates and Jesus both for showing their likeness and their contrasts. Both died as martyrs for their convictions, put to death for false teaching. In the hours immediately preceding death, they showed their difference of temperament and spiritual fibre, though both were true to themselves and the Higher Law they served. It has been said that Socrates died like a philosopher, Jesus like a god. The remark, as concerns Jesus, has the flavor of

French extravagance, and I believe was first made by Rousseau. Socrates certainly died like the philosopher he was. Yet his conversation with his disciples and friends on his approaching death, can hardly be classed with *representative* last words, noble in their majestic calmness as they were, for the conditions were abnormal. He knew just how he was to die, and just when the fatal hemlock was to be brought to him. There was no disease disabling his body or enfeebling his mind. It was a studied preparation for death, and as such, was grand. Few have the opportunity to choose and recite to a circle of friends such serene words when the death-summons comes: "The hour of departure has arrived, and we go our ways,—I to die and you to live. Which is better, God only knows." This, truly, was the death of a philosopher. But that "Jesus died like a god," is an extravagance born of the conceits of theological dogma. His manner of death was more agonizing and a more prolonged agony, doubtless, than that of Socrates. But, besides this, he did not have the serene philosophical temperament of Socrates, and could not face death in the same cool calmness. He had the eager, practical reformer's temperament; he had the great *human* temperament,—the sensitive human heart, full of the keenest sympathies and desires for helping the people around him, and of faith in his mission and power to help them. He probably had faith, too, in a supernatural rescue from his enemies. And if in any part of his career he manifested his pure humanity, it was in the struggle with himself during those last hours in Gethsemane, and at that moment on the cross when the despairing cry was pressed from him, "My God, my God, why hast thou forsaken me?" Could a being with the knowledge and strength of a god have uttered that cry? It is plain that his impending death perplexed Jesus' faith, baffled his hopes. Could he be the Messiah, and be thus early put to death as a malefactor? Would not the Father he trusted come to his deliverance? With these questions his spirit inwardly struggled, while the outward preparations for his death were going on; and not until after that bitter outburst of human despair does it appear that the mental trust and surrender returned to him.

Last hours and last words! Whether we regard them in the philosopher, or the statesman, or the saint, or the world's great prophets, or in the men and women of our own acquaintance and companionship, they have always the same solemn pathos, because spoken from the boundary between two worlds. Yet in themselves they are only incidental parts of the great process of life, and have as yet resolved no mystery of death. They derive their value, after all, not as prognostications of an unknown coming life, but as reminiscences of a life already known. We prize them because they were the last impressions made on our mental organism by qualities of character which had become familiar and beloved. But it is not the last words more than the words and deeds before, that make the preparation for, or give proof of, an immortal existence. As our negro exhorter said, the most immaculate saint may die, and no word of faith or joy pass his lips. The best preparation for death, and for any possible life thereafter, is so to live that, if the words and acts of any hour were to be our last on earth, they need not shame us.

We may compare the death-departure to a ship that leaves one of our Atlantic ports for a

voyage across the ocean. A few persons who thus set sail send back to shore careless laughter and cheers. The most are subdued in feeling by the uncertainties of the separation. Some exchange their farewells in tender words and embraces. Some say their *good-byes* by silent lips, and some in tears. But the same ship bears them all, the same trusted pilot guides; and all sail in hope of another shore, and toward the sunrise,—the same sunrise that will come only a little later to those who remain behind. As these Atlantic voyagers, so we commit the voyagers on Death's Sea to the powers that have created and blessed life hitherto, in faith that these same powers will be amply able to care for them in any realm or clime.

Let death be what it will, we need no longer face it with trembling and with fear. To the rational view, it now takes its place as a normal part of the great world-process of life. No longer to be regarded as a curse upon a sin-sick world, it comes as the natural ripening of life in old age, and as a benediction to enfeebled bodies that may be racked with mortal pain. If there are unsolved problems behind it, so there are unsolved problems just behind the curtain of that familiar life amidst which every day we live, and move, and have our being. And I know of no finer mood of spirit or of mental attitude in which to be ready for the lifting of the curtain of the final mystery, than that which combines patient, philosophic calmness with cheery hope, as so exquisitely expressed in Mrs. Barbauld's familiar verse:

"Life, we've been long together
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear,—
Perhaps 'twill cost a sigh, a tear;
—Then steal away, give little warning,
Choose thine own time;
Say not Good-Night,—but in some brighter clime
Bid me Good-Morning."

CORRESPONDENCE.

A CORRECTION.

EDITORS OF THE INDEX:

I suppose that I ought to be grateful to Mr. Holland for trying to set me straight before the reading public by making me my own commentator, although it requires a somewhat complex intellectual process to discover the relation between the two passages which he quotes from my articles on Dante. His communication in the last number of THE INDEX is without meaning to me, unless its aim be to represent me as disparaging radicalism, and magnifying Broad Churchism—which would seem to be a rather odd role to assign me. Mr. Holland "quotes from memory," and so everything is to be forgiven him; but his memory unluckily begins and ends at just the points (marked by brackets in the following) which make the passage he chooses to reproduce, fail entirely to indicate what I was talking about—and since, if one is to be set straight, one likes to be set straight straightly, will you oblige me by printing the paragraph from which the quotation was made? It is as follows:

"The religious interest, the moral power, the contemplative wisdom—in a word, the theology and philosophy,—these are what constitute the attraction and the significance of Dante to Norton, and Lowell and Emerson, to Mazzini and Rossetti, to Gladstone and Macaulay, and Ruskin and Carlyle. To 'skip' these would be to skip everything. It might fairly be supposed that a work whose deepest interest for such men is its interest as a religious work deals with religious conceptions of a quite different order from those of an infernal tunnel and a purgatorial mountain. The man who is bothered or bamboozled by Dante's circles [the man who would waste his time lis-

tening to some asphyxiated radical, entirely 'correct' in his emptiness, though Chrysostom and Augustine were preaching in the next street, or miserably miss the message of Phillips Brooks] in meditating that he believes that Christ was 'born of a virgin' and rose from the dead 'the third day.' Reasons there are why one may regret that another does not see to-day that miracle adds neither power nor dignity to any religious conception, and that Christ or any master does not gain, but loses, by any insulation from our common divine humanity; but the man who cannot bring the historical consciousness to bear upon religious thought, and distinguish between the substantial and the accidental in the present and the past alike, will miss very much more of good than the good which is in Dante."

EDWIN D. MEAD.
BOSTON, September 18.

THE following is an extract from a letter from Mr. Joseph Even, of Peru, Ill., written at Ettelbrück, July 31, 1886.

"You may not often receive letters from this part of the old world, so I have thought to surprise you by these few lines. . . Belgium, such a prosperous country under Leopold I. is not such now under his son. The industries are at a standstill, and the future of the country seems to be a gloomy one. The two parties, the Liberals and the Clericals, are bitterly opposed to each other. The loss of the former in the recent elections was mainly due to the strikes. Their leaders, unfortunately, are mostly extremists, who do more harm than good. Arriving at Ettelbrück in the Grand-duchy of Luxembourg, I found myself a stranger in my native town, for you must know that when I left here thirty-two years ago, not one line of railroad had been built, and now it is a railroad centre. I expected to surprise my old friends, but when I alighted from the cars, wondering at the structures, some of my friends, having been I know not how, advised of my arrival, surrounded me and called me by name. I did not recognize any of them and so you see I was the one surprised. The good time we then had you can better imagine than I can describe. At Luxembourg, the seat of the government, I observed many changes. The strong, impregnable fortresses were dismantled some fifteen years ago by a decision of the Great Powers to prevent a general European war. The city has since doubled its population. New quarters with beautiful streets now surround the old city, which is built on a high rock. Of the city and the many old feudal castles which abound in this country, I have most beautiful photographs which I would like to show you. I went next to Metz, the capital of Lorraine, the conquered domain of Emperor William, well-known by the famous surrender of the treacherous Marshall Bazaine when he had an army of 175,000 men with plenty of ammunition and provisions to last for months. At Bitsch I found my only sister yet living, who is mother-superior in a boarding-school for young ladies. It seemed to me that the sisters there were more intelligent and less bigoted than any I had seen elsewhere. They believe in good deeds and do a great deal of good. I went to Trier [Treves] in the beautiful valley of the Moselle, the oldest city of Germany, and where resided several Roman emperors. Many Roman ruins can still be seen, as the Porta-Nigra, the baths, the amphitheatre, and the mosaic floors which are very beautiful and show great skill in the Romans of those days. I could fill pages with accounts of what I have seen, but it would take too long to give detailed descriptions. When you come to Peru I will tell you about the political and religious condition of the communities I visited."

[Mr. Even, an unpretending, modest man of scientific tastes, has long been an honorary member of the Natural History Society of the Grand-duchy of Luxembourg, and he is known among naturalists as the discoverer of several extinct species which bear his name in standard scientific works. He is a radical Liberal and deeply interested in the progress of liberal thought.—B. F. U.]

MR. GOPAL VINAYAK JOSHEE writes that accompanied by his wife, whose return home is advised by her physicians on account of ill health, he will sail for India early in October. "It was," says Mr. Joshee, "my earnest desire

to spend some years in this country lecturing, but my stay has come to a close abruptly. My duty compels me to accompany Dr. Joshee to India. I hope she may recover, and then I may come back; but who knows what may happen to-morrow. I will remember America for many long, long years to come. It is country dear to me." Yet our Hindu friend is critical to the last. In this letter he continues:

"I was at Saratoga when the Social Science Convention was in session. Prof. W. T. Harris called upon me to make some remarks on papers read: 'Dietetics,' 'Spring Waters,' and 'Is Further Restriction of Immigration Necessary?' Milk and vegetables, it was said, are good for babies; and meat and beef for grown-up people. I proved the contrary. I told the audience that in India, men living on vegetable diet have been so strong as to stop an elephants walking by pulling his tail. The lecturer on spring-water did not know that there were any mineral springs in India, China, and Japan, or elsewhere, except in America, and some parts of Europe. So much ignorance on both questions. The paper on Immigration was another John Bull story. The Immigrants have no right to restrict immigration unless they preferred going back to their own countries and enforcing that principle there. I told them that my people were wise and sensible. They, instead of restricting Immigration from abroad, restricted emigration to foreign countries; and enforced that rule by excommunicating any one who broke it."

THEODORE PARKER.

About thy grave in that Italian land,
Our thoughts like birds make homeward flight;
As mourners there around the mound we stand,
Yet think of thee as clothed in light:

We think how bravely all thy life was spent,
How true thy work for freedom's sake;
How faith and courage in thee nobly blent,
Made old false faiths before thee quake:

We think how much the age besought of thee,
What powers were thine the task to do;
Of that far flight for health across the sea,—
And thy untimely ending rue!

Yet who shall say, since from the dead there comes,
The new soul-life that leads the van,
And armies rise as at the sound of drums,
To carry on the work of man!

And all the young heroic blood to-day
Beats with the hope thy lips made known;
They follow thee as valiant soldiers may,
And strive for truth's unblemished throne.

So prophet, may thy rest be sweet, tho' far,
And all the flowers of grace be thine;
Burn in the distance like a gleaming star,
Till in our hearts thy beauty shine;
And round thy grave may worthy love abide,
And fadeless wreaths be brought from regions wide!

WILLIAM BRUNTON.

Mlle. LOUISE MICHAL, in her latest work, has a remarkably strong passage descriptive of the stagnant pools of Sologne and the practice of the leech farmers. The following is a translation of a portion of it:

"In the mournful solitudes of the Sologne, under the dark firs in the desolate forests, are monotonous pools as still as mirrors, hardly troubled from time to time with an air bubble, such as the fishes make when they rise to breathe. The water is opaque—glaucous green, like the Seine of an evening, when it draws you to it. These small lakes are the leech pools. Certain capitalists make millions by feeding the leeches. It is so easy to fatten them with living prey! Are there not toothless dogs that are no longer good for anything else? Are there not old horses, worn-out servants, with bones jutting through

the bristling hide? If the skin is not salable, the blood can be turned to some account. The beast is allowed to graze in peace, and so put on a few pounds of flesh. Then it is driven into the pool, and it is a high time for the leeches. They hang on to its legs, flanks and breast, and the livid water reddens in places as if it were blossoming."

HOME RULE for Ireland, Justin McCarthy declares, is regarded by the people whom it most vitally interests, as "an assured fact, and the formal consummation of our hopes is only a question of sessions." He says:

"I think it is safe to say that within two years the principles of home rule will be affirmed, and a plan devised for putting it into effect that will meet with the sanction of the government. The people know that the victory has been won, and they will keep quiet, even under the pressure of poverty, trusting Parnell, as they do, and understanding thoroughly, as they do, the needs of the party that represents their interests in Parliament. The home rule measure will be granted before the land question can be settled, and then I look to see an Irish Parliament decide the land matter for itself. We all have a most intense admiration for Gladstone. He is in good physical condition, and, barring accident, will sit in Parliament for many years yet. I wish that events might so shape themselves that he could bring in home rule; as it is, I think it will eventually be a Tory measure. But our people, nevertheless, will never fail to give to Gladstone the honor he deserves of making the success of the cause possible. Another Englishman for whom we have only feelings of the deepest gratitude, is Labouchere. He has stood by us faithfully in many crises."

BOOK NOTICES.

LECTURES IN THE TRAINING SCHOOLS FOR KINDERGARTENERS. By Elizabeth J. Peabody. Boston: D. C. Heath & Co., 1886.

Miss Peabody has given us, in neat, readable form, the remarkable lectures which she has read at various times during her long period of interest in the educational methods of Froebel which she has done so much to establish in America. This system has become so well known and has been so often discussed in *THE INDEX* that I do not wish to draw the attention of its readers so much to that, as to the very valuable psychological experiences of childhood which Miss Peabody narrates and analyzes with great power and charm. The story of little T. who had been carefully withheld from any religious teaching, but whose young soul opened like a prized gem in the sunshine to his wise teacher's storytelling, will be dear to every transcendentalist who believes in the life within as well as the life without the child. Any abbreviation of it would spoil it, but we ask every mother who is considering the great question—how to develop her child's spiritual nature?—to ponder it well in her heart. Miss Peabody has been in large sense the educator of two or three generations, and her wonderful union of deep spirituality, holy religion and enthusiasm for humanity, with broad intellectual freedom of thought has kept her ever fresh and young, so that she can meet the school-girl of to-day with the same enthusiasm, and the same recognition of her inner life, and the same sympathy with her efforts and trials that she gave to her first pupils sixty years ago. Such a life prolonged to the age of over eighty years, and still full of courage, happiness and peace, is a benediction on the city where she dwells, and she well deserves the dear familiar name bestowed on her, "the Grandmother of Boston." We trust she will employ the years yet granted to her in telling stories from her rich past, so that all her grandchildren may learn her lessons of wisdom and love. E. D. C.

SOME STRANGE AND CURIOUS PUNISHMENTS. Number Five of "Olden Time Series." Gleanings from old newspapers, selected and arranged with brief comments. By Henry M. Brooks. Boston: Ticknor & Co. 1886. Cloth. Price, 50 cents.

We find by the authentic records here pre-

sented us that within a century burglary and forgery were crimes punishable in this country, by death; various minor offences were punished by public whipping, by sitting for a certain time on the gallows with a rope round the neck, by sitting in the stocks, by branding some exposed part of the body with red hot irons, and by being sold for a certain term to parties who thus became owners of the criminal's labor. In 1638 two Salem men were sentenced for travelling on the Sabbath to sit in the stocks; in 1646, a woman "for slandering the elders" had a cleft stick put on her tongue for half an hour; in 1669, Thomas Maule was publicly whipped for remarking of a preacher that "he preached lies," and his instruction was "the doctrine of devils." In 1643, Roger Scott "for repeatedly sleeping in church on the Lord's day, and for striking the person who waked him" was severely whipped. Many other interesting cases are mentioned, among them that of Prudence Crandall imprisoned for teaching colored children in Connecticut, all suggestive of the radical changes which public opinion has undergone within a comparatively short period, and showing that the world does move.

DADDY DAVE. By Mary Frances. New York: Funk & Wagnalls, 1886. pp. 116, paper. Price, 50 cents.

This volume is dedicated "To those who, as slaves or freedmen, were faithful to their masters and their households during the dark and sorrowful days that accompanied and followed our Civil War," and the author in her preface says it was written as "a tribute of affection to a faithful and beloved family servant who, under the most trying circumstances, never faltered in his fidelity to the trusts confided in him." "Daddy Dave," the hero of this apparently true sketch, is a decidedly unique character whose negro dialect is very skilfully rendered by his biographer. Written from a Southern pro-slavery point of view, evidently sincere in purpose and truthful in statement, the story will be found of great interest to students of the slavery question as giving an insight into the effect of slavery in narrowing and twisting conceptions of the broad principles of Right and Justice into the crooked channels of sentiment and expediency. The genuine suffering which the Civil War entailed upon the Southern people is graphically depicted and awakens a pathetic interest in the reader.

ALDEN'S CYCLOPEDIA OF UNIVERSAL LITERATURE. Vols. III. and IV. New York: John B. Alden, 1886. Cloth. Price, 60 cts. per Vol.

Each of these volumes contains nearly five hundred pages of information and good reading matter. Volume III. begins with Boileau and ends with Byron, giving sketches of the lives and extracts from the writings of eighty-seven authors. Volume IV. contains 477 pages, and treats of seventy-nine writers, beginning with Cable (G. W.) and ending with McDonald Clarke. The hypercritical reader may object that in this Encyclopedia some unimportant authors are given more space than their works deserve, while others of higher merit are not noticed according to their deserts; but however critical those who may read these compilations of biography, they can not fairly deny the boon Mr. Alden is bestowing upon common readers in placing within their reach substantial and valuable reading matter.

THE September number of the *Independent Pulpit* opens with a thoughtful article on "The Development of Moral Character," in continuation of a series entitled, "A Higher Philosophy Demanded." This article is followed by a number of readable papers, original and selected, among which are, "Immigration," by Ed Strauss; "Are We Civilized?" by D. R. Wallace, M. D.; "Theodore Parker," by Mrs. E. C. Stanton (from *THE INDEX*); "Church and State Education," and "The Unitarian Church," J. D. Shaw, editor and publisher, Waco, Texas.

THE PARKER TOMB FUND.

A Fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed, among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. The list of subscribers to date, is as follows:

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Two little boys, Tommie and Frankie, who had been the best of friends, quarrelled and threw stones at each other. Tommie's mother took him to task and asked him if he didn't want to be a good man. "Yes," he answered, "as good as Christ." "But he taught us to love everybody, even our enemies." Then Tommie's sister, a few years older, interposed; "But the Bible says 'An eye for an eye and a tooth for a tooth.'" "That was the old law the mother explained, 'and it was done away.'" "Well," said Tommie, after a few minutes of reflection, "Frankie and I go in for the old law."

THE Salt Lake *Tribune* is authority for the statement that when the Democratic watchword was "anything to beat Grant," old Col. Zell, a Southern Union man, was addressing an enthusiastic meeting of Republicans, and in response to a Democratic voice from the audience, the orator, a great admirer of Grant, with uplifted hands, hair bristling and eyes flashing fire exclaimed: "Build a worm fence round a winter supply of summer weather; skin the clouds from the sky with a teaspoon; catch a thunderbolt in a bladder; break a hurricane to harness; ground sluice an earthquake; bake hell in an ice-house; lasso an avalanche; fix a clout on the crater of an active volcano; hive all the stars in a nail keg; hang out the ocean on a grapevine to dry; put the sky to soak in a gourd; unbuckle the belly-band of eternity, and paste 'To let' on the sun and moon, but never, sir, never for a moment delude yourself with the idea that you can 'beat Grant!'"

LIKE flakes of snow that fall unperceived on the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit a man's character.—*Jeremy Taylor*.

It was when Darwin, in his old age, was bringing out his books on the habits of plants. His health was poor; and an old family servant over-hearing his daughter express some

anxiety about his condition, sought to reassure her by saying: "Hi believe master'd be hall right, madam, hif 'e only 'ad somethin' to hoccoopy 'is mind. Sometimes 'e stands in the conservatory from mornin' till night—just a-lookin' at the flowers. Hif 'e only 'ad somethin' to do, 'e'd be hevver so much better, hi'm sure." No one enjoyed the joke more than the great naturalist himself.

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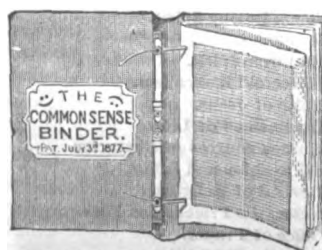
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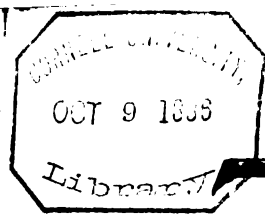
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THE INDEX

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CURRENT TOPICS.

BY B. F. U.

HERBERT SPENCER has been obliged by ill-health to give up all work, including letter-writing.

REV. CYRUS HAMLIN, formerly missionary in Turkey, is strongly opposed to the position of the Andover school in relation to missions. He does not want any probation-after-death theology taught the heathens. "All Asia," he says, "believes in a continuance of man's probation, without any definite time-limit, like death. This is evident from the universal prevalence of prayers for the dead. About fifteen millions of petitions are offered to Allah for them every day. . . . All believe in a state after death, not fixed and irrevocable, but admitting of alleviation and final deliverance." This leads the heterodox humane *Christian Register* to remark: "The charity and mercy of the Moslem system stand in strong contrast to the inhumanity and flagrant injustice of Calvinistic theology. Yet Dr. Hamlin does not see that, in offering this as an argument against Andover, he is showing the superiority of heathenism to his interpretation of Christianity."

A DISPATCH from New Orleans to one of our daily papers says that it is impossible for one who had not seen it to appreciate the effect which Wiggin's prophecy had upon the people of that city. "It carried terror into all classes; not only did the ignorant manifest the greatest alarm, but very many people of education and of mental qualifications and attainments which should have lifted them out of the region of superstition, displayed much nervousness and considerable fear." Many people left the city. The colored people were more demonstrative in expressing their feelings, which are described as "a state of holy terror and religious frenzy."

Their churches were crowded, and multitudes were "converted." One account suggests that Wiggin has been the means of much good to the race. Many people delayed purchasing winter supplies, orders on wholesale dealers were postponed until the dreaded day had passed, and business generally suffered not a little. At Charleston the colored churches were crowded, and revivals were in full blast, while there was much fear among the mass of people.

THE American missionaries in Bulgaria prefer Moslem rule to that of the Czar, because wherever the Greek Church prevails, the other forms of Christianity experience persecution, whereas under the Ottoman rule quasi-religious toleration has been the national policy, and all the different Christian sects, while regarded by the officials as heathens, are allowed to worship in their own way and to carry on missionary work, but are prevented from persecuting one another. Compared with Christianity, which in its developed forms leads logically and legitimately to persecution, and which has destroyed more innocent lives on account of belief than any other religious system known to man, Mohammedanism has always been a tolerant faith, whatever may in other respects be said against it.

A MEETING was held in New York, one evening last week, to ratify the nomination of Henry George for mayor of the city. R. Heber Newton, one of the first speakers, said: "We mean to turn the politics of the country from a struggle for office, to a contest on ethical issues." Prof. Thomas Davidson, said: "If Henry George is elected, New York will again become respectable." Dr. Daniel DeLeon, lecturer on International Law in Columbia College, Prof. David B. Scott of the College of New York and Rev. Dr. McGlynn of St. Stephen's Church were among the other speakers. The partizan municipal rule in New York, known to be controlled by corrupt political rings, has excited the disgust of all good men, irrespective of party predilections, and Henry George, recognized as a man of real ability, and of irreproachable character, will receive the support of many whose votes will be less an endorsement of all his theories than a protest against political rascality.

SAYS "Lounger" in *The Critic*: "I don't know when I have been more forcibly struck by the absurdity of certain English customs, than on reading in a morning paper that the notorious young nobleman who arrived in this city a week ago has forty livings in his gift. That a dissolute fellow who leaves a wife at home while he tags around the country at the heels of a variety actress, the wife of another man, should be responsible for the appointment of forty clergymen to as many parishes — that he should select the spiritual adviser for some 60,000 souls — is so flagrant an absurdity that I can but wonder at a social system that makes

it possible, and the temper of a people who can submit to it. It is an outrage to decency which no amount of tradition can justify. It is bad enough to put such power in the hands of an ordinarily incompetent man, but when it is given up to a man of the type of the one in question, it is time for right-minded Englishmen to demand a change."

THIS is translated from the *Freidenker*: Francisca Pompilli, an Italian of 16, was on her way to be married to the youth she loved, in Campidaglia, August 4, when the lightning struck the earth, just as the lovers passed. No one was injured; but on reaching the church, the parents of the bridegroom declared that heaven was against the marriage, and it should not take place. All prayers were useless, even the admonitions of the priest; and the young people went home broken-hearted. That night Francisca's lover came to her window; she hastened down to him; and her next morning both were found in a pond, their bodies bound together.

THE decree issued by the Congregation of the Inquisition at Rome, forbidding Catholic judges in Belgium to grant divorces to Catholic suitors is likely to intensify the contest between the liberals and the clergy in that country. There has been a divorce law in Belgium since 1803, the administration of which has never hitherto been interfered with by any pope. The judges whom the decree affects, have, of course, sworn to administer the law, and they must do so or resign. If there were Protestant judges in Belgium the prohibited cases could be left to their determination, but since in Belgium the judges are all Catholics the only alternative presented to them by the decree would seem to be to resign or submit to excommunication. The decree will, and was probably designed to complicate the educational, social and industrial troubles which have for some time disturbed the kingdom of Belgium greatly to the injury of its prosperity.

THE Chicago *News* publishes an interesting article on the Roman Catholic *Index Expurgatorius*, showing what some of the books are, the reading of which is prohibited good Catholics altogether or permitted only in editions doctored by the church. We omit reference to distinctly Protestant and radical books; but among those which have fallen under the ban since the works of Aristotle were burned in 1209, we notice the works of Bacon, Dante's "Divine Comedy," Kant's "Kritik of Pure Reason," Montesquieu's "Spirit of the Laws," Jeremy Bentham's "Social Science, the Songs of Beranger, several books of Victor Hugo, Mill's "Political Economy," and the works of Lessing, Heine, Descartes, Locke, Rousseau, Huxley and Tyndall. These are but a few in a notable list of a thousand. Truly one only realizes by degrees what a pillar and guardian of truth and civilization the Holy Catholic Church is!

NATURE'S CATASTROPHES AND THE RELIGIOUS SENTIMENT.

There is one feature of the popular theological interpretation of the phenomena of earthquakes, tornadoes, and the like, which, though it may not command for the theology the logical respect of the free intellect, cannot fail to make a pathetic appeal to the heart in behalf of the sentiment underneath the theology. It is the tenacity with which man holds to his trust in the power he calls Deity, though that trust has again and again, in its special form, proved vain. These theological efforts to explain satisfactorily nature's destructive activities may pitifully fail in logic, and some of them may be little more than a survival of crude and primitive superstitions. Yet they show at least with what an intense sense of dependent, yearning helplessness the heart of humanity, under the pressure of its dire distresses, flings itself upon the heart of the universe with a cry to be succored. The great laws of nature are not stayed. They work on in their un pitying course. The clouds gather, the winds crash, the thunderbolt goes to its mark, the floods come, the earth rocks and opens, and cities with their populations are buried. The prayer of human beings to be spared is not answered; yet they continue to pray and devise reasons why their Deity should not respond. The human heart is so bent on believing that the universe means good and not evil for it, that, though crushed by its apparently unheeded agony, it cries out, "The Almighty has decreed it, and, let the event be what it will, it must be for the best. Even though He slay me, yet will I trust Him."

Now, this sentiment may assume exaggerated forms. It may fall into fatalism, it may induce listless indolence, it may sometimes even run counter to fundamental moral distinctions; yet beneath it there is a rational instinct,—the feeling, namely, that man has a natural right to expect sustenance and protection from the universe which has produced him; or, in more philosophic terms, that the normal relation between the creative power and its creatures of highest development is one of vital harmony and not of destructive antagonism. On no other condition could the creative process and the developing, ascending life of the world, as science discloses it, have continued.

And this instinctive trust of man in the creative power of the universe, is, in its essence, justified by a rational religious philosophy. There are two considerations bearing on this point that are worthy of special notice at this time.

The first of these considerations is that our world—that is, that portion of the universe with which mankind has to do—is arranged on the plan of educating man into an intelligent, self-reliant, self-determining moral being, with ability, in a large measure, to direct his own course. A world arranged on a different plan may be imagined. It is conceivable that the human race might have been placed from the beginning under a system of infinite *paternalism*, where all its interests and happiness, its sustenance and life, should have been watched every moment by an eye of loving indulgence and have been provided for with no thought nor responsibility of its own. In a word, human beings might have been put into a world where they would have been forever *cosseted* by an external care instead of being trained to care

for themselves; kept in nursery leading-strings lest they should fall and suffer hurt, and fed by heavenly manna dropped daily from the skies instead of being driven to earn their bread by the sweat of their brow. But the opinion may be ventured without hesitation that if a race of beings similar to man had been started on this plan upon some planet at the same time that man began his existence on the earth, they would by this time have been far distanced by man, not only in power and character, but in all the attributes that give dignity, elevation and hope to conscious beings. In fine, under the plan of the world as it is, the child-man has grown up to manhood, strong, sinewy, brave and masterful, while our imaginary race would have remained in the condition of childhood, dwarfed in intelligence and strength.

Man, indeed, has had a hard struggle. He was put to school to nature, and, under her inexorable law, has had many a rough encounter with her forces. The disappointments he has met, the baffling events and problems, the bitter evils, no less than his successes and joys, have been a part of the discipline, to elicit mental and moral faculty. He has had falls and hurts, heart-bruises and sorrows; but thereby he has learned many of nature's secrets, made her resources his own, turned her forces to his benefit,—in short, been *educated* in mind, body, heart, and conscience,—until he stands to-day, if not nature's master, certainly an equal partner with her, and a co-operating, creative, intelligent force in continuing and completing her aims.

The second consideration is that the universe itself is organized, just as man is, on the plan of *progressive creation*. This is a proposition which science establishes. And it is a proposition which utterly changes the aspect of most of the old theological questions. There is no longer occasion to ask what ought to be the conditions of a world perfectly complete, finished and furnished and set to revolving through space by an infinitely perfect architect; and there is no longer, consequently, any call to apologize for or to explain what may appear to be imperfections in a world assumed to be perfect. The inquirer has simply to take the facts as he finds them,—all the facts; and if he finds, as he does, hard and painful facts, forces, and events of nature that seem destructive and neutralizing of her main purpose of benefit and ascending life, he has only to say that either he does not see the full circle or that these facts are incident to the stage of immaturity and incompleteness. The supreme power within and beneath all is justified so long as the aim and movement of things are upward. That power, too, is the very substance and vitalizing force of the faculties by which man consciously joins in and helps the upward movement. Let the finite event by what it may, man knows truly that he may rely upon the eternal power that "wells up in his consciousness," as thought, and love and purposive will, to remedy or alleviate nature's disasters. He has learned that he can convert natural ills into moral good; and, even though his body may fall a victim to physical catastrophe, he need not be robbed of the glory of sharing in the creative work of the universe, nor is it by any means settled that the force of intelligent personality which the creative process has educated in him may not survive as a part of the activities of Eternal Being.

WM. J. POTTER.

THE PARIS POSITIVISTS.*

The disciples of Auguste Comte have just celebrated, at Paris, the twenty-ninth anniversary of his death. At half-past ten in the morning of September 5th, they began to assemble at the cemetery of Père La Chaise, and then marched to the modest tomb of the famous philosopher, where you read this simple inscription, the device of Positivism:

Love for principle, Order for base, Progress for aim.

AUGUSTE COMTE AND HIS THREE ANGELS.

This was the name that Comte gave to the three women who exercised such a great influence on his life—Rosalie Boyer, his mother; Sophie Bliaux, his servant, and Mme. Clotilde de Vaux, his friend, whom his disciples have named his Egeria. He wished his own remains to be laid beside those of the "three angels," which explains the short epitaph that he penned himself. It has not yet been possible to satisfy this wish. Nevertheless, each year, when his friends commemorate his death, they lay on the tomb two wreaths, one for the master, and the other bearing these three names, Rosalie, Clotilde, Sophie.

Dr. Bridges, of London, was the orator of the day at the grave of Comte, and then the party moved off to that of Sophie Bliaux, where M. Jeannolle, Vice President of the Paris Positive Society, pronounced this tribute to the memory of the faithful domestic:

"Ladies and Gentlemen: After having paid our respects to the memory of Auguste Comte, let us not forget those who, during long years and up to the moment of his death, served him with a devotion that was almost filial, and rendered him comfort, consolation, and even, on one occasion, pecuniary assistance. Honor especially to her whom our master has called his adopted daughter, and for whom he wished to reserve a place in his tomb. We can add nothing to such a glorification. Let us, then, limit our effort to placing respectfully a wreath on this modest stone, sacred henceforth to every Positivist."

Near Comte's grave is that of Piéton, a working man, who was one of the first adepts of the Positivist doctrine. This fact was recalled by M. Jeannolle in a short speech. The grave of a carpenter, another founder of the new faith, was honored in a like manner, and then the party stood before the grave of Clotilde de Vaux, the second of the three angels who rests in this cemetery. The third, Mme. Rosalie Boyer, the mother of the philosopher, is buried at Montpellier, the native town of Comte.

The tomb of Mme. Clotilde de Vaux is as plain as the others already visited, and differs from them only in being more thickly covered with bouquets and wreaths. The bouquets all bear this inscription, "To Saint Clotilde," while the wreaths of yellow immortelles are inscribed with, "To Our Mother." In a very touching improvisation M. Jeannolle recalled the enormous influence that Clotilde de Vaux exercised over the last portion of the life and works of Auguste Comte. "While he knew her," said the speaker, "he did not seem to pay enough attention to the part that sentiment should play in the work of renovating Humanity. It was a revelation to him, which resulted, as you know,

* This article is little else than a condensation of a long account of the celebration that appeared in the *Paris Temps* of September 5th.—T. S.

in the institution of a form of worship. Auguste Comte owes to Clotilde de Vaux, during a chaste intercourse with her which lasted but a year, his first reward and the only happy moments of his life. It is for this that we come here every autumn, and unite their two names in the same commemorative ceremony. And we shall continue to do so until their ashes too are united, and their perfect identification is thus accomplished."

This speech closed the exercises at Père La Chaise, which were continued in the afternoon in the apartments in the Rue Monsieur-le-Prince, where Comte once lived. I have visited this plain home of the great philosopher, situated in this old street in the Latin Quarter. The house is one of those dingy, cold, stone structures that date from long before the Revolution. You go up a flight or two of dark stairs, and finally reach the bare-looking rooms that Comte and the "three angels" probably knew so well. Within these historic walls gathered the faithful who had just come back fresh from the solemn ceremonies at the cemetery.

The proceedings began by the reading of the invocation to Auguste Comte, composed by Richard Congreve, the well-known English Comtist, for the celebration of Humanity. It is, as you know, one of the elements of the liturgy of the Positivists. Then M. Pierre Lafitte, the leader of the Paris disciples, read communications from the Positivists of London and New York, and afterwards delivered the oration of the day, entitled "What is Positivism?"

"Positivism," began M. Lafitte, in answering his own question, "is not a creation destined to sink into neglect and disappear. It is a transformation that is being slowly brought about. It is quite necessary, therefore, to look back from time to time on the path that has been gone over, and to ask ourselves, 'What have we done? Where are we? Is Positivism, as some would have it, a rather incoherent mass of doctrines collected from every quarter,—from quite different systems of philosophy, from the most exclusive religious sects, from Catholicism, Buddhism, and Protestantism, from Confucius, Islamism and Fetichism even? No. Positivism is not such a queer synthesis; it is an original creation, a new conception of the progress that humanity ought to accomplish; it is itself; it is Positivism. It declared its existence at the very start by placing itself on a firm basis that it did not take long to establish. While Catholicism was unable to give birth to its dogmas until the Council of Trent,—that is, centuries after its foundation—we proclaimed from the first that the destination and the aim of human life was to work and to live for and by means of the family, country, humanity. Of all religions Positivism is the first that has been able to free itself from those poor considerations, reward and eternal happiness, and to teach man to live through the aid of collective beings by assimilating his own to their action. By proclaiming the necessity of continual effort, we develop human dignity and the sentiment of personality, united with sociability; that is to say, all that constitutes the sentiment of duty in collectivity. Other religions, on the contrary, develop a surface humility which produces a sur-excitation that is unhealthy, and disturbed by internal vanity. You are humble in this world in order to be proud in the next.

"Objection is made that we reject the idea of a future life. Cannot man do without this disquieting hypothesis—act, love, and think with-

out it? We hold that he can, and that he ought, and that action becomes sanctified when freed from such a secondary cause of solicitude as happiness in the future life. Here is a more serious objection. We are asked, On what does your co-ordination rest? You do not move in a certain course, you have no fixed point of departure and no determined aim. You must, therefore, be always wanting in stability. We answer that to pretend to be unchangeable is a pretension that our critics have no right to make. Nothing has changed more, for example, than Catholicism from the time of St. Paul to Innocent III. and Bossuet. It is science that enables us to co-ordinate our efforts, and give them a fixed and determined direction; to understand and make use of our planet, and thus to better our social condition. But even if science is variable in its nature, the scientific base of things is fixed within exact limits.

"In its development Positivism encounters two equally strong obstacles. In the first place, an internal obstacle resulting from the necessary slowness with which the human brain is modified; in the second place, an external obstacle occasioned by a vast number of causes, especially by religions that will neither subordinate themselves nor disappear. These religions make men mystics or hypocrites, both formidable foes of progress. Hence it is that Positivism ought to supplant them. We still need the means to accomplish this end, but we shall eventually succeed in doing so. We are strong to-day, and we will be stronger to-morrow. We do not need to find somebody to take the place of Auguste Comte, for Auguste Comte was a philosopher and not a priest. We have simply to continue his work. Who would think of looking for a second Newton? No. We limit our efforts to study and propagate his theory of the world. If a renovator appears, he may modify this theory, just as the external form of our doctrine might be changed to suit new needs. In the meanwhile our aim should be to defend and spread the master's work."

In the evening a banquet closed the day's ceremonies. At desert toasts were drunk to the success of Positivism and to the union of all the Comtists in whatever quarter of the globe they may chance to be.

THEODORE STANTON.

VILLE DE JACOURNASSY, NEAR TOULOUSE,
September, 1886.

PUBLIC PENANCE.

Every form of civilization which the strangely complex development of social life has thus far produced, presents anomalies which future ages cannot realize without a surprise akin to incredulity. The student of classic antiquity in its brighter phases must be loath to accept the proofs that the contemporaries of Lucius Seneca made a slaughter-pen of human victims their favorite pleasure resort. Few admirers of the romantic Middle Ages like to mention the circumstance that the shining exemplars of chivalry believed in were wolves and hobgoblins; but even the scholars of the twentieth century will often hesitate to credit the fact that millions of men of our own boasted age of science and reason could tamely submit to the incubus of a superstition which by comparison makes the goblin creed a harmless fancy.

It may, indeed, be doubted, if *Sabbatarianism*, in its obtrusion upon the recreation-needing toilers of the nineteenth century, can be com-

pared to any other evil that has ever cursed the victims of epidemic delusions. We cannot too often insist on the importance of the truth that *antinaturalism*, rather than supernaturalism, is the bane that has made priests the worst enemies of mankind. The gods of Paganism were the deified power of Nature. Olympus, the seat of the immortals, was an earthly mountain; gods and heroes descended to share the joys of the earth-born race; every form of pleasure had its tutelary deity; every holiday was a feast: "to enjoy was to obey." But more than two thousand years ago that era of nature-worship began to yield to the doctrine of Asceticism. Two centuries before the death of the first Cæsar the eastern shores of the Mediterranean were infested with the emissaries of Buddhism, with nature-hating fanatics who inculcated the worship of sorrow for its own sake. Self-torturers sought merit in the suppression of their natural instincts; the gospel of Antinaturalism was reduced to a system, and a few hundred years later the genial Jove had been superseded by the Head of a heavenly Inquisition, a priest-god who foredoomed a vast plurality of his creatures to the torments of an everlasting Auto da Fe, who frowned upon every earthly pleasure and had to be propitiated by the mortification of the most natural desires. In deference to the predilections of that celestial Torquemada every holiday was made a day of penance. Fasts instead of feasts, mourning instead of mirth, formed the programme of the chief religious festivals. Candidates for the glory of superior merit had to accept the doctrine of self-affliction in its logical consequences, and wage an unrelenting war against the welfare of their physical nature. It is wholly impossible to name any method of life-blighting and health-destroying self-torture which the bigots of the Middle Ages did not practice in the hope of conciliating the favor of their Creator. They loaded themselves with chains; they exposed their bodies to artificially aggravated extremes of temperature; they fasted till the frenzy of hunger revenged itself by permanent madness; they abstained from wholesome food, from recreation, from marriage; they mixed their gruel with gall; they arose in the middle of the night to deprive their bodies of sleep and their souls of a refuge in dreams; they sapped their strength by bleeding, by flagellation, by voluntary confinement in gloomy dungeons; they immured their children in convents where tyranny and superstition combined for the suppression of every natural instinct. Painters and sculptors vied in the representation of revolting tortures. In pagan Greece, a man's work was judged by the standards of physical prowess or intellectual superiority; in the night of the Middle Ages by his talent for self-abasement.

But at the end of the fifteenth century, the influence of Arabian civilization and the discovery of a new world began to counteract the mania of antinaturalism; a progressive revival of science moderated the thirst for martyrdom—though not the zeal for martyrdom by proxy. The instruments of torture disappeared from the convents of the West-European monks. Prelates indulged in art collections, in poetry, and amateur science. The minister of the reformed church renounced the vow of celibacy. They discarded their monkish trappings and their shaven polls. The shepherds of the spiritual fold ventured to indulge in all sorts of pursuits which their predecessor would have condemned as worldly vanities, but they tried to

make amends by forcing their flocks to bear a double burden of self-denial. Just in proportion as the every-day occupations of the clergy became more and more secular, the Sundays of the laity were made more and more ascetic. The gloom of mediæval bigotry was transferred from the convent to the conventicle. The Scotch peasants of the seventeenth century were driven to kirk by laws which practically prevented every attempt to while away the Sunday in any other way, and those laws were enforced by fines which made non-conformity the privilege of the exceptionally rich.

It has often been remarked that the occupations of primitive ages become the pastimes of a civilized age: hunting, fishing, horticulture, the staple industries of our nature-abiding forefathers, have become holiday recreations of worn-out city dwellers. But it is equally true that the occupations of civilized men often serve to amuse the leisure of primitive rustics. To men who have passed a week in the fields and mountains it is an agreeable, or, at least very endurable, change of programme to pass the seventh day in the shade of a meeting-house. The rustic visitors of our camp-meetings will listen for days to harangues that would exhaust the patience of nine out of ten city dwellers before the end of the first half hour. It is, therefore, quite possible that erroneous standards of comparison may incline us to overrate the misery of the Caledonian kirk slaves. But only a similar error can lead us to underrate the martyrdom of our fellow-citizens, who under utterly changed conditions have to submit to a weekly infliction of the same outrage on the rights of their personal liberty. Worn out with the drudgery of indoor labor, with lungs thirsting for the balm of the woodland breezes, they find the freedom of their leisure day circumscribed with prohibitory by-laws against all sorts of out-door sports. With minds hungering for communion with the master spirits of the age, they approach the mental refectory of the public libraries only to find the door closed. They cannot worship the God of nature in his own temples; they cannot permit their children to meet their playmates in the open air, they cannot venture to assuage the tedium of enforced inactivity with music, without being arrested and fined in the name of a creed which to them may have long since lost the compensating value of its promises.

They submit; but, in the words of a contributor of *Saturday Review*, "Nature will have her revenge, and, when the most ordinary and harmless recreations are forbidden as sinful, is apt to seek compensation in indulgences which no moralist would be willing to condone. The charge brought against the Novatian in the early ages of the church can, with equal plausibility, be brought against the Puritans in our own day. One vice, at all events, which Christians of every school, as well as non-Christian moralists, are agreed in condemning, is reputed to be a special opprobrium of Scotland, and the strictest observance of all those minute and oppressive Sabbatarian regulations to which we referred just now, has been found compatible with consecrating the day of rest to a quiet, but unlimited assimilation of the liquid which—"inebriates but does not cheer;" and there is, indeed, no doubt that intemperance has been systematically promoted wherever the suppression of healthier pastimes forced the victims of Asceticism to drown their misery in an anodyne.

It is a significant circumstance that intemperance is comparatively so rare among the classes

whose financial—or mental—resources afford them the means of better recreations, and among the nations whom a redundancy of holidays has saved from the slavery of Puritan Sabbath laws. In Spain, Italy, and Southern France, climatic influences would not prevent such laws from leading to the usual orgies of intemperance, though we might well doubt if the joy-loving temper of the South would for a moment brook the outrage of interdicting public amusements on the only day when ninety out of a hundred workingmen find their only leisure for recreation. As Edmond About well expresses it, we might as well legislate against the the privilege of dinner-eating at the hour when our factory owners grant their employees a noon-day pause, or rage with proscriptive penalties against the sin of out-door sports during the brief recess-hours of our city schools. The largest percentage of habitual drunkards is found neither in rural districts where the lovers of field sports can always evade coercion, nor in cosmopolitan cities where the protests of a defiant *plebiscitum* limit the arrogance of bigots, but in middle-sized towns lacking the primitive pastimes of an untamed wilderness, as well as the artificial recreations of a wealthy metropolis. A considerable plurality of our most incurable toppers drink to get drunk, having been driven to take refuge in the Lethe of alcohol by exactly the same cause that has propagated the opium habit among the life-weary toilers of the despotic East, the necessity of palliating an evil for which the hard conditions of their existence afford no permanent remedy. The blind intolerance of our Sabbatarian bigots has, in fact, strengthened the hands of the liquor league to a degree almost tempting us to agree with Parker Pillsbury that the temperance problem is but a sub-division of the Sunday question.

And, directly too, Sabbatarianism operates as a principal cause of those diseases which we are too apt to accept as an inevitable heritage of civilization. Many hundred thousands of poor children, pining away like cellar plants, might have been saved by that modicum of fresh air and sunshine which the tyranny of the Sunday laws withholds from them. Numberless city-dwellers, even of the temperate classes, in some fifty thousand communities of North America and Great Britain, perish, sickened body and soul, in the gloom of Quakerism; for as a condition of moral and physical health, recreation is as indispensable as sunshine. Hence the prevalence of maladies which medicine fails to relieve; hence that dyspeptic life-weariness which has lowered the average longevity of the noblest Caucasian nations below that of the starving African desert-dwellers.

Hence also that impatience of restraint, that bitterness against law and order, which at last explodes in anarchism. There may be but few more mischievous fallacies than the idea that legislation must interfere to insure the personal comfort of every citizen, of the idle and reckless as well as the thrifty and prudent; but it seems hard to dispute the fairness of a protest against a system interfering to deprive us of rights which indigent nature grants to the poorest of her children, and thus in many respects degrading our lot below that of the nature-guided brutes of the wilderness.

As long as our legislators connive at the systematic health-ruin of that system, it must seem mere mockery to regulate the sanitary condition of our cities by minute by-laws about ash-

barrels and skim-milk. We cannot afford to strain at gnats while a monstrous vampire is draining our life-blood with impunity.

The men whom this nation supports by voluntary tithes, may claim the privilege of promoting that voluntary self-abasement which their doctrine makes a condition of spiritual merit; but have they a right to afflict that nation year after year with fifty-two compulsory days of public penance, and to enhance the comparative attractiveness of another world by sentencing a million of our fellow-citizens to the penalty of artificial maladies and premature death?

It is true that habit at length becomes a sort of second nature, but the victims of Asceticism can reach such a goal only in that far-gone exhaustion of physical vigor which finally renounces the hope of recovery, as a worn-out prisoner at length ceases to welcome the advent of freedom. Between happiness and the doctrine of renunciation there is no compromise on this side of the grave.

We may doubt if the time has come to cut the knot with Monseigneur D. Conway's sword of "dogmaticide," but we may safely premise that no creed has a right to maintain its authority by an alliance with tyranny and disease. Our forefathers tried in vain to reconcile the interests of mankind and monarchism, till logic taught them to repudiate the duty of passive submission to injustice. They preferred to obey the law of nature at the risk of having to doubt the authority of every other law, and the result has justified the wisdom of their choice.

A little logic is, indeed, often the price of liberty, and withal a cheap price, when liberty is the concomitant of health.

FELIX L. OSWALD.

THE POOR MAN'S SUNDAY.

Nobody wants to abolish our weekly day of rest. The only question is how to make it worth as much as possible to those who need it most. Rest ought to be something better than mere stupid, sleepy idleness. We rest most comfortably, as well as most profitably, by letting our minds dwell on interesting objects, different from what we have been thinking of during the week. This is what the churches try to do; but the failure is manifest. People who have comfortable homes, well supplied with books, music, and society, may not feel the need of going out anywhere, except to church or to drive. But those who have no carriage, and no pleasant home, do not get all they need at church. No one can think they do, unless he would point up into the sky, like Dr. Johnson, and say, "I feel that my only business here is to get there." We all need to know more than we do about the world in which we live. He who works the hardest is most apt to fall into views too narrow for his own good. He toils for six days without time to look beyond his work-bench. He ought to have a chance on the seventh to use his eyes to better purpose than staring up at the empty clouds above him. It is to supply this need that the Sunday papers flourish; and nothing could be better fitted to increase that average knowledge of politics which has done so much to keep this country free. Men who cannot read papers during the week have a chance on Sunday to learn how to vote; and the women are supplied with hints how to make home more attractive than the saloon. But the workingman has no such opportunity either in this country or in

England, as he has in France and Germany to get, free of cost, on Sunday just such knowledge as he needs most.

Before me lies a pamphlet issued by the Lord's-day Observance Society, London, to warn Englishmen against the opening of Museums on Sunday, by showing what bad results have followed from the continental desecration of the Sabbath. Nothing is deplored more earnestly than what are called the Technical Sunday-schools. These are usually carried on during the forenoon but sometimes last through the day. Thus the jewelry class at Paris continues from 8 A. M. to 6 P. M. All the apprentices to the trade of goldsmith or turner at Vienna have to go to school for two years from 8 A. M. to noon every Sunday, besides evening tuition during the week. The Belgian course, of three hours every Sunday and an hour and a half every evening, includes modern languages, book-keeping, arithmetic, algebra, geometry, surveying, chemistry, physics, mechanics, the use of steam, and drawing. Sunday morning lectures on weaving are given in Lyons. Saxon blacksmiths are taught after church how to take proper care not only of healthy but of diseased hoofs; and there is also instruction in designing, pattern-drawing, and fancy weaving, for the benefit of the laborers at the loom. Milan, too, has a Sunday-school for weavers; and there is one for farmers in Würtemberg. This is what an English clergyman calls breaking the Sabbath. It is not the only way in which the continental Sunday gives the poor man a better day of rest than he can have either in Great Britain or even here. This is much more of a land of liberty than Austria on six days of the week, but not so much so on the seventh. The principles of Democracy require that the poor man should have every legitimate opportunity to learn how to make himself rich.

Even aristocratic and sabbatarian England has set us an excellent example, in making her Sunday-schools give such real knowledge and useful information. Mr. Holyoake still looks back with gratitude to such Sunday teaching, as he could not have got in this country. Probably it could not be had here even now. The need of such Sunday-schools as really deserve the name must be plain to everyone who considers what a dangerous state of ignorance prevails among young people, who can be taught on no other day. The growing antagonism between the employer and the employed is showing itself, not only in street riots but in deserted kitchens. Some say that we are on the verge of as terrible a revolution as ever sent innocent victims to the guillotine. All such horrors can, I hope, be avoided; but the only way is for the working classes to take possession peaceably of their rights. What are their rights? This is not a question which can be answered without such long study and animated discussion as are possible on only one day for most of us. So many inflammatory appeals are now heard and read every Sunday, that there is urgent need of having the real facts and practical remedies made widely known. The pulpit can present these to only a small part of the people who need light. The revolutionary agitator is apt to see nothing in the church but one of the obstructions which must be destroyed by force. Sadly as he errs in his methods, his ultimate aims may be among the noblest. He should not be left unnoticed by thinkers, until he flings himself upon a bayonet. Still less should he be gagged for his first wild cry for justice to the oppressed.

Suppression of even bombast may harden it into bombs. Harangues or editorials which plainly call out a riot must be punished as part of it; but the right of free speech is not to be given up. Unarmed error, however violent, must be overcome in open debate. This has begun already on Sunday, and should not be monopolized by the lawless and the untaught. Crowds of pupils are ready, but the teachers sit quiet in their libraries or their pews. Another important subject is often spoken of from the pulpit, but too superficially and one-sidedly. There is a great cry for temperance lessons in our day-schools. Why not have them in the Sunday-school? Is any day too holy for classes in physiology which would reach many young men who only laugh at temperance lectures, and would show what dangers lie not only in alcohol and tobacco, but in bad air, indigestible food, late hours, and neglect of out-door exercise. The tariff question, too, is peculiarly appropriate for public discussion on Sunday, not only because it is growing more and more prominent at every election, but because the congregations are too widely divided about it, for the ministers to take it up. These differences in opinion show how much the question needs such thorough study as can be given only on the day when public opinion would be shocked. It is high time to insist that these and other topics of real importance ought to be discussed publicly on Sunday; that every facility should be given by owners of halls, trustees of churches, and employers of workmen to all who wish to give the people these great privileges, and that no puritanical prejudices should be suffered to interfere. Our neighbors have a right to be as orthodox as they like; but they have no right to prevent us, who hold advanced principles, from living up to them.

It is strange to see our free people endure religious tyranny so patiently. Those great museums in New York, supported mainly out of the public purse, still dare to keep their doors shut, Sunday after Sunday, against the people's knock. Boston opens her Art Museum for the refinement of thousands of poor visitors on each weekly holiday; but her great collection of natural marvels is still closed against multitudes, who thus get no public instruction about our poor relations, except in sermons about Jonah's whale, Balaam's ass and Noah's ark. The example of Agassiz's Museum should not remain unimitated. And the poor man may justly ask how soon the books in Bates Hall will be as freely open to him on Sunday, as those belonging to the Athenæum and to Harvard University are on that very day to the rich. These bars to knowledge in Boston could easily be lifted by a united effort. The trustees of both institutions will comply gladly with any general request; and there is no law to hinder. It is a much more popular, and not less instructive class of exhibitions which are closed, Sunday after Sunday by our state statutes against people who can go on no other day, and who are sadly in need of just this mental stimulus. I mean the fruit and flower shows, stereopticon lectures, the Battle of Gettysburg, the Aztec Fair, the Dime Museum, and all other collections of curiosities where there is any charge for admittance. Making such a charge on Sunday is forbidden by the laws of all our states against doing business on that day. And special penalties on Sunday diversions are in force throughout New England. This legislation does not trouble people who get all the recreation they wish, however

expensive. But those who are so fortunate ought to put themselves in the place of those who have been for six weeks in such a monotonous round of toil, that they crave something new and bright to look at and think about. To deny it, is to brutalize their natures, and predispose them to vice. But this is exactly what is done by laws, originally enacted for the same purpose as those which once drove people to church, and hung the advocates of new ways of worship. This wicked legislation has in great part been abolished or become inactive. The prohibition of all Sunday exhibitions, however instructive, which look directly to popular favor for support, is still in full force and favor. Petitions for relief would have little effect, judging from last winter's experience, until a vigorous agitation has made the people ready to insist upon their rights. To such agitation the Free Religious Association has pledged itself, by the action of the last business meeting in ratification of the report of the executive committee. Some strong words will ere long, I hope, be spoken in public on the whole issue of Sunday amusements, the strongest and most vital issue which we, liberals, have to make. Meantime I beg all the friends of liberty to say what they can in this, and other journals.

F. M. HOLLAND.

MIND-CURISM.

"Mind-cure," "faith-cure," "Christian science," "metaphysical healing," "divine healing," etc., are all but different names for theories of disease and methods of treating it, which, however much they differ in other respects, have this in common as their basis, namely, the fact that the mind influences the body, and that through the mind disease can be reached,—in most cases arrested or modified temporarily, in many cases permanently cured. Knowledge of this fact is as old almost as disease itself. It forms a part of the education of every physician, who makes use of this knowledge constantly in the treatment of disease.

When no medicine is required, for instance, and the patient, nevertheless strongly believes that it is necessary to his recovery, going through the form of giving medicines to influence the mind is a common experience with all physicians. Bread pills are kept for this purpose. The intimate connection between mind and body and the enormous influence of ideas and impressions in producing physical conditions which are important and often necessary factors in a patient's recovery, are facts too obvious to be questioned.

In the "mental science"—"metaphysical"—"Christian science"—"mind-cure"—"faith-cure"—"old theology" movement, etc., a certain class of minds have "caught hold" of this idea, become fascinated with it, given it all sorts of metaphysical, theological and spiritualistic twists in order to make it harmonize with their preconceived notions, or newly adopted speculations, refined or crude according to the quality of their minds and their education, and to use a slang phrase they are "running it for all it is worth." With many, mind-curism, in some of its forms, has become a religion. It is already divided into about a dozen, perhaps even more, sects, which put forth theories very different, and in some cases, diametrically opposite. Each is anxious to make it appear that the adoption of its own theory is necessary to an

understanding of the nature and cure of disease and to its successful treatment. All the sects make extraordinary claims, and each endeavors to discredit the claim of all the others. Practitioners talk freely about their cures of "cancer, cataract, and other diseases which had" baffled the skill of the regular physicians." So far as we have had opportunities to investigate these claims they have without exception proven false, if not fraudulent. To many, mind-cure has become a very lucrative business. One of its "doctors" told us recently that he was making, without leaving his room, from thirty to forty dollars a day. The number, as might naturally be expected, is increasing rapidly. We know of cobblers leaving their lasts, and soap-makers giving up their business to become "mind curers," "metaphysicians," etc. But a worse class, because smarter and more unscrupulous, are attracted to the business, in which charlatanism is becoming, indeed has become so conspicuous a feature, that intelligent people who have been deceived by extravagant pretensions, or charmed by theories which gave hope of short and easy methods of getting rid of disease, must sooner or later lose confidence in the movement. B. F. U.

EDITORIAL NOTES.

BY B. F. U.

MRS. SARA A. UNDERWOOD will read a paper on "The Marriages of Genius," before the "Old and New" Club, at Malden, October 12.

MRS. ELIZABETH CADY STANTON, writes us that she will sail for England on October 27, to reside with her daughter, Mrs. Stanton-Blatch, during the winter. Her address will be Basingstoke, England.

E. D. C. WRITES: "T. Grafton Owen says in *Unity* 'that Ethical Sanction with God left out is simply impossible.' How can he prove this? I suppose he means belief in God. Does he not know atheists of the highest moral character? Do Confucians and Buddhists require belief in God as an ethical sanction, and yet are not their ethics confessedly very high? We may think that belief in God is the best sanction for ethics, but do facts warrant us in stating that it is indispensable. Justice to all does not allow such a statement."

MR. SAVAGE informs us that the portion of the *Herald's* report of his sermon which we quoted last week, was incorrect. His statement was not that the discussion of the Western Conference resolution at Saratoga would have produced a division, but, substantially, that if the Western Conference and the newly formed Western Unitarian Association were to exist, standing against each other, seeking support from the churches, the result must be "a division of the churches of the West," and "a line of cleavage through the individual churches themselves."

A SOCIETY for the Prevention of Cruelty to animals has been organized at Bar Harbor. A worthy member of the society writes us: "All who have visited the beautiful Island of Mt. Desert will be interested and glad to learn that a society for the Prevention of Cruelty to Animals has been started here. When they recall the delightful drives with the views of mountains, woods and sea, and think of the patient

horses that toiled for their enjoyment, they may feel inspired to send contributions to aid the new society, which aims to help those who cannot speak for themselves. The treasurer is George H. Grant, Main Street, Bar Harbor, Maine."

THE newspapers have much to say as to the cruel results of Wiggins' predictions, which scared simple people into fits; but why do they gratify his love of notoriety by giving currency to every foolish prophecy that he chooses to make. So long as everything he says is published and discussed he will continue his guessing, however much his previous guesses have been discredited, and whatever amount of alarm and misery they have caused to credulous people the fact is the competition among the daily papers is such that they are as anxious to publish sensational stories and predictions of calamities to make a demand for readers, as men like Wiggins are to make announcements of coming storms and earthquakes for the notoriety they get by the publication of their nonsense. Says the *New York Star*: "What the editor seeks is readable matter, whether it be truth or fiction. Wiggins and the sea serpent are in the same category. People who have no faith in the existence of the one or the fulfilment of the other like to read about them, and the editors intend to miss no chance of pleasing any class of readers."

THE Parker Memorial Science Society held its opening meeting for the present season on Sunday last, when, after some appropriate remarks by Mr. D. H. Clark—in the absence of Mr. John C. Haynes, the President—the able lawyer and brilliant essayist, Mr. H. W. Holland, read an instructive paper on "Strikes," that was listened to with marked interest, and followed by an animated discussion in which several members took part. Next Sunday the address will be on "Chauncey Wright—An Overlooked Thinker," by B. F. Underwood. This Society will hold a session every Sunday during the fall and winter, at its pleasant rooms in the Parker Memorial Building, commencing at 12.15 p. m. The exercises will, as hitherto, consist of a short essay or address, and a discussion by the members of the views presented. Last season the course of lectures given before this Society, which included a great variety of subjects, was equal in scientific value to any course of lectures given in this city, or probably in this country. A number of the speakers were specialists, distinguished in their line of thought and work. Efforts are being made to secure lectures for the season just commenced, which shall be equal, if not superior, to any previous course.

ONE who regards himself as a great scientific genius and who holds all current scientific theories in utter contempt, has put forth an explanation of the origin and appearance of the sea serpent which certainly has the merit of novelty. He declares that the creature is "spontaneously generated," that "a great long log with ends blunted by a chopping, was the origin of each of these great snakes." "The logs," says this genius, "came from a shore of the stream at the mouth of which the creatures appear, and as certain as a day comes and goes, these caricatures of the plant that gave them origin are attempting to get back to the bank where the stump of the log, that perished also, was located, and where a union of both

the souls of the log and stump can be made. This most astonishing exhibition of a work of union of soul to soul is the grandest disclosure of the ordinances of a Creator that can be found capable of investigation on the surface of the entire globe." The disturbance of the reptile can only prevent his finding "the locality of the stump." "One has tried to find the old stump on the bank of the Connecticut river. Another has tried to get to its old birthplace on the Hudson, and one has been searching for his old home on the coast of Massachusetts." These great serpents "possess no sex. They soon die and leave no progeny."

THE sea serpent seen in the Hudson river was captured some days ago, and found to be "only a log." Perhaps the aforesaid genius will claim that the "spontaneously generated" creature, unable to get back to "the locality of the stump," became disgusted with sea-serpent life and changed back into a log! In regard to the Hudson River snake a Rhinebeck gentleman writes as follows: "I was one of the eye-witnesses of the serpent. While the steamer Daniel Drew was burning, a gentleman and myself were sitting on the bank of the river at Rhinecliff. We saw a long black log floating down with the ebb tide. The log was apparently about thirty feet long, with a number of knots projecting that gave it the appearance of a row of fins. A root about five or six feet long at the end of the log would occasionally roll up with the swell, and might to a person of strong imagination look like a head or neck. I made the remark at the time that if it was only a little later in the evening that would be taken for a genuine sea serpent. This was what was seen on August 29 by a number who claimed that they saw the sea serpent."

THERE is one disadvantage which the man of philosophical habits of mind suffers as compared with the man of action. While he is taking an enlarged and rational view of the matter before him, he lets his chance slip through his fingers. —O. W. Holmes.

FOR THE INDEX.

DEATH'S SECRET.

"No, nought of the shadows we know,
And nought of the blackness of death,
'Tis night in a region of snow."
The foolish and fanciful saith:
Friend, how happens it, then, that mind
In glory should shine at this hour,
And yet at the end be so blind,
A power so shorn of its power?

With eye I cannot see the way,
Nor with the hand its leading feel,
And yet as sure as day is day,
Its certainty doth o'er me steal.
I smile at death in loves high power,
And star-like pass the darkness clear,
My soul flies out to morning's hour,
And revels in God's endless year!

Each night that comes in death's disguise,
And each new morn that laughs from sleep,
And from the dark greets sunny skies,
Convinces me with language deep.
The parable so told thro' years,
Has meaning vaster than your doubt,
And hope that holds to love in fears,
Has worked the wondrous problem out!

WILLIAM BRUNTON.

The Index.

BOSTON, OCTOBER 7, 1886.

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

WILLIAM J. POTTER..... { Editors.
BENJAMIN F. UNDERWOOD..... }

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FOR THE INDEX.

PRAYER.*

BY ROBERT HASSALL.

You have all observed that I have, for several Sundays, departed from the common custom and have made no formal address to the Deity in the shape of prayer. If I had thought that the trustees and many of the members of the congregation had been entirely ignorant of my views and feelings on this matter, I should have adhered to my first resolution not to occupy the desk at all. But I knew that such ignorance could not exist. It seemed to me therefore that if you had the moral courage and the confidence in me to ask me to preach that I should be the last one to hesitate. And yet I did hesitate. I did not want to place the congregation in a false position. I did not want the society to be held responsible for my ideas or my action. I felt sure, too, that there must be some in the congregation who attach vast importance to this matter of formal prayer in church service. To omit it would seem to them a sad deficiency if not a lack of religious earnestness. It was natural therefore that I should hesitate, whether or not to preach for you even a few Sundays.

But you have listened to me, I hope, in a kindly spirit, and I am inclined to believe that you have not sustained any serious loss, either intellectually, morally, or religiously, because I have not presented your spiritual needs to the Supreme Being in the attitude of prayer. Permit me to say that, judging from my own experience, the very worst part of many services which I have attended, the part which was the least impressive and the most tedious, and the least sincere was the prayer. I got far more good, far deeper impressions and convictions of duty from the sermon than I did from the formal prayer. Few,

very few indeed, are so profoundly spiritual, are so near to God in thought and spirit, so inspired with the feeling of close communion with the soul of all, that they can pray,—pray in such a way as to lift a congregation into the presence of the Invisible, and make every soul present feel that God is *here*. Few can do this. With many this extemporaneous praying is a dreary business; a mere perfunctory performance, a mere compliance with custom, and done more to save appearances and preserve a good name than to worship God. This is not true of the majority of ministers, still less is it true of congregations. If there is anything in which Christian men and women believe with all their hearts, it is *prayer*. They could give up all the doctrines of their creed sooner than their faith in this. They cannot see indeed how religion of any kind can possibly exist without it: as they cannot see how you and I can be religious and reject the doctrines of the trinity, vicarious atonement and the infallibility of the Bible. They cannot see that a man may have the spirit of worship without being a petitioner, a beggar before God.

Prayer, as popularly understood, is not simply worship, it is not the expression of the spirit of reverence, of gratitude, or of aspiration; it is begging, beseeching, as expressed in the Episcopal form. "We beseech thee to hear us, good Lord." This is prayer. We do not say that this idea of prayer is entertained by Unitarian ministers and congregations. Most of them believe that prayer has merely an uplifting influence on ourselves, that the chief good to be derived from it is its *reflex* influence. This is their idea. They don't believe in prayer as such. They have no expectation, for instance, when they ask God to make them gentle, loving, forgiving, or honest, and manly, and truthful, and sincere,—they have no expectation that God will do this because they ask him. They simply believe that the prayer for these virtues will have a strengthening reflex influence upon themselves. Now this is the *modern* idea, the refined, philosophical idea of prayer. But it is not the *Scriptural* idea. Neither is it the generally accepted idea of Christendom. And every man who holds such a view of prayer as we have spoken of, places himself in a false position when he addresses petitions to the Deity, with no expectations whatever that the Deity will answer them. [And I for one do not want to appear before God, and before a congregation with such dishonest, sham-like prayers in my mouth.] *Worship*, individual soul-worship! I believe in, with all my heart.

But *worship* is one thing, whereas praying, begging, beseeching, is an infinitely different thing. Worship is a spirit. And no one can express that spirit for me, nor can I express it for another. It is profound reverence and may exist without ever uttering a word of petition. Let us bear this distinction in mind.

Prayer, as popularly understood, had its origin mainly in the sentiment of fear. Back of the terrific and destructive forces of nature, men saw a Power which was to be dreaded and placated with sacrifices, petitions, pleadings.

But the assumption which underlies the popular idea of prayer to-day is this, that there is a certain *moral* and *religious* work to be done for the soul, which we cannot possibly do for ourselves, a work which God in some mysterious or supernatural way must do for us in answer to prayer. This takes for granted of course that our relations to God, as moral and religious beings are entirely different from our relations to

him, as physical and intellectual beings, and that God has different methods of dealing with the different parts of our nature. But is this true? Has the Supreme Being two laws for the government and education of his children?

There is little doubt to-day but that the human family has been on this planet at least for hundreds of thousands of years,—a long time for our education,—and yet where are we? Where stand the great mass of the human race to-day, morally and spiritually? Look even at Christendom, with its bristling bayonets, with its dungeons, its gibbets, its gin-shops, and but recently with its slave ships and slave pens, with its hundreds of thousands slaughtered simply for their opinions, with no comprehensive ideas of the rights of man, civil or religious. Look at the millions, too, all over the world in the profoundest ignorance of themselves, and of the universe in which they live, and in the lowest moral condition possible, and this at the end of countless centuries of education. How shall we dispose of such a fact? We cannot close our eyes to it.

My explanation is, that we are dealt with morally and spiritually, as we are dealt with physically and intellectually. For both there is but one law and one method. That is in both. The human race must work out its own salvation. This is my explanation, sustained, I believe, by facts. I cannot reconcile it, of course, either with Scripture or the popular theology, any more than I reconcile with these geology, or astronomy, or evolution.

Now if my explanation is correct, the popular assumption is *false*, that God will do for us a moral and spiritual work in answer to prayer which we cannot do for ourselves. Certainly this has not been done for the human race so far. Slowly the human race has developed even *physically*, slower still has it developed *intellectually*, and still slower *morally*.

Notwithstanding all our prayers, is not this strange, and especially if it be true, that the eternal destiny of the race depends upon its moral and spiritual life? Has God infinite power and wisdom and goodness, and infinite resources at his command to feed his children with the bread of eternal life, and to clothe them with the beauty of holiness, and yet will see them famish for that bread, and ultimately perish for ever if we do not pray?

What would you say of a *human* father who saw his children dying for food, waiting for their prayers? Monster we should call him. Yet if the popular idea be correct, God is infinitely worse than such a father, because he leaves his children not to starve merely, but to perish eternally, if they do not pray. Much of our praying, therefore, is a positive reflection upon the character of God.

The philosophical arguments against prayer are unanswerable. I do not propose, however, to use them, and what I have said has been simply to convince you of my own deep conviction that the great work of life depends mainly upon ourselves, and not on answers to prayer. The race has moved on from ignorance and savagery to intellectual manhood and civilization. But its effective prayers have been thought, labor, search for truth, investigation, doubt, invention, hunger, thirst, nakedness, peril, war. These have been the prayers which have enlarged the brain, and given breadth to intelligence, and wrung from nature and life their grand truths and hidden secrets. And has God made any other conditions necessary but labor for our advancement towards justice, purity, in-

* From a discourse delivered in the Unitarian Church of Keokuk, Iowa.

tegrity, love of God, and love of man? Our own most effective prayers here have been thought, meditation, struggle, resistance, self-denial. Nay, very much of the world's moral advancement has been the result of mere force of the growth of intelligence, and of sheer self-interest. We rise higher and higher towards the kingdom of God, not in answer to our petitions, but in answer to our own endeavors, and in answer to forces over which we have no control. Without a prayer we have the glorious light of the sun, the moon, and the stars; and without a prayer we have the blessed light of truth. Without a prayer all the beauty and splendors of nature, of mountain and valley, of forest and river, pour in upon the soul to lift it and bless it, and without a prayer all the exhaustless moral beauties and splendors of the teachings and lives of good and great men and women in the past come to us to bless us.

This universe is not organized moral evil. The devil was not its creator. Its tendency is not towards darkness and decay and corruption. God has not forsaken it. Human hearts are not full of hatred and sin. There is a divinity in this universe, in you and me. There is truth; there is love; there is aspiration; there is reverence for justice, and goodness, and self-sacrifice. And these are not accidental or supernatural. They are here, as is the sunshine, as are the rocks, and rivers, and trees. The rivers of life flow all around us, and it is only for us to drink of the streams, that we may live. "The universe is moral," says Emerson. But everything has its price, and that price we must pay to the last farthing.

FOR THE INDEX.

GERMAN LOVE.

Found among the papers of a stranger. Edited and accompanied with a preface by Max Muller. Translated and adapted by Gowan Lea.

I.

PREFACE.

Who has not sometime in his life sat down to a writing table where but shortly before sat another, who now rests in the grave! Who has not opened the drawers that for long years concealed the secrets of a heart that now lies hidden away in the hallowed peace of the churchyard! Here lie the letters which to him, the dear one, were so dear. Here are the pictures; here the books, with marks on every page; who can explain them! Who can gather the scattered petals of a faded rose, and restore to them their first fragrance! The flames, that among the Greeks received the bodies of the deceased, as well as such things as these had treasured, are still the safest receptacle for the relics of the departed. With the most delicate hesitation does the bereaved friend turn over the pages which no living eye hath seen; and, having convinced himself that they contain nothing intended for the public gaze, he throws them upon the glowing coals; they ignite, and are gone!

From such flames the following few pages have been saved. They were intended at first for friends only, but now they are permitted to wander away among strangers. How gladly would the editor have given more of those "recollections!" Unfortunately many of the pages were so far destroyed that it was found impossible to put them together again.

MAX MULLER.

OXFORD, January, 1886.

FIRST RECOLLECTION.

Childhood has its mysteries, but who can describe them! We have all wandered through that silent wonder-land. We have all once opened our eyes in happy bewilderment, and the beautiful reality of life has dawned upon our souls. Who we were, or where we were, we knew not; the whole world was ours, and we belonged to the whole world. Life was without beginning and without end—without stagnation and without pain. Our hearts were glad as a spring sky, fresh as the scented violet, calm as a Sunday morning.

How is the peace of childhood disturbed? How is it that we are driven out of this untroubled existence to find ourselves suddenly alone and lonely, grappling with the problems of actual life?

Answer not with stern brow that "sin" is the cause; say, rather, "We do not know; we can only submit." Is it sin for a plant to blossom, and bear fruit, and fade, and turn to dust? Is it sin that changes the caterpillar to a cocoon, and the cocoon to a butterfly, and the butterfly to dust? Is it sin for a child to grow to manhood, and age, and turn to dust? What is "dust"?

Choose to answer, "We do not know; we can only submit."

But ah! how sweet it is to think back on the spring-time of life—to remember! In the hot summer, the sad autumn, the cold winter, there comes now and then a spring-like day when the heart says, "I feel just as though it were spring!" To-day is such a one, and so I throw myself down on the soft moss in the fragrant wood, and stretch out my weary limbs, and look up through the green foliage to the infinite blue, and think, "How did it all seem when I was a child?"

The beginning! If only there were no beginning! for with the beginning remembrance suddenly stops. And if we meditate upon childhood, and before that, and before that again, the mystic beginning is ever receding and receding; just as if a child sought to place its hand on the spot where the blue heaven rests on the brown earth, and runs and runs and grows weary, finding that the blue sky is just as far off as ever.

Yet a beginning of some sort must have been. What, then, do we all know about it? Memory gives itself a shake, like a poodle that has just emerged from a pond. When it has time to get the water out of its eyes, it looks up with a sort of surprised air, as much as to say, "Here I am after all!"

But I do believe I remember the first time I saw the stars. It may be that I had seen them often before, but there was one evening that something went on within me which made my little "I" more observant than usual. I was filled with fear somehow, and I sat in my mother's lap, and the cold made me shiver. My mother pointed to the bright stars, and I looked and wondered, and thought how shining and pretty she had made them!

All that first period seems filled with the loving face of my mother, the solemn glance of my father, a garden, a summer-house, soft, green grass, a curious old picture book, a venerable church from which came the sound of an organ whose tones made me feel, oh, so happy!

Then there comes a time when everything becomes more distinct. Not only are there mother and father, but sisters and brothers and friends and teachers,—and a crowd of strangers.

Ah, yes! of these strangers how much is engraven upon my memory!

SECOND RECOLLECTION.

Not far from our house stood a large building with many towers. The house had many windows, and these were hung with crimson silk and gold tassels. All round the court-yard stood linden trees, and the turf was strewed with their fragrant white blossoms. Often I had looked in there, and in the evenings when the linden perfume was so sweet, and the windows lighted, and I saw forms moving here and there like shadows, and the music sounded, and carriages came driving along and ladies and gentlemen alighted and hurried up the steps, I could not help asking myself, "Why do you not go in too?"

One day my father took me by the hand, and said, "Come, we will go to the palace. You must behave very nicely, and should the Princess speak to you, you must kiss her hand." I was about six years old, and rejoiced as one only can rejoice at that age. I had so often thought about the moving shadows that were visible in the evening when the rooms were lighted, and had heard so much said of the goodness of the Prince and Princess—how much they did for the poor and suffering, that it seemed to my childish fancy that I knew all about what went on at the castle, and I felt as intimately acquainted with the Prince and Princess as I did with my leaden soldiers.

Yet my heart beat fast as I went up the steps with my father. Whilst he was telling me that I must say, "Your Highness" to the Prince, and "Your Serene Highness" to the Princess, the folding-doors opened, and I saw a tall figure with clear-glancing eyes approaching. Then the beautiful lady smiled as she held out her hand to me. I could not longer restrain myself. Whilst my father stood at the door making a profound bow, I ran towards the lady, threw my arms round her neck, and hugged her as if she had been my mother. The Princess did not seem displeased, but stroked my hair and laughed. My father, however, drew me away, saying "that I had been very rude, and that he would never bring me there again." The blood flew to my cheeks, and I felt that my father did me an injustice. I looked round at the ladies and gentlemen assembled, expecting that they would take my part, but they were all laughing. The tears filled my eyes, and I ran away out at the door, down the steps, past the long row of lindens, and at last reached my mother, and threw myself into her arms.

"Why may I not love people who look at me with such kindly eyes?" I sobbed out.

"You may love them, but you must not show it," said my mother, soothingly.

"And why not show it—is it *wrong*?" I went on.

"No, no, my son; you are right; but when you are older you will understand that you cannot embrace everybody that looks kind and good."

That was a sad day. My father came home and insisted that I had been naughty. In the evening I said my prayers to my mother, and went to bed. But I could not sleep. The question "What are 'strangers' that we dare not love them?" kept me tearful that I could not sleep.

Poor human heart! Even thy spring-tide leaves get nipped by the rude elements. We are taught to stand, to walk, to speak and to read; but nobody teaches us to love. Yet

love, 'tis said, is the ground of our being. As the heavenly bodies attract each other, and are held in their places by the eternal law of gravity; so do heavenly souls attract each other, and are held by the eternal law of love. A plant will not blossom without sunshine, nor does the human plant thrive without love. And the love of the child is of that immeasurable kind that no plummet fathoms—a love that knows nothing of more or less, but that goes out to the object with the whole power of its being.

How little, alas! of this love remains ere we have completed the first half of life's circle! The child has learnt that there are 'strangers,' and therefore ceases to be a child. The spring of love is hidden. We walk through the din of the streets with weary-like, expressionless faces. Hardly do we risk a greeting as we pass each other by, for we have experienced what it is to meet with no response, and the wounds are still tender. At length the petals of the soul's blossom are nearly all bruised or blighted, in the inexhaustible well of love but a few drops remain with which to cool our tongues that we may not quite faint. These drops we still call love. But that is no longer the pure, full, glad love of the child. It is a love made up of anxiety and pain—a love which quickly passes away, like rain upon hot sand. It is love which exacts, not love which gives—love which asks, "Wilt thou be mine?" not love which says, "I must be thine!" It is egotistical, despairing love. And that is the love of most youths. It blazes up and leaves nothing but smoke and ashes. Perhaps we have all once labored under the delusion that these poor rockets were rays of an eternal love!

When all about us becomes dark, and we feel alone; when all men go by us on our right hand and upon our left, and none know us; then there arises in our hearts a feeling—we know not what to name it, for it is neither love nor friendship. One would like to call to each passer-by, "Do you not know me?" At that moment a man feels that there is a tie of *man* to *man* that is closer than that of brother to brother, father to son, friend to friend, and an old saying rises to our lips, "'Strangers' are neighbors." Why, then, pass them coldly by? Again our answer, "We do not know; we must submit."

Two trains whiz past each other. A passenger on one exchanges a glance with a passenger on the other. "Oh, that we could but have shaken hands!" is a feeling that rises in the soul of each. But each is driven in an opposite direction, farther and farther apart.

An old philosopher says, "I saw the débris of a shipwreck floating on the sea. Only a few splinters met, and these held but a short time together. A storm arose and drove them east and west. The same thing is happening among men. The great shipwreck itself nobody has seen!"

CORRESPONDENCE.

WELCOME TO A WOMEN'S BIBLE.

EDITORS OF THE INDEX:

Some one has kindly sent me the number of THE INDEX containing the articles concerning the revision of the Bible in the interest of woman and truth, written by Elizabeth Cady Stanton, Frances Lord and A. J. Grover. I have read these articles each, by myself, and afterward, each of them aloud to three intelligent Christian

ladies, who were spending an evening hour in my study,—two of them making a sort of farewell call before they start for the capital city of Mexico. These two are attendants upon the Methodist mission church during a large part of their Sundays when at home. The mother was born in Germany, the daughter in Mexico, having an English father. The other lady of the three is sister of the one born in Europe, but was herself born in America. All of these ladies are descendants of the Tyrolean patriot, Andreas Hofer. The blood of the liberty-loving runs in their veins. The blood of Benjamin Franklin's grandfather, Peter Folger, runs in mine. Should we not all love liberty and truth! Should we not be loyal to our convictions, and reach out after knowledge, and cry with the dying Goethe, "More light! more light!"

I was delighted with the enthusiasm they all exhibited as I read those earnest and suggestive paragraphs which proposed such a radical change from the mistranslated, misinterpreted, objectionable pages, which "will he, nill he," we have accepted and revered as the Best of Books,—to the right-wisely translated, truth-proclaiming, clean, pure pages which we may expect when the women translators have completed their heaven-inspired work.

I yield to no one in a rational reverence for the Bible. One part of my confession of faith as a Universalist is this: "We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest and final destination of mankind." And as a minister I constantly use some passage from the Jewish or Christian Scriptures for a text or motto in preparing my sermons.

For twenty years I have read the Bible in public, and for twice that time I have read it in private to those about me. In all that time I have never ceased to act and speak reverently in regard to the volume which more than all others is, as Theodore Parker once said, "woven into literature, and colors the talk of the street," has been the guide of the truth-seeking in many directions, and the precious comforter of the weary in heart. Yet I shall welcome the Woman's Bible, and claim that I abate no jot of reverence for all the truth in the present translation no portion of faith in all the prophecies of coming light, and all the promises of overcoming love.

The writers, Mrs. Stanton, Miss Lord and Mr. Grover, have shown conclusively the need of a Bible revised by women, and that need many a mother has felt, as she read the Bible to her children;—and many a Christian father, too, when he has sought to read consecutively the Old Testament at or before family prayers.

Dr. Franklin said, "A Bible and a newspaper in every house, a good school in every district—all studied and appreciated as they merit—are the principal support of virtue, morality, and civil liberty." If the philosopher could say this of the present Bible, with all its defects of translation and arrangement and contents, how much more in our day would we have commended a Bible which the purest and most refined could wholly accept and enjoy! Shakespeare had to be revised in order to make it unobjectionable in family circles, and to the pure taste of right-minded women. It is time the Bible was thus cleansed. When it is, it will be a greater power for good. And when it teaches "the truth, the whole truth, and nothing but the truth," about women and woman there will be a falling of fetters whose clanking will be music in the ears of the angels. Through all the shining ranks there must have been a burst of gladness when the fetters fell from American slaves; and the tone of joy must be many an octave higher, and the wave of melody have farther sweep, when the fetters fall from abused, despised, disfranchised women! Let us have the truth. Glad welcome to the enterprise, and God speed the patient, painstaking, conscientious, qualified workers in this holy cause!

PIERRE A. HANAFORD.

NEW HAVEN, CONN.

MR. FRED. MAY HOLLAND, from Concord, writes:

"One result of the statute which still permits

such persecution in Massachusetts and Utah, is that one of your correspondents is in doubt whether he ought not to take the oath rather than run the risk of having his testimony so much impaired as to prevent a friend from obtaining justice. May I suggest that, if he takes the oath, he may find that he has not prevented his opponents from attacking his credibility, but simply enabled them to do so with the greatest possible force? I have been told by a lawyer that the statute in question was mainly intended to expose those atheists and agnostics who try to conceal their views by taking oaths. This is a point which our friend would do well to look up. He and other readers of THE INDEX should also remember that we should have no such law in force if our legislators had yielded to the repeated appeals made by Senator John F. Andrew. He and Col. Higginson succeeded in 1884 in persuading our State Senate to strike out this clause, which classes unbelievers with criminals, but the other House would not concur. We are also indebted to him for advocating the same measure last year and the year before. And it was he who presented the petition for taxing churches in 1885. Nothing shows more clearly our progress in religious liberty than to have one of its foremost champions nominated to succeed those Governors of Massachusetts who once hung Quakers, and banished Roger Williams for opposing intolerance."

MISS CAROLINE F. PUTNAM, in a letter taking exception to some statements contained in the extract from a Southern physician's letter recently printed in THE INDEX, writes:

"I gladly witness to a more hopeful view, to a different result of eighteen years' close experience and observation in the midst of negro life, and would urge that a mission school be started in that locality at once, to redeem both races from the awful state of society in which the physician lives. Instances of loss of social purity do painfully occur among these slave-redeemed people, as they do in all communities, but 'promiscuous' living is not the rule, and no outrage or insult to white women is known about us. In morals and general improvement of condition their average advance and progress are far more striking in outward effect than that of the whites. We have seen this emancipated people, in only 'twenty-five years of semi-freedom,' lifted from naked, penniless poverty, enforced illiteracy ruthless annihilation of family ties and all domestic life, into relatively respectable tax-paying freeholders of acres of pine forest, reduced to arable land, building poor, but comfortable houses, with plank floors, glass windows, brick chimneys; the fireside hearth dear and sacred to home, fidelity of fathers and mothers anxiously guarding the virtue of their daughters.

"I could name thirty or forty such families which it has been our happiness to aid more or less to this better living.—to clocks, mirrors, chairs, tables, dishes, beds and patchwork quilts, rugs and carpet, pictures on the walls, books, calendars, toys, till their humble homes, small and rude enough, are yet palaces of delight, compared with the wretched, leaky hovels, dirt floors, smoky mud-and-stick fireplaces, without a pane of glass, scarcely a spoon or seat or article of furniture belonging to a human habitation, where, in wet, cold weather, snow, pools of rain or ice lay in the hollows, and the children and parents shook in their pitiful rags and agues. With more food and better clothing and gradually gained ideas of hygienic laws, these miseries are mitigated. All have some knowledge of books, newspapers, letter-writing, arithmetic, geography, history of our own times and country, gathered from the continuous opportunities of our school, kept open the year round, 'from Christmas to Christmas,' in their phrase. The men till the land, cut and haul cord wood, oyster and fish, and the women work in house, garden and field; the children pick berries, pull fodder, and are accustomed to tasks from their earliest years, to get a living, with now and then a coveted chance to come to school, where they learn to sing

"We are rising as a people
In the scale of honest fame."

and to recite Whittier's touching poem, 'Howard at Atlanta,'

"There was the human chattel,
Its manhood taking;
In each dark bronze stature
A soul was waking."

"No more with stone and clod,
No more with the heasts of burden,
But crowned with glory and honor,
In the image of God."

THE following from a letter in the Springfield *Republican* from Saratoga, giving an account of the proceedings of the National Unitarian Conference, is evidently from a Unitarian minister who represents the views and feeling of his conservative brethren generally in regard to the "Western movement":

"This year there was an unusually large attendance. Probably the anticipation that action might be taken upon the question raised by some of the Western churches was the motive which drew so many people together. No sooner had the Western Ethicists revealed their purpose at the Cincinnati conference, and refused to be pledged to theism, let alone Christianity, than a widespread feeling was manifested that the national convention, which best represents the Unitarian churches, should also declare itself, and publish to the world that Unitarianism is still loyal to Christ and Christianity. This hope was uppermost in the minds of the vast majority of delegates. It was not long deferred, for at the opening of the convention the report of the council was presented and there was a sigh of relief when the chairman read, in concluding his report, the following reassuring words: 'The council would simply and positively reaffirm our loyalty to our historic position and principle, clearly and sufficiently set forth in the constitution of this conference, by which for over twenty years we have carried on our work, we trust not without good results; and on that same basis we go forth to new endeavors.' Here was a definite repudiation of the Western movement and a fresh confirmation of the Christian basis upon which the conference was first established. Had any effort been made by the delegates from the Western conference to tamper with the constitution, ministers and delegates present were prepared to move a resolution setting forth the loyalty of the churches to historic Christianity, which would have been carried by an overwhelming majority. There was no desire on the part of the Eastern churches and their friends in the West, to force the subject upon the conference, but had it been openly raised there would have been no doubt as to the result. As it is, the National Conference has asserted its Christian character, while it has avoided what would have been a bitter and unseemly controversy. The Western conference is left to its own devices. A new body, 'The Western Unitarian Association,' has been formed to rival it, if not to take its place, and the sympathy of the churches with the new organization, which openly stands upon a Christian basis, will doubtless show itself in a substantial way. The Unitarian church is free and inclusive, and hesitates to expel from its pale any thoughtful and devout person, but its freedom lies within the limit of Christian fellowship, and it has regarded the Western movement as a temporary break, not inaptly described by the Scotchman in Kingsley's *Alton Locke*, 'Verra like uniting o' men by jist pu'ing aff all their claes, and telling' em, 'There ye are brothers noo, on the one broad fundamental basis o' want o' brecks.'"

BOOK NOTICES.

SWEET CICELY; Or, Josiah Allen as a Politician. By "Josiah Allen's Wife" (Marietta Holley). With illustrations. Funk & Wagnalls, New York and London. 1886. pp. 381. Price, cloth, \$2.00.

The story of "Sweet Cicely" is merely the golden thread on which is strung a series of incidental stories, most of them germane to the

serious central purpose of the book—that of woman's right to a vote on all matters in which she, as much as man, is vitally interested, and especially because of her interest in, and hoped-for influence on the temperance question. The gift of humor—which the critic, Richard Grant White once affirmed was "the rarest of qualities in woman"—none can deny to Marietta Holley. She has made the large-hearted motherly Samantha, "Josiah Allen's wife," with her comical common-sense lessons in a pure and high morality, a welcome and beloved guest in every home where one of her books has ever entered. She stands among women as "Mark Twain" does among men, supreme as an incisively humorous writer, with senses keenly alive to the ludicrous side of the most pathetic and sorrowful things in life, as well as tenderly sensitive to the genuine pathos of love or grief so often hidden, under disfiguring superficial aspects of ridiculousness.

Though many of the situations are overdrawn, and the possibilities of law in regard to women perhaps somewhat exaggerated, or far-fetched, yet the work from beginning to end is bristling with sound common-sense arguments and thought awakening appeals to the intellect and conscience of both men and women. On many pages of this charming book the tears of the sympathetic reader are sure to fall, yet there are but few pages even among those most deeply saturated with pathos, which will not at some paragraph evoke laughter as well as tears. We close the book with a sense of living companionship with all its leading characters; the motherly, sensible, tender-hearted, thoroughly commonplace "Samantha"; the well-intentioned, politically ambitious, yet beloved "Pardner" of her joys and sorrows, Josiah Allen; "Sweet Cicely" the charming, girlish, widowed mother with her shadowed life and pathetic enthusiasm on temperance because of her boy's hereditary weakness and her own false position; Cicely's "boy," little Paul, whose wonderful capacity for question-asking, is equalled by that of many real living boys, and girls also; unhappy Dorlesky Bumpy whose "errents" and insistence on her "rights" occupied so much of Samantha's time and thought during her memorable visit to "Washington, D. C.," and the many other lifelike characters which flit or float across these pages and help to point the many morals with which they team.

Miss Holley has given us in this book one of the strongest of documents in favor of woman suffrage, and the enticing absurdity of Samantha Allen's relation of the many whimsical episodes which add to the sparkle of these bright pages will lead many to read the book, who could not otherwise be induced to read or listen to any arguments or appeals to common sense and justice on those subjects. Miss Holley has closely studied the question of woman suffrage, and the result of that study is shown in the strongly vigorous way in which she puts the questions awakened in her mind through that careful study. Some may be disposed to object that these questions are put too strongly, with possibly an earnestness and one-sidedness savoring of "offensive partizanship," but whether her readers agree with all her conclusions, or "agree to differ" with her in regard to all or some of them, certain it is that every reader will be compelled by force of her strong and telling arguments to a more thoughtful consideration of the question of woman's political rights than he or she has previously given the subject. Over one hundred fine pictures illustrate the story, among the best and most pertinent of these we note the following: "Cicely and her peers," showing the beautiful, intelligent, thoughtful woman, surrounded by an idiot and a lunatic, while a murderer swings from a gallows close by, "Josiah's Star Route," "The Golden Calves of Christendom," "Our Law-makers," depicting a party of drunken voters, "Woman's Right," a poorly-clad woman out in a winter's storm at midnight in search of her dissipated husband, and "How Woman's Prayers are Answered," representative of the contempt shown by certain congressmen to a petition for woman's suffrage. The book is handsomely bound, clearly printed in large type, with wide margin on good paper. S. A. U.

MINUTES OF THE NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION. At the twelfth annual meeting in Philadelphia, Penn., October 30, 31, and November 2, 3.

This pamphlet gives an interesting account of one of the most novel and important movements of our day. This organization extends over the whole country, and with its branches has about 300,000 members. It is entirely composed of women. The plan of work is very elaborate, including branches in every state which sends delegates to the annual meeting. While I find many accounts of local expenses, I have failed to find any report from the general treasurer, but by adding sums received from different sources, the gross receipts of the union appear to have been \$135,889.00 of which about \$280,000 have been expended in what is called the foreign department, which does not mean work outside of the country, but work among the foreigners in it. This association is closely bound together, not only by zeal for the cause of temperance, but by religious sympathy, and similarity of theological views. I do not aim now to consider what they are doing for their first great object—the destruction of the curse of drunkenness, but to indicate how remarkably this well ordered work on a large scale has promoted the growth of liberality and freedom of thought. A correspondent of THE INDEX need hardly say that there is much in the theological expressions used in this pamphlet, and especially much of its Sabbatarian narrowness with which it is impossible to sympathize, but in admiration of the earnestness and energy shown in the work, we forget these blemishes. And while it is well known that a (so called) evangelical influence predominates in this association, they have yet enlarged the boundaries of their "non-sectarian" sympathies far beyond other societies which have claimed that title since they pointedly include Catholics and Universalists in their welcome to their work. How far their title of Christian limits them, does not appear, but in their report of work among the Chinese they do more justice to the "Heathen Chinese" than is usually accorded him. As the abolitionist soon found that they could not confine their labors to the freedom of the slave, so these reformers—desperately in earnest as they are, have early learned that the Crusade against liquor cannot be successful unless all other reforms march with it; and they are obliged not only to include the vicious use of tobacco and other narcotics and stimulants among their objects of attack, but they have been driven to see that the far larger subject of social purity must be discussed, and that woman must have the ballot before she can do the work which the world is needing at her hands. All this indicates that these women have laid hold of a great central principle, which is marshalling them, instead of they it, and as we cannot dig deeply in any direction without approaching the centre, so we believe that they are often blindly and ignorantly working towards the same great ends of truth, purity and freedom for the human race, which Free Religion is seeking by methods which seem to us broader and freer. The burthen lies upon us to show that they can be made equally effective.

E. D. C.

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WILL Europe permit Russia to carry out her programme for the suppression of Bulgarian independence? Austria appears to hesitate, and Germany, knowing that France is only waiting for an opportunity to pounce upon her, shows no sign of resistance to the Russian attempt, while England, with the question of Irish Home Rule to settle, is extremely slow to take any steps likely to involve her in war with Russia.

HENRY GEORGE in one of his New York speeches, when referring to England, was interrupted by the exclamation, "To hell with England!" from one of his auditors, to which he responded "I know no 'to hell' with any country;" "a point," observes the *Boston Herald*, "on which Mr. George seems to be out of agreement with the majority of the American Board of Foreign Missions, though, in justice to the latter, it should be said that they are earnestly striving to rescue countries from this most unpleasant fate."

ONE of the Prudential Committee of the American Board of Missions intimated that it was no easy task to convert the heathen if they must be asked to believe that their forefathers were hopelessly and everlastingly damned. Others thought it would be still more difficult if they should come to believe in "probation after death." Of the seventy persons who could vote at the Des Moines meeting on the various subjects, twenty-two of the lay membership supported Prof. Smyth. The policy of the American Board in regard to the abolition of slavery led to the formation of the American Missionary Society, founded upon anti-slavery views. May not the conservative policy of the

American Board lead to the formation of a new foreign mission society?

PROF. HUXLEY, now in his sixty-second year, and in a career of distinction far from its end we hope, enjoys a combined pension of £1,500 a year, one of £1,200 on retirement from his position at the Museum of Geology, and another of £300 chargeable upon the Civil List. It is gratifying to see the valuable services of a distinguished man of science thus rewarded by the English government. The time is coming when the men who add to the world's knowledge will receive for their noble work the compensation and honors which for centuries have been denied them, and bestowed upon men who have opposed rather than welcomed and encouraged newly discovered truth.

A COMPLAINT has been made to the visitors of Andover by responsible parties, against several of its professors for teaching and publishing views contrary to the intent of the founders, and a hearing is assigned for the 25th. The present visitors are President Seelye of Amherst College, Joshua N. Marshall of Lowell, and Rev. W. T. Eustis of Springfield. Those who enter the complaint, do so as men holding a trust which imposes upon them the duty of carrying out the wishes of those who founded and endowed the Seminary. These wishes they declare are being disregarded. The first point to be settled is whether the visitors have the power to hear such a complaint and to act upon it. If this is settled in favor of those who enter the complaint, whether the heterodox professors have a legal right to teach the "new theology" in opposition to the views of the founders of Andover, will probably have to be decided by the courts.

DR. W. B. RICHARDSON contributes to *Longman's Magazine* for October, an able paper in regard to the work of women, in which he endeavors to show that nothing valid can be urged on physiological grounds against the claim that under the same kind of training men receive, women may attain to the same faculty and power of work as men; that to reach this position of vantage, however, women must be content to remain a free caste of women without maternal or domestic responsibilities, and must proceed slowly, patiently, step by step, under systematized training, avoiding the cramming system. Yet Dr. Richardson thinks it is better that women generally keep together in one common bond as women, with love and maternal ties the crowning joy and ambition of their work. But their capacity for successful competition with men, by the right kind of training, he sees no reason to doubt. Those peculiarities, physical and mental, which render them unfit for some kinds of work, are due, he thinks, to a failure of development incident to the conditions of their lot, and not to primary physiological or anatomical deficiencies. For instance,

he says: "If men were brought up in the same way as women have been; if men were made to move hedged about with petticoats and dragging long trains in the mire; if men were nipped in corsets; if men were forced to live within doors; if men were forbidden to play or work at active muscular exercises; if men were not permitted to follow science, art, literature, then men would be as incapable as their sisters. So a race of Hercules would become effeminate if they were trained, generation upon generation, to effeminate pursuits."

EX-PRESIDENT PORTER'S lecture given before the Nineteenth Century Club on Evolution and Mr. W. D. Le Sueur's admirable paper in reply, printed in the September number of the *Popular Science Monthly*, should be reprinted together in pamphlet form for general circulation, to show the difference between the treatment of a great subject by a learned theologian accustomed to think and write from a theological point of view, and the treatment of the same subject by a clear, headed agnostic thinker, whose method is that of science. The defects and limitations of men of the class to which Dr. Porter belongs, and of which he is one of the ablest and most distinguished representatives, are not fully seen except when, impelled by a sense of duty, these zealous men venture attempts to arrest the decay of faith by grappling with the various phases of modern scientific thought. Then the insufficiency of their knowledge and the imperfections of their method are manifest. With the progress of science and the decline of theology, the higher education in this country must be under the direction of a different class of men. This fact is indeed already recognized by Johns Hopkins University.

THE *Boston Watchman* says that while it is a question undecided whether the "new orthodoxy respecting life after death is to be accepted in the Orthodox Congregational churches," there are theological regions in which its reception is all that its advocates could wish. Unitarians, Universalists and the so-called liberals of all shades, including some daily newspapers that are essentially organs of "liberal" and "free religion," "have only a welcome for it." Of course as people become enlightened and rational, emancipated from the authority of formulated creeds and the influence of traditional beliefs, they can "have only a welcome" for any advance "towards liberal and free religion." The new orthodoxy is such an advance. The doctrine of the everlasting torment of a portion of the human race, under the government of an omnipotent ruler, is a hideous and horrible superstition, not in harmony with the general thought and spirit of the age; and protests among theologians against this barbarous and debasing belief, born of fear, servility and revenge, or their attempt to relieve it of its most atrocious features, are all indicative of intellectual and moral advancement.

FELLOWSHIP IN SPIRIT.

One of our subscribers has asked what is meant by the phrase "fellowship in spirit" in the statement of objects of the Free Religious Association. Before the change made in the constitution of the Association at the last annual meeting, this clause read "to increase fellowship in the spirit." In that form it seems to have puzzled a good many of the members. When the circular was sent to members asking their opinion with regard to the proposed changes, there were more answers expressing objection to this clause than to any other. It was the use of the article *the* before "spirit" that appeared to cause the perplexity. The phrase, "the spirit," seemed to have a savor of revival meetings, and to carry a suggestion of the alleged third person of the evangelical Trinity. Of course it could not be supposed that the Free Religious Association meant to retain in its constitution even the shreds of such theological notions. What the framers of the constitution had in mind in their use of the phrase was, probably, similar to Matthew Arnold's use of it when he classed Emerson as "the friend and aider of those who would live in the spirit." Among persons who live for the high interests of thought and the welfare of humanity rather than for greed of gold or for selfish indulgence of physical appetite, there is a unity of moral atmosphere, so to speak, and may be a unity of aim and effort, irrespective of differences in doctrinal beliefs or vocation or special philanthropic work. To promote a unity of this sort we have always supposed to be the meaning of this clause of the F. R. A. constitution. Yet as the little word *the* presented a puzzle to many minds and did not appear to be essential to the sentence, it was dropped in the amended form of statement.

But there is at least one person, it seems, to whom the clause without the *the* is still a puzzle. Let us try to illustrate, then, what "fellowship in spirit" may mean. One illustration is ready at hand in a phenomenon witnessed in this country during the last month. There have been various ways of viewing the Charleston earthquake. It has been discussed theologically, religiously, and scientifically. But amidst all the variety of the discussion,—and even the scientists are not as yet agreed as to the immediate cause of the disturbance,—there has been a steady stream of money flowing into Charleston from all parts of the country, and even from across the Atlantic, for relieving the necessities of those who lost both shelter and food by the catastrophe. Here a common feeling of sympathy and humanity was touched, and people of the most divergent beliefs, occupations, and conditions in life have been for the time being brought into a common effort. They have been united in the fellowship of the spirit of charity.

Those who remember the sudden turn of feeling in all the Northern states of this country at the opening of the Civil War, or immediately after Fort Sumter was fired upon by secession cannon, will have a still better illustration. Up to the day of that event, and all through the weary weeks and months of the last winter of Buchanan's administration, there had been a division of counsels even among leading Union men as to the best methods for meeting the momentous emergency. A powerful party at the North as well as in the South had just voted against Abraham Lincoln's political principles. The great mercantile interests were timid and

ready for any compromise. Apathy and discouragement were general in the North, while state after state in the South seceded, and the Union seemed helplessly broken. All parties dreaded the sword. But when Sumter was fired upon, and Lincoln sent out his proclamation for troops to defend the country's flag, in an hour all was changed. It was an experience as near to the New Testament story of the miraculous Pentecost as could well happen in actual history. All parties, however divided before, found themselves speaking one language through their various political tongues. Republicans and Democrats vied with each other in raising regiments. The timid bankers and merchants hastened with offers of money. Farmers left their ploughs, tradesmen their counters, mechanics their tools, to shoulder their muskets. College classes were decimated by the eagerness of the young men to enlist as soldiers. The whole North in those first weeks and months was thus cemented in a close and invulnerable fellowship by the spirit of patriotism.

There have been times in the history of the Free Religious Association itself when its aim to promote fellowship in spirit has been signally manifest. This was notably the case at the annual festival of 1885, when Mr. Heber Newton, the Episcopalian, Mr. Gill, the Methodist, Mr. Hill, the secretary of the Ingersoll Secular Society, as well as several prominent officers of the Association, all spoke on one platform, and all, though true to their respective convictions, struck a chord of thought and feeling that was higher than their doctrinal beliefs or denials, and produced a harmony of good fellowship that was infused as an exhilarating spiritual atmosphere through the whole company. It was something mentally tangible to all present.

It has commonly been the practice to ground fellowship in religion, upon unanimity in doctrine. Hence, the fellowship has been limited and bounded by sectarian lines. Members of the same church or denomination could have fellowship with each other, but not with the members of a church of a different denominational name, though both of the churches might be of the Christian faith. The Calvinist Baptist and the Free Will Baptist cannot sit down together at the same Communion table, though both believe the service to be an important Christian ordinance. In their great zeal to promote certain doctrines, and to keep each its own creed intact, the Christian sects have lived each with its hand against its neighbor. No wars have been so fierce as religious wars; no enmities so bitter as those between churches of different creeds. This sectarian warfare has been carried even into social circles, and into the operations of business. Christian sectarianism has often *boycotted* the free-thinking tradesman, and kept in obscurity and poverty the free-thinking scholar.

Now, one of the objects of the Free Religious Association from the outset has been to set forth the injustice of this sectarian arrogance and exclusiveness; to break down as far as possible the dividing walls between sects; to emancipate people from the limitations and thraldoms of ecclesiastical creeds; to make impossible such abuses of a common humanity and brotherhood as have been committed in the name of religion; and to make religious fellowship as broad as the reverent, free search after truth, and coincident with the human desire to know and to do the right, and to help humanity upward. It is evident that people may have different theories of

the universe, different theological beliefs, and possibly quite different methods of working, and yet they may agree in such an object as this, and, above all their differences, their actions may flow together in a common endeavor to attain it. And this resulting unity in aim and effort, we venture to say, is what the constitution of the Free Religious Association means by "fellowship in spirit."

WM. J. POTTER.

AN INTERESTING LETTER OF DAVID FRIEDRICH STRAUSS.

In a Life of Konrad Deubler, which has just been published in Germany (*Konrad Deubler's Lebens- und Entwicklungsgang und handschriftlicher Nachlass. Dargestellt und herausgegeben von Arnold Dodel-Port. Leipzig, B. Elischer*), there appears a letter from David Friedrich Strauss, which deserves to be more widely known, and which is interesting as another notable tribute to the earnestness, the fairness, and the thoughtfulness of the common people, who have so often in history proved their superiority to the scribes and the higher classes generally, by hearing gladly truths which these rejected, but which presently conquered the world of thought. Of Konrad Deubler himself, it is impossible here to say more than that he was a "peasant philosopher," who lived among the hills near Salzburg, dying only two years ago, whose beautiful spirit and earnest search for truth throughout his life make his biography one of singular interest. The letter from Strauss to Deubler, here probably translated for the first time, had been published in Germany twice before its publication in this biography. The second time was in a work, "*Riben und Ranken*," by Julius Duboc, a friend of Deubler, and the author of a book, "*Das Leben ohne Gott*," which was very highly prized by him. Duboc gives the following account of the circumstances under which Strauss's letter was written:

"It is well known that the first edition of Strauss's 'Life of Jesus' was calculated, according to the author's express definition, only for theologians. The common people were excluded, as 'not yet properly prepared.' What changed this idea in Strauss's mind, and in so thorough a way as we find expressed in the preface to his new 'Life of Jesus?' In the place where he pronounces 'the miracle delusion the chief stumbling-stone in the whole old religious system,' where he declares that in that system 'the religion of the spirit was itself conceived unspiritually, and Christianity conceived Jewishly,' while 'Christianity is first understood on really Christian grounds' when we recognize that in it 'humanity only becomes conscious of itself in a deeper way than before,'—in this place he lays strong emphasis upon the fact that we often find this insight or apprehension among 'the simplest men in the lowest classes,' while 'many in the highest classes of society remain closed to it.' How Strauss, who had very little to do with the common people altogether, and still less with the lowest classes, came to speak and think in this way, the following letter from the year 1846 will, I think, do something to explain. Deubler had addressed himself to Strauss. Among the distant Salzburg mountains, he had felt a light breeze from the tempest which the Swabian theologian had caused by his criticism of the historical basis of the gospels. Accustomed to shrink from no labor, he had given his late evening

hours, after hard days' work, to indefatigable study of the "Life of Jesus," in its first form. He soon realized that the way to the understanding of the work was barred by obstructions which it was impossible for the most faithful effort to remove; and this was the occasion of a letter to the author, asking why, in preparing his work, he had so little considered the needs and condition of the common people. How peculiarly must this inquiry, with the petition for help, have touched the learned theologian, the courageous but almost isolated thinker! He had preached to the pulpits, and found them empty; his arguments and appeals, which he trusted would convince the scholars of his class, and turn them into other ways, had been in almost every case wasted upon deaf ears and hardened hearts. And here was a voice from among the "unprepared," craving hungrily and earnestly for enlightenment and instruction. The comparison with Paul, "who turned to the Gentiles, since the Jews spurned his gospel,"—to which he refers in the preface to his "Life of Jesus"—was here brought very close to him."

Strauss's letter is as follows:

"HONORED SIR:

"I have been travelling, and so away from home for a long time this summer, and have only just now received your kind letter. I make the more haste to answer it, because I should be sorry to let you remain in the belief that I could intentionally neglect a letter with such a good purpose as yours. It has really given me great pleasure to hear a friendly voice from your mountains. Your station and the manner of your education, the effort which it must have cost you to work through so much, give double worth to the convictions which you have achieved, and your letter is to me a much more valuable sign of the times and of the fruits of my work than an expression of concurrence from some learned theologian could be. I must confess that I have done very little to deserve such an expression as yours; and your charge that we progressive men among the scholars give too little consideration to the people is, as concerns myself at least, entirely just. Only we must remember that at the time when I wrote my "Life of Jesus,"* things looked very differently from now. If I had written the work in a popular form, its circulation would certainly have been forbidden. Only under the protection of its scientific form, limiting it essentially to scholars, could it have been circulated undisturbed. And, in truth, to me myself, at that time, the spreading of such a book among the people was a question of conscience. Among the people, at that time, there was yet no sign of any need of such a clearing up, least of all here in Wurtemberg, where, indeed, that need is not awakened even yet. I, as a theologian, had felt the need, and satisfied it; my theological friends, as I knew, also felt it; so that my plan was to gradually lead the people to purer religious conceptions by enlightening the theologians. But I had reckoned falsely, and the course was to be just reversed. The theologians *en masse* scorned and refused what I and others who thought with me offered them, because they trembled for the existence of their class; whereas the people—in German Catholic circles, among societies of truth-loving Protestants—turned earnestly toward the new views. If ever a new Reformation of the Church is undertaken or succeeds in Germany, it will be only in spite of the theologians, not through their efforts. The theologians stand now, with reference to the religious needs of the time, just where the Jews stood in the time of the apostle Paul. He offered them the new gospel first, but because they despised and rejected it, he turned to the Gentiles. And so to-day, whoever has any light to give must leave the theologians

alone, and address himself to the people, who are as receptive as the theologians are hardened and obdurate. This principle would guide me if I had to write to-day; but I had to write ten and six years ago, and now there are others who know how to write for the people better than I, and so I can leave it to them.

"You wish to know of other writings of mine. The only thing, perhaps, which is still worth the trouble of reading is a small pamphlet entitled *Friedliche Blätter*, which I will send to you if I find, upon inquiry, that it will be admitted to you there through the post.

"With the heartiest wish that these lines may find you well and happy, I am

"Yours respectfully,

"D. F. STRAUSS.

"LUDWIGSBURG, Sept. 8, 1846."

"It appears clearly from this," observes Deubler's biographer, "that the letter from Deubler made a sympathetic impression upon the Swabian theologian. How could it be otherwise? Strauss speaks of himself as one who had especially received 'the gift of quick sympathy.' It is true that he let many years pass by, before the wish of Deubler was fulfilled, in the "Life of Jesus for the German People." But apparently David Friedrich Strauss received the first impulse to his later popular work from this distant friend in the Salzkammergut. The service of Deubler, in having given an incitement in this direction, is not to be lightly esteemed.

E. D. MEAD.

CORNELL UNIVERSITY—A REPLY.

A copy of THE INDEX, just received, contains two communications commenting upon my article in the issue of July 9, entitled "Cornell University," in which I called attention to the narrowing process now going on in that institution, especially relating to the religious and economic teachings.

I find no denial either in the communication signed "T" or Mr. Grant's article to the propositions maintained in my article. Mr. Grant, it is well known by all acquainted with his labors, has been most sincere and earnest in his endeavors to restrict the Christian Association membership to believers in a trinitarian creed and the divinity of Christ. The assignment of Unitarians to the "associate" membership, if certain prominent members are to be believed, was a device adopted as a compromise, after a long struggle upon Mr. Grant's part to exclude them entirely. By Unitarians I mean all monotheistic Christians believing in the man Jesus and not in the creed of the Cornell Christian Association, as set forth by Mr. Grant, as a test of membership, that is, "I acknowledge the Lord Jesus as my Master, and believe him as my only Saviour."

"T" has not read my article carefully, or he would not assert that I leave it to be inferred "that the practice of filling the chapel pulpit with the ablest ministers of all denominations has been or is about to be discontinued." I intended to assert that in general the ministers now filling Sage pulpit are by far less tolerant and liberal in their preachings than those of former years, and I do not hesitate to make the prediction that liberal Christianity, as opposed to orthodox Christianity, in a few years will be heard no more in that pulpit.

I have as direct and equally authentic information that Prof. Adams is to be removed unless my article has awakened the trustees to the realization of what a dangerous step this would be, and cause them to retract.

Concerning the removal of the professor of

Political Economy (Professor H. C. Adams, I meant), because of his adherence to the modern school of political thought, I had definite information that he would be disposed of, at the close of this year, either directly or indirectly, because he taught liberal doctrines diametrically opposed to the antiquarian ideas of the President and other prominent officials of the university.

"T" admits all that I have charged concerning the abolition of the chair of moral and intellectual philosophy, and the substitution thereof of the Susan Tinn Sage Chair of *Christian Ethics*. His defense of this step whereby the word *Christian* is for the first time grounded into the curriculum is merest sophistry. Ethics are ethics, and it is the university's duty to teach universal ethics, not Christian, Hebrew, or Mormon ethics. The acceptance of this endowment was the taking of the merest mess of pottage in exchange for the most glorious birthright of absolute, untrammelled religious freedom.

Cornell is a Christian university, for the first time in its history, and no longer ruled by the Christ-like precepts upon which it was founded. The little sectarian "Blanches, Trays and Sweethearts," that solately barked themselves hoarse at it, for its broad ground of neutrality and humanity, can now welcome it to their ranks in full fellowship. The shadow of the cross now darkens its portals, while the liberal example of the humble man who bore it, but was buried by deification, has gone from its doors.

Unfortunately neither Mr. Grant nor "T," in their blind adherence to the apostolic creed, have a sufficient idea of liberal Christianity or of non-Christian spirituality and morality to discuss it, or to understand the sole object of my article, that is, to protest against the "Christianizing" of a non-sectarian institution, founded by a non-sectarian government; for with all deference to "T," who, when he says "Cornell is Christian," admits all I have endeavored to say, I must deny that our land is Christian. Together with thousands of other Anglo-Saxon citizens, to say nothing of our Hebrew, Unitarian and other monotheistic brethren—good citizens of our land,—I respectfully deny that allegation. I retract none of my original statements, but will furnish abundant proof to any who will request it. Respectfully,

ROBERT THOMAS HILL.

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THE UNITARIAN POSITION.

Without doubt the Unitarians are the most liberal of Christian sects. They used to claim that they were not a sect; that they stood only for a movement in theology. Emerson outgrew their standing, and Parker moved too far and fast for them. Latterly they have broadened their base, and both at the East and the West, have become more democratic and diffused with the spirit of common folks, and with radical progressive thought.

Following Emerson and Parker, who would not follow them, who repudiated their acceptance of the outward authority of Scripture and miracle, they came to be remarkably tolerant of speculative differences. Welcoming the advance of critical and scientific inquiry, they came to see and assert that no dogmatic position was sufficient and final; that no creed could be formed that would answer for all progress, and have authority as a binding yoke or *sine qua non* of fellowship; that the life was more than the creed; that character was

*The "Life of Jesus" critically treated" appeared in two volumes, at Tübingen, in 1835. The people's edition appeared in 1864, under the title, "The Life of Jesus, written for the German People."

above profession; that well-doing was better than prayer; in short, that all the requirements of religion were kept and God was glorified by right conduct—such action as springs from love of man, more than from love of self.

By the Orthodox, morality was denounced as "filthy rags"; the good man was declared to be the most dangerous man in society; religion was made more than character or righteousness; piety and prayer were held to be supremely consequential, possessing more than natural virtue, even special magical efficacy, and no person was either Christian or orthodox who did not lay claim to some mystical "change of heart." Unitarianism laid slight stress on the mystical piety of religion, but insisted on the tangible, practical fruits of the loving heart, on *deeds* of love and kindness. In this, it has received the endorsement of good men and women of progressive thought in all churches. The Orthodox pulpit has been compelled to drop its old-time arrogance of doctrine and authority, and dwell more largely in the practical sphere of common-sense morality and ethical rectitude. Even the common mind sometimes asks if the religious factor of life be not over-worked, if it be not a source of weakness rather than strength, and the good man better off without than with it. It must be apparent to any careful observer that the people at large care far less about the old-time orthodox piety than they once did; that they do not believe it supremely important as formerly, either for salvation in another life or for a true life and character in this world. For proof we have but to recall the testimony of Mr. W. C. Prime in the *Princeton Review*, who, in an experience of ten years and an observation of some fifty churches in New England, rarely found to exceed fifty persons in a church on the brightest Sundays of June or October. The general truth is, that religion, strictly construed, has far less to do with common life and with increasing thought than it formerly had.

In view of this fact, is it not surprising that leading clergymen in the Unitarian ranks should now be looking backward rather than forward, and crying a halt to the thought of modern progress, declaring that science has said its last word, and we must go back to a mystical faith for the ground and strength of goodness, and of a true and noble life? There were various broad, able discussions of live questions at the late Saratoga Conference, papers calculated to distinguish the time and the occasion, but there were also reactionary sentiments, almost a frantic shriek that the friends of ethical culture were taking away the Unitarian God.

To one who has watched the Unitarian movement for forty years, carefully and sympathetically, it appeared strange and anomalous that these clergy should thus abnegate the front place of leadership in religious thought and fall in behind those who have all along fought against the Unitarian humanities and in favor of a medieval mysticism; strange that they should even hope to turn the tide of thought the other way, thus giving the lie to Unitarian work in the past. On the Orthodox supposition of an arbitrary salvation to be bought, the mystical religion is intelligible; but as a matter of practical life and conduct it needs no clergy to teach that the old mysticism is a failure, a sad and stupendous failure; and the world needs now not the burning of candles and raising of crucifixes, not the singing of psalms and making of long prayers, not religion in its old and world-

wide sense, but intelligent *action* in keeping with natural law, for the betterment of individual and social life, the real salvation from intemperance, crime and lust.

Without doubt the sentiments commonly denominated religious will remain. It is not possible, nor is it desirable, to quench the emotional life of humanity; but it is both possible and desirable to control, to direct and chasten the expression and flow of human feeling, so that by its conformity to law and reason and its benefaction to the world, it will ennoble and adorn human character and life.

The Unitarians have shown a commendable liberality in giving. They have insisted on the need of more and better thinking, and have welcomed the new light which modern science has thrown upon theology. It ill becomes them now to show themselves illiberal and intolerant towards those who, disbelieving in a miraculous revelation, yet dare not assert and affirm supernatural mysteries. The dogmatism of the Orthodox had an explicit revelation to plead in its support. What has Unitarianism with which to belittle and berate what is actually known of nature and life in glorifying that which is not known? May not Unitarians be too dogmatic and assuming where genuine modesty would confess its agnosticism?

Unitarians betray a weakness of human nature, as well as an ignoble disrespect to conscientious manhood, when they stoop to win applause by slurs on the agnosticism of science. Science has done mankind no greater service than that of teaching *how little is known*, the consciousness of which is by no means the justification of religious assumption.

If Unitarians would make the most of their great opportunity and do the utmost possible good to mankind, let them beware of trying to establish a dogmatic *Shibboleth*—a thing which other denominations have tried much longer and can do much better,—but let them show the open hand and the liberal heart towards all men, believing with a true faith, that he who does justly and loves mercy, walking humbly among men in the quest of truth and light, is the world's truest hero and benefactor.

A. N. ADAMS.

EDITORIAL NOTES.

BY B. F. U.

A WRITER in the *Boston Transcript*, referring to the gift of a Hall of Science to the Smith College for Women, says with truth of the giver, a radical freethinker, that "anybody who will ask at Northampton about Mr. Lilly may hear of a man who has lived a long life of pure-minded, tender-hearted and whole-souled goodness, truth, righteousness and love,—as near to the spirit and truth of Christ as any man the old orthodox town has ever known."

THE *Boston Sunday Herald* well observes in reply to the *Advertiser's* article in disparagement of Mr. Dawes in comparison with Governor Long, and in depreciation of Mr. Dawes' services to the Indians its not of much account to Massachusetts people: "But the Indian question is a question of humanity and national honor and national duty hardly inferior to any. The nation has wrongs to undo and to remedy which put the question in essential particulars upon the same position the slavery question oc-

cupied in former times. His attitude and his conspicuous service in demanding justice and rights for the Indian make him a not unworthy successor of Charles Sumner as the representative of the philanthropic and conscientious sentiment of the people of Massachusetts."

MR. EDWIN D. MEAD'S opening lecture of the course which he is to deliver on "The Pilgrim Fathers" at the Boston University will be given on Thursday evening, October 21st. Mr. Mead is one of our most scholarly thinkers, and his treatment of any themes he takes up is thorough and masterly. He has given careful study to the Puritan movement and the history and life of New England, and his lectures on this subject are full of interesting information. As William D. Howells says: "He is one of those scholars who can address an audience not only intelligently but sympathetically." Tickets for the course of lectures, 50 cents for an evening, \$2.00 for the course, are for sale at the Old Corner Book Store, the Old South Meeting House, and at the door.

JUDGE GARY, of Chicago, has overruled the motion for a new trial in the cases of the condemned anarchists. Their counsel claimed that the jury had been influenced by improper evidence introduced by the prosecution, that the verdict was due largely to the pressure of public opinion on the jurors, that the evidence had failed to connect the bomb, or the throwing of it, with the defendants, or to show the existence of a general conspiracy to destroy life. The verdict was given, it was claimed, in order to strike terror into the hearts of anarchists and to make an example of the first men tried in this country for murder as anarchists; and that if the men were made to pay the penalty of their lives for a sentiment, an infamous precedent would be established, and that their execution would be judicial murder. The counsel for the prosecution maintained on the contrary that the trial had been impartial and fair, that there never had been in the history of trials in this country or in any other, such a system of terrorism as that instigated by the friends of the defendants in these cases, that a conspiracy to overthrow law and to take life had been proved, that it was a conspiracy taught by each and every one of the defendants for months and years, in Chicago, and that the conspiracy culminated as they had taught, that all the defendants had been in some way connected with, and had taken part in the conspiracy, the object of which was to set fire to the city, to annihilate the police force, destroy the fire department and to rob and plunder; that these plans had been derived from Most's book, for which reason that work, alleged to be improper evidence, was introduced during the trial.

THERE is no doubt whatever, we presume, that popular feeling in Chicago against the condemned men has been and still is very strong. This is not strange considering the brutal manner in which the appointed guardians of peace and order were murdered, and the conviction that these men are responsible for the crime. The only question is whether public opinion—an element which under any circumstances has to be taken into account—operated to prevent a just and fair trial. This, so far as we can judge from meagre reports, was not shown. Judge Gary, after hearing all that could be said in defence of the condemned anarchists, saw no reason for granting a new trial. At the same time it is probable that the men, most of them

products of European despotism, were infatuated with certain chimerical schemes, held under the name of anarchy, and were working, as they believed, for social reform, misled by the diabolical teachings of Most, that they were blinded by fanaticism to the folly of their words and acts, and did not fully consider their practical consequences. While there can be nothing but condemnation for attempts to carry out any social theories by killing innocent human beings, we are of the opinion that the authorities can afford to be lenient with these criminals and to show them that mercy which was not shown to the victims of their misguided zeal and short-sighted scheme for revolutionizing society. Let the death sentence be commuted to imprisonment by which the law will be sufficiently vindicated and the unfortunate men and their sympathizers may come to see the absurdity of their anarchistic theories and the criminal folly of their plottings against social order and human life. It is very doubtful whether the further efforts now being made for a new trial, prove more successful than did the motion overruled by Judge Gary.

THE *Christian Leader* admonishes its Congregational brethren that if they are not more careful of what they say in regard to the question of Andover, future probation, Alden, etc., "the ungodly will certainly believe that they have lost the knack of speaking the truth." Oh no! "The ungodly" are in the habit of making allowance for the malign influences, which during a heated theological controversy over proposed innovations, make it difficult for the disputants to restrain themselves from misrepresentation, even though they be ordinarily honest men. Theologians as a class have never acquired the knack of speaking the whole truth in theological controversies. This is hardly less true of theologians of the sect the *Christian Leader* represents than those of the sect to which it refers. They are mostly honorable men and mean to be truthful, but in discussions in which they have to rely for facts upon their imagination, or rather the imaginations of men who lived thousands of years ago, and for authority upon irrational creeds, and ancient writings upon which the creeds are partly based, and, when they are full of the sectarian spirit, it is very difficult for them to see the truth, as it is, much less to state it with cool impartiality. It is the method, with its bad influence on those educated and accustomed to use it, which is the chief cause of the trouble. This "the ungodly" see and allow for when they observe a deficiency of truth and an excess of zeal among theologians. If the different sects were as considerate and just with one another as "the ungodly" are with them all they might have less reason than they now have, to complain.

It should not be possible in this Republic for a corporation or firm to be able to employ hundreds of armed men, and to send them where they please. A Pinkerton army is an anomaly in this country, and is not needed. Let order be maintained by the Police, by the Militia and by the Army and Navy of the United States.

But early defiance unto those vices that are of thine inward family, and, having a root in thy temper, plead a right and propriety in thee; raise timely barriers against those strongholds built upon the rock of nature, and which make this a great part of the militia of thy life; delude not thyself into iniquities from participation or community, which abate the senses, but are not oblique to them.—*Sir T. Browne*.

The Index.

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

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

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FOR THE INDEX.

THE "PREVIOUS QUESTION" UNDERLYING "SCIENTIFIC THEISM" VERSUS NATURALISM.

BY EDMUND MONTGOMERY.

It is to be hoped that every "miserable solipsist" who has had the good fortune of reading Mr. Fowler's eloquent impeachment of the system of "absolute Egoism" (INDEX, Sept. 9), will speedily mend his selfish ways; will at once for ever break out of the horrid seclusion of his ghostly prison-house into "the great outside world."

If any reader of THE INDEX knows in any corner of our globe such a poor self-infatuated wretch, as described with most pitiful compassion on page 128, may he be merciful enough to let him have the full benefit of Mr. Fowler's admonishments.

Meanwhile, we all quietly continue to be equally convinced practically, scientifically, and philosophically, that our conscious states bring us not only knowledge of our own little selves, but knowledge of "the great outside world." We know for quite certain that our own individuality, and the whole vast bulk of cosmic existence, do not consist of a mere subjective series of vanishing conscious states; do not have their being in a mere succession of meaningless mental glimpses, cast on an infinite background of nothingness.

But, as the conscious life of each of us does actually consist of a series of vanishing states, we desire to know how it comes, that, by means of these fragmentary flashes of revelation, we are empowered to recognize an enduring self, and a great steadfast world besides. What is the being behind those transitory conscious states, that is thus capable of recognizing abiding reality? And what is the true nature of such recognized reality?

The philosophical difficulty, which here separates thinkers into hostile camps, lies wholly in the ontological or noumenal interpretation of the reality revealed in consciousness. The conception we are led to form of our own nature and the world we are living in, cannot be but all-important for the guidance of our complex human existence. Is a correct answer to this fundamental question, then, at all attainable? Shall we ever reach essential agreement on this cardinal point? At present we are engaged, more seriously than ever, in a contest of utterly antagonistic views; views which consistently lead to utterly antagonistic modes of life.

It is not Subjectivism and Objectivism, not Nominalism and Realism, that are thus dividing us. "Our conflict—the most momentous of all human conflicts—turns altogether on the veritable nature of the experiencing subject, and on the kind of reality which experience signifies." (*Mind*, No. XXXV., "Object of Knowledge".)

To gain a valid decision in this supreme contest, it is not so much "intellectual integrity," that is wanting among us; for I hope "we all of the liberal school" have simply the truth at heart. What is much needed, however, is fearless, open-minded consistency, drawing its thought-material, at first hand, from a careful study of nature.

Primitive physical science, untrammelled by philosophical reflections, takes for granted that objects and their changes actually subsist in noumenal existence just as they are perceived. Under this naively realistic supposition the further question arises: "Of what stuff are these perceived objects made, and what causes their changes?"

The probing of this further question soon discloses how thoroughly unintelligible the noumenal world really is to us, how completely incapable we are of understanding its veritable nature. The scientific method itself, so successful in its use of definite measures applied to perceptual phenomena, suggests most conflicting opinions concerning the noumenal constitution of the physical objects. The data of physical ontology are not simply given and found in nature. They have to be hypothetically constructed. Physical science endeavors to derive the experienced properties of objects from as few original endowments of a permanent substratum as can well be assumed. It generally calls such substratum "matter," and endows it with so-called "forces."

Surely, we need only be conversant with the most divergent conceptions of matter and its forces advanced by eminent scientists, to become aware how completely hypothetical is our understanding of the noumenal constitution of things. Some scientific investigators work with material corpuscles endowed with attractive and repulsive forces; others with inert atoms merely in a state of transitory motion; others again with perfectly elastic molecules; others with mere extensionless centres of radiating force; others with vortex-rings in a continuous medium; others with mind-stuff, etc., etc. Add to this the sundry opinions concerning the nature of the luminiferous ether, and you will realize that the scientific method has by no means succeeded in disclosing to us the veritable noumenal constitution of things. And as for their spatial constitution, their "magnitude, form, position, distance, and direction,"—modes of being which play so predominating, indeed so exclusive a part in Mr. Abbot's system of Noumenism—natural science deems them only of

secondary importance. Apply a little heat, and a thing of definite shape, with all sorts of spatial modifications, is in an instant converted into an outspreading, homogeneous liquid. A little more heat, and it is volatilized out of all bounds. If our understanding of the nature of such a noumenal existent depended really upon our appreciation of its definite space-relations, we should find it vanish all too readily into vacancy.

Now, while science is diligently striving to construct the world with its hypothetical building-material, philosophy discovers, that what we seem to perceive as properties of objects, are, in truth, feelings awakened in us through our senses. Most evidently these, our own individual feelings, cannot possibly be properties of something outside of us. Shades and colors, touches, sounds, tastes and smells,—all these sense-awakened feelings of which our perceptive object seems to consist, or which it is thought to impart, are clearly conscious states of our own, and not constituents of noumenal things subsisting outside our consciousness.

The recognition of this irrefutable truth brings to the front the great Problem of Knowledge. We desire to know what kind of reality it is that awakens sensorial picturings in us with such vivid and specific compulsion, and how it all comes about.

Berkeley's theory is the first consistent attempt to solve the problem from the modern standpoint. He came to the conclusion that "all those bodies which compose the mighty frame of the world, have not any subsistence without a mind; that their being is to be perceived or known; that consequently, so long as they are not actually perceived by me, or do not exist in my mind, or that of any other created spirit, they must either have no existence at all, or else subsist in the mind of some eternal spirit."

To Berkeley each particular percept was a divine revelation, flashed upon the human mind, in all its fascinating vividness, by the eternal Spirit, in whom it persistently dwells. All other ideas of the human mind he held to be mere faint revivals and arbitrary combinations of those original ideas. He did not allow the human mind to possess any reality-constituting principle of its own.

Taking advantage of this view, which—by making experience consist of nothing but detached and particular conscious states—had entirely dissolved the material substratum of which objects were thought to consist, Hume showed that the same reasoning dissolves also the spiritual substrata in which Berkeley believed the percepts and their revivals to inhere. How, then, does it happen, nevertheless, that particular conscious states are so connected together as to form systematic experience? The necessary connection of definite vivid ideas with definite faint ideas, the necessary connection, for example, of the vivid idea or percept of a flame with the faint or revived idea of heat, Hume sought to explain by dint of reiterated experience, but to account for the enchainment of the faint or revived ideas among themselves, he established general experiential principles of association. The real physical problem he adroitly shirked. He left entirely unnoticed how it comes that the revived idea of heat on perceiving a flame can actually be realized, then and there, as the vivid experience of heat or a burn. He ignored, one-sidedly, the supreme fact of outside compulsion.

Kant undertook to show that the perceptual objects or sensible appearances are combined

into a system of knowledge, not by mere reiterated experience, but by a specifically combining power, which forms an innate part of our own nature. This power he called, in conformity with ancient traditions, Understanding or Intelligence. And thus, by the wholly unwarranted assumption of a spiritual principle of natural synthesis, was founded modern Transcendentalism, which is still leading most thinkers astray.

Having inherited the belief in a world of supernatural or so-called intelligible existents, forming a peculiar hypersensible counterpart to our world of natural or sensible existents, Kant set himself the task of examining whether human intelligence has power to work in such a hypersensible sphere. He arrived at the firmly settled conclusion that human intelligence has no such power, but only power to combine into a system of knowledge material derived through the senses.

Kant's idealistic followers, commonly called Transcendental Idealists, maintain that, as understanding is the power which constructs all knowledge by dint of intellectual synthesis, and as the products of such synthesis must thus evidently be active thought-objects, and cannot possibly be passive sense-objects,—that this being the case, there can exist nothing in reality corresponding to the sense-objects, commonly believed to subsist either as percepts not intellectually constructed, or as non-intelligible things outside our consciousness. This means that objective reality is altogether constructed by intellectual or spiritual synthesis. And in order to refer such individually constructed reality to a universal standard and, above all, to have something somewhere to exert one's synthetical power upon, Transcendental Idealists assume the existence of a Universal Intelligence, in which the tentative constructions of our own very imperfect synthetical thought are permanently realized in full perfection. Seeking truth or knowledge by means of pure mental synthesis, these Transcendentalists can procure their realistic data only from introspection. With them thought and being are identical. And their own existence, consistently interpreted, would exhaust itself solely as an inward working of individual thought in search of coincidence with Universal Thought.

Now, I have formerly maintained, and do still maintain, that Mr. Abbot's philosophical speculations, quite contrary to his own intentions, consistently lead to pure Transcendental Idealism. And I find that genuine Transcendental Idealists are of the same opinion. In the July number of *Mind*, Professor Seth says, with regard to Mr. Abbot's views, "'Relations' are not independent of consciousness, and if they constitute the world of knowledge, that world is no less dependent upon consciousness. Relation is thought or consciousness. Hence Mr. Abbot's position is virtually that of Idealism." You constitute "thought" or "intelligence" the synthetical principle in the world, and you cannot possibly escape Transcendental Idealism.

Of course, I am perfectly aware that Mr. Abbot's fervid sympathy goes entirely with our common endeavor to establish a realistic creed, which will elevate human existence not only in a future state, but, even here, amid our impassioned striving in social companionship with our mortal fellow-beings. But the drift of his philosophy carries him away from us into "the vagaries of the spiritual assumption."

And because I firmly believe that by dis-

carding theological and psychological prejudices, all candid thinkers may come to a common understanding concerning our own nature and the world we are living in,—an understanding sufficiently correct and profound for all ethical and scientific purposes,—because of this belief, I here once more endeavor to make clear the fallacy of Mr. Abbot's reasoning respecting the "previous question," upon which the rest of his system of "scientific Theism" chiefly depends.

We are perceiving an object,—say the same "old chair" which Mr. Fowler accuses me of having sophistically escamoté into the boy's head. According to Mr. Abbot, shades and colors, and even mere extension are "perceived by sensibility," which "is not an intellectual function of the mind; no part, therefore, of the knowing faculty." But the "form" of the chair, "which is nothing but a system of relations of outlines, boundaries, or mere limits of extension, is perceived by the understanding." (Scientific Theism, p. 137.) Mr. Fowler tells us the same thing. (INDEX, Sept. 9, p. 129.) What, then, constitutes the chair? For this is what is perceived. The chair is perceived as a rationally constituted object, consisting of former magnitudes and positions, involving lines, planes, angles, surfaces and solids, all definitely related, according to the distinctly conceived species chair.

Parenthetically let it here be remarked, that Mr. Abbot would hardly bear out Mr. Fowler in his enumeration of solidity among the relations perceived by the understanding. Solidity is "perceived by sensibility," at least as much as "color," or as much as "wood, paint and cloth," which materials Mr. Fowler—very ungenerously, I think—"by no means" allows to form part of "the noumenal chair."

We have, then, before our realizing understanding nothing but definitely perceived space-relations. And here we might at once end the controversy by pointing out that such intellectualized space-relations, despoiled of sensible qualities, would be that very "grin without a cat," with which Mr. Abbot so effectively disposes of Phenomenism. (p. 88.) Space-relations are clearly constituted and perceived by means of the peculiar disposition of exactly those sensible qualities which Mr. Abbot believes to form no part of knowledge. Space-relations are relations of visual and tactile feelings, of shaded or colored, of hard or soft positions. If these feelings of ours are subjective states of consciousness, then their spatial disposition must be subjective also. The visual and tactile feelings correspond here strictly to the sides of the triangle, of which Mr. Abbot rightly maintains that, if they exist only subjectively, then the angles or spatial relations constituted by the position of the sides must exist also only subjectively. And if, on the contrary, the angles, or space-relations, exist objectively, then the sides must also exist objectively. For "the relations of things are absolutely inseparable from the things themselves." (p. 27.) Hence Mr. Abbot must either assert that our visual and tactile feelings are exact copies of visual and tactile feelings in the noumenal world, or he must give up the notion that the space-relations constituted by such feelings are in any way noumenal. And he must also concede that the sensible qualities or feelings in which the space-relations are figured, are quite as much "perceived by the understanding" as the space-relations themselves. For he will surely not main-

tain that even the keenest understanding can perceive the "grin without a cat." Mr. Abbot's mind is too firmly grounded in nature to follow thus recklessly the bent of Transcendental Idealism. But he holds fast by nature at the expense of logical consistency. And unless he wishes forever to waver between two irreconcilable views, he will either have unreservedly to adopt Naturalism, or he will have to go over for good into the idealistic camp. We will try to make clear this inevitable alternative.

Let us spatially realize Mr. Abbot's view. There, according to it, ten steps distant from the observer, stands the noumenal chair, consisting of nothing but definite space-relations. First of all, then, how are these noumenal space-relations constituted? Mr. Abbot can give but one answer to this question. If it is our *understanding*, which synthetically apperceives and thereby constitutes the space-relations forming our perceptual chair, it must be an analogous Universal Understanding, which constitutes the space-relations forming the noumenal chair. And this, in fact, is what Mr. Abbot holds in common with all Transcendental Idealists, and what makes him essentially and inevitably one of them. It is solely upon this same analogically surmised intelligible constitution of noumenal relations that his "scientific Theism" is grounded. The pivot, on which his argument rests and turns, is exactly the same as that on which all Transcendental Idealism is balanced. It is taken for granted that the apperceived relations, of which our knowledge of the world consists, are constituted by a spiritual power in us, which we may name intelligence, understanding, reason or thought. And if so, then it follows that the noumenal relations, of which these apperceived relations are considered to be the knowledge, can be constituted only by a supreme power of a like spiritual kind. But what is the material that is being thus synthetized?

Mr. Abbot has formulated some strange and peculiar notions regarding the constitution of the "thing," and its "relations," and, in consequence, strange notions also regarding the distinction between phenomena and noumena. He says: "The thing is a unitary system of closely correlated internal forces." "The qualities, actions, or motions constitute it a phenomenon; the system of relations constitutes it a noumenon." (p. 128.) It follows then, unavoidably, that in his noumenal world, that is, in the world which exists independently of our perception, there are in existence *phenomena*, as well as noumena; and "Phenomenism" seems thus to be, after all, not so exclusively a mere subjective, egoistic, solipsistic system, as Mr. Abbot so emphatically pretended.

The confusion here is profound, and lies implicitly at the bottom of all Transcendental Idealism. Phenomenon means in this anti-naturalistic conjunction, not what it means in real science, namely, the entire perception of a thing and its motions; but merely its utterly disconnected sensible qualities,—as if anything of the kind were at all conceivable. And these disconnected sensible qualities, are, moreover, hypostatized by Mr. Abbot as the "matter" of noumenal existents, making up in the noumenal sphere, as well as in the world of perception, the unessential, unintelligible, phenomenal part of things. Noumenon, in the same anti-naturalistic conjunction, means not the entire thing-in-itself, or "unitary system of closely correlated internal forces;" but only its space-relations wrongly believed to be apperceived by us in

a supernatural manner, by a synthetical power of a spiritual kind; and believed, furthermore, to be analogically constituted in the noumenal world by a Universal Spirit.

Mr. Abbot has not yet himself realized that by force of his spiritual principle of synthesis he is bound to be a thorough Transcendental Idealist. This he fails to see simply because he still thinks "that extension alone" of all spatial modes "is immediately cognized by sense" (Preface X.), and not likewise by intelligence, as other more consistent Transcendentalists maintain. It is, however, quite evident that no two separate points of anything extended can be relationally apperceived without being connected in a unitary consciousness. It follows, that if intelligence or understanding is really the connecting power in us, then the whole extension of a thing, and therewith the thing itself, from point to point, must be entirely constituted by such synthetizing intelligence. Extension in general, which is space itself, as well as the specific relational determinations, which constitute its contents,—all these spatial dispositions are thus consistently held to be constituted solely by the Understanding. And we have then again mere "form" without "matter," the bare "grin without a cat" which, in all verity, makes up the sole content of Transcendental Idealism.

Transcendental Idealism, however, derives its greatest philosophical plausibility not so much from the synthetizing of space-relations, as from the synthetizing of time-relations. Unquestionably, everything we are conscious of is in time. Unquestionably, such time is in a perpetual flux. Each present moment, with all its content, lapses irretrievably into the all-absorbing Past. What power is it, then, that is capable, nevertheless, of summoning into simultaneous presence the vanished wealth of time-engulfed occurrences? Not alone the facts of reminiscence, but the fact also of logical totality, or systematic wholeness of all experience, past and present; these truly transcendental facts are in all verity so marvellous, that it is not to be wondered that a supernatural or so-called spiritual power has been invoked to account for them. To Transcendental Idealism Time is nothing but the long-trailing shadow of imperfect spiritual synthesis on our part. In the Supreme Intelligence everything is believed to be dwelling in eternal, unrefracted completeness. Still, as with space-relation, so with time-relations, we are left totally in the dark regarding the kind of reality that is thus synthetized in simultaneous presence. We are offered here likewise nothing but relations without any kind of related terms. And, moreover, unbiased judgment must surely sooner or later also recognize that this spiritual way of accounting for the great enigma of all-comprehending synthesis within the mental presence, amounts really to nothing but the arbitrary installation, as its efficient cause, of a purely fictitious power, nay, of a mere empty name borrowed from the exploded regime of interfering Sprites.*

Mr. Abbot seeks in various ways to reconcile such empty Relationalism with the wealth of practical and scientific experience. First of all, he assumes for this purpose Time and Space to be "absolute ground-forms of all Being" (p. 168). This, as we have seen, he can only do in utter contradiction to his principle of synthesis, which

—according to his own statement—constitutes all relations. Now, Time and Space represent systems of relations par excellence; an infinity of related points, an infinity of related moments. These systems of relations are certainly consciously realized. And this—according to Mr. Abbot—can take place only by constituting them through synthesis in a unitary consciousness;—by connecting point to point and so originate extension or Space itself,—by connecting moment to moment and so originate duration or Time itself. Mr. Abbot can therefore not consistently maintain the pre-existence of Time and Space exclusive of consciousness.

If Time and Space, however, were really pre-existing as "absolute ground-forms of all Being," the logical consequence of Mr. Abbot's view would be, that understanding, or the synthetic faculty in us, would itself have to determine the definite relations of such Time and Space by constituting their specific contents, which feat would mean, that our understanding creates from within our visual and tactile sensations. This—I need not point out—would again be absolute Idealism.

But Mr. Abbot believes with science that "the thing is a unitary system of closely correlated internal forces." Even in his Transcendentally inclined estimate the world cannot consist—as the Transcendental Idealists will have it—of nothing but a faculty of establishing bare relations between parts of a presupposed reality, which under the spiritualistic assumption can have nowhere any existence. Mr. Abbot is satisfied that there is "no grin without a cat," no angles without sides, no space-relations without visual and tactile positions. What then is it that makes up the "matter" of the noumenal "form?" Mr. Abbot tells us, "an infinite mind would necessarily originate from within both matter and form of the relational systems" (p. 149). The occurrence of this creative act Mr. Abbot seems somehow to know for quite certain. Can he then tell us likewise what kind of stuff that "matter" is, that an infinite mind originates from within, and that fills up the "form" of noumenal objects? We know perfectly well what kind of stuff is filling up the form of our perceptual objects. They are composed of all descriptions of visual and tactile feelings. Is it then identical stuff of a visual and tactile kind, that fills up the form of the noumenal objects constituted by the infinite mind? If so, then it would be the peculiar disposition of the visual and tactile feelings of the infinite mind, that would somehow awaken in us identically disposed visual and tactile feelings of our own.

Leaving aside the gross absurdities involved in such a conception, it would lead to a similar view as that of Berkeley's, who believed that our percepts are copies of like percepts in the infinite mind. We are, however, debarred from legitimately inferring anything of the kind, and this simply because in order not entirely to yield to fantastic speculations, we have, at least, to reason according to analogy. And we know for certain, that our own feelings have, as such, no power whatever to awaken feelings of any description in another mind. Consequently if feelings in us are awakened by any power not belonging to our own individuality, this power cannot be of the nature of our own conscious states.

Surely Mr. Abbot owes us some information regarding the nature of the "matter," which the "infinite mind" uses for incorporating

* Readers who wish to become acquainted with a scientifically grounded attempt to explain the fact of synthesis within our mental presence from a naturalistic standpoint, may consult a number of papers by the present writer in *Mind*, 1880-1885, and in *THE INDEX*, 1884-86.

noumenal space-relations. And as such matter, even in his own estimate, is quite essential to the noumenal constitution of things, how can the noumenal world be at all intelligible to us before we have got the least inkling of what it is made.

The immediate object of scientific investigation is clearly the vivid world of compulsory perception. The triumphs of science are all due to a scrupulously impartial and minute attention given to the *sense-awakened* phenomena presenting themselves in our own consciousness. However strong the conviction may be, that the realm of subjective perception corresponds accurately to a realm of objective reality, when we set about to construct such objective or noumenal reality scientifically, we have necessarily to abstract from it what our own specifically organic feelings have added. We find thus, that we are only entitled hypothetically to infer a system of existents unknowable in its extra-conscious mode of subsistence. These existents, however, have obviously, power to affect us in so specific a way, that we are enabled not only vaguely to recognize their presence, but most accurately to determine minute sensorial distinctions, which they awaken in us. And in this manner we come to know thoroughly well the characteristics of such extra-conscious world, but only by dint of specific sensorial signs, not by dint of any knowledge of its own noumenal constitution.

Mr. Abbot is fully convinced that the chair which the observer perceives ten steps off, coincides at all events spatially with the noumenal chair. His "Noumenism maintains the absolute inseparability of noumenon and phenomenon." Experience with him "is the actual co-existence, union, and interpenetration of the real appearance and the ideal appearance." Something then must, evidently, go out from the individual to meet the noumenal object wherever it may be located in noumenal space. For it is our perceptual chair, which is said to coincide spatially with the noumenal chair; not the noumenal chair, which is making its influence specifically known within our own individuality. Something, for example, must go out from us to meet the sun over 90,000,000 miles away. And it is not, as science has hitherto taught, an influence emanating from the sun, and travelling at the rate of 186,000 miles a second, that comes to meet our senses. Surely this far-fetched view is more akin to mediæval occultism, than to modern science.

Mr. Fowler blames me for having misrepresented Mr. Abbot. I do not see how this could well be. His statements are too plain. My argument ran thus: "If the ideal percept and the real noumenon are one and the same inseparable existent as Mr. Abbot maintains, then this inseparable existent must be in two places at one and the same time." For science proves that the percept is in the boy, while the noumenon is not in the boy.

When I feel a prick on my finger in an exact position in space, at a definite distance from my apperceptive focus, it is certainly not a noumenal prick in noumenal space, that I am feeling. The prick, together with its definite spatial position, is entirely my own subjective conscious state. I carry it about with me wherever I go. Is it not likely, that all my space-perceptions are subjective in the same way? Mr. Fowler, in spite of my many illustra-

tions, still fails to realize, that distance and position, as well as all other space-relations are truly subjective phenomena. I will bring forward one more illustration, and if this does not answer the purpose, I give up the attempt to convince those who believe that the space in which we perceive objects is noumenal space.

I am looking from a distance of a dozen steps through a closed window at the bright sky. After a while, I shut my eyes, maintaining the same visual attitude. Presently, I perceive most distinctly, in the same place as before, a precise image of all the space-relations, which—according to my adversaries—constitute the veritable window. This image is called an after-image, and will surely not be mistaken for any noumenal existent, occupying noumenal space. If there could remain the slightest doubt as to its purely subjective location, I merely move the muscles of my eye, and find that I can thus voluntarily place the exact percept of the window in whatever part of space I choose. Is it not clear that definite influences from outside have stimulated my visual organ, and that this vital process has resulted in the production of a percept occupying a definite position in my field of subjective space-perception?*

Dreams and hallucinations ought sufficiently to prove that we have in our subjective possession a full assortment of space-relations. What distinguishes the world of dream-hallucinations or deceptive perceptions from the real world, is solely sensorial *compulsion from outside*, experimentally tested and verified.

No scientist doubts that compulsory percepts, in all their spatial and other details, represent specific characteristics of noumenal existents. But we know that they represent these permanent existents only symbolically in the transient and phenomenal material of conscious states. No philosophical scientist could be found to maintain, that in perception the percept or phenomenon is identical with the noumenon or thing-in-itself, which stimulates our senses either directly or through media,—that, for instance, when we perceive the sun, our percept is identical with it; is, in fact, the sun itself.

All our faculties are strictly determined by our organization and wholly encompassed within it. Never shall we attain a true theory of life before this purely organic state of things becomes quite certain to us.

How much Mr. Abbot mistakes the true bearings of the scientific method, which he is so anxious philosophically to harmonize with spiritualistic theism, is clearly shown by the very passages which he quotes from scientific authors in justification of his noumenism.

From Jevons: "Signs, thoughts and external objects may be regarded as parallel and analogous series of phenomena." I hardly think that Jevons would have consented to replace the term "phenomena" in the above sentence by the term "noumena."

From Professor Tyndall: "The justification of a theory consists in its exclusive competence to account for phenomena." Ask Professor Tyndall if he thinks it makes no difference whether the word "noumena," instead of "phenomena," be used in his scientific statement.

Mr. Abbot's system of noumenism seeks to prove, by force of the scientific method, not only the intelligibility of the noumenal cosmos,

not only its spiritual creation and constitution, but also the inherent morality of its nature. Mr. Fowler exultingly exclaims, "*The Spirit of the Scientific Method!* the very essence of morals—Trust." For "the infinite organism," in Mr. Abbot's view, "manifests itself essentially as Moral Being—as a universe whose absolute foundation is Moral Law."

Which candid scientist would affirm that the scientific method leads us to trust the universe as a "Moral Being?" It leads us to trust, for good, scientifically verified experience. But this kind of trust is far from being trust in a "Moral Being." It is, on the contrary, trust of a most prudent and discriminative nature, especially when it comes to practical and ethical applications. It does not in the least trust earthquakes and fever-swamps, not the rock-cleaving lightning and sudden torrent, not poisonous herbs and venomous beasts, all of which things are forming part of Mr. Abbot's great "Moral Being." Nor does it believe that any amount of moral trust will ever change the tiger into a lamb. And in the lamb itself, and the sward it feeds on, it can detect no trace of a "Moral Law." The frozen moon and the glacial periods teach how the sun may fail us, and the cold, twinkling stars in the boundless heavens pursue their course, regardless of our human lot. Morality merges into existence solely between man and man.

If trust in the cosmos were in verity the "essence of morals," we would all have to become implicit Fatalists, and it would be a sin to change—as we are so efficiently doing—the terrestrial appurtenances of the great "Moral Being." Firmly inculcated doctrines prevent many thinkers yet from becoming aware what a ridiculous farce we should, in truth, be enacting, if we were really destined by an omnipotent Creator and Ruler most laboriously and painfully to reproduce within ourselves in a pitifully imperfect manner the very Ideal which, in sempiternal fulfilment, he himself were all the while quiescently enjoying.

The multifariously blending and clashing powers of the great insentient cosmos can only gain, and never lose in value, by being transmuted and harmonized into vital unity within our conscious selves. Bearers of the great organized wealth, slowly vested through immemorial ages of victorious life; elevated, thus, infinitely beyond the huge mechanism of inorganic nature; we—humanly conscious—recognize and reverence in each other this transcendent worth, that makes us all closely related links in one general striving after higher and higher fulfilment. And kindled with the enthusiasm of such lofty endeavor, we ardently surrender our little, separate self to the larger life in us, to the common, hyper-individual life that evinces itself in the all-embracing sway of Justice and Love.

CORRESPONDENCE.

AN ENGLISHMAN'S VIEW OF THE NATIONAL UNITARIAN CONFERENCE AT SARATOGA.

EDITORS OF THE INDEX:

My visit to the conference this year received an additional flavor from the fact that the so-called "Issue in the West" had agitated the Unitarian papers of my own country even more than those of America. So far as I judge this issue, I should be inclined to say, "A plague on both your houses." Unitarians are Congrega-

* Readers who wish to gain an insight how the scientific method deals with the space-problem may consult the writer's articles on "Space and Touch," *Mind*, April, July, October, 1885.

tionalists, and if even the Trinitarian Old South Congregationalist Church has promptly squelched the attempts of certain out-of-date brethren to catechize their new pastor, Mr. Gordon, at his induction, how much more must the Unitarian church resist the suggestion to shut its doors against the heretics. I thought this matter had been settled by the outcome of the Potter-Fox controversy. But I happened to be in Chicago when the trustees of Unity Church dismissed Geo. C. Miln from the platform formerly occupied by Robert Collyer. It would be a mistake to say that Chicago has outgrown Christianity. It has not yet grown up to it, and spite of Robert Ingersoll's "Mistakes of Moses," it yet needs a Moses to lead it out of the wilderness of anarchism and mammon-worship in which its people are now straying. It worships, not the golden calf described in the thirty-second chapter of Exodus, but the golden swine, whose temple is the Board of Trade, and whose high priests, the makers of corners in grain and pork, cast their evil eye on every temple in the city, whether its altar be raised to God or to Jesus.

Even the people of Unity Church had not got beyond the Pentateuch, for when they dismissed Mr. Miln without giving him reasons, they sent him as a scapegoat into the wilderness, to bear their sins. The action of Unity in that matter was the severest blow that the moral influence of Unitarianism has received in the West. The church was restored after the great fire by the charity of Eastern men and Englishmen, most of whom looked upon it as a stronghold of Christian Unitarianism. When Mr. Collyer departed they were bound by obligations, all the stronger because they were not legally fixed, to select another representative who had given proofs of denominational loyalty, and of a full knowledge of the religion of those to whom they owed their church-building. They deliberately rejected their opportunity, and in Mr. Miln they chose a man who was all the more truly an agnostic, because he knew not his own theological bearings. His sins were the sins of ignorance, and he became simply the mirror in which their own thought was reflected. When he offered them his resignation they asked him to withdraw it, and then, when they received letters from the East expressing pain at the tendency of Mr. Miln's sermons, they dismissed him without statement of cause. Herein lay the shame of their action. Mr. Miln had not acted immorally, and the doctrinal difference was the only cause of his discharge. But by taking their stand on the letter of the law, they inflicted a great injury on him, leaving it open to Mr. M's envious traducers to make evil insinuations.

The *Christian Register* opposed Mr. Potter; it opposed Mr. Miln; but it supports those who would admit agnostics to the management of Unitarian churches to-day. Herein it shows a remarkable change of front. I do not criticize it but state the fact. I am personally of opinion that to call anything Unitarian which is not Christian and Theistic is to commit a breach of faith with the English dictionary. Brooke Herford is therefore acting in the line of truth and sincerity when he forms his Western Unitarian Association for the spread of pure Christianity. Jenkin Lloyd Jones and his associates should call to mind their own condemnation of Mr. Miln, and in the interests of truth and sincerity call their society the Western Conference of Unitarian and Ethical Societies.

Then Eastern people may know for what purpose they are giving their money. Very wisely the issue was altogether excluded from the public business of the Saratoga Conference, and the above are simply my own opinions, based on ten years' study of the matter. So far as the indirect action of the Unitarian laity assembled at Saratoga is concerned, the sympathy of the majority ran decidedly in the direction of the most comprehensive toleration. The magnificent gift of Enoch Pratt, a conservative, was not for a denominational object, but for all people in Baltimore. The well-deserved eulogies on the late C. H. A. Dall of Calcutta gain in significance when we consider that Dall's sympathy with the Brahmo Somaj led American Unitarians to charge him some years ago, with belittling Christ, and that even Charles Wicksteed of England felt bound to resign the pulpit of Hope Street, Liverpool, because his co-pastor, Alex-

ander Gordon, and some of the congregation, complained of his having permitted the Baboo Keshub Chunder Sen, to preach in his pulpit. The selection of Chadwick to preach the opening discourse as substitute for the venerable conservative Dr. Hedge, and the fact that the conservative Snyder, in the fine Christian ethics of the closing sermon had no word to say against the advanced section, were a rebuke to those who would have introduced dividing issues into the conference. When Jenkin Lloyd Jones introduced the Hollander Hugenholz, his appeal for \$1000 to aid the Holland church at Grand Rapids met with a cordial response, although both the previous history of Hugenholz, and the name of the man who introduced him, might suggest that he was not altogether in credal sympathy with those who gave him their money.

The brilliant papers read at the conference by Dr. Geo. Vance Smith, most conservative of English Unitarians, who emphasized his own position by quoting Theodore Parker's lines to Jesus,—"Yes, thou art still the Truth, the Life, the Way, the holiest known," etc., by his countryman Calthrop, of Syracuse, and by the Americans, Simmons and Savage, included a wider range of intellectual sympathy than could be found in any other Theistic Church in the world, and the election of the officers for the next two years again emphasized the comprehensive nature of the conference, inasmuch as men were chosen as freely from the most radical as from the conservative members of the body. It was evident, both in regard to the difficulties and to the successes of the conference, that more stress was laid on the character and work of the missionaries than their credal professions. And this fact must, I think, be gratifying to every true and honest conservative in our body. It is not the brave conservative who knows the reason of his faith, and tries to live up to it, who quarrels with these things. He rather seeks intercourse with men of different opinions, sure that, in the long run, the stronger faith will conquer. It is rather the timid man, who because people may have been driven away by his dulness or indolence while the halls of Savage or Chadwick are crowded, who proclaims to the world that Radicalism is weakening Unitarianism.

The practical service of Humanity was as well represented at the Conference as in any liberal social union or society for ethical culture. The education of the negro, of the American Indian, and of Woman in the East had their exponents in A. D. Mayo, General Marshall, Professor Booker, T. Washington, and Mrs. Isabel C. Barrows; Charles F. Dole of Jamaica Plain spoke eloquently of the "New Ethics and the New Piety," and for the first time, the American Unitarians, as a body, had the courage to declare war against the dram-shop. Many individuals among them, from John Pierpont of Hollis Street church to the present time, have been among the most ardent enemies of this curse of humanity, none more so, perhaps, than one of our English delegates, the Rev. S. Alfred Steinthal, of Manchester; but this is the first time that as a body, they have taken the total abstinence plank into their platform.

The least satisfactory part of the conference was the session on "Religion in its relation to Labor and Capital,"—at least in my opinion. The paper by W. B. Weedon of Providence, on Arbitration and its relation to strikes, was a brilliant *ex parte* arraignment of the Knights of Labor, and I cannot say that his forcible language was exaggerated. But he told only half the truth; no one appeared to state the whole truth, as between the laborer and the capitalist, and would be as foolish as it is un-Christian for a Unitarian conference to give capital an opportunity of magnifying the mote in its brother's eye, while refusing to labor the opportunity of gently hinting at the beam in the eye of capital. I trust that the publishers of the Conference report will, with a view to their own character for fairness, remedy this inexplicable omission before it is too late. The whole matter lies in a nut shell. The worst crimes and blunders of the anti-capitalist anarchists are but a copy of the far less excusable crimes and blunders of the capitalist

anarchist. Punish Spies and Martin Irons, Fielden and Parsons, by all means, with the utmost vigor of the law; but punish also the judges who were bribed by Jim Fisk, and do not leave it to a Josephine Mansfield to be the American Goddess of Justice, whose lover's bullet usurps the office of Sing-Sing. The hotels of Montreal, enriched by the extravagance of American swindlers, whose frauds were only possible by the gross and criminal connivance of directors who failed to direct; and the fact of the Washington government's failure through its own fault, to negotiate with England a treaty for the extradition of these swindlers are some of many symptoms of low public morality which must be taken into account before we venture to do with the American laborer what Unity Church in Chicago did with George C. Miln. It should be remembered, in justice to Mr. Powderly, that he has braved the anger of the most powerful business organization in America by his declared opposition to the rum hole. Has Capital done this? In many cases, both here and in England, aided by some of the churches, organized Capital has been the most efficient ally of these vile pests of society. This sin of omission as regards Justice to Labor was in my opinion, the one blot on the most satisfactory Unitarian Conference that I ever attended.

Yours truly,
JOHN FRETWELL.

LIGHT ST., NEW YORK, 30, 9, '86.

ANTHROPOLOGICAL RELIGION.

EDITORS OF THE INDEX:

"The man who professes the religion of the future will accept nature as his Bible, and regard all books as valuable only for the truth they express; he will have no fear of offending God, but will fear to become out of harmony with the laws of his own constitution; his theology will be anthropology, the study of himself; the only devil will be ignorance."

This quotation from the essay of your brilliant correspondent, Hudson Tuttle, expresses truths to enforce which I have labored for half a century. As the pages of THE INDEX are entirely inadequate to the expression of the large amount of philosophic thought which is seeking publication, I would compress into a few sentences a philosophic statement of the nature of religion which results from the inductive investigation of anthropology, by the methods of psychic research and reason, pathology, physiology and experiments on the human brain, as well as the study of its comparative zoological development. Religion is an emotion fully developed in man, but evidently present in rudimentary development throughout at least the vertebrata, for there is no essential difference between man and other animated beings with a cerebro-spinal system. The notion that man has anything absolutely peculiar to himself, of which no other being has even a germ, is but a figment of theological vanity. A conscious, intelligent being has psychic relations to all its surroundings—faculties adapted to its sphere. The relation to that which is superior requires a faculty to appreciate it. That faculty is religion.

The forests, the mountains, the sky, sun and stars, the ocean, the lightning and the storm present this overawing superiority, which animals recognize, though less perfectly than man. But superiority is exhibited in grandeur, beauty, beneficence and wisdom, as well as in power. Hence the beauties of nature inspire a bright religious emotion in those who have no thought of an invisible Deity. Beneficence and wisdom are recognized also in human beings; in our parents when we are young; in heroes, saints and philosophers when we are mature. Still more in the boundless beauties, intricacies, adaptations, apparent wisdom and beneficence of nature do we find that which excites our highest emotions. The emotion excited by these superiorities is a loving reverence, or *reverential love*, and its most intense expression is adoration. Adoration does not absolutely require an infinite or invisible being. Human perfection may be its object, as all devoted lovers can testify who have been fortunate enough to realize their ideal, and Comte supposed the

abstract ideal of humanity sufficient for our worship.

It is obvious that such an emotion as this, realized in the presence of human perfection or the sublime beauties of nature, must be an inspiration to every noble attribute of humanity, and he or she who can call forth our adoration is our true benefactor. Few are they in all the ages of history who can thus call forth our adoring enthusiasm. Too often, alas, the critical reason and research dethrone our human gods.

Is it not, then, a psychic necessity to find something greater than man for our adoring love? The physical universe presents us the greatness that we seek, but the universe of force and matter, hard and inflexible, void of consciousness, does not satisfy or make us happy. Life responds to life, thought to thought, love to love.

The visible benevolence of nature forces upon us the conviction of a benevolent *purpose*, which implies a psychic universe greater than the material one. There are millions who recognize that psychic universe by the same irresistible intuition which compels others to recognize the visible sun; but to the vast number who have no such intuitions, the voice of science is decisive, if listened to, and science has its demonstration of the invisible universe by methods and logic as conclusive as those of chemistry, and far more positive than those of paleontology. Psychic science is thus tributary to true religion, while it dissipates the fictions of an effete theology.

JOS. RODES BUCHANAN.

Boston, September, 1886.

MR. J. H. FOWLER writes from Florida in reply to an extract from a letter lately printed in *THE INDEX*:

It was my fortune for a short time to help handle and care for the mangled remnant of the 54th, and we can testify to the truthfulness of all Anna Dickinson's just praise in "What Answer." My experience, with the 33d or "1st South Carolina volunteers," of a year in rebel prisons, of more than a year in Charleston and Augusta before the war, and of twenty years in Florida since the war, affords abundant vindication of the colored race and assurance for its glorious future, in spite of all their faults. What can we expect of a race not long out of barbarism, more recently out of slavery, subject to all the indignities of white brutality? It is libelling the post-slavery race to say "they are utterly devoid of anything that can be called conscience." It is not true of the white race, and it is false of the colored race. Both have defects enough. "I tell you what," said a negro to me in South Carolina, "you'll find some of dese niggers just bad as de white people." "You don't know these niggers so well as I do," said a colored boy who worked for me. I have never seen a colored person as bad as some white people. I do not believe "the majority of the young women are nothing but pleasure seeking wantons;" or that, with few exceptions, this post-slavery race forms a class of unredeemable criminals. Instances of chastity, fidelity, trustfulness, benevolence, tenderness and noble heroism plead for spaces. I must name two or three for example. A young girl out of slavery came into my family at the age of fourteen, true and faithful as a woman, a servant nursing my four boys who have grown up to love and respect her, as does their mother, who taught her to read and write. She became school teacher, farmer and gardener, and faithful wife to a capable, industrious and respectable colored man. And now she is the owner in her own name and right, for she is a natural believer in woman's rights, of an orange grove and place worth \$5,000. An aged lady, long in slavery, is to be found everywhere that extreme suffering calls. I always meet her there to wait upon the helpless sick. On one occasion she was the sole nurse of an aged white man from Maine, who died in his log cabin alone with "Aunt Sarah." There were white people enough about but none visited him in his sickness or helped the colored people bury him, except myself. Most of the colored people in my neighborhood are sober, respectable, industrious members of families, making a good living on their own well im-

proved homestead. They, with my help, have built a comfortable school-house, wherein my wife has for several years taught their children with my own. Last season the school board illegally forced a color division upon the district to the displeasure of all; and now the pending new Constitution of the state provides absolute separation, notwithstanding the school records and statistics of the state show a very much larger relative attendance on the part of the colored children of school age, while the facts show fully equal progress by those who do attend. I think this is true in nearly every Southern state. As common laborers, there is no better class in the country, and they are advancing to every branch of industry, and fast taking possession of higher and more responsible positions spite of the strong, but crumbling prejudices. Yes indeed, "emancipation is a fine word and a good thing," meant for impartial justice, and resulting in incalculable benefit to both races.

BOOK NOTICES.

SONNETS OF THIS CENTURY edited and arranged with a critical introduction on the Sonnet by William Sharp. London, 1886.

We are indebted to our frequent purveyor of good things, Mrs. Rebecca Moore, for this charming little book, like the Sonnet itself, neat, compact, fair but full of thought and meaning. There is a tendency to lawlessness and contempt of form in modern poetry which makes this presentation of the claims of the Sonnet important and timely. Mr. Sharp's introduction is interesting and instructive, giving the history of the Sonnet and showing that its definite formation is not arbitrary, but based on real laws of harmony, whose application to poetry has been a gradual growth. His ten commandments of the Sonnet will be very helpful to students in judging their own work. His book is dedicated to Dante Gabriel Rossetti whom he places with Shakespeare as the great master of the English Sonnet. His own preference is undoubtedly strong for the style in which Rossetti was distinguished, and he has naturally selected from many poets of the same type. Yet he shows full appreciation of the earlier Sonneteers and we do not miss one old favorite of the first part of the century from the group. Still the point of special interest is in the more modern poems, showing how the thoughts and feelings of our own age, so often accounted hopelessly prosaic are finding expression in song. The grand on-flowing of life in evolution is sung in more than one Sonnet, and the universal ideas of broad religion lend themselves to song as well as the "sweet humanities of old religion." As in the English art of to-day, a strong tinge of sadness and melancholy makes sorrow and death the constant themes, but do they not always furnish more of the occasion for thought and poetry than joy and health and work. Many of the writers here represented are little known to us on this side of the water. We are glad to make acquaintance with them, and having met them in this goodly company, we shall be ready to recognize them when we find them straying in the brighter walks of the magazine or newspaper. We will give only one specimen from a poet unknown to us before, Mr. George Meredith. Mr. Sharpe ranks him as "the most brilliant living master of fiction." The single Sonnet given in the text, "Lucifer in Starlight," is by no means free from imperfection in its form, or obscurity in its meaning. Yet its originality and imaginative power are so remarkable that we cannot resist closing our notice with it.

On a starred night Prince Lucifer arose
Tired of his dark dominions swung the fiend
Above the rolling ball in cloud part screened
Where sinners hugged their spectre of repose.
Poor prey to his hot fit of pride were the se,
And now upon his western wing were leaped,
Now his huge bulk o'er Africa careered,
Now the black planet shadowed Arctic snow,
Soaring through wider zones that pricked his scars,
With memory of the old revolt, from Awe,
He reached a middle height, and at the stars,
Which are the train of heaven, he looked and sank
Around the ancient track, marched rank on rank
The army of unalterable law.

E. D. C.

HOW TO STRENGTHEN THE MEMORY; or, Natural and Scientific Methods of Never Forgetting.
By M. L. Holbrook, M. D. Price \$1.00. New York: M. L. Holbrook & Co.

The celebrated Dr. Joseph Priestly, the discoverer of oxygen, and one of the first avowed Unitarians in England and America, says in his autobiography that as a young man, he was troubled with a most distressing forgetfulness, to remedy which he adopted one of the systems of technical memory then in vogue. The result was so satisfactory, that most of his friends were astonished at his wonderful power of memory, but, says the good doctor, if they saw him in the process of memorizing, they would regard him as fit for a lunatic asylum. In this little book Dr. Holbrook says that with the co-operation of Mr. John Fretwell of Eisenach, Germany, he has collected all the available material relating to mnemonics, and sifted out the useless matter. Perhaps the most valuable part of such material quoted in his book, is that from an Englishman, Edward Pick, which by its method of verbal suggestions, affords the hint to which many teachers of mnemonics owe golden harvests. As a physician, Dr. Holbrook has naturally given full consideration to those physical conditions which are essential to the exercise of memory as to every other development of mental force. He has called in, where necessary, the aid of specialists, like Edward Spring the sculptor, and Chautauqua professor of modelling; and Professor Gaillard, teacher of French, well known in England and America. The only omissions that we think worth noticing in a book in which brevity is a necessity, is the want of an alphabetical index at the end, and, in learning foreign tongues, the mnemonic aid afforded by remarking the etymological connection between the foreign word and its English equivalent. The book says much in few words. What it says is practical, and free from the claptrap which often distiguishes books on this subject.

IN the *Revue de Belgique* for August 15, a very elaborate survey of the history and condition of the United States is given by a writer who has spent ten years among us, and who is about to take up our labor question. Another article urges schools to give more attention to the languages (especially modern ones) history, art, morality, and other studies necessary to a knowledge of human nature. Count Goblet de Alviella describes the last efforts to spiritualize and universalize paganism, before its destruction by Christianity, which latter he says failed to preserve the best feature of these transitory schemes, tolerance. There is also a summary of the admirable article recently translated into French, on Mythology, in the *Encyclopaedia Britannica*, which should be consulted by those who wish to know what success has recently been gained in solving puzzles which have baffled even such keen investigators as Max Muller and Herbert Spencer. It is pleasant to find that there is something besides astronomy in the old legends and fairy stories.

THE leading articles in the October *Andover Review* are the following: "Theism and Evolution," by Prof. W. R. Benedict; "The Necessity for Moral and Industrial Training in the Public Schools," by G. R. Stetson; "The Spiritual Element in Modern Literature," by Hamilton W. Mabe; "A Scottish Mystic" (Samuel Rutherford,) by Agnes Maule Macfar; and "Buddhism's Best Gospel," Rev. M. L. Gordon. The Editorial department has some live notes on the recent action of the American Board of Foreign Missions which has created such a stir in theological circles within the past few weeks.

AMONG the articles of most interest in the current number of the *Catholic World* are the following: "The Borgia Myth," by Rev. Henry A. Braun, D. D.; "A Catholic View of Prison Life," by A. F. Marshall; "Franz Liszt," by J. R. G. Hassard; "English Hymns," by Agnes Repplier, and "Secularized Germany and the Vatican," by W. M. Adams. Christine Yorke has a poem, and two chapters of Rosa Mulholland's serial story, "A Fair Emigrant," are given.

THE October *Wide-Awake* has stories by Sophie May, Celia Thaxter, Annie Sawyer Downs, Charles R. Talbot, Katharine B. Foot, John Willis Hays, Lucy B. Lillie, and "Margaret Sidney," poems, by May Riley Smith, M. E. W. Sherwood, "M. E. B.," Edith M. Thomas, E. S. Brooks, and Lilla C. Perry, and spirited historical ballads, by Susan Coolidge and Hezekiah Butterworth. Amanda B. Harris gives a sketch of Helen Hunt Jackson, and Geo. E. Vincent writes of Alfieri, the Italian Dramatist. All these are finely illustrated by the best artists.

In the October number of *Lippincott's Magazine*, the poems are by Charlotte Fiske Bates, "R. B.," and W. H. Hayne; A Story by Edgar Fawcett, in addition to a long and interesting instalment of W. E. Norris' serial story. W. E. Babcock combats Mrs. Moore's views "Aunt the Keely Motor," Geo. P. Lathrop professes to be "An Author Who Could Not Help It," and Joe J. Ellich gives his experiences as a Baseball Umpire.

ONE of the spiciest of the young people's magazines is *Treasure Trove*, published at 25 Clinton Place, New York City, at \$1.00 per year. In addition to its numerous stories, pictures and poems, the October number has instructive articles on "Buried Cities," "How Reed Organs are made," "The Flying Dragon," "How Rome got its name," and many others.

For THE INDEX.

POET-RIVER.

POET.

Your banks are always full,
O, valley gladdening River,
Though in the sea, your stream
Is disappearing ever,—
The tide of life which runs
My arteries along,
With every lapsing year
I feel less swift and strong.
Who feeds your swelling flood,
As brimmingly it flows,
So that, though ever spent,
Exhaustion ne'er it knows?

RIVER.

I meditate between
The Mountain and the Sea.
The sunset-reddened heights
Purveyors are for me,
They milk the clouds, which fold
Their summits lone and high,
And thus the upland urn,
Whence spring I, ne'er is dry.
Though at my mouth I lavish
My waters on the Sea,
No wastefulness, unthrif
Is chargeable to me;
My ocean-drunk deposit
Great Nature pays again
In inland-wafted largess
Of clouds and dew and rain;
Of clouds, which steeped in sunset
In gold and purple lie,
Like Islands of the Happy,
Along the evening sky;
In rain, which feeds my fountain,
My watershed on high,
With such a vaporous bounty,
Its basin ne'er is dry.

POET.

Not thus with me does Nature,
The mighty Mother deal
Replenishing the vigor,
Which swift years from me steal,
My vital current runneth
An ever-shrinking tide,
As over me the Seasons
In fleet succession glide.

B. W. BALL.

THE PARKER TOMB FUND.

A Fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed, among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. The list of subscribers to date, is as follows:

Miss Frances Power Cobbe, England,	£1.
Rev. James Martineau, D. D., "	One guinea.
Professor F. W. Newman, "	£1.
Miss Anna Swanwick, "	£1.
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III. Membership in this Association shall leave each individual responsible for his own opinions; and no one shall be bound by the opinions of the Association, nor shall anything in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief, or as defining the position of the Association, collectively considered, with reference to any such opinion or belief, or as interfering in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to co-operate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote, provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

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CURRENT TOPICS.

BY B. F. U.

Says the *American Sentinel*: "The National Reform party proposes to make Christ King of the United States, and yet they maintain that the government must still remain a Republic. Will the *Christian Statesman*, or some other one of the advocates of this reform, tell us how this thing can be?"

THE *Sunday School Times* observes: "It sounds comical to hear an ordinary congregation singing, 'Jesus, I my cross have taken, all to leave and follow thee.' Think of a woman with a silk gown on and a stuffed bird in her hat, standing up and singing, 'Naked, poor, despised, forsaken, thou from hence my all shall be.'"

GEN. KAULBARS and his assistants are doing all that they can, by bribes and threats, to stir up disloyalty in the Bulgarian army to undermine the Bulgarian government. Should not the European powers demand that this treacherous work by Russian agents cease at once, and that Russia stop its insolent interference in the domestic affairs of Bulgaria.

Two items, printed one after the other in the *Freidenker*, tell us that the Austrians are buying tickets for flying up into heaven, at five kreutzers each, less than as many cents, while the Parisians are establishing a secular cemetery at Aubervilliers, where there is to be not only no chapel, but no use of crosses, texts, etc., and the gravestones are to be veiled by trees, flowers and shrubs.

SOME time ago a Montreal man, named Portreas, was arrested at St. Anne de Bellevue for having refused to obey the order of the constable on duty in the parish church to kneel on both knees during a certain portion of the service. Portreas was fined \$8 for irreverence in church, although he pleaded sickness and inability to go on both knees. He brought an ac-

tion for damages against the constable, and the trial resulted, on the 13th, in the dismissal of his case. Christian justice!

SAYS the *Boston Transcript*: "We have certainly fallen on evil times, when five Andover professors are to be tried on charges of heresy. But it is satisfactory to know that they cannot be burned at the stake for heresy, as Servetus was at Geneva A. D. 1553, because his belief did not agree with John Calvin's thirty-eight articles. In the present trial the accused will have plenty of sympathizers. The most singular thing in this whole matter is that Andover should ever have become a nursery for progressive ideas in theology."

ASSAULTS upon inoffensive Chinamen by street ruffians have been so frequent in this city of late, that they have provoked comparisons in the daily papers between pagan and Christian treatment of foreigners. It is not uncommon when these assaults occur for the police to arrest the Chinaman, take him to the station house and commit him for assault and battery, while the assailant is rarely found after the outrage is committed, and the people generally speak of the wrong as one of the unavoidable results of race prejudice, and as a matter of small importance. This shows an obtuse moral sense. "And yet," says the *Boston Herald*, referring to a recent case. "We have a way of talking of ourselves as if we were a remarkably just and humane people, and as if the inhabitants of China were fanatical heathens in whose immediate presence one's life was always in danger."

THE past fortnight the papers have contained accounts of the fall and disgrace of Monseigneur Capel, who about two and a half years ago arrived in America with a special dispensation from the Pope, and a mission to convert wealthy society people to the Catholic faith. He lectured eloquently in defence of his church and against "infidelity," was warmly welcomed in the highest circles, was the guest of distinguished people, and indeed was the social lion of the hour. Now comes the intelligence that he is living in poverty in San Francisco, that his priestly function has been taken away, and that he is socially ostracised on account of his dishonest practices and immoral habits, the details of which need not be repeated here. A sad ending of a brilliant career! Mgr. Capel was born in Ireland about fifty years ago; and one of his parents was Irish. He entered the priesthood in 1860 when he had already acquired some distinction as a writer on religious subjects. He it was whom Disraeli satirized in "Lothair," under the name of Mgr. Catesby. Although superficial, he is (or was) brilliant, accomplished, suave of manner and "magnetic." Most of his misfortunes are traceable to his love of the wine cup, which was developed in early life, and which his associations have strengthened until it has become a vice that degrades and enthralis him.

REFERRING to the injurious effects of excessive school tasks and the "cramming system," Mr. Cyrus Cobb says in a letter printed in the *Boston Transcript*: "We have seen Websterian intellects developed to their maximum working power by the old-fashioned country-school system, which consists of alternate intervals of school-work and field-work. No such results will ever be reached by this modern system. Elizabeth Peabody has wisely remarked, 'It makes a heaven-wide difference whether the soul of a child is regarded as a piece of blank paper to be written upon, or as a living power to be quickened by sympathy, to be educated by truth.' A leading member of Congress from the West affirmed, not long ago, that the country was not so much in danger of Western ignorance as of Eastern over-culture. When culture seeks its objective point in itself it changes to over-culture and bites itself with poisonous fangs. Over-culture is death. First culture, then over-culture, then decay."

No doubt minds may be artificially cultivated beyond their normal capacity, and at the cost of intellectual vigor and virility. What is needed is more scientific culture, the development and training of the mental powers to observe, to reflect, to inquire, and to apply practically the knowledge gained. This kind of culture strengthens the mind while it gives it the materials for thought, and incentives to action. We may here remark that "Western ignorance" and "Eastern over-culture" are not distinctive characteristics of the two sections of this country. In proportion to the population there is not more ignorance in Illinois, Wisconsin, Iowa, Kansas, Nebraska, Colorado and other Western States than in New England. Indeed statistics show that the percentage of illiteracy in several of the Western states is considerably less than it is in Massachusetts. For fifty years there has been a steady flow of the native population of New England to the West, together with a large proportion of the best immigrants, including Germans, that have come to this country from Europe. The schools in the East are not superior to those of the West, whither many of the best Eastern teachers have gone the past twenty years, attracted by larger salaries than they could command in the Eastern states. The facilities for information are as great in the West as in the East, and the average intelligence of the Western people will not suffer by comparison with the intelligence of the East. We speak from knowledge of both the East and the West. Whether there is more "cramming" in the schools of Boston and New Haven than in those of Chicago and St. Paul we are unable to say. The children of the West know more of healthy out-door life, and their average physique and health are better in the West, and therefore the "cramming system" there we should suppose would be slower in developing its legitimate effects than among New England children.

THE ISSUE BETWEEN THE HEATHEN AND
THE AMERICAN BOARD OF CONGRE-
GATIONAL MISSIONS.

Has a heathen any rights of filial affection which Christian theology is bound to respect? This, in essence, appears to be the practical question which has been harassing the Orthodox Congregational body for some time, and has now reached the verge of an open schism. Behind it lies the more general question, which has had large discussion in that denomination in late years, whether there is any second probation for mankind after death; or, more specifically, whether people who have never heard of Christ, nor had the Christian scheme of salvation (in its Orthodox interpretation) presented to them, must needs go at death into irredeemable perdition, or whether such would not rather, in justice, have another chance in the future life. This question, it is evident, among the missionaries to the heathen becomes a directly practical one.

Here, at home, it may be, and is, mainly a speculative question, and is discussed on logical, or rather theological, grounds, without much interference from the emotions. One might suppose that in Orthodox Christian families, when members die without having evinced the accepted signs of conversion, there would be intense distress over their doom. And sometimes there doubtless is. But long familiarity with the doctrine of eternal damnation seems to have made people callous to its practical results in personal cases; or such deft ways have been provided for evading the hard logical necessities of the doctrine that some one of these *fire-escapes* from the literal doom of Calvin's creed is sure to be at hand in any family emergency. Said once a valued Orthodox friend to our editorial self, "So far as God has revealed his plans, I see no way for you to be saved from eternal torments, holding your present beliefs; but God may not have revealed to man all his plans." And through the gateway of that "but," we saw that our friend thought us tolerably sure of finding heaven, and his personal affection was satisfied. We have heard of one Calvinistic clergyman, in recent years, who had the hardy candor to say publicly in a conference-meeting that he believed his own father to be writhing at that moment in the fires of hell, because he had died unconverted. But such severe candor is certainly very exceptional, and in this case, the clergyman's hearers did not generally sympathize with it. They thought it, to say the least, unfilial, and outsiders said it was brutal. It was a brutal theology that logically demanded such a saying. Yet this preacher was habitually of so cheerful and even jocose temperament that it seemed impossible that he could carry such a distressing burden as the sure knowledge of his father being in helpless torment would inevitably have brought upon his humane heart. The truth probably is, that the dogma had become such a theological commonplace to his understanding that his heart did not realize as actual fact the dreadful logical implications which he coldly stated.

But when this so-called Christian scheme of salvation (which means perdition for so large a part of mankind), is presented to a heathen of average intelligence and humanity, he looks at the matter from a new and fresh point of view. He wants to know at once not only its efficiency for saving him, but what relation it is going to establish between himself and his family and

friends, who may not accept the new faith. Perhaps he has been educated in a religion which has specially inculcated filial regard and honor to one's ancestors, and he cannot be easy in his own salvation if the new gospel that is offered him is going to dismiss his ancestors, who never had a chance to hear it, into dismal regions of endless woe. And this very natural anxiety of the heathen mind is found to be an actual obstacle in the way of missionary success. Mr. R. A. Hume, who has served as a missionary of the American Congregational Board in Western India for twelve years, who is admitted to have shown great zeal, and to have peculiar fitness for the work (he is the son of a missionary, and was born in Bombay, and thus understands the natives thoroughly), said at the last anniversary of the Andover Seminary:

"It is an important thing to be remembered that the question of the fate of the ancestors of the heathen is one on which their children think, and question, and demand an answer from the missionary. It is an every-day question with them. After preaching with affectionate zeal the gospel of the love of God in Christ for all men, and the necessity for all men to believe on him, many a time had he himself gone home with a heavy heart, knowing that the impression he had left on those heathen hearers was one of bitterness instead of joy, because of the implication that their ancestors were to have a doom of suffering, never having had the opportunity of knowing Christ."

Mr. Hume added that this state of the heathen mind and heart in respect to filial duty, made the new doctrine of a future probation which was under discussion in this country, "a living question to the missionaries, some of whom anticipate that the present phase of thought will afford them relief." He knew, he said, of a number of missionaries who had already adopted the larger and more liberal view.

It is probable that in the atmosphere of Andover, which appears now to be the stronghold of the "New Theology," with its second probation doctrine, Mr. Hume over-estimated the strength of the progressive party in the denomination; for what he seems to have meant as a statement of thanks in behalf of the missionaries to those who were removing a great obstacle from their path, immediately aroused alarm among the conservatives, and caused many protests to be sent to the Foreign Missions' secretary against the appointment of missionaries holding such views. The result is, that a widespread discussion has ensued, that Mr. Hume himself is not likely to be returned to the missionary field, and that the recent meeting of the Board of Missions at Des Moines instructed its executive committee, in the appointment of missionaries, to guard against the doctrine of a probation after death as "perversive and dangerous," and to adhere to "the well-understood and permanent basis of doctrinal faith upon which the missions of the Board have been steadily conducted." That is, the missionaries are not to be allowed to water the Calvinistic creed to make it more palatable to the squeamish sentiments of the heathen concerning the fate of their ancestors. Those ancestors have no rights to salvation which the genuinely Orthodox scheme of theology is bound to respect.

Among those who have been called into this field of discussion is the venerable veteran of the missionary service, Dr. Cyrus Hamlin. He remonstrates vigorously against any change of base in regard to the doctrine of future punishment; though he appears to admit that the severity of this doctrine as applied to those who

have never heard of Christ is a stumbling-block to the acceptance of the Christian gospel by the heathen. He says that the Andover doctrine of a probation after death is already found all through Asia among its native faiths, and so he confirms Mr. Hume's view, that it would be an easier doctrine to carry to the heathen. Jews, Mohammedans, Pagans, and the lapsed Christian churches are all teaching there the more liberal and humane belief. Yet, apparently for this reason, he would have the Christian missionary there offer to the heathen a religion with the special distinction of an endless hell for all of them who will not accept it; and an endless hell to which their ancestors are doomed anyway, because they never heard of the religion. One can but admire the unregenerate integrity and robust affection of the heathen heart which turns away from such a gospel, and says, "We will stay with our ancestors' faith; and where they have gone we will go; if they are lost, perhaps by our faith we can rescue them."

WM. J. POTTER.

CIVIL SERVICE REFORM AND THE LABOR
QUESTION.

"There is no radical reform in things until opinions have been radically reformed."—*Littre*.

The old order changeth.

Whether we tremble for the safety of time honored institutions, rejoice in the hope of an early deliverance or filled with a tender reverence for the past, seek the new way by the light of experience,—all thinking men must agree that the old order changeth.

It is our misfortune to have been taught that the moral sanction of the existing state of things depends entirely upon the truth of beliefs that are now very generally questioned, and some of those that have lost their restraint are trying to destroy the whole social fabric. Luckily in most cases the morality of facts gives patience. But the prevailing discontent is well founded, and those that will not take heed from sympathy would do well to take heed from fear.

Without losing time over ready-made systems, let us proclaim the socialism that has been defined as "a gradual modification of present economic conditions under the impulse of a desire for their amelioration and in the direction of a form as yet undetermined."

The need is pressing and our action must be immediate, but unless we are willing to run the risk of disaster it must be exerted in those ways that are clear for at least a short distance ahead. It must be exerted in all those ways, and Civil Service Reform is one of them. From anarchist to conservative through the intermediate varieties of socialism all that do not profit by the mismanagement of public affairs are interested in having them cared for as economically and as honestly as possible.

This applies to all, for it is as necessary that the anarchists' subscription towards blowing up society should be spent on good dynamite as it is that the conservatives' taxes should go the right way. Taught by that Irish patriot O'Donovan Rossa, even the maids in the kitchen have come to recognize the necessity for Civil Service Reform, and should our socialist friends, with whose honest endeavors I deeply sympathize, be brought to their self-imposed task of managing the productive and distributive industries of the country they would certainly be delighted to find in existence a large force of well-trained public servants. They would need them!

To speak seriously, here is an issue already joined, something that can be done now, and something that if well done will have an indirect influence immensely greater than is generally supposed. All can see the immediate advantage of having fit and true men to do the public work, but not many can appreciate the moral effect of such a body. The poor who, with corruption everywhere, ask themselves by what obligation they are bound to be more virtuous than "their betters" would feel that there is yet some regard for honesty. Senators might still be bought, judges might still be bought, legislatures might still be bought; but such a Civil Service would prove that successful rascality is not the ideal of a majority of American voters. After all, what is most needed for the solution of the labor problem is a toning up of morals, more honesty, more honor, and a greater desire to lend others a helping hand. No system, however good, will work well without good men. The process of making men honest is unfortunately a very long one, but if we can persuade the majority that they are benefited by a pure administration, laws can be made that will immediately take away many opportunities for wrong-doing. Temptation can be removed and honesty will come by force of habit.

Modern industrial conditions have so greatly increased the production and concentration of wealth, that the "corruption fund" has become larger than our political organization can successfully withstand. While striving to bring about a corresponding increase of morality we should make use of all of what might be called the mechanical aids to well-doing, and among these none would be of greater value than a good Civil Service.

If it be asked what all this has to do with the Labor Question, the answer is ready, but if everything were said it would be a long one. To be brief, changes in our laws must be made to suit changed conditions, and what these changes shall be must be decided by the representatives of the people chosen mainly for that purpose. At present it is impossible to get together a body of legislators that will have this end in view. Only such are nominated as will promise to "take care of" the petty leaders in their districts, and only such are renominated as have proved themselves able and willing to do so. In consequence gratitude and the instinct of self-preservation oblige these men to devote themselves to getting places and doing favors for their supporters, and neither time nor inclination is left for the study of public questions.

If every place in the civil service of city, county, state, and nation were filled without any possible intervention of these law-makers, the "worker" could no longer expect to be paid for his services out of the public treasury, and respectable citizens might nominate men who would devote themselves to the general welfare. Under such circumstances nothing need interrupt even the present United States senator in his attention to public business, except, of course, his duty to the corporations that retain him.

But it is in its effect upon morals far more than in any other way that a reform in the civil service will aid in the solution of the Labor Problem. The danger does not come from the existence of a few newly arrived anarchists, but from the fact that so many American workingmen are convinced that our government is carried on in the interest of a combination of cor-

rupt politicians and unscrupulous capitalists and that there is no legal answer to the old Tweed question, "What are you going to do about it?" Under the spoils system the persons that represent society in its dealings with the individual workingman are generally known by him to be good-for-nothing "heelers," or at the best men that have turned to politics after failing to make a living in any other way; and where it is notorious that the highest in authority have often sprung from such beginnings, the sanctity of our institutions is not easily defended against the erring brother that wants to "blow the whole thing to —"

At present the agitator among laborers is too often, like the "practical politician," a person without any moral standing, who is countenanced by better men because he is thought to be sound on the main question. What a success if we could make honesty and ability the main question!

But civil service reform, even when it comes to mean much more than it does now, will never be a cure-all. Honor cannot set a leg. And the man with a little scheme for making everybody happy from the word *go* may well laugh at the idea of there being any connection between such reform and the Labor Problem. Nevertheless the most enthusiastic socialist, if he ever stops to meditate upon the practical working of his theories, must be appalled at the thought of having the state assume direction of all productive and distributive industries with public morals in their actual condition. Knowing what kind of men would get the places, fancy society in charge of all the farming, mining, manufacturing, carrying, teaching, healing, buying and selling! The wildest dreams of a "boodle" alderman would be nothing to such a reality. Undoubtedly there are some things not now done by it that the state will be obliged to do, but this will only increase the necessity for trained public servants. It is held that when the workingmen get control all will be well, but judging them as they judge others, this is questionable. The following resolution was unanimously adopted at a meeting of the representatives of the Brotherhood of Locomotive Engineers held in Scranton, on the 5th of September: "... We express to our chief, P. M. Arthur, our strong and decided approval of his actions during the recent labor troubles in the West and Southwest, regardless of the statement of the labor demagogues to the contrary. . . ." It is true that if all organized labor were to show the intelligence and restraint possessed by these same locomotive engineers, every right-minded man in the country would be on its side.

There is no machinery of government that once wound up will run itself; like the price of liberty, the price of good government is "eternal vigilance." No scheme of reform, even if, like Mr. George's taxation of land values, it can be proved by a syllogism to be "the evident intent of the Creator" will do much good until we have raised the tone of public morals. By the way, Mr. George, whom I admire, would do well to leave "the Creator" out of his demonstration. Some wrong-headed cavalier will be sure to ask, why private property in land exists if it is the evident intent of an Almighty Creator that it should not exist, and inability to understand this case will lead to a loss of confidence in the author's reasoning elsewhere. A truth is known by the company it keeps. It may not be out of place here to remark that

the specialists of reform are, like other specialists, much given to exaggerating the importance of their own particular line. Their existence is necessary, but unless they have a general knowledge of what has been already done, they often build on foundations that had been proved unsound before they began.

The gravity of the Labor Problem is unquestionable, but its solution would be assured if we could bring to bear the emotional energy that is now systematically wasted, adding to it the portion of this same force that has grown sceptical and inactive, by an appeal in behalf of what can be proved right without dependence on any man's guess. The importance of being demonstrably sure of every step in advance, arises as much from the necessity of preventing further discouragement as of accomplishing the immediate end.

When the teaching of moral duties shall become a vocation, instead of a profession, and when our notions of right and wrong shall be drawn from facts susceptible of proof to both Jew and Gentile, the united endeavors of all true men will be irresistible. Some readers may add, "When the sky falls, larks will be cheap," but those that have found the habit of relying on facts, not as the best imaginable, but as the best possible support, will have more faith.

There is one thing that we can work for and vote for now without fear of mistake: it is Civil Service Reform, and it is encouraging to know that representative workingmen are with us in this fight against our brute aristocracy of professional politicians.

Let us show American Labor that our institutions are not solely for the benefit of unscrupulous money-getters, and it will stand by to initiate foreign anarchists with a rope.

LOUIS BELROSE, JR.

THE BEE AND THE BUTTERFLY.

If, as Agassiz used to say, the animal kingdom represents "categories of divine thought" the butterfly is a category of the injunction "Take no thought for to-morrow," and the bee is a category of the command "Take thought only for to-morrow."

The butterfly "sows not, neither does it reap nor gather into barns." It flits from bloom to bloom and sips the passing nectar for the present hunger. It makes for itself no home, no covert from the storm. "It toils not, neither does it spin." It does not even prepare for death as it did when it was a caterpillar. In that lower life it did seem, like R. D. Owen, to hear "footfalls on the boundaries of another world." It spun a cocoon, and went to sleep in hope of a resurrection to a winged life in a heaven of flowers. Now that its home is the air, it has no recollection of its earth-life. It does not know its grave clothes, the cast-off cocoon. It has no communication with caterpillars. If the caterpillar does not know by "intuition" that it is to live again after its sleep in the cocoon, "neither will it be persuaded" by a physical manifestation.

Very different is the bee. It does nothing but to build and gather into barns. It takes no thought save for to-morrow. It considers the to-morrow of the germ, and stores up the pollen of flowers for its breed. It considers the far-off to-morrow of the community, and stores up the

nectar of flowers against the day when flowers are not.

So is the butterfly, neither *pro-metheus*, fore-thought, nor *epi-metheus*, after-thought; and so is the bee all *pro-metheus*.

I was talking once with a brilliant man who had gathered much into barns by ranching in the Rocky mountains, and had lost it by ventures in Wall street. "There," he said to me, "there is the butterfly. Nobody can rob him. The devil take the bee. He works all summer long to make a fortune, and when his work is done, along comes a fellow with a sulphur match, smokes him out and robs him. Wall street comes to him as a bear or a badger or a fellow with a match. The bee is a fool."

No; the bee is not a fool, unless in the ethics of nature, goodness is synonymous with folly. The bee is good. It leads a most exemplary life. It is the cleanest and most orderly of all house-keepers. It is the best of all citizens, for it does not encroach on the rights of another. It goes only where it is wanted. It will not even visit a flower except on invitation. The "card of invitation" is the colored corolla, and the promise is nectar. "Take my nectar" the flower says, "for your honey, and my excess of pollen for your bread, and for this gift you will act as a marriage-priest carrying pollen from my anther to the stigma of my neighbor." The bee pays well for all that it gets. It leads a correct life. It keeps all the commandments except that which regards the Sabbath, and it loves its neighbor as itself.

But nature, which has no sense of justice, makes the bee's virtues a cause of offence. The providence of the bee makes a robber of the bear and the badger and the moth.

The learning of the bee has come chiefly through those wonderful organs of touch, the antennæ. By help of the antennæ it feels its way through the dark recesses of the hive. By help of these tactile organs it builds that marvellous architectural structure, the comb.

It has learned nothing through the ear. It has no ear. There are organisms that hear without ears, but the bee is too high on the life-scale to have a function without its specialized organ. The bee does not hear.

It has learned much through the eye. It has learned to discriminate colors. It has learned something of botany.

Much lore has come to it through the sense of smell. This sense is very quick, infinitely keener than in the dog. Capture two bees and bring them together. They test each other by the smell and learn through this sense whether they are hive-mates or strangers. The bees of each colony must be characterized by a special odor and what fine gradations of odor must the olfactories of a bee discriminate! Septimeus Piesse, a French writer on perfumes, has devoted himself to the education of his nose. He claims that he is able to discriminate as many as a hundred different odors, but he could not "nose out" a strange bee in his flower garden. There is one way in which you may confuse your captives. Dip them in essence of peppermint. The strong odor will quench the weaker, and your bees will be as much puzzled to know whether they are of the same household as two doctors of divinity, dipped in Darwinism, to know whether they are of the same household of faith.

So the bee has learned certain things through the sense organs; but the Aristotelian canon, *Nihil est in intellectu quod non fuerit in sensu*,

will not hold with the bee. Whence came that *promethean* spark, that fore-thought? The question brings us to the science of sciences, the Science of Origins.

The bee is not a Platonic Idea, an eternal changeless, indiscrutable, invisible form, putting on, generation after generation, the changeless vestment of a body. Bee and butterfly started long ago from the same wingless, segmented body with only the germ of psychic life. That body had but few organs. It belonged to the same phylon as the worm. The stomach was a digestive tube extending through the whole length of the body. Diverticula from the stomach became, first, chymiferous tubes, and finally, blood vessels. In the order of evolution the glandular system follows the vascular. In this system the kidney comes first, corrective of the vascular system. In certain low worms it is represented in a number of looped canals, lying along the digestive tube. The reproductive system came later. It did not come until from this primitive phylon had diverged a form which would unfold into the spider, and another which would end in the lobster. The evidence is simple. If this system had been differentiated before these divergent forms began, lobster, spider, and true insect would hold it in homologous parts. But in the lobster it is developed (the male) on one of the limbs; in the spider, on the lip, while in the true insect it is developed from the kidney.

In some of the higher worms, two looped canals are detached from kidney service and made ovary and oviduct, spermary and sperm duct. They become straight, and unite at the posterior and in one body opening. As the sexes are separated, in the insect, one of these ducts aborts and you have the female with the oviduct, or the male with the sperm duct. A portion of the oviduct is prolonged in many insects into an ovipositor. So you find it in the queen bee. But in the worker, or neuter, you find this same oviduct modified into a clumsy weapon of defense, the sting. The sting was once an oviduct, and what is now the neuter was a true female. The history of the sting, throws this fact into the fullest possible light. In the times which antedate the sting, the bee was no nearer akin to the present bee than Sampson's bee which hived in a dead lion. It was no bee at all. Strike out the sting, restore the oviduct and with it the sexual instinct, and your bees are gone. The complex political economy you saw in the hive has vanished. The hive itself has vanished. Society is disorganized. As that great, complex, compact organization, the Church of Rome, could not have been developed save for those neuters, the priests and nuns, so in the insect world an organization implying order, subordination, patriotism, must be based on the suppression of sex. The insect rose into bee, as the oviduct sank into sting. She who remained a female is a commonplace and rather stupid insect. She is so weighted with the function of motherhood that she manifests no psychic life apart from this function. And the male is commonplace. I know of nothing commendable in the drone. He knows only that he is a male, and the neuter is wise in killing him when his life becomes a mere existence.

The reputation of the bee rests altogether on the neuter. It is the architect, the fine geometer, the patriot, the fore-seeing statesman. This

high, physis life was built on the ruins of sexuality. Call to mind the vast fecundity of the insect world, and the activities which attend it and then imagine, in any most active insect, the reproductive function suppressed. The equation had stood thus: the manifest of x , the unknown, the life, equals activities involved in food-getting plus activities involved in propagation. Cancel the last term in the equation, and if the value of x does not decline, the other term must rise or other members be added. Increased activity in nectar-getting came, and architecture and government. As equivalence to that cancelled term in the equation, has risen all that which distinguishes the life of the bee from that of the butterfly. The sting which has told us much will tell us more. We have seen that it rose as part of the kidney system, that from its place as a looped canal in the kidney, it was detached and became a straight canal in the reproductive system. In the course of evolution its functions have changed three times. *No organ, in a mature species, functions as the first draft of that organ functioned in an ancestral species.* The wing of an insect did not begin as a wing. It began as an expansion of the trachea, and its first function was not flight, but respiration. The wing of a bird is a modified and plumed fore-limb, and its function was locomotion on the ground. In its remotest ancestral form it was not even a limb. A limb is a prolonged and modified rib. The lung was first a hydrostatic organ. In the embryotic life of the human, the liver functions as a lung. The mammalian's ear, like the insect wing, belonged first to the respiratory system. In the embryo—even in the human—the anterior gill does not completely abort and fade out. From a portion of the gill skeleton, the ear-bones develop, and a portion of the slit which does not close up, becomes the ear opening.

How profoundly significant are facts like these! They revolutionize philosophy. "It doth not yet appear what we shall be"—good Scripture, and if Paul had passed more time with nature, and less time in listening to idle inanities at the foot of Gamaliel, he might have been able to finish the sentence thus: And it never did appear in the first life of anything that ever was, what that life would become. Nature was never prophetic. The "prophetic types," of which Agassiz used to talk, are a fiction. Who that never saw a bee would think of an oviduct as prophetic of a sting? Who that never saw a butterfly would think of a little scale-like expulsion of the breathing surface of a worm as prophetic of a wing?

There is no power working through nature which adapts the beginning to the end, or sees the end in the beginning. The oak is not foreshadowed in the acorn. The bee is not fore-planned in the larva. Man is not foretold in the embryo. In her miracle of creation to-day nature can reach her ultimate only by indirection, only by threading again her devious ways through the past.

In one of our summer resorts I once sat at the table with a lady whose name I could not recall except through the most indirect mental process. Meeting her at breakfast, I would wish to say, "Good morning, Mrs. —," but the name would come only at the end of a process like this: Prof. Wyman, our first comparative anatomist, salary at Harvard for a number of years \$700 per annum, studied the embryology of terms, found that the ascending process of the astragalus has an independent

point of ossification, and therefore represents a distinct bone, a calcaneum; inference, that the bird was derived from the reptile; had consumption which compelled him to go every winter to Florida; had hay-fever, which drove him every summer to Gor—"Good morning, Mrs. Goreham."

It was an infirmity but it was "natural." How many pages of impertinent lore must nature turn before she can speak the word "bee!" How long and devious the path her memory must thread before she can speak the word "MAN!" W. D. GUNNING.

THE WOMAN'S BIBLE.

So many letters are daily received asking questions about the Woman's Bible,—as to the extent of the revision, and the standpoint from which it will be conducted—that it seems best, though every detail is not as yet matured, to state the plan, as concisely as possible, upon which those who have been in consultation during the summer, propose to do the work.

I. The object is to revise only those texts and chapters directly referring to women, and those also in which women are made prominent by exclusion. As all such passages combined form but one tenth of the Scriptures, the undertaking will not be so laborious as, at the first thought, one would imagine. These texts, with the commentaries, can easily be compressed into a duodecimo volume of about four hundred pages.

II. The commentaries will be of a threefold character, the writers in the different branches selected according to their special aptitudes for the work:

1. Two or three Greek and Hebrew students would be required to devote themselves to the translation and the meaning of particular words and texts in the original.

2. Others would devote themselves to Biblical history, old manuscripts, to the new version, and to the latest theories as to the occult meaning of certain texts and parables.

3. For the commentaries on the plain English version a committee of some twenty members would be necessary. These would be women of earnestness and liberal ideas, who would be quick to see the real purport of the Bible as regards their sex. Among them the various books of the Old and New Testament would be distributed, making about three books to each member of the committee.

III. There will be two or more editors to bring the work of the various committees into one consistent whole.

IV. The completed work will be submitted to an advisory committee assembled at some central point, as London, New York, or Chicago, to sit in final judgment on the "Woman's Bible."

And now, as to the manner of doing the practical work:

Those who have been engaged this summer have adopted the following plan, which may be suggestive to new members of the committee. Each person purchased two Bibles, ran through them from Genesis to Revelations, marking all the texts that concerned women. The passages were cut out, and pasted in a blank book, and the commentaries then written underneath. It is proposed to print the texts in fine type, and the comments, being the new part, in coarser type.

The large numbers of letters received, highly appreciative of the undertaking, are very encouraging to those who have inaugurated the movement, and indicate a growing self-respect and self-assertion in the women of this generation. But we have the usual array of objectors to meet and answer. One correspondent conjures us to suspend the work, as it is "ridiculous" for "women to attempt the revision of the Scriptures." I wonder if any man wrote to the late revising committee of divines to stop their work on the ground that it was ridiculous for men to revise the Bible. Why is it more ridiculous for women to protest against their present status in the Old and New Testament, in the ordinances and discipline of the church, than in the statutes and constitutions of the state? Why is it more ridiculous to arraign ecclesiastics for their false teaching and acts of injustice to women, than members of Congress and the House of Commons? Why is it more audacious to review Moses than Blackstone, the Jewish code of laws than the English system of jurisprudence? Women have compelled their legislators in every state in this Union to so modify their statutes for women that the old common law is now almost a dead letter. Why not compel bishops and revising committees to modify their creeds and dogmas? Forty years ago it seemed as ridiculous to timid, time-serving and retrograde folk for women to demand an expurgated edition of the laws, as it now does to demand an expurgated edition of the Liturgies and the Scriptures. Come, come, my conservative friend, wipe the dew off your spectacles, and see that the world is moving. Whatever your views may be as to the importance of the proposed work, your political and social degradation are but an outgrowth of your status in the Bible. When you express your aversion, based on a blind feeling of reverence in which reason has no control, to the revision of the Scriptures, you do but echo Cowper, who, when asked to read Paine's "Rights of Man," exclaimed, "No man shall convince me that I am improperly governed while I feel the contrary."

Others say it is not *politic* to rouse religious opposition. This much-lauded policy is but another word for *cowardice*. How can woman's position be changed from that of a subordinate to an equal, without opposition, without the broadest discussion of all the questions involved in her present degradation? For so far-reaching and momentous a reform as her complete independence, an entire revolution in all existing institutions is inevitable. When the individual development of woman occupies as large a place in social ethics as that of man, all fragmentary reforms will be subordinated to her education. Now the question of her freedom is ranked with many other questions of transient interest. The prohibition devotee says, "Pray do not touch woman suffrage. We are just on the eve of securing a temperance amendment, and to bring her rights into consideration would set our reform back a century." Even some Free Religionists say, "Pray do not advocate woman suffrage. We would preserve the secular nature of our government, but women are dominated by the clergy, and would vote us back under the blue laws of the Puritans." Some of the advocates of suffrage, equally blind and narrow, say, "Do not touch Free Religion, Temperance, or any social questions on our platform; it would injure our cause beyond all remedy." So on through the whole range of reforms, the leaders in each believing their pet idea more

important than all others put together, and that it is to be carried by a kind of clap-trap that conceals from the eyes of statesmen all views of the case but the one they consider most politic to keep uppermost.

The first time I was invited to speak in England, I was quietly instructed beforehand to say nothing of the rights or wrongs of married women, nothing on the questions of marriage or divorce, nothing on the deceased wife's sister's bill, nothing on the Bible, nothing on temperance or social purity. I could but compare my immaculate adviser to the Jungfrau, cold and serene in lofty contemplation of the rights of spinsters, her head above the clouds, "touching nothing."

Let us remember that all reforms are interdependent, and that whatever is done to establish one principle on a solid basis, strengthens all. Reformers who are always compromising, have not yet grasped the idea that truth is the only safe ground to stand upon. The object of an individual life is not to carry one fragmentary measure in human progress, but to utter the highest truth clearly seen in all directions, and thus to round out and perfect a well balanced character. Was not the sum of influence exerted by John Stuart Mill on political, religious and social questions far greater than that of any statesman or reformer who has sedulously limited his sympathies and activities to carrying one specific measure? We have many women abundantly endowed with capabilities to understand and revise what men have thus far written. But they are still suffering from inherited ideas of their inferiority; they do not perceive it, yet such is the true explanation of their solicitude, lest they should seem to be too self-asserting. Let those women who fear ridicule, and suggest policy, try to imagine themselves entirely free as men are free. Let them try to rise completely above the effects of former serfdom. If they can do this, they will then, and not till then, be capable of seeing the sycophancy of the opposition, be capable of judging the projects of unshackled minds.

Again there are some who write us that our work is a useless expenditure of force over a book that has lost its hold on the human mind. Most intelligent women, they say, regard it simply as the history of a rude people in a barbarous age, and have no more reverence for the Scriptures than any other work. So long as tens of thousands of Bibles are printed every year, and circulated over the whole habitable globe, and the masses in all English-speaking nations revere it as the word of God, it is vain to belittle its influence. The sentimental feelings we all have for these things we were educated to believe sacred, do not readily yield to pure reason. I distinctly remember the shudder that passed over me on seeing a mother take our family Bible to make a high seat for her child at table. It seemed such a desecration. I was tempted to protest against its use for such a purpose, and this, too, long after my reason had repudiated its authority.

To women still believing in the plenary inspiration of the Scriptures, we have nothing to say. Our only claim to their attention is that we approach the subject in an earnest search after truth, and shall present to our readers incontrovertable facts.

ELIZABETH CADY STANTON.

WILT thou understand others, look in thine own heart.

EDITORIAL NOTES.

BY B. F. U.

MR. MONCURE D. CONWAY will give his lectures on "The England of To-day," "London: Its Prose and Poetry," "The English in India and Australia" and "The English Church and the Question of Disestablishment" at Mr. Chadwick's Church, Brooklyn, on November 15, 19, 22 and 26 (evenings). We hope these very instructive and entertaining lectures, which are not made up from books, but are based on Mr. Conway's personal experiences and observations in England, India and Australia will be repeated in this city; and we are glad to state that there is a prospect that they will be given in the near future at the Parker Memorial.

SAYS the New York Star: "The lapse from rectitude to rascality is a very gradual slide, and the conscience has an opportunity to become habituated to a new aspect of things. While this deterioration of the moral nature is going on like a dry rot, it is perfectly possible for the purely religious or emotional side of the rogue to be just as sincere and fervent as ever, perhaps to glow with additional intensity. The deacon, church-trustees or Sunday-school superintendent who, as a bank cashier or insurance officer, is perpetrating gigantic robbery, may in his church relations be ardently sincere. On the same principle the Italian bandit receives confession from his hedge priest, and vows a silver candlestick to the shrine of his patron saint, before he starts on a foraging expedition to rob, and, if necessary, to murder, some unfortunate traveller. He has learned, in fact, to look on the profession of the highwayman as a legitimate exercise of the talents which he would not hide in a napkin."

LAST Sunday, at a meeting held at Cincinnati of two thousand creditors of the Purcell estate, a letter was read from ex-Gov. George Hoadly, one of the four sureties for the defaulting assignee, John E. Mannix, who justified in \$250,000, proposing to pay his share as bondman, \$62,500, and to turn over the stocks, sureties and mortgages which Mannix had given to secure him against loss. "This," observes the Springfield Republican, "is a very extraordinary proceeding. Mr. Hoadly is, of course, liable for the amount of his bond, though he might have tried to evade payment by the many conveniences of the law which protect such evasions; but the securities behind the bond are a personal matter, and could not have been touched. By surrendering these he makes himself a poor man, and can leave to his children, instead of a fortune gained by a life-time of hard work, only the heritage of an honorable name. It is a costly sacrifice as the world goes, but it is as valuable a gift as he could offer his fellowmen, and it puts to shame the authorities of the church who have for these ten years held on by every possible device to the vast property created by the plunder of the poor." George Hoadly is the man who when he was nominated for governor of Ohio, was declared by pietists and political demagogues as unworthy of the office (which he afterwards filled with high honor to his party and his State) on the ground that he was an "infidel" and an officer of the Free Religion Association.

MR. WILLIAM LIEBKNECHT, member of the German Reichstag, who is lecturing in this country in company with Dr. Edward Aveling and

wife (a daughter of Carl Marx) on Socialism, said in a lecture in this city last Sunday evening: "On investigation I have become convinced that there is no general agreement between leading anarchistic thinkers, and that there is no science to anarchism. The purpose of the anarchist is plainly to abolish the present collectiveism. However, popular government tends toward absolute democracy, which tendency anarchism can never succeed in overthrowing. Order and system are indispensable to national life. To disintegrate men into separate social atoms is contrary to the general well being. We have social and industrial anarchy at present, and what we need most is not more anarchy and confusion, but more order. This better and higher type of social and industrial order socialism would introduce. What anarchists have yet to learn is that revolutions cannot be made to order in spite of their most desperate efforts. Foolhardy anarchy only serves to furnish an opportunity to crafty conservatism to mix up socialists and anarchists in the public mind in order to misrepresent and unpopularize the former."

THE *Independent Pulpit*, a liberal monthly published at Waco, Texas, is pronounced in its opposition to anarchy. It says:

"Anarchy is only another name for lawlessness. You destroy the state, and with it goes all government. Destroy the government, and with it goes all law. Destroy the law, and with it goes all protection of person and property. 'Every fellow for himself' will be the rule, and the strong will devour the weak. . . . It is said that there are Infidels among the anarchists. That may be true, but it does not prove that anarchy is right. It only goes to show that Infidels, like Christians, are sometimes found in bad company. There is nothing in common between Liberalism and anarchy. If we thought there was, we would cease to be a Liberal. Liberalism stands by truth, honor, purity and justice. It stands by the government, the law, and the ballot. It stands by free-thought, free-speech, and such reforms as will guarantee the greatest possible freedom to each individual member of the body politic without endangering the safety and protection of all."

A NEWSPAPER paragraph stating that M. De Lesseps, projector and director of the Panama Canal Scheme, who is now on his way to New York to assist in the dedication of the Bartholdi Statue, will be accompanied by Count Napoleon Ney, grandson of that famous Marshal Ney whose comrades named him "the bravest of the brave," reminds us that we have already here in America another near relative of that distinguished hero. Those of our readers who are not already aware of the fact will be interested in learning that the wife of our philosophical contributor, Dr. Edmund Montgomery, née Elizabeth Ney, is a grand-niece of Marshal Ney. More than this, Mrs. Montgomery is herself a lady of strongly individualized character and a sculptress of uncommon merit. She studied her art in Berlin under the tuition of the venerable Christian Ranch, and on his death became his successor in his studio. Among her patrons were the blind king of Hanover, the mad King Ludwig of Bavaria, of whom she relates that he would only consent to serve as her model on condition of her not addressing a single word to him. Goethe's "Iphigenia" was read to him during the sitting; the Emperor William of Prussia, who gave her a commission to execute for him a marble bust of Bismarck. Other friendly patrons were Alexander Von Humboldt, Jacob Grimm of the Grimm brothers, Joachim, the violinist; Kaulbach, the painter; Stockhausen, the singer, and Garibaldi. While studying for a

bust of Garibaldi, she spent several weeks with him at his home in Capera. The marble busts of Bismarck and Garibaldi which adorned the entrance to the German department of the Paris Exposition were the work of her hands. Mrs. Montgomery has travelled extensively, but is now residing with her husband at their retired farm-home in Hempstead, Texas. The classic beauty of a photograph of her in our possession gives a very pleasing impression of a wide-awake, earnest, yet thoroughly feminine woman.

HENRY HAYNIE, in a description of Paris correspondents, says: "A correspondent much liked, and whose reputation as a writer is good, is Mr. Theodore Stanton. He sends letters to the Chicago *Inter-Ocean*, and occasionally to the New York *Tribune*. He is a faithful chronicler of events, as he sees and hears them, and some of his 'interviews' are splendid specimens of literary reporting. His wife is a French lady. Their receptions are frequent, and they receive lovely people. He finds time apart from his newspaper letters to write books, beside which he has been a constant helper to M. Bartholdi in the preparation and building of the Liberty statue. When I add that Theodore is a son of Mrs. Elizabeth Cady Stanton, I have said as much as space will permit me of a worthy gentleman, and of a 'special' who has many warm friends in Paris."

"THE most singular thing in this whole matter" says the Boston *Transcript* referring to the coming trial of Andover professors for heresy, "is that Andover should have become a nursery for progressive ideas in theology." The demands of modern learning have compelled Andover to come in contact with the thinkers of the age, through their works and teachings, and no amount of conservatism and no legal obligation to adhere to the theology of the past could fortify the institution against rationalizing influences which have continually operated upon it from without. Institutions like organisms must change, however, slowly in adjustment to changing environments on penalty of extinction. Should Andover succeed in preventing the direct teaching of the New Orthodoxy within her jurisdiction, she would not thereby suppress the progressive thought and spirit which even among her professors and pupils would still find forms and methods of expression.

FOR THE INDEX.
FROM "DREAM GROTTTO."

II.

[On seeing one asleep.]

Sleep on! thy busy brain may rest awhile.
Far-reaching mind, unconscious of thyself—
Thy subtle genius—soundly dost thou sleep,
Nor knowest aught of any presence near!
Yet is there one to guard thee tenderly,
And lay a placid hand upon thy brow,
Repelling all intrusion with a glance
And up-raised finger, as to say, "He sleeps!"

Ah! in our waking moments do we think
How much of latent power there is in us—
How many faculties are yet asleep,
Unconscious of themselves, or of the past,
Or future, or the Spirit of the worlds—
The Being that can still the noisome day,
And beckon silently unto the night
To come and give earth's weary children sleep.

GOWAN LEA.

The Index.

BOSTON, OCTOBER 21, 1886.

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

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

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

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

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For THE INDEX.

THE EVOLUTION OF INTUITION.

BY SARA A. UNDERWOOD.

A paper read before the Parker Memorial Science Society January 14, 1883.

We have come during the past few years to understand reasonably well many phases of the evolution theory as taught by Darwin and others; but we still find evidence of considerable misconception concerning the logical relation of Evolution to Intuition, and I have thought a short paper on the subject would not be amiss for consideration and discussion at this session of our Science Society.

There is still in many minds much haziness, much uncertainty as to the precise meaning of the two leading words of my title, "The Evolution of Intuition." "Evolution" from the Latin word "Evolvo," meaning to roll out, to unfold, is defined as the act of evolving, or unfolding, or expanding, or developing. "A series unfolded or unrolled," but anything from a curled shaving of wood to a solar system may be "unfolded" or "unrolled," by many differing processes in various divergent directions, and with more or less rapidity. So that in regard to Evolution as the process by which nature is "unfolded," or "unrolled," or "expanded," the lexicographer's definitions leave us woefully in the dark. So they do with the word "Intuition," from the Latin *Intueor* "to look upon," "the act of the mind by which a truth is immediately perceived, and as it were, beheld, without any previous process of analyzation, or ratiocination; the act of seeing at once by the mind. 'What we know or comprehend as soon as we perceive, or attend to it,' says Taylor, 'we are said to know by intuition.'" So far the dictionaries. In this paper we prefer to consider the meanings which science gives to these words.

Among those who are opposed to the theory

of Evolution, but who have not as yet given much serious thought to the subject, one of the most triumphant replies made in refutation thereof, is that there has been no such process of change in man or his environment as the Evolutionist would like to make out:—that if we go back several thousand years, or as far as authentic history will take us, we find no material difference in his physical form or mental characteristics. The mistake of these objectors consists in forgetting to take into account the almost inconceivable slowness with which (according to our ideas of change) some processes of Evolution in nature take place; what ages upon ages of tendency toward a higher type of being must pass before that type is fully evolved. Says Prof. Gunning: "We have seen fossil cockroaches in triassic shales of Colorado. These ancient cockroaches differed from the living species in having one more vein in the wing. We see how nature is moving. She is moving for the abolition of the cockroach. But the mills grind slowly. From the triassic age till now, say ten million years, one wing-vein abolished; from now till the millennium, the entire cockroach abolished. How far off is the millennium?" We cannot measure the deliberate processes of nature by our own Lilliputian lines and rules. She works on a gigantic scale of which man can form but a limited conception. Haeckel, in speaking of the earth's age, says, "Since the awakening of the human consciousness, human vanity and human arrogance have delighted in regarding man as the real main-purpose and end of all earthly life, and as the centre of terrestrial nature; how utterly baseless these presumptuous... conceptions are, nothing could convince more strikingly than a comparison of the duration of the Anthropozoic Epoch (or Epoch of Man) with that of the preceding epochs. For even if the anthropolithic epoch may embrace several hundred of thousands of years, how small is this time when compared with the millions of years that have elapsed since the beginning of the world's organic history down to the first appearance of the human race."

Throughout his whole history man has always had to grope his way with cautious steps through the darkness of ignorance toward the light of truth. In that darkness surrounded by forces whose laws he could not understand, his first effort at explanation was to personify them, to imagine these forces, beings like himself, but more powerful because unseen. Even in his periods of greatest enlightenment what he cannot understand he is prone to ascribe to supernatural sources. So what we call Intuition, which not understanding the slow processes by which it has been evolved, we have imagined a peculiar gift of God to men, we now begin to understand is an intellectual power which we have gained, through having slowly become accustomed to reasoning from our experiences. I speak of the race generally from the earliest appearance of man until the present time. Many people to-day believe in the supernatural origin of Intuition. Miss Frances Power Cobbe, in her essay entitled "Intuitive Morals" takes this ground. "These hearts of ours," she says, "which God has made, what is it which they are compelled by their nature to revere and love? Is it not justice, benevolence, purity, truth? . . . What is it that they spontaneously despise and scorn? Is it not injustice, malevolence, impurity, falsehood? Is it possible, then, that any actions of his can partake, be it never so remotely,

of those characteristics which he has forced us to condemn and abhor?" "Do we want to know whether the distinctions of right and wrong as they appear to our puny intellects are identical with the distinctions perceived by His omniscience? The answer is clear. That knowledge which we possess he gave. Our Intuition is his tuition. . . . When honestly and carefully we have arrived at the conviction that 'truth is right,' we may confidently trace back that conviction to God." Miss Cobbe expresses the opinion of thousands beside herself.

But men were not, we must bear in mind, originally endowed with correct opinions of right and wrong. The "ought" and the "ought not" are even to-day in many cases undetermined. And what becomes of the notion of innate ideas of right and wrong when we consider the savage who believes he has done a virtuous act in committing theft or even murder when sacrificing lives to gratify his ideal God. Do you suppose he fancies in such cases for a moment that he has done wrong! On the contrary he feels a sense of satisfaction in his conscience; his intuitions have been educated in the direction of such actions. Such are his "intuitive morals." Edith Simcox in her admirable work on "Natural Law," comes much nearer to scientific truth when she declares "'ought' is what I feel obliged to do because for ages and ages the stream of human tendency has set in favor of such doing, and my present inclinations have been moulded by that stream; if completely, I do easily and willingly what I ought; if not, I may leave it undone and repent, or do it grudgingly and with pain, or I may set myself against the stream and deny the obligation, but in the ordinary use of the words I am a 'good' or 'bad' man in proportion to the completeness and spontaneity of my obedience."

The quickness with which intuition reaches results is no more strange in its manifestations than the conjuring tricks which look like supernatural magic to unpracticed eyes, but which are really due to the education of touch and quick movement of hand, "legerdemain" it is in truth, nimbleness or swiftness of hand. Or of that other result of the education of mind in a single direction, that of mathematics, a capacity for quick reckoning which gives us such men as the "Lightning Calculator" who can give the correct sum total of long rows of figures almost as fast as they can be written down. In all this intuition, judgment, legerdemain, lightning calculation, which only blossoms out in full flower in rare cases in certain men and women, but which is possessed in varying degree by all men and women; this has been the previous experience of myriads of men and women, culminating in the present wonderful proficiency and power. If the stream of tendency should cease to flow in these directions, in time—after many generations—the proficiency in them would be reduced and disappear. Our savage ancestors were intuitive, we might say, and their savage descendants are still so, in the ability to follow a trail or to find their homeward track on barren plains by signs which would be unperceivable to the unpracticed eye and thoughts of their civilized brothers. For ages upon ages the savage, unprovided with the civilized man's aids of chart, compass, and map, with no defined landmarks or boundaries save such as nature provides, has been accustomed to take careful note of every trace, however, apparently insignificant of trails or paths of man or beast, and has thus learned readily to distinguish one from the other,

The stream of tendency in him has been forced in that direction, the civilized man is less proficient in these things because with him there is no pressing need which calls this intuition into active play. It is not wholly a superstition either which gives a peculiar value to the Indian's insight into the medicinal value of plants; that insight is the result of a forced need as well. I quote a passage from Winwood Reade on this subject: "The desire to obtain food induces the animal to examine everything of novel appearance which comes within its range of observation. The habit is inherited and becomes an instinct irrespective of utility. This becomes curiosity in man, who makes it useful. The savage's remarkable knowledge of herbs arises from the same source; it is not intuitive but the result of experience. In the highest type of man this habit becomes the experimental spirit, the passion of inquiry which animates the life time of the scientific man which makes him even in his last hours observe his own symptoms with interest, and take notes on death as it draws near."

Intuition shows itself not simply in quick observation of things, but in inherited habit of reasoning; or in the perception of relations and rapid deduction too subtle and quick in process to be followed in detail by the most acute and profound thinker. Any one who has mastered a profession or an art which involves much careful study and years of experience to become an expert in, would be somewhat puzzled to explain to a novice the minutiae of the process he goes through in a rapid and mechanical way *with* a reason and a good one back of every apparently careless movement of his hand, but which reason has become so much a part of his mind that when called upon to do so he finds it difficult to separate it by itself, to analyze and properly label its different stages of process. So it is with intuition, its processes are now so rapid that they defy our explanation and elude our detection.

Edith Simcox explains very clearly how a habit becomes as the saying is, "second nature," and that the intuitive habit is not necessarily moral. "The effect of habit" she says, "is generally seen in the repetition of acts not themselves productive either of pleasure or pain, nor yet regarded as means to a more remote, probably pleasurable end. Custom is only the habit of a number, and both owe their strength, partly to the original cause whatever it was, that led to the formation of the habit, or custom; partly to the peculiarity of human or animal nature, that other things being equal any action is more easily performed a second time than the first, or that of actions of equal natural difficulty, the one that has already been performed once will be easier than the one which has not. The existence of a habit is not (however) felt to be a motive to the will for perseverance in it,—in fact, to be conscious that habit is the disposing cause of an action is distinctly not to feel the action as obligatory, and if morality consists in the consciousness of a subjective necessity, it is obvious that the idea of right, or of things which, in common parlance, 'ought' to be done, cannot be derived from usage." Intuition, in spite of the notion of many, is not necessarily moral nor immoral. It is a mode of the mind's action, and it is no supernatural endowment. That it has been exercised in great part in determining questions of ethics has given the habit, it is true, a bias in the direction of settling doubtful moral questions, but even in working evil by means of this gift of intuitive reasoning, as is

often done, the mental process is identical with those gone through with in determining what is, and what is not, right.

Before proceeding further, however, let me read to you from the problems of "Life and Mind" by George Henry Lewes—a writer who has made the subject of Intuition a careful study—some extracts which will probably make this idea of the Evolution of Intuition clearer to you. "The main position occupied by those who defend the Metaphysical Method, and by those who believe in the possibility of Metempsychosis are the evidences of a source of knowledge which is antecedent to and independent of experience, and a *kind* of knowledge which transcends experience. We must have a higher organ, it is said, because we have the higher knowledge. That organ is Intuition, that knowledge is necessary truth. The ancient doctrine of Innate Ideas having been relinquished or modified till it became ineffectual, the doctrine of Intellectual Intuition was put forward in its place. The most precise form this doctrine assumed was that given by Jacobi, when he affirmed that over and above the Intuitions of sensible objects we had a special organ of Rational Intuition for the perception of supra-sensibles. Granting that feeling is the common basis of sensible and rational inference, we cannot admit that any unverified inferences are to be accepted as objective truths. Herein is displayed the futility of this pretended organ. It proposes to deal with supra-sensibles, yet these can only be thought of under sensible forms. The doctrine of intellectual Intuition is not only disputable, it is futile. But while rejecting its pretensions we may with advantage accept and interpret the facts it improperly classifies, and admit the existence of Experiential Intuition. If I wish to demonstrate that three objects added to three others will form a group numerically equal to another group, this can be done by a direct appeal to sense, placing the groups side by side, or by an indirect appeal through Intuition the ratio symbolized $3+3=6$, being intuited with a certainty equal to that which accompanied the vision of the groups. For this Intuition to be possible, the sensible experiences must have preceded it; but once formed the sensible experiences pass into symbols and are intuited. Just as algebra in virtue of its generality can effect operations which are difficult to arithmetic, so Intuitions can detect relations which are obscure to sense, and relations inaccessible to sense. Thus although it is easy to see that three objects placed beside three others form a group equivalent to a group of six, the acutest eye would fail to detect at a glance that sixty objects placed beside sixty others were equivalent to a group of one hundred and twenty; but where sense is bewildered by the multiplicity of objects, Intuition sees at a glance the equivalence of their ratios. It is differentiated from sensation on the one hand, in that it sees objects not only as they affect sense, but also in their relations to each other, and sees these present as constituent elements of the group; so that the Intuition of an object includes a much wider range of experience than a perception of the object. From conception on the other hand it is differentiated by its restriction to definite particular objects and relations, always, therefore, reproducing the forms of sensible experiences, whereas conception never does this, being in its nature analytical, general, abstract . . . Intuition under its ideal aspect,

is judgment. . . The conclusion which is seen so rapidly that its premises are but faintly, on not at all recognized, is said to be seen intuitively; it is an organized judgment. Its rapidity and certainty, together with our reliance on all spontaneous actions, have led to the notion that Intuition is a source of peculiar validity. But Intuition is ideal vision, and is no less liable to error than sensible vision. It also has its illusions, and needs the control of verification. In the perception of an object we are unconscious of the many evanescent muscular feelings by which its distance is estimated and its shape inferred. These relations are intuited; and because the judgments are so rapid, and so inevitable, we regard the perception of distance, and the shape of the object as given in an immediate apprehension. Analysis, however, discloses that the evanescent processes of which we are unconscious must have taken place, and in the early days of experience the processes took place slowly, consciously. All our other intuitions are organized experiences, groups of neural processes which originally were isolated. They are to the mind what automatic actions are to the body. Their mechanism is concealed because their action is so easy and so rapid. Among the automatic actions there are tricks of habit peculiar to the individual, tricks peculiar to his family, and tricks peculiar to his race; these are all perfectly irresistible, although often serving no purpose and representing no vital necessity. Among our intuitions there are likewise tricks of thought and feeling, that is some personal prejudices, or tradition of the family, sect, nation, and these are irresistible even when reason sees them to be absurd. We have to be on our guard against illusory perception, we must be equally on our guard against illusory Intuition. In both cases the illusion arises from accepting what is only *inferred*, as if it were really *seen*. . . Intuition is of much greater range than demonstration, because the greater fund of experience on which we rely is too complex, and drawn too much from the forgotten past for us to be capable of showing all the successive steps which demonstration requires. All the great discoveries were seen intuitively long before it was possible to exhibit the correctness of their grounds, and to disentangle the involved data. But we must not on this account place unrestricted confidence in Intuition, for we know but too painfully how many absurd speculations have been propounded on "intuitive grounds."

I have quoted thus copiously from Mr. Lewes to show that Intuition is not a gift to some favored beings, but a growth, an evolution of the human intellect, which had its rise in the experience of the race. I have not, let me here say, quoted him in full nor always connectedly in the passages given, but I have given his own words, and while throwing aside the context sentences not directly bearing on the subject of Intuition, I have given the gist of his meaning. If Intuition were really of supernatural origin, it would probably always be (supposing the supernatural to be infinitely wise and good), as Miss Cobbe and others seem to think it always is, in the direction of the right and true, and the possessors of it should be able to give solutions to many of the unsolved and apparently unsolvable questions in science, philosophy and morals which now vex us because we cannot understand them, to say nothing of the

smaller mysteries which concern our everyday life and comfort. But, as we all know, the most intuitive persons have insight only in regard to matters upon which they are accustomed to think, which have come within the range of their experience and which have been part of the experience and thought of their ancestors. The apparent mystery, however, of its quick divination of thought, character, and purpose in others has given rise among other things to the pretensions of many so-called fortune-tellers and clairvoyants, who, finding themselves possessed of this power in a high degree, imagine themselves gifted with powers of prescience, and thereupon undertake to do what lies beyond the range of intuition. So, though in some things within the range of experience they may make wonderful guesses which startle their dupes, the majority of their revelations are mistakes and failures. "Herein," says Lewes, "is displayed the futility of this pretended organ. It professes to deal with supra-sensibles, yet these can only be thought of under sensible forms."

This faculty, in its moral phases, has been developed more in women than in men from the fact of that sex having been kept, by reason of physical inferiority, for many successive ages in a condition of servitude and dependence. It behooved the sweetheart, the wife, the sister, the daughter, to think quickly, to come to quick conclusions as to the best or the most direct methods of winning the favor and gaining the affections of the men she was brought into contact with, so as to make of her very weakness her best possible defense. But the range of such intuition is small, and confined mostly to those questions of character-reading and divination of motive to which her experience has mostly been confined. Intuitive reasoning is likely, in the future, to become even more prominent a quality in the intellectual development of the human race than it now is. The sharpening of wits in the closer contest of the struggle for life which must ensue by reason of the increase of population on the globe, and the decreased capital of Nature's stores consequent upon man's constantly increased use of these stores, is going to make the survival of the fittest depend greatly upon intellectual acumen. He who can reach, by intuitive reasoning, the ends most conducive to his well-being is sure to be the most victorious in the unending struggle for existence to which the race seems doomed.

Intuition, as we now possess it, has its bright and dark side, its pleasures and its pains, its uses and its abuses as well. It is a safeguard for the weak against those who propose to do them wrong. It is excellent capital for the man of business, by which he can swiftly arrive at right conclusions which will enable him to act promptly at the proper time. It is that faculty which enables people to take advantage of that "tide in the affairs of men which, taken at the flood, leads on to fortune." It is that quality which is the incentive to all speculations which make as well as mar fortunes and the happiness of many lives. Possessed by the wise, it is an instrument of great value in detecting wickedness and foiling wrong-doing, and in understanding blundering goodness, and rewarding it as well. It is not always a pleasant thing to possess in a high degree,—to be able to grasp swiftly from some one unguarded slip of the tongue or self-betraying glance or tone the ulterior motive of a proffered friendship or business

partnership which one was just ready to accept before this revelation, at its apparent value, and yet, because the thought-processes by which one has reached conclusions as to the treacherous purpose are so subtle in their workings as to defy expression or explanation, as a reason for declining what looks on the surface so inviting, places one sometimes in a very awkward predicament. Nor is it always a safe inheritance, for, as I have said, it is neither moral nor immoral in its nature, and is as often the accompaniment of the vicious man or woman as of the virtuous, and to the wily, the false, the covetous, the grasping and the unconscientious it is a terrific weapon when used by them against the trusting, the ignorant, the true and the conscientious. By means of it they, in many cases, instantaneously measure the mental or moral weakness of those whom they seek to defraud or betray, and act on that intuitive knowledge, the key to which was given them through some incident unnoted and unthought of by their victims. Intuition is thus as much the friend of the gypsy seeress, the successful horse-jockey, the shrewd grain-dealer, or the wealthy gold-broker and dealer in stocks, as of the inventor of new arts, the discoverer of new worlds or old laws, the philosopher or humanitarian. It is as much the possession of a Stewart Cumberland, a Daniel Home, an Alexander Stewart, a Vanderbilt, or a Napoleon, as it is that of a Galileo, a Sir Isaac Newton, an Edison, a Darwin, or Herbert Spencer.

FOR THE INDEX.

IN MEMORIAM: SAMUEL J. MAY.*

BY CHARLES D. B. MILLS.

It seems a mistake that I should be called upon to say one word on this occasion, where all that need be said has already been said, and so fittingly, so impressively, when we have been already so touched and quickened by the beautiful tribute, rich in the delightful reminiscences new, many of them, to us, which our friend, Mr. Tilden† has given us. More appropriately might we sit now and muse, feeding upon the heavenly manna that has been laid before us.

Reference has been made by our brother to the occasion some of us so well remember, fifteen years ago, when such a congregation gathered as has never been seen elsewhere in Syracuse, to pay their tribute of honor, of affection to the memory of the dear departed one. We all say that it was one of the marked, perhaps the most marked, of all the days in the calendar of our life. The words burst then in spontaneous utterance; we felt that speech was utterly inadequate to the fact, the tongue far below the power or the possibility to speak the greatness of our loss, or sense of the worth of the divine soul we had known. The story of that life, that benefaction from the skies, could not be told.

Fifteen years have rolled on, we have been carried forward each of us many a league, yes, millions of them, in our appointed orbit across the spaces, and we pause here again to take our

observation, to note the altitude, and record the parallactic angle of our star. There is a parallax; is that for all things we see and know. Time heals at length all wounds, revises all judgments, corrects all excuses and errors. The world, says Lord Bacon, is full of judgment days. All objects of our love and warm personal admiration change, are seen at different angles and more justly as the years go by. So there is parallactic angle here, as there must be. But we have to say that the star is still high, shining from far off depths of ether upon us, and seems of altitude to us inaccessible.

All that our brother has said in his tribute of glowing gratitude and love, we feel to be true, biblically true. We look over our community, our city, we see that no name living or dead ever resident among us, has so wrought the impress of himself, the stamp of his character and benign personality, upon Syracuse, and all this region round about, as he has. We have all been lifted and enlarged, life has been made far more illumined and worth living to us all for the presence and transforming power of this great soul. His name and exalted service are indelibly written in the annals, largely unrecorded yet, of our city, and to this hour continue unequalled in all the history of the foretime. He stands the associate and the peer of men eminent and pre-eminent in an illustrious, to go down to history as a signally illustrious age: a man honored and known to the foremost and the best, and cherished in memory to-day, by multitudes of loving hearts on both continents.

How do you account for the impression this man made? He was not of the class of *writers*, has given little from his pen, and perhaps never anything that was fittingly, adequately the expression of himself. I think his utterance to the world was never there. He was not one among the *orators*, not one of the masters of speech that draw and hold multitudes by the magic wand of their tongue, commanding all emotion and all persuasion from their armory of power. He did not stand here on the plane of Garrison, Phillips, Thompson, or, coming to our own neighborhood, I do not think he was the equal in gift of eloquence of Gerrit Smith or Beriah Green. And yet he was the honored compeer of them all, falling below none in the altitude of his spirit, and in some respects, I deem, the superior of any one of them.

Mr. May was great in the *heart*. Here was the fountain of his life, the secret spring of his eminent power. He was a many-sided, all-related man. Of the Argive Helen it was said in the mythology, that she had that quality of universal beauty that made all feel related to her. He had adaptedness to the planes of all minds, could enter and did into the sympathies of all, a universal lover and friend. One whose judgment was sound, whose discrimination was just, as his heart was warm and exhaustless in its affections. Mr. Taylor says it through deficiency of *imagination* that there is such lack of sympathy and spirit of self-sacrifice in the world; we do not put ourselves in the place of another, and realize his condition. This man had imagination. As Beriah Green once said of Charles Stuart, one of the English abolitionists, "Human woe draws up from the depths of his being a compassion alike strong and tender." Our brother was wont to say to his children in their early years, noting the disposition so sure in children to seek this or another thing not the worthiest,— "The one thing worth living for is to love and be loved."

*An address delivered at the Dedictory Service on the occasion of the presentation of a Memorial Tablet in the May Memorial Church, Syracuse, N. Y., Sept. 12, 1886. This Tablet was the gift of a few near friends of Mr. May, resident in Massachusetts.

† Rev. W. P. Tilden of Milton, Mass. A discourse of great worth, richly deserving to be, as it is soon to be, given to the public.

"To keep tenderness," says Lao Tsze, the old Chinese sage, "to keep tenderness, I pronounce strength." "When heaven would save a man, he encircles him with compassion. He who having the masculine nature," again, "knows also to preserve the feminine, shall be the whole world's channel, that is, the centre of universal attraction. This it was which gave Samuel J. May his remarkable, I might almost say his unequalled power of attraction and impression. It lay behind and enforced all his utterance, giving it an impressiveness and commanding inspiration nothing else can bestow. It was more eloquent than eloquence, went deeper and spoke farther than the most polished literary periods in books. It is a power transcending all the splendors of genius, that writes on all hearts, and heirs a possession in human souls without end. We are enlarged by its cheerful gift, warmed, illumed, made glad by its sunny and life-imparting energies every day and hour. The vitality of this force is never spent, it flows on and on through the aeons forever. Who of us that were wont to hear him, does not remember, as if it were yesterday, among the favorite hymns he gave us so frequently, this one beginning in his reading:

"Lord, what offering shall we bring,
At thine altars where we bow?
Hearts, the pure unsullied spring,
Whence the kind affections flow;
Soft compassion's feeling soul,
By the melting eye expressed;
Sympathy at whose control
Sorrow leaves the wounded breast."

Never a soul in whom the depth of meaning in those words was more profoundly felt, than in that of Samuel J. May.

"When you meet one of these men or women, be to them a divine man; be to them thought and virtue; let their timid aspirations find in you a friend; let their trampled instincts be genially tempted out in your atmosphere; let their doubts know that you have doubted, and their wonder feel that you have wondered. By trusting your own heart, you shall gain more confidence in other men. For all our penny-wisdom, for all our soul-destroying slavery to habit, it is not to be doubted that all men have sublime thoughts; that all men value the few real hours of life; they love to be heard; they love to be caught up into the vision of principles. We mark with light in the memory the few interviews we have had, in the dreary years of routine and of sin, with souls that made our souls wiser; that spoke what we thought; that told us what we knew; that gave us leave to be what we inly were. Discharge to men the priestly office, and, present or absent, you shall be followed with their love as by an angel." When were the offices of preacher and pastor, described in the immortal Divinity School address by the then youthful Emerson, more justly and beautifully fulfilled than in this royal man, who for twenty-four years bore the pastorate among us?

Anywhere he would have been eminent, would have been a bright particular star. Planted down in India, in Tartary, born and reared under their native religions, he would have been a great philanthropist and a protestant, would have commanded the admiration and the love of Brahman or Buddhist priest—so warm and genuine his humanity—and gone out in endless effort for the amelioration and deliverance of his kind. In another age, he

would have been a Howard, a Francis Assisi in self-renunciation and in love; would have manifested all that benevolence and surrender, with the strong devotion besides to intellectual and spiritual liberty that belonged to the outcasts, to Bruno, Spinoza, or Faustus Socinus.

Blessed be the gracious heavens for the vitality of character. It is persistent, indestructible, beyond all things we know. It "spreads undivided, operates unspent." It cannot feel the touch of age or decay. Fire cannot burn it, prison walls cannot enclose it, death cannot quench it, grave cannot cover it. It goes marching on, though the person in whom it dwelt enshrined may die, heir to an imperishable existence and a boundless conquest. "The principles of great men," says Mercius, "illuminate the universe." "When the name of Lew Hea Hooi is heard," says Confucius, "the mean man becomes liberal, and the miserly becomes generous."

Why should he not say, as he did at the hour of his approaching departure, looking into the near vista of the still unrevealed beyond, "I may have hereafter a clearer vision, I can hardly have a surer faith." He had planted on the eternal, had united himself to the supreme principles that outlast suns and stars; he knew in what, in whom he put his trust. How could he have a faith more sure, more sustaining, more strong, in all passages of life and death? He was of the

"Souls that of His own good life partake;
—He'll never them forsake:
When they shall die, then God himself shall die;
They live, they live in blest eternity."

What then more fitting than this memorial tablet to look down upon us and remind us of the virtues and graces of this most opulent and generous nature? To be a monitor to incite, enlarge and quicken us—us and our children and the lines of posterity after us during the centuries that we hope this May Memorial Church shall stand. Let it be dedicated, held sacred to the divine memory of the dear spirit that shone in the flesh, and illumined us all. Sacred to the rights of human nature, that found in him their lover, their invincible paladin for defence and protection, brave and faithful to the farthest end. Sacred to the One whose cathedral is immensity, whose voice is the infinite Truth, whose smile is the beneficence that beams and pulses through the universe, that is below the earthquake and beyond the storm, whose richest, brightest gifts are the saintly souls sent down from heaven to men, to bless, lift and exalt them to their true life in the skies.

Sacred to the possibilities of the future, to the best hopes of the mind, the inspiring ideals, the ever enlarging growth of the race. Sacred to the perfect deliverance, conquest and peace, when all men shall be righteous and free, glorified in the image of God; to that universal redemption in time, in the earthly life, of which this man was prophet; was, albeit not with lyric measure, singer, was seer.

POSITIVISM.

EDITORS OF THE INDEX:

An article in THE INDEX of October 7, headed "The Paris Positivists" unintentionally reflects on a large number of intelligent Frenchmen. Since I first became acquainted with Comte's six volumes of "Positive Philosophy" and Littré's writings on the same subject, I have often been more than surprised to find

that in England and America all Positivists are supposed to have followed the master beyond these six volumes into the religion of humanity. The truth is, that Littré, without comparison the greatest of Comte's disciples, very soon became disgusted with the effect of Mme. Clotilde de Vaux's mystic influence upon the philosopher, and proved by what had been written before the "cerebral crisis" that much of what came after was nonsense. No religion can be created by the method of the "Philosophic Positive," and Littré had no religion; neither have a large majority of the Frenchmen that have felt the influence of Positivism (an unfortunate name, by the way). Must we ascribe the greater comparative success of Comte's form of worship in England and America to our morbid appetite for the mysterious?

There is but one way to bind men together in the conflict with nature and their own evil passions. Give them all the same idea of what is—the same conception of the universe—the same notions of right and wrong. When those that want to do right can agree upon what right is, they will prevail. And as the only conception of the universe that later discoveries will not destroy, but will enlarge, is the conception founded on facts, teach facts and shun dreams.

Humanity can be served better with a small *h* than with a large one.

LOUIS BELROSE, JR.

5 DUPONT CIRCLE, WASHINGTON, D. C.

"SHADOWS," in the Boston *Herald*, relates an amusing incident of a revival in this city many years ago under the preaching of the famous Elder Knapp. A well-known merchant, Luther Parks by name, who was a tall, white-headed man, was among those attracted by curiosity to the meeting one evening. When the great revivalist "in his walk and in his talk to the many repentant sinners," saw the conspicuous visitor, passing by several less attractive persons, he made his way to the stranger, and laying his hand upon the venerable white head, exclaimed, "Well, my fellow-survivor, so the Lord has touched you in his mercy." "Mr. Parks," says "Shadows" who sat by the side of the eminent merchant, "looked stolid as if he knew the difference between the hand of Knapp and the hand of the Lord, but he said nothing, evidently disposed to be respectful. The eloquent revivalist continued: 'The Lord is merciful; though your sins be as scarlet, they shall be as white as wool.' I suppose Parks knew his hair was as white as wool already, but he made no reply. The persevering elder then referred to the thief on the cross who was to meet the Saviour the next day in paradise. At this Parks winced a little, for he was anything but a thief, but he thought more of change than he did of paradise. 'Cheer up, my brother sinner,' said Knapp, 'the Lord is waiting to be gracious, and he died for such as you. Never mind if you have been a sinner all your life. Repent, and the Lord will forgive you. Don't you feel like putting your trust in him?' At last there was a response. The venerable Luther said quite audibly, 'Oh, dry up!' I never heard three little words that expressed so much, coming as they did from age and presence. It seemed to extinguish Knapp, who moved at once from the locality, and when I next saw him he was on the other side of the room, where, undoubtedly, there was more show than in the unauriferous gulch he had left."

THE Boston *Evening Transcript* asks whether the intelligent heathen hearing the "Gospel," as interpreted by the orthodox missionary, may not reply: "I will not exchange my religion for yours, for neither my religion, nor any other religion which I have ever heard of, offers me such a horrid and hateful doctrine concerning the Being whom you call the Father of the human race. By your teaching, all my ancestors are now kept in existence merely that they may be tortured. They never heard of the Gospel, the Glad Tidings, which you preach. And I will have none of it." "What shall be said," asks the *Transcript*, "in reply to this heathen man? The most hideous conceptions of the gods of paganism—the Molochs, the Baals, and the destroyers—were satisfied with the immola-

tion of living victims. That was the end of them. It was reserved for an Orthodoxy to invent the eternal abysses of vast prison houses for endlessly burning sufferers."

THE following illustration of the unreliability of human evidence is commended both to complainants and to impatient critics of those who cautiously investigate complaints.

When Von Ranke, the great historian, who recently died at an advanced age, began to collect facts for his history, a small bridge gave way, and some passengers fell into the swift current below. He was absent, and on his return the next day he inquired into the particulars of the accident.

"I saw the bridge fall," said one. "A heavy wain had just passed over it, and weakened it. Two women were on it when it fell, and a soldier on a white horse."

"I saw it fall," declared another, "but the wain had passed over it two hours previous. The foot passengers were children, and the rider was a civilian on a black horse."

"Now," said Von Ranke, "if it is impossible to learn the truth about an accident which happened at broad noonday, only twenty-four hours ago, how can I declare any fact to be certain which is shrouded in the darkness of ten centuries?"

THE October *Atlantic* brings Henry James's serial, "The Princess Casamassima," to a close. It is followed by a timely paper on the late King Ludwig of Bavaria, by E. P. Evans; Edward F. Hayward discourses of John Wilson as "A Literary Athlete," while Elizabeth Robins Pennell furnishes a curious study of "The Witches of Venice." Charles Egbert Craddock and William Henry Bishop continue their powerful narratives; Bradford Torrey and Mary Agnes Tincker contribute respectively a pretty out-door sketch and an Italian idyl. More solid articles are Professor N. S. Shaler's "Race Prejudices," and Edward Hungerford's "The Rise of Arabian Learning," the latter a record of the brief civilization of the Mohammedans. Edith M. Thomas and Henry Lüders provide graceful poems, and there are careful reviews of Rice's Abraham Lincoln. Houghton, Mifflin & Co., Boston.

THE October *North American Review* opens with an article by Prof. Richard T. Ely on "Arbitration." Gail Hamilton depicts "An American Queen," in the person of Mrs. Banister, president of the first American college for women. Hon. Willis S. Paine discusses "Silver and the Savings Banks." "Cremation and Christianity" are considered by Allen Gilman Bigelow. Henry George makes his third report on "Labor in Pennsylvania." Mrs. Mary A. Livermore criticises Ouida. David R. Locke elucidates and urges "Prohibition," and Prof. W. G. Sumner attacks "Mr. Blaine on the Tariff."

THE *Revue de Belgique* for September contains a vigorous assertion of the moral superiority of English and Russian novels to French ones, and also two important articles on the labor question. One of these presents the most important statistics in the United States, with a summary of the statutes forbidding over-work, etc. The other is an ingenious argument for the claim of the capitalist to be well paid for advancing the funds without which labor could not be carried on.

THE October number of the *Independent Pulpit* contains a number of very readable articles, original and selected. One of these by the editor contains some plain and sensible words in regard to "Anarchy and Free Love." Not many of the Eastern free-thought papers are as ably edited or as worthy of support as the *Independent Pulpit*, which has our best wishes for its success. I. D. Shaw, Waco, Texas.

THE *Pansy* for October is as bright and cheery as ever. "In the late October Woods" is a pretty scene in the forest. The delightful serial "Reaching Out," by Pansy, continues with Chapter XII. Doctor Ludlow gives a practical talk to boys and girls on "The Teens." *Pansy* is a wholesome magazine to have in the

family. Published by D. Lothrop & Co. \$1 yearly.

Aiden's Library Magazine for October contains articles from the pens of the Marquis of Lorne, J. A. Froude, Philip Schaff, Grace Greenwood, Gen. Badeaux, and others as well known.

THE PARKER TOMB FUND.

A Fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed, among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. The list of subscribers to date, is as follows:

Miss Frances Power Cobbe, England, "	£1.
Rev. James Martineau, D. D., "	One guinea.
Professor F. W. Newman, "	£1.
Miss Anna Swanwick, "	£1.
Rev. Peter Dean, "	5 shillings.
Mrs. Katherine M. Lyell, "	One guinea.
Miss Florence Davenport-Hill, "	£1.
William Shaen, Esq., "	£1.
Mme. Jules Favre, Directress of the State Superior Normal School, Sèvres, France,	10 francs.
M. Joseph Fabre, ex-Deputy, Paris, France,	10 francs.
M. Paul Bert, of the Institute, "	10 francs.
Professor Albert Reville, "	10 francs.
M. Ernest Renan, of the French Academy, Paris, France,	10 francs.
R. Rheinwald, publisher, Paris, France,	10 francs.
Mme. Griess-Fraut, "	3 francs.
Rev. Louis Leibold, Strasburg, Germany,	5 francs.
Miss Matilda Goddard, Boston, Mass.,	\$25.00
Mrs. R. A. Nichols, "	5.00
Caroline C. Thayer, "	10.00
F. H. Warren, Chelmsford, "	5.00
F. W. Christern, New York,	5.00
Mrs. E. Christern, "	5.00
Louisa Southworth, Cleveland, O.,	10.00
S. Brewer, Ithica, N. Y.,	1.00
E. D. Cheney, Boston,	5.00
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David G. Francis, New York,	5.00
Robert Davis, Lunenburg, Mass.,	5.00
H. G. White, Buffalo, N. Y.,	5.00
M. D. Conway, "	5.00
A. B. Brown, Worcester, Mass.,	5.00
Elizabeth Cady Stanton, Tenafly, N. J.,	5.00
Theodore Stanton, Paris,	5.00
J. Cary, M. D., Caribou, Me.,	1.00
Mrs. Stanton-Batch, B. A., Basingstoke, Eng.,	5.00
A Friend, Philadelphia, Pa.,	5.00
Jacob Hoffman, Cincinnati, O.,	5.00
Charles Voysey, London, England,	10 shillings
Count Goblet d'Alviella, Brussels, Belgium,	20 francs
Luther Colby (Editor <i>Banner of Light</i>),	\$10.00
B. F. Underwood, Boston, Mass.,	5.00
James Eddy, Providence, R. I.,	10.00
Chas. Nash and Sister, Worcester, Mass.,	5.00
Fred. H. Henshaw, Boston, Mass.,	5.00
Rose Mary Crawshaw, Breconshire, Eng.,	5.00
Geo. J. Holyoake, Brighton, "	5 shillings
James Hall, St. Denis, Md.,	\$5.00
S. R. Urbino, Boston, Mass.,	5.00
E. C. Tabor, Independence, Iowa,	5.00
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was organized in 1867. Though having its headquarters in Boston, it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This organization shall be called the Free Religious Association.

II. The objects of this Association are to encourage the scientific study of religion and ethics, to advocate freedom in religion, to increase fellowship in spirit, and to emphasize the supremacy of practical morality in all the relations of life. All persons sympathizing with these aims are cordially invited to membership.

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

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

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

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

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THE Hon. David Dudley Field author of the New York Code, is preparing a scathing article on the manner in which New York City is governed, for the November number of *The Forum*.

SAYS the *Religio-Philosophical Journal*: "Southern papers speak of a congregation in Athens, Ga., who sent a delegation to the presiding elder of the district, requesting him hereafter not to invoke calamities in prayers. It appears that at the precise moment when the first shock of the recent series of earthquakes was felt, the good man was most earnestly asking the Lord to 'come in his mighty power and shake the earth,' that the unrepentant sinner might be roused to a sense of danger. The general feeling of the church was that the elder had overdone the matter. He had scared the saints worse than he had the sinners."

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THE INDEX

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BOSTON, MASS., THURSDAY, OCTOBER 28, 1886.

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CURRENT TOPICS.

BY B. F. U.

THE Free Religious Association will have a Social Supper in this city on the evening of November 18. The programme will be given, and tickets will be for sale next week.

MR. JOHN FISKE will repeat in Boston his course of lectures on the American Revolution, beginning early in November. A full syllabus of these admirable lectures can be obtained at the old South Meeting House and at the bookstores.

CONCERNING Thomas Carlyle, Mrs. Hooper tell this story: An American gentleman once called to see him, and was greeted in the following manner: "Weel, sir, and so ye come frae that big country where the vote of the grandest scoondrel on airth is equal to that of Jesus Christ. And ye think much o' Jarge Washington, but he was no a great mon,—he was a good surveyor, may be, but he was no a great mon!"

A LONDON correspondent of the *Boston Transcript* says: "We neglected to mention that grace before meat is never omitted at an English table. Where there are children in the family they fight for the privilege of saying it. Where we boarded the duty devolved upon our landlady. Grasping a dish cover in each hand, she would close her eyes and rapidly ejaculate, 'For what we are about to receive the Lord make us truly thankful will you have fish-cake or bacon?' whipping off the covers with the last words."

JESUS taught men to pray in secret and not simply to be seen of men, but modern Christians, those who are the most strenuous for "worship," and who repeat the words for "Christ's sake" the most frequently, are satisfied with nothing less than the most imposing forms of worship,—the eloquent prayer before a finely dressed congregation, fine music, a richly phrased liturgy, etc., all in a gorgeous

church. At the Congregational Convention held at Chicago lately, a petition from Minnesota was read complaining that the present Congregational form of worship was so meagre, that members, dissatisfied with it, had gone over to the Episcopal Church, attracted by its more elaborate ritual.

THE Massachusetts Woman Suffrage Association and its auxiliary clubs are arranging for a Grand Festival and Bazaar to be held at Music Hall and Bumstead Hall in this city on the days inclusive from December 13th to 18th. And the executive committee asks every one interested in the cause to help raise the funds necessary to further the Woman Suffrage movement in this State either by personal donation, solicitation from others, or selling season tickets. (Price, one dollar.) Anything salable from fancy articles to articles of food, cooked or uncooked, will be acceptable if boxed in good order, and sent the week preceding the Bazaar to the storage-room of Music Hall, addressed to "Miss Cora Scott Pond, Music Hall, Boston, Bromfield Street Entrance, for the Woman Suffrage Bazaar." Lucy Stone, Julia Ward Howe, Mary A. Livermore, Ex-Gov. Long, T. W. Higginson, Hon. Samuel Sewall, and many other prominent suffragists are among the officers. For further information apply to Cora Scott Pond, 5 Park Street, Boston.

A PARIS correspondent of the *Boston Herald* is surprised that Bostonians wear "hats of all heights, shapes and colors." "I noticed in New York," he says, "that most men wear that style of head cover known as the Derby hat, but I expected better things in Boston. Here, however, there is just as much contempt for silk hats as there is in Gotham. This is all wrong. A gentleman should wear a tall hat at all times. In Paris he must do so, especially if he is a banker, lawyer, journalist, commercial man or government employé, and the better class of shopkeepers." Pray, why should a gentleman "wear a tall hat at all times?" Certainly neither for comfort nor convenience. Many, who, when they were young men and wished to make an "impression" wore tall silk hats, are now quite satisfied to allow, besides coachmen and footmen, bar-keepers, sports, dudes and other suspicious or erratic characters to have the monopoly of regulation hats, while they wear hats suited to their taste and occupation—those of "all heights, shapes and colors."

SEVERAL well-known names have been recently added to the list of subscribers to the Parker Tomb Fund. Mr. Axel Gustafson is the brilliant young Swedish-American advocate of prohibition, whose book, entitled "The Foundation of Death," has been nicknamed the "Temperance Bible." His wife, Mrs. Zadel Barnes Gustafson, who seconds him in all his literary labors, is known as a poet and essayist. Both husband and wife are now in London hard at work on some temperance school-books which

are to be published soon in England and the United States. Björnson, the republican poet of Scandinavia, needs no introduction in America, where his bold fight against the Swedish king was so much admired a year or two ago. Mr. H. L. Brækstad, his friend, is a young radical and republican, and also a Swede by birth. His productions are often seen in the *Pall Mall Gazette* and other advanced journals of London, where he resides. Many of our readers doubtless saw Mr. Brækstad's interesting sketch of Björnson in the *October Century*. Mlle. Maria Deraismes is one of the most talented of the French advocates of woman's rights and free thought, a good orator and a terse writer. She is said to be the only female freemason in France. M. Godin, of the Guise Familistere, is widely known in the United States on account of the remarkable success that has crowned his efforts to solve practically the communistic problem.

REV. DE WITT TALMAGE relates the case of a blasphemer, who, because of continued drought and the ruin of his crops, cursed God, and while he was speaking "his lower jaw dropped, smoke issued from mouth and nostrils, and the heat of his body was so intense it drove back those who would come near. Scores of people visited the scene and saw the blasphemer in the awful process of expiring." The profane fellow was miraculously burned to death. A correspondent of the *Boston Herald* asked for a circumstantial account of the man and of his death. The sensational preacher "out of regard," he said, "for the family," declined to give details or to locate the event. He is shrewd enough not to give an enterprising newspaper correspondent any data which might enable him to spoil the illustration of God's wrath with the blasphemer. For the class to whom he appeals, such a story is just as good without evidence of its correctness as with evidence. If demonstrated to be false in every particular, Mr. Talmage's reputation would not suffer in the least. Intelligent, fair minded people who love truth and have an aversion to all mountebank performances in the pulpit or on the platform, do not attach much importance to the utterances of this preacher. His sermons and lectures are reported and published in the papers for the same reason that accounts of prize-fights and reports of adultery cases are,—because there is, unfortunately, a demand for such reading. Last week Mr. Talmage in this city, before a large audience, demonstrated to his own satisfaction, no doubt, as well as to that of many of his hearers probably, the falsity of the whole theory of evolution. He claimed (to give but one example of his method of treating the great subject) that the doctrine of the survival of the fittest was transparently false, because the best sometimes die first and the worst last, as, for instance, the death of Guiteau did not occur till months after the death of Garfield! This twaddle by a popular Christian minister in a lecture given in the city of Boston in the year 1886!

THE ORTHODOX CONFUSION.

The Orthodox Congregationalists are complaining that journals outside of their limits, and especially the secular press, have not done them justice in the matter of the dispute about the doctrines which missionaries should be permitted to preach to the heathen. But, if this is the case, the Orthodox must place the blame at their own door. For ourselves, we tried our best, last week, to do entire justice to all parties in the controversy. We had read a great number of articles pertaining to the discussion on both sides and supposed that we clearly understood the issue. We naturally assumed that there was a distinct and real issue, or else so portentous and heated a controversy, threatening a schism in the denomination, could not have arisen. After having read, however, the full proceedings of the Des Moines' meeting and the comments of the leading denominational journals upon the result, we confess to not feeling at all sure that we hit anywhere near the right point. The more we have read, the less sure, indeed, we have felt just where the point is or why such a great debate should have arisen. In the confusion of statements and opinions and reports in the denomination itself, it is no wonder if outside public opinion upon the matter should be somewhat confounded. But one thing, certainly, is evident, that a very large number of Orthodox Congregationalists are in the hopeful class, spoken of by Mr. Emerson, who "complain that they do not hold the opinions they are charged with."

It will be remembered that this whole controversy with regard to missionary work had its origin in certain remarks made last summer at the Andover anniversary by Mr. Hume, a missionary of twelve years' service in India, who was on a vacation visit to this country. Speaking of the New Theology and particularly of the doctrine of a future probation, which the Andover Seminary now favors, Mr. Hume said that he knew that this more liberal view would bring great relief to the consciences of many of the missionaries; that one of the first questions which the heathen ask on having the Christian gospel preached to them is concerning the fate of their ancestors if this gospel be true; and that "many a time," after zealously presenting the Christian scheme of salvation to a heathen audience, he himself had "gone home with a heavy heart, knowing that the impression he had left on those heathen hearers was one of bitterness instead of joy, because of the implication that their ancestors were to have a doom of suffering, never having had the opportunity of knowing Christ." Now, this seemed to be very distinctly saying that Mr. Hume and other missionaries welcomed the New Orthodoxy, because it gave them a chance for assuring these heathen that their ancestors, whom they have been taught to honor and revere, were not necessarily doomed to irredeemable woe; and when protests and remonstrances began to pour into the office of the Missionary Board against the return of Mr. Hume to India, and against the appointment of any missionaries holding such views, and the denominational organs began to teem with articles declaring that such doctrines would cut the nerve of all missionary work, the natural inference was that the opponents of Mr. Hume and of his missionary friends objected to any interpretation of the Christian scheme of salvation by which the pleasing assurance could

be given to the heathen, that their ancestors could in any way escape "a doom of suffering." What else but this was the meaning of the vigorous protestations? What, if not here, was the point of offence in Mr. Hume's speech, which raised such a commotion?

But now comes the *Congregationalist*, which has helped to sound the alarm over Mr. Hume's speech, and has been a leading organ of the remonstrants, and says, editorially: "The position of the conservative party from the outset of the 'New Departure' discussion, has been that the heathen who live up to their light, are saved through the sacrifice of the Christ of whom they never may have heard; and that all the millions of the heathen dead may be left to the infinite justice and mercy of the Creator, in the confidence that he will deal fairly and kindly with each and every one of them all." And Dr. Withrow, of the Boston Park Street Church, who has been accounted a pillar of the old theology, said, in his Des Moines sermon, that it was not the doctrine of the church that the heathen were doomed to perdition *en masse*, if they had never heard of Christ, but that the apostle John, in his vision of heaven, at a time long before the Christian gospel had been carried to many nations, saw there "a great multitude, which no man could number, of all nations and kindreds and peoples and tongues." Dr. Withrow said some other things that do not appear to harmonize with these statements. But these he did say. And if the *Congregationalist* and Dr. Withrow correctly represent the position of the conservatives on this point, we can but ask what has all this theological pother been about? These statements, to be sure, are no endorsement of the doctrine of a probation after death, but if the heathen who "live up to their own light" may be saved, though they may have never heard of Christ, it strikes us that the preaching of this doctrine would "cut the nerve of all missionary work" quite as much as would the doctrine of a second probation, and that it could also be made nearly as available for relieving the anxieties of the heathen concerning the fate of their ancestors. If God is a being who can be confidently trusted to "deal fairly and kindly with each and every one" of the dead heathen, the missionary, certainly, has very good ground for giving to the living heathen's inquiry concerning their ancestors' condition a comforting answer, and he may then hope that these acute-minded living heathen will not press him with the further question, "Why, then, do you urge that it is so absolutely necessary to our salvation for us to accept these religious doctrines you offer us?"

But President Bartlett, of Dartmouth College, evidently thinks that this teaching of Dr. Withrow and the *Congregationalist* has its perilous side. He admits that all the heathen are not necessarily lost. The saved among them, however, he finds to be very few,—so few as to be "to the last degree exceptional." He appears to have made a special research into this matter, but with what facilities for the difficult investigation he does not tell us. Yet he assures us that he has been "unable to obtain account of more than a dozen or twenty instances" of salvable heathen. This number is, indeed, as he says, among all the millions upon millions, "fearfully small." It is a very different account from the "great multitude, which no man can number, of all nations and peoples," which the apostle John saw in his vision of heaven, and which Dr. Withrow quoted as an authorita-

tive record. If the missionary follows President Bartlett's judgment, therefore, he is thrown again into confusion and embarrassment. With only "a dozen or twenty" heathen ancestors saved, he can offer but the most infinitesimal crumb of comfort to the living heathen.

The result, too, of the Des Moines meeting is confusing to the outside world. Resolutions were passed to the effect that the doctrine of a future probation is "divisive, perverse and dangerous," and that the Prudential Committee, in appointing missionaries, should keep to "the well understood and permanent basis of doctrinal faith" hitherto observed. But it was also voted that in difficult cases turning upon the theological soundness of candidates, the Committee might resort to the expedient of calling a Council for examination; and with regard to Mr. Hume a report was adopted commending the case to the Prudential Committee "in the hope that a way may be found for his return to the Maharratta mission." After reading these various resolutions, votes and speeches, conflicting and contradictory, our own opinion as to the outcome of the great debate settles positively only upon this one point: That if a way shall be found for Mr. Hume's return to India—and we think there will—he can go back with the persuasion that he will be left tolerably free to impart as much comfort to the heathen concerning their ancestors' condition as his own conscience may deem needful, but that he had better not say much about how he does it when he comes home for another vacation.

WM. J. POTTER.

PENALTIES OF NATIONAL GREATNESS.

National greatness brings no happiness to the citizens of a nation. It only makes them domineering and conceited. A small, homogeneous community is likely to be the happiest. How can any one particularly prize American citizenship in these days, when it is so cheap and so easily acquired by anybody and everybody who chooses to migrate hither and apply for it? Thus Roman citizenship, in the later days of the Roman Republic, became so cheap as to be bestowed upon the offscourings of mankind. The conquered East revenged herself by pouring a stream of unspeakably vicious population into the imperial city, who brought with them their impure superstitions and superstitious rites, and made of Rome a sink or cesspool of the vilest population of the globe. When we contemplate the case of our great new-world cities overflowing with a pauper and criminal population from Europe, who have no appreciation of, or regard for, our American liberty, and who, from their utter ignorance and inherited mental and moral incapacity, are incapable of appreciating it, but who are, notwithstanding, allowed by party rivalry to exercise all the franchises of American citizenship under the direction of foreign priests and native demagogues, when we contemplate this state of things in all our chief American cities of the Northern States, at least, we cannot help recalling the similar case of primitive Rome in the latter days of the Roman Republic. The Roman patricians and senators had been enormously enriched by the spoils and plunder of the opulent countries of the Levant, and naturally the most depraved part of the population of Asia Minor, Egypt and the Ægean islands flocked to the capital of the then world, where all its wealth was concen-

trated in the hands of a sensual patrician order, to minister to their pride, whims and lusts. The Roman lyric poet, Horace, tells us how the Forum and the Circus in his time swarmed with the scum of the Levant, with lewd harp-girls from the land of Adonis, and male sharpers, panderers and adventurers of all sorts, the dregs of the Levant. The primitive Roman manliness and continence and simplicity of living and uprightness had fled. In their place flourished a corrupt and corrupting opulence and all the vices of a depraved populace.

"In the cool hall, with haggard eyes,
The Roman noble lay;
He drove abroad in furious guise,
Along the Applan way;
He made a feast, drank fierce and fast,
And crowned his hair with flowers;—
No easier nor no quicker passed
The impracticable hours."

Thus Matthew Arnold translating from the stern republican poet, Lucretius, describes the unrest and debaucheries of the Roman patricians in the declining days of the republic. Rome was literally overwhelmed, and incurably polluted by the reaction of its own conquests and triumphs, which had transformed its great nobles into depraved sensualists and debauchees, and filled its streets with the abominations of the Nile and the Syrian river, Orontes. Too much wealth and consequent luxury had destroyed the virility of the Roman male and the purity of the Roman matron. Then came the end of the Republic, followed by the advent of an imperial Militarism, or government of the sword in the hands of an Emperor or Emperor.

The emperors and kings and priesthoods of Europe could not conquer us by sending hostile expeditions to our shores. Such attacks we could repel. But they are sapping our republic in an effectual though insidious manner by deporting hither their ignorant and superstitious subjects of the lower strata of European society. Only the very best human material is fit for transformation into American citizens, who should be intelligent, enterprising and capable of self-control as individuals and of self-government in the political order. The founders of the original thirteen colonies were every way capable of establishing a free state. But ignorant European peasants, who have always lived at the foot of the social ladder, kept there in part by their own perverse natures, do not, and cannot, make desirable American citizens. They can only become discontented, hirelings here, and crowd the tenement-houses of our great cities, filling the ranks of lawlessness and disorder.

I have cited the case of Rome in the days of the decline of the Roman Republic as, in its salient features, a parallel case to ours, although I do not believe that the history of that period is going to repeat itself in this by any means. The civilized world of to-day consists of many independent republics, kingdoms and empires, whereas the civilized world, as it existed a century before the beginning of what is called the Christian Era, was in subjection to a single authority, viz., the Roman Senate, and its military satraps. The hopes of Humanity are not now embarked in a single bottom, as they were then. The great American Republic is not going to succumb to the things which destroyed the Roman Republic, because it has a power of self-recovery and self-delivery from any occasional slough and maledolge in which it may find itself floundering, which the primitive republic had not. In fact, the Modern World or World of

To-day is so unlike to the world of the far-away Grecian and Roman past, so unlike socially, politically, mechanically, intellectually, and morally, that the example of that past is of very little account to us. But it is not made altogether valueless by change of times and circumstances. It is worth citing and noting at least. The industrial, scientific and mechanical civilization of to-day is, first and foremost, a producer of wealth, of the means of living, and of expensive living, but the enjoyment of its vast industrial product is not restricted to the few, to privileged classes. By no means. In this country, at least, all have a taste and share of the general and unparalleled plenty. But still there is a social inequality here, which is becoming more and more an offensive and prominent fact. What with the multitudinous poverty imported hither from Europe, and the class of needlessly and enormously wealthy capitalists in California on our western or Pacific coast, and in New York on the Atlantic coast, we are exhibiting extremes of wealth and poverty which are a menace to our industries.

Gigantic breaches of trust on the one hand and scenes of violence are the results of such a social condition. Once intellect and statesmanship were foremost in the leadership of our political parties and in our legislative halls. Now mere Wealth is arrogating to itself all political and legislative power. Venal voters of course want wealthy candidates, who can buy their votes. The famous chromo conflict also of the Patricians and Plebeians of primitive Rome has been revived in this country of late, where it has no business to exist, because wealth and competence here are within easy reach of intelligence, enterprise, industry and self-control.

Such are some of the penalties of the national greatness to which we have attained in the last half century, and which make middle-aged Americans look back with a feeling of irrepresible regret to the earlier and happier, if poorer and less populous and powerful American republic of fifty years ago.

B. W. BALL.

DEFINITION OF TERMS.

The late interesting discussion of theological matters at the West has brought afresh to my mind the very great importance of accurate definition of terms. When a writer uses a word or a phrase to which materially different meanings are ascribed by large portions of the reading and writing public, it seems but fair that the reader should be informed which meaning is intended. This precaution is eminently needful in theological and religious controversy, where fervent tenacity in upholding traditional beliefs is usually more prominent than appreciation of evidence or regard for logic. In the hope of eliciting from some competent person better definitions, I will here give my own idea of the proper meaning of some of the terms above alluded to.

THEOLOGY: The conjectures of men about God.

RELIGION: The practical recognition of God; that is to say, conducting our daily life in view of our duty and responsibility to a Supreme Being.

MORALITY, or ETHICAL CULTURE: The persistent effort, from any motive whatever, to lead what seems to us a right life.

THE CHRIST, or THE MESSIAH: A Personage

expected and predicted by the Hebrew prophets who, born in the line of King David, and ruling as David did, should deliver the Israelites from all oppressors, and unite them in a reign of permanent prosperity in Palestine. The history of the Jews, from the prophetic period to the present day, shows that no such King and Deliverer has ever appeared.

CHRISTIANITY: The doctrine, which assuming that in Jesus of Nazareth were fulfilled the predictions of Hebrew prophets respecting The Christ, not only claims that title as rightfully his, and uses it as his name, but assumes him to be the Divinely appointed Lord and Master of Gentiles as well as Jews, that is to say, of all mankind.

UNITARIANISM: The doctrine that there is but one God. Gibbon uses the word Unitarians to describe the Mussulmans who were contending against the worship of Jesus and Mary in the Christian church. In modern times, the name Unitarian was adopted by those who wished to protest against the virtual tritheism of the Protestant church. Unitarians now vary much in opinion, but those who recognize Jesus as the Christ, and address him as Lord and Master, are appropriately called Christians.

CONGREGATIONALISM: The doctrine that each church is competent to transact its own ecclesiastical business without asking the consent or advice of any other man or body of men. It is thus entirely independent of doctrine or dogma. Nevertheless, Orthodox Congregationalists in spite of the dictionaries, constantly assume that their theology, as well as their system of church government, is implied in the word in question; and, strange to say, Unitarians and Universalists allow them to do so without protest.

WORSHIP: An act designed to express, or make manifest, religious faith or feeling.

PUBLIC WORSHIP: An act, or series of acts, in public manifestation of what the people assembled feel, or wish to feel, or wish to be thought to feel, in regard to religion.

Those who favor this observance usually claim it as service and duty to God, and also as an example of fulfilment of religious duty instructive and beneficial to those outside the churches. Since, however, the Searcher of hearts does not need manifestations of this sort, and since it does not appear that he desires them, the duty seems questionable; and, since the observance springs from indolent conformity to custom quite as frequently as from devotional feeling, it gives no accurate indication of character in the worshipper, and is no test of the sense of religious obligation in the community.

C. K. WHIPPLE.

WHY I AM A PROHIBITIONIST.

Society or the state has a right to protect itself against what produces serious damage or injury to the people.

Licensing a ruinous, damaging traffic, authorizes, legalizes, and encourages its continuance. I am therefore a prohibitionist.

I am a prohibitionist because the liquor traffic retards the advance of civilization, arrests moral and religious growth, and counteracts more than any other one cause all the steps taken in the line of political economy. The liquor traffic is the direct and indirect cause of seven-eighths of the unhappiness, misery and crime of the land and of the public expense borne by the people.

Any attempt at regulation or restriction combined with permission does not, taking the country as a whole, decrease the amount of alcoholic beverages consumed, the fact being that under the license system the consumption has exceeded the ratio of the increase of population.

Either the license plan or prohibition must be permanently adopted, and for one I cannot conscientiously give my influence or ballot in favor of legalizing or perpetuating so gigantic an evil. If liquor selling be wrong, injurious, against the public welfare in one section of the state, it should not be permitted in any section of the state, notwithstanding the character of the residents in any city or town should be such as to lead them to express a desire for such traffic. No town or county of a state can be damaged by saloon influence, in its business interests or in morals, without the effect being felt by the public generally.

The issue is a national one and requires an entire change in the character of our national government to make it effective. Nothing short of a national prohibition party in Congress will ever stop the importation of intoxicating drinks, or prevent their manufacture and sale in the District of Columbia and our extended territories, and abolish the internal revenue tax upon distilled and fermented liquors which has largely been the cause of the establishment of so many drinking saloons throughout the country.

GEORGE KEMPTON.

WHAT PROHIBITION MEANS.

Prohibition is opposed by no less than four classes of men, each one of which presents a reason (or an appetite) peculiarly its own. Thus, there is the objection in principle, the commercial objection from liquor dealers, the objection of those who blindly follow a passion for drink, and insist that they shall be gratified, and a final objection from those who "don't believe it would work."

The world is considerably interested in the question as it stands expectant to-day. Therefore, in correct deference to the several objectors who seem to continue steadfast in their opposition, it may not be amiss to separate the wheat from the chaff in order to see just what can be said fairly against the policy of prohibition. The dealers in liquor for their part, without attempting any elaborate defense, protest that their business is as clean and legitimate as any other; and that, as a consequence, their employment therein argues nothing more nor less than a pure human right which we are not privileged to impeach. But these men, like all business men when called upon to consider a principle that threatens their trade, are simply unfitted by the bias of position to render fair judgment. Prohibitionists, therefore, have little danger to experience in moral power or argument from those financially interested in the traffic under-ban.

It can hardly be granted, again, that the drinkers who are simply dull or perverse, and oppose the encroachments, so-called, of prohibition, through the palatal instinct, are entitled to an intellectual weight as against or in favor of any principle. Not that such men have no hold on liberty or are beyond our thought, but simply that they are not foemen worthy of an intellectual antagonism. Men cannot be supposed to be for freedom simply because they argue upward from the stomach.

Desire, untempered by higher tests, has no entrance to the field. The mere drinkers, who will have free liquor simply because they like liquor, who do not attempt or accomplish any feat of mentality in arguing their position, must yield way to others who have loftier ways of viewing the problem.

Nor can I believe that those who oppose prohibition "because it won't work," have a hint above the dignity of a time-view. For while there is a certain intellectual respect to be paid to the position occupied by this class, the vital test, after all, lies back of them, in circumstances and abstract suggestions to which they are seemingly blind. Theirs is the simple market argument. It is the commonplace in morality—the average, which, while having an importance for a day, has but a local bearing upon the eternities. Business men, preachers, politicians, are too apt to stop, if, in their principles, they find they have reached a point where the ideal "won't work." An idea is not wrong because the long years disprove it, but because the to-day won't accommodate itself to its grandeur.

Now, the opponents of prohibition on principle brush all these partial passions and pocket-book observations aside. They insist upon the beauty of the first thought. Prohibition is not wrong because it interferes with one man's money-making or another's dram-drinking, or because it "can't be made to work," but from a profounder objection, which exists entirely in the world of the spirit. The human race is not to be dealt with as though governments could induce in it any moral reform. Men must grow by virtue of free agencies. Thus, instead of working at the end, wise men must deal with the beginning of things. As well think of propelling nature from its order, as opinion from its ordained course. The passions of man will be gratified. If it is degrading that he should love liquor, the degradation is in the love, not the liquor. Therefore, to end the ill, the misdirected love must be persuaded. Government may deal with results. If the man, in drunken frenzy, runs into crime, society has a legitimate constraining power. It was not the liquor that sought out the man, but the man who searched for the liquor; wherefore, wisely we must touch upon the man's volition, and not draw our bows absurdly against the liquid. It is only by a reversal of sound mental and moral logic that we presume upon our governmental agency. The dyspeptic gloom of over-eaters or unwise eaters, which spreads bad temper, and causes brute deeds among all with whom the sufferer comes in contact, cannot be without its own suggestions. Can over-eating or untimely eating be prohibited? Many things which indubitably produce misery and unhappiness, cannot be reached by the community save with the heart of private rebuke. Religious selfishness, the lack-courtesies on streets and at home, the brute-speeches and hard retorts, all the multitudinous impieties and obscenities of social life, are in the end left, and wisely left, to the care of individuals and families. Better some license than the foot planted once upon liberties. It has never been proved that a man commits a crime against society by the simple act of beer or whiskey drinking.

The complaint is presumptive. A Prohibitionist said to me, "All drinkers are probable drunkards," which is as though it was said that all who handle money are probable thieves. We are not a nation of drunkards either in fact or in prospect. The government dare not attempt to

say that we are, or to proceed upon that proposition. Representing the people, it must avoid the trenching upon their privileges. All that inheres to the man is sacred against infringement. The moment the state offends the people, its nature is changed, and it is no longer representative. The dictum that the state is subject to anything a majority may choose for its exercise, is unphilosophical. The state is organized for certain ends. It cannot transcend those purposes. When it does, it violates the most sacred of contracts. The state, as it is idealized by Americans, was never chosen to attend to the morals of the people. It was instituted with merely regulative functions which must be badly distorted if made to support prohibition. It is assumed to defend the individual against encroachment. With prohibition it would itself be the encroacher. The anti-slavery issue so often cited, furnishes no analogy, though it does supply an illustration against the new crusade. Nothing in this, of course, can be adduced as depreciative of temperance as a wise and noble principle of life. The point insisted upon is the impropriety of governmental interference with the drink-habit as such; nor is the license system itself impeached. That, also, is a matter to be debated on other grounds. There is no likeness between taxation of liquor and its prohibition, where it can be shown that the traffic adds so exceptionally to the public expenses and should, therefore, shoulder its own responsibilities. Men may say we thus create a simple dollar and cents issue. But it is not so. The difference is one of function, wholly; that is, as to the proper instrument for the introduction of social reform.

Perhaps no class, as a class, so objects to what is understood as "state socialism" abroad as does the prohibition theorist. And yet prohibition means parental government or nothing. The proximity of nature cannot be evaded. The mere protest that prohibitionists are not state socialists, avails nothing in the face of the evident relationship. One doctrine answers to the other as child to child, and they must be considered together, the one to rise or fall with the other.

Aside from the intemperance of reformers and the scheming of dealers, the problem of prohibition should be gravely considered by every thinker from the standpoint of the principle of liberty. My own remarks are merely suggestive. But there is a serious concern necessary where a vast mistake seems about to be perpetrated. Everybody tells me that prohibition will come. Granting that it may, nothing is proved in right simply by its coming. If it come without warrant, what moral power will pledge for it? Were present abstainers made abstainers by law? Not at all; not one of all their thousands! Nor will those who arise in the future be results of that abortive process.

HORACE L. TRAUBEL.

A MODERN "PREUX CHEVALIER."

In a life whose every moment is crowded with clamorous duties, one does not always find time to understand thoroughly the full significance of certain acts, events, or occurrences which may momentarily and transitorily strike the mind as of importance, and few, even among those who take life more leisurely, are sufficiently intuitive to grasp the whole meaning of such acts or events on their first knowledge of them.

A few days ago, in quest of information for a

young friend, I was examining the catalogue and circulars of Smith College, Northampton, Mass., and in connection therewith the papers pertaining to the splendid thirty-thousand-dollar gift of Mr. A. T. Lilly, of Florence, the "Lilly Hall of Science," dedicated last June, and it struck me that the women of this country hardly yet appreciate all that such a gift implies for the future of the sex, in the promise it gives of grander outlook, larger opportunity, and increased liberty of action in the pursuit of knowledge.

The current thought and belief, held by women as well as men until within the last half century, has been that women were by nature unfitted to take part in scientific pursuits. Some conservatives of both sexes still hold to that belief, but Darwin's discoveries in evolution, upsetting as they do preconceived notions of the immutability of capacities, with the progressive spirit of the age in other directions, have materially changed those ideas, and woman is beginning to arouse herself to take a more active part than she has ever yet done in all those things which have concern with the welfare of the race as a unit. And this means for her the study of science in every department.

It used to be the fashion of some of the earlier agitators in the Woman's Right's reform, especially with those whose personal interest in the matter was the direct result of man's abuse, to decry men generally as the enemies of women. But in these latter days there has arisen, as woman's best helpers, a large class of chivalrous male defenders of her rights,—true knights whose loyalty to women is due to their loyalty to Right and Justice, irrespective of sex claims, and among these the women of America should certainly give Mr. Lilly a high position.

President Clarke Seelye, in his introductory remarks at the dedication of the hall, said: "I should much prefer that this building be dedicated in silence. It speaks for itself. It marks an era in the education of woman. It is the first time in the history of the world when a building like this has been devoted to the study of science in a female college." . . . "The donor believes in the education of women. If this was a college for gentlemen, the donor said he would never give a cent. He believes in science, and believes that truth is as valuable for women as for men."

Noble words,—and true as noble!—emphasizing the generous gift of that costly structure erected for the purpose of enlightening and elevating woman. Was ever more knightly deed done in the so-called age of chivalry?

"We now stand," said Mr. Lilly, in a short address made on that occasion, "in an edifice dedicated to science, and, may I fondly hope, to be exclusively devoted to the elevation and increased intelligence of woman. According to the record, man is indebted to woman for opening up to him the avenues of knowledge; and still he has, until within a comparative short period, ever kept her in a state of ignorance. Strange, indeed is it, that every fair-minded man being ready to admit that woman is the greatest blessing bestowed upon him, should have treated her thus. Progress of the world is marked by evolution, and as we compare the present with the past, we can see with the eye of vision, a bright future for woman."

Smith College, founded by Miss Sophia Smith, of Hatfield, Mass., (one of the few women awake to the needs of their own sex in the direction of

education) was established according to her express directions as "an institution for the higher education of young women, with the design to furnish them means and facilities for education equal to those which are afforded in our colleges for young men;" and thanks to Mr. Lilly's generosity, it is now supplied with a building fully equipped for scientific study, with laboratories large and small, rooms for chemical preparations, for lectures, for private work, library and other necessary adjuncts. Special features of the outfit of the new building consist in the library of reference books, and charts, and the chief scientific periodicals, a spectrum analysis room, arrangements for the use of solar lantern and microscopes, a botanical laboratory with herbarium and collections for the study of vegetable histology and physiology, and the photographing room for the preparation of photo-micrographs.

Some as yet unknown donors have generously supplied funds for an observatory for the study of astronomy, which will be dedicated soon. And thus Smith College may hope ere long to offer to women an opportunity for as thorough scientific training as the older misogynistic colleges affords to men.

SARA A. UNDERWOOD.

EDITORIAL NOTES.

BY B. F. U.

MR. FREDRIK BAJER, the distinguished jurist-consult, reformer and radical member of the Danish Rigsdag, (Parliament) in sending his subscription to the Parker Tomb Fund, writes: "I look upon Theodore Parker as one of the greatest benefactors of humanity. If my fortune equalled my wishes and my feelings of gratitude to Theodore Parker, I would give a million francs to honor his memory. The friends of Parker are more numerous in Sweden than in Denmark, where the best known of his admirers, Mr. Theodor Faber, author of several works written in the same spirit as Parker's, died last February."

THE Paris correspondent of the Boston *Herald*, writing of Boston, which he has visited several times, says: "Architecturally considered the Almighty can enjoy quite a series of sacred emotions as he looks down on some of the edifices built to his glory in Boston. Like the sects that in them worship, each one of these structures seems to have been planned and put up on the idea that if built at all like any other church there would be no chance whatever of its pew owners getting anywhere near the great white throne."

THE Society for Ethical Culture, of Philadelphia, is now in the work of its second year with encouraging prospects. Lectures are given by Mr. S. B. Weston, at Natatorium Hall, Broad Street, below Walnut, at 11 A. M., every Sunday except the first Sunday in the month, which is devoted to the meeting of the "Ethical Sections,"—the Business Section, for the study of business ethics; the Home Section, for the study of the ethics of home life, and a Young Men's Section, for the study of the special moral questions which confront young men. The society has a school for boys and girls at 136 North 17th Street, the special feature of which is the application of the principles of the Kindergarten and manual training schools to all branches of common school education. Able teachers are employed, and three classes besides the Kindergar-

ten are in operation. For fuller information in regard to the school and the society, application may be made to Mr. Weston, 136 North 17th Street, Philadelphia.

THE well-known writer, Mr. Arlo Bates, in a column-and-a-half letter in the *Providence Journal* of the 12th ult., gives a glowing account of the wonders he discovered in a recent visit to the Ceramic Art Works of Mr. Hugh C. Robertson, situated on Marginal Street, Chelsea, Mass., and describes with much enthusiasm the struggles and triumphs of the artistic proprietor. He says: "Of the fine work in pottery which has been done at Chelsea, both in color and form for years past, everybody who knows anything whatever of American pottery is aware already, and of this I have no intention of speaking at present. It has never had half the success it deserves, since in texture of glaze, purity of outline and refinement of color it is artistic and thoroughly attractive. Its best specimens have a refinement of texture that is little inferior to those delicious triumphs of Japanese ceramic art which are as soft to the touch and almost assentiently responsive—I know of no other way of describing the quality—as the skin of a baby's cheek. In shape they are excellent, and in color varied and good. A number of artists of reputation have modelled the raised decorations of some of the pieces, and this branch of the products of the works would be well worth a letter were they not something which just now is of more interest." Mr. Bates is sure that Mr. Robertson is the discoverer of a secret of Oriental glaze in pottery which has long baffled the potters of Europe and America, and he asks the aid of some of the opulent art lovers and business men of this country to come to the aid of the artist whose limited means alone prevent him from achieving a pecuniary as well as an artistic success. Although we do not profess to know enough about ceramic art to warrant us in giving any personal estimate as to the value of Dr. Robertson's discoveries, yet as we know him personally as an earnest, industrious enthusiast in his art, and can testify from experience to the pleasure to be derived from a visit to his workshops, we join Mr. Bates very heartily in the hope that some patriotic lover of art possessing capital may take hold of this project with the result of pecuniary advantage to himself and the artist as well.

IN the *Christian Register's* account of the recent ordination of Mr. Edward Hale as the associate of Rev. Edward Everett Hale, we notice the following which we do not quite understand: "Dr. Hale said, in reading the certificate of Mr. Hale's membership in the South Congregational Church, that it would interest the council to know that the church had received Mr. Hale by a cordial letter from the Second Church in Exeter, which had commended him to the South Congregational Church. In the days of controversy, it was not usual that an 'Evangelical' Church should dismiss a member to a Unitarian Church, and this cordial letter is an interesting and agreeable sign of the times." What we should like to know is, what was the character of this letter of commendation or "dismissal?" Did it commend Mr. Hale as a member, in good and regular standing, of an "Evangelical" Church? How could he have remained such if he had become a Unitarian? What is the creed of the Second Church in Exeter, which conditions its membership? Would the Second Church in Exeter reciprocally receive a member of Dr. Hale's church to full membership on the strength

of a mere "cordial letter," without any further creed subscription or doctrinal test of any sort? If not, and if this cordial letter was a mere general commendation of Mr. Hale as a man, and not a formal certificate that he was a regular member of the Exeter "Evangelical" Church—as we cannot think he would have allowed himself to remain after his change of views—then we fail entirely to see wherein this letter was "an interesting and agreeable sign of the times." Perhaps the editor of the *Register*, who is well up on Congregational mazes, can shed some light.

"THOSE," says the Northampton daily *Herald*, "who best know the gentleman, whose name Science Hall will bear, are not surprised that the generous gift to the facilities of Smith College comes from him. Mr. Lilly's deep interest in the promotion of educational privileges, and especially his whole-hearted endorsement of the movement to secure broader educational advantages for women, find most appropriate expression in the gift of this noble structure, which, President Seelye stated, is the first building to be exclusively devoted to the scientific education of woman in the whole history of the educational work of the world. That the marvellous beauty of 'truth as taught in nature' will find superlatively just interpretation, to the young minds who will study it amid the superior facilities provided in the Lilly Hall of Science, is a foregone conclusion."

MISS JANE COBDEN, daughter of the great Free Trader, in transmitting a guinea, writes from Freiburg, Germany; "I gladly send my mite to be added to the funds for the improvement of Theodore Parker's tomb. I know how venerated his name is both on this side of the Atlantic and on yours."

B. F. UNDERWOOD is open to engagements to lecture for Liberal Societies in New England, during November and December. Address at THE INDEX Office.

FOR THE INDEX.

HERODOTOS, THE FATHER OF HISTORY.

Plataea, Marathon, Thermopylae
Salamis, battles wherever Freedom won
Her primal trophies 'neath a Grecian sun,
With epic fire by him recorded be,
The mighty capitals of the foreworld he
Beheld and storied streams which past them ran,
Babylon Memphis and Athenios free,
Whose goddess queened it o'er the Aegean Sea,—
When first he saw from his Ionian prow
The palms of mystic Egypt waving green,
Her pyramids old then, her sky serene,
And banks of Titan-cited Nilus, how
Dilated grew his eyes, as up the stream
He glided tranced as by some gorgeous dream!

Though he to Ivan's king was subject born,
Strong pulsed the blood of Hellas in his breast,
From Orient's splendor to the dimmer West
He turned with fervid loyalty not scorn.
Athens he loved, the very Greece of Greece,
And saw her from her ruins re-arise,
With propylæan grandeur to the skies
Beneath the splendid sway of Pericles.
His rich Ionian narrative he read
To all assembled Hellas in his prime,
The eternal record of her heads sublime,
In eyes of all the future to be spread,
And 'gainst the hosts of Tyranny inspire
The latest ages with a kindred fire.

B. W. B.

The Index.

BOSTON, OCTOBER 28, 1886.

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

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

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

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

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

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FOR THE INDEX.

THE UNITARIAN ISSUE IN THE WEST.

BY ANNA GARLIN SPENCER.

There is no question now before the liberal thinkers of America who believe in organization for religious purposes, of more practical importance than that of the true limits of Unitarian fellowship. Solitary societies, here and there, having no connection with any denomination, are doing local work for the clearing of thought, the teaching of ethics, or the stimulation of the religious sentiment. But the Unitarian body stands for the most rationalized form of religious expression and moral service, which is organized and equipped for state and national work. It carries within itself the momentum of forms of worship, methods of action, and *esprit de corps* inherited from the life of the Christian church before its birth. At the same time its fluid congregationalism allows a great variety of individual influence and local activity. The question of how fluid this congregationalism shall be allowed to remain, or how clearly defined shall be the boundaries of the denominational life, is not a new issue. It is as old as Emerson's early sermons, and as Theodore Parker's "transient and permanent Christianity." It was once passed upon by a majority of delegates in national conference assembled, and passed upon to the exclusion of ministers and churches who could not accept the name of "Christian" as full label for their faith. Quite lately it was passed upon again in national conference, at the instance of those whose theological position differed from the excluded ones only in shadings of emphasis, and the second action was an intentional opening of a "side-door" of "sympathy in practical work and aims" to palliate, if not nullify, the exclusions of the previous conference. This last action of the majority

seemed to indicate that while the Unitarian denomination was tenacious of its Christian name, and unwilling to give up in distinct form its dogmatic basis, it yet desired to live broadly in practical fellowship, had no relish for heresy-hunting, and wished to allow individual churches and ministers to label themselves.

Now, and for some time past, the question of Unitarian fellowship has been agitated as a "Western issue," and as such it surged in an undercurrent of feeling and discussion at the last Saratoga meeting, although happily the denomination was not torn asunder by a public vote.

What is this Western issue? Who so desires to know must read all the printed matter of both sides, and then get much more knowledge of the spirit and work of the leaders of these sides in order to justly read between the lines. Meanwhile, as we have not time to even briefly review the mass of data, we must assume our readers to be as conversant with it as ourselves.

In the first place let us clear our minds by disentangling the false from the true issues.

Few movements of thought chrystallize into institutions without such "splits" and schisms. When parting of the ways comes from some uninvited but all pervading question of belief or method, some movement of human thought and action transcending individual wish or power, then it is the true issue of growth, which cannot be eluded or shunned, though it make those who have been closest friends clasp hands sorrowfully and say farewell.

When, on the other hand, those who have been conscious of more vital agreement than disagreement, those who have worked together in the "spirit of unity and the bond of peace," are stirred up by some enthusiast for "order" and "system," when those who *feel* as one are made to divide on some point of intellectual difference which has never hindered practical co-operation, then the issue is an artificial one. We believe that the Western issue, as Mr. Sunderland puts it in his pamphlet, is such.

AN ARTIFICIAL OR MANUFACTURED ISSUE.

We see no reason for thinking that the Unitarian body, East or West, was in any state of alarm respecting the tendencies or actions of the "unity men," or of the Western churches most influenced by them, or the conference whose action at Cincinnati has made such a ferment. Unitarians, East and West, were singing "unity hymns and chorals," and glad enough to enrich their church service by the special labors of these fruitful few. Their "Club Hints" and "Sunday-school Helps," and publications of all sorts were being scattered and joyfully received all along the line of Unitarian fellowship. The men themselves were welcomed at the Boston and Saratoga meetings, and the sluggish missionary pulse of Unitarianism stirred to their appeals as to few others. If, indeed, these "unity men" were full of deep-laid plots to "capture conferences" and churches, and carry them bodily, "against their wish," along with all the money they might be entrusted with, to "the edge of the abyss of irreligion,"—there, perhaps, after a brief parley to throw themselves and their precious freight over into the unspeakable void,—it is astonishing that so few people beside Mr. Sunderland and Mr. Herford discovered it in time to prevent the catastrophe! So far as our knowledge goes, if it had not been for the remarkable foresight of a very few men, the National Conference might still feel as much confidence in the work of Mr. Gannett and Mr. Jones as in that

that of Mr. Hugenholtz, whose "liberal society of Hollanders," organized on an undogmatic basis, even as respects the most important doctrines, it generously helped with money and good fellowship without asking any questions! The fact is, that the issue in the West, so far as it is represented as a necessary resistance to the determined effort of a few men to 'swing Unitarianism off from its historic and Christian basis,' or to do anything else with it, or with anyone, or with anyone's opinions, is a mistaken call to a windmill fight. "Radicals," like Mr. Jones, as truly as "conservatives" like Mr. E. E. Hale, are too hard at work in their own field of influence to meddle with the natural growths of opinion in institutions to which they may belong but which they would never aspire to manage or control. Sweeping aside then the manufactured issue let us look next at

THE CONFUSED ISSUE.

which Mr. Sunderland has brought forward to divide the Unitarian household. The confusion exists in confounding the action of a conference with the life of the churches whose creature it is. Unitarianism, West or East, is the body of churches bearing that name. In so far as these churches hold strictly to their central doctrine of Congregationalism, or democracy in church-government, they have no power of inquisition over one another. And it clearly follows that a conference, organized for purposes of fellowship and practical utility, by independent churches, would have no power over them save that derived from the "consent of the governed." And hence, it follows again, that the most and the worst any conference,—state, sectional or national,—could do would be to pass a resolution or secure a corporate action which was out of harmony with the general movement it professed to represent. And such resolution or action, whether an honest mistake or a conscious wrong-doing, could not stand for a moment the "Appeal to Cæsar." To make then, the action of a single conference of a portion of a denomination the occasion for fearful prognostications respecting the effect of "Dechristianizing Unitarianism," is to attempt the absurdity vulgarly called, "making the tail wag the dog." If a conference "hauled down" all its "flags," whether of "doctrines" or "principles," it would not and could not change the tendency of a denomination materially thereby.

THE REAL ISSUE

is this: Have any considerable number of Unitarian churches in the West adopted as a basis of union a statement which demands no assent to the doctrines of God, immortality, worship, and personal allegiance to Jesus? If, after thorough examination of the bases of all the churches, the answer to this question is found to be "Yes," then it is time for those who believe such churches to be adopting an un-Unitarian standard, and a dangerous one, to call for the battle on the just interpretation of the denominational name. But the contestants in the fight must be churches, the real powers that be in Congregationalism, and not conferences, which are merely variable shadows. And if the churches are spurred up to this fight over the Unitarian name, and those who claim that the spirit and trend of the denomination justify them in an "ethical basis," stand their ground, and gain following, what can those who claim that "history, etymology, and logic require a church calling itself Unitarian to demand a doc-

trinal basis," do about it? Unless a majority of churches, through accredited delegates, vote themselves an imperial director in the shape of a synod or episcopacy, the question of who has a right to the Unitarian name must always be decided according to individual interpretation. And if the denomination voice its varied interpretation in a dozen "conferences" and "associations," the appeal must still be to the future for a decisive answer. Meanwhile the multiplication of pamphlets and articles of the

"That is the false, and this is the true;
Nay, this is the false, and that is the true"

order, may not prove the best way in which to serve either the denomination or the general religious life. And if the dividing line is insisted upon until all the churches choose sides, the struggle will be found to be

NOT EXCLUSIVELY A WESTERN ISSUE.

The First Unitarian Church of Troy is by no means alone in organizing on a strictly undogmatic basis. To a goodly number of Unitarians, East as well as West, the pledge to the reverent study of truth, the loyal devotion to right and the spirit of fraternal love, has come to mean a distinctly religious and a sufficient pledge.

Are Mr. Freeman Clarke and Mr. Joseph May and Mr. C. A. Allen, and the other good and wise men who are troubled by the action of the Cincinnati Conference, ready to strike a sword of division through the bonds of fellowship and mutual service which now unite these churches to those holding a distinctly Christian-theistic basis? If there is a majority who do wish to separate what is now working harmoniously together for common ends, because of a difference in the wording of the bond, the resulting "split" will be wide and deep. But is such a split necessary? Is it wise? Is it not avoidable? These are the questions which are to be faced and answered.

In the first place, before the battle is fully on, if it is to be waged, let all concerned remember that it is possible now and for all future time to take the disquieting "issue" of the true definition of "Unitarianism" out of the national, and all other conferences, by putting them all on a purely business basis. A conference of independent churches has no need, for purposes of definiteness, or organization, or any sort of utility, to put forth in its statement of union any declaration concerning the ultimate beliefs or objects of the churches composing it. All it needs to do is to pledge itself to aid the work of those churches. It is simply a servant; it has no call to the master's office of definitions, and the greatest mischiefs of sect-making have followed the efforts of sticklers for "discipline in the ranks" to make conferences tell all the churches believed. Why not stop trying to make them "authorities" and "standards" and "platforms?" To take the question of what entitles a man or a church to the name Unitarian out of the domain of conference resolutions and constitutions, would not mean that either party had "won" in the present "issue;" it would simply mean that honestly recognizing differences of opinion, matters of definition were remanded to the churches which could alone properly deal with them. It would simply place an official emphasis upon the command of common sense: "Stop quarrelling, and go to work." If, as the majority of Unitarians undoubtedly believe, the denominational life is vitally fibred on the Christian church, in its more primitive and essential doctrines, what

doth hinder this majority from so vigorously impressing itself upon this day and generation that none can mistake its leadership? If, on the other hand, as a not insignificant minority believe, the ethical-basis,—or, more accurately speaking, the free religious basis,—is a legitimate outgrowth of the appeal to reason and conscience which resulted in Unitarianism, will trying to push this minority out of the ranks stop the tendency they represent? What, we would ask, is the essential good of Congregationalism, if not to secure a free, and full, and naturally differentiated growth in religious matters, as democracy secures the same in politics? Cannot both sides in a difference of opinion like this between the "unity men" and their opponents trust the truth to take care of itself if unhandaged by resolutions or articles?

THERE IS INDEED A GRAVE AND DEEP ISSUE

involved in the discussions respecting the true boundaries of Unitarianism. It is one which cannot be settled, we repeat, by discussion, but waits for the verdict of time. Yet if the issue were treated as it should be, as an inquiry into the essentials of religious faith and church polity, and not at all as a stirring up of "party-whips" in conferences and papers, it would be of great use in clearing the mind and helping the action of the leaders and churches of the denomination. Let it once be well understood that no one bearing the Unitarian name wants to take it away from any one else who has assumed it for any purpose,—save as a cloak to hide iniquity,—and the discussion could go on until the most vital questions which are stirring the thinkers in religion were fearlessly investigated. And the result would be a clearer and more speedy understanding of the real tendencies of Unitarianism.

But if the formation of the "Western Unitarian Association" to antagonize the "Western Conference," and the starting of the *Unitarian* to antagonize *Unity*, be but the beginning of determined efforts to show to the door of the denomination all leaders and churches that hold "freedom, fellowship and character in religion" a sufficient basis for organized labor, then the inevitable discussion of these deep things of the spirit must be mixed as of old with the grosser elements of party-strife and personal rancor. If to this end, and not for the first time in its history, the boasted freedom and "creed-leanness" of Unitarianism tends, what better is it at "discerning spirits" than less rational faiths? For the men and churches who would be pushed out, if some people could have their way, are so much like others who would be urged to stay in, that no uninitiated person could tell the difference." And where would such leaders and churches as *Unity* represents go to, if pushed out? To the "ethical-culture movement," says one; to the "free religious association," says another. But *Unity* represents a movement entirely distinct from the ethical culture movement. It stands for a distinctly religious organization and effort; that is, for ethical culture grounded on "faith in whatsoever forces bear the ages on" to higher life. And *Unity* men have been singing and preaching that faith all the while.

The movement of thought and life represented by *Unity* is indeed almost identical as respects intellectual apprehension and breadth of fellowship with the free religious movement. But the *Free Religious Association* has expressly declined, again and again, to the deep

regret of many of its members, to attempt to organize into churches or societies the floating sentiment it expresses. Hence the *Free Religious Association* is no more a home to send church organizers or organizations to, than the *Social Science Association* would be. The Free Religious Association is a society for individuals to join who wish to further its objects. It is not, and never can be, a collection of churches or local societies banded into a denomination. Hence to divide the few workers who now call themselves Unitarians, would be to cripple one movement without helping any other.

There are some hopeful signs, however, that the denomination will not divide in this needless and wasteful fashion. Its leading organ, the *Christian Register*, has stood all along nobly, wisely, and firmly for the things that make for peace—not superficial, but real peace. It has called the attention of all concerned to the spiritual life of the churches and men whose religiousness is challenged, has pointed out the safety and practical use of a simple business basis for conferences, and has sought in every way to bind all differing opinions to that essential unity which underlies all definitions of religion, namely, religion itself. And it has not hesitated to declare that “truth, righteousness, and love,” spoken as the conference at Cincinnati spoke them, are words that any reverent spirit may freely translate God, or essential Christianity, if he so desires, without changing their meaning, and that all words, the most explicit as truly as the most general, are but “broken lights” of the unspeakable Infinite. If the *Register*, and the peace policy of the last national conference prevail, we may hope to see Unitarianism stand for a truly congregational, a truly rational, a truly reverent, a truly inclusive body, organized for practical work with an efficiency heretofore unknown. And such a body would have a power within, and an opportunity without, beyond the utmost prophecy of either side in any divided life. On the one hand it would clasp hands with the “progressive orthodoxy,” not only or chiefly by theological affinities, but by the like spirit of philanthropy which to-day makes Edward E. Hale and his “lend-a-hand-work” a welcome guest in multitudes of evangelical churches. On the other side it would reach for and win the great company of the now unchurched, but reverent seekers of truth and doers of the right, the men and women who may put abstractions for personalizations, or who may make a hush of silence where others say God and immortality, but who are working with all their might, and in the might of that which uplifts the world, to cleanse the earth from sin, and to make themselves and others more fit for continued existence.

Can the fearful ones not see that in this way lies not only the increase of the corporate life of Unitarianism, but the most speedy and sure settlement of any disputed question as to its distinctive significance as a religious body?

For THE INDEX.

GERMAN LOVE.

[Found among the papers of a stranger. Edited by MAX MULLER. Translated and adapted by GOWAN LEA.]

THIRD RECOLLECTION.

Clouds are of but short duration on the sky of childhood; a shower of tears, and they have disappeared. Very soon I was at the castle again. The Princess gave me her hand, which I kissed, and then she brought in the young princes and

princesses, and they and I played together as if we had been acquainted for years. These were happy days. When I returned from school—for now I went to school—I walked over to the castle. There, there was everything that the heart could desire. All that belonged to the young Princess belonged to me, or so I thought. I could take the playthings home, if I liked, and keep them; often I gave them away to poor children. I was a communist in the full sense of the word. It was a long time before I could understand the difference between *meum et tuum*—the one seemed to me to shade into the other.

At this period, when I went to the castle not only to play, but to learn French, another form rises in my memory, the daughter of the Prince, the Countess Mary. Her mother had died at her birth, and the Prince had married again. When first I saw the Countess Mary I cannot exactly tell. Gradually she steps out of the darkness of early memory, until she stands before me like a moon that in the midst of a stormy night has suddenly the veil of cloud drawn off her face. She was always languid and silent, and I had never seen her otherwise than stretched out upon the couch on which she was carried into the room by two servants. She lay in long, soft, white robes, her hands folded, her face pale and calm and lovely. Often, as I looked at her, I became lost in thought, and asked myself if it were possible that she also could be a “stranger.” Then she would lay her hand upon my head, and I felt that I could say nothing, but only gaze into her lustrous eyes. On days when she was stronger than usual she would sit up on her couch, and then it seemed as if the rosy hue of the sunrise overspread her countenance, and she talked with us, and amused us with delightful stories. I do not know how old she was. Though childlike in her helplessness, her mind seemed matured in its earnestness and calmness. Why, with all her beauty and frailty, she had been sent upon this earth, when she might have rested so peacefully with the angels, and been borne along upon their white wings, I could not understand. How I wished that I could have borne part of her burden! I could have wished from my innermost heart that she might have been relieved from her sufferings.

One warm day in spring she was carried into our play-room. Perfectly white she looked, and her eyes more brilliant than ever. Sitting upon her couch, she called us round her. “To-day is my birthday,” she began, “and I was baptized in spring. It is possible that I may soon be called away,” she continued, looking smilingly at her father, “though I could wish to remain here. When I am gone I do not wish to be forgotten, and so I have brought a ring for each of you.” She then kissed her brothers and sisters, and gave to each of them a ring. One ring remained upon her finger. She lay back as if exhausted. My eyes met hers, and as the eyes of a child speak clearly, she must have read what was going on in me. I would much rather not have had the last ring, feeling that I was a “stranger,” and could not be dear to her as her brothers and sisters. A pang shot suddenly through my breast, as if an adder had stung me, and I did not know how to conceal my agony. She laid her hand upon my head, and looked down into my eyes, so that I felt I had not a thought that was not plain to her. Drawing the last ring from her finger, she gave it to me, saying, “That one I meant to take with me

when I parted from you; but it is better that you wear it. You have an impetuous and tender heart; may it be guided, not hardened.” She then gave me the ring, and kissed me as she had done her sisters and brothers. I cannot describe what I felt. I loved her as a boy may—with a singleness of heart that is not often found in manhood. But I reflected that she belonged to the “strangers,” to whom it was not permitted to show one’s feelings. The earnest words she had spoken I did not fully comprehend. I only knew that her soul stood very near to mine—as near as two human souls could be. All bitterness had left me. I felt no more alone, no more excluded from her circle. Then I thought it had been a sacrifice on her part to give me the ring, and I said, with a trembling voice, “Thou must keep the ring, if it be thy wish to give it to me; for what is thine is mine.” She looked at me with wonder. Then she took the ring, and put it on her finger, and kissed my forehead, saying, in a low voice, “Thou dost not know what thou sayest. Learn to understand thyself, and thou shalt be happy, and make others happy.”

FOURTH RECOLLECTION.

Each life has its years during which one goes forward as on a level, monotonous road, almost unconsciously, or only with a sad consciousness of having got over some distance—of having become older. So long as the river of life flows smoothly, it always seems the same water, and only the landscape appears to vary. But then come the cataracts of life. These take hold of the memory, and even when we have left them behind, and are fast drawing to the silent ocean of eternity, we still hear in the distance their rush and tumble, and feel, somehow, that the strength that remains to us, and impels us forward, has its source in these cataracts.

School-time was past, and the early, merry days of university life were past, and many fair dreams of life were past. But one thing remained—faith in God and man. Life was quite other from what my little brain had fondly dreamed, but on that very account had it taken on a higher meaning. The presence of an incomprehensible was the proof of a godly in the earthly. “Nothing can happen to thee but as God wills,” was the philosophy of life as I gathered it.

When the summer vacation arrived I returned to my native city. To meet again! what a joy that is! No one has ever explained it. But “seeing again,” “finding again,” “recollection,” is the secret of almost all our happiness. Whatever one sees or hears for the first time may be beautiful or grand, but it is too new, and therefore surprises us, and the sense of repose is wanting; the effort after enjoyment is greater than the enjoyment itself. In returning to one’s native city after a lapse of many years, the soul floats unconsciously in a sea of recollections, and the dancing waves bear it, as in a dream, along the shores of the days that are no more. There, a house has been pulled down, and a new one built; that was the house where our old music-master lived. He is dead. What a delight it was once to pause and listen under his window! How would the great, sensitive soul, the drudgery of the day over, improvise for his own refreshment, and like a steam-engine letting off superfluous steam, give vent to his pent-up emotion!

Thus comes one recollection after another, until the waves of thought meet, and a deep sigh escapes us, reminding us that we have been

lost in a waking dream, and had forgotten to breathe. Then our dream-world vanishes, like a ghost of the night before the crowing of the cock.

What changes at the palace! The Princess was dead; the Prince had retired to Italy. The eldest Prince, with whom I grew up, had become Regent. Many a year had elapsed since I had ascended the steps of the palace, and yet there lived there a being whom I named almost daily, and the thought of whom was ever present with me. Long, long had I accustomed myself to the idea that I should never see her again in this world. She had become my good angel—how I cannot explain, for I hardly knew her. But as a cloud will sometimes take a shape while we continue to gaze at it, so did my imagination—building upon the few faint lines of reality—make for itself a complete picture of her.

I had been in my old home but a few days when I received a letter. It was written in English, and came from the Countess Mary.

"DEAR FRIEND: I hear that you are with us for a short time. It is many years since we have met. If it be agreeable to you, I should like to see an old friend again. This afternoon I shall be in the Swiss cottage."

I lost no time in replying that I would wait upon her that afternoon.

The Swiss cottage formed a wing of the palace. About five o'clock I knocked at the door.

I had time to look round the room whilst I awaited the Countess. The sight of a number of familiar objects—things I had known in the old playroom of the castle—gave me a peculiar feeling. The pictures were new, but, strange to say, just the same as those I had in my own apartment at the University. In one corner stood the Venus of Milo, which I had always held to be the finest statue of antiquity. Here, on the table, lay volumes of Dante, Shakespeare, Rückert's Poems, Carlyle, etc., just the same authors that I had on my own table. My meditations were interrupted by the opening of the door, and the Countess, reclining on her couch, was borne into the room.

What a vision! Her face remained calm as a lake until the bearers had retired. Then she looked at me—the old unfathomable glance—and each moment her face became more animated. "We are old friends," she said, "and I think we have not changed. I cannot say 'you,' and if I may not say 'thou,' we must talk English. Do you understand me?"

For such a reception I was not prepared. No masquerade this. Here was a soul that sought to speak to another soul; here was a greeting as when two friends cast aside their masks, and recognize each other. I clasped the hand that was held out to me.

How powerful is custom, and how hard is it even for related souls to speak the speech of nature! We both felt the embarrassment of the moment. I broke the silence by expressing what was passing through my mind:

"From their youth up men are accustomed to live in a cage, so that, when they find themselves in the open air, they dare not trust their wings, from a vague fear that they are sure to knock against something."

"Yes," she replied, "and, to a certain extent, that is well. It seems as if it would be pleasant to live like the birds, and sing together on the branches, without having to be introduced to one another; but, my friend, there are owls and sparrows among the birds, and it is fortunate

that we can pass these by as if we did not know them. Might not life be like poetry? The real poet puts beauty and truth into a certain form; ought not men to be their *real selves* whilst respecting a reasonable etiquette?"

I could not but recall Platen:

"Denn was an allen Orten
Als ewig sich erweist;
Das ist in gebundenen Worten,
Din ungebundener Geist."

"One thing in every quarter
Itself eternal proves;:
Unbounded is the Spirit,
Though, bound in words, it moves."

"Yes," said she. Then she continued, with a kindly and almost roguish smile, "One privilege comes of my invalid and retired life. I often heartily pity men and women that they can have no friendships with each other but they, or their relatives for them, must immediately think of love, or what people call love. Thereby they lose so much. Most women are hardly aware, perhaps, how much they might be helped through the converse of earnest, broad-minded men, and men would gain unspeakably in all knightly virtues and graces, had they opportunity for friendships with true gentlewomen."

She stopped, with an expression of pain.

"I dare not talk more now," she said. "My doctor would not permit it. If I could hear a song of Mendelssohn's—the duet—you used to play long years ago."

As she folded her hands I saw on her finger the ring which she had once given to me, and which I had given back to her. For a moment I could not trust myself to speak, so at once sat down to the piano.

After playing a little, I looked at her and said:

"If only one could speak in sounds, without words!"

"And so one may," she answered. I have understood all. But to-day I am not able for more. We must grow accustomed to one another, and a poor, sick hermit may well count upon some indulgence. We meet to-morrow?"

I took her hand, and wished to raise it to my lips, but she held mine firmly, saying, "Better thus. Good night!"

SATURDAY THE BIBLE SABBATH.

EDITORS OF THE INDEX:

Allow me thus publicly to thank the publishers of *The Outlook or Sabbath Quarterly* for the liberality which has sent me several copies, and which sends the October number to every Protestant minister in the United States. It is written with great vigor, and full of important information about the past and present observance of Sunday. The price is only twenty-five cents a year, and the office is at Alfred Centre, N. Y. Its main proposition, that Saturday is the only Bible Sabbath, we can admit easily. In fact, trying to justify keeping Sunday by the fourth commandment, or any other text, is simply a pious fraud; and I am grateful to *The Outlook* for exposing it so earnestly. If it should really succeed in persuading the majority of Christians to go back to the original Sabbath, it would be curious to see what protests would be made against shutting up theatres, museums, shops, and markets on Saturday. One curious point in this controversy is the attempt to show that Jesus did not rise on Sunday morning, as is generally supposed, but on Saturday afternoon. We are told in the first verse of the last chapter of Matthew, that the resurrection was "In the end of the Sabbath"; and we know that the Sab-

bath ended at sunset on Saturday. The best commentators have been much puzzled by this passage, especially as the Greek word is that usually employed for "at evening"; as for instance in Mark 11: 19. The statements that the women came to the sepulchre Sunday morning do not show that he had not risen long before. One curious result of this theory, is that, if Jesus were crucified on Friday afternoon, as seems plainly stated, he could not have been in the grave more than twenty-four hours, instead of the seventy-two predicted by himself, in Matthew 12: 40, "So shall the Son of Man be three days and three nights in the heart of the earth." This difficulty *The Outlook* gets over by supposing the crucifixion to have taken place on Wednesday afternoon. Thus we see how utterly unreliable the Bible story is, a bundle of contradictions and absurdities. It is often said to be a book from which we can prove anything; but a book which proves anything is a book that proves nothing.

F. M. HOLLAND.

HUMAN NATURE VS. CREEDS.

EDITORS OF THE INDEX:

The "retribution churches" are evidently behind the age. In these days we glorify human benefactors for preventing and alleviating pain. Witness, for instance, one of the monuments in our Public Garden. They glorify their God for inflicting everlasting pain. It is also the glory of our age to reform rather than punish, and to punish in order to reform. Witness, for instance, the best writings in our educational papers, while they have voted down all hope of reformation or comfort for billions of their fellow-men.

Fortunately, error is not at home in the human intellect, nor cruelty in the human heart. While, in theory, they worship a monster of iniquity, in practice there is not much difference between those and liberal churches. In both cases our descendants will smile at our speculations upon the hereafter, and rejoice that human nature asserted its supremacy over human creeds. It is still an open question in what our immortality consists.

WM. G. BABCOCK.

October 18.

BOOK NOTICES.

SOCIAL PHILOSOPHY. A Ruskin Anthology. Compiled by W. Sloane Kennedy. New York: John B. Alden. pp. 322. Paper. Price, 20 cents.

This is the second volume of this series, compiled with the same good judgment shown in the first. The first chapter is timely in its topics, relating to the social economic problems which now occupy so much of the public attention. The second chapter treats of education under various aspects, the third, of museums, and the last, of "St. George's Guild" and "Ruskin's Utopia." Book and page are given with every quotation, making the compilation one of great usefulness to the busy reader, and the writer who wishes to verify by the context the meanings attached to these extracts.

DORA. By Alfred Tennyson. Illustrated. Boston: Lee & Shepard. Price, \$1.50.

This handsomely illustrated edition of one of the sweetest of Tennyson's pastoral poems, comes as one of the first of the holiday gift books. Nothing could be purer in tone than this poem, showing as it does the moral beauty of self-sacrifice and unselfishness. The twenty illustrations are all by W. L. Taylor, are engraved by G. T. Andrews, and are in harmony with the spirit and locality of the poem, which deals with the better class farm life of England. The frontispiece picture, representing "Dora" standing by a field gate, is especially charming.

THE October *Century* gives full page portraits of Björnstjerne Björnson, the Norwegian writer and statesman, of John G. Nicolay, and John Hay, the private secretaries of President Lin-

coln, who are to begin their combined biography of Lincoln in the November number, and of Gen. W. S. Rosecrans. Other portraits are of Gen. Van Dorn, Gen. Sterling Price, Gen. D. S. Stanley, "Stonewall" Jackson, and Col. W. P. Rogers, together with the usual variety of illustrations. Mathew Arnold has a paper on "Common Schools Abroad," and Mary Weatherbee gives a spicy recital of her efforts at doing "Europe on Nothing Certain a Year." Charles de Kay recounts the efforts of "The Ursulines of Quebec" to civilize and Christianize the Indians, and one of the most interesting articles is a description, with spirited illustrations, of the life led by "Gloucester Fishers." Frank Stockton's humorous story is concluded, and there are two excellent short stories and a number of short poems.

THE *Freidenker Almanach* for 1887 contains not only a very full calendar, but a score of poems and essays of great interest to all readers of sermons. Walt Whitman's "Song of the giant tree in California" finds a translator; as does a new Russian poet, Marcus Aurelius, and other old philosophers furnish some of their best maxims to the collection presented by Frederick Schunemann-Pott; and Dr. Paul Carus shows how necessary a correct view of philosophy is to a right comprehension of the pressing social problems. Cremation is defended at length, and arguments for abolishing the presidency and checking all tendency towards any aristocracy, either of church-members or of millionnaires, are urged at some length by the editor of the *Freidenker*. Nothing in the little pamphlet is better than the *Aphorisms* from Heinzen. And it would be hard to find for the price, but twenty-five cents, any better compendium of ancient wisdom mingled with other new aspirations of to-day. This inter-weaving of old and new thought is peculiarly appropriate in an almanack, and makes this a much safer guide than most of its rivals. It may be obtained of the Freidenker Publishing Co., 470 East Water Street, Milwaukee, Wisconsin.

THE *Art Amateur* for October contains many items of interest to the lover of art, as well as long articles of technical instruction for the decorator. A monument to Millet is an appropriate thing, but it is still better that his admirers have secured the possession of his house at Barbizon to his widow. The war against the Royal Academy by Holman Hunt, Walter Crane, and Mrs. Clausen is lightly touched upon. An interesting account is given of the manner in which old pictures are photographed, and a few words in regard to the new process of Isochromatic photography. A revival of the discussion of colored sculpture will attract the attention of those who recall Mr. Gibson's experiments in that line. We are sorry that Greta could not give a more respectful and dignified notice of a man so thoroughly estimable in character, and who has done such great service to art education in Boston as the lamented Charles C. Perkins. Mr. Perkins' early ambition in painting and music proved a delusion, it is true, but as Michael Angelo says, "He recognized where he had failed," and instead of persisting in a mistaken career, or bitterly accusing the world for his failure, he turned his attention to the study of art, to its extension among his countrymen, and especially to the great purpose of laying a broad foundation for national taste in design by the introduction of drawing in the public schools. Whether he made the wisest choice in the selection of Mr. Walter Smith for the beginning of the work or not, may be questioned, but he did make a beginning, and the result is that drawing is now a recognized branch of study in public schools throughout the land, and the improvement in our manufactures is plainly to be seen. To him more than to any one belongs the credit of this movement. How lovely he was in his own modest character need not be said here. The only consolation for the sudden and seemingly needless cutting off of a life so precious is the thought that he had done a life work which will go on after his hand is forever withdrawn from it. The student will find many hints of value in this number. There is a tone of genuine good sense in the Art Hints

and Notes. If one is a little weary of Edith Scannell's sketches,—and we think a little rest from them would be grateful—there are bold drawings by Pearce and Stewart, and some very spirited landscapes and designs in this number.

E. D. C.

THE November number of Cassell's *Magazine of Art*, a periodical every way worthy of its name, states that the Museum of Fine Arts in St. Louis "has during the summer been thrown open free on Saturday afternoons and Sundays, and although there has been a very large attendance of the class of people for whom it was intended, we have escaped earthquakes and other disturbances of nature. There has not been, to my knowledge, a single printed protest against the desecration of the Sabbath, and, on the other hand, there has been much of thankfulness on the part of mechanics and their little ones, who, for lack of time on week days, had been deprived of all benefits of the museum and its really fine collections of metal work, etc."

THE September number of that bright and noble little monthly, *Rundschau*, contains a timely and earnest censure of the alleged, maltreatment of Mr. and Mrs. Aveling and Mr. Leitch by the New York police. These peace-loving Socialists ought not to be confounded with the Chicago criminals. How these latter should be punished is a problem on which *Rundschau* is now gathering in a great variety of opinions from its correspondents.

LIVE THOUGHTS.

No way has been found for making heroism easy, even for the scholar. Labor, iron labor is for him. The world was created as an audience for him; the atoms of which it is made are opportunities.—*Emerson*.

THE theology of the present has become more scientific than that of the past; because it has not only renounced idols of wood and idols of stone, but begins to see the necessity of breaking in pieces the idols built up of books, and traditions, and fine-spun ecclesiastical cobwebs and of cherishing the noblest and most human of man's emotions by worship "for the most part of the silent sort" at the altar of the Unknown and Unknowable.—*Hurley's Lay Sermons*.

It is a very simple thing, but it is not an easy thing, to have one's own standard in little matters and in larger, and to adhere to that standard at the risk of being all by one's self in one's social circle, in one's community, or, if need be, in all the world.—*Sunday-School Times*.

THE PARKER TOMB FUND.

A Fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed, among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. The list of subscribers to date is as follows:

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All subscriptions should be sent to THE INDEX, 44 Boylston Street, Boston, Massachusetts.

MORNING SONG.

Subscriptions are invited for a book of lyrical selections, edited by Moncure D. Conway, suitable for singing in societies and assemblies unable to use any existing hymnal. The most advanced congregations are reduced to the use of a few hymns in collections that once seemed liberal, while those for whom theistic and other-worldly doctrines have become superstitions are, so far as any emotional expression is concerned, nearly reduced to silence. The new collection will not be polemical, and will be limited to pieces purely ethical and human. The history, the burden, and the hope of humanity, the great world and the aspirations with which it is winged, have not been without poetic expression in every age. Songs of sowers and reapers in the field of freedom and thought have, like songs of the lark and the nightingale, charmed the toilers of every time. In the compilation of "Morning Song," it is necessary to exclude all theological survivals as well as literary crudities; therefore the collection cannot be large. To the pieces—somewhat over three hundred—which careful filtration has already admitted to his collection, the editor hopes to add others; and he will be grateful for any assistance in his effort at completeness. It is also proposed to include in this work services that may be used for marriages and at burials. Many who are unable to use conventional forms on such solemn occasions are yet justly unwilling to break with the moral and social sentiment around them. They wish to invest marriage with sentiment; they desire to show respect to the dead; and in many cases repugnance to sectarian observances yields to the social instinct which

shrinks from whatever seems unsympathetic with the sorrows and joys of life. Beyond the legal directions and formulas to be given in this book, the editor will offer certain readings and addresses, substantially those used by himself for many years. Indeed, the whole work whose publication is now proposed, has grown on its editor's hands out of the experiences and requirements of a ministry in America and England, stretching through the third of a century. The persons needing the book being few, it is necessary that its publication shall depend on subscriptions; should a sufficient number of these be received, the book will be promptly published through a well-known house in a handy 12mo., at \$1 per copy. Subscribers will send name, address, and the number of copies desired, to the editor, 62 Clark Street, Brooklyn, New York.

Of the motto "Truth for authority, not authority for truth," the authorship of which has been attributed to Lucretia Mott, and by a *Unity* correspondent (J. C. L.) to "Nicholas Hallock, who used it in 1841, though it is found in Theodore Parker's 'Discourse of Religion,' which was published the following year, Edwin D. Mead writes to *Unity*:

"It may interest J. C. L. and others of your readers to know that it is really the inversion of a phrase used by Lord Bacon, in a passage in which he was inveighing against the misuse of authority in science. The passage is as follows: 'And now of late, by the regulation of some learned and (as things now are) excellent men, the sciences are confined to certain and prescribed authors, and thus restrained, are imposed upon the old and instilled into the young; so that now (to use the sarcasm of Cicero concerning Caesar's year) the constellation of Lyra rises by edict, and authority is taken for truth, not truth for authority.' (Preface to *Historia Naturalis*; translated Works, V., 132.)

THE *Nation* thinks that the complacency with which some of the other sects have been viewing the trouble in the Congregational body "is not without its amusing aspects." "The Unitarians, for example," have been maintaining all these years that they have followed the only sure course towards denominational stable equilibrium, and that change and advance must necessarily go on in other denominations until a resting-place similar to their own is reached. Accordingly they have seen a clear confirmation of this opinion in the agitations of Congregationalism for the past ten years. But they are just now rudely disturbed by the need of attending to a threatened schism in their own church. The Western Unitarian Association has decided that the way to secure an equilibrium really stable is to broaden the basis of denominational fellowship; and the old leaders of the church, who had supposed that all was settled, are lifting up their voices against dangerous tendencies, quite in the orthodox fashion." At the other extreme are the Presbyterians proud of "their definite and obligatory creed as effective bulwarks against all innovation. . . Yet some of them are half-conscious that they may be making the same mistake which Principal Tulloch showed was made, in supposing that the Scottish churches had remained quiescent in religious thought because they maintained the old Calvinistic creeds intact. It must cause a sense of hollowness in Presbyterian self-satisfaction to remember that some of the most outspoken leaders of the Andover movement were, until recently, Presbyterians, honored and unquestioned leaders."

THE external world, your own body has no real existence. It is all in your eye. There is spirit; there is no matter. And all spirit is one. God is that One, and each of us is a part of that One. Now, behold the virtue there is in a little logic, after your premise is well fixed! If there is no such existing thing as matter, then, of course, it is absurd and illogical for the sick man to say there is anything the matter with his body. In the first place, he hasn't got any body. In the next place, it is no matter if he has. Wherefore, you see, should any unmetaphysical, unscientific fellow come hobbling, limping, crawling along, pretending to be sick, sending for the doctors and squandering his money (for that is something that does exist) on the drug stores, what should he do about his ailments? Why, the answer to that query is clear enough: Let him try the "metaphysical treatment." Let him stop and do a little hard thinking; or, better still, let him pay down his money, and employ a professional metaphysician to come in (though "absent treatment," it is said, will answer just as well) and think the imaginary disease out of countenance.—*The Inter-Ocean*.

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

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I. This organization shall be called the Free Religious Association.

II. The objects of this Association are to encourage the scientific study of religion and ethics, to advocate freedom in religion, to increase fellowship in spirit, and to emphasize the supremacy of practical morality in all the relations of life. All persons sympathizing with these aims are cordially invited to membership.

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

IV. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary, an Assistant Secretary, a Treasurer, and twelve Directors. They shall be chosen by ballot at the annual meeting of the Association; and the President, Vice-Presidents, Secretaries, and Treasurer shall hold their offices for one year, or until their successors be chosen. The Directors shall be chosen for four years, and, at the expiration of that term, shall not be eligible for reelection until after two years. One-fourth of their number shall be chosen annually; but, at the annual meeting of 1883, the full number of twelve shall be chosen in sections of three respectively for one, two, three, and four years. The President, Secretaries, Treasurer, and Directors shall together constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. They shall have power to fill any vacancies that may occur in the number, or in the list of Vice-Presidents, between any two annual meetings. Six members of the Executive Committee shall constitute a quorum.

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

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Mrs. ANNA D. HALLOWELL, West Medford, Mass.
JOHN W. CHADWICK, Brooklyn, N. Y.

Three Years.

FREDERICK A. HINCKLEY, Providence, R. I.
W. A. RUST, M. D., Boston, Mass.
Mrs. PHEBE M. KENDALL, Cambridge, Mass.

Two Years.

CORNELIUS WELLINGTON, Boston, Mass.
Miss MARY F. EASTMAN, Tewksbury, Mass.
FRED. W. GRIFFIN, Concord, Mass.

One Year.

Mrs. CLARA M. BISBEE, Dorchester, Mass.
J. A. J. WILCOX, Chelsea, Mass.
Miss A. A. BRIGHAM, Boston, Mass.

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

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

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at CONCORD, MASS.

F. M. HOLLAND, Secretary, F. R. A.

JOHNNY'S mother was rather proud of her skill in the hair-cutting line, and was very fond of showing it, much to Johnny's disgust. Being nine years old, he was disposed to patronize the barber. The other day, when his mother was making the preparations which usually preceded the terrible ordeal which was to make him the laughing-stock of his playmates, he remarked:

"Mamma, I'm not going to have my hair cut to-day."

"What do you mean, Johnny?"

"I can't allow it, ma. I'm really afraid. It's dangerous."

"What on earth are you afraid of, child?"

"Why, mamma," said the precocious youngster, backing into a corner, "I'm surprised at you. Didn't you ever hear what happened to Samson because he let a woman cut his hair? You ought to read your Bible."

His mother was so thoroughly astonished that he made his escape to the street before she could say another word.—*Merchant Traveller.*

LAUNDRESSES are wild over Electric Lustre Starch.

A LITTLE girl defined "nervous" as being in a hurry all over. What dictionary ever told it better?

A LUDICROUS inscription found in the churchyard of St. Mary's at Burlington, N. J., is as follows:

"Here lies the body of Mary Ann Lowder Who died while drinking a sedlitz powder. Called from this world to her heavenly rest; Because she did not wait till it effervesced."

ROBERT KEMP, a well-to-do farmer in middle New York, had the following lines carved upon a beautiful monument erected to the memory of his wife:

"Once she was mine
But now, O Lord,
I her to thee resign
And remain, your obedient
humble servant, ROBERT KEMP."

AN odd conceit is found on the lines to Miss Todd, in an Orange County, N. Y., churchyard:

"Underneath this stone doth lie,
As much of virtue as could die;
Which, when alive, did vigor give
To as much of beauty as could live."

THOSE of our readers about purchasing furniture or carpets should not fail to examine the large and well-assorted stock of Messrs. Whidden, Curtin & Co., 1 to 9 Washington Street, Boston. They are offering special bargains in both furniture and carpets.

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THE INDEX

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VOL. XVIII., OLD SERIES. — No. 880.
VOL. VII., NEW SERIES. — No. 19.

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CURRENT TOPICS.

BY B. F. U.

COL. INGERSOLL declares that the statements published in the papers, that he is suffering from incurable cancer, are "absolutely untrue."

THE various exercises of the celebration of the two hundred and fiftieth anniversary of the founding of Harvard College will occur on November 6, 7 and 8.

DR. MARY J. SAFFORD spoke before the Parker Memorial Science Society last Sunday, on "The Effect of Stimulants and Narcotics on the Health and Morals of Women." The lecture was replete with important facts and observations, and the subject was treated only as it can be by one who is scientifically acquainted with the human system, and who has had extensive practice as a physician among women. It is about time that lectures like this, which was quite free from technicalities, and yet full of information derived largely from professional experience, should supersede the in-temperate declamation that makes up most of the temperance lectures of the day.

THE fourteenth annual meeting of the *Women's Congress or Society for the Advancement of Woman*, convened at Louisville, Ky., on Wednesday, October 20th, continuing its sessions through Thursday and Friday, the 21st and 22d. Able papers were read, and bright speeches made, and afterward warmly and earnestly discussed, on many subjects of importance to women. Suffrage for women, the industrial condition and prospects of the sex, women as landowners, woman's agency in the elevation of society, and marriage and divorce, were among the subjects considered. It was noticeable that a majority of the speakers were New England women, such as Mrs. E. D. Cheney, Mrs. Julia Ward Howe, Mary F. Eastman, Dr. Mary J. Safford, and Mrs. Henrietta L. Wolcott. Other speakers were Miss Laura Clay (a daughter of Cassius M. Clay), Mrs. Eliza Sunderland of Ann

Arbor, Michigan, Rev. Augusta C. Chapin of Illinois, Mrs. Imogene C. Fales of New York, and Rev. Antoinette Brown Blackwell of New Jersey. The "Advancement of Women" was decidedly marked in the amount of space given by, and in the courteous tone of the city press in reporting these meetings; also in the frequent prefixes to the names of members of the Congress, such as "Prof.," "Dr.," and "Rev.," as well as in the vigorous ease and thorough understanding of the subjects with which these ladies discussed questions that a few years ago would have been considered entirely beyond the range of the feminine intellect.

It was not difficult to foresee that the employment of the "Pinkerton police" if persisted in, would lead to trouble. Their action at Chicago, shooting into a crowd of people, leads the *Inter-Ocean* to say: "It is very unfortunate that just when the labor troubles were being amicably adjusted, a few bad men, intrusted with guns and temporary authority, should, by an act both foolish and criminal, stir up anew the spirit of resentment. In such times only cool-headed men should be intrusted either with authority or firearms, as action such as that yesterday not only incites the people against the guardians of the peace, but tends to bring them into contempt. Mr. Pinkerton's future usefulness will be lessened by yesterday's occurrence."

It is stated that the number of unemployed in London is unusually large, and that much distress prevails not only among the unskilled, but among the skilled working class, and that they have no prospect of employment during the coming winter. The crowds unable to get work or food are increasing, and when the cold weather sets in, they will be still larger and their condition more wretched. The socialist leaders call for the adoption of several measures for the relief of the sufferers, one of which is that a free meal a day in the board schools be granted to all children who wish to partake of it. The *London Telegraph* represents that thirty per cent. of the children whose attendance at school last year was compulsory, were there without having had any food before going to the school.

PRESIDENT CLEVELAND claims to be a Jeffersonian Democrat. He would have proved himself more worthy to be so regarded had he, instead of issuing a proclamation designating a day for national thanksgiving and prayer, declined, like Jefferson, to follow the example of his predecessors in this respect. Jefferson wrote, "I know it will give great offence to the clergy; but the advocate of religious freedom is to expect neither peace nor freedom from them." "I consider," he continued, "the government of the United States as interdicted by the Constitution from inter-meddling with religious institutions, their doctrines, discipline, or exercises." . . . "Fasting and prayer are religious exercises; the enjoying them is an act of

religious discipline. Every religious society has a right to determine for itself the time for these exercises and the objects proper to them, according to its own peculiar tenets, and this right can never be safer than in their own hands where the Constitution has deposited it. Civil powers alone have been given to the President of the United States, and he has no authority to direct the religious exercises of his constituents." This view, so clearly the only correct and just one, has been generally disregarded, and the appointment by the President of the United States of days for religious exercises has become established as a custom. There are many now who, indifferent to its theological character, justify or excuse it on the plea of custom alone. But the repetition of practices unauthorized by, and contrary to the Constitution, is no reason for their further continuance. Custom in legal parlance signifies a usage from time immemorial, neither against law nor individual nor public right. It is no justification of any wrong that the aggressor has for a long time been accustomed to wrongdoing. In regard to the principles and requirements of secular government, Mr. Cleveland evidently holds less enlightened views than those which governed Thomas Jefferson in the same office at the beginning of this century. This we say with no partisan feeling, and with no disposition to depreciate our present Chief Magistrate, in whose administration so far we have found more to admire than to criticise.

THE Queen regent of Spain has signed a decree freeing the Cuban slaves from the remainder of their term of servitude. The work thus consummated began in 1869, in a law which provided for the conditional emancipation of certain classes of slaves in Cuba, and for the payment of recompense to the owners of the men and women liberated. Ten years later a bill was passed by the Cortes for the gradual abolition of Cuban slavery, under which slaves, fifty-five years old and upward, were freed at once; those from fifty to fifty-five were liberated in 1880; those from forty-five to fifty in 1882; those from forty to forty-five in 1884, and those from thirty-five to forty in 1886. The intention of the law of 1879, was to liberate those from thirty to thirty-five, in 1888, and those under thirty in 1890. The slave owners have been paid for their slaves from the first, but since 1880 the sum of 100,000 piastres has been set apart annually in the Cuban budget for defraying the expenses of the liberation, each slaveholder receiving recompense at the rate of 350 piastres per slave. Says the *New York Herald*, from which we obtain the above facts and figures: "We may conclude, therefore, that Queen Christina has bestowed upon upward of two hundred thousand slaves the rights and privileges of freemen, and the act is none the less magnanimous because it has anticipated by four years the emancipation in 1890 contemplated by the Cortes itself. It is freedom victory."

GIRARD COLLEGE AND ANDOVER SEMINARY.

If we may judge from the discussions that occur frequently in Evangelical sects concerning the proper interpretation of wills wherein bequests have been made that in any way involve religion, it makes a great difference whose ox is gored. If the testator was strictly Orthodox, it is claimed that the common moral principles of honesty require at once that the terms of his will respecting religious matters should be executed with the strictest adherence both to their letter and spirit. But if the testator was a Liberal thinker, and established financial trusts in accordance with his free beliefs, the Evangelical disposition is strong to believe that Divine Providence sets aside this law of common honesty, and overrules the founder's intentions to the advancement and glory of the Christian gospel as Evangelically interpreted.

Here, for instance, is the *Congregationalist*, which is zealously controverting the right of the Andover professors to retain their places and draw their salaries, because, as it alleges, they are teaching doctrines at variance with the express terms of the founders by whom their professorships were established and are financially sustained. And when a plain, common-sense man, who is not much of a theologian, reads the creed which the founders declared that the professors must sign, and then reads the printed views of the professors in question, he can but wonder by what process of mental and moral reasoning they can put their names to the creed. Such an outside observer, even though he may sympathize with the more liberal views of the professors, will be likely to decide that the *Congregationalist* in this contest is right, and that its editor is entirely consistent in becoming a party to the attempt just inaugurated to secure a legal decision of the question whether the iron-clad creed of the founders can thus be set aside, and a solemnly accepted trust violated in the interest of the New Orthodoxy.

Yet this same *Congregationalist*, which is so disturbed over the alleged violation of trust at Andover, had recently a brief article upon the kind of religious instruction that is given at Girard College,—where there is no longer any pretence in observing the terms of the founder's will in respect to religion,—and the good editor showed not the slightest moral concern over the violation of trust there, but rather satisfaction in the kind of religious training which the pupils are receiving. Considering the numerous articles and arguments which that journal has been giving against the perversion of trust-funds at Andover, there is something deliciously naïve in its way of looking at the methods by which Girard's clearly expressed intention, that no religious tenets whatever should be taught in the college he founded, are now evaded and violated by the college authorities. The *Congregationalist* apparently has not the slightest consciousness that there is anything wrong in this disregard of the founder's intention at Girard. We append its paragraph in full:

"There is a growing feeling among many thoughtful people, who do not acknowledge themselves as believers in Evangelical truth, that its principles, after all, are the wisest that can be used in training youth. An illustration of this came up recently at Girard College, where no clergyman is knowingly allowed to enter the grounds, and the officers are required to provide instruction 'only in the purest morality.' But not long since a visitor was present at a chapel service in the college, and was

happily surprised to find the exercises truly Christian. They were conducted by the vice-president, a warm-hearted Presbyterian, who gave an address from the text, 'Acquaint thyself with God.' His audience was composed of 1,050 boys, between six and seventeen years of age, very quiet and orderly, and all of them fatherless. The matron, on being asked by what examples the life of the teachers is nourished, replied, 'I strive to lead the boys directly to Christ.' Thus it seems that, in carrying out the requisition to provide 'the purest morality,' nothing meets the case so well as the life and teachings of the Lord Jesus."

The *Congregationalist*, of course, is aware that Mr. Girard's will, in defining the system of instruction in the college, distinctly proscribed all teaching of religious doctrine. He said that he wanted the boys to be taught the purest morality, but to be left entirely unbiassed in religious faith. Not only did he direct that no clergyman of any persuasion should be permitted to enter the college, but that the peculiar religious tenets which they respectively represent should also be excluded. Yet, knowing these terms of the testator's will, the *Congregationalist* expresses gratification that the pupils are receiving from the college a kind of instruction that is in violation of them. We would ask the *Congregationalist*, therefore, whether it really thinks that those moral principles which it would apply to the use of trust-funds in the Andover Seminary, are not also applicable in Girard College.

That journal would, doubtless, reply that for Girard College the matter has been settled by the courts; that when the attempt was made to break Girard's will on the ground that its anti-religious provisions were hostile to the public good, the legal decision was that instruction in morals could not be divorced from instruction in Christianity, and that, in order to teach, as the will required, "the purest morality," the college would be under the necessity of making use of the Bible in moral instruction, and especially of the New Testament. But the *Congregationalist*, without doubt, also knows that the decision did not stop here. It was, further, that the teaching of Christianity in the college must be conducted by laymen, and must be "non-sectarian;" that the Bible might be read, but "without note or comment," and that the instruction must be confined (to use the phrase of the counsel for the defence of the will) to those "great truths of Christianity in which all Christian denominations concur." In our opinion, this decision was itself a perversion of Mr. Girard's intent. We doubt if the grounds for it would seem quite so valid to the United States' Supreme Court to-day as they did a half-century ago. But even if the decision were in accordance with Mr. Girard's purpose, it cannot be maintained that the college authorities have faithfully adhered to the court's decision. On the contrary, they have perverted that decision. They have introduced into the college, and are maintaining there to-day, methods of religious instruction and service which are directly violative of the court's interpretation of Girard's will.

The first sentence of the *Congregationalist's* paragraph seems to imply that the management or the college had at some time been entrusted to persons holding liberal views of religion similar to those held by Mr. Girard, and that they have come to see that their views will not work well in training the young. But this must certainly be a misapprehension. Such a choice of management would have been but just; but, as a matter of fact, we think that the direction of the college has always been in the hands of

"Evangelical believers." It has surely been so for many years,—for all the years since it became an institution of conspicuous public interest. And during all these years, its directors appear to have been trying to see how much of the system of "Evangelical truth," as interpreted by Orthodox Christian sects, they can convey into the college under cover of that decision of the court. They have now got pretty nearly the whole of it in. And what our good neighbor of the *Congregationalist* looks upon in such a congratulatory spirit, we are compelled to regard as a most immoral perversion of a solemn trust, and an audaciously illegal violation of the court's decree.

For instance, though the college doors are still locked against all clergymen according to the letter of Girard's will, men who have been regularly educated for clergymen, and to all intents and purposes are such except that they have not yet passed through the process of ordination, are admitted to the college and hold religious services there after the manner customary in Orthodox churches. Is such a quibbling evasion of the plain terms of the will, on a point which the court sustained, worthy of men who profess not only to be moral, but to be specially followers of Christ? They have built a chapel on the college grounds designed particularly for the religious instruction which Girard's will expressly proscribed. It has been stated that they have contemplated the appointment of a regular chaplain for the place, if they have not already carried the idea into effect,—a man, probably, prepared theologically for the ministry, but from whom the formal ceremony of ordination is withheld in order to enable him to enter the college door. Further, these religious services which the college authorities have introduced are doctrinally sectarian. They are much more than the teaching of the New Testament ethics, or than the "Bible reading without note or comment," or than the "great truths of Christianity in which all Christian denominations concur." They are based on the Orthodox interpretation of Christianity. Apparently no attempt is made to confine them within the limits of the court's decision. The "visitor" whom the *Congregationalist* quotes was "happily surprised" to find the services so satisfying to his own religious faith. He seems to have had an instinctive feeling that he ought not to have expected this, considering the terms of Girard's bequest; but the directors, it is to be feared, have effectually silenced long ago all such qualms of conscience. One of our friends has been a "visitor" at one of these Sunday services, and he reported that the service in doctrine, form, and spirit was what one might witness in any Orthodox church outside, except that the discourse was of a more juvenile character.

This testimony of our friend and of the *Congregationalist's* "visitor" is abundantly confirmed by the "Manual," or service book, which is used in the college-chapel, and a copy of which we have now before us. The book is saturated throughout, in its hymns, prayers, doxologies and arrangement of responsive readings, with the peculiar Orthodox theology. The lost and helpless condition of the human race, the coming of God into a human form to atone for human sin, the washing away of human guilt in the sacrificial blood on Calvary, and man's salvation thereby,—these are the prominent doctrines of the Manual. It contains prayers addressed to Jesus, and the Trinity is directly taught

or implied in almost every part of it. "God, the Father, . . . ; God, the Son, . . . ; God, the Holy Spirit, defend and aid us," says one of the prayers.

"Glory be to God the Father,
Glory be to God the Son,
Glory be to God the Spirit,
Great Jehovah, Three in One,—"

says one of the hymns. Here are other specimens selected at random:

"In Thy promises I trust,
Now I feel the blood applied;
I am prostrate in the dust,
I with Christ am crucified.

"I bring my guilt to Jesus,
To wash my crimson stains
White in his blood most precious,
Till not a spot remains."

It was, doubtless, just such mentally and morally confusing dogmas as these which Stephen Girard was thinking of when he wrote in his will that he desired "to keep the tender minds of the orphans free" from them and from the "sectarian controversy" such doctrines engender. But now his noble bequest is, in this respect, perverted from its purpose and used for indoctrinating the minds of the orphans in these very tenets. Nor can it be justly claimed that such doctrines as this Manual is based upon may be taught in the college under the court's decision. They are not non-sectarian; they are not ethical; they are not even "truths in which all Christian denominations concur." It is to be hoped that the *Congregationalist* will turn its attention more thoroughly to this case of Girard College in the light of the same moral principles which it brings to bear upon the Andover controversy. And, perhaps, when or even before it has discovered a way of restoring Andover to the creed of its founders, it may be able to suggest a method by which the managers of Girard College shall be brought to revise the instruction there given, so that it shall accord, if not with Mr. Girard's intention at least with the decision of the court under which they accepted and are managing for him the magnificent trust.

WM. J. POTTER.

WAR.

"Happy," said Montesquieu, "is the nation whose annals are written in sand,"—that is, in peace. If this sentiment were to be the keynote of my paper, the paper would not be written. Man is the product of war; war against claws, fangs, stings, jungles. His life is the price of war against weeds, brambles, insects, microbes and the elements. In his first term of school life his teacher was the jungle. It was well for him if his strong club was matched against a stronger paw. The Australian fought against the weak and silly Marenpiol and what is he? The weakest and most silly savage on the globe. The Zulu fought against behemoths, tigers, lions, and what is he? Look at a photograph of Cetiwayo. It is the image of a huge man-animal with thews and sinews like the brindled tiger. In Greek fable those who warred against cranes were pigmies. To see what man is you must see what is behind him. Nature, red with ravin is behind him. I have a friend who is a naturalist, and who studies nature sometimes in Florida. Troup stood one day on the deck of a little steamer on the upper St. Johns, and saw a fish gobble up another fish. He saw a hawk swoop down and catch that fish. He saw a "water-turkey" swoop down on the hawk, and an alligator snap at the water-turkey. He shot the

alligator. The fish was watching for the other fish. The hawk was watching for that fish. The water-turkey was watching for the hawk. The alligator was watching for the water-bird. Troup was watching for the alligator. I am afraid the devil was watching for Troup. Here was nature in full cycle.

"Some day philosophy no doubt,
A better world will bring about;
Till then, the old, a little longer,
Must blunder on through war and hunger."

If man stood in no genetic connection with this toothed and clawed world behind him, the apotheism of Montesquieu might stand as good Scripture. But there is a wiser saying on a page of Darwin,—“All the past is in man, ready at any hour to break out into action.” The child chases the butterfly. The boy pelts the the frog. The President angles for the fish. It is in us; all that is below is in us. Even Israel's Jehovah was a man of war. “Blessed be Jehovah who teacheth my arms to war and my fingers to fight.” “There was war in heaven.” Mormon commentaries on this text tell us that Satan, whose name at that time was Lucifer, was generalissimo of the celestial armies. He lost a battle, and in this theology, hell is simply one of the fortunes of war. Better men than the Mormons have thought that earth-hell has been an incident of war. I think, rather, that war has led heavenward.

When the President goes fishing he does not delight in the lazy sucker which lies on the mud with a dull eye and sluggish fins, with energy just enough to take the bait, but not to resist the pull which will land him on the shore. He wants a fish whose eyes are aglare, who darts at the bait, who fights, leaps, plunges, bends the pole and yields only with the ebb of life. It was such a fish, and not a lazy, peaceful mud-fish, that rose with reptile, bird, mammal. It was such a fish, if any, that listened to the preaching of St. Anthony, and with proper piscatorial ritual expressed its determination to lead a better life. It was such a fish, if any, that headed the exhortation of Rouse's psalm:

"Up from the deep
Ye codlings peep
And wag your tails about."

It is such a fish which, if a reform is ever inaugurated in the waters, will take the lead.

The tribes which Caesar found most warlike in Germany were the ancestors of Luther, Humboldt, Helmholtz, Haeckel. The only savage tribe which science finds today potential of civilization is the war-loving Caffre. If the negroes of San Domingo had kept the martial spirit infused into them by Toussaint, we would not hear so much to-day about their Voodooism and cannibalism. I like Goliath walking out full panoplied and defying the armies of Israel. I like the young David taking a stone from his bag and slinging it into Goliath's head. I like Caesar writing that immortal *veni, vidi, vici*. I like not Pompey sitting in his palace and admiring that pictured togo,—“*Pompecius togulam pictam illam silentio tuebar suam*.” Man rose out of nature by war, and by war he rose from the shaggy brute-man to man. “*Arma virumque*”—every poet who has sung of the pilgrimage of man has sung arms and the man. God knows that Adam always was bad enough, but what a “poor stick” he must have been before the coming of Eve! One of the church fathers wrote a commentary on the necessity which had risen, unforeseen, for the creation of Eve. Adam was worthless. He was a “bad lot.” The only hope of any outcome was to antagonize

him. The learned father shows that the word *negendo*, translated *for*, means *over against*. Woman, according to this man of God, is a helpmeet to man by being over against him, an antagonism to call out his virtue. What was Socrates before Zantippe came *negendo*! right up over against him with a slop pail!

What was Greece before the Trojan War? What were Priam and Hector? What were the Jews before they fought the Persians? They were fit for nothing but to worship calves and snakes until they were soundly flogged and carried away captive. Isaiah rose after Samaria fell, and while Sennacherib was thundering at the walls of Jerusalem. Not in piping times of peace, but amid the blare of trumpets did the religion of Israel become ethical.

The wars of the Heptarchy, which Milton compared to the wars of kites and crows, did but little to make England. It was the Norman invasion, a decimating war, which made England, and the Civil War, cutting deep, which reformed her.

It was wise in the American colonies to rebel against England. It was wise in England to try to subdue the colonies. The world must be taught that it is a serious thing to try to change a government.

The least good of all wars is a civil war. We begin to see our own in the perspective of history. If you were to ask the publishers of higher literature, ask the best men of letters and men of science when the work of their brains was in most demand, they would tell you during our civil war. The mind of the nation was quickened. Men were reading the best thoughts of the highest thinkers. They were thronging the lyceums, warmed by the inspiration of the best speakers. They forgot to be stupid and sordid. Never had the nation known such mental activity and moral heroism.

What are we now in these piping times of peace and plenty? The public mind is asleep. The lyceum is dead. Publishers will tell you that they are afraid of anything high or severe. If *THE INDEX* or *Science Monthly* were to lower its tone it would greatly enlarge its constituency. I read one of the great dailies of Chicago during the session of the American Association at Buffalo. Not an issue had more than a paragraph devoted to the Association, while column after column was given up to base-ball clubs, horse-races, and society gossip and scandal. Last winter I passed a few days with a friend in a sleepy village of Southern Ohio. Sam Jones had just closed his “labors” in Cincinnati, and the villagers had no longer as staple for conversation the silly slang of the “Georgia Cracker.” My friend told me that then their diversion was to meet in a certain store, and report each to the others, how many eggs his hens had laid the day before! And this is village life to-day! Moody, Sankey, Rev. Rip Van Roarer, Sam Jones,—cackling hens! The mind is asleep. The novel-reader is satisfied with Howells, the the religionist with Jones, the average “liberal” with Truth Seeker, and the average reader of a country paper, with such an able editorial as this which I see in a paper that lies before me: “The beautiful Miss Bertie Bell of this place, Sundayed last week with the accomplished Miss Luck, of Jonesville.”

Red Jacket, the Indian orator, has a name which in his own language meant, “He who wakes them up.” Who shall wake up a people long lulled in the arms of peace? Milton sang of strains “which might create a soul under the

ribs of death." What lyre can quicken a soul under the ribs of this death? What did wake us up was the red jacket of war. What did create a soul was the Battle Hymn of the Republic.

There is one way to help the hare lip. It is to cut to the bone, and cut and scrape and pierce the osseous indolence till it quickens into growth. A nation tends too much to ossification. War is the heroic surgery which rouses it into better doing than bone-making. The old Greek name of physician was "Extractor of Darts." He who threw the dart was as much a physician as he who cut it out. He prevented premature ossification and arrest of growth. Sparta rose to civilization, first of the states of Greece, because she was first to excel in military discipline.

I know that the highest type of man is he who takes the pugnacity he inherited from the jungle and makes it war against wrong thinking and evil doing. But Luther would never have thrown his inkstand at the devil if some ancestor of his had not thrown his spear at a Jute, or Saxon, or Frisean. The qualities which make the moral hero have their root in the boomerang, the sling, the spear, the catapult and big-throated cannon. "First the natural, then the spiritual." This jungle-stuff cannot yet be sublimated into moral heroism. Blessing coming too soon, is bane in disguise.

The Chinese invented an alphabet while their language was in monosyllables, and the result was that the language, reduced to writing too soon, was struck dead, and the mind which spoke it withered into rigidity. A people may beat its swords into pruning hooks too soon. When we, the American people, shall be as eager for the last word of scholarship on our bibles, and the last word of science on our earth and our bodies, as we are for the last breath of a scandal; when the proceedings of a science association shall fill as large a space in our public prints as a base-ball club; when a thinker like Spencer shall fill as large a place in the public mind as a slugger like Sullivan; then, if other peoples have marched with the same step, then we may dismantle our forts and learn war no more. The education which shall emancipate us from war is not yet coming through our schools and colleges. It is a point wisely made by Matthew Arnold against the German scholars that their critical judgment is impaired by lack of contact with affairs. Socrates was a better philosopher from his contact with affairs in a Greek camp. Emerson would have been a better philosopher if in early life he had carried a musket. Some day, no doubt, when war and

"Philosophy a better world shall bring about,"

the school, the college, the mills and marts of trade will be the sufficient teachers of the race; but we are still at school under the rod of war. Gideon had trouble with the men of Succoth, and "he took thorns and briars of the wilderness (cactus) and taught the men of Succoth." I have no doubt the instruction was salutary.

We are not yet out of the wilderness. Men of Succoth are the aggregate of Christian nations to-day. Spiky rods and whips of cactus are still their teachers.

The gates of Eden, which Tennyson sang as "distant gates," it is given to our prophetic vision to see gleaming in the distance. Thither, through devious paths, our feet are tending. Torn they will be by brambles, speared by cactus, clawed by pard and panther which still couch in their old jungle, the human heart, but it were atheism to doubt they will enter the pearly gates at

last. Then our museums may hold the tattered banners, the rusted swords, the silent cannon memorials of a time when men, half akin to brutes, warred on the bodies of men. But peace will never be. Bannered and sworded men will be for other combat. Paul never wielded a Damascus blade against his fellowman, but he fought nobly against his fellow Paul. The old man will always rise in rebellion against the new. As long as there is insubordination of passion to reason, of the flesh to the spirit, so long will man be at war, so long will the Michal fight against the Satan.

W. D. GUNNING.

SUNDAY AMUSEMENTS.

I

A portrait painter in New York was recently persuaded by some young Germans to do what he could to satisfy their pathetic entreaties for a picture which might recall their mother, who had already been buried, and had not left even a photograph. He finally succeeded, by the aid of their memories and his own imagination, in producing a painting which drew from the daughter this exclamation: "Ach! it is indeed our dear mother, but how changed!" So those who insist most loudly on keeping Sunday, practice, or at least tolerate, so much walking and riding for pleasure, reading novels and newspapers, telling funny stories, visiting, flirting, music, and going out to unusually rich dinners, that they might well say, "It is indeed our dear Sabbath, but how changed!"

All the changes that have been made or demanded during this century, can easily be proved to be for the best. We all want to have a day of rest, but not the rest of the dead. We wish to be able to rest in healthy and pleasant ways, proper for people whose brains and muscles cannot stand a day of complete inaction, but need a thorough change of occupation. It is a wicked violation of the laws of health for any one, not absolutely bed-ridden or crushed by fatigue, to spend thirty-six hours without some active exercise in the open air. Trying to take enough on Saturday to last until Monday, is dangerous, and most people have very little chance for healthy exercise, except on Sunday. The poor, ignorant girl who has had no fresh air for six days ought to be encouraged to take it freely on the seventh. And we all need our daily exercise just as much as our regular food and sleep. The two thousand delegates who asked, in behalf of ninety thousand working-men in 1853, to have the Crystal palace open on Sundays, were right in declaring that "Physical recreation is as necessary to the working man as food and drink on the Sabbath." The fact is that pleasure is naturally healthy even when not involving active exercise. Dark thoughts breed disease like dark rooms. The man who never laughs has something wrong about his digestion or his conscience. Herbert Spencer has proved that our pleasant actions are beneficial, while painful ones are injurious both to ourselves and to our race. (*Principles of Psychology*, Vol. I, pp. 278-286. Am. Ed.) Thus Sunday amusements are needed for the general health.

They are also necessary for the preservation of morality. This consists in performing the actions which benefit ourselves and our neighbors, in other words pleasant ones, and abstaining from whatever is painful and injurious. It is only in exceptional cases that we can make others happy by suffering pain ourselves. Now

and then the paths of virtue and pleasure diverge; but they always come together again. As a rule, they traverse precisely the same ground and in exactly the same direction. This is very fortunate; for if pleasure were always vicious, virtue would be hateful and impossible. The most blessed of all peace-makers is he who keeps virtue and pleasure from falling out. There is no better text than that which the little girl said she had learned at Sunday-school: "Chain up a child and away she will go!" Even so strict a man as Dr. Johnson said: "I am a great friend to public amusements, for they keep people from vice." Is there no need of them on the day when there is more drinking, gambling, and other gross vice than on any other? Need I say what day keeps our policemen and criminal courts most busy, or crowds our hospitals with sufferers from riotous brawls? Has not the experience of two hundred and fifty years justified the Stuarts in recommending archery, dancing, and other diversions on Sunday, because forbidding them "sets up filthy tippling and drunkenness?" To keep a man who does not care to go to church from getting any amusement, is to push him towards the saloon. And not only the laws against liquor selling, but others even more necessary for our safety, would be much better enforced if we did not encourage lawlessness by keeping up statutes which our best men and women violate without scruple and with impunity, or which actually prevent good people from taking such recreation as they know they ought to have. Outgrown ordinances should not be suffered to drag just and necessary laws down into contempt.

Nobody wants to revive those old laws of Massachusetts Bay which forbade people to wear lace, or buy foreign fruit, or charge more than a fixed price for a day's work. No more Quakers will ever swing from a Boston gallows merely for preaching. But our laws against Sunday amusements are in the same spirit as that which hung Mary Dyer. In old times, government kept continually telling people what to do, and took especial pains to make them go to church on Sunday. If they stayed away, they were fined; if they did not become members, they were not allowed to vote; if they got up rival services, they were hung; if they took any amusement on Sunday, they were whipped. All four classes of laws for the same wicked end have passed away, except that against Sunday recreation. This still survives in a modified form. But even in this shape it is utterly irreconcilable with the fundamental principles of our government. All American legislation, from the Declaration of Independence, rests on the great truth that our government is founded in order to secure us in our unalienable rights to life, liberty, and the pursuit of happiness. Our state is a limited partnership for mutual protection. We carry it on in order to make our freedom more complete; and we tolerate no restrictions on ourselves except such as are necessary conditions of the greatest possible liberty. These principles are so new, that we have not yet been able to carry them out completely. Six days of the week have, however, been so thoroughly Americanized, that it is high time to see that the blessings of liberty extend over Sunday. We have a right to take healthy exercise and amusement any day we like. No free government can consistently interfere. Our unalienable rights cannot be abolished on any particular day by calling

it the Sabbath. The temple of Liberty cannot be closed by throwing open the churches.

Immoral sports, like gambling and prize-fighting, ought, of course, to be prohibited on every day. And the exclusion of base-ball, parading with a brass band, firing at a mark, and other noisy amusements from the neighborhood of places where public speaking is going on, may properly be secured by special statute. Hunting, too, has to be restricted to particular days, and I see no reason why Sunday should be among them, as the sport is not common among poor people and involves much noise, cruelty to animals, risk to human life, and wanton destruction of the farmer's best friends. Our laws against Sunday hunting and gambling are dictated by wise regard to the public good.

But nothing can justify such prohibitions as I find in the statutes of thirty-two of our states. These local laws differ widely, are sometimes vaguely expressed, and are frequently modified, not only by new enactments, but by decisions of the courts. A completely accurate statement could not easily be prepared, but the following lists will, I think, be found sufficiently correct. All out-door and in-door amusements are forbidden indiscriminately by Connecticut, Georgia, Maine, Massachusetts, Michigan, Minnesota, New Hampshire, New Jersey, Ohio, Pennsylvania, Rhode Island, South Carolina, Vermont, and Wisconsin. Most of these fourteen states show peculiar aversion to dancing and going to the theatre or other public exhibitions. New Jersey actually prohibits "singing, fiddling, or music for the sake of merriment." Anyone is a criminal in Vermont who "visits from house to house except from motives of humanity or charity, or for moral or religious edification," or "is present at any public assembly except for social and religious worship and moral instruction." Maine and Georgia make not only games, but "exercises," penal offences. Massachusetts keeps up the unusually heavy fine of fifty dollars and costs on "whoever on the Lord's day . . . takes part in any sport, game or play, or, except as allowed or prohibited in the preceding section, is present at any dancing, or public diversion show, game or entertainment." The only exception made to this last clause by the previous section is in favor of a concert of sacred music. And this is the only amusement which can be enjoyed on Saturday evening, without liability to the fine of five dollars on "whoever is present at a game, or public diversion . . . upon the evening next preceding the Lord's day," unless specially licensed. No other state but Connecticut has so ridiculous a law. Keeping it shows how much the whole system of Sunday legislation is behind the age. And besides these fourteen states where all Sunday amusement is a crime, there are eighteen others where the law is almost as bad. Thus Alabama forbids card-playing; Arkansas, card-playing and base-ball; Colorado, theatres, circuses, and other shows charging admission; Delaware, fishing, and meeting to play or dance; Indiana, fishing; Iowa, fishing and dancing; Kansas, [cards, and games of any kind; Kentucky, billiards; Maryland, fishing; Mississippi, all shows and exhibitions; Missouri, cards, or games of any kind; Nebraska, fishing; Nevada, theatres; New York, fishing; North Carolina, fishing, or any game, sport, or play; Oregon, opening any ball-alley, billiard-room, or other place of amusement; Tennessee, fishing or playing at any game or sport; and Texas, ten-pins. It is especially curious to see what the apostles did every Sunday

made a crime, by special or general provisions, in twenty-two of our states. The prohibition which is most thoroughly carried out, that against the theatre, is in force, I think, in Colorado, Connecticut, Georgia, Maine, Massachusetts, Michigan, Minnesota, Mississippi, Nevada, New Hampshire, New Jersey, Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, Vermont, and Wisconsin. Moreover, in these eighteen states, and in most of the others, selling tickets, or charging admittance on Sunday to any recreation, however inoffensive and instructive, is made a crime by the laws against doing business on that day.

F. M. HOLLAND.

OUR SUPPER.

The Social Supper authorized at the annual meeting of the F. R. A., will take place on Thursday, November 18, in the Meionaon, 88 Tremont Street. The doors will be open at 6 P. M., the tables will be ready at 6:30, and the speaking will begin at 8. Mr. W. J. Potter will preside. Professor Thomas Davidson will deliver an address on the motto, "Every Man for himself, Reason and Justice for all, and no Hindmost for the Devil to take." Mrs. Sara A. Underwood will read a paper entitled "Retrospect and Prospect," and we are also promised speeches from Col. T. W. Higginson and others. Good music will be among the exercises.

Reserved seats with supper, one dollar, of Messrs. O. Ditson & Co., 451 Washington Street; of D. G. Crandon & Co., 11 Hanover Street, and at THE INDEX office. Tickets now ready. Admission to the gallery, fifty cents. We have good reason to believe that this meeting will be as pleasant in every way as any we have held, and we are sure it will prove so if our friends respond as generally to the call as they have done hitherto. All who believe in freedom in religion, in social fellowship, and in liberty of thought, are invited cordially.

F. M. HOLLAND, Sec. F. R. A.

EDITORIAL NOTES.

BY B. F. U.

SEASON tickets for the Massachusetts Woman Suffrage Festival and Bazaar to be held at Music Hall and Bumstead Hall, December 13, 14, 15, 16, 17 and 18 are for sale at THE INDEX Office. The price per ticket, which admits the bearer at all times, is \$1.00.

THE Ingersoll Secular Society will celebrate Voltaire's birthday at Paine Memorial Hall, on Sunday, November 21st. The programme is not yet announced, but there will be a social supper, speeches, music, etc. Tickets, 50 cents each, are for sale at the Investigator office.

MR. H. E. BERNER, member of the Storting, Christiania, who pledges twenty francs to the Parker Tomb Fund, is a radical deputy, a republican, and has been especially prominent in the Norwegian Parliament for his successful efforts to ameliorate the condition of women. Through his efforts Christiania University has been opened to women, and women admitted to clerkships in the Government departments. He is about to bring in a bill giving married women rights to their own property. He first heard of Theodore Parker years ago through articles in the *Westminster Review*.

SAYS the *Boston Transcript*: It was in one of the many conferences of the French Liberals, when was said in the salon what could not be said in the tribune, that the suggestion was made by Laboulaye that Bartholdi has expressed in bronze, a monument in common which should testify to ancient friendship and present aspirations. This colossus rears itself to-day above the harbor of the greatest of American cities. Its torch is emblematical of the light which America kindled and France fanned into an illumination which lightened the dark places of the Old World, for there are many places in Europe where the only light that has ever entered, has "penetrated through chinks made by French bayonets." France and the United States to-day stand for a great principle enunciated at Philadelphia, and which has since been read by

"The watchfires of a hundred circling camps."

IN his proclamation appointing a day of national thanksgiving and prayer, President Cleveland says: "And while we contemplate the infinite power of God in earthquake, flood and storm, let the grateful hearts of those who have been shielded from harm through his mercy be turned in sympathy and kindness toward those who have suffered through his visitations." These words plainly imply a libel upon God, if that be possible, and an insult to all who have suffered the past year from "earthquake, flood, and storm," but Mr. Cleveland probably repeated the old theological language he had been accustomed to hear, with little or no thought of its actual implications.

QUITE a breeze was produced at Yale College last week by the appearance in the *Yale Courant* of an editorial from which the following is an extract: "That the interest in the Sunday service has been reduced to a minimum is evident to the most ordinary observer, and can hardly have escaped the attention of the faculty. Moreover, that little benefit is derived from the service by the students at large is generally acknowledged. Taking into consideration that attendance is compulsory, and with all due respect to the faculty, we think we but echo the common sentiment of the college in saying that the gospel, as preached to us, is not just what it should be. When we consider that the four years of college life will determine our religious convictions in great part, we think that the subject should be presented to us in the best manner possible, and not in such a way as to drive us to scepticism from sheer indifference. If we are fed on the dry husks of religious conventionalism, we can hardly be expected to develop practical and robust Christianity to help us in our daily life, and not a general shaking up of dead issues."

A WRITER in the *Boston Transcript* recently complained of the unfairness of the *Congregationalist's* account of the debate at Des Moines on the matter of probation and the damnation of the heathen. The rigorous and vigorous utterances of the stiff conservatives were printed in full, while the milder words of such men as Secretary Clark and President Hopkins were but passingly alluded to, thus producing a very unjust impression of the character of the debate as a whole. We notice the same sort of suppression in the *Congregationalist's* account of the debate in the National Congregational Council at Chicago, on the question of a relaxation in the doctrinal tests for admission to church membership. Dr. George R. Leavitt, of Cleveland, who read the first and principal

paper, took firm ground against any such relaxation, and argued for making all those who join the churches sign strong creeds. He was followed by Rev. J. L. Corning, of Terre Haute, Ind. All that the *Congregationalist* cares to say about Mr. Corning is that he "read a paper presenting the opposite side of the question." But from the daily newspapers we learn that this was a very strong and grave paper, and the *Chicago Tribune* reports that it was like a "bomb" in the council. Mr. Corning spoke indignantly of the common habit of making simple men and women, in joining the churches, profess belief in metaphysical subtleties and difficult points on which the wisest scholars are disagreed, and ordinary men and women cannot possibly have intelligent definite conclusions. Habits of hypocrisy and carelessness about truth are inevitably begotten, and the speaker knew the churches to be full of scepticism caused by this burden. He is quite right, and we hope he will keep up his crusade. We wish that the *Congregationalist* would get his paper and publish it in full. Its point is much more important than that of the papers it chose to report more fully, and it is quite as much needed in the latitude of Boston as in that of Chicago. No one needs very much experience to be able and compelled to assert that our Congregational churches are full of trimmers, men and women who make no circumstance of revealing the fact that they deal with their credal obligations in a way which, transferred to the affairs of State Street and Wall Street, would drive men in disgrace from the exchange. State Street and Wall Street are much berated in these days; but when we see such things in the temples, what is to be expected in the markets?

THE American Secular Union, formerly known as the National Liberal League, will hold its tenth annual congress at Chickering Hall, New York City, on November 11th, 12th, 13th, and 14th. It is now pretty well understood by intelligent liberals generally, that this "Union," since its new departure two years ago, has been "run" wholly in the interests of a New York clique. This is common talk among liberal editors and lecturers, who, however, are cautious about publicly stating the truth on the subject, preferring under the circumstances, the policy of silence. The leaders of the "Union" shrewdly manage to keep Col. Ingersoll's name at the head of their list of officers, and use it both to give themselves importance and to intimidate any who are disposed to criticise the methods, or the work of the aforesaid clique.

At times affairs come to a focus and one sees that relationship and import of things which long study without living examples would never disclose. Last month at Chicago there convened about six hundred theologically educated men, many of them wearing gowns to indicate, we presume, that they were clothed with authority in matters spiritual. A prominent question of discussion was whether they should change their denominational name to the "American Catholic Church," dropping the "Protestant Episcopal." This seems rather anomalous in a republic, the aim of whose founders was to secure the adjustment of variety in a harmonious unity, and the recognition of the quality of the individual rather than his theological creed or outward decorations. They admitted, indeed, that their church was rather in accord with the principles of English churchmen than with those

of the founders and representatives of this republic. What moral help can come from these men to the earnest souls who are striving to solve the social and moral problems of the age? In the days of the Nazarine reformer men of this type met to fuss over questions about phylacteries, or to discuss whether Jupiter's statue should be overlaid with gold or ivory, little realizing that some earnest and important thinking was being done among the Gentiles, at Jerusalem and Ephesus. This body of Christians that assembled at Chicago peculiarly sacred as they imagine because of their belief in one of those Gentiles once reviled, kneel before their altars, where, if anywhere, truth only should be spoken, and virtually say, "We are all poor, miserable creatures, and there is no good in us," when in fact they think themselves the very *creme de la creme* of the earth. They are the church and will not recognize Congregationalists or other collections of people as a church! Their sense of the ludicrous should have suggested to them the ridiculousness of their position, even if reason and "religion pure and undefiled" did not come to their aid. False entries before the altar prepare men for false entries in their business. If a church in its teachings and methods does not emphasize the supreme importance of sincerity, honesty, devotion to humanity and all the weightier matters of the law, instead of indulging in pious cant and attending merely to the anise, mint and cumin it is not entitled to support or respect.

MRS. MERTIA TAYLOR, who sent us some time ago £1, as her subscription to the Parker Tomb Fund, is the wife of Mr. Peter Taylor, the distinguished ex-member of Parliament. Mr. and Mrs. Taylor have always been prominent in every good work in London. Mrs. Taylor was especially active in the woman suffrage movement. "Mr. Mill was the president of the London National Society," writes Mrs. Fawcett in "The Woman Question in Europe." Mrs. Peter Taylor was its honorary secretary and treasurer, and, I may add, its presiding genius. The meetings were held at her house, and she devoted herself with all the enthusiasm of her gentle and courageous spirit to the objects of the society."

OLIVER JOHNSON, who has long been known as an advocate of women suffrage, seems to have a poor opinion of the judgment of the individuals in New York who call themselves the "Women Suffrage Party," and urge women to go the polls and vote on the ground that the Constitution does not affirm that women shall not be voters. "Wonderful discovery!" he exclaims. "It follows, then, that as the Constitution does not say that citizens under twenty-one years shall not vote, boys and girls of any age have a right to do so, and must, therefore, be registered if they choose to apply. The silliness of this pretence makes argument superfluous." "No man," he adds, "regrets more deeply than I do that the moral right of women to the ballot was not long since acknowledged. For forty years and more I have, with others, done what I could to change the law; but though there are not wanting signs of approaching success, the victory remains to be won. I object to such movements as that of which I have spoken above only because it is an utter waste of power, and tends to bring the cause into contempt and ridicule. If our work is slow, it is also sure, and every attempt to act by false methods only delays it the more. Our legislature, beyond all question, has power to grant

women suffrage in all corporations created by itself, and may therefore at any time give women municipal suffrage. The measure was almost carried in the last legislature, and it only requires united effort in this direction to insure speedy success."

THE October number of *Time*, a London monthly, contains an interesting article, entitled "The Plain Fact about the Discovery of America," from the pen of an occasional contributor to THE INDEX, Miss Marie A. Brown. In referring to this article, which presents with more elaboration the views advanced by the author in a recent number of THE INDEX, *Galignani's Messenger*, of Oct. 8th, bestows high praise upon Miss Brown in the following words: "Miss Marie A. Brown has won a high reputation as a translator of distinguished Swedish authors, poets and novelists, and as a writer of great originality and merit. For many years, with unflagging energy, she has devoted herself to Swedish art, claiming for it a high rank. Several years ago she opened in Chicago a most interesting exhibition of the works of Scandinavian artists, which made a deep impression in the world of art. She has recently made an extensive visit to Sweden, pursuing her studies, and was received by the King with special interest and favor, for he felt that she had done a good work in popularizing the art and literature of his country. Miss Brown is now in London, engaged in literary labors, and in giving lectures taken from her own observation and experiences in the Norseland. She is an earnest supporter of the American Exhibition to be held in London in 1887."

SAYS the New York *Star*: "The example of ex-Gov. Hoadly, of Ohio, in surrendering his property for the benefit of the creditors of the late Archbishop Purcell, Mr. Hoadly having been on the bond of the defaulting assignee, ought to be an example for the Roman Catholic church in Ohio. Better worship in the open air than in cathedrals built with the proceeds of dishonor."

THE third anniversary of the Appleton Street Chapel Parker Fraternity Rooms will be held next Sunday afternoon at three o'clock. The principle object of this society is to secure important advantages to the young for which their parents are unable to pay. It is supported by subscriptions, entertainments, and biennial fairs. It needs only to be known to be appreciated.

HUMANITY.

In the sound of many streams,
Out of waters strangely sweet,
Rise the mansions of my dreams
Where the tender friendships meet.

There are loves of countless lands,
And they came so near to me
That I dare not break the bands
For a single one to flee.

Oh! the gentle might that fills
All the spaces of the years!
And the verdure on the hills
Is the richer for our tears.

I must have them all—or none:
All the guests who gladly stay
By the hearthstone I have won
From the ever constant day.

HORACE L. TRAUBEL.

The Index.

BOSTON, NOVEMBER 4, 1886.

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

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

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For THE INDEX.

PROGRESSIVE ORTHODOXY AND PROGRESSIVE UNITARIANISM.

BY W. M. SALTER.

A lecture given before the Society for Ethical Culture, of Chicago, Oct. 24, 1886.

It is refreshing to look abroad and see progress in the world. Religion itself cannot resist the contagion of the modern spirit, and even Orthodoxy moves. One of the most interesting signs of the times is what is known as Progressive Orthodoxy. Such a title may sound almost like a self-contradiction, yet a body of men have chosen it to represent their views,* and they the professors of the leading Congregational theological seminary in the country. A division of feeling which threatens to become serious has arisen among the ministers and churches of the country generally; the division was plainly shown in two recent large ecclesiastical gatherings, one of which has just closed its session here in Chicago,—speakers on both sides were warmly applauded. The difference is likely to extend itself beyond the Congregational churches into the Presbyterian (some of the Andover professors were formerly Presbyterian ministers in regular standing), and indeed into all the live Protestant communions, in which intellectual interests predominate over questions of name and ritual and ecclesiastical etiquette. It is announced that the advocates of the forward movement will be proceeded against on account of a book in which they have recently stated and defined their views. It is not impossible that a new denomination may be formed, or at least a split in the old denominations equivalent to the same, even as Unitarians and Trinitarians are still nominally Congregationalists, and yet are widely separated from one another. Young men holding the new views, who wished to be

missionaries to foreign lands, have been refused their commissions; it is not impossible that they will soon be refused ordination over home churches, and then the schism will be complete.

What are the newer views? I am sure we shall ask with some interest. I do not want to misrepresent and ridicule them; I wish to give a fair and truthful statement of them, and shall do so as far as possible, in the language of those who have advocated them. There is no assumption on their part of breaking with the past, no doubting that Christianity is the universal religion, the final, supreme revelation of God to man. The advocates of the new departure do not accept the method or the consequences of rationalism; they do not pretend to create a theology, but only to modify or enlarge established doctrines; they rather hold to the supreme authority of the Scriptures; they keep the appellation for themselves of "Orthodox" and only wish that it shall be allowed that theology is a progressive rather than a stationary science. Much has been discovered in the past, but more, they hold, is to be discovered in the future. An aspiration is evinced to connect Christianity with the theory of evolution; a desire is shown to prove that Christianity is not only the religion of the cross, but the religion of nature and of reason as well. A strong ethical feeling is manifested, an unwillingness to rest content with the old doctrine of the sovereignty of God, and the conviction is expressed that instead of saying that a thing is right because God wills it, we should rather say God wills it because it is right. The Andover professors allow—to quote their own language—that "right and wrong, goodness and badness, holiness and sin, have their own intrinsic quality according to what they are," and thus virtually concede our whole point that ethics is independent of theology, and that to explain right and wrong by referring them to the will of the deity is really to leap from light into darkness, *really no explanation at all*. "Righteousness is grounded in reason," they say, and God's "fiat cannot change the right and the reason of things." The sentiment of humanity is strong in them, and this plays a leading part in the modifications of religious doctrine, which they propose, as we shall soon see.

Let us consider one or two special doctrines. As to Jesus, there is evidently an earnest desire to maintain that he was really a man. It is allowed that his consciousness grew, that there were "epochs" in his life; that, as he himself said, he did not know all things; yes, it is at least implied that as a man he might have held the commonly accepted view of the origin of the Old Testament books,* and so have been mistaken. Yet his divinity is declared, and notwithstanding all the thoughtful and ingenious and labored arguments on the subject, there is no real improvement on the traditional view as to how a person can be at once God and man. We are told, for example, that Jesus had two natures, the divine and human, and that each of these has personality,† and yet that Jesus is not two persons, but one. The analogy is suggested of the union in each man of a body and soul, distinct and yet united to form one personality. The analogy is allowed to be not perfect, but it totally fails, since in our own case it is the union of two unlike things, matter and spirit; but in the supposed case of Jesus it is the union of two spirits. As between two spirits, one, of

course, may know all things and another may not; but how can one and the same person know a thing and not know it at the same time? Jesus once said that of the day and hour when he should come to judge the world nobody knew and he did not know, but only God; and if he did not know as a man, and yet did in his divine nature, how could he, as a single personality, neither man alone nor God alone, but as is said, the "God-man," say that he did not know? He did know if he was God; and the only logical conclusion is that he was not God, or else that his divine nature was at that moment in eclipse.

As to the Scriptures, much is conceded to the new and improved methods of study and a more rational result is reached. The supreme authority of the Bible is indeed granted, but the learned Andover professors are clear-sighted enough to see that it cannot be the only authority, since there are doctrines as matter of fact commonly accepted among Christians which go beyond any Scriptural utterance, as, for example, the obligation of Sunday, the salvation of infants and the Trinity. They do not claim that the Bible is a "perfect book;" they have no fear of investigation. They are sure that Christianity can never lose headway by getting truer conceptions of anything. They give us a much more natural conception of the origin of, for example, the Epistles of the New Testament, than the prevailing assumption that they were miraculously dictated by God. They are, rather, the first literary products of the primitive church. They belong to the teaching of the apostles; they are not different from what their preaching would have been. Paul writes one letter reproving the Christians of a certain province for falling away from the truth which he had before personally preached to them. "There is not a scintilla of evidence," we are told, "that God assumed to the minds of the apostles a new relation as soon as they sat down to write, and that in consequence what they wrote had a different quality from what they said." This is virtually saying that it was not so much the writings as the men who were inspired. No miraculous constraint seems to be thought of; Scripture is said to be rather the freely evolved product of its author's religious life." There is the same reasonable handling of the gospels, the sources of our knowledge respecting Jesus. They were written later than Paul's epistles. The first three gospels are said simply to "contain the apostolic tradition about Christ, gathered from various sources and wrought into narratives." "Of purely miraculous communication to these writers of any of their material, there is no evidence," it is said. Of the Book of Acts, it is allowed that "that there is not the slightest internal or external reason for pronouncing it a history set down from miraculous Divine dictation." It is simply "a continuation of Luke's gospel, and probably rests in part like that on earlier documents." Little is said of the Old Testament from the greatness and complexity of the problems involved; but it is freely admitted that a book which describes the death of Moses was not all, at least, written by Moses, that a narrative containing two accounts of the Creation was made, to some extent, at any rate, by editing ancient documents; indeed, there seems no reason to doubt that almost all the great results of the modern scientific study of the Old Testament would be conceded by the representatives of Progressive Orthodoxy. To pass to their

*Page 27.

†An apparent contradiction is made to this later on. "Yet neither in itself is a person; and the reconciliation am not able to suggest."

*In a book from which I shall quote extensively, *Progressive Orthodoxy*, Boston, 1886.

large, reasonable view of the Bible, from the narrow, straight-laced conventional one, so well represented by Moody when he says, "I believe every word of it, from Genesis to Revelations," is like passing from slavery to freedom and from thick darkness to light.

But the most striking departure from commonly accepted notions is as to the future state of existence. They hold to the fundamental Christian idea that Christ will some day judge the world. They hold that the final fate of men will then be decided. They do not question that there will be everlasting punishment for the incorrigibly wicked. But they pretend—and here again their strong ethical feeling is manifest—that all will be treated alike. They will not allow that the race is divided into two great sections, one of which is dealt with according to law and justice, and the other according to grace. They revolt against the notion that the heathen who have never had the gospel preached to them, will be treated as if they had, and be eternally condemned. Calvin held that it was perfectly just for God to consign all the heathen to endless punishment on account of what is called original sin, apart from any actual transgressions, and that it was not fitting that any subject of the infinite Sovereign should question his acts. A Lutheran pastor in Denmark was once "ordered to leave the kingdom on account of having preached what was condemned as 'the damnable heresy that by God's grace even heathen might be saved.'" Only last year a certain Professor Kellogg said, in the *Presbyterian Review*, that the plain teaching of Scripture is that, "while the heathen have not from the light of nature light enough to save them, they do have enough to condemn them." It is well-nigh incredible that such an inhuman, barbaric doctrine should be taught at the present day; in a certain refinement of cruelty this Presbyterian divinity surpasses all that was ever conceived of by Patagonian or Thug; he is an ethical monstrosity, and the world should say, Away with him! The Andover Professors cry out, too, against this "heartless, unchristian view." It is not to be wondered at, they say, that Professor Kellogg falls back upon the sovereignty of God, and argues that God has mercy on whom he will have mercy, which is, of course, the deification of mere brutal might in the universe, and ought, if anything can be so counted, to be counted blasphemy. Instead of this, they hold that, as every one will be judged by Christ, so every one will first have a chance to be saved by Christ, and if this chance has not been extended to them in this world, it will be before the final judgment in another. The untold numbers of heathen who died before Christ's missionaries ever penetrated into their lands, will have another trial or probation, and only after this demand of equity has been met, and they have decided for themselves whether they will accept Christ or reject him, will final judgment be passed upon them. It is not impossible that missionaries have been forced to reflect over this matter by the conduct of the heathen themselves. I doubt not that here and there a faithful-minded heathen has been found who has given to the missionaries the same answer, in substance, which the old Gothic chieftain, in one of the early centuries, gave to the Bishop who was about to baptize him; he asked what had become of his forefathers, and on being told that they had gone to hell, drew back, refused the rite, and said he would go with his own people. However this may be, it is refresh-

ing to see the sense of equity rising in the bosom of Orthodoxy itself, and with little* or no support from Scripture, and in opposition to the prevailing traditions of the church, venture confidently upon a new doctrine. "We both demand liberty to hold it," says this Professorial band, "and decline to admit superior orthodoxy on the part of those who hold another opinion." Brave words, surely. Again, "The intelligence and heart of the Christian church not merely decline to accept the old dogma of the universal perdition of the heathen,—they repudiate it." In such a vigorous statement, whether the wish is father to the thought or not, who does not see the pulsing of a clearer and stronger conscience than the Christian world has commonly exhibited before?

I, for my part, welcome Progressive Orthodoxy as one of the forces helping to rationalize and humanize and moralize the modern religious world. There are those who will speak only of its inconsistencies, of its half-way character; I, too, recognize this, but not this alone. There are those who apparently would rather have Orthodoxy stay as it is than show any signs of movement; for then their task of criticising and attacking is simple. They can continue to execute it in the old routine fashion; they do not have to mend their weapons, and make fine instruments of attack. I read a while ago a lecture on the new orthodoxy which was mainly a diatribe against the positions which the new orthodoxy has abandoned, and though it split the ears of the groundlings, it made every judicious Liberal grieve. But everywhere at the present time the old order changes; Orthodoxy itself cannot be stationary. I, for one, am thankful it cannot be. I am thankful there are forces within the church, as well as without it, tending to broaden and to humanize it. The question is not whether any outside party gains, any more than whether the church gains, but whether the truth gains, whether humanity gains, and the conscience is enlarged, made at once tenderer and stronger. Every one of the advances of Progressive Orthodoxy results from the fact that the reason and conscience of men are allowed a freer, larger play than was granted them formerly, and the complete development of reason and conscience in a new view of life and the world makes the goal of modern religious thought.

The shortcomings, the inconsistencies, the half-way character of Progressive Orthodoxy result simply from the fact that we have the beginnings of the new movement, but not the end. At present it is simply a transitional thing. What it regards as its strength will turn out to be its weakness,—I mean its absolute reliance on Jesus. It is affecting to see how the ripest and humanest Christian scholars of our time are withdrawing from one after another of the exterior defences of Christianity, and retiring to its last stronghold. Christian apologists, these Andover professors pathetically exclaim, have enough work to do in proving Christ to reluctant minds, without entangling themselves in such an absurd procedure as proving the Bible to be a perfect book. Yes, here is the great difficulty, to prove Christ,—to prove him even to willing minds. There are those who have wanted to believe in him, who were bound to him by habit and education and some of the sacredest memories of their lives, and have unlearned their faith in him from sad necessity, and against every wish and feeling of their

*A single passage may be said to favor the view of a future probation for the heathen. 1 Pet. 4: 5, 6.

hearts. The Andover professors allow that the early centuries of the church mistook the nature of Christianity; they regarded the conflict between good and evil in the world as a battle between Satan and Christ, and they looked for the victory of good by means of the visible reappearing of Christ. These scholars do not see, or do not admit, that this was the expectation of inspired apostles as well as of Jesus himself; over and over again does Jesus say that his reign is soon to begin—nay, in the lifetime of those he addressed—and that he will come with power and great glory in the clouds of heaven, and his angels with him. If the early church was mistaken, it is inevitable that Jesus was mistaken too, unless, indeed, we admit that we know nothing about him. The Andover professors concede gradations of value in the Bible, and that the Old Testament is inferior to the New Testament; they allow that the apostles' teaching is not as perfect as that of Jesus; but once started in this honest and discriminating criticism, they cannot stop, unless, indeed, their reverence for Jesus is greater than their respect for truth. They cannot refuse to admit that Jesus' teaching is not absolutely perfect; that along with an ideal of imperishable beauty and worth, he held many of the common notions of his time, that almost every educated man now regards as erroneous. I need only cite his view of the Old Testament and manner of interpreting it, which were those of every pious Jew of that day, his sharing in the current superstition that certain diseases were caused by evil spirits, his teaching that he would soon reappear to judge the world. These things do not keep us from admitting that Jesus is one of the most striking and beautiful figures in history. Similar things do not interfere with a high reverence for Socrates and Savonarola and Luther; but they do keep us from recognizing Jesus as a perfect and infallible Divine teacher; they keep us from feeling toward him as we should toward any one whom we call Lord and Master; they interfere with our regarding his religion as essentially different from any other from which we have to cull the good and reject the bad. Christianity, in the sense of a specially Divine religion founded on Jesus, goes sooner or later, when once we begin to use our minds, and ask only to know the truth. The claim of Jesus to be arbiter and judge of men and nations goes along with the rest; and all this concern about the future fate of the heathen, about which there is so much contention to-day, ceases to have any real foundation. The veil of the future has not been lifted, and the value of Progressive Orthodoxy is not in throwing any light upon it, but simply in that it is uttering and strengthening the moral sense of men in its revolt against injustice and inhumanity, in its demand that men have a fair chance before they are judged, whether by God or man, whether in this or any other world. A half century ago and more, the Congregational churches of this country, and particularly New England, had an unwelcome invasion of reason and light; as the result Unitarianism was born. The churches straightened and stiffened themselves in the old views, and thought that with the Unitarians gone out, the fold would have quiet and peace. But now reason and light are making a fresh invasion; the quiet and peace of the churches is broken again, and though the differences are not so general as radical as fifty years ago, they are in the same direction, and, I doubt not, in the long run will have much the same result.

And now I turn to a religious movement nearer home. There is progress in heretical churches as well as in the orthodox field to-day. There is a Progressive Unitarianism. There should be nothing surprising in such a title. Orthodoxy is not so much the attribute of any special church as a tendency or quality of human nature. Men define their thought, and put a hedge around it, and refuse to step out beyond it in connection with almost any belief, religious, philosophical or scientific. Orthodoxy always implies some mental activity behind it, but no mental activity ahead. Channing himself said that Unitarianism "began as a protest against the rejection of reason, against mental slavery. It pledged itself to progress as its life and end; but it has gradually grown stationary, and now we have a Unitarian Orthodoxy." And this was forty-five years ago. It was because of this Orthodoxy that Emerson left the fold of Unitarianism; it was because of it that Theodore Parker was virtually excommunicated; it was because of it and its triumph in the first national organization which the Unitarian churches formed, that nearly twenty years ago Mr. Frothingham and Mr. Abbot and Mr. Potter felt obliged to give up the Unitarian name, and to found the Free Religious Association. The Unitarian movement began with asserting the rights of reason and the duty of free inquiry as to the Calvinistic creeds; there was no authority beyond that of Scripture. But those who were in earnest in the matter soon came [to see that to limit one's mind by the words of Scripture was as real mental slavery as to limit one's mind by the words of a creed. Channing said he regarded that mind free which called no man master, and jealously guarded its rights and powers. The only authority recognized came to be that of Jesus. But as science developed a new view of the world, and a closer scrutiny of history revealed that Jesus was plainly a man of his own time, and shared in some of its illusions and errors, even the authority of Jesus became irksome, and those who held firmly to the old principle of freedom said they could not call him Lord and Master, as the national organization I have referred to resolved he should be called in its organic law. History took the course that I have already said it must take, when the rights of reason are once honestly asserted; all external authority whatsoever must sooner or later be rejected, and Christianity itself as an authoritative Divine system be given up. There were those, however, who could not so easily give up the Unitarian name, and all its associations; who had interpreted it, on its intellectual side, simply as standing for liberty of thought, and felt that they had a right to form another association, equally Unitarian, but omitting the designation of Jesus as Lord and Master, and reserving for its members entire intellectual freedom. There were men in the West who came out here in the hope of finding a freedom that they were denied at home. They formed what is called the Western Conference, and its organic law read, with an evident reference to the action of the national organization, that it limited its fellowship by no dogmatic tests, and welcomed all who meant work for the kingdom of God. It might seem as if nothing could be broader; as if here at last were established what Emerson called the religion of all sensible men, the religion of well-doing and daring. But it was found, in time, that there was one limiting word, one that was probably used at the outset with no dogmatic

intent, but which amid the freer thinking of recent times has come to have a dogmatic significance—the word "God," even though used only in connection with a conception of pre-eminently humanitarian and practical import, namely, "the kingdom of God." It was inevitable, if there was reality and earnestness in the profession of regard for entire intellectual freedom, that even this theological remnant should be abandoned, and in its stead a purely national and ethical basis of fellowship be adopted.

Soon after coming to Chicago I tried in a lecture to indicate the reasons why Unitarianism did not satisfy us. I had in mind rather Unitarianism in the country at large, but I did not omit to speak of the vigorous little band of Western Unitarians. I greeted their words of prophecy, their promises of a better day, their final admission of the shortcoming of the denomination at large, their apparent feeling after a statement of religion that should satisfy the modern man both in mind and heart. I said they might be forgiven for not abruptly squaring their outward relationships with their thoughts, if by staying where they are they hoped in time to bring this whole fellowship with them. I cannot say to-day that they have done this; but they have brought the Western Conference with them, and instead of the "kingdom of God," its object this past May was declared to be "to establish truth and righteousness and love in the world." The victory of the broader, the "ethical" policy, it is sometimes called, was not without a struggle, and a respectable minority has protested against it; and not only that, but this minority has withdrawn from the conference, and formed a new association, whose object is even narrower than that of the old conference. The churches are divided here in Chicago.* I have no idea that the Unitarian churches throughout the country will ever sanction the new position; that Unitarianism, as distinct from Unitarian parties, will ever cease to be Christian, or come to mean simply the establishment of truth, righteousness and love in the world. But, notwithstanding, these Western men, some of whom we know, and two of whom have spoken on this platform, have made a brave fight for freedom, and so far as they themselves go, there is no reason why all the the world, so far as it stands, outside of Christianity, should not join them, why we ourselves should not become members of the Western Conference. Let me not convey a wrong impression; I do not mean that these leaders in the West have themselves ceased to be theists, or have given up the Christian name; with a possible exception or two, they are theists, and would not disclaim the Christian name, but they do not make these things requisite to religious fellowship; their churches and their conferences do not exist to propagate them or Christianity,—these questions of doctrine and name drop into the background they become subordinated to the higher and grander and supreme purpose of establishing truth, righteousness and love in the world.

This progress is to me immensely encouraging. It shows the force of the ideas for which we ourselves have been contending. Our very significance lies in the fact that we have urged a purely ethical basis of union for the religious

* One church has since adopted a somewhat amusingly emphatic covenant. "In the love of truth and in the spirit of Jesus we join with one another for the worship of God and the service of man, and we profess it our purpose and desire to abide in the Unitarian faith and to worship in Unity Church."

forces of the present time. I think I may say, we were the first as an organized body in an uncompromised way to embody this principle in our constitution and very name. The victory of Progressive Unitarianism shows that we do not stand, as so many suppose, for an impracticable idea. I had the honor of speaking at the dedication of All Souls Church on the South Side but a few days ago. Its minister once said that the only heresy in his ideal church would be dishonesty. It is possible to leave the mind wholly free as to matters of theological belief and yet to unite for purposes of practical goodness and the cultivation of all reverential and generous sentiments. It is not necessary for a body of earnest, religious men to put it on their banner that they are Christians, that they stand for God and Immortality, in order to be strong and influential in the community. I recognize with gladness the bold step that Western Unitarians have taken; it makes them the very vanguard of progress in the historic churches of our country; it makes the heart beat quick with anticipations of a new and glorious manifestation of religion in the future.

Shall I have to say after this why even this progressive new Unitarianism does not satisfy us? Why we feel it our duty to stay where we are rather than to enter the fellowship whose doors have been opened so wide to us? The lingering weakness of our Western Unitarians is that they call themselves Unitarians at all. Unitarianism has a place and meaning in history. Its die was cast when its national organization determined that it should stand for the confession of Jesus as Lord and Master. Individuals might think differently, single churches might; the Unitarianism thereby pronounced and fixed itself. It became a Christian denomination. If there are individuals or a church, or a body of churches that do not wish any longer to stand for Christianity in the world, the brave way, and, I believe, the only true way, is to give up the Unitarian name and connection. The clinging to it indicates weakness, and is indeed in a manner compromising. They are willing to have the advantages of connection with a denomination, whose avowed purpose and historical significance they disown. No one knows how hard it is to make a new start, and stand simply for one's convictions without outside help and sympathy of any sort, till he has tried it. The Western Unitarians do not seem to be ready for that. They do not apparently wish to sever connection with a denomination of eminent respectability, but the grounds of whose respectability lie in something that they disavow. The policy recently adopted is really the inauguration of a new epoch in the religious development of man—at least the prophecy of it. One cannot look forward and backward at the same time; if one tries to, one does not look very earnestly, very clearly, very far in either direction. We ourselves are out in the wilderness now, we have set our faces on a new day, and all our hopes are in building a new city for mankind; and we say to those who think with us, Come along. Bear the isolation, bear the burden and the toil, let the comforts and the advantages of the old order of things go; all these sacrifices are the travail by which something better is to be born. And it does not satisfy us when others say, Yes, we have the same purposes as you, but we love our friends, our ancestry; we cannot bear to break with them. If you

have broken with them in thought, I ask, why not also in fact?

There is another company of earnest, thoughtful men in the religious field to-day. There is a progressive Judaism almost as advanced as radical Unitarianism. If we are simply to respond to those who would welcome us and who open their doors wide to us, it would seem difficult to decide which fellowship we should enter. There are Israelites who say that they no longer consider themselves a nation, but a religious community; Judaism, they claim, is a religion of humanity, and the mission of the Jew is none other than to live and act out this religion of humanity; the Eternal Power of the world is confessed to be unknowable; Judaism has no message save that of righteousness; the prophets teach that religion is morality, and morality is religion, and this world, whatever may come after, is to be transformed into the Paradise, and the hand of fellowship is extended to all who further the establishment of truth and righteousness among men. Who of us can fail to admire all that? Who of us can fail to be encouraged in our own work to find that our ideas are abroad, fermenting in and transforming old churches and religions? But shall we thereby become Jews? Would the radical Unitarians feel that they are thereby called to be Jews? Would Israelites, themselves, on finding that their own sentiments and aspirations were voiced by Unitarians, feel called upon to become Unitarians? No, these ideas do not belong to any of the old religions as such, or to any branch of them; they belong to the new world in which we live; they are really the foundation of a new religion, and the only thing for Israelites to do is not to unite with a Unitarian church, nor for Unitarians to become proselytes to Judaism, but for both to strike hands in a new fellowship, which shall be based on the truth that both have at heart and leave all that they have not in common behind. Now, friends, that is the purpose of the ethical movement; we have that at heart, which both progressive Unitarians and progressive Israelites care for; here we are, people of Christian birth and people of Jewish birth, and we are all one for a common idea and in a common life. For us it would be positive and distinct retrogression to go back either into the Unitarian or into the Jewish fellowship; we have transcended the old lines of division, and we mean to transcend them more and more; we want indeed a universal religion; we want to ask of a man but one thing, Do you love the good and will you try to practise it, and then, if so, we want to grasp his hand and welcome him to our hearts.

I hail, then, these signs of progress in the religious world. Wherever we look in Orthodoxy, in Unitarianism, in Judaism, the old lines of dogma are wavering, and new light and greater freedom and more conscience are coming in. And yet we can never keep our eyes from the demands of the future, we never can allow that anything satisfies us save the promise of a new religion. We must call all men onward and upward; we must say, Join hands in a new fellowship that stands clear of the compromising associations of the old; and if our fellowship does not satisfy you, then propose a better, and we will join that.

MEN of principle are generally found in the ranks of the minority. Edmund Burke sighed when he recorded himself with the minority but remarked that he always expected to be there.

BOOK NOTICES.

POEMS. James Vila Blake. Chicago. Chas. H. Kerr & Co. 1886.

Readers of *Unity* and of a little volume made up from its columns called *Unity Songs Re-Sung* have long since come to know that Mr. Blake has a unique poetic quality, and have taken pleasure in his verses, but even these will be astonished, we imagine, to find such a nest-full as we have here—nearly one hundred poems, filling a handsome volume of 188 pages. Probably there are many poems here which are now printed for the first time. There are certainly many that have escaped our notice if they have appeared elsewhere. Nothing is more characteristic of Mr. Blake's poetry than a singular purity of thought and style. So clear it is that it is sometimes cold, even in the very ecstasy of love. To take Matthew Arnold's standard of poetry, which he sets up as Milton's, whose it never was—"simple, sensuous, passionate,"—Mr. Blake's poetry is generally simple, but not always; it is too mystical for that; it is not sensuous to any great extent: we are in Shelley's, not in Keat's world; if in a high way it is often passionate, it is always "passionately pure," as Lisa was who loved the king. In very lovely poems Mr. Blake forestalls the critic who may possibly complain of a certain lack of music in his verse.

"O world, if thou must ask
Sweet melodies of sound,
I am not given this holy task
To sing for thee."

That he does himself injustice here many who read his book will be well satisfied. There are poems here that have no lack of melody. But Mr. Blake's self-criticism is generally true, and this is the more strange because his love of music is so great, and his knowledge of it is remarkable. He is of the impatient hackneyed forms of verse. He wants his measure and his thought to go together, and so his tendency is to variety and to irregularity. The short line has for him a great attraction, and the long line and the short together, as the masters of the ode have loved to marry them. Emerson was not more resolved than Mr. Blake to speak out his thought at whatever expense of rhyme and rhythm. Sometimes we feel there is a needless sacrifice of form to spirit: that a little patience would have found another word than "maturity," for example, on page 12, where it is most unmusical:

"But slowly up the tufted head maturity climbs."

Poetry has its own vocabulary, and Mr. Blake's own vocabulary as a writer and a scholar sometimes infringes harmfully on his vocabulary as a poet. Thus "prior" and "boat" do not go together on page 14, and there are several instances of this defect. To find all the fault we can, let us also say that some of the inversions and elisions are an injury. Better less condensation than difficult syntax or obscurity.

Turning from the form of Mr. Blake's poetry to its substance, we find this, like the other, to be emphatically his own. His thought and sentiment are as characteristic as his style. Here are no echoes of other poets, although there are affinities with Marvell, Wordsworth and Emerson. We are impressed throughout by the sincerity of the writer. Evidently he has been a lover and a close observer of many natural things, and he moulds his phrase upon the fact with constant faithfulness. The first poem in the volume, "Wild Rice," is an illustration of this quality second to no other in the book. It is a poem of remarkable and delightful beauty. It is a lovely rhythmic sermon on the text, "Why this waste?" The poem, "Early Summer," is a translation, one of several that are all felicitous, but it may be doubted whether even in the original it was such a burst of melody as it is here. The dominant chords in Mr. Blake's poetry are Nature, Friendship, Love and Faith. Of course there are poems which would not fall easily under any of these heads. Then there are others in which all these chords are blended. Such a one is "Love and Law," a truly noble poem, rising at the last into a passion of trust and worship that is as refreshing as a breath of mountain air. Some of the little jets of thought or

feeling, like "On the Road," and "In Him," are wondrous fine, the last a bit of lyric rapture strange to find so near the arid realism of to-day. There is a suggestion in "Sursum Corda" of Edwin Arnold's "He who died at Azim," but in the two poems there is no resemblance. We are obliged to feel that Mr. Blake's poem is much the nobler of the two; its beauty is the beauty of truth; there is faith in a new life without contempt for this. The poem, "Amori Supplex," has the same quality of nobleness; so has that called "Immortal." The poem, "A Conversation," suffers, to our mind, from its being put into the first person. The description of the aged woman's life has no verisimilitude in her own mouth. Recited of her it would be rarely beautiful. The concluding poem, "John Atheling," is the most sustained in the collection. It is a heart-stirring poem, full of the wonder of music, of nature, and of the busy life of men. The circle of poems on Jesus elaborate a splendid simile with cumulative and impressive power. The poems of love are of a most striking quality. They are as pure as Dante's "Vita Nuova," but are not so remote as that from natural human tenderness. There is something invidious in the mention of particular poems. There are others quite as interesting and impressive as any we have named, and we recommend the volume as a whole to all who wish to see a novel landscape and to breathe a fresh, invigorating air.

J. W. C.

EDUCATIONAL PSYCHOLOGY. A Treatise for Parents and Educators by Louisa Parsons Hopkins. Boston. Lee & Shepard. 1886. pp. 96.

This treatise is a digest of a course of lectures given to a normal class, and it is evidently the result of careful observation of mental phenomena and study of modern scientific writers on the nervous and mental activities. The author has succeeded well in compressing into small space a large amount of psychological data, and she has stated with admirable clearness as well as conciseness the essential principles of a science which, although yet in a formative stage, is recognized as one of the most important of all the sciences, and without some knowledge of which a mind is but poorly equipped to grapple with educational problems, or to appreciate the thought of our best modern thinkers. The work will be of value not only to educators, but to all who have not the time to study the larger works on the subject. "Psychology," "Physiological Psychology," "Sense Perception," "Memory," "Imagination," "Judgment and Reason," and "Taste or the Sense of Beauty" are all treated in a manner which shows a firm grasp of the subject, and which makes the work one peculiarly adapted to the needs of those who wish to learn so much of the groundwork of psychology as is important for a basis of educational theory and practice.

B. F. U.

THE FOURTH GOSPEL. The Question of Its Origin Stated and Discussed by James Freeman Clarke. pp. 70. Boston: Geo. H. Ellis, 141 Franklin St. 1886.

In this little work Dr. Clarke opposes the theory that the Fourth Gospel proceeded from a writer in the second century who was outside of Christian tradition, and who imported into it a non-Christian element, and yet he holds that it is improbable that, in the form in which it has come to us, it should have been written by John himself. Nevertheless, from him, he thinks, came the traditions it contains concerning Jesus, some of which give "a larger, deeper and higher view of the character of Jesus than can be derived from the other Evangelists." The words of John, he thinks, are often blended with those of Jesus, so that he only "who has the mind of Christ, he who has become familiar with the spirit of the Master," can distinguish between the two. There may also "remain a small residuum coming from the imperfect insight or memory of those who reported John's teachings." The Fourth Gospel, Dr. Clarke thinks, brings us "more closely than any other into communion with the inmost mind and heart of Jesus." U.

THE PEOPLE'S PROBLEM AND ITS SOLUTION.
By Wm. H. Lyon. Published by the author,
Sioux Falls, Dakota. pp. 166, price 75 cents.

Mr. Lyon wishes to infuse new principles into the existing political parties, and thus to force the labor question into politics. His work represents to a considerable extent the views of leading Knights of Labor. He would restrict the power of legislators and enlarge that of the people. Among other suggestions is one that members of the United Senate be "elected by the people somewhat after the present manner of choosing the President." The author discusses industrial subjects intelligently and earnestly, but it cannot be said that he contributes any new thought to the discussion.

In the *Popular Science Monthly* for November Mr. W. H. Larrabee gives an interesting account of the recent celebration in Paris of the one hundred and first birthday of M. Chevreul, the eminent chemist. Madame Clémence Royer has a readable article on "The Mental Faculties of Monkeys;" Professor Benedict continues his "Outlines from the History of Education;" M. Leon Metchnikoff presents a comparative view of "Comte and Spencer on Sociology;" Prof. J. S. Newberry treats of "North America in the Ice Period;" Prof. C. A. Young notes "Recent Advances in Solar Astronomy;" T. D. Crothers writes of different classes of "Inebriate Maniacs" and the possibility of their cure, and the editorial articles relate to the "Unhappy Survival" of the term and superstition of "luck," "The Recent Earthquakes," and "The British and French Scientific Associations." In the book reviews of this number Mr. James' "Study of Primitive Christianity" is accorded nearly two columns of complimentary notice.

The *Agnostic Annual* for 1887, edited by Charles A. Watts, contains a number of contributions well worth reading. We can only give the table of contents. "The Modesty of Agnosticism," by E. Lynn Linton; "Morality and Theology," by Charles Watts; "Agnosticism in the Churches," by R. Bithell, Ph. D.; "Religious Poetry," by Robert Aitken; "The Vocabulary of Agnosticism," by Albert Simmons; "Man the Creator of the Universe," by W. Stewart Ross; (Saladin), "Concerning the Counterfeit Spiritual" by G. M. McC.; "The Bible," by H. J. Hardwicke, M. D., F. R. C. S.; "My Kindred," a poem, by Wm. Macall; "Darwin and Evolution," by Winifred Lady Robinson; "The 'Quality' of Morals," by W. A. Leonard. London, W. Stewart & Co., 41 Tarringdon Street, E. C. Price, sixpence.

With the October issue, the enterprising Buffalo Magazine, *Queries*, was enlarged by the addition of sixteen pages of reading matter. The new features consist of miscellaneous reading matter, critical essays, poetical extracts, readings from new books, and a number of illustrations. An excellent full-page engraving of Constance Fenimore Woolson, and portraits of Locker, E. W. Howe, and Tolstoi, the Russian novelist, are also given. A number of prizes are offered for replies to the Query department. One dollar per year. Single copies 10 cents. C. L. Sherrill & Co., publishers, Buffalo, N. Y.

A NEW edition of "Ten Great Novels," a twenty-four page pamphlet sold at ten cents, has just been issued by Charles H. Kerr & Co., 175 Dearborn Street, Chicago. It embodies the replies to a circular letter sent out two years ago to more than seventy literary people including James Freeman Clarke, Robert Collyer, Prof. W. T. Harris, Edward Everett Hale, Dr. F. H. Hedge, and Edwin D. Mead, asking for an opinion as to the ten best novels available to English readers. Three editions of the published correspondence have already been exhausted and the demand continues.

The opening article in the October number of the *Unitarian Review* is "Israel's Last Word," No. 7, by Rev. S. R. Calthrop, which is fol-

lowed by "The Oldest German Romance" by Prof. E. P. Evans. The other contributions are "Mussulman Art" by D. G. Hubbard, "Sweetness and Light" by Averic Standish Francis, and "Religion its own Evidence" by Rev. George Bachelor.

THE October number of Dr. Holbrook's *Herald of Health* contains an interesting description of the health and working habits of Felix L. Oswald, furnished by himself, as one of the series being published in that journal. "The Treatment of Typhoid," "Giving Baths" and other hygienic topics are considered. An article on "Pies" is by Hudson Tuttle.

THE PARKER TOMB FUND.

A Fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed, among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. The list of subscribers to date is as follows:

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The Free Religious Association

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

CONSTITUTION.

I. This organization shall be called the Free Religious Association.

II. The objects of this Association are to encourage the scientific study of religion and ethics, to advocate freedom in religion, to increase fellowship in spirit, and to emphasize the supremacy of practical morality in all the relations of life. All persons sympathizing with these aims are cordially invited to membership.

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

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

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

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

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

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

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at CONCORD, MASS.

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THE reports of the American Tract Society show that about \$95,000, or within \$4,000 of the sum received in donations, legacies, etc., is expended annually for salaries. The hard worked colporteurs get about \$20,000 of this. It is said that the officers of the society die, but never surrender their fat places. — *N. Y. Sun.*

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THE INDEX

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CURRENT TOPICS.

BY B. F. U.

THE New York *Journal of Commerce* has made inquiries of the United States Minister in regard to the alleged great estates in the British chancery court, and says that all the stories about unclaimed money are false. They are invented by dishonest claim agents in order to get fees from credulous persons who are glad to believe that they are the heirs to enormous fortunes.

DR. DEXTER, of the *Congregationalist*, having said, in the *Boston Transcript*, that the only tilt against the five heterodox professors of Andover was "a friendly one, to determine whether or not they are guilty of perhaps the most stupendous breach of trust of a century not unmarked by such crimes," the *Springfield Republican* is moved to say: "His characterization of the suit as 'a friendly one, reminds one of the chief inquisitor's gentle invitation to the heretic to embrace the Blessed Virgin, whose hidden knives were waiting for the embrace to carve her victim into sections.'"

THE celebration of the 250th anniversary of the founding of Harvard College, the exercises of which culminated on Monday last, when President Cleveland's presence added to the interest of the occasion, was an event which will live in history.

"THE Forrestry of the Tenth Census" was the subject of a lecture in which Prof. S. P. Sharples, before the Parker Memorial Science Society last Sunday, presented in a very able manner a large amount of interesting information in regard to the woods and trees of this country. Next Sunday Mr. C. J. Maynard will give "A Naturalist's Notes in the Bahamas."

REFERRING to the Catholics' demand for separate and exclusive schools under the public school system, the *Week* sensibly observes: "The plea of conscience is always to be heard

with respect; but it must be the plea of a sound and reasonable conscience. A man whose conscience forbids him to allow his children to be taught reading, writing, and arithmetic on the same bench with children of a different religion cannot expect that public institutions should be accommodated to his fancy; he must be told to get himself a more enlightened mind. Modern society is organized on rational principles, and cannot for ever be paying tribute to the Middle Ages."

A Paris letter-writer finds fault with Boston architecture, Boston hats, and even Boston pork and beans, but he says he likes "the looks of the Boston people." "There is," he observes, "an air of intelligence and refinement about them which I fail to find with the people of other cities. A feeling of superiority is manifest at all moments, and if you have not learned to pronounce English after the Bostonian way, then rest assured you are way off in your accent and intonation. Foreigners may possibly learn French elsewhere than in Paris, but for pure English linguists must come to Boston." Boston theatre audiences are praised. They cannot be held, he says, later than 10.30 o'clock. "Up to that time your Boston audience has behaved with wonderful propriety. . . . But notice them after 10.30. Why, they'd leave the house if all the actresses on the stage were dying, and they get up and pass out with a don't-you-dare-attempt-to-stop-us-from-catching-that-car air, which makes the auditorium resemble a church interior when the deacons set out to take up a collection for the missionaries."

THE large vote polled in New York for Henry George—68,000 strong—after a hasty canvass, with but little preparation, and in spite of the opposition of the two powerful political parties, with all the numerous influences they could command, is an indication that the labor question is to be a vital issue in the politics of this country. Those who imagine, however, that a great and permanent national Labor party will be organized and soon come into power, should consider the flexibility of old parties when infused with new life, under the influence of a powerful and growing public sentiment. The Republican and Democratic parties are pretty sure to show a readiness to concede so much to the labor interests, each trying to out do the other, that the mass of workmen may see no need of a separate Labor party. The greatest danger to the interests of labor when it is brought into party politics, is liable to come from ambitious and scheming demagogues, who, with heartless professions of love for the workmen, are ready for any alliance or combination that will give them office or influence.

DR. J. R. BUCHANAN says: "Scientific leaders have sunk down so low in the gulf of materialism that scientists generally do not know that they have souls, and he thinks that the 'stubborn blindness of pedantic scientists is as

great to-day as it was in the days of Galileo." The doctor is sure that "psychometry can settle all doubt by bringing us positive knowledge. As telescopes explore the starry heavens, psychometry explores ancient history, and is competent to tell us the character and career of every personage whose name appears in our Christian Bible, or in any other Bible. . . . I am to-day as certain of the true character and sentiments of St. John the beloved, and St. John the Baptist, and of their actual lives in Judea, and their present lives in heaven, as I am of the existence and principles of George Washington. The noble teachers and martyrs of the past are revealed by psychometry, precisely as they were or as they are. They are all accessible to psychometric exploration, description and communication of their views." These words are quoted from a lecture which we find printed in the *Banner of Light*. The Doctor has been repeating these claims in regard to psychometry for many years, but careful thinkers attach no importance to them for the reason that they are accompanied by no proof. If by psychometry he could describe accurately the character and views of living persons, or of those whose death occurred but recently, we might listen to his talk about his ability by psychometry to describe men who lived in the remote past, or are now in heaven, concerning whom his statements do not admit of verification.

A CATHOLIC soldier belonging to the York and Lancaster regiment, which was in the recent Soudan campaign, died while intoxicated. Canon Carmody, the Catholic chaplain, refused to read the services of the church over the body, or to bury it in consecrated ground. "It was a farce," he said, "and an insult to God and religion to give Christian burial to such a man when the Bible declared that no drunkard should enter heaven." Gen. Lord Alexander Russell, commander of the British army in North America, ordered the funeral to be postponed until October 20, when the soldier was buried in the military cemetery with military honors. By special command of Lord Russell, the Protestant chaplain, Mr. Edwards, read the funeral services of the Church of England over the grave, but, it is stated, under protest and under fear of court-martial for disobedience. According to a Halifax dispatch Canon Carmody, the Catholic chaplain, cannot be court-martialed, as, while he is regularly appointed by Imperial authority, he performs his duties under the immediate jurisdiction of the Archbishop; but he will, undoubtedly, be dismissed from the service. It is understood that Archbishop O'Brien will complain to the Duke of Cambridge, Commander-in-chief of the British army, that the sacred duties of his office have been grossly interfered with by Gen. Russell. Bitter feeling on this subject prevails among the Catholic and Protestant parts of the army in the garrison, and it is also the chief subject of discussion in civil circles.

HARVARD'S TWO HUNDRED AND FIFTIETH BIRTHDAY.

This country has not many antiquities to boast of. Its common boast is rather what it has accomplished in a short period of history and its glowing prospects for the future. But Harvard College may almost be called an antiquity. Before this issue of THE INDEX reaches our readers, Harvard will have had a three days' celebration of its two hundred and fiftieth birthday.

Two hundred and fifty years is no brief section of the history of the human race. It is long enough to make any institution for learning venerable. The University of Heidelberg, in Germany, recently celebrated its five hundredth anniversary. Harvard, then, is half as old as Heidelberg. There are but two universities in Germany—the land of universities—that are older than Heidelberg; and those can claim seniority by only a few years. Several of the most famous of the German universities are younger than Harvard. When we inquire the age of the great English universities, Oxford and Cambridge, we are taken back a good way further. It is uncertain, indeed, when they had their beginnings. The church first planted them. There is evidence that students were resorting to the English Cambridge as early as the seventh century, and to Oxford for a considerable period before it was by statute recognized as a university in the reign of King John, 1201. But not until the time of Henry III. does it appear that either of these universities received incorporation from the State. Cambridge was chartered by that monarch in 1231, and Oxford in 1244,—about four centuries before the General Court of Massachusetts passed the law which founded Harvard.

But in the United States we have no kind of institution that is much older than Harvard College. There are relics of an earlier civilization, but these belong to times which, for this country, are as yet pre-historic. Harvard is more than two and a half times as old as our national government. Its birth was within six years of the settlement of Boston and the beginning of the Massachusetts Colony. A few towns and churches are of a little older date, but only a few. Harvard College has virtually seen the entire growth of the whole country and nation. Its history is synchronous with the history of the United States from the earliest colonial days to the present time; from the days when the Anglo-Saxon race on this continent only held, against the Indians and the wilderness, a narrow strip of land on the bleak northern Atlantic coast, to this day of fifty-five millions of people with civilized states, great cities, and schools and colleges from the Atlantic to the Pacific.

These people of the United States, however, have very little regard for an antiquity merely as an antiquity. They do not venerate an institution merely for its venerableness in years. They care more for usefulness than for age. In respect to Harvard they will ask, Does it meet the new demands of the new times? And it is Harvard's glory that its merits do not consist merely in its honored traditions and history. It has grown with the country's growth and strengthened with its strength. It has been a progressive institution. It has in most respects kept well abreast with the age. Started chiefly

as a college for recruiting the clerical profession in the colonial days, a majority of its early graduates going into that profession, it has expanded, in its two hundred and fifty years, into a great university, equipped with all the departments of learning. To-day its theological school is only a subordinate adjunct with comparatively few students, and the number of its graduates who adopt the ministry for their calling makes a very small proportion to the whole. Students now go from its halls into every vocation in life where trained intellectual faculty and skill are required. In respect to courses of study and the adoption of the elective system, the progress at Harvard has been indeed so marked in the last few years that many of the graduates of the college are somewhat apprehensive of the result, and are inclined to question whether the old institution is not yielding too much to the American spirit and unsafely abandoning the English university standards of scholarship.

In fact, Harvard University is an excellent illustration of the slow evolution of a great, wealthy, and powerful institution of learning from the smallest of germs. It began in that vote of the General Court of the Colony of Massachusetts Bay by which, on the 7th of November, 1636, it was agreed "to give four hundred pounds toward a school or college." Only half of this was to be given "the next year," and the rest when "the work should be finished." Two thousand dollars would not go very far to-day toward founding a college, nor could it go very far even then. Yet it was a munificent sum for the little colony of five thousand families, struggling with poverty, to resolve to raise by a tax for the purpose of higher education. The commendable zeal of the colony was, perhaps, greater than its capacity for executing the vote of its representatives; for there is some doubt whether the sum appropriated was ever raised and paid. A beginning, however, had been made sufficient to attract the attention of John Harvard, the young scholarly preacher in Charlestown, who, dying in 1638, bequeathed the whole of his library and about seven hundred pounds in money to the proposed college, which the General Court then voted should bear the name of the generous donor. Thus the little seed which the General Court had planted by its vote, was fructified by the benefaction of John Harvard. Harvard's bequest was not only generous in itself, especially as he had been but a year in the colony, but it stimulated others to give. The few who had means gave liberally. The many, though poor, sent their mites. Some sent from the produce of their farms. Others sent articles from their household goods that had been saved from their more prosperous days on the other side of the Atlantic. Harvard College may be said to have arisen, therefore, in a popular sense of the need of a seat of higher learning for the best good of the colony, and in a popular enthusiasm for supplying the need. And from that small, but vitally healthful beginning, has grown, by gradual accretion of resources, the great university of to-day.

The college retained organic connection with the State until about twenty years ago, when this tie was legally severed, and the appointment of its overseers, which the State Legislature had made, was committed to the body of alumni. The influence of Harvard, in the main, has been politically on the conservative side; yet it has always been a patriotic college. In the Revolution and in the Civil War, it did fine service for the country. And in every genera-

tion, perhaps, some of its graduates have been distinguished in the annals of political, social, and theological reform. To name no others, Channing, Parker, Emerson, Sumner, Phillips, were on the rolls of the University.

In religious matters, Harvard, compared with other seats of learning in the country, has been exceptionally free from sectarian influence, and has steadily progressed toward greater liberality and breadth. Its last step in this direction has been taken the present year in the abolition of compulsory attendance on daily prayers. Considering that the college was founded by zealous Puritans, and with a special view to educating young men in the preliminary learning necessary to an advantageous preparation for becoming ministers in Puritan pulpits, it is quite remarkable how free were all the early acts and votes from theological conditions. The first written formal expression of the purpose of the college appears to have been made in 1642, when the Board of Overseers was established. They were appointed "To make and establish all such orders, statutes, and constitutions as they shall see necessary for the instituting, guiding, and furthering of said college, and the several members thereof, from time to time, in piety, morality, and learning." And when, in 1650, the charter was given which instituted the corporation (the body which has since possessed all proprietary rights pertaining to the college, and has held the initiatory power in all matters concerning its government), the objects are declared to be "the advancement of all good literature, arts, and sciences," and "the education of the English and Indian youth of this country in knowledge and godliness." The words, "piety," and "godliness," have to-day a somewhat old-fashioned sound, but they are not sectarian nor theological words.

In view of this freedom of the college charter from any expression of a theological or ecclesiastical purpose, it is a pity that the college seal should not be equally uncompromising in this respect. And the original seal was so. It was a shield with three open books, and the simple Latin word *veritas* printed upon them. Nothing could be more appropriate and comprehensive than this. But later—it is thought probable in the time and under the influence of Increase Mather, though there is no vote on the college records authorizing the change—the word *veritas* was omitted, and the legend *Christo et Ecclesie*, encircling the books, was substituted. Recently, and by a vote, we believe, of the corporation, *veritas* has been restored to the seal, but, unfortunately, the theological gloss of the bigoted Mather was not removed. What sense the words *Christo et Ecclesie* have upon the college seal, with the present manifold departments of instruction in the University, and the very small space given to specifically Christian or ecclesiastical teaching, can be explained only by the most far-fetched, not to say, uncandid interpretation. The present college use of these words on its seal is a legend in more senses than one. The corporation could do no more fitting act on this two hundred and fiftieth anniversary of the college than to vote, in the interest of sincerity, and of that simple truth to which the college by its seal was first dedicated, to restore the seal to its original form. This, and some action recognizing the equal right of women to all the advantages of learning which the University offers, would make a good beginning of Harvard's second two hundred and fifty years.

WM. J. POTTER.

EUROPE AND THE JEWS.

You have long heard of the bitter war on the Jews carried on in Germany, with the court preacher as leader of the attacking party. In Russia, too, you will remember there is an anti-Semitic outbreak every now and then. You have not forgotten, perhaps, how Sarah Bernhardt was mobbed in one of the Slave cities during her last tour in that part of Europe, simply because she was a Jewess. All this race-hatred culminated recently in an anti-Semitic Congress held at Bucharest, under the presidency of a Romanian Senator.

And now France is swinging into line, and, as is always the case with a new convert, she is trying to out-Stocker Stocker. The chief honor of the revival of this Christian crusade is due to M. Drumont, whose "France Juive," published last spring, has been widely noticed on both sides of the Atlantic. The New York Tribune devoted several columns last summer to this bitter volume, and here in Paris it has gone through innumerable editions. So much interest was, and is still, taken in this book that other authors and publishers have rushed into print on the same line. In the "Bulletin Bibliographique" of a single number of the *Nouvelle Revue*, I find noticed not less than three works on this subject, and—which is the worst of it—all three of them breathe a spirit hostile to the Hebrew race. M. Drumont is to be held accountable for this, and he only rejoices at it!

A Catholic ecclesiastic, the Abbe Lemann, is the author of one of these volumes, "L'Entree des Israelites dans la Societe Francaise." One of the French reviewers says of it, "There can be no denying the fact that the Jew-Question exists in France, and in order to solve it, everybody is coming forward with his suggestion and book. Some say that we should simply expel the Jews, just as if they were princes, but confiscate their property. M. Lemann, who evidently considers them to be outside of French society, thinks, on the contrary, that they ought to be admitted, but on certain conditions." Here is the Abbe's condition: "The Jewish people ought to lose itself in the Catholic people; the two giants should embrace." The good priest then goes on to inform his readers, confidentially, that this is just what he himself has done, and, from personal experience, he finds it the most efficacious way of solving the difficulty. But wouldn't the trouble be also smoothed if all Catholics were to turn Jews? I wonder what the Abbe would say to this. No, I don't wonder, for I know what he would say, and so do all the readers of THE INDEX.

M. Jacques de Biez, in his "Question Juive," is not less severe than M. Drumont and the Abbe Lemann. But he treats the subject from quite a different standpoint. They wrote as Catholics, while he comes forward as a republican. And yet many of the most ardent friends of the Republic, both among the leaders and in the rank and file of the party, are of Hebraic extract. That able and sincere statesman, Crémieux, to cite but one example, who was a member of the government in 1848, and again at the birth of the present Republic, was one of the most distinguished and noblest democrats that France has ever produced.

Several enterprising publishers are reviving volumes devoted to this discussion, that were not received with much favor when they first appeared, in the hopes that some money may now be made out of them, thanks again to M.

Drumont's duels and tirades. "Le Juif," by M. Gougenot des Mousseaux, is one of these resurrections. But it had been better if it had been left in its well-deserved oblivion. Think of an author in this nineteenth century advancing certain theories concerning the incubi and succubæ, and trying to prove that the Jews possess power and wealth simply because they represent here on earth the Evil One, and that their strength is derived from the Spirit of Darkness. As one of the reviewers of the book well remarks, "These are the ideas of another age, that ought not to find a place in a work devoted to so grave a question as that under discussion."

I referred, at the beginning of this article, to the recent anti-Semitic Congress held in Romania. M. Drumont was of course invited to be present, but sent a letter of regret which the *Univers*, the ultramontane organ, publishes at length with evident pleasure. Here is the closing paragraph of this epistle: "I trust that you will be successful in the crusade that you have undertaken. It is not only a necessity of social safety that commands us French to associate ourselves with you in your good work, but—I say it frankly—it is a reparative duty that we owe Europe. With our love for generous ideas, our zeal for the oppressed, our tendency to let ourselves be guided more by sentiment than by reason, we contributed largely to break down everywhere the barriers that our forefathers, wiser and more prudent than we, had set up against the invasion of the Semitic element. We perceive to-day that the persecuted of the last century have become the most intolerant of persecutors, and that scarcely a hundred years have been necessary to render the slave of yesterday the most arrogant of masters. We are now ready to correct our blunder, and after having been foolish enough to aid, in 1790, in the emancipation of the Jews, which we now heartily repent of, we are eager to fight, in 1886, for the emancipation of the Christians."

The *Temps*, in publishing this extract, says: "No commentaries are necessary on such language." But the *Univers* thinks otherwise, and speaks out as follows: "According to the learned and judicious Abbe Lemann (I referred to his book at the beginning of this article), the existence of the Jewish nation since the dispersion has been a long repetition of our Saviour's passion—an atonement for it. But this expiation is not all that it should be *until we divide the booty*, the very liquidation, in fact, that M. Drumont predicts will come to pass."

The words in italics are so printed in the *Univers*. The *Temps* adds: "While our contemporary is about it, why does it stop half-way in its scheme of confiscation? Why doesn't it 'go the whole figure,' and recommend the stake? The 'liquidation' would then be more complete!"

But to the credit of France be it said that this wicked attempt to stir up a war on the Jews meets with little or no echo here. In no other country, perhaps, are the Hebrews held in such high esteem. As far as my experience goes, no distinction is made between Jew and Christian, provided both have good manners and *esprit*. The Jews are treated far more rudely in the United States than in France, and that they are given the right hand of fellowship with such cordiality in this country is unquestionably due in a large measure to the influence on society exerted by the great number of free-thinkers who rise above the miserable pettiness and os-

tracism that Orthodoxy, of whatever stamp, always introduces into a nation's life.

THEODORE STANTON.

PARIS, October.

EDUCATION VIEWED IN THE LIGHT OF BIOLOGY.

The science of biology would seem to warrant the belief that man, or the sum total of all his vital powers, is fixed within certain limits. Thus, confining ourselves to the white or Caucasian race, we find that in weight he seldom falls below one hundred, and as rarely reaches two hundred and fifty pounds, his average weight being in closer proximity to one hundred and fifty-five pounds. In stature he ranges all the way between the extremes of four feet, eight inches, and six feet, eight inches, his average height being five feet, eight inches, or thereabouts. In muscular strength similar extremes are met with, and his average strength as readily ascertained. His organism, as a whole, under the most favorable conditions, wears out within one hundred years, seldom reaching, much less lasting beyond that period. A similar law seems to limit his mental powers. Excluding from our consideration all but normal brains, we find that his mental powers range all the way from the boundary line of *non compos mentis* up to that point reached only by the intellectual giants of our race, average mental power being what is termed good common sense. Thus it would seem that man is an organism of limited, actual, potential power, and that individual characteristics come from an unlike distribution of this power.

Some men are noted for great muscular strength; others for a strong, well-balanced nervous organization; others for nervous activity or force, while others are possessed of great intellectual power. It was a fact well known to the ancients, though a knowledge probably not reached through any scientific deductions, that great muscular strength seldom accompanies great intellectual power. The Grecian Hercules was never celebrated for any remarkable intellectual achievements, nor was the brain of the Semitic Hercules, Samson, a match for the active and subtle one of Delilah. Modern science points to the conclusion that mental power is the culmination of all vital development, past and present, on this planet. The great monsters that lived and monopolized the world in what is known as the reptilian age, animals with immense caudal development, and possessing scarcely more than a rudimentary brain, gave place slowly but surely to those which, through fortunate variations, developed headward, instead of tailward.

Professor Dana says, in his Text-Book of Geology, "Life commenced among animals in *Lingula* (mollusks standing on stems like a plant), *Crinoids*, *Worms*, and *Trilobites*, and probably earlier in the simple systems *Protozoans*. It ended in man. The progress in the system of life is a progress in *cephalization* (that is, growth headward). A frog in the young state is a tadpole; that is, it has a long tail behind, and outside gills either side of the head, and it is hardly above the lower fishes in grade. On passing to adult state, the body is shortened in behind by the loss of the tail, the fish gills are dropped off from the head, and simultaneously the anterior or head extremity becomes vastly improved in structure and functions. This transfer of forces anteriorly, marked by

abbreviations behind, and improvements in the rest of the animal, especially in the organs of the head, that is *cephalically*, is an example under the principle of cephalization. There is similar headward progress in all development from the young state, whatever the class of animals, and in man, at the head of the system, many years pass before the structure has the degree of cephalization that belongs to maturity."

The old Semitic tradition tells us that woman was made out of a rib taken from the side of man; with a wider application, science, in a certain sense, confirms this tradition, and can say that *mankind* came from a rib, for it was through the process of taking down the caudal and abdominal ribs, pair by pair, and using their material, or the energy centered therein, for its new requirements, that the vertebrate organism was enabled to reach that structural excellence now possessed by the most advanced representatives of its sub-kingdom; but even a greater unbuilding or transformation of material than this was required before the manlike organism could be reached. The caudal vertebrae, as well as their ribs, had to go; also the horny and hairy covering still possessed by the more humble members of the great back-bone family. Thus it would seem that the vital energies of an organism are a fixed quantity, and that the diversion of a portion of it for the growth and sustenance of a new structure means the impoverishment and decadence of an older and least important one. Descending to the lowest individual of the vertebrate series, we come to the *Lancelet*, a headless fish, the uniting link between the invertebrate and vertebrate sub-kingdoms, a dwarfed representative of the most advanced animals, excluding invertebrate life, that once prevailed upon the earth. In this organism the spinal column is rudimental, the spinal cord the only brain, and reflex action the nearest approach to mind. Ascending the chain until we reach the *Carnivora*, we take for our illustration the tiger. This animal still possesses, it is true, ribless tail vertebrae, a strong reminder of its fish-like ancestry, but upon the anterior portion of that primitive spinal cord have grown masses or groups of nerve cells, now a head, the seat of the most wonderful and complex co-ordinations, both mental and physical.

Ascending still higher, and passing the *quadrumana*, we come to savage man, in whom structural similarity to the tiger in fundamental features is so marked as to leave no doubt as to their remote kinship. Here the same wonderful powers in kind possessed by the tiger are found, but of not the same excellence, for nature has built upward, and demanded and collected her invariable price. The increased cerebrum or fore brain which the savage has gained, he has had to pay for in the decreased power of the several lower brains. But it is still a gain for him, for what he has given up in the direction of keenness of scent, strength, and rapid co-ordination, he has received a more than corresponding gain in increased cunning, foresight, and invention. But even yet, with the savage, the central activities, the centre of government, so to speak, remain in the brains back of and below the intellectual brain. He is yet hardly a rational creature.

Coming now to civilized man, we find, selecting for our illustration the most highly developed individuals (for the race is made up of individuals in all stages of development) that the cerebrum, or the activities pertaining thereto,

have developed beyond anything possible to the savage, but, as a necessary consequence, the several lower brains have suffered an abbreviation of those powers with which the savage is pre-eminently endowed. The peculiar nature and excellence of these powers are well illustrated in the inability of this great and powerful nation, supported by all of the resources of civilization, to successfully cope with Geronimo and his band, until it had called to its aid similar powers in the persons of friendly Indian scouts. Thus it would seem when the process of *cephalization* has reached its limit in the modification and development of the body, that the lower brains become subjected to the same power-abbreviating or transforming principle in the interest of the maturing intellectual brain. If this conclusion is correct, it would seem that civilization is simply a process of moving the centre, or seat of government, from the lower to the cerebrum or higher brain, out of the realms of emotion and passion to that of reason, and that the difference between the civilized and savage races is, that in the one this tendency—that is, extreme *cephalization* (used now as forward or intellectual brain growth),—through fortunate ancestral variations exists in one, while in the other it exists only to a limited degree. The latter may be compared to the wild or crab apple tree, which gives all of the promise that the domestic or cultivated variety does of large and desirable fruit, but stops short at a certain point beyond which it cannot go. It may be advanced as an objection to this that many North American Indians have received a liberal education. To this the reply is, that a real and true education can never be reached by the process of intellectual cramming. Though his race ranks very high compared with other savage races, what Indian of pure blood, with all prejudice absent that obstructs the advancement of the African, and with all of the educational facilities offered him in this country, has ever distinguished himself in the intellectual world? Even the attempts that are made in this direction plunge him into a morbid state, to escape from which he either takes to alcohol or returns to the forest. The celebrated Anthropologist Tyler says, "that no better method can be employed for ascertaining the intellectual rank of races than by educating the children of those races together. The accounts generally given by European teachers who have had the children of lower races in their schools is, that "these often learn as well as the white children up to about twelve years old; they then fall off and are left behind by the children of the ruling race. This fits with what anatomy teaches of the less development of the brain in the Australian and African than the European."

The fact that nature in the embryonic life of the human being commences with her primitive or original plan, and persists in following out the orderly succession in the genesis of the individual that she followed in the genesis of the race, should impress us as of great significance in shaping our theories and methods of education. If she marks out the frame of the unborn man with the caudal vertebrae, gill arches and brain of a fish, suppressing the first, transforming the second into the ear and jawbones of the face, and using the last, upon which the three principal divisions, the hind brain, mid brain, and fore brain are already marked off, as a root-stalk from which the future cerebral system may spring, the superior brain succeeding the inferior in an orderly unfolding, we should be care-

ful how we depart from this fundamental method after the child is born and passes into our hands to be educated and the different parts of its organism developed into harmonious action. We should bear in mind the words of Prof. Dana, who, in substance, says, *The process of cephalization which nature initiated at the beginning of embryonic life, does not cease until the child becomes a man.*

It cannot be too often or strongly stated that the lower must precede the intellectual brain both in order of growth and education. Any other order is a process of premature ripening. A precocious child is simply a promise of summer instead of winter fruit. As the perceptive faculties have their seat in the *corpora striata*, forming the floor or foundation of the cerebrum, and the *optic thalami* (brain lobes lying back of and below the cerebrum), the education of children through the perceptive faculties should be the method employed. The objection may be offered that the cerebrum or intellectual brain is nourished directly by the blood which flowing through the minute capillaries reaches its most hidden parts. The answer to this is, a fact well known to students of biology, that the blood does not give up its tribute except when the nerve centres of an organ are stimulated, and this stimulation must come primarily from the neural system of the structure lying back of or below it.

Thanks to the savage nature (not savage vices, be it understood) still inherent in him, but which we have persistently tried to suppress by forcing the dormant powers of the cerebrum in our present system of education, the boy still goes through a short period of that life which was once the normal life of all human beings. He runs, jumps, swims, hunts and fishes, by which occupations his perceptive, rather than his reflective faculties are brought into play. Every mental co-ordinates with some muscular act; but during this time, when, as must needs be the case, his reflective faculties are called more or less into action, they always go hand in hand with the perceptive faculties. It was in this way that the intellectual mind of the race was developed, a method that should be ever kept in view in shaping our theories of education.

If you shall cast your eyes around through the country you will discover that all of our great railroad managers, captains of industry and military chieftains, as a rule, did as boys make the nearest approach to excellence in the exercise and accomplishments best esteemed by savages, and it was these energies of the physical brain either inherited, or otherwise gained, to which their intellectual natures were indebted for all their successful achievements. But alas! how often have we seen one of these great chiefs suddenly stop, bewildered, as a dark cloud settles over his intellectual vision. What is the matter? Only this: one of the back brains has become bankrupt. The great fore brain has usurped all of the activity, and drained all of the energy from the other, and the stomach, missing the reflex action of the brain, is also unable to go on. An occasional reversion to boyhood occupations and activities would have averted all of this; but now too late, the misused organ, like a disused muscle, begins to shrink and soften and nothing now is to be looked forward to but the end.

I have said that our boys have partially escaped the danger pointed out, but how is it with our girls? How much physical energy do you

suppose that pale-faced, tightly-dressed young girl has that she can spare to her fore brain to enable her to master all of the Greek, Latin, higher mathematics, music, French and history, which her ambitious mamma is determined shall be done within the next four years? Her lung capacity is about one-half that demanded by the standard of her race, and her appetite and digestive capacity in like proportion. Muscle, she has none to speak of. At this period of her life nature is drawing every particle of energy that can possibly be spared from the common functions of life to bring to completion and fortify the organs of maternity; but fond mamma has decreed otherwise. She has decreed that her daughter shall have all the educational advantages that money can procure. So that nature and mamma are at variance. Can anybody guess how it will end?

Mothers, if you would have your ambition guided by wisdom, make superior animals of your daughters first, and then you can safely convert a large portion of this animal into intellectual energy, but not before. And to those who aspire to secure for their sex intellectual and political equality with men, the suggestion is offered that the readiest way to accomplish this is not through the cramming process of our educational institutions, but by regaining the physical vigor once possessed by the women of the Saxon race. It was only through the pre-eminent physical vitality and force of the men of this race that enabled it to gain its present proud position among the nations of the earth. At a time when the mind of the great over-vitalized Saxon was completely absorbed and constantly occupied in feeding his swine, and repelling with his quarter staff the hostile inroads of man and beast, the mind of the weak but graceful Hindu was engaged in the most subtle of metaphysical speculations. But consider their relative positions now. This sordid animal, pork-fed Saxon, has now become the physical and intellectual master of nearly the whole world.

But woman must not expect, in any case, to gain the coveted prize of intellectual and political equality with man, without paying for it to the utmost farthing in energies of another kind. Increased intellectual activity means increased cephalization, and increased cephalization means an abbreviation of some preceding functional activity. The maternal functions being closely related to animal life, they, if not more closely, more rigorously, and continuously than the corresponding functions of the opposite sex, confine their possessors in that sphere known as emotional life,—life made up of feeling and sentiment rather than reason, a life whose experiences are transmitted through inheritance and recognized as intuition. It is an open question yet whether those women who make this exchange will exert a greater influence upon society at large than those of their sisters who remain as they are. Woman's emotional nature is a strong factor of the forces moving the world, and admitting that the intellectual power gained would outweigh this, would not victory in the end remain with those who, through their more numerous and vigorous offspring, inherit the earth?

J. R. MORLEY.

THE decline of the theological belief in France is shown by the 11,278 "civil" burials, that is, interments during the year without the presence of any minister of religion.

SUNDAY AMUSEMENTS.

II.

The worst thing about these laws against going to the theatre, dancing, and card-playing is that they are so far sustained by public opinion as to make it difficult to collect any large number of people for social amusement in New England. Sunday excursions and picnics are not interfered with, except that thousands of sickly, over-worked women are kept back by what they call their religion from getting what would be the breath of life; while young men often have to begin the day with such bitter quarrels at home as greatly increase the danger of returning tipsy. Children are generally acknowledged to need some little quiet play, and there is little objection to anyone's amusing himself quietly alone, or with but one or two companions. Driving for amusement has been made thoroughly respectable by the number of wealthy people who have practised it. At least that is the case in New England; but it is not so yet in New Brunswick. Boating is often abstained from conscientiously by people who need it. I have known a young man threatened with prosecution for quietly playing lawn-tennis in his own garden on his only day of liberty. Such peculiarly inoffensive amusements as fishing and gardening are every now and then treated as crimes in this and other states. It is not ten years since a Boston merchant, then treasurer of the Free Religious Association, was arrested for taking his little boy, on the latter's birthday, to fish on a pond in Winchester. He was first charged with violating a town ordinance restricting fishing there to specified days, and pleaded that there was no sign or poster announcing this prohibition. He was, however, fined nine dollars and twenty-five cents on this charge, and then five dollars and twenty-five cents more for breaking the Sabbath, making a total of fourteen dollars and fifty cents, including costs. Thirteen dollars went to the informer, witness, and justice, who made Mr. Hallowell pay for a journey which did not take place, and the service of a summons that was never served. Thus the law acted simply as a temptation to extortion and fraud.

This was also, I presume, the case in 1874, when a citizen of Brookline, who had been for six days in his office, ventured on the seventh to help his wife repot a passion flower, and had to pay three dollars and ninety-five cents. I do not know whether his name was put on file as that of a convicted criminal, but Mr. Hallowell's was, and I am sorry that our Association passed over such an insult to one of its officers so quietly. Similar prosecutions are constantly taking place unnoticed. The evil of now and then plundering a wealthy man, out of greed or malice, is, however, slight, compared to that of continually keeping many thousand sickly, over-worked and over-conscientious seamstresses, school-teachers, and mothers of families from using their only opportunity to get fresh air and invigorating amusement. The trouble is not so much with the laws as with public opinion, especially as represented by the churches, most of which do great harm in this respect.

I was asked some time ago by a clergyman why I do not go to church, and answered, "In the first place, no church seems to me really favorable to independence of thought, and what is much more important is that the churches are on the whole, strongly opposed to such Sunday amusement as people need grievously." Every

preacher wishes to keep and enlarge his congregation, and thus the conflict between the clergy and the people, especially the laboring classes, is irrepressible. The Catholic church makes a judicious compromise by insisting only on early mass; but our Protestant congregations have too many leading members, who take so much amusement on week days as to be unable to see that anyone needs it on Sunday.

Thus we live six days in a republic, and then sink on the seventh into slavery to an aristocracy of ministers and church-members. Their yoke presses far more heavily on our poor neighbors than on us. It is high time to break it forever. I would not hinder any one from going to church, but I insist that those who go there have not the slightest right to hinder me from going to a public library or even a theatre. The question how I can best spend Sunday, is one which I have a perfect right to answer for myself, and so have my neighbors. I protest against having it settled for us by the ministers and the police. As for shutting up theatres on Sunday, and forbidding dancing, fishing, and card-playing because people want to go to church, it might just as properly be done all through Lent. Friday evening, too, is much more generally devoted than Saturday evening to religious services, considering those held by the Jews. Are we to have a law against Friday evening amusements? The question to consider about museums, theatres, dancing and cards, on any and every day, is not how many do not wish to have anything of the sort. They are the last people to be consulted, and have no right to concern themselves in the matter. The only thing to consider is how many people really do wish for such amusements at such times. If there is any general demand it ought to be granted at once. The dog-in-the-manger spirit should no longer be embodied in our Sunday laws. And as for shocking our neighbors, I must say that those of them who are shocked at seeing amusement taken healthily and innocently, need a great deal of shocking for their own real good. The safety of the republic requires that no one in it be permitted to suppose that he has any right to oppress his neighbors, even in the name of religion. Our system of government is succeeding so gloriously, that we ought to do our utmost to bring both public opinion and legislation up to the full standard of individual liberty. Every relic of puritanical despotism should be swept away.

This great work must be done by many laborers. Agitation is sorely needed, both by the platform and the press. Petitions might at least awaken the general apathy, but could not, I fear, accomplish much more until public opinion has been greatly enlightened. The Saturday night law could easily be abolished, but it does little harm and might be made useful. Any wealthy individual or large club could violate the Sunday amusement laws almost with impunity in Massachusetts, on giving out notice of readiness to prosecute all who play whist on Saturday evening, or drive for pleasure on what is called the Lord's day. The fact that such driving has been made perfectly safe and respectable, simply by wealthy people insisting on indulging in it, shows what is yet to be done for many other amusements. Let me, therefore, beg those who feel the need of any recreation on Sunday to take it boldly and openly.

There is no way in which their example can do more good. If they are fined, they may be sure that the money is well spent in proving

that these laws are not dead-letters, but living grievances. There would be little risk of prosecution to the members of a club who would protect themselves by such a notice as has just been described. I wish every city and town had its societies, meeting every Sunday for picnics, dancing, cards, fishing, playing lawn-tennis, archery, tobogganing, theatricals, etc. A drill-club might also shelter itself under this provision in our United States Constitution, of far higher authority than any state law: "A well regulated militia being necessary to the security of a free state, the right of the people to keep and bear arms shall not be infringed." No other demand of liberalism is of any importance when compared with that for Sunday emancipation, and seldom as I go myself to the theatre, I insist that the agitation is not to cease, until this most amusing of all amusements is made equally legal and respectable on every day. In short, I want to spend my Sundays in the nineteenth century. I am indignant at being compelled to travel back two hundred years every week.

F. M. HOLLAND.

OUR SUPPER.

The Social Supper authorized at the annual meeting of the F. R. A., will take place on Thursday, November 18, in the Meionaeon, 88 Tremont Street. The doors will be open at 6 p. m., the tables will be ready at 6:30, and the speaking will begin at 8. Mr. W. J. Potter will preside. Professor Thomas Davidson will deliver an address on the motto, "Every Man for himself, Reason and Justice for all, and no Hindmost for the Devil to take." Mrs. Sara A. Underwood will read a paper entitled, "Retrospect and Prospect," and we are also promised speeches from Col. T. W. Higginson, W. C. Gannett, and A. W. Stevens. It is also hoped that Capt. Robert C. Adams, Lucy Stone and Mrs. Anne H. Shaw will be among the speakers. Good instrumental music will be among the attractions.

Reserved seats with supper, one dollar, of Messrs. O. Ditson & Co., 451 Washington Street; of D. G. Crandon & Co., 11 Hanover Street, and at THE INDEX office. Tickets now ready. Admission to the gallery, fifty cents. We have good reason to believe that this meeting will be as pleasant in every way as any we have held, and we are sure it will prove so if our friends respond as generally to the call as they have done hitherto. All who believe in freedom in religion, in social fellowship, and in liberty of thought, are invited cordially.

F. M. HOLLAND, Sec. F. R. A.

EDITORIAL NOTES.

BY B. F. U.

MR. POTTER'S "Twenty-five Sermons of Twenty-five Years" has a second edition in press, and unfilled orders for it will soon receive attention.

SAID Mr. E. D. Mead in his lecture last week on "New England in Holland," given at the Boston University: "For ten years New England was fairly anchored in Holland. Those men were not tourists, but were here on substantial business. Their hearts are full of an ideal life; but to sustain that life, and by and by

create a nation, they have got to attend now, with might and main, to getting a living. Nothing could have been appointed for these Englishmen in their training for the planting of New England so salutary and beneficent as this long schooling in Holland. There was no place in the world where in the beginning of the seventeenth century, a man could possibly have seen so much of history in the making; have been surrounded by so much to compel great thoughts, or had experiences so calculated to broaden and deepen and embolden as in Holland. At this time Holland was the great battlefield in the eternal war between right and wrong, stood for the future, for democracy, for thought, as the Spanish power, which sought to crush her, and with her the Protestant cause in Europe, stood for superstition, for caste, for tyranny and corruption. It was the conflict between the old and new civilization.

THE Chicago *Inter-Ocean* says of Mr. James, "Primitive Christianity": "A scholarly writing, marked for its conciseness and also for clearness of expression, and its admirable method of grouping its facts. * * * It is a wise summing up, with wise conclusions from the premises. The book will be found of great value to the students of theology, and of almost equal interest to the cultivated readers among all classes."

IN a breezy lecture given last Sunday before the Ingersoll Secular Society of this city on "Strong-Minded Women," Miss Susan H. Wixon spoke eloquently for her sex, especially in defence and praise of those called "strong-minded." She eulogized old maids, and declared that "single blessedness is far better than double wretchedness;" although she did not deny, even if she did not admit, that *double blessedness* is better than either. She claimed that strong-minded women were those of her sex who had achieved distinction in thought and action, and she wanted to see the class increase in numbers. Miss Wixon's words in praise of women — old maids included — were received with marked approval, while the numerous hits she gave "the other sex," somewhat indiscriminately, were evidently taken good naturedly as the indispensable *sauce piquante* of such a lecture. The men evidently did not believe that the fair lecturer's estimate of the male portion of the human race was half as low as some of her words seemed to imply. This half of the race, it must be confessed, has too many faults, but since men are necessary to the world's progress, women who are mostly angels we admit, should put up with them with all possible patience, meanwhile doing what they can to improve them.

OUR iconoclastic contemporary, Monroe's *Iron Clad Age*, justly observes that the Bible "contains much philosophy, many beautiful and truthful pictures of life, much that is touching, sentimental and poetic — much that is attuned to the tenderest sympathies of the human heart — much that is absolutely and ravishingly beautiful. And we would rather dwell upon that which is good and beautiful in the old book than upon that which is beastly and abominable. But as it is held up to us in a lump, as the divine word, it is our painful duty to point out its glaring defects."

THE following sad announcement is from the Springfield *Republican* of Nov. 4: "Mrs. A. T. Lilly, wife of the silk manufacturer, died Tues-

day night after a brief illness, at the age of seventy-three. Mrs. Lilly was a native of Hebron, Conn., and lived about thirty-five years at Florence. She was a woman of kind and charitable disposition, who was never known to speak an unkind word of any one. The funeral will be held at her late residence this afternoon, and it is expected that Mrs. Elizabeth Powell Bond, late speaker of the Free Congregational Society, will officiate." Mrs. Lilly was a woman esteemed by all who knew her for her high moral worth. We little thought when, a few days ago, we were in conversation with her at Florence, that she would so soon be numbered with the dead. The friends of Mr. Lilly, among whom are many of the speakers for the Cosmian Society, who have enjoyed the warm hospitality of his home, will learn of his irreparable loss with deep sorrow, and extend to him, in his bereavement, their heartfelt sympathy.

THE accessions to the population of Boston the past quarter of a century and more, from the more ignorant and priest-ridden class of European immigrants, have greatly lowered the intellectual and moral condition of the people. The character of the popular daily papers and of the popular amusements is alone sufficient to indicate the change which has occurred. There are some facts bearing on this subject not pleasant to contemplate, which we find mentioned on the authority of the Boston *Record* in the *National Temperance Advocate*. It says:

"Boston is in great danger of losing its old-time reputation as pre-eminently a centre of culture, philanthropy, and of a superior type of civilization. The liquor dealers have already gained an alarming supremacy. It appears from recent investigations conducted by the Boston *Record* concerning the occupations of all the members of the Democratic ward and city committee of Boston — a committee which consists of 279 members, and which exerts a controlling influence in nominating conventions, in elections, and in municipal and legislative affairs — that of the whole number, 78, or considerably more than one-quarter, are actually engaged in the liquor business; 58 are office-holders who owe their positions to the liquor interest. It appears, also, that since the passage of the law prohibiting the granting of licenses to saloons within 400 feet of a school-house, so imperious has the liquor control become that it has caused the abandonment of several school-houses to prevent the closing of saloons in their vicinity belonging to the governing oligarchy of liquor politicians. Alas for Boston!"

A COURSE of free Sunday evening "lectures to men and women on Science and Literature, intended to give popular but accurate knowledge of modern thought, and show that this is in no degree antagonistic to religion, but rather purifies and increases it," is now being delivered in one of the poorest and most neglected parts of London, at the only institution which keeps its art collection open to these millions of people on their weekly holiday. How popular the character of the South London Free Library is, may further be judged from the fact that its Executive Committee is made up of "Bounds, Mason, Brooks, Carpenter, Warren, Bargeman," etc. Unfortunately it had but 2,000 volumes in 1882; though it is the only library open to the public on that side of the Thames. A letter from Mr. Rossiter, who delivers the lectures, indicates that liberal books would be both welcome and useful. They may be sent to Free Library, New Road, Battersea, London, S. W. Inquiries may be made there of Miss Mary F. Olver, Librarian. Money for purchase of books may be entrusted to F. M. Holland, Elm Street, Concord, Mass.

The Index.

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

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

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

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For THE INDEX.

THE ENFRANCHISEMENT OF WOMEN.*

BY JOHN W. CHADWICK.

LADIES AND GENTLEMEN: In "Mr. Gillil's Love Story" it is said of Capt. Wybrow that he always did what was pleasant and agreeable for him to do, from a sense of duty. I do not know of any city in which it would be more pleasant and agreeable, from any motive whatsoever, to deliver a testimony in behalf of the political enfranchisement of women than your own Philadelphia. Its very name is ominous of such brotherly consideration as may well fill the sisters' hearts with generous and lofty cheer. Moreover, Philadelphia is the city of Lucretia Mott, in naming whom I name only one of an equal company of noble women, only a part of which has "crossed the flood," who in their own persons bring to naught an army of objections that have from time to time been urged against the enfranchisement of women. It is the city in which William Lloyd Garrison first lifted up his voice for the emancipation of the slave, and where Furness took the torch of light from his fraternal hand, never to let it fall. And how readily does the name of his successor, Joseph May, so dear to me for his own sake, suggest another that is written among the highest on the roll of anti-slavery honor. Never shall I forget with what expressive emphasis he used to speak the names of Lucretia Mott, and Sally Holly and Angelina Grimké, assuring us that if we had ever heard those women speak, we should never doubt again the advisableness of women's speaking in our churches. Last, but not least, in thinking of your city, I always think of a great company of women who, without notoriety or fame, but with all perfect womanliness and sweetest self-surrender, are doing

tasks innumerable of educational and charitable beneficence, which only a few years ago were generally regarded as hardly less of an infringement on the proper sphere of woman than the exercise of her political rights.

It is not without a kind of shamefulness that I appear before you in defence of those ideas and those principles with which many of you have been openly identified for many years, and to which you have given an incalculable amount of patient service. I have not been a worker in your often-broken, ever-closing ranks, and of the victories that you have won no smallest part is mine. Not that I have ever doubted the justice of your cause, or failed to sympathize with your endeavors for its promulgation, and it is now twenty years since, in my early ministry in Brooklyn, I set forth in an elaborate lecture "the whole counsel of God" as it was then revealed to me concerning the industrial and educational and political rights of women. It was printed at the time, and I read it over a few days ago, and wondered if I could do better than to bring it here, and read it for the lecture of the day. For one thing, you would have seen, if I had done so, how much was hope and prophecy in 1866 that is now glad fruition. Since then I have never failed, on fit occasions, to witness a good confession, especially in times when in our own community the stress of evil circumstances had caused the hearts of many to wax cold. But I have seldom been upon your platforms, and have never been a member of your organization. I have not even been a diligent reader of your current literature, except at points of special interest, as when I must say, "And thou, too, Brutus!" to some friend long counted on, and found at last with the remonstrants; or, when a scholar of the grade of Francis Parkman, leaving his Jesuits and Indians for a little while, but bringing with him some of their baser manners, has launched an article at you; or, when a Ouida's brief cessation from her habitual nastiness, has given Mrs. Livermore an opportunity to reveal "the ever-womanly" of her own character and spirit in contrast with the roistering mannishness of her opponent. For such remissness I can plead threefold excuse. First, that I could not be more heartily convinced that you are right by any novel presentation of your case, if such were possible. Second, that I had my own special work to do, so arduous and engrossing that it endures no brother near the throne; and third, that with such counsel and defense as you have had, I well might fear to mar their symmetry and diminish their efficiency by some ill-considered word. You know, in Thackeray's "Philip," how Charlotte, riding in the diligence from Boulogne to Paris, with her baby sister in her arms, hears Philip's boots drumming upon the roof, and when the child stirs in its sleep, says, "Hush! He's there! He's there!" And you know that Plato says there is a child in us that is easily made afraid. Well, then, if ever at any time the child in me has been suddenly awakened by the violent swaying of the Woman Suffrage diligence, and has shown signs of fear and crying, I have said to it, after the manner of Charlotte in the story, "Hush! They are there—Mrs. Livermore, and Mrs. Howe, and Lucy Stone, and Mary Grew, and Mrs. Cheney, and the rest of them! The thing isn't going to upset, and if it does, it won't make any difference;" and the child in me has gone to sleep again, and the diligence has bowled along, through day and night, nearing its happy destination. I'm glad to be a

passenger, but now and then I can't help envying those of you who are on the top.

I trust, however, that there is some advantage in my coming to you as I do, *with* you, but not *of* you; with you in heart and mind, but not of you in the "glorious dust" of your unwearying, hand-to-hand contention against fearful odds, happily growing every day less disproportionate to your courage and your strength. A poet writes of

"truths too vast to see distinct,
So deep in them we are."

And it may be that some of you are so deep in this cause of the enfranchisement of women that you cannot distinctly see its vast proportions, or what progress it is making, as a soldier cannot in a battle equally with the "red-cloaked clown" who, from some point of safe and comfortable vantage, overlooks the field. I offer myself as a humble contribution to your ability to see yourselves as others see you, the ground you have already won, the strength of your position, the opposing forces, and the chance of final victory.

"Ring, bells, in unrequited steeples,
The joy of unborn peoples!
Sound, trumpets, far-off blown.
Your triumph is our own!"

But there are other bells I hear already with forereaching sense—those "Chestnut bells," which are, perhaps, the cruellest invention of the present time. If you were all provided with them, what a general tinkling there would be as I go on with my address! For what aspect is there of this matter which, in the forty years that synchronize with the development of the Woman Question, has eluded scrutiny? If the opponents of enfranchisement had failed of searching out its every weakness, they would have been indebted to its protagonists for many admirable suggestions. No one has ever suggested any possible weakness in the Darwinian theory of Evolution that Darwin did not himself foresee and openly declare. His was that "deliberate intellectual conscientiousness which, scorning to take advantage of an incidental weakness, will even help an opponent to develop his strength, in order that none but the real, decisive issue may be tried."* The political enfranchisement of women has not been without its Darwins of this noble disposition. To go no further, in Col. Higginson's "Common-Sense about Women," you will find every imaginable weakness of the Suffrage movement presented with a freedom and a force unparalleled in the literature of the opposition. You will see, then, how little chance there is that I can furnish you with any facts or arguments that are not familiar to those of you who have been in this conflict from the beginning, or for the last ten or twenty years. I console myself with Emerson's assurance that people are never so happy as when assured of what they know already. If this is so, I can count upon your happiness for the next twenty-five or thirty minutes without any serious misgivings.

The Woman Question, considered in its entirety, might be likened unto an army in order of battle. It has its centre and its wings. The centre is Political Enfranchisement; the wings are industrial and educational opportunities for women co-equal with those which men enjoy. Now it will not be denied, I think, that our army has advanced *hand passibus equis*; that the right wing and the left have left the centre a good way behind; the industrial and educational ad-

*An address before the Pennsylvania Woman's Suffrage Society, in Philadelphia, Oct. 27, 1886.

vance of women has been much greater than her political advancement. Nevertheless, from first to last, the army has been one, and the victories of the parts have been the victories of the whole. The centre has not been weakened by the advance of the right wing or the left. It has been greatly strengthened. And there are few, if any, lovers of the general cause who do not feel that the disproportionate advance of suffrage as compared with industry and education, is an ideal relationship. If disproportion there must be, it had better be of this sort than of any other. It is better for suffrage to lag behind industry and education than for either industry or education to lag behind suffrage, although unquestionably the exercise of the right of suffrage by women would have a tendency to remove many of the hindrances that still bar the way to an industrial and educational opportunity for women co-equal with the opportunity of men. We can at least concede so much to those who think that women should not be allowed to vote until they are "perfect even as their Father in heaven is perfect;" that the larger their industrial freedom and capacity, and the fuller their educational opportunities and their use of them, the better qualified will they be for the exercise of their right of suffrage in a just and noble way. In the meantime that principle of which Darwin makes so much in animal structures, "the correlation of growth," and which Paul anticipated long ago—"If one member suffers, all the members suffer with it, and if one member rejoices, all the members rejoice with it,—"¹ is nowhere more conspicuously operative than in the development of womanhood. Industry, Education, Suffrage, like Barbara Lecks and Mrs. Aleshine and their male companion, are all in one boat. Improvement in one direction helps improvement in every other. Every year that suffrage is delayed women are becoming better fitted for its exercise by the enlargement of their industrial and educational spheres. Suffrage pays for this favor in advance. The agitation for it has been more influential than any other intellectual and moral force in bettering the industrial and educational condition of women. It would be impossible to find an advocate of woman's suffrage who is not equally an advocate of the fullest possible extension of the industrial and educational sphere of womanhood. And the plea for such extension has come very largely and always most effectively from the Woman Suffragists. The advocacy of others has been "sicklied o'er with the pale cast" of a most natural fear that one thing would lead to another, the inch of industry or education to the ell (I have not dropped an "h") of complete political enfranchisement.

It would be quite impossible to overrate the change that has been brought about in the industrial and educational status of women during the last five-and-twenty years. Scores of employments that were monopolized by men in 1861, are now open as freely to women as to men, and tens of thousands of women are engaged in them with honorable advantage. The fear that every woman in a new employment would drive out a man, has not been justified by the result. If men have been driven by hundreds out of certain classes of employment, it has been to be driven into others much better suited to their physical ability, from the desk and counter to the farm and ranch. But for all that has been done, much still remains to do. The range of female industry is still capable of indefinite enlargement, and within the scope of

those employments to which women are freely admitted the inequality of wages for the same amount and quality of work furnishes both the political economist and the philanthropist with a problem which is very difficult to solve. Here is undoubted the defect of a quality, the quality of impermanence which belongs to female labor in the mass, because the factor of marriage enters so deeply into it. This factor, the probability of marriage, has certainly an injurious influence on the average character of woman's work beyond the precincts of the home, and the average character of the work of any class is extremely influential in determining the average pay. Nevertheless, the inequality of pay for equal work is often monstrously unjust. Everything will help to remedy it that helps to make the general equality of men and women more assured. Nothing will help so much to make the general equality of men and women more assured as equality in their political status. It follows that the right of suffrage conceded will do much in furtherance of equal pay for equal work.

The industrial development of women aids their political enfranchisement in many ways. Every enlargement of the sphere of womanhood makes the ultimate political enlargement a less radical change. We have the ultimate enlargement broadening slowly down from precedent to precedent. Moreover, many of the arguments against woman's suffrage were equally arguments against woman's industrial expansion twenty or thirty years ago. As the event has proved their fallacy in the case of industry the presumption is that it will prove their fallacy in the case of suffrage. Take but a single instance. Surely the argument from woman's natural physical disabilities was much stronger against a free industrial life for her, than against suffrage. Now the event has proved its absolute futility in the case of industry. Men lose more time than women in the employments in which they are engaged together. As the first steamship crossing the Atlantic brought to America the first copies of Dr. Lardner's book proving that an ocean steamship was an absolute impossibility, so our good ship of state goes ploughing on her way to equal industry and education and political rights for men and women, her hold well stuffed with literature, proving beyond peradventure that such a voyage is an absolute impossibility. What funny reading Dr. Lardner's book after the lapse of fifty years, when twice a week a fleet of ocean steamers leaves New York for different parts of Europe! There are scores of books prophetic of the impossibility of equal rights for men and women, in education, industry, and politics, that will be even funnier after an equal lapse of time.

Woman's advance along the educational line of her ideal development has been hardly less remarkable than her advance along the industrial line. Higher schools and colleges have multiplied and the most venerable universities have at last afforded women opportunity to show that even without the advantages of their instruction they can attain the highest honors which their graduates, as such, are able to command. "When Columbia College makes a Wellesley bachelor of the gentler sex a doctor," writes Geo. Wm. Curtis, "and Yale signalizes her new departure as a university by making a maiden a bachelor, it is useless to call the college the last refuge of conservatism." These are but straws that indicate which way the wind

is blowing. Urged by its gathering stress the bark which bears the hope of woman's final conquest for herself of "all that harms not distinctive womanhood" is drawing steadily near and more near to its desired haven. How many prophecies of what woman could or could not do have been shamed by the event. You know the story of the man who criticized the owl. "A bad piece of taxidermy. A live owl never looked like that, never carried himself so. He couldn't do it." All at once the owl changed his position! He wasn't a stuffed owl at all! He was a live owl and could do what he had done and a good deal beside. And the live woman of our time has done already a good many things in industry and education which the sagest critics have declared to be impossible for her. She is not an ornamental fixture, but a living organism. The trouble with the whole business of this criticism on the higher claims of woman is that it is rooted in the old idea of a world finished in six days, not in the new idea of a world which is still in process of creation. The representation of Adam in a miracle-play of the middle age, going across the stage, *going to be created*, was a capital anticipation of our modern science and philosophy. Man and woman both are on their way to their creation. They are not half finished. They are not much further along than my friend's boots for which he had been waiting long. He went for them again and his boot-maker saw him while he was yet a great way off and ran, and running cried, "Mr. Esterbrook, Mr. Esterbrook, them boots of yours is *almost about to be commenced*." Certainly what women are industrially, intellectually, politically, is no measure of their possibility. What they are is the resultant of countless disabilities acting upon them through successive centuries. Loose them and let them go, and you will find they were not dead but sleeping,—not too sound to hear the voice that summons them to the full use of every faculty which they possess.

There is one intellectual feature of the situation which is even more impressive than the expansion of Woman's educational opportunity. It is the "fruits meet for repentance" on their part who have denied her fitness for the highest intellectual things. Some time ago, there were in Boston, thirty-five women practicing medicine with unquestionable success. In many of our cities and our larger towns there are others of their guild. The legal profession has not attracted women, nor has the Ministry, strangely enough, to any considerable degree. The success of some who have adventured on this line has been so great that I wonder that a greater number have not followed their example. To Dr. Johnson a woman's speaking seemed like a dog's standing on his hind legs. The wonder was not, he said, that she could do it so well, but that she could do it at all. But if his bearishness could have been prolonged a century he would long since have ceased to wonder that she can do it well; she has done it well so often that for her to do it so seems just as natural as for her to help or please in any other way. The pulpit, however, has witnessed only the least of her successes. The best of them have been in committee rooms and club-rooms and upon platforms where important charitable and social and educational and religious questions have been discussed, and where men of high repute as public speakers have often wished that they could speak as clearly and as forcibly, as elo-

quently and as persuasively as Mrs. Wells or Mrs. Spencer or Miss Eastman or Mrs. Lowell, and others whom you know better than anybody else.

But it is as a writer even more than as a speaker that woman has of late brought forth intellectual fruit so fair and large that the talk about the intellectual inferiority of women, which was almost "the only wear" twenty and thirty years now seems as antiquated and absurd as a rope-harness or a Navarino bonnet. I have not now in mind the great creative work of a George Eliot and a Mrs. Stowe, or the lesser, of a Mrs. Gaskell or a Mrs. Oliphant. The disabilities of women never have been able to suppress the motions of their creative genius. I have not even in mind the host of women of the same general standing as the "mob of gentlemen who write with ease" in a purely literary way. I have in mind the literary work which is not literature for its own sake, but a vehicle for the discussion of the greatest intellectual and social and political and religious questions of our time. Nothing has been more characteristic than the work of this sort done by women during the last quarter of a century. There are many noble books to witness it, but its best witness is the pages of our great reviews and magazines. In this respect the English periodicals are more distinguished than our own. Often *The Nineteenth Century* carries the more substantial portions of its freight in women's name, like those of Mrs. Butler, Frances Power Cobbe, Julia Wedgwood, and Millicent Garrett Fawcett. How often side by side with the essays and the studies of these women do we find those of bishops and of noble lords, the law-makers of England, which, but for their artificial dignity, the meanest London daily would not publish in its columns!

Now, these phenomena have an important bearing, not only on the educational and practical life of women, but also on their political enfranchisement. For one of the most popular arguments against this has been that woman is a being "inferior to man, but near to angels." But not only is this nonsense put to shame by woman's later intellectual development, suggesting the absurdity of measuring her possible force by any past achievement, but woman's later intellectual work has dealt so largely with questions approximately or absolutely political, and with so much calmness and clearness, that it furnishes a special argument of no little weight for her political enfranchisement. It is a significant fact that here in the United States, where the appointing power of the President is the most important of all immediate political questions, the solid monograph on this subject by Miss Lucy Salmon is by far the ablest and the most exhaustive contribution to it that has yet been made. In comparison with it the Congressional speeches of such weighty men as Hoar and Edmunds seemed but the merest drivel.

There is a feature of the employment side of womanhood that is even more suggestive of her political possibilities than her educational and intellectual triumphs. It is the steadily increasing hold of women on the civil service of the government, and upon allied positions of responsibility and trust. In Grant's second term there were already 5,000 women acting as postmasters, and it is presumable that the number has since then been much increased. In the treasury and other national departments we have a relatively greater number of women

doing their work with undeniable efficiency. Consider also in how many States women, to whom every electoral privilege and position is denied, except possibly voting on school matters and being voted for on School Committees, have been appointed upon Boards of Charity and Correction, and with what uniformly good results. It is the height of the ridiculous that a woman who has done the work of Mrs. Lowell on the Board of Charities in the State of New York should not be the political equal of the most miserable male object of her official interest and humane regard.

"A little deeper and you will find the Emperor." A little deeper and we shall come upon the right and duty of enfranchisement. It is only a step from the position of women in the civil service, and upon Boards of Charity and Correction to their position as voters for School Committees and school appropriations, and to their service upon Committees as managers of such appropriations. Another step as long would take us to municipal suffrage which the experience of England (so happy that Scotland has now been included in the scheme) commends to our most serious attention and equally to our courage and our faith. Another step of equal length would take us to a universal suffrage that should not be in name only but in deed and truth.

But there are those, it seems, who heartily rejoice in both the industrial and educational expansion of the sphere of woman, and even in so much of political expansion of this sphere as is necessary for the inclusion of voting for School Committees and appropriations, and being voted for upon these lines, who are either indifferent to the general political enfranchisement or opposed to it with earnestness and passion. There are even those who have done as much as any for the expansion of women's work and education and her social usefulness, who have exposed themselves in furtherance of these ends to "the oppressor's scorn, the proud man's contumely" and to the malice and contempt of other women, who are hardly less strenuous against the general political enfranchisement of women than they have been for the widening out of her industrial and educational and social life. Here are the bayonet points that thrust the advocates of Woman's Suffrage back on their reserves of courage and conviction. What reasons can they give for the faith that is in them that shall be equal to this new emergency?

None, let us say it frankly, none that have not been given over and over again in general advocacy of the cause, or to meet the objections which its more or less trivial and intelligent opponents have brought against it all along. And these are quite enough, seeing that the most noble-minded and generally philanthropic of the new "remonstrants" have not an objection to offer that the less intelligent and earnest have not offered all along. Perhaps it would be safe enough to leave these objections to their own mutual destruction. The first English sparrows that were sent to this country were sent all in one cage. The consequence was even more fatal than when the parrot and the monkey were allowed to entertain each other while the lady of the house went out to do her morning's shopping. They used each other up. There were no sparrows to speak of on the arrival of the cage here in America; only a lot of feathers and a few osseous remains. If the objections to woman's suffrage could be shut up by them-

selves, we might expect a similar result. For example: Argument A.—It would break up the institution of marriage and the home. Argument B.—Women are dominated by the influence of priest and clergymen. But what influence is more conservative of marriage and the home than that of priests and clergymen? Again: Argument C.—Women could not be made to vote. Argument D.—There are too many voters already. Another brace of what Col. Higginson has felicitously called Kilkenny arguments. And still another is, Argument E.—Women will vote just as their husbands tell them to. Argument F.—Women's suffrage will introduce difference, dissension, into families. I do not believe the former of these statements. Must I then believe the latter? No; because the exclusion of women from the ballot is no security against difference. In 1884 almost every intelligent and earnest family was more or less divided against itself. The son-in-law against his mother-in-law was a not unfrequent situation. And doubtless there was some dissension; but that there would have been more if the women could have voted, I do not believe. The passion with which women said, "I wish I could vote," would have found legitimate expression. There are many others of these mutually destructive arguments. There are others of such fragility and feebleness that they go to pieces like a long-buried corpse the moment they are taken into the light of day. There is the sexual argument. But this, as we have seen, is much stronger against industrial than against political equality, and there the event has proved its absolute futility. "Women have all the rights they want." If this is so, what is the meaning of the Woman's Suffrage agitation that has been going on for forty years? "But only a few want it, and the majority ought not to be obliged to vote against their will." If the considerable minority of men who do not care to vote should increase to a majority would that be a sufficient reason for general male disfranchisement? "There is no natural right of suffrage." But this objection applies to men and women equally and leaves the matter of women's voting wholly unaffected. "Women are already overburdened; why add to their responsibilities?" Well, if they gave as little time to politics as men generally give, the additional responsibility would not be great. But they have now time for many things which if neglected no one would be a sufferer. "But think of a woman's going to the polls." They are less offensive than a crowded horse-car or the gateway of a railroad station. In twenty-two years in Brooklyn I have not seen a semblance of disorder, although in my ward the untirred are a large majority. The registry is no better than the poll, and my wife went with me only last week to register (in a plumber's shop) and she was almost overpowered by the politeness shown to her. Col. Higginson's vision of "beauty for ashes" might not at once be realized, but probably the admission of women to the ballot would suggest a somewhat more æsthetic habit in the arrangements of the poll. But these considerations will hardly be appreciated by women who go to the plumber's shop on their own business (almost anything is better than that) or by the women whose friendly visiting takes them into the city's vilest slums. The imagination of the objectors has been extremely fertile in devising possible contingencies of the most dreadful character. There is Dr. Bushnell telling us how much more easily women can disguise themselves than men. They could vote

early and often; five or six times a day! One is reminded of Frank Stockton's complete letter-writer, in which he provides for various remote contingencies that are not provided for in the letter-writers generally. For example, "No. 6. From the author of a treatise on molecular sub-division, who has been rejected by the author of a cascarilla-bark-refiner, whose uncle has recently paid sixty-three dollars for repairing a culvert in Indianapolis, to the tailor of a converted Jew on the eastern shore of Maryland, who has requested the loan of a hypodermic syringe." "Never cross a river till you come to it," was Mr. Lincoln's sage advice, which, taken, would have saved the obstructionists of every great reform a world of vain imagination. "Would you like to have your sister Marry a nigger?" How often and how uselessly was that question asked as the anti-slavery fight went on! "Would you like for your wife to be a Brooklyn alderman?" is a similar question. I answer, "Yes, decidedly; for that would mean a Board of Aldermen of which no lady would have any cause to be ashamed." But behind every ballot we are told there is a bullet: that is, the right to vote implies military duty. Not necessarily, seeing that out of one thousand clergymen of the military age examined for the army, nine hundred and fifty-four had some disqualifying defect, and they were all legal voters. Perhaps forty-six women out of every thousand could be mustered capable of bearing arms. But every child *in arms* is there by jeopardy of a mother's life, and in bearing the men who bear arms for their country it has been suggested that women do their part. But they do vastly more than this, as a bright array of Florence Nightingales and Clara Bartons testify by their unspeakable devotion to the wounded and the dying; surely, as indispensable to war, if war there needs must be, as any facing of the enemy's fire or storming of some bristling parapet.

But there are objections urged of a less trivial character. One that if it is woman's right to vote it is her privilege to abstain from voting. But every person's right means every other person's duty and it is no one's privilege to abstain from doing that which is the duty of the hour. But "politics are so vile." "Women are viler" some of the objectors say. "Therefore for the sake of the politics keep the women out." And others say, "Would you have women soil their whiteness in this national sewer?" Here is another case of English sparrows or Kilkenny cats. But we do not believe that women are so vile as some of them declare. We decline to accept the judgment of an Ouida as definitive in such a case. Women are not all Ouidas; nor are the majority of them. I have no sentimental persuasion of the general moral superiority of women; I have never argued their enfranchisement upon this ground. But it means something, I suppose, that in the reformatories of Massachusetts there are five times as many boys as girls; in the prisons twice as many men as women; in receipt of charity the same proportion. Take, then, the other horn of the dilemma: It is the privilege of women to abstain from dirty politics. Not if they can help to make them any cleaner than they are. To those who tell me, "The best women do not want to vote," I answer, "Then, by that sign, they are not the best women." The best women must want to vote, because they must want to help their husbands and their brothers, their fathers and their sons in the good cause of building up here in

America "a righteous nation" whose God is the eternal Truth and Righteousness and Love. Grand words are those of William Gannett: "Not suffrage for women so much as women for suffrage is the hope beyond the hope." . . . "The whole 'sex' argument against woman suffrage in low-level politics reads as argument for woman suffrage in high-level politics." Assume that politics are irretrievably corrupt and women may well hesitate to enter into them. But such an assumption is unworthy of any noble person, man or woman. The corruption is not irretrievable and every noble woman, equally with every noble man, will desire to do her part in bettering the bad and bringing in the best; if not by voting then in some other way.

"Inexpedient! Yes, forever inexpedient," says a remonstrant who has perhaps a better right to her remonstrance than any other who has lifted up her voice; "forever inexpedient until the highest type of morality and the clearest sense of justice . . . are reached by all women." But what if men had been obliged to wait for this degree of excellence. Republican government would not have begun to be in 1886. In the exercise of their political functions men have heightened the type of their morality, and clarified their sense of justice. This "None but angels need apply," is like saying to a boy, "You shall not swim till you can swim perfectly," or "You shall not play till you can play like Rubenstein," who when asked how he could play the Erl-King so wonderfully, as if a god were thundering at the keys, said, "Simply by practice." By practice women must come into the fulness of political knowledge. They must learn by failure and mistake. There is no other way.

"Cast the bantling on the rocks.
Suckle him with the she-wolf's teat.
Wintered with the hawk and fox,
Power and speed be hands and feet."

But in meeting the objections that are urged against the extension of the suffrage to women equally with men, we do not incidentally give all the reasons that we have for the faith that is in us in this new departure. And what are some of those that have not been incidentally hinted at already? First, this: that the phrases which are more dear to us in the political sphere than any others, which express our loftiest political ideals, are phrases that carry along with them the necessity of woman's suffrage if they are not going to be shorn of half their meaning. "Governments owe their just powers to the consent of the governed." Of course anyone who cares to do so can say with Rufus Choate that the phrases of the Declaration of Independence are "glittering generalities." But Wendell Phillips' reply that they are "blazing ubiquities," is also worth remembering, and if government does derive its just powers from the consent of the governed, and as women are the governed equally with men, how but by voting can their consent be given. Then there is the great phrase of Lincoln, which was first Theodore Parker's, "Government of the people, for the people, by the people." It will hardly be denied that women are the people equally with men, and if they are, we have not government by the people till they obtain the franchise. "No taxation without representation." Here is another golden phrase,—the watchword of the war for independence. But women have "virtual representation," it is said. And James Otis answers: "No such phrase as virtual representa-

tion was ever known in law or constitution. It is altogether a subtlety and an illusion, wholly unfounded and absurd." And this declaration brings us to the ground on which woman suffrage could easily defend itself if it had no other, the favorite ground of many of its most able advocates, notably that of Col. Higginson, namely, its necessity as a means of self-protection. Virtual representation is an illusion and a snare. No class can safely be permitted to make laws for any other. The history of every modern nation proves the truth of this assertion. We are told what wonderful improvement there has been in woman's legal status. Yes; and the most of it has been extremely recent, and much of it has been directly the result of the woman suffrage agitation. Nevertheless, much still remains to do. In the majority of the United States, married women are denied the ownership of their earnings, and their right to minor children. But the interpretation of laws is hardly less important than the laws themselves, and their execution is of all the most important. Woman may be no wiser than man, and no better. But they will be wiser for themselves than men can be for them. The instinct of self-preservation is exceeding strong. The instinct of self-protection is a brother instinct of nearly or quite equal strength.

But I believe that there is a higher ground than this for the enfranchisement of women. It is that the exercise of political privileges is itself an education. When women vote they will begin to cultivate that much neglected branch of study,—American history; and perhaps they will discover that it is the grandest history ever written. Suffrage will enforce the duty of the educated women to educate the ignorant of their sex. Those who are now remonstrants will be found obedient to this heavenly vision. Once when my little boy was in a pet, I said to him, calling from my study, "Come up here." He remonstrated, saying, "I don't want to." "Well, then," said I, "stay where you are." "No," said he, "I'll come up if I don't want to." And so, I doubt not, the remonstrants against woman's suffrage will come up if they don't want to; come up to the exercise of their right when it is once accorded them; come up to their duty of advancing the general and political education of the women of whose political influence or subservience they are afraid.

That the right use of suffrage requires the highest possible intelligence and the noblest character,—this is the highest ground of all on which the enfranchisement of women can be urged. Every woman that hath *this* hope purifieth herself. How can she make herself more wise, more just, more earnest, more sincere, if haply, she may help to bring a nobler wisdom and a higher justice, a grander earnestness and a more absolute sincerity into all civic state and national affairs. "For their sakes I consecrate myself," every true woman that cherishes this hope will say of those whose social circumstances have been less favorable than her own. But the elevation of her sex will not be the highest aim of her ambition. This shall be to make the nation that surpassing good which it can be only through the harmonious co-operation of both men and women for all highest ends. What God hath joined together let not man put asunder.

Friends, you have every reason to be encouraged in your faith and work. You have enlisted on your side the splendid advocacy of such a

company of men and women of the highest genius and the noblest character as no other great reform has ever had, for all the greatest names of the anti-slavery conflict are yours, with Garrison's and Lincoln's at the head, and you have others with you who were born too late for anti-slavery work. You have also with you hundreds of women all unknown to fame, than whom there are upon this earth none of more womanly gentleness and grace and charm. The successes of municipal suffrage in England, of school suffrage in America in a dozen states, of woman suffrage, pure and simple, in the territories Wyoming and Washington, have reduced to an absurdity a score of prophecies of evil things that were sure to follow if such things were done. The service of women in positions of exalted state and civic trust, and in many thousand national offices upon the civil list, is an argument for the political enfranchisement of women that increases in its volume and momentum every day, and the industrial and educational advance of women brings their political equality every day more near. The last lines of Longfellow might have been written for these things and we can apply them to them without hesitation, for he was with you in your generous expectation and your glorious hope:

"Out of the shadows of night,
The world rolls into light.
It is day-break everywhere!"

BOOK NOTICES.

APPLIED CHRISTIANITY. Moral Aspects of Social Questions. By Washington Gladden. Boston and New York. Houghton, Mifflin & Co. 1886. Pp. 320. Price, \$1.25.

Mr. Gladden recognizes the fact that the wealth of the world is multiplying much faster than the population, and that this increase is mainly in so-called Christian lands. He concludes that one effect invariably produced by Christianity upon a people who accept it, is to multiply the wealth of the people. The Christian moralist, he thinks, can justify the proposition that wealth is a benefit rather than an injury to man by appealing to the Scriptures. "In the Old Testament, especially, this doctrine is almost fundamental. The connection of prosperity with righteousness is taught almost on every page." Mr. Gladden, not content to stop here, says further, with amazing disregard of the truth, "In the New Testament this teaching is not contradicted;" for he says Jesus promises that the meek shall "inherit the earth; that to those who seek first the kingdom of God all earthly good shall be added; and his apostle tells us that godliness has promise of the life that now is, as well as of that which is to come." That Jesus meant that the meek shall accumulate wealth, that "all earthly good" with him included material riches, Mr. Gladden very prudently makes no effort to prove. What Jesus is reported to have said about "a rich man," of those "that have riches," his words, "Blessed be ye poor," and "Woe unto you that are rich," his unqualified denunciation of wealth, and praise of poverty, Mr. Gladden finds it convenient in this connection to ignore. Nor does it seem to have occurred to him that some Christian countries have, and some have not, increased in wealth, and that those which have are the countries which have practically ignored the teachings of Jesus on this subject, while those that have not are the countries in which belief in Christianity has been the least modified by scepticism, and in which the teachings of the New Testament regarding wealth and poverty have been the most faithfully observed.

When Mr. Gladden gets away from sectarian moorings, and discusses the relations of capital and labor on their own merits, with the aid afforded by the authors whom he cites, his treatment of the subject, if not profound and thorough, is at least in-

telligent and consistent. What he says in regard to the evil of monopolies, the need of a more equitable distribution of wealth, and the need of a more humane disposition, a more philanthropic spirit to lessen the evil effects of competition, is all good, but in these times rather commonplace. The author's evident desire to contribute something to the discussion of socialism, labor, education, etc., which shall help to solve problems now confronting us, shows his humanitarian disposition, while his effort to reconcile his theological beliefs with modern thought and modern industrial civilization indicates his progressive spirit.

B. F. U.

SOCIAL PROBLEMS. By M. J. Savage. Boston: Geo. H. Ellis, 141 Franklin Street. 1886. pp. 189. Price, \$1.

In this volume are twelve sermons, which, although spoken and not written, contain more valuable thought than any fifty sermons given by any other minister in the city during the past year. Although Mr. Savage is not an original thinker he is a careful reader of the best authors and he possesses, as but few men do, the power of assimilating the thought of others and making it a part of his own intellectual breath and blood. And his sermons are not like ordinary sermons; they are more like lectures by one who has studied his subject and has something of importance to say on matters of current interest. In some of his moods his thought is given a theological coloring and his conclusions a theological twist which remind the reader that the author is nominally at least a Christian minister; but generally, in these sermons especially, he discusses themes of practical interest in an untheological, secular manner, as well as with an earnest spirit, and with fulness of information, breadth of thought, and common sense. He speaks from the standpoint of one who believes strongly in evolution, alike in the physical, intellectual, moral and social world. The aim of social progress he believes is the rise of "the individual,"—his full development as such, rightly related to his fellowmen. His sympathy with those who toil for bread is clearly manifest; and while he does not hesitate to expose the fallacies of fantastic, social schemes, he holds that society can do much to assist the individual. School education, poverty, and the diminution of social evils are very suggestively and instructively treated in the last three sermons. These discussions are a credit to Mr. Savage, both to his head and heart; while the neat and handsome form in which they are issued entitle the publisher to the thanks of all who read them.

B. F. U.

Mind for October contains some highly interesting essays, the first being a Review of Mr. James Ward's, "Psychology" in the new edition of the *Encyclopædia Britannica*, by Prof. H. Bain; following this is an essay by Shadworth H. Hodgson, entitled "Illusory Psychology," being a criticism of the Transcendental standpoint in Philosophy and Psychology assumed in two essays in previous numbers of *Mind* by John Dewey; the third is on Hegel's "Conception of Nature," by S. Alexander. Under the head of Research is a continuation of "The Time taken up by Cerebral Operations," by J. M. Cattell, Ph. D., of the University of Leipzig; and "The Perception of space by disparate senses," by Joseph Justrow. Under that of Discussion Rev. H. Bashdall reviews Mr. W. L. Courtney on Bishop Butler; and Norman Pearson, (who has an exceptionally able and clear essay, entitled "Before Birth," in the *Nineteenth Century* for September,) discusses "The Definition of Natural Law." There are critical notices by Prof. W. Wallace, Carruth Read and J. Sully.

THE October number of the *Revue de Belgique*, gives the first of a series of articles on hypnotism and somnambulism among the patients in the female asylum for the insane in Paris, la Salpêtrière. The influence of the magnet over these women appears evident. This number also contains the last of the essays on the condition of labor in the United States. Warm praise is given to the Knights of Labor, and the various brotherhoods of railroad men.

One fact vouched for, is that the American laborers are in general, more sober than those of Belgium.

J. R. LEESON & Co., agents for Finlayson, Bonsfield & Co's Real Scotch Linen Crochet Thread, have issued a pamphlet of 72 pages, giving full and minute directions for trans, forming this thread into edgings, tidies, collars, baby bonnets, and embroideries for towels, aprons, table-scarfs, sofa cushions, pen-wipers, doilies, etc. Over fifty engraved illustrations accompany the work which will be of much service to ladies interested in crocheting. Send 10 cents to J. R. Leeson & Co., 298 Devonshire Street, Boston, and secure a copy.

AMONG the books soon to be issued by Cupples, Upham & Co., one of special interest to lovers of Emerson is, "Ralph Waldo Emerson, his Maternal Ancestors, with some Reminiscences of Him," by his relative, David Greene Haskins, D. D. — of which only 350 copies will be printed from type.

Babylund for November continues its comical and unique evolution of the "Magic Pear."

SOME social philosopher has said that Robinson Crusoe upon his desert island had nothing to consider but his own welfare. The moment another person landed upon the shore, his duty toward that person began. His freedom to a certain extent was thus limited. Had his wife been shipwrecked and saved with him, the duty and limitation would have increased; the birth of a child would have proved a still greater limitation. Multiply individuals and relations and we multiply duties and restrictions. For it is necessary that one does not infringe upon the rights of another. Otherwise, the selfish and grasping, not to say the vicious and criminal would prey upon the weak and inoffensive, as wolves prey upon lambs. In the nature of things, individualism, often another name for selfishness, cannot be carried to its ultimate. The sharp corners of the egoist are rasped down by friction with others, and the process hurts. If he cannot, by sympathy, put himself in the place of others, they will put him where he belongs. The social Bedouin, will, in time, be confined to his own desert to consort with his fellow outlaws. Out of general experience grows general sentiment, and out of that, legislative enactment. — *Religio-Philosophical Journal*.

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A BALDHEADED citizen of Cedar Falls, Ia., is having his wife, who is very skilful with a brush, paint a spider on the top of his head to frighten away the flies. — *Omaha Bee.*

GEN. BOOTH, of the Salvation Army, has opened his campaign at Chicago. This is one of the hymns in which he led:

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THE Boston *Herald's* reviewer of Joseph Cook's "Orient" says: "Mr. Cook never omits an opportunity to blow his own trumpet. Modesty is not more one of his virtues than veracity is. Even the best of the work here brought together is superficial and unphilosophical. Mr. Cook uses his memory more than his reason. There is a great show of other men's thinking, but very little of his own. Mr. Cook is a rhetorician, an entertainer with smart phrases, not a thinker, not a helper to men where they need to have things made clear for them."

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CURRENT TOPICS.

BY B. F. U.

THE scientific researches and voluminous writings of the distinguished Frenchman, M. Paul Bert, whose death is announced, were remarkable for their originality and boldness. He made a number of brilliant and useful discoveries. In statesmanship, as in religion, he was a pronounced radical. His death, which occurred at Hue, the capital of Annam, where he occupied the post of resident minister of France, is a great loss to his country, and to the world. He was born Oct. 17, 1833.

In a sermon on "Church and State," preached in the Roman Catholic Cathedral in Boston, last Sunday, Rev. Father Nagle said the following: "The Church and State go side by side, each holding on to what was given it by God. But if ever we should have any unhappy conflict between the church of God and the government under which we live, then, indeed, as Catholics, there would be no hesitation in taking up arms against the State and in favor of the Church, for we must obey God rather than man." We do not doubt that hundreds of sensible Catholics condemn and deplore such foolish talk as this—but it is well enough to make a note of it.

OLIVER WENDELL HOLMES writes to the Boston Advertiser: "I am not in the habit of correcting newspaper misrepresentations of what I say or do or purpose doing. But when I am quoted as saying that Emerson came from the dirtiest, instead of 'the daintiest sectarian circle of the time in the whole country,' I must insist on the correct reading."

ONE evening last week, at a meeting of the First Congregational Church of Willimantic, Conn., a resolution was introduced protesting against retaining Mr. Free as pastor, on the ground that he had ignored the doctrine of reve-

lation, and expressed doubt as to the divine inspiration of the Scriptures. There was much excitement on the occasion. According to a despatch to a New York paper, the real offence of Mr. Free, who has long been known in Eastern Connecticut for his ability and liberal spirit, is political rather than theological. He announced this fall that he should vote for prohibition, and some of his former admirers sought a pretext for stirring up opposition to him among the more conservative members of the church, and hence this protest.

WILLIAM A. SHORTT in a communication to the conservative New York Nation writes in advocacy of women's right to serve on juries, on the ground of woman's ability to take part in the machinery of justice; and "the ability to penetrate to the truth at a glance which women commonly claim under the name of 'intuition,' ought to fit them peculiarly for the office of judges of fact," besides, as he truthfully observes, "passion and prejudice and accidental convenience could hardly sway female juries more largely than they now do male." He continues, "The majority of women have abundant and even oppressive leisure. Even nursing mothers might bring their babies, as they do now when parties or witnesses. It might be well to call attention to the historical circumstance that women did act as judges of certain classes of facts, at least as early as men, and there is no suggestion in the early writers that they did not perform their functions as satisfactorily as juries of men." The only drawback to this proposal which occurs to us, is the difficulty there would be, owing to the prevalence of newspaper reports, and feminine eagerness for knowledge, to find twelve women who in any given case had not formed an opinion before being summoned to serve as jurors.

WE think the Christian Register is a little hard on the pastor of the Methodist Church at Saratoga, who objects to letting the church for any more Unitarian Conferences. It may be a pity that people should believe in the deity of Christ and the other evangelical doctrines; but so long as they sincerely and earnestly do believe them, can they be blamed for hating to see their churches, consecrated to the enforcement of these doctrines, put to the use of Mr. Chadwick and his friends? Would the Register blame Mr. Hale or Mr. Hereford for refusing their churches for a Jesuit mission or a Free Thinkers' Convention, if there were no good hall in Boston? It may be that they would be blameworthy, but that is the question to be answered before too severely blaming this Saratoga Methodist minister, who, we think, speaks very well for himself.

ONE of the mind cure "professors" having explained his theory, saying that there is no such thing as disease of the body, that no medicine produces any effect except through the imagination, that poison destroys life only because of the belief that prevails regarding its effects, a

reporter of the Chicago Tribune asked, "If you poured nitric acid on a man's hand, and he thought it was water, would it burn him?" The professor thought it would, because, although the "man himself might not be aware of the fact that nitric acid was being used, the mind of the man who made the substance would be present. You see, our science doesn't depend upon one mind alone. If it did, all would be plain sailing. However, there are minds which have gone before us. The universal opinion is 'that nitric acid will burn the flesh, and it is this opinion which would cause the injury in the instance you cite. It would be a case where the 'majority rules.' " "But," said the reporter, "I suppose that a rattlesnake's bite would be poisonous, even though the person bitten thought it the bill of a mosquito." "Of course it would be poisonous," the professor replied, "because it is universally agreed to be so, and the minds that have formulated this conclusion are more powerful than the mind of the sufferer." The reporter put one more question: "How was it with the first man ever bitten by a rattlesnake? There was no previous opinion in regard to the effects of the bite, and he didn't know whether the bite was dangerous or not. Did the poisonous fangs prove fatal to him?" The expounder of the mind cure philosophy was nonplussed, and he replied, in the old orthodox way: "Young man, I see that you are not a believer, and—you'll find the door right behind you."

THE decision of the Supreme Court of Massachusetts in the case of the barber at Worcester, prosecuted in the Superior Court for keeping his shop open on Sunday, was under an old statute intended to apply equally to all shopkeepers and traders without regard to the "necessity" of their business. The enforcement of the law would not only close all barber shops in the state on Sunday; but all restaurants, stop Sunday newspapers and the running of Sunday trains,—in short, it would put an end to all business on that day, however much demanded by the interests of our complex, industrial civilization. If the authorities could be induced to enforce the law impartially and rigidly it would soon be repealed. The Boston Transcript says that "the law is kept in the armory only to be used in emergencies for the protection of the law-abiding community from wanton annoyance." But there is no justice and no wisdom in keeping in the armory any such law. There are other laws under which "emergencies" are sufficiently provided for, and "wanton annoyance" can be prevented, without keeping on our statute books a Sabbatarian law under which if from motives of envy or revenge or from religious bigotry any one chooses to press it home, men engaged in customary and necessary business on Sunday, can be prosecuted and fined. We are quite confident that our contemporary, one of the most fair and liberal of all the Boston dailies, has no sympathy whatever with those who desire to perpetuate this law.

TO-DAY'S EDUCATIONAL PROBLEM IN THIS COUNTRY.*

Harvard's development as a seat of learning has throughout almost exactly paralleled the entire growth and development of our country and nation. The college may truly say that it has seen the rise and progress of our national existence from the beginning, and that no inconsiderable part of that existence it has itself been. It has seen the little strip of territory on the Atlantic coast expand and encroach upon the yielding wilderness until a cordon of civilized states, populous cities, fertile farms and flourishing schools and colleges, stretches across the continent from ocean to ocean. It has seen the struggling colony of a few thousands grow into a nation of 55,000,000.

But what is the special educational problem which to-day confronts these fifty-five millions? It is not where or how to provide the higher education. Colleges, universities, scientific and technological institutes dot the land. There seems to be no lack of facilities for supplying the wants of that portion of the youth of our country who can continue their studies beyond the common school. At least, they are provided for one sex, and soon will be for the other. And the same combination of a public sense of the need, and of voluntary personal generosity in supplying the need, which the colonists found effective in founding Harvard College, can be depended upon to found and equip these seats of higher learning when the want of them becomes manifest. To-day's educational problem concerns rather the *kind* of education that shall be given in the *lower grade* of schools; in the schools that are open to the public at large and are maintained by public taxation.

The colony of Massachusetts Bay had a select, homogeneous population of a few thousands. They were picked families of good English stock. They were self-protected by an earnest moral and religious purpose. They were alike in ancestral inheritance and general breeding. Having provided home and school instruction for the children, their next problem was to train their young men for posts of political and religious leadership. Our fifty-five millions consist of all nations, races, tongues and kindreds from the face of the earth. There are all faiths and sects among them. We have several millions who, only a little while ago, were in the ignorance and degradation of slavery. We have some hundred thousands of the aborigines of the soil who, though Harvard College was opened to them two and a half centuries ago equally with the whites, are but just climbing up to civilization, or are still in barbarism. With valuable immigrants from all countries of Europe, making an intelligent, orderly and industrious element of population, we have also from those countries all sorts and classes of adventurers and theorists, as well as those who have been degraded and embittered by centuries of oppression, and have never known government except as a symbol of tyranny. Now to all these classes and kinds of people we give the ballot easily. We open the doors of citizenship easily to the foreigner, to the ex-slave, and are beginning to do it to the

Indian. Their children are growing up among us to become soon a constituent part of the national life. What, then, is the great problem of education that confronts our fifty-five millions? It is clearly education not so much for safe leadership as for safe citizenship. It is education of this great mass of voting population and their assimilation to our national institutions; their education to an intelligent understanding of their own interests and to moral sobriety and industry, so that they shall not be so often led and victimized by political demagogues as now. The seats of higher learning may be left for the present to their own momentum or to the personal beneficence that will naturally care for them; but the common schools should be the concern of thoughtful governmental protection and generosity as never before. From them are to come the bone and sinew of our body politic. On them rests the hope that our country may successfully harmonize its many conflicting elements and safely solve the perplexing political and social problems which now menace its peace.

And to this end, our system of public education at the public expense needs much amendment. Hitherto it has been too exclusively a system of intellectual training. It has stimulated intellectual ambitions which have often become unbalanced. It needs now greatly to be strengthened on the moral side. And further, systematized industrial education should be added, even though some branches of book learning may have to be omitted. Industrial education has already been adopted to some extent in several large cities, and with such promising results that this reform will doubtless go on and should be hastened until it becomes a constituent part of the training which the State gives to its children. They are thereby put in a way to earn an honest living, and, if the training has been of the right quality, they have been acquiring also a love of doing good work, which is one of the best motive powers in life, and in itself a moral preservative. Industrial education by the state is needful to take the place of the almost obsolete apprenticeship system for learning the skilled trades. As to moral education *per se*, this is not so much to be compassed by text books—though something more than is now attempted might be advantageously done in this way with the older pupils—as that in general the school itself, with its varying incidents and work, its order, moral government and discipline, the relation of the scholars to each other, and above all, the moral character of the teacher, should be a constant object lesson for illustrating and enforcing the principles of morality. But it were well if occasion should be taken more often than is now the fashion for using the incidents and relations of school life for directly inculcating moral lessons.

The difficulty of the new educational problem in this country is, moreover, increased by a danger that threatens our public school system from the side of religion. One large, compact and strong denomination, the Roman Catholic church, is withdrawing its children from the public schools and placing them in ecclesiastical schools under its own management. In this action the Catholics are encouraged by the attitude of a few other denominations, as at the first they were driven to it by their conscientious objections to certain religious exercises of a Protestant character which the strong Protestant sects, with a zeal which outran a wise

discretion, insisted on keeping in the public schools. I have always taken the ground, that in the interest of justice and equal rights their religious exercises should be removed from the public schools, and no religious teaching or forms of worship be permitted there which offend the conscientious convictions of any portion of the citizens sustaining the schools. And this, I think, should still be done. The public schools should be made wholly and genuinely unsectarian. Yet even if this is now done, it will not satisfy the zealous Romanist. His plea now is that school education should not be divorced from religious instruction; that a school for secular learning only is a godless school; and that, since he cannot conscientiously commit the religious instruction of his children to teachers of a different faith, he must have schools for them under the direction of his own church.

Now the right of the Catholics to send their children to schools of their own founding and management cannot be denied nor legally interfered with, though so far as it is exercised it detracts from one of the great benefits of our public school system. It obstructs the assimilation of the youth of the country to the country's vital institutions, which is so eminently desirable. Yet the Catholic has the same right to leave the public schools aside and send his children to schools of his own choice which any other citizens have. But when the Catholics go further than this and claim, as some of their denominational journals are now doing, that they should be exempted from taxation for the support of the public schools, or should have their quota of the public school money handed over to them for the maintenance of their parochial schools, then, plausibly fair as the claim may seem, it should be met by a firm denial. Such a claim could not be yielded to one sect without yielding it to all. To yield it to one sect, therefore, would be the entering wedge for splitting our public school system to pieces. When this claim is seriously pushed before our legislative bodies, those bodies have simply to choose between the abandonment of our public school system and the retaining of it. As to the argument that the claim rests on justice to conscientious conviction, the answer must be that so necessary to the safety and existence of a republican form of government is the education of its future citizenship, that such a government on the principle of self-preservation, cannot abandon the right and the duty to sustain a system of public schools. Let the public schools be devoted to mental education, buttressed by moral education on the one hand and industrial education on the other, while instruction in the tenets of religion is left to the home, the church, and the Sunday-school, and no true citizen of the republic would have any cause to complain of inequality or injustice.

Nor could it be justly objected to our public school system, if thus organized and conducted, that it would make the schools "godless." Our schools would then be placed where Harvard College was theoretically placed by its early charter. They would be educating the youth of the country, not only in "knowledge," but in "godliness." For how, pray, is instruction in "godliness" best given to children? By impressing upon their minds certain traditional beliefs about God's existence? Or by building into their characters those principles of justice, right, love, which are the very substance of God's being? By the former method, possibly, certain correct ideas of the divine existence

* The latter half of a discourse entitled, "The Problem of Education as presented in this country two hundred and fifty years ago and to-day," suggested by Harvard's Anniversary, and given at New Bedford on Sunday, November 7th

SHUT THE SALOONS.

may be imparted to their memories, but by the latter method they are taught to live according to the very laws and inspirations of divine life. The putting of the public schools on what is called a "secular" basis does not by any means necessarily imply that they are to be divorced from God. If God be the infinite, eternal, omnipresent power that makes for righteousness, there is no living soul that can be divorced from him, and no branch of secular learning which he does not touch. "Secularism" in the schools only means that the teacher shall not indoctrinate the pupils in any special religious tenets, nor conduct a religious service based on such tenets. Nor does "secularism" imply that the teachers themselves must necessarily be void of deep religious convictions, or be of a non-religious or irreligious type of mind. Far from it. I believe that a broad and genuine religious faith imparts a certain spiritual flavor and beauty to character, gives a certain moral graciousness and refinement, from which there comes a subtle but most important element into educational influence. If youthful minds were to be deprived of this influence, it would be, indeed, a grievous loss. For myself, I am ready to say that I would rather have my own children under the instruction of a teacher possessing this element of character, though such teacher should belong to the Catholic church, than under a teacher void of this element, though the latter teacher were to hold my own views of theology,—provided that the Catholic teacher could accomplish the difficult but not impossible feat of separating this elevating and refining influence of a consecrated and beautiful character from a habit of ecclesiastical propagandism.

But this kind of educational influence under which, I think, we should all like to bring our children, belongs to religion that has become character and not to that kind of religion which is enmeshed in the fine-spun web and debate of theological opinion. It is a quality of character which is not dependent on this or that mode of theological belief. I have seen it in connection with Orthodox forms of faith, and I have seen it in connection with forms of faith which, in Orthodox circles, might be pronounced heretical and even infidel. There is and can be no law against religion going into our public schools in this fine form of consecrated character and life. We may keep out, and ought to keep out, the sectarian teachings of the creeds, but we cannot wish to keep out that which is the best fruit of all religious faith, the serene and constant influence of practical goodness. The formal services of worship may go; but "the beauty of holiness" which shines from the face, and graces every act and word of a true and devoted teacher who has this primal qualification of character, is a power in the schools that is doing more for righteousness than any reading of Scripture or repetition of prayer. If only in this way religion were to go into our public schools, we ought to hear no cry, on the one hand, that the schools are sectarian, nor any fear expressed on the other, that they are godless. With such a "secularism," if so it be called, we may be sure that our schools, our children, and our country would be safe. And we then should have solved our educational problem as successfully as our Puritan fathers of the Massachusetts colony solved theirs.

WM. J. POTTER.

That is what the readers of THE INDEX, as well as respectable people generally, wish to do. The only question is, how to do it. We are all shocked to hear that a twenty thousand dollar bar is soon to be opened in Boston. We shudder as we walk our streets at night, and see so many windows brilliantly lighted, for the avowed purpose of selling liquor. We are ashamed to think that we have just been voting, and none of us know to how great an extent, for the nominees of the saloon-keepers. We should be only too glad to be able to make a clean sweep of these factories of paupers, and schools of crime. Some of us want to do this by passing prohibitory laws. Others of us, however, remember how brisk the saloon business was in Boston, under such laws, ten or a dozen years ago. The state police kept seizing costly wine and brandy at Young's and Parker's and selling it at auction; but this was scarcely a ripple on the surface of the great, black stream of liquor-selling. I never saw the sale carried on more openly than under a prohibitory law in Michigan. In fact, a very high license has often been found more effective in shutting up the saloons than out and out prohibition. I am not arguing for license, which certainly is altogether too much like giving legal sanction to vice. But it must be acknowledged that prohibition has often failed to prohibit. It is as likely to do so again in Boston as anywhere. It ought also to be understood that checking the sale of alcohol has generally been found to encourage that of opium, coca, ether, chloroform, hasheesh, and other stimulants and narcotics which are very dangerous, not only to intellect but to morality. There is little gain in this mere change of poisons. Then, again, all our hatred of drunkard-making should not make us cease to love freedom. It is fully proved in Mill on Liberty, as well as in the recent article by Mr. Traubel in this paper, that we have no right to prevent our neighbors from quietly buying and using what they think necessary for health and happiness. However badly they may be in error about what they can innocently drink in their own houses, it is not the business of the constable to interfere, until he sees that crime is likely to take place in consequence. The rights of no man are safe, if government is not kept strictly within its legitimate limits. The fewer laws we have, which are not directly aimed and openly working for the protection of person and property, the better. This protection certainly calls for the shutting up of saloons; but why have laws which pretend to do much more, and therefore actually succeed in doing very much less?

The best way out of the difficulty seems to be this. Let us treat the sale of liquor just as we do that of obscene books. We don't try to make it impossible for any one to buy or borrow any work likely to inflame his imagination with improper stories. One work, for instance, which Mrs. Jameson speaks of as decidedly the most dangerously immoral she happened to meet with in her own childhood, the Old Testament, circulates freely. So do many others which contain worse narratives, and little else. Booksellers are allowed to keep many books on hand which are notoriously licentious. Checking this base sort of traffic would simply divert it into even more pernicious channels. But suppose a man were to open a shop avowedly for selling such literature, that he filled his windows with seductive pictures, and encour-

aged young men and women to carry on licentious conversation on his premises. The police would be down on him at once, even if he sold nothing worse than selections from the Old Testament. Now, his case seems to me exactly that of the keeper of a saloon. The laws say, in free countries at least, "We don't undertake to tell what sort of books people are to read. We let them buy what they want, provided the sale is so carried on as not to shock public decency or endanger morality. But if any attempt is made to carry on the sale in such a way as openly to encourage licentiousness, we shall close the shop. We don't say that there shall be no supply for the demand; what we do say, is that there shall be no attempt made to increase the demand." Now what I want is to have precisely this course followed in regard to drunkenness.

Let our laws say, "We don't forbid people to drink; but we shall punish them severely for getting drunk. We let them buy liquor at proper places; but we shall not permit the sale to be so managed as openly to encourage intemperance." I would have no express license granted for selling liquor, any more than for selling bad books; but I would have no one suffered to make either form of temptation his chief business, and main attraction to customers. Our law took a step in the right direction by trying to confine the retail sale mainly to druggists, hotel-keepers, and licensed victuallers. The trouble is that under this last name, any saloon-keeper may get leave to do all he can to make drunkards. My plan would be to forbid all sale of alcohol to be drunk on the premises, with exceptions in favor of diners at restaurants, guests at respectable hotels, sufferers from dangerous illness or accident, and visitors to licensed concert-halls. An attempt to impose any penalty in such cases would make the law a dead letter. Opening a bar, or putting up the sign that 'liquor is for sale,' or making any other attempt to entice people to drink, should be punished heavily. And so should trying to pass off on the authorities as a hotel or restaurant what is to all intents and purposes a saloon. The traffic cannot be suppressed; but it can be kept so far out of sight as to be prevented from propagating itself as openly as it does now. So far as the prohibitionists actually succeed, in Maine and elsewhere, in preventing saloon-keepers from openly drawing in custom, I am with them. They do this already; but they might do it much more thoroughly and generally, if they would content themselves with such methods as respectable and intelligent people can generally support. Let us shut up the saloons by all means; but let us take care not to make the barricade so unnecessarily broad as to block the temple of liberty.

F. M. HOLLAND.

"JUBILANT OVER THE RESULT."

The Des Moines Conference and the New Orthodoxy.

"Jubilant over the result" is the sincere and proper enough title under which one of the Boston newspapers chronicles its reporter's interviews with some of the "Progressive Orthodox" people of the city concerning the recent sayings and doings at Des Moines. These people are "jubilant over the result." What was the result? It was the passage, by an overwhelming

majority, of a resolution declaring that the American Board looked with apprehension upon the "perverse growth" in the churches of the doctrine of possible future probation, and approving the action of the Prudential Committee in preventing the representation of this doctrine in the missionary field; the dropping from the Prudential Committee, by an overwhelming majority, of the name of Professor Smyth,— "the ablest man on the Committee," truly observes Mr. Gordon, the pastor of the Old South Church, and the only progressive man on it,— thus making the Committee unanimously conservative; and the appointment as preacher for the next annual meeting of one who was second only to Dr. Withrow, the preacher and the most popular and influential man at the recent meeting, in the emphasis with which he denied the representatives of the liberal views the right even to be heard in the conventions. "I think," said Mr. Noble, amid great applause, "that we should go without eating and sleeping until we can settle this matter, and settle it definitely. I feel that we have reached a place where we must let the world know exactly where we stand. This new 'doctrine disturbs and divides. It disturbs and divides in our institutions, in our newspaper offices, in our churches, in our ministers' meetings. It enters the American Board, and instead of our being here to-day considering the great problem of saving the world, we are intruded upon by this thing that calls itself secondary doctrine, yet lifts itself to the front, and everywhere and always is derisive. I say distinctly that we have had enough of it. I insist that this American Board, so far as I have any vote to give, shall take its position where we can understand it, where the Prudential Committee can understand it, and where the churches can understand it."

This, then, was the result. On the face of it, not much to be "jubilant" over? Over what, then, are these more liberal men jubilant? Over the fact that they were not "kicked out." The *Advance* had spoken of Professor Smyth and his followers as "traitors, who must be forcibly kicked out." The *Congregationalist* had spoken in terms more polite, but equally easy to be understood, and the *Congregationalist* and the *Advance* represented the sentiment of the great majority of the convention toward the new and disturbing views. Yet the representatives of the new views were not "kicked out," but were accorded a fair, free and full hearing. This it is over which the men are jubilant. "The result," says one of them, "was, if anything, more favorable to the progressive party than we anticipated. The manner in which the advocates of the new light were received shows that we have at last obtained a hearing. It has hitherto been our difficulty that we had no proper hearing."

The progressive men were not "kicked out," but "had a hearing." What did they ask? "I see that it was stated in Chicago," says one of the people interviewed, "that the progressive party desired that missionaries sent abroad should preach the doctrine of prohibition. It is not so. The point we make is that men who may happen to hold this opinion shall not on that account be excluded from serving the church as missionaries. The doctrine is entirely speculative. No one pretends to know about these things." The most impressive speech made in the convention was that of Professor Egbert Smyth; and the most impressive passage in it was that in which he cited the case of a talented young

Christian lady, who was needed as a missionary in Japan, and wanted to go, but expressed doubts as to whether there was not a chance of probation for the heathen after death. "A mere matter of personal opinion," said Professor Smyth, "which she did not ask to teach in Japan, but held individually—~~but~~ she was rejected. Other similar cases can be cited." Probably this young lady desired simply to teach in one of the mission schools—for we do not think that any woman has ever yet been venturesome enough to ask the American Board for a license to *preach*; and hence it appears that a cultivated, religious woman is not considered fit to teach "heathen" the rule of three or how to live a decent life according to the Boston and Chicago standard, without having clearly and finally settled in her mind the question of the exact condition of the soul after death. Professor Smyth presented with great power, we read, the testimony of Missionary Cary of Japan to the successful work of one of the native pastors, who has adopted the new views. Dr. Ward, of the *Independent*, said that eleven out of fourteen missionaries in Northern Japan, the men who, on the ground, realize most deeply the needs of the people and the wretchedness of this theological hair-splitting and bigotry, were opposed to keeping back men from the field because they happened to believe in the new departure. He spoke of the missionaries in the Maratha mission in India, who so anxiously desired Mr. Hume's return. Even Secretary Clark, herein declaring his emphatic dissent from the acts of his associates, "made a plea for the acceptance of Hume and similar men which would have been irresistible," we read in the report. "with an audience less excited and determined than the majority of the corporation." Rev. Newman Smyth spoke of many young men known to him in the theological schools, who were "waiting to see whether this board will allow them to go forth in the spirit of the liberty of the gospel."

Well, they have their answer. Mr. Smyth has carried the resolutions back to the New Haven students, and could assure them that they need not in the least count upon the resolutions being rescinded until long after their vocation in life is settled. What are they going to do about it? What is Mr. Smyth going to do about it, and Mr. Munger? It is said that Mr. Hume is to be sent back to India, to quiet the clamor of the moment and secure space for breathing. But similar cases are going to knock at the door to-morrow and to-morrow and to-morrow, and the Board has declared with emphasis how it is going to have them settled. If not to-morrow, then the next day, the liberal Congregational churches supporting foreign missions have got to manfully meet the question, on this ground as on others, whether they really are Congregational churches, or whether, after all, only Presbyterian of a little different color. "You should require no further tests of soundness from our young men in the seminaries," said Mr. Smyth, "than you do of the professors who teach them and the pastors who preach to them." But no further tests are required. Mr. Smyth preaching at New Haven, and his brother teaching at Andover, are "traitors" in the eyes of all but twenty-five out of the one hundred and fifty in this *synod*.—just exactly as Mr. Hume is. Whether the vote had been for installing missionary, or pastor, or professor, it would have been just the same—twenty-five to a hundred and twenty-five. It would seem that some memories are surprisingly short about some very

modern controversies at Andover and New Haven,—although certain proceedings now initiated by Dr. Dexter and his friends are likely to jog them. Steady and honest progress in the Congregational churches of New England and America—Trinitarian and Unitarian churches alike—is possible only as they are faithful to their own Congregationalism, and repudiate and shake themselves clear from the bastard Presbyterianism which has brought it so far that in one place a church fears to settle its own chosen minister because somebody in another church is suspicious of him, in another place a conference undertakes to prescribe a Unitarian orthodoxy, and in respect to foreign missions we have the edifying spectacle just witnessed at Des Moines. Just so long as independent congregations choose to surrender their power to the majority of a synod, just so long they may be sure that majority will exercise it, and exercise it strongly in proportion to the strength of its convictions. And this majority in the American Board has strong convictions. "Progressive Orthodox" people, interviewed by newspaper reporters, may say of the doctrine of probation, which is the doctrine just now mooted, "The doctrine is entirely speculative; no one pretends to know about these things." But the majority of this synod believe nothing of the sort. They believe that the doctrine is a very practical one; they do pretend to know about these things,—and on their theory of an infallible Bible as a rule of faith, they have very much to say for themselves. They know very well how their theory of the Bible itself is regarded by these same men who are raising the rumpus about their doctrine of probation—though they will be somewhat re-assured, as the rest of the world will certainly be very much amazed, by the latest card of the Andover professors, declaring the charges of their weak faith in the story of Jonah and the whale, etc., "outrageous slander,"—and what a world of significance is involved in once admitting this thin end of the wedge. They are not "reactionists;" it is the height of nonsense and injustice to speak of them as such. They simply occupy the ground which the Board has always occupied, in truth rather broader ground, and preach,—in a really more liberal and tolerant spirit, the doctrines which have been preached from the first. They are not reactionists. The Andover and New Haven men are innovators,—and there is probably far greater danger that they will do the majority injustice than that the majority will do them injustice. They must not expect that they are going to have their way in a hurry, and make the American Board an instrument of "Progressive Orthodoxy." Nothing of the kind is going to happen; the given dog is much too big to be wagged by the given tail. They can, of course, keep going to the synod; only if they keep getting snubbed and sat down upon, they must not get cross, but remember that it is only play-Presbyterianism that they are at, and that there is no law which prevents them from being true to themselves whenever they please. It may sometime be worth while to ask whether it is exactly "good form" to be forever pressing their new and offensive doctrines upon societies devoted to something else. And it may yet be seen to be decidedly worth while for people sincerely anxious to do something for the moral and religious elevation of Asia and Africa to ask themselves, Why may not genuine Congregationalism work well here also? Why may

not we churches that sincerely and earnestly agree, and so long as we sincerely agree, support this preacher in Congo, and this teacher in Canton, and this devoted woman among the women of Ceylon, without any great splurge about it, without anything but hearty good-will for these other missionaries supported by other churches, and without any desire or willingness to make trouble by thrusting ourselves into their counsels? Surely there is room enough and call enough for all, and there is reason to believe that work enlisting this far warmer and closer personal and congregational interest would have its exceeding rich reward. Is it not time that Unitarian congregations and all liberal societies that have learned that the church, whatever its character, exists for much more than lyceum purposes, thought more deeply of this? Is not the recent exhortation to Unitarians at Saratoga, to co-operate with Mozoomdar and the noble men of the Bramo Somaj in India, something that should be earnestly responded to?

Perhaps it is a thing to be "jubilant" over, that Professor Smyth and his friends have at last been vouchsafed "a hearing" by the Board for Foreign Missions.—been permitted to say that a high-minded and devoted woman really ought to be allowed to teach school, even Sunday-school, in Japan, without being absolutely sure about everything in the scheme of salvation; that a noble man, like Mr. Hume, ought to be allowed to reason of righteousness, temperance, and judgment to come, with the Maratha heathen, although counting it possible that some of them, living and dying in degradation, may have some chance in the next chapter of their eternal life. Perhaps it is a thing to be jubilant over. In consideration of what has been, it doubtless is so. Yet, to us, the thought of a state of things obtaining to-day in enlightened circles, such as makes permission to say this, although to have it overwhelmingly derided and condemned, something to be "jubilant" over, is a thought so melancholy and so dreadful, that to speak of jubilee in the connection seems ghastly and profane.

If we were not to speak of this whole matter as melancholy and dreadful, we should go far another way, and call it grotesque and humorous. Convention has fixed it, we believe, that Christian divinities cannot laugh. Convention is probably wrong here, as about most things else. We do not believe that Omniscience is without humor,—humor of each several sort, sad, merry and grim. But if God may not laugh, in benign sadness, then one yearns for one hour of the Olympian pantheon, yearns to see old Jove looking down upon these doctors at Des Moines, with a kind, puzzled, patient, pitying, grim and weary smile upon his face, and exclaiming to his fellows and himself, "What fools these mortals be—these children of light in their generation!"

This controversy will at least set many men and women, in the churches and out of them, to serious thinking—thinking not only about the relations of "Christians" and "heathen," and the nature of probation, but about many things besides—and so it will do good. Aside from the question of methods, no liberal man can help feeling the deepest and most sympathetic interest in the stand so strongly taken and eloquently defended by Professor Smyth and his friends. With their notion about future probation being a provision for neglected heathen to meet "the historical Christ," few,

indeed, will have much patience. Of all recent religious nostrums, this seems to us the silliest and poorest. Joseph Cook is better than this. The first question about Isaiah and Plato and Marcus Aurelius makes shipwreck of it. The idea that "the historical Christ" has anything fundamental or necessary to do in the work of "saving" this or that particular soul is a mechanical and small idea, a heresy indeed. The man who has not come to see simply that in every nation he that feareth God and worketh righteousness—the best God and the best righteousness that he knows,—be he Jew, Greek, Hottentot or Yankee, is "accepted," whatever stages of spiritual training he may yet need, this man surely is yet, in this regard, in the childhood of religion. This notion must be quickly outgrown by men capable of the broad and earnest speeches reported from Des Moines, and it need not be much talked about. The main thing for which these men stand is that no notion at all on such points should be made a condition of missionary service. This is noble, and it will prevail. It does not make much difference whether it prevail in the American Board for Foreign Missions. It would be a really hopeful thing in the present religious situation if these men realized better how little difference it makes, if they were truer Congregationalists and thought less of the "denomination," if they realized better altogether how different their spirit and aim and outlook are from those of the majority of their associates in the sundry synods to which they still go. Perhaps this conflict about missions will help to define the difference more clearly, for here it appears strikingly enough. We were particularly struck by the remark of one of the stalwarts, in the recent debate at Des Moines, Professor Boardman of Chicago. "The doctrine of the Andover men," he said, "is thoroughly revolutionary. To go from Dr. Woods to the present professor of theology in Andover is a longer leap than from Leo X. to Luther." It was an unlucky illustration, a bad antithesis for a Protestant to point. It exposed him to the just retort, "Yes, almost as long indeed as from Caiaphas to Christ."

EDWIN D. MEAD.

THE NEED OF MEMORIAL DAYS IN THE PUBLIC SCHOOLS.

The aim of education is not simply intellectual training. The work of the public schools is not accomplished when the student is made able to read, write, work the rule of three and graduate. Cities are crowded with men and women well educated, apparently, but without aim and moral purpose. And how to meet the demands of the hour is the problem. It is a fact that children are not born to go to school, and yet it is true that without schools our civilization would drift into rank barbarism. How to take the mass of children and apply principles of discipline so that each will grow up conscious of his place in society and the world, conscious of his moral value as a citizen, conscious of his destiny is an important question. As a means of developing the intellectual and moral nature of man and of educating young men and women themselves, I prudently propose the timely establishment of memorial days in our public schools. By memorial days I mean those days which are appointed by the superintendent or teacher to commemorate the works and characters of our purest poets, authors, statesmen, invent-

ors and other great men. It is true that some children are like the Virginia farms described by John Randolph, poor by nature and ruined by cultivation, and yet who can tell what a beautiful or pertinent thought or feeling expressed in words may do to inspire them to high activity and add many cubits morally to their life. We are in the habit of undervaluing little things and placing especial force upon great things. President Elliot of Marietta stated that sixty-two per cent of the time of schools outside of large cities is given to mathematics, and the balance only, which is thirty-eight, devoted to writing, drawing, geography, grammar, spelling, reading, with little time to composition and literature. If we were all Sir Isaac Newtons or born with mathematical aptitudes, then so sweeping a system of education would not have the appearance of impracticability. But it is certainly absurd to infer or at most to suppose that a literary mind can be trained and directed by such discipline. The absolute repugnance for and hatred of mathematics by many students ought to be taken as a prophetic warning and awaken us to a deeper consideration of the problem. For you might as well say that solving a problem in compound interest will make one think of God or conscience as to suggest or imply that learning the principles of trigonometry will make one capable of understanding himself, of acting righteously, of interesting one's self in literary pursuits. I pondered with pleasure Davies Legendre, studied with little interest higher mathematics, and yet I must say and regretfully that the time spent upon these subjects was almost an absolute loss. Therefore, I say there ought to be some discrimination in our educational systems which will timely educate the persons placed in the charge of the public school for instruction. That the material to handle is too large to afford special attention is an old complaint and is as futile as the other objection about the criminal that he is unworthy any reform. Not for them alone but for us is the institution and reform because an expenditure of the state is removed when we consider the enormous sums spent upon the criminal class, the paupers and the idle men and women that crowd our parks, public squares and streets.

I. As a partial means of remedying the evil, of developing the individuality of the boys and girls, memorial days might prove quite efficient.

The child and student, by learning graded selections, by studying according to its ability the thoughts of great men, by realizing the meaning of thought and sentiment, would increase its power to think and its capability to understand. It would soon be able to turn from the object to the subject, from externalities to the inner life, a peculiar discipline which is lacking in many men. The potency of decision and purpose, the necessity of application to something, would grow to be a thing of overwhelming importance to them, and by the time the student entered life, by the combined efforts of the mother and teacher, he would have arranged the plan of life satisfactorily, at least, prudently. It is a fact that our public schools, pre-eminent in almost everything else, fail to do this very thing. It is true that the "cramming system" is stultifying the mental powers. The children are not household plants, and the effect of public school education is seen, to a great extent, in the pale and faded faces, worn out organisms, weak limbs, debilitated conditions of young students. That the schools of to-day are better than the schools of the

past, all must admit—but the admission does not overlook the error, or excuse the injustice, or mitigate the wrong.

Let the boys and girls be cautioned in their studies that all their work is in vain if it fails to make them capable of being useful in a useful way, and there will be indeed fewer Micawbers waiting, as in the *David Copperfield* of Charles Dickens for “something to turn up,” and a civilization will happily dawn when the roar and noise of business will mingle with the hum of learning in forming the anthem of a great and well-equipped people, — “Peace on earth, good will to men.”

II. Memorial days will help to strengthen the moral character of the boys and girls, and especially of giving the older pupils ideals.

Emphasizing the sacredness of human life by citing examples of great men who were good men will stimulate the moral energies and excite ambition for high and noble attainments. As a more scientific method I would propose the use in our public schools of Prof. Peaslie's little book on “Graded Selections,” or some equally valuable book. “The gem selections,” he declares, “are made the basis of moral instruction and of cultivation of the emotional nature of pupils—love of God, duty to parents, kindness to dumb animals, etc.” They also help to form in the minds of pupils a love, or at least a taste, for good literature. Only one hour a week is assigned to giving the lessons upon and in teaching the selections, and the amount required is eight lines a week in the A, B, C, and D grades, and in the English department of E, F, G, and H grades. In the German departments of the latter grades four lines in English and four in German a week. In connection with this work sketches of the lives and writings of authors are given, and other appropriate selections from their writings read to the pupils. When I remember how much time is actually spent upon the student aimlessly, when I consider how little practical good the children obtain from even a thorough public school education, when I know that persons graduate yearly from high schools and colleges with but a dim conception of their qualification as citizens and women in the world, when I think of those who undervalue the more inconsiderate and yet necessary occupations of life, and who expect to revolutionize the world with their knowledge of Greek, Latin, German, and French, and less information of positive science, I cannot but admit that there is some ground for the suspicion among tax-payers and philosophers that our elaborate system of education is in many respects defective. If less time could be placed upon the mere flourishes of education, fewer hours upon drilling the classes for examinations, less upon mathematics, and more upon the essential need and qualification and ability of the students, we could, without any attempt at dictation, make more visible and greater advancement. I could review many of the impertinent and useless questions some of the teachers write upon their school black-boards, but it would be considered, I think, a duty out of the line of this article and altogether uncalled for. The teachers as a whole are honestly toiling to do all they can to help the pupils under their charge, and their self-sacrificing efforts are unparalleled in any profession of life. The principals and superintendents and school-boards are responsible, and yet to them we look for many reforms.

The conservatism in many of our schools is an absolute shame. It is a check on civiliza-

tion. It digs graves instead of building substantial palaces and houses. It keeps our boys and girls under a discipline which has the assumption of being helpful, but which proves to be fatal to vigorous and persevering toil. We would cast no shadow of discouragement upon our educational work, but we only suggest ways and means which by their adoption in the Cincinnati public schools have resulted in good. The experiment has been tried, and the present and future generations in Cincinnati must show the success or failure. Our pretty ways of teaching, which look well to an observer, are useless if they disregard all educational aims. Rev. Edward Thwing stated a truth in his work on “The Theory and Practice of Teaching,” when he said, “Socrates, the greatest secular teacher, could not have produced a pupil able to show a modern examiner what he had gained. Socrates, who taught nothing, produced disciples who learned everything; yet, as a teacher, he would starve to death in modern England and America, and be caught himself at a competitive examination.

J. C. F. GRUMBINE.

EDITORIAL NOTES.

BY B. F. U.

MRS. LAURA CURTIS BULLARD, of New York, in sending her subscription to the Parker Tomb Fund, writes: “I am fully in sympathy with the purpose you have in view of trying to show respect for the memory of Theodore Parker. I will most cheerfully contribute \$5 to the Fund.”

COL. INGERSOLL having declined to serve longer as figure-head of The American Secular Union, Mr. Courtland Palmer, who is now in Europe, was last week elected to that ornamental position. Some of the evils to which attention was called in a friendly open letter we addressed to Col. Ingersoll two years ago, were a subject of much dissatisfaction at the Congress, and they were given special prominence in the press reports of the proceedings.

THE New York *World*, referring to the decision of the Supreme Court of Massachusetts in the case of the Worcester barber, remarks: “It would be interesting to know why the ministers, who earn most of their money on Sunday, should not be compelled to desist also. It is not probable that the law will be carried out, but the decision is a cast-iron one, and it will be strange if some very orthodox individuals do not feel it their duty to press it home.”

THE statute under which the decision of the Supreme Judicial Court of Massachusetts rendered a decision last week against the Worcester barber reads: “Whoever on the Lord's day keeps open his shop, warehouse or workhouse, or does any manner of labor, business or work, except works of necessity and charity,” etc.

THAT admirable little sermon monthly, *Rundschau*, contains so strong a vindication of the right of women to the suffrage, as well as such sharp criticisms of the doctrine of the Incarnation, that it is not surprising to find that Bismarck has paid the editor the honor of enrolling this among the works which cannot be carried by the mail in Germany. It is a shame, however, that an American postmaster, at Ridgely, Nebraska, should use a card furnished for official business only, to say that such a blasphemous paper ought to be rooted out. Specimen

copies of the journal will be gladly furnished by Fritz Schutz, New Ulm, Minnesota.

NEXT Sunday afternoon, Nov. 21, at 3 P. M., the Ingersoll Secular Society, will celebrate Voltaire's birthday at the Paine Memorial Hall, Appleton Street, Boston. Dr. Symington Brown will lecture on “Voltaire, the Sceptic,” and a collation will be served in the upper hall after the lecture. Appropriate music, and speeches from well-known advocates of free thought, have been arranged for. Free admission to the lecture. Tickets for the collation, 50 cents each, may be procured at the *Investigator* office.

SAID Col. Ingersoll, in his address at the opening of the annual meeting of the American Secular Union, last Friday: “I hope it will turn out that there is a God. I wish there was to come a sacred joy for every tear that has been shed. For every martyr I would like to know that there is a life that would pay him a thousand fold, but I would not take it myself at the expense of hell for others. I've no objections to being happy in heaven forever, but I would not want to be there unless those I loved were there also.”

LILIAN WHITING of the Boston *Traveller*, whose fine editorial work in that paper is a credit to journalism, sensibly observes:

“To personal friends, whose interest in everything affecting the life and happiness and success of the recipient is unaffectedly warm and sincere, the sending of complimentary personal notices is a friendly courtesy that is given and received in the same spirit; but for people of more or less eminence (generally less) to be sending marked complimentary notices of themselves, or their productions, in a generally miscellaneous way to the newspapers, is to reveal a lack of delicacy and of good taste, that is inconsistent with talent of a fine order. There are few journals of the country of which the editorial staff are not the recipient of numberless letters, marked papers, or circulars asking, more or less directly, for complimentary notice. These requests are respected as professional confidences, but they certainly influence the opinion of the recipient regarding the sender. Thus, especially in the literary world, the author does himself an injury in thus exhibiting himself in an undignified attitude. If a work is really valuable praise need not be solicited. The press is on the alert for good things. “The only way,” once said Agassiz, “to command the recognition of European scientists, is not to care for it;” and Emerson aptly observed that “the solar system has no anxiety about its reputation.” If this redundant eagerness were turned toward the accomplishment of genuinely excellent work, rather than toward frantic efforts to secure complimentary press mentions of some mediocre performance, the world would be the better for it. It is well to be able to “treat ourselves to an interval of modesty,” as Dr. Holmes puts it.”

THERE is no cause, good or bad, in support of which Scripture may not be quoted. The *Labor Echo* thus cites texts in favor of the boycott: “Turn to Matthew 18, verse 15, in your Bible, and you will find, ‘Moreover, if thy brother shall trespass against thee, go and tell him of his fault between him and thee, alone’ (that is the committee from the shop or union). ‘If he hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more’ (that is the arbitration committee of the Knights of Labor), ‘that in the mouths of many every word may be established’ (they used to lie in apostolic times, too, and this is prophetic provision against the awful lying of capital in our times), ‘and if he shall neglect to hear it, then let him be unto thee as a heathen and a publican.’”

The Index.

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

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

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

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FOR THE INDEX.

"DIVERSITIES OF GIFTS, BUT THE SAME SPIRIT."

A Lay Sermon, given in the Independent Congregational Church, Battle Creek, Mich.

BY G. W. BUCKLEY.

It seems to be one of the comprehensive laws of the universe, that the movements both of organic and inorganic nature are from the uniform to the multiform, from the simple to the complex. The meanest clod of earth, the most uninteresting stone, is subjected to forces of sunlight, and rain, and wind, and contact with other matter, which disintegrate, and segregate its particles to various purposes. The simple seed hidden in the darkness of earth is acted upon by external agents of air, moisture, and heat, causing germination, until it shoots downward a root into earth, and upward to the surface a stem, when light and atmospheric elements still further carry on the process of unfoldment and variation to the more or less maturity of the plant. Biologists more than a generation since promulgated the law that the development of an organism, whether plant or animal, consists in movement from simplicity to complexity, and from likeness of independent parts to unlikeness of dependent parts. They tell us that even the almost uniform chemical composition of a vegetable or animal germ ceases more and more to be uniform. Its compounds become separated and distributed in different localities and different proportions, forming new compounds. The at first similar cells detach and become dissimilar, and the tissue constructed of them still further differentiates, in the language of science, into the various tissues forming the organs. These, again, tend more and more to diverge from each other in composition and form, and yet draw into closer harmony in their functions.

The higher up in the scale of organization,

the greater the diversion of function, and yet the more rapid and co-operative are the parts of the body in their work. Between the ameba, all stomach, with little or no difference between exterior and interior, and man with his heterogeneous structure, how vast the contrast!

This seeming law of progress, from the homogeneous and simple to the diverse and complex, seems to be written in heaven and earth. Astronomy, by its most probable hypothesis, teaches that the sidereal system was once a homogeneous nebulous mass, which integrated and diversified into the countless suns of space; and that the earth and other planets were rings detached from our sun, and condensed, while the satellites were again the condensed rings thrown off by the primaries. But all these millions of heavenly bodies differ more or less in physical constitution and color, in magnitude, length of orbit, velocity of evolution, temperatures, inclination of their orbits and axes, and specific gravities. There is, indeed, "one glory of the sun, and another of the moon, and another glory of the stars; for one star differeth from another in glory."

Following astronomy, geology carries along the song of diversities of gifts, but unity of spirit. The earth gradually forsook its sameness of form and structure as a mass of molten matter cooling and contracting, puffing and sinking of its crust, until varied with contrasts of continents and oceans, mountains and valleys, polar climates and equatorial climates. Low forms of life appear; and up through the geologic periods the wonderful movement of differentiation goes on, bringing endless variations on the earth of temperature, of physical contour, structure, and chemical composition, both organic and inorganic. Botanists say of the known species of plants there are from seventy thousand to one hundred thousand, and the innumerable thousands each of these species, and of I know not how many species of animal life, differ one from another. No two blades of grass, no two petals on a flower, no two crystals, are exactly alike.

The Hebrew hymn to creation, in Genesis, sings the law of increasing diversity of gifts from the first day when God said, "Let there be light," that potent destroyer and builder, by which such marvellous variety of creation has been wrought, to the sixth day, when man himself was evolved, the highest product of organic evolution. With him appears a new and powerful agency to accelerate this progress of earth toward multiformity. Man and nature go into partnership, the business of the one being to hold in its ample folds principles and conditions of power; the business of the other to discover and make these servants of his will for intellectual and moral ends. In man's dealing with nature, he diversifies its conditions; and these, again, react to diversify himself and his taste and power. In that savage state in which men subsist only by hunting and fishing, they are quite all alike. In the next stage of advancement some become shepherds, and differences in capacity to increase wealth become more apparent. In time, under the stress of population, men grow more settled, some acting as tillers of the soil, and others as keepers of flocks. Some are owners of property and employers; others are without property and servants. The Israelites, under the influence of the more complex civilization of Egypt, had diversified their industry and talent to an extent that rendered it necessary for Moses to divide the burden of govern-

ment, and institute a variety of regulations. He had the gift of the ruler and law-giver; Aaron that of the priest; so he delegated the latter to be head of the priesthood. Once the general and statesman combined in the same person; so the citizen and soldier; the priest and physician; the poet and musician; the poet and actor; the architect and sculptor; the sculptor and painter; the witness and juror.

What a tremendous contrast between the painting produced in the twilight of civilization, and the painting of our most modern school! Those acquainted with antiquarian art describe the earliest Egyptian and Asiatic works of this kind as having all the figures represented on the same plane, equally distant from the eye, in equal degrees of light and intensity of coloring, and with the same actions, attitudes, faces, and dresses. If a grove or forest be presented, all the trees are of the same height, size, distance apart, and have the sameness of number and size in their branches and leaves. So of water, the waves are all alike, and the fish thereof.

In the first stage of government the different functions of the captain, judge, legislator, administrator, and even priest, are exercised by the same person. The movement of man is away from this condition, in the direction of dividing and subdividing the work of government, and diffusing power, until at last a highly organized and many-sided democracy results. The diversity of human character is recognized more and more, and accordingly faith in the State to prescribe truth for all men weakens, and its subordination of the individual diminishes. Once laws were generally enacted throughout Europe to fix prices, and control the number who should do this, and the number who should do that; who should work at handicraft, who at trade, who in a profession. Innumerable restrictions were placed on man's industrial freedom, as well as political and religious; forcing individuals and aggregations of individuals to obey not their own natural bent and adaptation, but impositions from without. Even in this "land of the free and home of the brave," our system of political economy for a century has been working alike against natural diversities of gifts, and unity in spirit, until we behold capital and labor hostilely arrayed, and class discords in divers sections of the country.

Our education, too, within these fifty years back has been conducted on the plan of making round pegs fit square holes, and square pegs fit round holes. One course of studies for all sorts of minds, with all sorts of tastes and purposes. It is true we have improved in the direction of giving greater flexibility to meet the wants of different types of character; but there is much room for further improvement. The idea is yet too dominant, that scholars have, or can be made to have, like tastes and equal capacities. The majority of both parents and teachers would fashion them all in their own image; but may we not esteem it fortunate that so many of them meet with grievous disappointment?

To trace this law of unfoldment, howsoever briefly, in all the interests of man, would be wearisome; and so may we not be satisfied to affirm that a slavish spirit of uniformity or conformity presides over all the earliest efforts of art, in architecture, sculpture, painting, music, poetry. It presides over art, literature, science, politics, fashion, education, religion, and progress—what is it but the revolt of genius against this?

Treating our subject now more in the aspect

of religion, what unmeasurable injustice and suffering, what contentions, wars, persecutions, what intellectual and moral servitude has not the despotic spirit of conformity generated! How much martyrdom, how vastly much more hypocrisy is chargeable to the doctrine, "Unless ye believe as we believe, ye shall be eternally damned!" The ecclesiastical inquisitor with his rack, thumb-screw and fire to compel belief—what pitiful ignorance of human nature! What scepticism touching the laws of God whereby this nature presents such manifold aspects!

But while we marvel now, and wax hot with indignation at the long continued despotism of the Catholic church, by which such uniformity in worship was maintained throughout Europe, let us not be too severe in our judgment. Let us not measure the degree of oppression and suffering resulting therefrom by the advanced standard of these days. The society of Europe during Catholic ascendancy was vastly more simple and homogeneous in material and intellectual conditions than the society of which we are a part. It is hardly possible for us to realize the general ignorance, lawlessness, and disregard of life and property prevailing much of the time. The range of activity and ideas was very circumscribed, and the masses of men were much alike in their modes of doing and thinking. Upon them, therefore, uniform requirements in faith and worship did not rest so heavily as we are wont to imagine. The despotism of the church over soul and body, fearful as it seems to us to-day, was perhaps the force of order and peace required to govern and restrain a society so barbarous and unsettled. With all its atrocious inquisitions, which we must not forget were also employed by the State, this was for centuries the humanizing power, nearly or quite as good as the conditions of the case would permit. It stood for what European culture then was. In the metaphor of another it was, "The grafted or meliorated tree in a crab forest."

So long as Europe kept a certain degree of sameness in material and intellectual conditions, the one church could maintain its supremacy. But after a time society grew more heterogeneous. A commercial and trading class arose. The reign of science and manufacturing was ushered in. Industrial and social life diversified, and, therefore, thought. Faith and worship for all Europe could no longer be cast in the one mould. So the Protestantism of Luther was established; but this, in turn, set up limitations, declaring, "thus far shalt thou go, and no farther." Then another division came under Calvin and Zwingle, quite diverse from Luther in their gifts of mind. And the multiplication of divisions, or sects, has gone on to satisfy a like multiplication of social types. The marvellous differentiation in our industrial and intellectual influences, in our trade, commerce and manufacturing, in our science, art and literature, works upon the mind in the direction of individualizing men. The more complete society becomes, the more simple and flexible must its creeds be made. The day is fast passing for the formulation of theological tenets to be binding on aggregations of men. In both politics and religion the tendency of the individual to form his own judgments, and protest against an organization forming them for him is decidedly manifest.

Unitarians, to a large degree, have wisely obeyed this tendency; but the more Orthodox churches, though perhaps unconsciously, are

obeying this tendency, and are moving quite rapidly in the way of permitting freedom of faith to the members. They permit it by their pulpits, preaching less about belief, and more about the necessity of a religious life, or right living as the condition of salvation.

The saving of souls in bundles, or by proxy, as one preserves the privilege of voting at a convention when absent, is going out of fashion with intelligent people. The boundaries between those inside and those outside the churches, and between the different churches—how much less marked than fifty years ago! Think of the Unitarians at Saratoga holding their national convocation in a Methodist church. Assuredly there is an awakening perception of the verities of religion all along the line—a growing feeling of being the same in spirit, though having diversities of gifts.

All the vast contributions to knowledge must reveal to us, unmistakably, the diversity of human character, and the fatal error of the church in insisting longer on uniformity of intellectual belief. Not for nothing has God given me one face and my brother another. Not without design is it that,

"From the same father's side,
From the same mother's knee,
One journeys toward the peaceful tide
One toward the stormy sea."

Religion will take the coloring of the particular mind, as the ray of light the color of the point from which it emanates; and that mind will be the issue of what a long and winding stream of human consciousness stretching back into the night of ages—consciousness fashioned into a chain with the multiform and countless millions of links of heredity and circumstance! "How hard a thing it is," exclaims Mr. Emerson, "to escape our ancestors! How hard a thing also to escape our environment!" Contrast the man ill-born and ill-bred with Ralph Waldo Emerson drawing his blood through eight generations of clergymen; with his culture, meditation, and spiritual sensibility! Think you his lowly brother can worship, or conceive like as himself, of God, immortality, or any of the deep problems of religion? No, my friends, what is called religious faith is a variable quantity, with the individual and society as a whole. The worship will be as the worshipper. The Jehovah of the Jews is not the Zeus of the Greeks, nor the Jupiter of the Romans. Neither is the Celtic God the Teutonic God, or Anglo-Saxon God. Catholicism seems to have been more congenial to the Celts generally, and Protestantism to the Germans and English. So the student in his library sees one God; the farmer in his field another; the lawyer or doctor another; the God of the king of finance differs from that of the manual laborer on his railroad, digging dirt, or in his manufactory chained day in and day out to some machine for making the fiftieth or one hundredth part of some one article. Let me not be misunderstood here. What I would emphasize is this: there are forces of nature and art working on the human mind toward ever greater and greater variety of conditions; and, therefore, we should expect differences of belief and worship. Men are no more constituted to be all Methodists, or Presbyterians, or Episcopalians, or Unitarians than to be all ministers, or doctors, or merchants, or farmers. The Catholic church with its pictures, and stained windows, Virgin Maries and crucifixes, masses and other rites, is the most suitable, I doubt not, for thousands in this world. They are concrete in thought, and re-

quire a symbol or rite at every stage of worship, as a sort of ladder for the mind to climb to heaven by. Would you take away from them such a worship, expecting to substitute instead the ethical culture of Felix Adler, you may be quite sure of meeting with failure as grievous as ever Plato did when he undertook to transform Dyonisius, the tyrant, into a philosopher. More than this, the chances are, that in the effort to effect so revolutionary a transition, he falls into the slough of disbelief in any religion whatsoever, and throws off what moral restraints the old faith held him under.

The Roman policy of welcoming all the gods of the world to their seven-hilled city, and tolerating all religions, was founded on a truth. The trend of civilization is toward the reconciliation of science and religion, and of different systems of worship, through the growth of knowledge and the feeling of toleration; for it is perceived in time that there lies in the background of apparent diversity some all embracing idea of unity.

Does this argue for that extreme optimism which paralyzes the individual with the feeling of indifference? God forbid! Better, almost, had he ne'er been born who preaches that because of the fallibility and differability of all men, and their duty to be tolerant they should remain negative in the conflict of opinions. Superstition is, indeed, as I have heard said, better than indifferentism. Every soul is a responsible unit, constituting and moulding the universal humanity. "With malice toward none, but with charity for all," with a due sense of dependence on the over soul, the individual conscience should be self-assertive, seeking to incorporate as best it can, its own truth into the aggregate conscience of mankind. Although I may admit my own fallibility and, therefore, partial grasp of truth; although, indeed, I may admit the possibility of my brother being right and I wrong, so long as I believe myself right, I can no more escape conviction of duty to strive for my own truth, than the mother can rid herself of affection for the new-born infant at her breast. Our perceptions of truth we should cherish as our children, ever holding the mind receptive to the most righteous influences of enlightenment.

Recognizing now the diversities of gifts in nature and mankind, and yet the oneness of spirit, those who call themselves liberal, ought especially to be tolerant and kindly toward their brothers, who, it seems to them, still cling to erroneous dogmas about religion. Some of the former once thought as the latter. Some of the latter may yet think as the former. They "that are strong ought to bear the infirmities of the weak."

In the transition from an old order of belief to a new, first the intellectual, then the moral; first negation, then affirmation; though it is truly said, every negation implies affirmation. In the religious progress of Christendom, it has been the vocation of a small minority inside the church, co-operating with the scientific force outside, to brush away superstitions and degrading ideas. But now that this part of the work has been done so well that the Orthodox churches themselves are practically abandoning the theological tenets in controversy, let the higher part of spiritual or moral affirmation be prosecuted with the faith and zeal that remove mountains. Leaving "the dead to bury their own dead," let us wholly divest ourselves of the superstitious reverence of the past for human authority, always more or less fallible.

and view religion as a personal matter respecting belief, a progressive power for perfecting human character and conduct. This is the purpose of worship—for worship is the means, not the end—the purpose of exhortation, of song, and prayer. Let us place ourselves more unreservedly under the task-master of moral sentiment, the only begotten Son of God, which is the true light that “lighteth every man coming into the world,” the divine foundation within, out of which has flowed the stream of achievement since the foundation of the world. At its vestal altar let us kindle in our hearts—as those ancient Celts lighted the fire in their hearthstones from the sacred flame of the Druids—kindle an enthusiasm for righteousness, which shall make our words and deeds prayers to the Infinite Goodness, and benedictions to the children of earth. Let us no longer make the halLOWed name of Jesus the scape-goat for the sin of the world. Let us be manly enough to welcome the truth, that we are the saviours and destroyers of ourselves; that the shuttle goes ceaselessly flashing through the loom of life, weaving reward or punishment, salvation or destruction out of every thought and act. Lastly, let us stamp on our souls in letters of fire the lesson of the tragic drama of Gethsemane; that a religious life is a combat, not a dogma or ritual,—a combat between duty and selfishness, between the higher and lower, the spiritual and sensual forces of man’s nature. Of a truth did he come “not to send peace on earth, but a sword.” That he is the true follower and worshipper of the Christ; that he is the veritable Son of God, who is most victorious in this conflict; who most fully succeeds in emancipating himself from the slavery of passion, and appetite, and evil imagination. The universal and eternal verities of justice, truth, self-renunciation and love, in obedience to which all institutions and organizations of men must move, or be pushed out of the way by the onward sweep of time, can hardly be insisted upon too much, or out of season. Think of the changes that have been wrung and rewrung upon these from Buddha and Confucius, Isaiah and Jesus to these days of awakening, and yet they never wear out with age! Even as the magic potions of Medea in the Greek myth, made the dead branch start forth again with life and leaves, and turned the aged king into a youth of health and vigor, the re-incarnations of these divine properties from time to time, restore the oldest society to beauty, health, and youth.

CORRESPONDENCE.

A HINDOO’S OPINION OF ENGLAND.

EDITORS OF THE INDEX:

I promised to write for THE INDEX. I, therefore, send you a few lines which I hope will be interesting to your readers.

Before I left America I fortunately happened to meet a particular friend who had just then returned from a trip to Europe. I asked her opinion of England and France. She seemed to be very favorably impressed with England. “Oh,” said she, “there are many things in England which America does not possess.” I asked her to name one or two important things. “Excellent service,” exclaimed the American lady of refinement and attainments; “English people know how to wait on and serve their masters.” “Ah, my dear lady,” said I, “it indicates only the degraded and low condition of society; where people are so subservient, there poverty must prevail. I wish you were in India

where you could find still better service. If you could get a servant for one shilling in England, in India you would get four for the same amount.” Here is the point: America boasts of having abolished slavery, and yet when Americans get rich, they like to have slaves to serve them, and therefore go to England.

I sailed from New York, Sept. 9th. On board the steamer Etruria there were ten friends to one passenger to see him off, so that the crowd was suffocating. It took half an hour to clear the visitors. This speaks well for Western brotherhood. In my country people seldom travel, and lack of warm spirit is the result.

The weather was very rough, and we suffered more in a week than I did in one month while coming on the Pacific ocean. We were cabin passengers, had enough to eat and drink, and therefore paid more revenue by bringing out everything taken in, whereas between Japan and San Francisco, there was nothing wanting on board: everything seemed happy and pleasant. We sighted Ireland, and witnessed with concern the poor bundles of clothes which constituted Irish baggage. I was, however, delighted to see mail bags containing letters to ten times as much in bulk as are carried from India to England. The mail matter at least speaks well for the prosperous condition of the Irish in America.

Next morning we reached Liverpool. Half the landing pier was filled with bare-footed boys and girls, the signs of the abject state of England. There were so many to see us off at New York, but none to receive us except the illegitimate issues of the English paupers. Why do people go to England when they have no friends to welcome them? Oh, I forget! It is the excellent service for which they go there. I think it would be wise to introduce slavery again in order to divert the attention of America from other countries!

I thank God that I did not go to England first. Now I see the contrast between England and America. The first thing that struck my attention on landing was the poverty of children as regards clothes and color; the second was the police. The American police dress is becoming and impressive. An American policeman is civil in disposition and majestic in appearance, but the English police is military in spirit and servile in behavior; a cent or two easily buys one up; his military look immediately fades away; in short, the English police is a toy, and nothing more. I now appreciate American police very much. It is the public safety, whereas the English police is bankruptcy. The police should be the friends and guardians of the people, but when they lack self-respect, and bow before prowess, they are of no use.

Next the vigilant custom officers; what are they appointed for? I don’t know. The English law levies enormous duties on rum and tobacco. What a nasty rule is it to break open well-packed and banded boxes for such obnoxious things, which even asses do not go near. By levying a tax on them, the Government becomes penny-fool, and the subject regular donkeys. The custom office is a waste of public money. The officers are no way dignifying. They rather obey the foolish laws than follow their common-sense. My boxes were all labeled for India, and were to be sent from one steamer to another without being opened in England; but the English never possessed good sense. I pointed out the inadvisability of opening these boxes which were to go to India, but no, the very letter of the law must be carried out, matters not whether it is reasonable or not. I however waxed hot and lost my temper. I said all manner of things against the English, which the officers quietly swallowed. I don’t understand why there should be such a distinction between the officers of these two countries, one so thin and pale, the other so fat and fleshy; one talking of and pointing to law; the other asserting his authority, “I say so.” Even the slaves in ancient times possessed independent spirit, and were therefore confined within stone and iron walls, but the present English slaves are so rid of self-hood that the strongholds of confinement are no longer required. The English slaves carry on person and in dress ensigns and banners of imprisonment. It was, therefore, that the police and custom officers appeared to

me so despicable and degraded. It is the reverse in America, where every officer stands on his authority. It is his law that he carries out into effect, and not the law of some body that he enforces, as is done by the English; hence the difference in behavior. What little mean spirit I noticed in two days in England did not come to my knowledge during the eighteen months of my American residence.

In my conversation with the agent of Cook & Son, who booked us through to India, something oozed out which I am sure most of the Americans will be delighted to know. I asked him if he ever had been to the United States, and was amused to find that he did not care to go there. He thought, and knew by experience, that “the Americans are not a nice set of people; they have no principles.” “Do you mean,” said I, “that they are sharpers?” “I don’t say so,” replied he, “but they will do anything for money,” whereupon I turned my attention to something else, as I did not think it was worth my while to throw pearls before swine. It, however, evidently proves that the English are the most conceited of all the nations. They never will let an opportunity pass without prejudicing others against the people whom they hate most. I wish the English were whipped by every country as they were by America.

Liverpool was smoky. On our drive to the hotel we met with beggars stretching forth their hands for alms at every stop. The most pitiable sight was that of boys and girls without shoes, shivering with cold. You have, no doubt, among yourselves a class of boys called, “hoodlum,” but I never saw them run a mile after carriages. They do not demean themselves before strangers. Americans are fond of flattery and display of their wealth. They, therefore, go to England and throw a bit or two into the wallets of English beggars, for a respectful bow down to the knee. Instead of indulging in the fights of dogs, cats, and elephants, which the nabobs and kings of India always take delight in, the Americans enjoy setting paupers to run after them.

From Liverpool to London I scarcely noticed anything worth remembering. There was no rush of travellers; cars were almost empty, and if any one travelled, he did by third class, in close apartments like prisoners’ cells. The railway stations looked more like stables. The conductors and brakemen disclosed another trait of servitude; they not only helped the travellers to their seats, but served as porters and waiters, and tied their clothes and bundled their beds. I never noticed American conductors ever do such menial services. It was politeness that sometimes rendered help for ladies to get on cars, but the travellers invariably returned thanks out of obligation. It is, therefore, quite natural that any American lady friend should be so favorably disposed towards England.

The first-class hotels of Liverpool and London are very large with high dining saloons, but they contained tables scantily provided with food, though well equipped with drinking material; three or four red, blue, green, and white wine-glasses. Food and vegetables are served in such unreasonable quantities that persons can be gluttonously feasted on them. One man can hardly eat them up, but he has to pay the expensive bill. The surplus food necessarily goes to the support of waiters and servants of the hotel, or to be re-issued to another customer. What an ingenious way of cheating? Besides the charges for articles offered, the English hotel-keepers demand extra wages for serving them. What nonsense, to pay for food and service separately! I like the American system very much. Pay your bill of fare every time you eat, or so many dollars a day, which includes board and lodging. The English way of keeping account is a swindle. A bill is handed over to you just before departure. It contains twenty items separately charged. You have no time to examine them, nor do you remember what you ate yesterday, but you must pay the bill though it may contain one or two false entries. I ordered wine worth two shillings and I had to pay six. In England board is more expensive than lodging; in England property is cheaper and food dearer than in America, though the island is twenty times smaller than, and the population half that

of, America. What is the reason? I say, poverty that lessens the value of property.

London water tasteless, air impure, horizon smoky, sky cloudy, outlook monotonous, street crowds melancholy and laden with cares; omnibuses dirty, no innovations in conveyances; the conductor of omnibuses still makes raps by leather straps for starts and stops; streets dimly lighted; very few streets are laid out for street cars, so that the English are averse to the introduction of railroads more extensively, consequently, there are more cabs here than in America. English horses are small and short.

Of all things, that which pained me most to look at is the miserable condition of the English women. I scarcely noticed a woman decently dressed in the streets of London; even the American factory girls are better dressed, as if they were of rank and position. But the faces of English women bear stamps of concern as to how to-morrow will pass. England is said to be the wealthiest nation in the world, but where are her riches stored up if the thickly crowded streets indicate no prosperity, either in the looks or dress of the people. There is one thing in London which American cities, except Washington, cannot boast of, and that is the smooth and clean thorough public streets. Driving in American cities is very shaky and convulsing. I know America has best reasons to give in explanation of these rugged roads.

English coins, both gold, silver and copper are vexatious. There is no stamp on gold or silver coins indicative of their value. Strangers get confused. Copper money ought to have been reduced in weight as common sense dictates. Paper money is so unattractive that it should be burnt rather than kept in our pockets. American green and blue backs are illustrative of principles in social and political life. Apart from their value they are so graceful and ornamental. Notwithstanding that all these defects and depravities stare us in the face, if I were a millionaire, I would prefer England to America because of the cheapness of human flesh and blood. Nowhere in Europe, except England and Germany, are there so many thousand of rude and illiterate people. Recruits for the navy and army are only to be obtained from the ignorant classes of people and illegitimate progeny. England is, therefore, a first class warlike nation. The rural population of India may be illiterate as far as reading and writing are concerned, but their moral and ethical education is not far from completion. More in my next.

Yours, very truly,

GOPAL VINAYAK JOSHEE.

En route to India, Oct. 29, 1886.

BOOK NOTICES.

NATURE'S HALLELUJAH. Illustrated and arranged by Irene E. Jerome. Engraved and printed under the direction of Geo. T. Andrew. Boston: Lee and Shepard; and New York: Charles T. Dillingham. 1887.

Miss Jerome is a rising young Chicago artist, whose work has of late elicited much admiration. Her drawing is of the same general cast as that of Wm. H. Gibson in his *Harper's Monthly* designing, but is yet stamped with true originality. It takes a little study rightly to detect the secret of the charm of Miss Jerome's designs. It lies in a peculiar style of composition, or blending, of the motives and influences she uses. Take, for example, her "Nature's Hallelujah" just issued. It might be named "Through a New England Spring with the Birds and Flowers." The germ metaphor out of which the set of designs has been evolved, is that everything in the spring is praising God in song (pace Mr. Ruskin!). Hence, in every scene appear the cunning, chubby little sparrows, in rows, flocks, or couples, singing for dear life. The very form of the portfolio suggests an enlarged, oblong music book. Then, on one side of each sheet, you will have, in hand-drawn letters, a stanza or two from well-known poets, and likely enough, in a corner, the musical scale pricked in mezzotint, with a Scripture sentence hatched on in place of musical notes. Here

is a bird on a spray calling to prayer, and the air is full of actual musical notes, sharps and rests. In the opening cut, a row of birds is sitting on a twig of a birch-tree in the woods before an announcement which says, that "The Hallelujah Chorus will be given in Jubilee Temple every morning and evening for the months of April, May and June." Here is a tiny group of birdlings splitting their throats with joy, while around them fall April snow flakes. Occasionally, bird remarks, or author's remarks are tucked in; as in a sunset scene in New England, in which the music is furnished by five little feathered vocalists, and a notice reads, "Vesper Service at Hillside Chapel;" or, again, in a farm, scene where we have affixed a "Daily Bulletin: God's in his heaven, all's right with the world." The drawing of foliage, rocks and landscape is vigorous and accurate enough to meet even Mr. Ruskin's approval, terrible critic as he is. Miss Jerome has clearly drawn with the actual objects before her. Would that Claude or Paul Potter could have drawn a tree or a shrub with one-half the truth shown in these sketches!

The artist has only a few times introduced water into her landscapes, and we think wisely, since the sea-pieces and brook-sketch are much inferior to those which deal with quiet nooks of tree foliage or shrubbery. Everything considered, we must say that we have rarely looked over a portfolio that has given us more genuine, if quiet, pleasure than does this of Miss Jerome's. Every page contains some pretty sentiment, or bit of lovely designing that calls forth both a smile and a word of satisfaction. The paper is heavy, and the binding a rich roughened cloth of gold or bronze, with a bird-and-foliage stamp.

Miss Jerome is a native of New York, and has made extensive studies in Colorado and New England scenery. Her spirited prose-poem preface to the book we are reviewing, closes with a paragraph in old English letters (added after the book was in press) that will scarcely be intelligible without a word of explanation. In the preface, her four little nephews and nieces, Paul, Birdie, Irene and Bernard, figure very prettily with the birds and flowers in a spring walk, little Irene holding her "boo boo violets" in her hand, and the rest capering gleefully about. Sad to relate, all of these dear children, except Irene, were drowned with their father in a New Hampshire lake, last May, and the added paragraph, just alluded to, commemorates that heartrending event.

W. S. K.

THE BOY TRAVELLERS IN THE RUSSIAN EMPIRE. Adventures of Two Youths in a Journey in European and Asiatic Russia. By Thomas W. Knox. Illustrated. Harper & Bros., New York.

In preparing this volume for the press the author has followed pretty closely the plan adopted for his "Boy Travellers in the Far East," and other similar volumes. The device is a very happy one; the boys have a well-instructed travelling companion, who has read up all the books of other Russian travellers and students of Russian politics, education and so on; and so the account of Russia is much fuller than if it were confined to the things seen and heard upon the actual line of travel. Mr. Knox has been on three Russian journeys and much of the country seen and described by his boy travellers he has himself been over. His first journey was in Siberia from East to West throughout its whole extent; his second included the Crimea and the adjoining regions; his third was in the Baltic provinces. The order of his own travels is reversed in the experiences of his fictitious boys. There is hardly any important aspect of Russian life that does not come in for some attention, and the information is generally imparted in a tolerably interesting manner. There are more than five hundred illustrations in the book, but they do not compare with the illustrations in Mr. Knox's previous volumes. The pictures of character and comedy are too numerous as compared with the pictures of buildings, and places and scenery. If, when he was travelling in Russia, Mr. Knox had had this book in mind, it is probable that his illustrations would have been much more valuable than they are now.

SELECT POEMS. By Robert Browning. Edited with notes by William J. Rolfe and Heloise E. Hersey. New York. Harper & Brothers. 1886.

Mr. Rolfe in his preface gives nearly all the credit of this volume to Miss Hersey. His work has been to collate early with late editors. He invariably takes the later readings which are not invariably the best. Miss Hersey has selected the poems and made the annotations. The selection is certainly good, but from the embarrassment of Browning's riches probably no two admirers would select the same poems, and after selecting a dozen there are few who would not question whether another dozen might not be named of equal worth. Only one of the dramas is given and that is "Pippa Passes." A better choice than this could not be made. Her notes are generally excellent, as also are the selections from different critics, which precede the poems selected. "Childe Roland to the Dark Tower came," generally considered one of the most obscure of Browning's poems, is dismissed without any attempt to elucidate the special images of the poem. Only one note is given, and that a declaration of its general purpose. This is by Mr. Arlo Bates and it is excellent. Mr. Browning's own declarations concerning some of the poems are made to do good service.

THE monthly visit of the *Art Amateur* always takes us pleasantly into the world of art and taste, now with a little gossip about men and pictures, now with a sharp or friendly criticism, sober instruction, or useful general information, rarely leading us into the more abstract considerations of ideal art, but occasionally affording us a hint that they are not forgotten. All this is true of the November number. The Sketch from Nature, by Jules Breton, greets us pleasantly although it is a little posed and has not quite the robust charm of some of that artist's works. Montezuma gives among other good things an account of the historic portraits now in the gallery of Williams and Everett. These are very interesting and well worth seeing, but according to Montezuma, and as we should judge from their appearance, they are more retouched and renovated than we could desire. A word as to the injury done to our pictures by our furnace-heated houses would not be out of place. The Allstons have suffered very much from time. But much depends upon the manner of painting, just as much as in the painting of houses. Pictures by Wm. Page, painted forty years ago, and never touched, are just as fresh and perfect as when they were new, while some of Wm. Hunt's, painted ten years later, have required re-lining. Albert Durer's pictures, painted four hundred years ago, are in perfect condition, and those who remember his famous letters to Heller, in which he describes his method of painting, will readily understand why it is so. Attention is called also to the pretentious advertisement of the American Art Association, and we agree with the critic that it is a "sham" for a simple business firm to assume such a name, as if it were a public institution. There is too much of such shamming in all departments of life. Greta shows her entire want of appreciation of the wonderful poetic charm of Coffin's Beach, Gloucester, so beautifully given by the young native artist, Harvey, in her criticism of Mr. Picknell's long study of it. Directions for fan painting are given by M. B. Odenheimer Fowler, which we hope will lead amateurs to practice this graceful and pretty art. The fan is a very appropriate place for ornamentation. The sketch by M. Dargon, and the account of his life and work accord well with the article. The many papers on decorative art deserve careful study by those engaged in such work, and the fine study of the magnolia printed in colors will give pleasure to all.

E. D. C.

THE PARKER TOMB FUND.

A Fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed

among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. The list of subscribers to date is as follows:

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Bjornstjerne Bjornson, Norway,	20 francs
H. L. Brackstad, London, Eng.,	5 shillings
M. Godin, Founder of the Familistere, Guise, France,	10 francs
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J. M. Yeagley, Lancaster, Pa.,	\$5.00
Dr. Samuel L. Young, Ferry Village, Me.,	\$1.00

All subscriptions should be sent to THE INDEX, 44 Boylston Street, Boston, Massachusetts.

The following short poem, which we find contributed to a recent number of the *Transcript* is given as a strong, vivid and beautifully poetic description of the birth and death of a babe:

HAIL AND FAREWELL!

Out of the vast eternities, ringing for an instant, thy baby laugh was heard;
Forth for a moment thy infantine blue eyes of wonder peeped,
Oh, child of promise sweet!
Poised for a moment on the brink of being thy little skiff appeared;
Then, as affrighted at the crashing waves and tempest's roar,
Back to the divine breast of the fragrant earth thou drew'st (nestling close);
Like a rose leaf in a crystal stream thy frail bark sinking,
Freighted with tears and sighs and thwarted hopes,
O life of our life! O heart of our hearts!
O floweret sweet, from thy stem torn,
And over the dark waves drifting, drifting!

BELMONT, Sept. 25.

K.

The Free Religious Association

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

CONSTITUTION.

I. This organization shall be called the Free Religious Association.

II. The objects of this Association are to encourage the scientific study of religion and ethics, to advocate freedom in religion, to increase fellowship in spirit, and to emphasize the supremacy of practical morality in all the relations of life. All persons sympathizing with these aims are cordially invited to membership.

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

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

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

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

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

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

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THE INDEX,

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LAUNDRESSES are wild over Electric Lustre Starch.

IN the early days of Methodism in Scotland, a certain congregation, where there was but one rich man, desired to build a new chapel. A church meeting was held. The rich old Scotchman rose and said: "Brethren, we dinna need a new chapel: I'll give £20 for repairs." Just then a bit of plaster falling from the ceiling, hit him on the head. Looking up and seeing how bad it was, he said: "Brethren, it's worse than I thought; I'll make it £50." "Oh, Lord," exclaimed a devoted brother on a back seat, "hit him again."

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A VERY amusing thing occurred at Cambridge on Monday. Among the distinguished representatives from other colleges present at the Harvard celebration was Rev. Dr. McCosh of Princeton. When President Eliot read the list of honorary degrees, Dr. McCosh was not a little surprised to find that his name, and therefore his college, did not appear. He was naturally indignant. It was a snub to himself and to the college which he had the honor to represent. He would show that he felt this insult deeply, that he was properly indignant. He left his seat and the building, and without waiting for dinner, proceeded to the house of Mr. Peabody, with whom he had been staying, packed his valise, shook the dust of Cambridge from his feet, and left it with a vow never to see it again. Upon reaching home, the doctor discovered that he had been made an LL.D. by Harvard in 1866. So says the *Boston Transcript*. But a later statement is that the Dr. was offended by the reference to Princeton in Dr. Holmes' poem.

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A *World* reporter recently asked Colonel Ingersoll for his experience in after-dinner speaking, and obtained this information: "In the first place, I never made what is called an after-dinner speech. In the second place, I never heard one that I was not sorry that I was present, and would willingly have given back the dinner for the privilege of leaving the seat. I do not remember to have read an after-dinner speech that would not destroy the appetite if read before. A speech to be of value must be something that the speaker wants to say—something that he has a reason for saying—something about which he has so great interest, or so great enthusiasm, that he must say it. A speech called forth by the ordinary after-dinner toast—a speech mingled with food and drink, and delivered simply because somebody else wants it, is of no particular value. Of course, this has no reference to stories, which one likes to hear, either before or after dinner."

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BOSTON, MASS., THURSDAY, NOVEMBER 25, 1886.

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CURRENT TOPICS.

BY B. F. U.

A SOCIETY for Ethical Culture has been organized in St. Louis, and Mr. W. L. Sheldon, who has been appointed lecturer, delivered his inaugural discourse on Sunday, November 21. By a happy coincidence the St. Louis Society and an Ethical Society in London begin work at the same time.

THE *Week* says of the Marquis of Aielsbury: "His example, like that of other titled and notorious profligates and blackguards, is helping to drag the House of Lords to its inevitable doom."

OF the 11,000 births in Boston in a year, 7,000 were of Catholic parentage. The *Pilot* of this city argues from this fact that Boston will become the most distinctly Celtic city in the world.

TWENTY citizens of New England, a little village composed largely of English miners, in Pennsylvania, on the Monongahela, have become converts to Mormonism under the preaching of Mormon missionaries, and they are now disposing of their property, the papers state, and will move to Utah with their families.

WOMEN of this city who wish to vote for School Committee, and who have not yet registered, must present themselves in person at the office of the Registrars of Voters, 30 Pemberton Square, before November 30, and show a receipted tax bill (either for a poll, real estate, personal or property tax) for 1885 or 1886. Women who have applied to be assessed, but have not yet paid their tax, must pay it (at City Hall) before going to Pemberton Square to be registered.

Mr. E. P. POWELL writes to the *Religio-Philosophical Journal*: "When the people appreciate that the family is not a creature of the Church, was not created by it, and cannot be safely defined by it, but that it is a civil and normal social growth; the first instinct of humanity,

and in its present shape the latest result of human experience; and that its future must be conditioned solely by civil law, then will there be that degree of stability consistent with that amount of change requisite to advancing enlightenment.

THERE is a religious sect in Russia, according to the *Freidenker*, which murders sick people out of principle. The discovery was caused by a sick woman's being taken from her husband's cottage, during his absence, by her aunt and her mother, who were members of this terrible sect. The husband hastened after her, and found her freshly washed, arrayed in her shroud, and lying on her bier, still alive but left entirely alone. She had barely strength enough to tell him that the women had gone away to pray for her soul, and that she was going to die that night. He hid himself behind the great stone, and ere long a man, dressed in red and with a cushion colored like blood in his hand, came in, and went straight to the bier. The woman screamed; but her husband was in time to save her from the Red Death, as he is entitled in the sect. About forty members were arrested; and the sick woman has recovered.

ON October 18 were executed at Comayagua four Honduranian leaders in the recent Anti-Bogran expedition. It was the desire of the President to spare the life of Gen. Delgado, whose wife had plead with a woman's devotion and a wife's tears for her husband's life. President Bogran sent a messenger to the general saying that if he would promise never to take up arms again against Honduras, he should receive a pardon. The soldier declined to accept life on these terms, and sent word back that he would see Honduras in—a more tropical climate than she now enjoyed, before he would make such a pledge as a condition of accepting pardon. When the answer was received there was nothing left to serve as a pretext for saving the brave man's life, while vindicating the tribunal which had condemned him.

THE celebration of Voltaire's birthday at Paine Memorial Hall on the afternoon and evening, of Sunday the 21st, was quite a pleasant and successful affair. Dr. Symington Brown's carefully prepared address on "Voltaire the Sceptic" was able, instructive and eloquent. A fine collation was served by young ladies of the Society, assisted by young men. Appropriate toasts were offered, and short speeches, several of them of superior quality, were made by Messrs. Mendum and Seaver, of the *Investigator* (the former presiding), Judge Robinson of Pawtucket, R. I., S. R. Urbino, Miss Lottie Mendum, W. Chandler, J. F. Foster, Geo. N. Hill, R. Sidelinger and others. Instrumental and vocal music enlivened the occasion. The attendance was unexpectedly large, and everybody present seemed pleased and proud to participate in celebrating the birthday of the great

Frenchman of whom, Mr. Lecky, referring to Voltaire's efforts against persecution, says, that he did "more to destroy the greatest of human curses than any other of the sons of men."

IN a sermon, last Sunday evening, in the Mariner's Baptist Church, New York, on "Lessons from the Life of ex-President Arthur," Rev. O. T. Walker said, "He (Arthur) never changed his creed. During his wife's life-time he attended the Episcopal church, but I feel assured that he was a Baptist to the last." What were the religious views of President Arthur, we do not know. He probably felt little interest in the denominational differences between Christians. He belonged to no church. He will be remembered as a President who, when called upon to assume the duties of the highest office in the nation, vacated by the tragic death of Garfield, rose under the sense of great responsibilities, from the position of a party politician to that of a wise and patriotic Chief Magistrate, who quieted factional strifes, and gave the country an administration to which men of all parties can now refer with satisfaction and pride.

WE had an opportunity of witnessing, last Saturday afternoon, at Hotel Vendome, one of Mr. W. Irving Bishop's exhibitions of mind-reading, such as have been described at length in English and American papers. They are certainly remarkable, and although conducted under conditions of his own choosing, which do not always meet the requirements of scientific scrutiny, they show to all appearances that by physical contact with some persons—not all—he can indicate when their mental powers are concentrated upon a given thing, what is in their minds,—in other words, what they are thinking about. One of his feats was reading the numbers on two bank bills, known to the person whose hands he held, but unseen by him. Another was driving from Hotel Vendome with three well-known, reliable citizens of Boston, to a house several squares distant, and finding an object which had been concealed by the gentlemen accompanying him, without conscious intimation from them as to the locality, or direction even, of the hidden object. Mr. Bishop claims that the power which he possesses, and which in him has been developed by years of cultivation, belongs in some degree to all persons, and may, in any individual, be increased by use. His personal bearing towards those invited to investigate his claims is not always courteous, indeed, is sometimes positively rude. He is extremely impatient of criticism, and even resents questions designed to elicit the truth, as attempts to "discredit" him, and sometimes his behavior is more like that of a charlatan than that of a fair-minded experimenter. After all this has been said, however, his ability in some cases, and under some circumstances, to ascertain definitely the thoughts of other persons, without any word or voluntary sign from them, seems to be well established by his experiments.

KNOWLEDGE AND VIRTUE.

"Knowledge is power," said Bacon; "Knowledge is our ultimate good," said Socrates; "Ignorance is the curse of God, knowledge the wing wherewith we fly heavenward," said Shakspeare." Such aphorisms as these strike the keynote of the civilization of the nineteenth century. In all these writers may be found utterances which express the balancing thought that virtue is superior to knowledge; but the nineteenth century has not kept its ear so close to passages of the latter sort. Modern civilization began with the emancipation of the human intellect from thralldom to the authority of the church and the tyranny of the state. Its birth was outwardly marked by the invention of the printing-press; and its progress has been illustrated by the consequent spread of knowledge among the people, and a wonderful succession of inventions and discoveries; by the multiplication of books and the growth of literatures; by the growing idea of popular freedom in governments; by the establishment of public schools and libraries; by the marvellous development of the natural sciences, the increase of all kinds of material enterprises, and the amelioration of mankind in respect to the material necessities and comforts of life. These tendencies have all rapidly culminated in the present century. The dominant practical motto of nineteenth century civilization is,—*"The human mind has vindicated its freedom and its right to knowledge: now stuff it with learning. Knowledge is the high road to power, to wealth, to happiness."*

But not a few thoughtful people, carefully observant of the conditions and currents of human society, are beginning to inquire whether this motto can safely remain to express the dominant impulse of human activities. The emphasis, they admit, may have been needed just there in order to enfranchise the human faculties and put man in possession of himself. To have effected this achievement is the glory of modern civilization. But if mankind is to continue advancing on the same line and under the same controlling impulse, what is to be the character of the civilization of the twentieth century? Is this impulse adapted to lift humanity to continuous amelioration? Has the nineteenth century furnished not merely a good foundation, but a model for the structure, of the civilization of the next century? Is it not quite as probable that some new principle must give the governing and shaping impulse, in order that the invafuable achievements of modern civilization may be lifted to their highest uses? Knowledge, indeed, is power; but is knowledge in itself always constructive and saving power? Is knowledge in itself man's "ultimate good"? Is it the way to happiness? Does it wing us to the heavenly felicity? In and of itself is it the means to a perfect state of human society?

As these questions are thus put, of course all sensible persons will reply: "Certainly, knowledge alone is not enough; it is implied that the moral faculty must be likewise active; there must be faithful regard for right and duty, and knowledge must be used for right purposes." In other words, it will be claimed that, when knowledge is glorified, there is the silent implication that it is allied with and guided by the moral sense. But the defective point, the fruitful source of evil, in modern civilization is just here,—that this truth of the needful alliance of knowledge with morality has been left too much

to "silent implication." The truth has been held to be implied, but has not been adequately expressed and emphasized. It has been so much taken for granted that it has really lost its place as a sovereign and commanding truth. Knowledge is power, knowledge is leader,—that sentiment has been pressed to the front, declared with constant emphasis, put into systematic deed and habit, until it has become an instinct. Morality is power, the moral faculty is rightful leader,—this greater truth, from very lack of pronounced teaching has fallen into the background. Generations have grown up without having this truth impressed upon them as really the most essential thing bearing on the practical conduct of life that man needs to know and abide by. Parents often take it for granted that things which they are familiar with, children must know, and are sometimes surprised in consequence to find that the children are entirely ignorant of them. So this long taking it for granted that the moral faculty holds naturally such an important and commanding place in human life that it will take care of itself, while the spoken teaching and the practice have been directly inculcating the idea that knowledge is the supreme thing, has resulted in a social condition of things which is beginning to startle some people out of the complacent optimistic belief that modern civilization is safe, and all is well.

It is becoming very apparent that the truth of *moral supremacy*, which, it is claimed, has always been silently implied, needs now to be brought out of the silence and placed in the forefront of all human aims and endeavors. Not knowledge merely, but knowledge allied to virtue and increasing virtue's effectiveness; moral right as leader, knowledge furnishing the ways and means for the march and the conquests,—this is a hint of the practical impulse which the nineteenth century civilization will need in order safely to turn the corner of the twentieth century. Virtue must be put at the head; knowledge is a supplementary factor, its servant.

Said that prince of educators, Horace Mann, "Mere knowledge, like a Swiss mercenary, is ready to combat either in the ranks of sin or under the banners of righteousness; ready to forge cannon balls or to print New Testaments; to navigate a corsair's vessel or a missionary ship." The most dangerous classes of society are not the ignorant, but the vicious; not the intellectually untrained, but the morally untrained. The dangerous classes are the intellectual villains. Knowledge in the hands of a bad man only gives him a mightier weapon for mischief. The merely ignorant population can in time be controlled by intelligent and virtuous leaders so as to do little detriment to the public good. But an ignorant mass of population led by men of knowledge who are morally corrupt, is a source of constant peril to civilization. And the ignorant classes are peculiarly exposed to be duped by such men. Ignorance is the prey of knavery. This fact makes one of the strongest motives for popular education. The great villains are bright and enlightened enough intellectually. It would be better, indeed, for society, if the bad heart could always have a dunce's brain. The knowing intellect can use the scientific discoveries and inventions of the age for executing evil purposes as well as good. Dynamite will serve the assassin and the buccaneer in their career of crime as readily as it served General Newton in opening a safe road for commerce through Hell Gate. The bank burglar, the cor-

poration swindler, the runaway defaulter, the violator of financial trusts, are criminals of a type which modern civilization has produced. They were impossible in more primitive days. The printing-press spreads evil broad-cast as well as good. The arts, the inventions, the boasted knowledge of this century can all be applied to destroy the very civilization which has produced them, if men of vicious purpose so will.

If modern civilization is to stand, it must stand by the increase of its moral power. In the normal order of things, virtue and knowledge are natural allies, supporting and strengthening each other. Virtue is ennobled and broadened by knowledge, and enlightened as to the way to its own goals; and knowledge is transformed, under the guidance of virtue, into beneficence, larger and higher life, and a more genuine wealth of happiness. Nature joined them together, but man has too often put them asunder. They are too much sundered in modern civilization, and hence a real peril threatens society. They must be conjoined to avert the peril.

WM. J. POTTER.

SABBATARIAN ARGUMENT.

The reputation of Prof. Newman Smyth as one of the progressive party in Orthodox theology, makes it desirable to notice his article, entitled, "Shall Sunday Be Preserved?" in *The Forum* for October.

If Prof. Smyth should be asked, Shall Wednesday be preserved? he would see at once the absurdity of such a question. We can no more abolish a day of the week than a month of the year. What the professor means, and what his article argues for is, Shall a sabbatical observance of Sunday be preserved? If the title he has chosen showed merely carelessness of expression, it would be of slight consequence; but the whole course of his article shows that (like the group of sects, self-styled evangelical, to which he belongs) he is accustomed to consider the words "Sunday" and "Sabbath" as synonymous and interchangeable, and to assume that Scripture, as well as church custom, authorizes such use of them. Custom is a great fortifier of belief, and the custom of clergymen and church-members to use these words interchangeably has led a large part of the community to hold with them, in direct opposition to the teaching of both the Old and the New Testaments.

Many defenders of Puritan sabbatism do not hesitate to make the false assertion that Jesus and his apostles enjoined in the New Testament, a sabbatical observance of Sunday. Prof. Smyth expressly declines to found his argument on this doctrine, though he gives his individual adhesion to it, represents a continuance of such sabbatism as necessary to the American home, calls the disclaimer of it "a blow against the home," and a blow "struck at the heart of society," and talks of "the Hebrew-Christian Sabbath" as a historical institution.

The use of the phrase last quoted shows the confusion of mind which the self-contradictions of Orthodoxy tend to produce, and which they have succeeded in producing even in one of such intelligence and such independence of thought as Prof. Smyth. He seems not to know that the Sabbath prescribed by Moses was designed for the Jews only, a sign between their God and them, intended to distinguish them from

other nations; he seems not to know that the fourth commandment of the Hebrew decalogue expressly specifies Saturday, the seventh day of the week, for sabbatical observance, and that the method of such observance is there expressly declared to be abstinence from work and nothing else; he seems not to know that when Jesus came, his words and actions caused him to be stigmatized by devout Jews as a Sabbath-breaker, and that while he disregarded their Saturday Sabbath, he appointed no other; and, coming to the time of Paul's epistles, Prof. Smyth seems not to know that Paul not only declared Christians free from the sabbatical yoke, but vindicated their right to regard "every day alike." He seems not to suspect that the phrase, "Hebrew-Christian Sabbath," is as much a contradiction in terms as earthquake stillness or adamant softness; and, finally, he seems quite oblivious of the fact that neither he nor any of his sect ever kept the fourth commandment Sabbath, and that a command to Jews to avoid labor on Saturday, could never impose upon Christians a duty of public worship on Sunday.

It is sufficiently obvious that Prof. Smyth's chief object is to maintain and enforce upon the whole community the church's rule of Sunday sabbatism. His argument, however, in *The Forum*, is for securing "the homes of the people" against the encroachments of ordinary labor and business on Sundays, and for preventing the requisition of seven days labor a week of the whole class of laboring men. In this desire the present writer heartily joins him; but when Prof. Smyth claims our present Sunday laws as "securities for personal liberty," he goes too far. In Massachusetts and thirteen other states, the laws interfere with "the homes of the people," by prohibiting all out-door and in-door amusements on Sunday. In this State a fine of fifty dollars and costs is imposed upon "whoever, on the Lord's day, . . . takes part in any sport, game or play;" and a fine of five dollars upon "whoever is present at a game or public diversion, (except a concert of sacred music) . . . upon the evening preceding the Lord's day," unless specially licensed. This class of prohibitions (and many worse than these) were incorporated with the laws of Massachusetts by Orthodox church-members, at a time when no others could vote or hold office; and their spiritual successors of the present day, far from desiring liberty for "the homes of the people," would prevent the laborer from playing checkers with his children on Sunday, or taking them to ride, or row, or sail; would keep libraries and picture-galleries shut against them, and prevent the performance of the best music for their entertainment at the only time when they can conveniently hear it. What Sabbatarians mean by liberty for the laboring man on Sunday, is liberty to go to church, and freedom from ordinary labor for the purpose of going to church; but if he uses this liberty in healthful recreation for himself and his children, or even for a whole day's quiet rest at home, such as the decalogue prescribed for the Jews, he will be rebuked and maligned.

Prof. Smyth, however, takes courage from the permitted "Sabbath day's journey," of the Old Testament to concede that "some railway travelling on Sunday may be a work of necessity." He would probably allow also the customary labor, in cities, of the milkman and lamplighter. The manifest reason for exception in these cases, is that the benefit of great numbers, and thus the welfare of the community, is

secured by the labor of a comparatively small number. But why should not the same principle apply to the permission of public amusements, which Prof. Smyth would have rigidly prohibited on Sundays, for the purpose (strange to say) of "protecting the home life of the people upon the days of popular liberty!" It is significant and instructive that the sabbatarian argument can be plausibly maintained only by such misuse of language and perversion of reason as representing the prohibition of libraries, musical entertainments and museums of natural history and art, to the laborer and his family, as *protecting their home life and securing their liberty on Sundays.*

C. K. WHIPPLE.

THE BIBLE AS LITERATURE.

Who is this that wrappeth up sentences in unskilful words?—*Jeve to Job, Douay Translation.*

Max Muller, with all his enthusiasm, cannot persuade the world that it has lost much by letting the Vedas sleep in a dead language. The literature of the world's childhood was childish. You talk to a child of "Billy Button," you say "Georgie Porgie,"—and so the savage talks, man to man. The languages of Africa abound in this kind of assonance. With us it has grown into alliteration:

"Like the breath of blossoms blending,
Like the prayers of saints ascending,"

a form of expression which the artist will use sparingly.

Syllabic repetition is another trick of childhood and savagery. "Lu, lu," "Wala Wala," "Niam, Niam," are childlike. "The waters prevailed, *maoth, maoth, much, much,*" wrote the child-man who described the flood. "I am a widow woman and my husband is dead," wrote another of the ancient Hebrews.

The germ of poetry is in this assonance and repetition. In the poet, assonance becomes rhyme, and repetition becomes rhythm, that is, a duplication of the number of syllables and the quantity. Hebrew poetry attained only to rhythm, and that very imperfectly. It was not a rhythm of quantity, but of sense. "Thy king shall come riding upon an ass." This is prose. The Hebrew added, "And a colt, the foal of an ass," Now it is poetry. The last clause means the same thing as the first.

"His soul loathes bread,
And his spirit desirable food."

"His soul draws near to Tartarus,
And his life to the angel of death."

"He inhabits a rock,
And lodges on the spar of a rock."

"Behold now his strength is in his loins,
And his force in the muscles of his belly."

These passages from the Book of Job form a kind of rudimentary poetry. A higher style is that in which the last clause is not quite a repetition of the first.

"I was a brother of dragons,
And a friend of the daughter of the ostrich."

"Who numbers the clouds with wisdom,
Or who causes the bottles of heaven to incline?"

"Will you fill his skin with thorns,
Or his flesh with fish spears?"

Here is a passage in which the sense-rhythm is dropped, and the poetry consists simply in exaggerated metaphor. It is a description of the crocodile:

"Who hath opened the doors of his face?
The rows of his teeth are terrible.
When he sneezes a light shines,

And his eyes are like the eyelids of the dawn—
Flames go out from his mouth,
And sparks of fire are disentangled.
His breath kindles coals of fire,
And a flame proceeds from his mouth.
Strength lodges in his neck,
And a terror [a demon] dances before him.
He thinks brass to be stubble,
And iron to be rotten wood.
He causes the deep to boil like a pot,
He makes the sea like a pot of olivment,
A path shines behind him;
One would think the deep to be gray-haired.
He sees everything that is high,
He is king over all the sons of pride."

What shall we say of this? "Who is this that wrappeth up sentences in unskilful words?" It is Jeve answering Job out of a whirlwind—such a whirlwind!

The author of the Book of Job makes poetry by calling an arrow "ben gesheth," the son of the bow. Another Hebrew poet calls it "the son of the quiver." Præd's stanza,

"O'er the sun's bright eye
Drew the vast eyelid of an inky cloud,"

is a modern instance of strained metaphor, offensive to the cultivated taste.

What shall we say of this speech, put on the lips of Jeve? Aside from its extravaganza how lame and impotent "the conclusion of the whole matter." "Be good," we say to the child, "and you will be happy." "Be gone," the child-men of Judea, and Idomea said to each other, "and you will be blessed." "I am old," wrote a psalmist "but I have not seen the righteous forsaken." This was the dogma of the ancient faith, that success and happiness, here and now, are the rewards of a correct life. The Greek felt that they should be, but he knew they were not. About the time that the Book of Job was written, Theognis, the Greek poet, wrote, "I wonder at you, O Teus, that you should hold the transgressor and the just in the same lot." But the faith of Palistine, no matter though experience was against it, held its own. An unknown sage who found religion at variance with life, wrote the Book of Job to find a solution to the perennial problem, the relation of suffering to character. Bildad and Eliphaz and Job had spoken. These mortals had left the problem where they found it. Human debate had died into silence. Then Jeve answered from a storm, answered and never once touched the question, answered in a lecture on meteorology and crocodiles! The climax is in the worst possible art.

As an imaginative work showing what men in Judea and on the sands of Idomea were thinking about nature and life twenty-four hundred years ago, the Book of Job is of inestimable worth, but it is not a great poem.

The psalms are short anonymous poems, the best and worst poetry of the nation through a period of nine hundred years. As there are a hundred and fifty psalms, this would give an average product of one psalm in six years, a mental activity in no way remarkable. They rose anonymously like the plantation songs of the South. They are the Scriptures of joy, of sorrow, of contrition, of praise, of vengeance. The first section of the twenty-third is in the highest style of Oriental poetry, but the poet's wing soon drooped, and in the last section we have this:

"Thou hast anointed my head with oil,
And the chalice which inebriateth me, how goodly is it?"

This is the verse as it stands in the Vulgate and the Douay.

The acrostic psalms are artificial; the damnable are execrable. If the twenty-third has.

soothed the dying, the eighteenth has inflamed the living. Dean Stanley tells us that Clovis fed his fierce vengeance on this psalm.

We have nothing to do in this paper with the religion of these writings, but it is impossible to detach the literature from the religion. Read the hundred and thirty-fifth psalm. I quote from the Douay:

"Praise ye the Lord,
Praise ye the God of gods; for his mercy endureth forever.
Who smote Egypt with their first-born; for his mercy endureth forever.
Who smote great kings; for his mercy endureth forever.
And slew strong kings; for his mercy endureth forever.
Sihon, king of the Amorites; for his mercy endureth forever.
And Og, king of Bashan; for his mercy endureth forever.
And gave their lands [to us] for an inheritance; for his mercy endureth forever."

It may occur to you that this refrain is a non-sequitor. The psalm is simply the war-yelp of a savage crying to his fetich. A Hottentot could write as well, if he could write at all.

Such vain repetition is a characteristic of these writings. One psalm is repeated in another. One is composed by the fusion of two others. A verse in one appears in a dozen others. Certain passages are very obscure. No one can tell you the meaning of the fifteenth and sixteenth verses of the hundred and thirty-ninth. No one can tell you what the passage means in the Hebrew. The Rev. Dr. Wilson, who once showed me his translation, may be as near to the meaning as any one. The doctor found in this passage the whole scheme of evolution. "My substance," *golm*, that is, protoplasm. "When I was curiously wrought;" that is not the meaning of *raqum*. The word means *embroidered*. "Lowest parts of the earth;" that is, the silurian strata, the rocks put by metonymy for the time. Now a man is not embroidered, but a jelly-fish is. This, then, is the doctor's translation. "My protoplasm was not hidden from thee when, æons gone by, I floated on the bosom of a Silurian sea, an embroidered jelly-fish. Thine eye did see my sarcode, and in thy scheme of evolution all my members were determined before differentiation had commenced."

The historical portions of the Bible are utterly worthless. Imagine an English historian attempting to write a history of England before the Roman invasion, through times which antedate all writing, even pictorial, and imagine that he had no access even to the stone implements of that period. He might give us a beautiful fiction, but he could not write history. The historian of the patriarchs, the Exode, and the conquest of Palestine could not have written history, and he did not write even good fiction. He tells us that God met Moses in a hotel in Midian, and tried to kill him. Any other statement on these pages may be accepted with as much trust as this.

No portion of Jewish history could have been written before the time of Solomon. Incidents in the life of David are taken by the anonymous author of Samuel from the Book of Ashar, which was lost before the eye of a scholar could have seen it. Incidents in the life of Joshua are taken by the anonymous author of Judges from the Book of the Wars of Jeve, which, unfortunately for military science, was lost soon after Joshua made the sun stand still, "and the moon in the valley of Ajalon." This stroke of military genius is attested by the historian of the wars of Jeve.

The son of Amos, and the unknown whose works are fused with his, Isaiah and the "Deutero Isaiah," are the highest names in Hebrew

literature. But neither of these Isaiahs escaped the limitation of his race, which was inability to hold a subject firmly enough before the mind to see it in perspective. It was this mental infirmity, outworking in architecture, which made the temple not a co-ordination of parts, but an unmeaning aggregation, and outworking in literature, made a poem or a history an incoherent patchwork.

The Hebrew prophets claimed to write by inspiration. "The word of the Lord" came to them. They were "in the spirit." The Greek rhapsodists claimed the same thing, and we find Plato allowing the claim. In "Ion" he argues that a certain pæan of Iinnichus which, he said, was on everybody's lips, was inspired, as Iinnichus was not level to such a poem. It was as if you were to say that the Fairy Song in Harris' Lyric of the Morning Land was inspired, because it is above anything which Harris could write in his normal state. "The poet," Plato said, "was not in his right mind, as the Corybæntian revellers danced not in their right mind."

The style of the Hebrew prophets assimilates most closely to that of the Greek rhapsodists, and the best and the worst utterances of the modern clairvoyant. Isaiah was not in his right mind when he saw the Lord "high and lifted up." Amos was not in his right mind when he saw God "standing on the altar." Hosea was abnormal when he said that God commanded him to mate with a lewd woman.

A silk robe cannot be woven from strands of hemp, nor the rich, flowing robes of literature from hempen strands of speech. Let us see how poor and few the strands from which the Hebrew wove.

We know and name about six thousand species of birds. The Hebrew language had a general name for bird, *oph*, and under this it had a name for the pigeon, the dove, the quail, the owl, *yansuph*, and the raven, *oreb*. It was an *oreb*, not an Arab, that fed Elijah.

These are the only definite names in the Hebrew vocabulary of birds. The word *nashar* means either a vulture or an eagle. The word *qippos* in one connection seems to mean a bittern, in another an arrow, and in another a snake. The Hindu knew a bird and an arrow under the same word, "vi." The synthesis of the Hebrew took in the snake too.

Palestine has a hundred and fifty species of passerine birds, which were all known under the name *tsippor*, translated sparrow. The word which we have translated cormorant, is *sholak*, and it means simply a *plunger*. Bath *Yannath*, daughter of howling, was the Hebrew name of the ostrich. We may translate that passage in Job, "I was a brother of dragons, and a friend of the daughter of the daughter of howling."

There are two words which occur only once in Hebrew literature, *tokum* and *goph*. Scholars tell us that they are the Tamil names of the peacock and the ape. Solomon brought peacocks and apes to Jerusalem from South India, and the Hebrew, having no names in his own language, adopted the names in Tamil. He knew by name only eight species of birds.

Passing from birds to mammals, we find seven different names for the ass and five for the lion. The nomenclature of a barbarous people is very full on the life and death side of nature. The Indian has a dozen different names for a deer. As the deer sustained close relations to the life of the Indian, so did the ass

to the life of the Jew. The language had one name for a horse and one for a camel. There was no name for a tiger and no name for an elephant. *Behemah* was the name for cattle, and *seh* for "small cattle," as sheep and goats. *Shual* did service for both the fox and the jackal. It might have been three hundred jackals that Samson caught.

We do not know what the Hebrew meant by the word *sair*. It is generally translated "satyr," a mythological animal; but in 2 Chronicles 11: 14 it is translated "devil." The word means *hairy*. We have found the devil at last. In the Hebrew mind he was differentiated from other mammals by superabundance of hair.

Our translations have put a little more mythology into the Hebrew mind than belonged to it. The word *tumaoth*, which we have translated "dragon," means simply "a howler." *Seraph* is the Jews' own mythology. It means a flying, burning, stinging snake. The seraphim were ministers of Jeve.

The Hebrew language has names for only twenty-four mammals,—including the devil.

Of the reptile world the Jew seems to have known almost nothing. He named the snake because it was supernatural in Eden, and the frog because it was supernatural—in quantity—in Egypt. He had a word *tsar*, by which he meant either a lizard or a tortoise.

The multitudinous insect world was almost a stranger to his speech. He named only the worm, the wasp, the bee, the beetle, the ant, the moth, the fly, the flea, and the grasshopper. The locust he knew under the same name as grasshopper. How much did he know it? In Leviticus 11: 22, 23, you will find his description: "But whatsoever walketh upon four legs but hath the legs behind longer, wherewith it hoppeth upon the earth, that ye shall eat, as the locust after its kind."

For another lesson in his powers of observation read the twentieth verse: "Of birds that fly, whatsoever goeth upon four feet shall be an abomination to you." I should think it would! Read the sixth verse: "The hare also, for that cheweth the cud." A ruminating hare, a four-footed bird, a quadruped locust,—we have the three myths on the same page.

How multitudinous and various is the water-world of life! But the Hebrew covered it all by two words *daag*, a fish, and *tannim*, a monster.

Fifty-six names cover the whole animal world as known to the Jews.

Of the vegetable world his knowledge was equally limited. He knew the pine and the ash under one name. Sixty-four names covered all that he knew of the vegetable kingdom.

The whole organic world, as known to the Hebrew, comprised only one hundred and twenty forms.

The poet's robe cannot be woven from such scanty strands as these. The language of an Indian tribe is far richer in nature-names than the Hebrew. As well look for a poet, a naturalist, a philosopher among barbarians of to-day, with their scanty vestment of language, as among the old barbarians of Palestine.

Let us look into the language for light on the domestic life of these people. We find no word for cat. No home in Palestine had a cat. We find no name for a domestic fowl. Jesus could not have said in Hebrew, "O Jerusalem, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings!" The Jews had no poultry till they had lost their language and, spoke Ara-

maic. They had no name for an apple, a peach, a pear, an orange, a lemon, a berry. They had no name for a toy, a game, a play. They had no word for grandchild. Grandchildren were called *bene banim*, sons of sons, and although they might be daughters of a son or daughter, still they were *bene banim*. There was no word for cousin, no word for nephew, and consequently no word for its correlative, uncle.

These facts are more significant than they seem. The Indian of America and non-Hindu of India do not discriminate in language the relationship of cousin, nephew, or uncle. The reason is, that when their languages were forming brothers held their wives in common. In that condition of society the father is somewhat uncertain. He may be any one of a number of brothers. The relationship of cousin would blend with that of brother, nephew with that of uncle. Now a Jew married his brother's widow. A number of brothers might have held the same wife in succession. There are outcrops in the language which show that in times more remote brothers held the same wife simultaneously. Abraham, explaining his lie to Abimelek, says, "True, she is my sister, the daughter of my father, not the daughter of my mother, and therefore she became my wife." This is the outcrop of a very old social stratum. Polyandry is older than polygamy. It could prevail only where infanticide is practiced, and the struggle for life is so precarious that the tribe must have fighting men, and therefore makes sacrifice of the infant girls. The Hebrew terms of kinship point back to infanticide and polyandry.

If the Hebrew was a poor, barren language, with not a word even for a game, play, or toy, there was one thing in which it was rich beyond any other language ever spoken by man. It is supernaturalism. The mind was drunk on God-thoughts. Open a Hebrew dictionary at random and note how few the words which are merely natural, and how many are compounded of the God-name. I have just tried the experiment, and the first word which struck my eye was *Elishaba*. Think of it. A child is born, and while the babe is still innocent the parents call her *Elishaba*, which means *God is swearing*—swearing, perhaps, the parents thought, because the child was a girl. The religion of Israel was, as William Von Humboldt said, "an absorbing, tyrannous, terrorist religion."

To account for the behavior of the Tasmanian *Dasyurus*, naturalists have supposed that the species is suffering from hereditary insanity. To account for the ancient Hebrew, it seems to me we must hypothecate a kind of congenital God-craze. Take a pious Jew of to-day, who stands nearest the ancient Jew, and look at the movement of his mind. He goes to his table to a dinner of goose, and says, "I thank thee, O Lord, that thou didst create a goose." He takes spice, and says, "I thank thee, O Lord, that thou didst create aromatic spices." He walks out and sees a dandelion, and says, "I thank thee, O Lord, that thou didst create yellow flowers." He sees a thrush, and says, "I thank thee, O Lord, that thou didst create singing birds." This is the way in which Israel of old "walked with God." It may have been piety; it was not sanity. A mind so preoccupied with God-thoughts is enfeebled.

The Jew has no share in the intellectual movement of antiquity. His race gave the world no science, no art, no architecture. Solomon's temple, which Dr. Paine has spent twenty years in studying and reconstructing (Gugenheim

spent twenty years in studying the pediculus) is shown to have been a very barbaric structure.

The Hebrew gave the world no mathematics, no thoughts on mechanics, no account of nature, no account of the mind, no epic, no drama, no literature which can rank with the works of the Aryan mind.

W. D. GUNNING.

THE NOVEMBER SUPPER.

The clerk of the weather seems to have thought, last week, that we were coming in from Princeton or Andover, with so dry a creed that we could not possibly get wet. In spite of the deluge, about a hundred guests sat down at 6.30 P. M., to an excellent supper provided by Mr. Blunt, amid very fine music from Baldwin's Cadet Band. Many others came into the gallery of the Meionaon, to hear the speaking. Mr. Potter took the chair a little before 8 P. M., and introduced Professor Davidson, who said that whether we are religious does not depend on how much truth we learn, or how much good we do, but simply on the attitude of the whole man towards truth and duty. Free Religion requires intellectual piety, and does not date from Jesus, but Socrates. To say that there is an unknowable, is arrogant; but it would be at least as bad to talk like the Scotchman, who, when asked if he believed in God, replied, "Weel, yes; its the clash of the kintira." The only free man is he who follows the truth as he sees it. Free Religion also demands justice and reason for every man. We cannot make every man equal to every other; but all are to have justice and love. This is the free religion of the future, destined to take the place of that slavish religion of the past, which has had nothing better than charity for the poor. Women have not got their dues. There is a thousand times more religion in social reform, than in going to church.

The chairman then announced the necessity of discontinuing THE INDEX at the end of the present year. THE INDEX Trustees and the Executive Committee of the Association had so voted. But he added that *Unity*, of Chicago, a paper representing the advanced guard of the Unitarians, and advocating a broad fellowship on the basis of truth, righteousness, and love, and a new journal to be published in Chicago, under the editorship of Mr. and Mrs. Underwood, stating substantially the same objects, and having nearly the same contributors as THE INDEX, would, perhaps, be accepted as continuing the work.

Mrs. S. A. Underwood then read a paper on "Retrospect and Prospect," with special reference to the Free Religious Association. [To be printed in THE INDEX next week.—Ed.] She was followed by the Secretary of the F. R. A., who, as directed by the Executive Committee, read the resolutions they had just passed, lamenting the loss of THE INDEX, expressing the gratitude and honor which they, and all of us, feel towards its editors, and thanking all who have aided it with pen or purse. The new paper, he added, through the generosity of a Western gentleman, would have one thing which has been lacking to THE INDEX, plenty of money back of it. The audience were evidently in full agreement with the Secretary, as he wished Mr. and Mrs. Underwood permanent success in their new enterprise, and all happiness and prosperity in their Western home. Col.

T. W. Higginson then spoke in his most felicitous manner, remarking that the Association is like the Esquimaux sledge to which each dog has to be fastened by a separate thong, lest they tear each other to pieces; but the sledge moves. Mr. Gannett spoke not only for freedom in religion, but for religion in freedom; and urged that members should work more zealously as individuals for the objects of the Association wherever and under whatever conditions they might be placed.

F. M. HOLLAND.

Sec. F. R. A.

EDITORIAL NOTES.

BY B. F. U.

As officially announced at the supper of the Free Religious Association, last week, the discontinuance of THE INDEX with the issue of Dec. 30, has been decided on by the trustees of the paper. Subscribers to whom we may be in debt for unfilled subscriptions at that time, will have an option between two other journals, or of receiving their money back. Full particulars, of interest to all our subscribers, together with prospectuses of the two journals, will be given next week. Subscribers owing us will please be prepared to make payment.

MR. S. B. WESTON of the Philadelphia Ethical Society, and Rev. John H. Clifford of Germantown, exchange places on Sunday, November 28.

DR. SAMUEL KNEELAND will lecture for the Parker Memorial Science Society next Sunday at the usual hour, 12.15 P. M., on "Earthquakes." Dr. Kneeland, who has travelled extensively, has been a very close and careful observer, and his lectures, on whatever subject he speaks, are always instructive as well as entertaining.

As Mrs. Gladstone was waiting one evening for her husband to come down stairs, a clergyman expressed to her his anxiety at the disturbed condition of politics, and his conviction of the necessity of trusting to "One Above." "Oh yes!" she answered with a sweet smile, "He will be down directly. I think he is managing beautifully."

MGR. CAPEL denies some of the charges that have been published in regard to him, but the New York daily *News* says that the statements in the main are based upon information derived from distinguished representatives of the church to which Capel belongs.

D. LOTHROP & Co., have brought out an elegant edition of Mrs. Browning's famous "Sonnets from the Portuguese," edited with notes by W. J. Rolfe, A. M. It is a small quarto in shape, and bound partly in green with arabesque gold tracery on a white ground. Each sonnet occupies a page, and has red initial letter. The edition derives its chief value from the accuracy of the text. To say that it has been prepared by Mr. Rolfe is to say that it is as near perfection as we shall ever get. He has gone back to the original edition, and corrected not a few misreadings which are met with in other current American editions. It is needless to say that a typographical error in a love-sonnet is pretty sure to be a serious or fatal blemish. Mr. Rolfe's valuable introduction is prefaced by the remark that he has been

told, by "a personal friend of Mrs. Browning's, that 'the Portugese' was a jocose name applied to her by some of her friends, and that this suggested the thin disguise under which these personal poems were given to the world."

DIED in Roxbury on the 7th inst. Miss Elizabeth E. Kenniston, aged thirty-four years. Miss Kenniston was a most estimable woman, intelligent, educated, of broad views and generous sympathies; and she was beloved by all who knew her. For some years she occupied a position as cashier for the firm of R. H. White & Co., in which she was held in high regard for her trustworthiness and the efficiency of her service. From her youth until a few years ago she was an active member of the Universalist Church, of which Rev. A. J. Patterson is pastor; but she outgrew belief in all Christian dogmas, and she was too honest to remain in connection with a church in the doctrines of which she could no longer believe. Her illness, which extended through several months, was very painful, and weeks before her death she was convinced that she could not recover. Under the circumstances she thought and spoke of death as a friend whose coming to release her from suffering and her friends from care and trouble, could be none too speedy. She expressed the wish that no minister should speak at her funeral, and, by request, the address was given by the writer of this paragraph at her father's house, before the body was taken to Forest Hills Cemetery, where it was consigned to rest in the presence of the family and of a few friends of the deceased.

A CATHOLIC priest, in the diocese of Richmond, recently said: "I have had a long and varied experience among the colored people of Virginia and other Southern states, and I have found that, while as a class they have strong religious instincts, our form of religion is not the one adapted to the expression of their piety. In the last ten years we have made very many converts in Virginia, and extended our missions remarkably, but I must confess that our numbers have been increased but little by the addition of negroes. The reason is found in the very nature of the race. The Catholic ceremonies are essentially of a silent, meditative nature, and are adapted to turning a man's mind in on himself rather than to bring forth an expression of the sentiments within him. Now, the negro, when he has any religious fervor, feels like taking a more active part in the services. He likes to sing hymns, and raise his voice in prayer, and let his thoughts break forth in words."

By the death of the Marquis of Ailesbury, Lord Savernake, his son, who is described as "a cross between a professional pugilist and a betting tout," becomes the owner of eleven livings, that is, eleven pulpits and the revenues that support them, with the power to sell the same and to fill them by his own nomination. Under the same curious regulations by which the affairs of the English Established Church are directed, Hugh Cecil Lowther, fifth earl of Lonsdale, manager and patron of the comic opera company in which Miss Cameron is the star, and of whom the London *Financial Reform Almanack* lately spoke as "the victor in a recent unseemly fight with Sir George Chetwynde, Bt., in Hyde Park," owns fifty-nine livings, which are a part of the eight thousand livings owned by private persons, which may be sold or mortgaged by the owner. One quarter of them are always in the market. It is stated, with how

much truth we know not, that the Earl's sudden return to England last month was to look after these ecclesiastical interests. In a recent article signed by himself, he said, "The business of my life had practically been fox hunting;" i. e., before going into the more respectable comic opera business.

AN Ethical Society has recently been formed in London. The society begins work on Sunday evening, Nov. 21 in, Tamsbee hall, White Chapel, by a lecture on "Morality and Modern Life," by Prof. Henry Jones of Bangor University College. This lecture will be followed by lectures on "Morality and Politics," "Social Equality," or once a month through the winter and spring. Miss A. Swanwick is to give one of the lectures. The society has issued the following circular:

"The members of this society agree in believing that the moral and religious life of man is capable of a rational justification and explanation. They believe that there is at present great need (1) for the exposition of the actual principles of social morality generally acknowledged, though imperfectly analyzed in current language, (2) for presentation of the ideal of human progress, and (3) for the teaching of a reasoned-out doctrine on the whole subject. They are prepared, therefore, to help each other to supply this need by every suitable means. It is suggested, *inter alia*, that the society should endeavor to organize systematic ethical instruction in connection with such educational agencies as the Society for the Extension of University teaching, Working Men's Colleges, Clubs, Co-operative Societies, and with the education of the young. It will further be the duty of the society to use every endeavor to arouse the community at large to the importance of testing every social, political and educational question, by moral and religious principles."

C. SADAKIT-SHE HARTMAN writes us in regard to education in Japan, his native country, as follows: "In the annual reports of the Japanese school deputations, we read of the great progress made in education within a few years. It is quite remarkable though not as cheerful as some newspaper correspondents describe it. In 1872, the empire was divided into eight school districts, every one with a high school and thirty-two preparatory schools. Besides these there are *kindergartens*, and insitutions for blind, and deaf and dumb people, and professional schools for physicians, jurists, philologists, farmers, merchants, and engineers. High schools for girls exist, but with a plan of instruction different from that of female schools in your country. The young girls receive lessons in the art of keeping a household, and of educating children. Morality is the centre of all teachings, and to ennoble the character and cultivate the mind is the aim of Japanese public education. The coming years will probably show, with a higher estimation of women, fewer illegitimate births, and improvements in other respects. Lately many school books are written, partly published, partly in preparation; illustrated books are in favor. Several public libraries for the support of the national literature are founded, and they are increasing in number every year. The crown of all institutions is the university at Tokio. It has but few professorships, but lectures are given on almost every subject. Several American, German and French professors are employed. It has about five hundred students. It is supported, like other institutions, by local taxes. The chief fault of all Japanese schools is the want of good teachers, and this can be changed only by the coming generations. Good only can result in the encouragement of public education. It

will be the best assistance to overcome the hardships of the transition from Feudalism to Modernism."

THE PARKER TOMB FUND.

A Fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. The list of subscribers to date is as follows:

Miss Frances Power Cobbe, England,	£1.
Rev. James Martineau, D. D.,	One guinea.
Professor F. W. Newman,	£1.
Miss Anna Swanwick,	£1.
Rev. Peter Dean,	5 shillings.
Mrs. Katherine M. Lyell,	One guinea.
Miss Florence Davenport-Hill,	£1.
William Shann, Esq.,	£1.
Mme. Jules Favre, Directress of the State Superior Normal School, Sevres, France,	10 francs.
M. Joseph Fabre, ex-Deputy, Paris, France,	10 francs.
M. Paul Bert, of the Institute,	10 francs.
Professor Albert Reville,	10 francs.
M. Ernest Renan, of the French Academy, Paris, France,	10 francs.
R. Rheinwald, publisher, Paris, France,	10 francs.
Mme. Griess Traut,	3 francs.
Rev. Louis Leblais, Strassburg, Germany,	5 mares.
Miss Matilda Goldard, Boston, Mass.,	\$25.00
Mrs. R. A. Nichols,	5.00
Caroline C. Thayer,	0.00
E. H. Warren, Chelmsford,	5.00
F. W. Christern, New York,	5.00
Mrs. E. Christern,	5.00
Louisa Southworth, Cleveland, O.,	10.00
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INASMUCH as one-tenth of the Bible is directly devoted to woman, the desire of a group of women in New Jersey to ascertain how strictly the translation from the original tongues has been made is not altogether to be laughed at. These women have been suspicious that the learned doctors of translation in trousers may not have been as liberal as they might have been in the construction put upon matters feminine in holy writ, and they are now carefully translating, and revising the Scriptures.—*Exchange*.

The Index.

BOSTON, NOVEMBER 25, 1886.

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WILLIAM J. POTTER,..... } Editors.
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FOR THE INDEX.

THE WORK OF A TRUE CHURCH.

BY JAMES H. WEST.

A paper given before the Illinois Conference of Unitarian and other Independent Societies, Chicago, Oct. 13, 1886.

I am announced to speak of the Work of a True Church,—of a church in the modern world. Under the triple circumstances of this *Conference, I know not what more appropriate subject could be. Its importance might well have relegated its treatment to the wisest man among us. Since the opportunity, however, has fallen to me, permit me, without further preface,—and of course simply in my own capacity; in no wise speaking for another,—to outline, first, certain propositions of a negative order, and then to proceed directly to affirmation.

I. The work of a true church, in the modern world,—the world of to-day,—is no longer, I deem, as in the past, the attempted salvation of men, whether civilized, so-called, or "heathen," from future pains and penalties. Certain influential missionary organizations,—much more influential than we,—may indeed still gather, as last week in a neighboring State, to discuss such matters as the sinfulness of a hope that "Christian heathen" may not all be damned *en masse*, and unheard in their own defence. But, for most of us, in these modern years, it has come to be pretty conclusively demonstrated that the "pit" of "hell" is in truth "bottomless." We look clear through it to-day, and instead of visions of woe, dream dreams of progress and of light ahead for all,—dream dreams which indeed we perforce recognize as dreams, yet which, at the same time, for many of us, have all the reality of dreams.

II. In the second place, the work of a true church in the world of to-day is not, first and

principally, as heretofore, the worship of the infinite unknown,—the evolving order, under finite human disguises and disorder. . . . I cannot spare time even to endeavor thoroughly to explain my meaning here. Perhaps I could not do so satisfactorily to any one except myself, even if I tried. However that may be, I can only say now,—and I hope to be not altogether misunderstood when I say,—that the day both for fear and for adulation, so far as the world-energy is concerned, is now past.

III. Nor, again,—as seems to be the case, it is sad to say, with not a few "liberal" religious organizations under the world's modern shift of thought and new knowledge of things,—is the work of a true church to-day simply its own spiritual delectation,—this, under humanity's new vision of the universe and its powers, seeming to be, with quite a number of sincerely honest folk, whether openly expressed by them or not, the only alternative from complete disbanding.

IV. Once more, and finally on the negative side, the work of a true church to-day has naught,—or, at most, very little,—to do with the indefinite future, whether good or ill,—the future of other times and spheres. It has naught to do with this, except, perhaps, indirectly; and even indirectly, simply because well-doing in the present, in the very nature of things, is safe and happy assurance of fitness for whatever future possibilities may ever arise.

The ashes and gall in life, the sorrow and sin and shame in life, we now know for a fact, do not come about because men do not believe in a God, nor because they are careless of a possible future. The ashes and gall in life, the sorrow and sin and shame in life, come about because men are ignorant of the true upbuilding forces of life,—of the life here, the life now; because they do not see the beauty of wholeness in the life here and now, the beauty of obedience to the laws of a blessed existence here and now; or because they have not the means—material and mental—of entering into this wholeness and blessedness.

This, then, being obviously, to many of us, at least, the state of the case, the work of a true church to-day being none of the things of which I have thus far spoken, what is it? It is this, in the briefest phrase I can formulate: The inspiring of its members, and, through its members, of the world, with an enthusiasm for humanity; with an enthusiasm for humanity here and now. That is the true work of the true church to-day! Not God-praise; not man-praise; not salvation from future pains only, nor ecstatic, characterless hopes of possible future bliss only; but an enthusiasm for humanity here and now, on earth, that pain here may be stayed, and blessedness be here called to abound.

Do any say,—may be they will,—that here, if this be all, is a faith Godless and Saviourless? There may be, I reply, such a faith, but here God and man are not separated, nor is humanity here Saviourless. The rather, here God and man are coupled. It is the old faiths which separate God and man. Here, God and man are coupled; for "enthusiasm" is a word from the Greek. An enthusiast is one who believes that he himself is in God, or that God is in him. Moreover, humanity has ever been, and ever shall be, its own, only Saviour. So "enthusiasm for humanity" is the God in us; saving us! Enthusiasm for humanity is both God and Saviour.

Than the God in us, we know, and can know, none other,—the God in us identical with the God in the nebulous haze, in the whirling planet,

in the blossoming shrub, in the soul of a Jesus. Then why not, at last, indeed "work with God," and make "this working with God" the true work of a true church?

Without doubt, that for which every church should primarily stand is the good of mankind. If any church does not stand for this, it has no right to be. Every church, by whatever name it is familiarly known—Presbyterian, Methodist, Unitarian; whether it be the "Church of the Messiah," the "Church of St. Peter" or "Paul," "Trinity Church," "Unity Church," or the "Church of All Souls,"—every church should be also, "The Church of Human Help." If it is not this, it is nothing.

Yet every church is not this, disheartening though it be to say it. Every church is not this, in any virtual high sense, though the need of man is great, and though the evils which surround his lot cry loudly to every earnest, willing soul to open wide some door of help for him into larger existence, into fairer prosperity, right living, obedience, and peace.

Of course, every church claims to be working for the good of men. (Nay, I can only say almost every church: my soul is sick within me, recalling, as I speak these words, that a minister in my own town told me, only a month or two since, with his own lips, that he "did not know what the good of humanity meant," he "knew only the glory of God!" Yet let me say "every church," for I cannot believe the man was in his right mind.)

And, doubtless, every church, whatever its actual barrenness of practical results, is honest in dreaming that it is so working. "Salvation!" is the great, the continuous cry of the religious pulpit and press throughout Christendom. That cry, like the sun, never goes down. "'Tis always morning somewhere."

Yet the actual "saving of men" from careers and experiences of evil; the "saving of men" from vice and passion, from intellectual lowness, from sorrow, from poverty even, and from disease and physical pain, from all the thousand and ten thousand down-dragging shocks to which flesh is heir, and the bringing of all men up into light and cheer and purity and temperance and morality and peace,—in any reasonable, sensible, modern, scientific way,—this would seem to be, in reality, when the most is said that can be said, only a secondary, if indeed not comparatively unimportant matter in the eye of many churches, in the eye of all those churches, for instance, which are churches indeed ignorant of what the real "good of humanity" means, and which know only "the glory of God;" in the eye of all those churches which are simply, or little more than, educational and literary bureaus for the benefit of the individual few fortunate enough to be able to carry them on; in the eye of all those churches, moreover, whether "conservative" or "liberal," which are so concerned for their own perpetuity, and for this alone, that they dare not look a new fact in the face, however helpful, or embrace a better method of operation however pregnant with good, for fear that their "historic allegiance" to some cosmopolitanized form of ancient or mediæval race-religion, or to some soul-deadening creed of long past time, will be imperiled!

They hold, indeed, that what they are working for, what they exist for, is "the bringing of men into the truth;" is the "showing unto men the Way of Life." And if true, that were grand. If true, that were commendable above all other work a church might attempt. There

* Dedication of All Souls Church, Fiftieth Anniversary of Unitarianism in the West, and the Annual Illinois Conference.

comes in, however, this exceeding obstacle: "The truth," as many of the old churches look upon it, "into which" they would "bring men," is not the truth as the world now knows the truth; is not truth free, truth large, truth unhampered, with room for more and ever more truth, as the study and research and experience of men shall bring it to light, but, rather, is simply and only some form,—however possibly broadened and remodeled,—of "the truth as it is in" some man of two thousand or four thousand years ago; of "the truth as it is in" certain fragments of ancient Oriental fable and dream; of "the truth as it is in" the untempered speculations and lurid phantasies of scholastic churchmen who lived in the "Ages of Faith"—more commonly known as the Dark Ages.

That is to say, "the truth," as it was in Moses, or Jesus, or Paul; "the truth" as it is in what fragments we possess to-day of Hebrew and Christian Scripture; "the truth" as it is in the church creeds,—this only is "the truth" into which they would "bring men." The voice of the eternal progress, sounding down through all the ages since, goes, with them, for nothing. New stars blaze out,—they cannot see their beauty. New worlds condense,—the glory is not for them. And the high hopes and advancing thought of earth's noblest saints, discoverers, prophets and ethical-workers since, go, with them, for nothing likewise. The starry souls of an Emerson and a Parker flash forth in the gloom of the world's dire need,—they cannot see their beauty. Practically new worlds condense under the vision of a Humboldt and a Darwin,—again the glory is not for them.

"The Way of Life," moreover, which they would show to men, is not the way which the broadest knowledge and highest dream of the present age set forth as the only proper and available way, under the mightily changed and ever still-changing conditions of human existence, as years have gone on, and still are going.

But enough of this! I did not think, nor wish, when I began, to spend so much time here.

If mankind only knew it, it is living, to-day, in a new universe, so to speak. And its religion should be arranged to conform to this. Of old, men lived in the old-thought universe, and theology and religion then were arranged to conform to that. Certainly I need not take the time, before this audience, to distinguish the new from the old. I will only say, that with new knowledge should come new hope and cheer, new strength, new struggle, new attainment, new faith, new blessedness.

I. And I am thus brought to my first formal statement of what a true church to-day should stand for. It should stand for truth; the Word of the New Universe. Good-seeming or bad-seeming, faith-bringing or doubt-bringing, it should stand for truth,—the Facts of the Worlds. In the end, the truth, though at first it may be, to finite sight, bad-seeming, will become good-proving; though at first doubt-bringing, it will prove in the end soul-exalting. For hath not our own poet the heart of it all?

"The Truth is the Voice of the God,"

the truth, whatever it be? And when "the God" speaks, shall man not hear? Shall the church not hear? In the past it has not heard. In the past it has reviled and persecuted, and it does the same thing to-day. In the past it maimed and burned and sawed asunder, and it does the same thing still, only not with knives

and fire and teeth of steel; did so, and does so, even though in its own Scriptures it has read, and reads still, in the crying words of the prophet Isaiah, "Woe, woe to the rebellious children that take counsel, but not of truth; that say to the seers, See not, and to the prophets, Prophecy not unto us right things; speak unto us smooth things, prophecy deceits."

The great part of the world seems indeed "not yet able to bear" all the helpful truth which might be spoken,—indeed, very little of it. Hugging to their conscientiously solicitous souls the worn-out vestments of ages long gone, men sit shivering in these, deluding themselves into the belief that they are safely wrapped, when, would they but utterly unrobe their souls, presenting them naked to the living light, radiant heat from the eternal source of all things, throbbing to-day with as holy and uplifting intensity as ever in the past, would warm them through and through!

Men are fearful of the progressive life of the worlds! The divine existed only in the past! Men say still to the seers, "See not," and to the prophets, "Prophecy not unto us right things, speak unto us smooth things."

But to such demands as these the true prophet does not listen. The word of the eternal must be uttered; so help the real prophet all true manliness, he can no otherwise. And that word is,—ringing down the ages,—whirled in the nebulous haze, breathing in the blossoming bud, echoing in the aspirations of the soul of man,—"Forward! forward! Perfection!"

"Waiting to strive a happy strife,
To war with falsehood to the knife,
And not to lose the good of life;

"Some hidden principle to move,
To put together, part, and prove,
And mete the bounds of hate and love.

"As far as may be, to carve out
Free space for every human doubt,
That the whole mind may orb about;

"To search, through all men felt or saw,
The springs of life, the depths of awe,
And reach the law within the law."

We feel that the truth, wherever we find it, can but be of help. We are confident that the universe is not divided against itself, consequently, we are not afraid to explore. We know that we cannot attain to where the God-power is not, and we feel that wherever powers of good are, we may safely search out and use them.

Once more, moreover, and finally under this head,—standing for truth, we should not be afraid to have it known.

As a denomination we may be small. The world may disfellowship us. From the synagogue of our own "conservatives" even we may be thrust out. But shall men's praise be more to us than truth? or prosperity than truth? Nay, the higher ethics bear down on us with the weight of multitudinous worlds, and says, We must be true; we only *may* be "prosperous."

II. To progress a step, now,—the second notable thing which enters to-day into the work of a true church, is a task that grows out of, that is a natural consequent of, humanity's new knowledge of the truth concerning itself. The task of the true church to-day is the teaching of men how to live; is to inspire men to live for their fellows also, and for coming generations,—according to the means and methods which modern knowledge suggests, and which the church is now to seize on as the only possibility of its continued life.

I spoke of the practically "new universe" at

our command to-day,—a universe full of beauty and uplifting grace; lavish in means of progress and even higher attainment. As it is the Word of this new universe which is to be the watch-word of all true religion in the future, so it is the living out of this Word, in the growing life of man, that shall now, and through all future years, be deemed "practical religion." That is to say, the true object of religious thought and work henceforth, is to be the glory, and the progressive perfection of man; the growth, and health, and happiness, and blessing, of men and women, right here on this earth.

What can we add to the might or glory of the God-force? Anything in its existence external to ourselves? "What to me are all your psalms and temple-worship and sacrifices?" These are words put into the mouth of the personified eternal, even as far back as the time of the Old Testament prophets. And with all the fire and energy of the ancient Hebrew, "Thus saith the Lord," was this message brought also:

"To what purpose is the multitude of your sacrifices unto me?

Bring no more vain oblations.

The Sabbaths, the calling of assemblies, I cannot endure.

It is iniquity, even the solemn meeting.

And when ye spread forth your hands,

I will hide mine eyes from you:

Yea, when ye make many prayers, I will not hear.

"Wash you, make you clean.

Put away the evil of your doings from before mine eyes:

Cease to do evil, learn to do well.

Seek Justice, relieve the oppressed,

Judge the fatherless, plead for the widow."

While we note to-day, all about us, the poverty, the disease, the ignorance, the degradation of multitudes over the world; while we note, too, the unblushing effrontery and moral corruption of educated men, in high places in the governments of the nations, with the continually increasing difficulties, the world over, between the rich and the poor; while we note, moreover, from day to day and month to month, with wondering eye and heart, the new discoveries of the truth-seekers, in all corners of the earth and solar system; while we grasp, with prophetic thought, the constantly increasing power which modern research and knowledge are giving men in all departments of life, the utilizing of which ever-widening knowledge shall improve the condition and happiness of men, physically, mentally, morally, socially; while we ponder all this, realizing the world's present awful woe and want after countless centuries of fruitless God-praise; and foreseeing humanity's mighty possibilities of life, love and happiness under a regime of practical, upbuilding man-service,—what wonder that some of us are calling to the church to-day, whether conservative or liberal, to cease, forever henceforth, its century-long pandering to ancient ignorance and child-world dreams, propagating through ages the baneful doctrines of the supernatural, the fabrications of the world's Dark Ages, begotten of fear and credulity,—and come out into the realm of real light and usefulness!

Instead of any longer preaching abstractions and speculations, or mere fanciful doctrines, or simple emotional imaginations; instead, even, of dressing up morality, and the brotherhood of man, only in Jewish gabardine and frock, the modern church, if it is to continue to work at all, must work on the line of universal ethics; on the line of political economy and social science, and it must teach these in understandable phrase, in modern garb. The minister of the true church, henceforth,—letting all else go—

must speak an ideal morality, and this with no uncertain sound, in tones and mandates unmistakable; must speak of causation and consequence rather than of punishment and atonement; must speak of heredity, of environment; must set forth the beauty and order and progress of the universe, as symbolic of the beauty and order and progress which Nature, figuratively speaking, is striving to attain in the souls of men,—beauty and order and progress which men themselves may, which men themselves must further, and with which they must co-operate. Must preach in man-fashion to human beings, interpreting, as best he may, by all present means, all things around and about, nature and history and past human toil and struggle; dealing, for his helps and illustrations, in science, in philosophy, in art, even in chemistry and physics. The same God-force which is the life of men is thrilling and throbbing in all these things likewise; all these may wisely, therefore, be used as helps. Above all, he must preach the dignity of the human soul, not its depravity; utter self-reliance, not, any longer, dependence; and must speak prophetically, revealing visions of what mankind may be, pointing out the more excellent way, and urging men to strive to walk therein, and in more practical ways than ever yet in the history of religion, or of the world, to help their low-down fellows up towards the heights of cheer and of obedience.

Man is ignorant; "ignorant of himself, of his fellows, and of the universe about him. His welfare consists in knowing the laws of his being, the laws of his own nature and of the world," and in obedience to these laws after he knows them. "Man cannot help desiring his own welfare, but passion and ignorance still cling to him and hinder him,"—passion and ignorance, the remainder of past greater passion and ignorance in eras long outgrown. And he needs to be yet more free.

I spoke of "dignity." And we do well to encourage ourselves, often, with the thought of humanity's possibilities; with the thought of the inherent graces in man's soul,—waiting only his own conscious co-operation and effort to shine forth in him till he become "as an angel." And we do well, also, to point to the Buddha, to Jesus and Epictetus and Emerson, to all the holy and valiant of the race, as examples of the only true manhood, and as what all may become. At the same time, "believe as firmly as we may in man's native capacity for truth and goodness, we must not forget that the real dignity of human nature is as yet, largely, only ideal, rather than a fact. The great majority of mankind, even in civilized countries, have not yet awakened to 'spiritual' things. They are fleshly-minded, passion-led and ignorant, swayed far more by their selfish hopes and fears than by ethical impulses or ideal trusts" of even the most attenuated kind. "Let me get away from man," cried the poet-naturalist of Concord. "Give me the fields and the woods. If this world were all men, I could not stretch myself. I should lose all hope. What he touches he taints.

"Man, man is the devil,—
The source of all evil."

So cried Thoreau. But when we get into this mood,—as at sometime or other, probably, the most of us do temporarily,—we go too far. Even the lowest may be educated. And it is not for those who, in the operation of nature's kinder forces in the past, have been favored, till now they stand witnesses of the spiritual and men-

tal, and are the kings of the race, to point with the finger of scorn at their brothers lower down, and say, "We will not help you up." Especially should the church to-day be "the centre and rallying-point of the moral forces of society." Indeed, in the estimation of many of us in this age, the church, for the time being, might well be content to let "the high spiritual things," as these spiritual things too generally are burlesqued and degraded by average religionists, step entirely aside, in order that the churches might become, for the nonce, schools,—yes, friends, and pray hear me out!—schools simply of the higher ethics; and man thus be helped on that plane, where only, as yet, he is mentally or physically capable of being helped.

What a weight, presses to-day upon, the leaders of thought and life throughout the world!—upon the world's ethical leaders and teachers! These, truly, are the prophets and saviours of the present time—the ethical leaders and teachers of the world, whether still counting themselves within the church, or standing separate. But the gigantic task which lies before them it is almost impossible for many to conceive; while as for those to whom I alluded, who, altogether outside of church affiliations, do stand simply for the ethical work,—were the true drift of their self-imposed task properly realized, surely no discouragements or bitter criticisms would ever be thrust in their way. Perhaps the main opposition to-day, to purely ethical societies, comes from the churches!—and we have known even "liberals" to join in with the thoughtless depreciation!

Think of it! For hundreds of centuries the heavens have ever been calm and silent. No answer, direct from out of the unseen and eternal, has ever broken upon man's ear, in response to all his century-long wailings to the "supernatural" to come down and aid. Yet now, at last, when a few are recognizing, almost for the first time in the history of the world, the fact that there is no miracle, nor ever has been, and that any work for man's uplifting and exaltation, ever done, will necessarily and imperatively be done by man himself,—the God-power, working for man, working only through man,—the upholders of creeds and formalism are wagging their heads and sticking their tongues in their checks!

The large majority of men over the world to-day, after centuries on centuries of the preaching of supernaturalism, are still, we know, *held fast*; bound down in the chains of selfishness and sensualism. Walk along the thoroughfares of this very Chicago, with your eyes open! Up from every city goes a horrible cry. The main streets of ten thousand villages are an abomination. Crime, oppression, intemperance, poverty,—all manner of deceit and lowness and filthiness and need,—with such we are surrounded! Yet special dispensations of Providence, and mere formal salvation, are still held up, brazen serpents, for men to look on quickly before they die!

Is it not indeed ethical upbuilding that the world most needs to-day? even though all other teaching, for the time being, ceases?

Well is it for the coming years, whatever the decision now, that a few men here and there through Europe and our own wide land, are taking the young into their charge to-day; and that, discarding all forms whatsoever, and all dogmatic teaching, they are building the young up, while yet there is hope, in ways simply of

self-knowledge and self-control, and filling them with an enthusiasm for man.

In ways, I say, simply of self-knowledge and self-control. The higher "worship," necessary for the complete, necessary for the ideal life, will come in later of itself. This now is worship, and true worship,—this instruction given by the Ethical Societies to their pupils, in things "merely" to upbuild morality and good-will among men. There is, perhaps,—some tell us so, at least!—a "worship" higher than this. If so be, and it be real worship, then I know it can only come in as a consequent of high ethical knowledge and insight, and of power to look through ethics to the ethics back of ethics, finding the law within the law. It can only come in, that is to say, when men are equal to it; and by far the majority of men—yes, and even of commonly called "religious" men, saying nothing of the brutish of the race—are yet infinite distances from it.

But all that, I affirm,—the deeper and higher "Ways of the Spirits,"—will come in later and naturally; will come in of itself, in due time.

Meanwhile, men must be prepared for it. Hearts and souls must be prepared for it. Minds and bodies must be prepared for it. It is a great complaint on the part of the average church that the "masses" of men do not "see" divine things, nor understand what "true spirituality" may be; that they have no desire even to come where they may learn. Well, "Ethical culture," and the bringing about of higher opportunities for all, will help on in the desired development of men into the spiritual! Would that there might be one of these societies for ethical culture, and for the stinging of public conscience, in every village; a hundred in every city; yes, even though, for the time being, "churches" were necessarily transformed into schools for the purpose. "First that which is natural, and afterwards that which is spiritual." Religion always, till now, has begun at the wrong end. But our friends the Ethical Workers pure and simple, are to-day the John-the-Baptists of a new and better era; John-the-Baptists, crying in the wilderness of formalism and of the misunderstood spiritual; prophets, who shall teach men how only they can come into purity of heart and purpose and life; how only they can seize on the spiritual verities of the universe, and hear, with ears yet mortal, the spirit-voices crowding the Unseen.

"In vain shalt thou, or any, call
The spirits from their golden day.
Except, like them, thou too canst say,
My spirit is at peace with all."

How, then, dead in the ignorance of avarice, and of sensual trespasses and sins, and bound down by evil environment, can men see the "spirit" which is light and love?

Men must be helped up,—out of lowness, out of poverty, out of ignorance, out of shame, out of selfishness. They can be helped up. We all have come, in our ancestry, over the same road. And those who, already, are higher up, must do the work. Those who are higher up in the social scale, in the moral and religious scale, in the scale of wealth, must have such spirit of humanity in their breasts, such enthusiasm for humanity, that they will be willing to do the work needed; the work of help and teaching. And this also, mark you, I have been intimating all along, the true church of to-day should count its work; yes, even if for the time being, to do it,

it gives up something of what it may deem "greater spirituality." Work is the truest worship; and when a man is dying in need, work for man is the highest work for the Spirit-god which inhabits man. Moreover, there are millions of men over this world, to-day, dying of physical and moral need.

Happy are all churches, of whatever denomination, that are to-day working, even a little, on these mighty lines. Happy are we, as "Unitarians," as "liberals," to know that a growing number of our own churches, all over these states, are more and more entering upon this true work of true salvation. We crown them as high victors, with fair flowers; but they yet must do much more.

Friends, I have kept you long. But I have little more to say. Other things that the true church must count as its work in these modern days might easily be enumerated; but I believe all might be included in what I have already said. The following out of man's modern knowledge of the universe, and of the forces of the highest and best existence,—certainly this includes all joy and blessedness and upward-looking and faithfulness; and such following on to know and do brings us, every day, nearer and nearer to that secret power and heart and love and help which was the source of all man's power and heart and love and help; which is our existence now from hour to hour; which shall by and by be our goal. So in this that I have said is indeed bound up all that might be said. This is getting near to "God;" it is the wisest, the only wise preparation for the future.

Men are saying, to-day, that the work of the church is ended. They do not know that its work is just begun!

Few earnest youth are seeking the high, happy courts of Truth's service to-day—few students are entering "theological" schools. This, also, is a complaint ever in our ears. But young men of seriousness and earnestness do not like to become either fools, hypocrites, or puppets. That is why "theological" schools are all but empty.

Let the church, however, but work thus,—in the lines I have pointed out,—and its future is assured. It will be a help, a teacher, a guide, a light to men, which they will not permit to pass away. And let Schools of Modern Thought—now non-existent—invite to their halls young men for training to usefulness like this, and hundreds, I believe, will spring forward, the best, the truest, the bravest, the largest-hearted in the land, the flower of our modern chivalry,—to assume the joy, to partake the blessedness, to lay down their lives in the service of their fellows.

There is larger life for all. There is more up-building love for all. There is grander hope for all. All may attain to higher things than they ever yet have even dreamed. It is the work of the church, to-day, to show how. It is the work of the church, to-day, to be an index-finger directed along the path of earthly perfection. Be it ours, individually, to at least help make our church the True church,—and so every church the "Church of All Souls."

BOOK NOTICES.

PERSIA AND THE PERSIANS. By S. G. W. Benjamin. (Lately Minister of the United States to Persia.) Illustrated [57 illustrations]. Boston: Ticknor & Co. 1887.

One's first thought on taking up this sumptuously printed and richly illustrated work is, "I

shall not probably be made deeply interested in the subject." Persia, the sleepy, half-barbaric, and half-forgotten land of Cyrus and Artaxerxes; dim land of gorgeous monarchies and fabled wealth, from which issued those vast dust-covered armies of the Arabian tales; country of cruel and autocratic Shahs; land isolated within its portless interior valleys and deserts; a nation with which we have no commercial relations, and which, in all its great domain, harbors only eighty or ninety Americans, and they all missionaries.

What should be our interest in such a country? Why should we care to know about it? Mr. Benjamin, who, under the auspices of the last government administration, established a United States Legation in Persia, has undertaken, and with great success, not only to answer these questions and entertain us with picturesque accounts of that land, but to show how our interests lie in keeping up and enlarging our relations with it. The country is so thinly populated and the people so poor, that he discourages the investment of American capital in steam railways in Persia at present, but thinks a few horse railways would pay. And there are lead and iron mines which could be worked to far greater advantage with American skill and machinery than they are now by Persian. Mr. Benjamin seems a born diplomat, has a lively sense of the dignity which should mark the carriage of an American minister abroad, and inspires in one a conviction of his thorough fitness for Oriental diplomacy. His book, though a trifle rhetorical, is yet solidly blocked out, full of rich matter, and useful too, and is a work of permanent value. It is of absorbing interest from the first page to the last.

There have been a number of equally full works on Persia by foreigners, but the value of this work to us is that it is by an American (a shrewd Yankee one guesses he must be), and who gives you always the American point of view. Before you lay aside the work, you have acquired a good idea of the physical aspects of Persia, of her rulers, the wily, money-loving, fanatical, and handsome people, their fine creative arts: of decoration, their religious sects, strange Passion-Play, products and trade, domestic life, racial extraction and composition, language, and international political status (especially in relation to the insidious attempts of Russia to stuff the country into her enormous grab-bag of nationalities).

The author reached Persia via Trebizond on the Black Sea, Tiflis in Georgia, and Baku on the Caspian. He describes the dark-haired and dreamy-eyed Georgian women, and the handsome, splendidly-bodied men of that mountain land, tells the story of his formal and flattering reception by the Sheah and his ministers, and interweaves this with chapters on the various topics above enumerated. He refers to the lascivious Oriental dances, and the absolutely unquotable laws regulating sexual matters, gives interesting glimpses of harem life, and affirms the large power exercised indirectly by Oriental women. Woman is the centre of attraction to the prurient fancy of the luxuriously inclined Persians. Secluded in the Anderoon, or women's apartments, where even a father or brother may be forbidden by the husband to see them, they have developed chiefly but two faculties,—a fine talent for embroidery, and the art of diplomatic influence and intrigue.

Repose is the atmosphere of Persian streets and homes alike. The interiors of the houses are decorated richly, tastefully, and yet with artistic simplicity. In the Persian streets there is heard no roar of wagon traffic, no clang of bells, no shriek of steam-whistles, and about the only loud noises are the musical call of the muezzin, and the occasional cry of the street vender of small wares or fruits.

The old genuinely Persian, or Aryan-Sanscrit stock is chiefly in the Southwest. There are a few thousand Parsees or Guebres, chiefly silk-weavers and husbandmen of Yezd and Teheran. The old Persian dialect is Sanscrit, but modern Persian is largely composed of Arabic and Turkish. The Sheah sect of the Mohametans is the dominant religious sect; their Tazieh, or Passion-Play representing the slaughter of Hossein, grandson of Mahomet, is described with fine graphic power by the author.

The Sheah Nazr-Ed-Deen, who is the fourth of his line, and has reigned thirty-eight years, seems to be a well-meaning monarch, but like one of his three sons is a little given, when in a passion, to the old and undetectable custom of precipitously separating human heads from their trunks in a manner highly unbecoming in an age of trial by jury, etc. His grand audience chamber and throne at Teheran is overlaid with burning gold and dazzling gems to the value of \$13,000,000, while the treasure vaults are said to contain \$30,000,000 in bullion.

Of the decorative arts of Persia Mr. Benjamin is a connoisseur and an enthusiastic admirer. Art in Persia is a living art, because the artists continually create out of their own invention, are governed by no cast-iron rules, abhor deathful symmetry, and fertile in invention make each object of their loving workmanship unique. The old *reflet*, iridescent tiles (the secret of the making of which is a lost art) are described in glowing colors by Mr. Benjamin; he says the graceful letters spreading across some of these tiles are of a magnificent ultra-marine blue, on a delicate cream or buff ground; the entire surface gleams with a massive polish or glaze, and they are opalescent when viewed with a side light. Many of the Persian home carpets are of beaten felt, very thick, and compact, and without a seam. The great weight of these carpets forbids their exportation. The Persians although extremely fanatical are yet said to be not very devotional; their religion is a shibboleth and fashion rather than the passionate expression of their souls. The chief bar to progress in Persia is the bigoted clergy, says Mr. Benjamin. The secular law, or *urf*, is subordinate to the *shahr*, or religious law. Extensively represented sects are the Sufees and Hakemees—both of Emersonian pantheistic or mystical complexion (described on pp. 351-352). The safety of the Christian colony in Persia is rather precarious, since there is some danger of the Mohametan element rising and exterminating it to a man. On certain days of the celebration of the Passion-Play it is held dangerous for Christians to show themselves in the streets.

W. S. K.

THE CHILDREN OF OLD PARK'S TAVERN. A story of the South Shore. By Frances A. Humphrey, author of "Dean Stanley with the Children." New York: Harper & Bros., Franklin Square.

Here is a book for children which has evidently a considerable basis of personal recollection. The dedication "to the memory of dear Ned," hints at a sorrowful association with one of the two principal characters that give the book its freshness and its joy. That the time chosen is not the immediate present will give to the book a pleasant savor of antiquity for its younger readers. Evidently the writer comes of a family of "old line Whigs," she speaks of Webster with so much reverence. But his casual introduction into the first chapter is very pleasant, and the adventure of the children at his home in Marshfield is suggestive of that side of Webster's character, which is deserving of the most cordial admiration. A book written with enjoyment is more likely to give pleasure than one written simply as task work, and it is evident that "The Children of Old Park's Tavern" was written with enjoyment from its first bright and breezy chapter to its last.

VOYAGES OF A MERCHANT NAVIGATOR OF THE DAYS THAT ARE PAST. Compiled from the letters and journals of the late Richard J. Cleveland. By H. W. S. Cleveland. New York: Harper & Bros.

Capt. Cleveland had "a fine last century face" if we may trust the wood-engraving which serves for the frontispiece of the volume which relates with filial admiration the story of his life. Moreover there is a fine last century flavor to the book; it is characteristic not only of Capt. Cleveland's own journals and letters, but almost, or quite equally, of the editorial matter in which the extracts from these are judiciously imbedded. The preface is a model of rarity and its style is that of the intro-

ductory sentence of Dr. Johnson "Rasselas, the Prince of Abyssinia." The adventures of Capt. Cleveland were of much greater interest than is found attaching to the experience of a merchant captain, at the present time, or generally in the past. Here was indeed a man of sterling stuff; a man not easily put off by the rebuffs of evil fortune. His voyage from Havre to the Isle of France in 1797, a voyage of three months' duration in a cutter of forty-three tons, was the first of many "enterprises of great pith and moment" in which he was engaged. While the book is one of general interest, it is especially calculated to stir the pulse of merchant captains, who have had brave adventures of their own in years long past. Capt. Cleveland was as remarkable for his refined and gentlemanly bearing, as for the inflexible courage of his heart. He was without fear and equally without reproach. He had genius for friendship and for love, and he was a life-long total abstainer in times when total abstinence was exceeding rare.

SANTA BARBARA. And around there. By Edwards Roberts. Boston: Roberts Bros., 1886. (26 illustrations.)

A pretty and satisfactory little handbook of Santa Barbara and surroundings, by a resident. The statements made are cautious and well-weighed. The author has no axe to grind, but has exerted himself to have his book readable and accurate. The quiet atmosphere of his pages is the best commentary possible on the dreamy beauty of that exquisite Valley of the Santa Inez, with its southern Naples-like exposure, bulwarks of eastern and western hills, seashore, old historic "Spanish-town," half-ruined Mission and ever blooming flowers and ever ripening fruits. Mr. Roberts has a pretty chapter on the home of Ramona, the heroine of "H. H.'s" wonderful novel,—he tells one how to get to Santa Barbara, number of inhabitants (5,000), temperature of the delicious climate, and everything else one wants to know beforehand, if one is going to California to live.

IN *St. Nicholas* for November Alice Wellington Rollins writes of Portsmouth, N. H., as "A City of Old Homesteads." Six charming illustrations accompany the article. Louisa Alcott has a pathetic story apropos of the Blind Children's Kindergarten. Brander Matthews relates some of the stories told by Victor Hugo to his grandchildren, and there is a delightful picture of the poet's relating these stories to two grandchildren, a boy and a girl. Palmer Cox's now well-known "Brownies" make a visit to a Gymnasium in this number, which contains many other splendid articles and illustrations.

ONE of the most interesting articles in the *Unitarian Review* for November is M. J. Savage's very readable article on "Immortality and Modern Thought," in which he takes up those psychic questions which are to-day agitating in different forms all classes of society. Other articles are, "Our Christian Position as Unitarians," by G. Vance Smith; "The Sunday-school and the Church," by Rev. A. P. Peabody; "The Testimony of Conscience," by Rev. Thomas Hill, and "Religious Experience," by Rev. J. C. Parsons.

AN excellent picture of the Mass. State Capitol is the frontispiece of *The New England Magazine*, and *Bay State Monthly* for November, which now resumes publication. Rev. E. A. Park writes of "The Distinctive Traits of John B. Gough;" Calvert Wilson discusses "International Copyright;" and Rev. W. I. Gill treats of "Christian Science Mind Healing." The stories, poems, reviews, etc., help make this an attractive and promising number.

Two new Social Purity leaflets of The Philanthropist Series have just been published. No. 8, *The Double Standard of Morality*, by Mrs. Josephine E. Butler; and No. 9, *Clean Lips*, by Rev. J. P. Gledstone. They are a valuable addition to social purity literature, and should be widely circulated. Price, ten cents a dozen; fifty cents a hundred. Address, The Philanthropist, P. O. Box 2554, New York.

THE leading editorials in the November *Andover Review* have reference to the late Congregational Conference at Des Moines and its result. J. H. Hyslop writes of the last ten years of intellectual progress as "A Decade of Ethics," and makes of it an interesting study. "The Labor Question" is the subject of A. S. Wheeler's essay. Prof. B. Weiss, Wm. C. Dreher, and Prof. Taylor are the other writers.

THE "Story of Pocahontas" is retold in the light of modern research in *Wide Awake* for November, the authentic pictures of her English home and herself and half-breed son give added interest to this story. The three serial stories come to a conclusion in this number. Some of the writers of other articles are "Susan Coolidge," Mrs. Sherwood, Helen Hunt Jackson, Kate Putnam Osgood and Mrs. Alfred Macy.

IN the November number of *Our Little Ones* the full page picture which accompanies the poem "Corn Popping" embodies a charming and quaint conceit. The appeal for "Children's Rights" is a cute poem, and grown people will appreciate the story of "The Troublesome Caller" as well as the younger readers.

FOR THE INDEX.

NOVEMBER.

The leaves upon the cold, damp ground,
All brown and withered lie,
While overhead dull, leaden clouds
Obscure the bright, blue sky.

The naked trees stretch forth their arms
Protection to implore,
And wailing winds are mourning now,
That summer is no more.

The swollen river dark and deep,
Moves slowly to the sea;
While Time with his resistless step
Sinks in eternity.

Alas poor earth! that lately shone
In richest, rosiest bloom;
Is this thy destined end, this woe
Thy melancholy doom?

Ah, no! when winter's spell is o'er,
Thy face will smile again,
And spring with new-born joy descend
To cheer the heart of man.

MARTHA MARTIN.

FOR THE INDEX.

THE GARDENER'S SOLILOQUY.

The last rays of the setting sun,
Had fallen athwart the world;
The last leaves of the shivering trees,
Fell crimson now and gold.

The last wild flower had passed away,
And left a cheerless vale;
While weird-like thro' the gloaming came
The autumn winds' low wail.

By came the gardener, old and gray,
And looked with solemn eye;
Then spake in accents trembling, low,
"There's little left to die!"

When youth is gone, and eye is dim,
And memory fled for aye—
The leaves of our humanity—
Red, ripe leaves of decay."

The old man paused, and gazed awhile
Upon that sunset sky;
Then spake again his doleful strain,
"There's little left to die!"

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SAYS the Boston Evening Traveller:

"To think of our friends at their best—which is always their truest—is one of the serious social duties. There is no inhospitality so poor, no injustice so great, no injury so irreparable, as the mental inhospitality to the best interpretation of a friend's words or action. It is that to which he is entitled, and the faith that believes the best very largely creates the best. The rush and hurry of modern life gives a very wide margin for the exercise of this virtue. "Life is short, but there is always time for courtesy," said Emerson, but the sage and mystic spoke from the sweet seclusion and blessed leisure of the scholar's life of contemplation rather than from the busy theatre of action. If there is always time for courtesy, however, there is, indeed, scant time for ceremony, and our future etiquette will learn to adapt itself somewhat to the new conditions of life. The calls that are unreturned, the letters unanswered, present at

times a truly appalling array, and one needs summon every inducement for thinking of one's friends at their best. Letters written hurriedly often contain sentences that, read literally, seem, perhaps, harsh and even unkind. Yet one should realize that the unconscious mental inflection with which words are written is not the spirit that can be reproduced by the pen and made visible, but is one which might well alter the entire significance of a page or sentence. Give it the benefit of the doubt. Think of it, think of the writer, only at his best.

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CURRENT TOPICS.

BY B. F. U.

THE course of eight lectures given at the Lowell Institute, last month, by Dr. Alfred Russell Wallace, under the general title of "Darwinism," was a rare treat to all who had the good fortune to hear the distinguished naturalist.

New Theology Herald is the suggestive name of a new paper published at Jamestown, N. Y., and edited by Rev. J. G. Townsend and Mr. Solon Lauer. It is liberal and progressive in thought and spirit.

It is unfortunate that so many papers of widespread influence pander to morbid and perverted tastes to an extent that renders them unfit for admission to the family circle. Plainness of speech is often necessary in dealing with vice and crime, but the practice of dilating on the unsavory circumstances and of presenting the details in a sensational manner designed to attract the attention of prurient and vicious minds is without excuse, and ought to be discountenanced by all who have regard for the decencies and proprieties of life.

A CRAZY woman, supposed to be a witch and a bringer of cholera, was recently attacked with stones and clubs by the populace of the village of San Giovanni a Teduccio, near Naples, and dragged to the house of the constable, where she was left for half an hour, bound hand and foot, and tied to a door-latch by a cord about her neck. Finally, she was carried to the poor-house bleeding from sixteen wounds, and died in consequence after three hours. So states the *Freidenker* on the authority of the Italian newspaper, *Pungolo*.

THE *Week* says: "Mr. Butland, who has left a munificent bequest to the Toronto Hospital, was a pronounced Secularist, and his virtues will be cited as a proof that excellence of character may exist without religious belief. But

who can doubt this? . . . It [the scepticism that now prevails] is a serious scepticism, the grounds for which, even those who do not share it, if they are instructed and open-minded, can only too well understand."

IRISH Home Rule, an income tax and a succession duty, both progressive, disendowment and disestablishment of the Church of England, and the abolition of entail and of hereditary legislators, are included in the programme which Labouchere lays down for the English Liberals.

IN this decade of psychological novelties, the largest claim is made by the "anesthetic revelation" discovered, it is claimed, by Mr. Benj. Paul Blood, of Amsterdam, N. Y. Mr. Blood began distributing his pamphlet in 1874, but the subject, owing to its esoteric character and manner of presentation, has only lately won attention. The revelation is experienced, it is said, by almost all who take ether. At the moment of recovery from unconsciousness (preferably of only one or two minutes' duration, such as an ounce or two of the anesthetic will secure), the subject, we are told, has a brief but intense perception of the secret of existence, which, however, is of such a character that he is unable to retain and carry it out into full consciousness. He is left full of awe by his strange experience, and wonder at the nearness of the solution which for so many ages has been sought so far afield by the philosophers. In a recently published account (*Philadelphia Therapeutic Gazette* for August, 1886, reprinted in *New York Semi-Weekly Post*, Nov. 2, 1886), Dr. Shoemaker gives his own experiments, as a physician, with the anesthetic. The subject has also attracted the attention of Dr. O. W. Holmes and Alfred Tennyson, a letter from the latter concerning his own experience having recently reached the press. Psychologists in England and this country are studying the "revelation," which cannot escape attention as a psychological fact, whatever uncertainty may hang over its philosophical authenticity.

SAYS the *Boston Traveller*: "The young ladies of the Harvard Annex are to be brought into direct competition with the other students of Harvard in a manner that will afford a severe test of classical scholarship. Mr. John O. Sargent has offered a premium for a metrical translation of one of the odes of Horace, asking that the Annex be admitted to competition. In contests of this character in other great schools the young ladies have borne off more than their proportion of honors, and there are some bright students at the Annex who will not fail of doing credit to their sex if they compete for this prize."

THE Boston Druggists' Association, at a meeting held on November 23d, appointed a committee to take into consideration the recent action of the police commissioners in closing drug stores on Sunday, and to make such recommendations as should be thought best. The day

following, the Committee met and recommended that druggists "close their stores and do no business whatever on the Lord's day." In their statement the Committee say in substance that they cannot understand why the law is enforced so rigidly against druggists who may now open their shops on Sunday only in response to a bell call from persons wanting medicine, while the greatest law-breakers, those who can make no claim that their business on Sunday is a work of necessity or charity, like railroad companies, livery stable keepers, telegraph and telephone companies, and newspaper companies "who print and sell their largest editions on Sunday," are unnoticed. They think it unwise "to select the druggists of Boston on whom to enforce a law that has been obsolete for half a century, and especially when it was not attempted in any other part of the state." Perhaps the most effective way, as the committee evidently believe, to secure the early repeal of the offensive law is to insist on its rigid and impartial enforcement as far as possible, against, for instance, the publishers of Sunday newspapers as well as against the keepers of news stands at which they are sold. However, the injustice of discriminating against any useful or legal business and leaving others undisturbed by the pretended enforcement of the law, is too evident not to be seen by people generally, and a growing public sentiment will probably either soon lead to its repeal, or make it practically a dead letter again, as it was, for the most part, previous to the recent decision of the Massachusetts Supreme Court. The best way is to repeal the law. As somebody has said, Col. Higginson we believe, such statutes are like sleeping lions, harmless while at rest, but liable at any time to be revived and to cause great injury and wrong.

IN his recent address before the Philosophical Society of Edinburgh, Minister Phelps said that in all civilized countries, to-day, the rights of the individual are threatened by class despotism. The despotism of a majority, he said, may be as cruel as that exercised by any autocrat; and there was danger, he believed, in countries having popular government, of attempts to benefit one class by depriving others of their rightful possessions. The result whether the despotism be that of a Sultan in Turkey or of a majority in a Democratic republic, must be a feeling of insecurity injurious to personal enterprise and industry. Only evil could result from legislation which aimed to equalize the condition of the industrious and frugal, and the idle or extravagant. The address contains much sound reasoning worthy the consideration of all social reformers. Government may wisely restrict individual activity when it defrauds the weak and the ignorant, and may, as far as possible, equalize the opportunities for success; but it can no more equalize the results of the use of these opportunities than it can make all men of the same height, or make them of the same mental and moral power.

THE SALOON IN POLITICS.

It is an encouraging fact that thoughtful persons of all political parties, and irrespective of their theories of the best method of meeting the evil of intemperance, are beginning to view with alarm the increasing power and boldness of the liquor-dealers as a class in political affairs. When sober-minded citizens are sufficiently distracted from their personal interests and duties by a public evil to begin truly to measure it, this is the first step toward reforming the evil.

A liquor-dealer or saloon-keeper, of course, who pays his taxes and conforms to the laws pertaining to naturalization and registry, has the same political rights and privileges that belong to citizens generally. But when these dealers band together, not merely for protecting their interests by legal methods in the courts, but for affecting legislation and for controlling the affairs of cities by getting their favorites elected to municipal offices, when, moreover, these dealers come as a class into the conventions of the great political parties and present their claims to recognition with the threat that, if these claims are not acceded to, they are strong enough to defeat the party, then the sober-minded citizen begins to look about him to see who and what are these men, what their character, and what their business, who thus boldly advance to take political affairs, and more especially the administration of municipal politics, into their keeping.

And what does he see? He sees that the great body of these men are the peddlers of intoxicating liquors by the glass in bar-rooms and saloons, or are the proprietors of such places, or their habitual frequenters. He sees that they have no more character, ability, and education than are requisite for that kind of business; and he sees that the business itself, by the statistics of prisons and courts, is the direct cause of very much the larger part of all the crime in the country, as well as the source of an untold amount of poverty, vice, and wretchedness, which no statistics can measure. He sees, therefore, that these men who aspire to manage the business of government have themselves a business which is a constant menace to the public peace, the most fruitful of all inciters to a violation of the criminal statutes, and the direct producer of some of the most difficult evils with which government has to deal. Their business, directly and indirectly, is the greatest incentive to law-breaking that exists. It makes most of the work and cost of all the criminal courts. It creates an enormous proportion of the expense of prisons. It drains the pockets of the class of people least able to bear it of their hard-earned wages, and thus sends poverty into families, to be cared for in alms-houses or by overseers of the poor, through a tax upon the whole community. It nourishes and fosters a vicious appetite which, while it coins money for the liquor-vendor, enfeebles his victim in mind and body, puts poison and disease into the blood to go down to coming generations, and thus burdens posterity with evils which must be paid for at the expense of wealth, health, prosperity, and virtue. A business like this, the direct cause of such manifold evils — a business which, considering its results, may be rightly called the great law-breaker, — can, certainly, present no claim either on grounds of political logic or morality to be treated with respect when it aspires to make and administer the laws.

Yet, as a matter of fact, the saloon interest has acquired a very formidable power not only in the strategy of political campaigns, but in actual legislation and in the administering of government. This is true, to some extent, of a number of states, and it is especially true in the government of cities. In many wards and precincts of large cities — and of some cities not so very large — the primary meetings and caucuses for arranging municipal tickets, or, if not these, what may be called the protoplasmic committee meetings that arrange business and nominees for the caucuses, are held in liquor-saloons. They consist of liquor-dealers and their special patrons. And these saloons make the centres of power from which the campaigns are conducted. Here voters are manufactured, drilled, "treated." It was this kind of saloon machinery which produced the "boodle" board of aldermen that has for some time been undergoing trial in New York for dividing among them the Broadway franchise bribe. What could be expected of a board of aldermen of whom a majority were, or had been, liquor-saloon proprietors or keepers?

There is, it is true, a difference among liquor-sellers. But, as a general rule, the community does not expect to find very high character in a man whose main business it is, not to keep a restaurant, but to sell whiskey and beer over a bar. According to the common standard of character in the business, the Irishman who applied for a liquor license, but had forgotten to bring a voucher for his character, and said in excuse that he didn't know that it required any "character" to sell liquor, was near the truth.

There is, surely, not enough of character required in the saloon-business to make it safe or decent for any political party to elect saloon-keepers to office, or to bargain with the saloon-interest for any political advantage. Any party that, through mortgaging itself to the liquor interest, secures a victory at the polls, will have to pay the mortgage to the full, however much its honorable and cultivated leaders may blush at the terms. It is said that, in Boston, the liquor-dealers have acquired so much power in the municipal government, that the doors of school-houses have been changed to open on another street, and that in one or two instances school-houses have been closed in order that influential liquor-dealers might not be disturbed, under the law that no saloon shall be licensed within four hundred feet of a school-house on the same street. When a school is closed, or its door moved "around the corner," in order that a saloon may be kept open and have the main thoroughfare, it is quite time that all good citizens were beginning to consider the ways and means for withstanding the power of the saloon in politics. The sacrifice of the school to the saloon is a symbolic act which illustrates both the nature and extent of the danger which threatens society from the corrupting and degrading influence of the liquor interest. Just so far as the saloon-influence is dominant in political affairs, all the high interests of good and orderly government, of national prosperity, enlightenment, and virtue, must be sacrificed.

WM. J. POTTER.

ROBERT BROWNING.

Some of his poems are no more likely than the Athanasian creed to be made comprehensible or popular by any amount of proselyting. But his admirers are doing good service, not only by showing us the moral grandeur of

characters like Pompilia, Luria, and Valence, but by helping many of the shorter poems to reach that permanent place in literature already held by "Evelyn Hope," "The Good News," "The Pied Piper," and other favorites. And when we find the Boston public schools closed in order to call attention to a Catholic fair, which lasted over Saturday, or the United States officials welcome a papal emissary, as if he were a real ambassador and not merely the ghost of one, we must hope that the Browning Societies will gain many readers for "Holy Cross Day" and "The Confessional." The hatred of Romanism which inspired these short poems, is manifest in many others of his works, for instance "The Ring and The Book," and it is all the more impressive because he is pre-eminently a religious poet, — the religious poet of the century, say the lovers of "Rabbi Ben Ezra," "Paracelsus," "The Boy and the Angel," "Prospice," "Ferishtah's Fancies," "La Saisiaz," "Gaul," and "Christmas Eve." This last poem is especially rich in the imagery, alternately grotesque and gorgeous, used by the poet in contrasting his own religion of the heart with formalism, dogmatism, and scepticism. There, for instance, is the consumptive German lecturer, whose loveless learning, by making Christ a mere myth, turns the pearl of great price into dust and ashes, and leaves his hearers no air to breathe. This, however, seems little better than a caricature to those who have heard Theodore Parker and Felix Adler.

Much more logical, and therefore less poetic, is the view of scepticism given in "Bishop Blougram's Apology." This dignitary of the Church of Rome converts an unbeliever, by talking to him, as they are alone after dinner, somewhat thus: "Of course, I find believing just as hard as you do. I admit that even our ragamuffin-saints do not believe in God, as firmly as they do that fire will burn. I confess, over the wine, that my system does not solve every difficulty. But neither does yours. Faith has called the checker-board white; unbelief calls it black; where's the gain? For me, personally, my faith has been a very great gain, as you see. Ours is the popular side; and you gain nothing by standing out against us, not even truth. If I were to join you, I should fall into fits of faith, just as I do now into fits of doubt. A sunset-glimpse, or some one's death, might set up the old idol on his base again, and call in fifty hopes and fears to dance around it. The very fact that my faith stands on conquered doubt, like St. Michael on the writhing dragon, makes that faith all the stronger and worthier of praise. And as for pruning my faith, if I were once to begin, I could not trust myself to stop short of atheism. If we give up all faith there is no foundation for morality. What keeps you back from vice but certain blind instincts, which you dare not set aside, though you cannot tell why. So you let them rule you, and are as just as much a slave and coward as I, but without the rewards which I get and expect. Even if you emancipate this world, it will not pay you what it pays us for ruling it; and there is still that plaguey hundredth chance of a world to come."

Browning does not let his sceptic make any reply; but he would probably have said, "I do believe in morality, and it is because I love my fellow-men too much to turn all my knowledge into a tool for getting money out of them. My hopes and fears are too busy working for

human welfare to have any time for dancing round old idols. Perhaps truth has not yet come to me, but I leave my door open for her, while you shut yours fast. And as for your wealth, it is our poverty. Your gain is our loss; and the very fact, that faith is a good thing for you bishops, makes it bad for every one else. You say it would be for my interest to take your side; but the church, in trying to defend herself by appeals to selfishness, owns that she is indefensible."

F. M. HOLLAND.

IS THE LABORER WORTHY OF HIS HIRE?

An interesting phase of the labor question deserves a little more thought than is ordinarily given it. We read frequently in the public journals of the experiments of proprietorial benefactions or charity. There is, at least, one railroad which forms its men into a co-operative beneficial association. There are capitalists who institute social pleasures for their working-people. There are, in some quarters, easier methods fathered for the acquirement of homes. A disposition here and there manifests itself to assure an easier life for wage-earners. In some of the wiser heads among rich men there is a systematic attempt made by a sort of spiritual beneficence, to raise the standard of taste and thought in the masses.

A long recital is possible of such evident interest in the solution of an intricate problem. No doubt there is heart here, no doubt good is intended, and good is achieved by all proffers of comity. But it is to be questioned, after all, whether we are not apt take such mere feelers as of more importance than they can be in any conclusive estimate of what is right and human in the present and natural system. The recipient of bounty, no matter how cheerfully the gift is tendered, occupies a different position towards the giver than he could towards one who yielded a pure point of justice. It may seem that in giving reading-rooms, entertainments, schooling, law-interest, the proprietor of a store or factory is simply evading the true issue. Labor is not inquiring as to the generosity or charity of capital, but asking sharp questions touching ultimate duties. Labor does not want charity. Capital owes this to labor, or it does not. If it does, it should confer it in the shape of wages. If it does not, it should own up to its charity. Music, or any other public diversion, when conferred upon the masses, means essentially that one class assumes a guardianship over another. And labor would rather stand in other relations than those of beggar. There is, on the one hand, an invitation to self-respect, and on the other, entire industrial self-abnegation. How did capital receive the right to close the question with whatever measure of justice it believed right in the premises? The necessity here is not personal, but it is profound. The best admission that business is now conducted on a false basis, lies in the anxiety to yield the point here and there, and save the appearance of voluntarism with it. Labor may righteously not only ask for what is due it, but ask that payment in the one free way with which independence of character may be fostered. We do not need that men should be relieved of responsibility, but that they should comprehend and exercise it. Capital, as it gives aid, even in its most generous temperament, retains the privilege of withholding. This is pure denial, putting labor in the position of perpetual

tutelage, and postponing the much-cried-for evolution of industrial order. The present is a state of war—with the benefactions a truce—and the only true peace is beyond, in an admission that the wrongs afloat abide in the system, and must not be supposed to be personal. One thing and another deserves to be said. Whatever is provisionally done, creditable though it be, must not be exaggerated into a finality. A good man under the bad system does not purify the system. Indeed, it is a question whether we are not all badly soiled by participation in the evil. The current best man, so long as he does not see the best, is to that extent a victim of his limitation. Any man who can accept broad charity as the solution of this trouble is abettor with all the uses and abuses of the system, no matter how relatively advanced he may be. We are too easy with our approval of alms-giving. If we saved at that end, and confessed at the other, we would better indicate our consciousness of things true and good. The merchant-prince, who gives so readily when the subscription papers are thrust under his nose, profits in his business by methods and meannesses indescribably degrading. We should not attempt to varnish this truth. Is it ever just for a man to give lavishly of things never rightly his to give? We should weigh this candidly, but persons—not parties—not sects—impart direction to the evil. 'Tis a universal sin. We are all in it. Therefore, if we come to examine, we must do so with open minds, concerned less for our possessions of material goods than of the riches of the spirit. Labor has this very near at heart, and capital, the related factor, has an equal interest and fellowshipship.

HORACE L. TRAUBEL.

GERMAN LOVE.

[Found among the papers of a stranger. Edited by Max Muller. Translated and adapted by GOWAN LEA.]

FIFTH RECOLLECTION.

What I thought and felt as I walked home cannot be described. There are "thoughts without words" which each man must play for himself in his moments of intense joy or pain. I cannot say, however, that I felt either joy or pain, but only a rush of inexpressible surprise. Thoughts flew across my mind like shooting stars. As one may sometimes say to himself, "I am dreaming," so now I said, "I am awake; it is she!" Here, at last, was a soul fresh and clear as a spring morning. From the beginning, it seemed that she and I had recognized each other.

Now a delightful sort of life began. Every evening I spent with her. We were soon like old, intimate friends, and never thought of addressing each other but as "thou." I had once heard the greatest master of our time play upon the piano along with his sister, and I could not understand how two persons could be so in sympathy as to give free course to their feeling, and not have the harmony disturbed. Now I understood it. Now I felt as if my own nature were not so very poor and empty, and that it had only required a little sunshine to bring out its buds and blossoms. Yet, what a sad spring-time was this that came to her soul and mine! In May we forget that the roses fade so soon; but already each evening warned us that leaf after leaf was falling to the ground. She saw it sooner than I did, and spoke of it seemingly without

pain. Each day our conversation grew more earnest, more solemn.

"I did not think," said she, one evening, as I was about to go away, "that I should live to be so old. When I gave you that ring on my confirmation day, I thought I must soon take leave of you. I have lived so many years, and have enjoyed so much—and suffered so much—but one forgets that—and now, when I feel the hour of departure approaching, every moment is so precious. Good-night—to-morrow do not be too late of coming."

One morning, as I entered her room, I found an Italian artist with her, and although it was plain that he was more artisan than artist, she spoke to him with a consideration and kindness that showed at once her aristocracy of birth—her fineness of soul. As the artist took leave, she said to me:

"Now let me show you a picture that will give you pleasure. The original is in the gallery at Paris. I read a description of it, and have had this Italian make me a copy of it."

The picture was a middle-aged man, in old-German costume. The expression was dreamy and resigned, and altogether so true, that one could not doubt that the man once lived.

"There is nothing better than a true human countenance," I said, "and not even a Raphael could have invented that one."

"No," said she. "I shall tell you why I wished to have this picture. I read that no one knew the artist, nor yet whom the portrait is intended to represent. Just such a picture I wanted for my gallery. For no one knows the author of the *Theologia Germanica*, and we have therefore no picture of him. So I wished to try if a picture by an unknown artist of a person unknown, would pass for him. If you see no objection, we shall hang up this picture between the 'Albigenses' and 'The Diet of Worms,' and call it the 'German Theologian.'"

"Very good," said I, "only is it not too robust-looking for the Frankfort Doctor?"

"Perhaps," said she. "But for a suffering life like mine, there is much strength to be had from his book. When I read it I felt free to approve, or not, the old teacher, whoever he might be, for his doctrine had no outward compulsion for me, and, nevertheless, it took such a hold of me that for the first time I realized what revelation was. Religious teachers are apt to repel many of us just because they would thrust revelation upon us, before the revelation has taken place within us. Often, often has that troubled me. Not that I ever doubted the divineness of our religion, but I felt that I had no right to a belief that had been handed to me, as it were; and that what I had received as a child, without understanding, could not actually belong to me. As if any one could believe for us, any more than they can live for us, or die for us! 'Truth makes revelation,' says some wise head, 'not revelation truth.' A godly man feels the divine ever present in him, although he is not always talking about it; he guards it secretly, as he would one of love's secrets. In my own being I feel often like that silver-poplar before my window. You see it now, in the evening, quite still—not a leaf moving. But when the breeze of early morning touches it, the whole of its foliage will tremble, though stem and branches remain unhaken. The autumn comes, and every leaf is blown away, and withers; the stem and the branches stand, and await a new spring."

Her inward life seemed to be so under control that nothing could disturb her. Surely, hers

was the better portion. Her conversation was simply thinking aloud, and what she said must have been the expression of thoughts that had long lived in her, for these were thrown out with the carelessness of a child throwing flowers from its lap. It distressed me that I could not open my soul to her in this same easy, spontaneous way. How few can open themselves freely! From the ceaseless deceptions that society forces upon them, with its customs, and its cautions, and its worldly wisdom, life becomes at last but a huge masquerade, and it is impossible, even when desired, to get back to the simple truthfulness that should be natural. Even love can hardly speak its own speech, far less maintain its own silence; but must rave and sigh, and imitate the jargon of the poets. I would rather have confessed my love to her, but the words would not come. Before leaving I left with her a volume of Arnold's poems, and asked her to read "The Buried Life." That was my confession. Then I knelt by the side of her couch, and said, "Good-night." "Good-night," said she, laying her hand upon my head, and the peace of her soul seemed to pass into mine. I walked away silently, and in the night I dreamed of a little silver-poplar around which the wind roared; but not one leaf moved in the branches.

EDITORIAL NOTES.

BY B. F. U.

It is desirable that all who intend to contribute to the Parker Tomb Fund do so by or before Dec. 25th.

ALL communications for, or relating to, *The Open Court* may, until December 30th, be addressed to THE INDEX office.

COURSE tickets for the Woman Suffrage Bazaar are for sale at THE INDEX office. These tickets admit to all sessions and are transferable. Price, one dollar.

PROF. WILLIAM JAMES, of Harvard, writes thus to the *Religio Philosophical Journal*: "The double task of the *Religio Philosophical Journal*, of fighting against much that is 'respectable'—as the fashions go—and for much that is not, makes its problem a peculiarly difficult one. I follow its career with interest, and, anxious myself to strike the right balance between over-criticism and over-credulity, believe that I learn much from its pages. The invariable manliness and straightforwardness of tone of its original matter are most refreshing. Whatever mistakes of detail it may make, those qualities give it an enviable and eminent place in American journalism."

"A PERPLEXED READER" writes from Montreal: "I was much pleased with the definitions of terms used in religious controversy as given in THE INDEX of October 28th, by your correspondent, C. K. Whipple. There is one, however, which he overlooked, or, perhaps, considered that it did not properly come within the list that he undertook to define. I allude to the phrase, 'Spiritual Life.' I have frequently been perplexed to understand the meaning of this term when employed by evangelical writers and those of the liberal religious stamp as well. My difficulty may appear to you to be a very simple one, but when I tell you that I am just beginning my education in theological matters, you will, I am sure, appre-

ciate my position, and, if possible, help to clear the 'spiritual vision.' " Perhaps Mr. Whipple will give what he regards as a correct definition of the phrase that perplexes our inquiring correspondent.

THE Chelmsford (Mass.) Unitarian Society is having a course of Sunday evening lectures by representatives of the leading Christian denominations, orthodox and heterodox, and by a few speakers representing, or belonging to, non-Christian bodies. Rev. W. S. Bush, of Concord, has spoken on "Why I am an Episcopalian;" Rev. A. P. Peabody will represent Unitarianism; Rabbi Solomon Schindler will speak for Reformed Judaism. Last Sunday evening the writer gave a lecture in this course on "Why I am a Member of the Free Religious Association." These lectures are attracting large audiences, composed of people of all the various religious beliefs prevailing in the community.

THERE have appeared several pleasant paragraphs in the newspapers about that rare old man, Samuel E. Sewall, who reached his eighty-seventh birthday on Tuesday. He was one of the most picturesque of the throng which attended the Harvard exercises this week. He went through the eventful Monday with all the freshness of a man of middle age. He was in the distinguished procession, in his place at Sanders Theatre, at the alumni dinner, and was prepared to attend President Cleveland's reception, but was prevented, and the next day, bright and early, he was at his desk in his Pemberton Square law office as brisk and fresh as ever. He is, indeed, what a warm admirer of his called him: One of the sweetest specimens of the result of simple living and high thinking that we have in all this republic.—*Springfield Republican*.

THE *Congregationalist* says that the President "will probably never know how deep is the regret felt by thousands of Christian people at his open violation of the Sabbath, in travelling on that day a large part of the distance between Washington and Boston." By showing "regard for holy times," our pious contemporary declares that President Cleveland "would have done public virtue a service," whereas, having travelled on Sunday, he is guilty of "trampling under foot the ancient morality of New England, and throwing the whole weight of his personal and official character against that righteousness which exalteth a nation."

SAD intelligence has reached us of the death of Dana Conway, son of Moncure D. Conway, who died at his father's house in Brooklyn, November 22d. The young man was born in London, and was twenty-one years of age. He was educated in the London University, where he graduated from the School of Chemistry. On the return of his parents to this country he came with them and entered Columbia College, from which he was about to graduate when he was taken down with typhoid fever which resulted in his death. Says the *Brooklyn Eagle* of November 23d: "Dana Conway was a young man of excellent promise. He was always a diligent student and a loyal son. His parents are overwhelmed with grief, and on account of the affliction that has befallen them Mr. Conway has cancelled his lecture that was announced to be delivered on Friday night. Last night, when Mr. Moncure Conway delivered his lecture in the Second Unitarian Church, he thought that his son was in a fair way to recovery, and said so to those who made inquiries,

but on returning home after delivering his lecture he found his son dying." The many friends of Mr. and Mrs. Conway, both in England and America, will read the announcement of the untimely death of their promising young son with deep sorrow, and will feel the most heartfelt sympathy with them in their great bereavement.

THE Thanksgiving proclamation by Governor Currier, of New Hampshire, this year, which so displeased the clergy of that state that they "boycotted" it and read instead of it, President Cleveland's proclamation on Thanksgiving day, is one of the best documents of the kind ever published, and is worth reproducing even at this date. It says:

"I recommend that the day be kept with gratitude and thankfulness of heart, as a Harvest Festival and Holiday, for the enjoyment of the many blessings that have rewarded our industry and obedience to the unchanging laws which a kind Providence has placed around us; that it be celebrated with such rational amusements and festivities as may fill the hearts of all with joy and gladness; that it be consecrated to the reunion of hearts and family altars, where the days of childhood and innocence were spent, and where the sacred memories of a mother's love and a father's blessing still linger; and finally, that the day be employed in gathering up from the mementos of the past, fresh aspiration for what is highest and holiest in life, for as the fruits of the field are reaped from the sowings of the spring and summer, so the harvests of life must be garnered from the good or evil sown along the pathways of existence."

THE two divergent lines of life along which the same man may move, with only occasional qualms of conscience which it is easy to narcotize, constitute a perfectly well-known phenomenon. The public sentiment which lays stripes on the backs of religious defaulters, both in a literal and metaphorical sense, by their retirement to the penitentiary, is a healthy recognition that the religious professor deserves rather more than less of retribution, even though he builds churches and endows seminaries with his ill-gotten gains. Nevertheless, we must protest again against the expression which is sometimes called out by the defalcations of pious people, that a man is to be distrusted because he is regular in taking the eucharistic sacrament. Every sheep's fleece doesn't hide a wolf.—*New York Star*.

WE shall have for sale, when THE INDEX comes to an end at the close of the present month, two complete sets of the publication, beginning with the first number, January 1, 1870, and ending with the final issue, December 30, 1886—seventeen volumes. These are the only complete sets that can be furnished from this office, and probably very few full sets can be bought anywhere. We offer them, substantially bound, at \$100 each. Aside from the valuable essays and articles of permanent worth which these volumes contain, they present a contemporaneous history of liberal religious movements in this country for the last seventeen years which can hardly be matched elsewhere. Each volume contains a full index. Any volume, excepting the years of 1870 and 1873, we can furnish for \$2.00 a volume, bound, and two of the volumes as advertised elsewhere for \$1.00 each, bound.

"THE Affirmations of Liberalism" will be the subject of a lecture by B. F. Underwood at Paine Memorial Hall, next Sunday, at 2.45 P. M.

ALL who owe THE INDEX are requested to remit the amounts due at once.

For THE INDEX.

TO MY ORTHODOX FRIENDS.

And so it is your privilege
To judge 'twixt wrong and right?
For whom is everlasting day,
For whom eternal night!
The fate, the struggle, the defeat—
Ye comprehend it all!
How can they learn life's meaning,
Who were never known to fall!

Corrupted in the seed,
And cradled midst the shame:
Tortured by vice and penury,
Or passion's ugly flame—
Hath man no other chances!
Is this the vast design,
Why human souls are moulded,
In the crucible divine!

The broken hopes, the prayer refused,
The heart that might have loved—
Had gentle pity's kindly tear
Your rigid justice moved!
Ah! could you judge so harshly.
If all this ye only knew?
Pray forgive them, God Almighty,
For they know not what they do!

Have they never learned the lesson,
Taught where truth is constant born
[At the gloaming in mid ocean,
On the prairie at the dawn]
That this world is never final,
Nor can life in death be bound;
All nature springs to tell us
Here is not maturing ground!

E. B. CALLENDER.

ANNOUNCEMENT TO SUBSCRIBERS.

By vote of the Trustees of THE INDEX, approved by the Executive Committee of the Free Religious Association, the publication of THE INDEX is to be discontinued with the issue for December 30, 1886.

By the same vote, those of our subscribers who have paid in advance of that date and to whom we shall then be owing for unfilled subscriptions, will have the option of taking for the amount due, without further cost to them, a new weekly paper, to be entitled *The Open Court*, which is to be started in Chicago, soon after January 1, 1887, under the editorship of Mr. B. F. and Mrs. Sara A. Underwood; or, a weekly paper called *Unity*, already published in Chicago, under the editorship of Mr. Jenkin L. Jones, Mr. Wm. C. Gannett and others; or, of receiving back in money the amount which may be due them.

The subscription price of *The Open Court* is to be the same as that of THE INDEX, \$3 a year; consequently those electing that paper will be entitled to receive it for the same length of time, beginning with its first issue, for which they would have been entitled to receive THE INDEX. *Unity* is a smaller paper, published at \$1.50 a year; and those who may choose it will receive it for twice the length of time for which they will have credit on the books of THE INDEX after December 30.

Statements of the character, objects, and contributors of these two journals, prepared by their respective representatives, are printed below.

Our subscribers, by referring to the mail-tag on their papers, can easily see how their account with THE INDEX stands; and all those to whom we shall be in debt after the suspension of THE INDEX are earnestly requested to make a choice of one of the three options offered—either one of the two journals or the money—and to give notice of their choice, personally or by

writing, to THE INDEX office, 44 Boylston Street, Boston.

Those of our subscribers who are in debt to us are also earnestly urged to make immediate payment. And if any of this class desire to become subscribers for either of the two papers above named, and find it more convenient to send to this office the amount for a full year's subscription (or more) from the time their term expired, the balance beyond Dec. 30, 1886, will be duly credited to them for either of the two papers they may elect, and will be transferred respectively to the publishers of those papers.

WM. J. POTTER,
Pres't of INDEX Trustees.

A NEW JOURNAL.

"THE OPEN COURT."

The first number of a new radical journal, to be established in Chicago—the publication of which is made possible by the philanthropic liberality of a Western gentleman, whose name is, for the present, by his request withheld—will be issued early in 1887; just as soon as the necessary arrangements can be completed. The new journal, the name of which will be, in all probability, *The Open Court*, will be under the management of B. F. Underwood, with Mrs. Sara A. Underwood as associate editor.

The objects of *The Open Court* will be to encourage freedom of thought, untrammelled by the authority of any alleged revelations or traditional beliefs; to afford an opportunity in its columns for the independent discussion, by able thinkers, of all those great ethical, religious, social and philosophical problems the solution of which is now demanded by the practical needs of the hour with an urgency hitherto unknown; to treat all such questions according to the scientific method and in the light of the fullest knowledge and the best thought of the day; to advocate the complete secularization of the State, entire freedom in religion and exact justice for all; to help substitute catholicity for bigotry, rational religious thought for theological dogmatism, and humanitarianism for sectarianism; to emphasize the supreme importance of practical morality in all the relations of life, and of making the well-being of the individual, and of society, the aim of all earnest thinking and reformatory effort.

While the critical work which is still needed in this transitional period will not be neglected, the most prominence will be given in *The Open Court* to the positive, affirmative side of radical liberal thought. Subjects of practical interest will have preference over questions of pure speculation, although the latter, with their fascination for many minds, which as Lewes says "the unequivocal failure of twenty centuries" has not sufficed to destroy, and the discussion of which is not without value, will by no means be wholly ignored.

The Open Court, while giving a fair hearing to representatives of the various schools and phases of thought, will be thoroughly independent editorially, asserting its own convictions with frankness and vigor. It will aim to be liberal in the broadest and best sense, and to merit the patronage of that large class of intelligent thinkers whom the creeds of the churches and the mere authority of names can no longer satisfy.

Among the writers already engaged to contribute to the columns of *The Open Court* are those here given:

William J. Potter,	Moncure D. Conway,
Fred. May Holland,	Wm. M. Salter,
Minot J. Savage,	John W. Chadwick,
Elizabeth C. Stanton,	Ednah D. Cheney,
Anna Garlin Spencer,	Paul Carus,
Edwin D. Mead,	George Hes,
B. W. Ball,	W. Sloane Kennedy,
Chas. D. B. Mills,	W. H. Spencer,
Robert C. Adams,	Hudson Tuttle,
Allen Pringle,	Xenos Clark,
S. B. Weston,	Lewis G. James,
Rowland Connor,	H. L. Traubel,
W. D. Gunning,	Theodore Stanton,
George Jacob Holyoake,	George Martin,
Edmund Montgomery,	Felix L. Oswald,
James Parton,	Thomas Davidson,

Several other well known radical thinkers, European as well as American, whose names are not included in the above list, will be among the contributors to the columns of *The Open Court*, in which, it is also expected, will be printed occasionally, during the year, lectures given by Prof. Felix Adler before his Society for Ethical Culture.

B. F. UNDERWOOD.

PROSPECTUS OF "UNITY."

UNITY.

A Weekly Journal of a Liberal, Progressive and Inclusive Religion.

Unity believes that there is a broad and noble common ground for all right-minded people who fail to find in the creed-bound and orthodox churches their spiritual homes. Its chief aim is to discover and emphasize these common elements of the Liberal Faith, and to help generate an enthusiasm for practical righteousness, universal love and devout truth-seeking among those who are now eddied on one side or the other of the great stream of progressive thought under differing names, or perhaps under no name at all, but all pending in one direction with the movement called Unitarian.

EDITORS.

Jenkin Lloyd Jones,	William C. Gannett,
David Utter,	John C. Learned,
James Vila Blake,	Frederick L. Hosmer,
	Henry M. Simmons.

PARTIAL LIST OF CONTRIBUTORS.

Austin Bierbower,	"Edgeworth."
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E. R. Butler,	W. Alexander Johnson,
Prof. George L. Cary,	Susan C. LeJones,
H. D. Catlin,	Kristofer Janson,
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Frederick K. Gillette,	Mary A. Safford,
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Celia P. Woolley,	Kate Gannett Wells,

The subscription price of *Unity* is \$1.50 per annum, in advance, single copies, 5 cents.

CHARLES H. KERR & Co., Publishers, 175 Dearborn Street, Chicago.

The Index.

BOSTON, DECEMBER 2, 1886.

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

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

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

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

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

PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

For THE INDEX.

THE FREE RELIGIOUS ASSOCIATION.

RETROSPECT AND PROSPECT.

BY MRS. SARA A. UNDERWOOD.

[An address given at the Festival of the Free Religious Association on the evening of Nov. 18, 1886.]

On the 30th of next May this Association will have completed its second decade as an organized body. It had a very definite and pressing reason for being.

Even where history fails to detect or to reveal the facts of preceding strong general impulse in the story of any reformation which seemed to originate with one man, or one associated body of men, the probabilities always are that many minds had been previously moving in the direction of that reform, and it needed but some one man, or association of men, daring enough, or clear-headed enough, to declare themselves in favor of it, to draw around it the support of the many others who had been longingly waiting for such declaration to be made. The progressive thought of each age finds at last expression through the most enthusiastic or bravest man or men of that age; and when Luther nailed his theses to the door of the church at Wittenberg; when the members of the Colonial Congress signed the Declaration of Independence; when Lincoln issued the proclamation of the emancipation of America's enslaved millions, thousands were found ready to rally to the defence of the reformatory positions taken. So the Free Religious Association was but the expression of the desire of many thinkers who had outgrown the narrower religious creeds, for some platform of expression for their enlarged views and advanced position. Mr. Frothingham, the first president of the Association, recognized this fact in his address before it when he declared, "A great exodus has long been going on. The vast armies are on the march. Some are just light-

ing their first camp-fires. Some are packing up their baggage for the move. . . . Some are out among the sands wandering about, tired, scattered, groping. . . . These great masses of people, existing as masses, are, to a large extent, unconscious of their own intellectual, philosophical, and spiritual condition. Some, as I have intimated by a figure, are organized more or less. Some are entirely disorganized. Some are already beginning to crystallize by the touch of circumstances and fall within their lines. Some, understanding themselves very well and their own position, are utterly at a loss to understand the position of their neighbors, or to know how they are related to other classes of feelers, thinkers, and believers who are out on the same general march. Now it is believed that all these persons, however named, or declining to be named, however conscious or unconscious of their position, have, nevertheless, started from the same centre; are heading for the same general point; are moving along in a zigzag course very much, but still in the same parallel lines, and are related to one another by certain affinities of feeling, thought and purpose, which makes them one in spirit and in faith."

The formation of this organization was hailed with inexpressible joy by thousands of isolated thinkers all over the land, who read with satisfaction that clause in its Constitution which declared that the objects of the Association were "to promote the interests of pure religion, to encourage the scientific study of theology, and to increase fellowship in the spirit," and with pleasure the declaration of the president, that the invitation to join this Association was worded, "To Free Religionists, not to Free Christians," as "We have gone out of the church under any denomination"—and further, that its members and spokesmen asked "to be heard not as disorganizers, but as organizers; not as men who would destroy, but as men who would fulfil; not as men who would pull down, but as men who would build up; not as men who would scatter to the winds, but as men who would gather together out of the far corners of the earth, and from the four winds of heaven those who do sincerely believe, think, and feel, and worship alike. We have faith in this spiritual affinity for drawing men and women together—a profound faith in that."

And the hearts of the lonely, unchurched ones everywhere "burned within them" as they read words so rich in promise of a new day of "freedom and fellowship in religion" as these.

Nearly a score of years have passed since these words were spoken—since the platform of the Free Religious Association, built of timber sound enough to sustain the weight of any amount or variety of theological or untheological thought, was offered to, and accepted by all classes of independent thinkers for the free scientific discussion of the religious, moral, and social problems of the day.

After this lapse of time we may perhaps be justified in asking how far this organization has vindicated its right to existence, or met the expectations it raised in the hearts of the many.

The reply to the first of these questions, "Has it vindicated its right to existence?" must be an emphatically affirmative one, as all will agree if they remember some of the things which it has accomplished in that time. Let me call to your mind a few of these.

First. The very fact of its formation was

a warning protest of earnest, scholarly men against even the most colorless form of Christian theology, since its condition of fellowship included *all* religions. It thus served as an impulse to independence and liberality of thought, and greatly encouraged and strengthened a large class of religious minds who needed the words spoken from its platform to give them the courage and decision to express their own convictions.

Second. Its unsectarian position, combined with the broad and elevated tone of thought which has characterized the speakers on its platform, in which there has been unity of spirit with diversity of views, has exerted a broadening and liberalizing influence on all classes of theologians, but most especially on that denomination from which the Free Religious Association was really an outgrowth,—the Unitarians—as is evidenced by the evolution of Unitarianism, to-day, to a point where many of its leading men desire the omission from the preamble of the Constitution of the American Unitarian Association, of all words which imply Christian belief, and where the Western Unitarian Conference unequivocally declares against any dogmatic belief whatever as a test of equal fellowship. Another result of this influence on theologians was seen two years ago, when, for the first time in history, a Congress of churches was held in Hartford at which the representatives of the various Orthodox and even of some heterodox sects occupied a common platform in the discussion, each from his own standpoint, of religious questions. But for such broadening influences as those which have gone out from this Association, the progress of the churches would be much slower than it now is towards unity among Christians "in things essential." By keeping in advance of all the churches, by admitting to its platform representatives of every faith, and the earnest opponents of every faith,—the Free Religious Association has been enabled to accomplish the good work it has done.

Third. The addresses before this Association during these years, although given from so large a variety of religious standpoints, have all been serious, thoughtful and elevated in tone, liberal in spirit, and religious in the best sense of that word. They have been wholly, or in part, widely read, and have exerted an influence among thinkers who have been advancing along old lines of thought such as no other literature could. THE INDEX, which has been "aided and abetted" by the Free Religious Association, if not an outcome of it, has been read not only in every part of the United States, but in almost every nation of the world; in England, Germany, France, and other European countries, as well as in Mexico, Africa, India, China, Japan, and the Islands of the Pacific. Wherever civilization, culture, and free-thought have found a foot-hold, or a hearing, there has THE INDEX gone on its mission of enlightenment. In this mission THE INDEX has been liberally supported by the Free Religious Association, the objects and purposes of both paper and Association being practically one.

Fourth. The Free Religious Association has reached, to some extent, the extremists in religious unbelief, and as it has listened with patient impartiality to the expression of their thought, its influence has led them to become interested in the fundamental, essential elements of religion in distinction to mere criti-

cism of dogmatic theology; has helped them to replace the purely antagonistic spirit with that more fraternal feeling, which leads the mind to understand the truths found in all systems, which goes beneath the surface of popular creeds, and the phraseology in which they are expressed, to find their true meaning. There have been heard on this platform during these years, the voices of those whose views were widely divergent. Men and women of different sects, religions, social positions, and nations have here discussed from almost every possible standpoint, every question and nearly every phase of every question, which could have any possible bearing on the subject of Religion. Buddhists, Jews, Catholic and Protestant Christians, Spiritualists, non-Christian Theists, Agnostics, Materialists, and Secularists, all have been heard with respect and attention, and have spoken without rancor and without bitterness. Each sect (and the sects have included Catholics, Episcopalians, Universalists, Baptists, Methodists, Congregationalists, and Unitarians) and every form of religious thought, have learned somewhat through the treatment of their representatives here what true Liberalism is; and the seed thus sown is growing to-day in all the highways and by-ways of the religious world and in the irreligious as well. The voices heard on this platform which shall be heard no more here on earth, the voices of Ralph Waldo Emerson, of Wendell Phillips, of Lucretia Mott, of John Weiss, of Wm. Henry Channing, of Robert Dale Owen, and others are sending still through the land reverberatory echoes of fealty to truth and to liberty, through the work of this Association.

So far, my friends, in retrospect. The Free Religious Association has done a noble work in the past, sufficient to gladden the hearts of the brave-hearted ones who first started the movement, some of whom are here with us to-night, and it has more than vindicated its right to be. It has not from the beginning stood still; only last year showing an advance movement in the reconstruction of its Constitution, eliminating therefrom the last vestige of theological phraseology, which to some seemed to involve a trace of dogmatism in spite of the declaration that no speculative belief should be required as a condition of membership.

But we turn now to its prospect for the future—which brings us to the consideration of our second question,—Has it met the expectations it raised in the hearts of many who hailed its advent with joy?

The work thus far done has been done mainly by the few who have the gift of inspiring expression by means of tongue or pen, by the preachers and teachers of the Association. But by far the greater number of its members have been those whose best gifts are in the direction of thinking and *doing* only. The ranks of the Association have been recruited from the most thoughtful, the most earnest, and the most active participants in the work of redeeming humanity from the manifold evils against which it has ever been struggling; helping it not through any "Scheme of Salvation," but through human help and effort. These, eagerly ranging themselves beneath the banner inscribed "Freedom and Fellowship in Religion," expected something more than the freedom and fellowship offered by a free platform whereon all who had the gift of tongues could discuss the questions which they were glad to hear discussed, yet which offered them no field of action for their

gifts, which were lying rusting and idle, when they would fain be in the thick of the work waiting to be done; work as necessary to be done as that of teaching. It was as if they were forever being drilled to become good soldiers without ever being given an opportunity to test their proficiency or progress in action.

At this stage of the Free Religious movement, when its teachings of free and friendly consideration of the thought of others is being taken up and acted upon in ever-widening circles; when its work in the direction of awakening seems to be mainly done, there are grave murmurings coming up from the rank and file of the free religious army who have for years listened and contributed (all that seemed left for them to do) in entire sympathy with the movement, waiting patiently meantime for their work to be shown them. These men and women who have left the churches, in whose social environment they were brought up, and the sweet companionship of whose members they have forfeited through their loyalty to truth, or to their intellectual convictions, feel somehow defrauded of the freedom and fellowship promised them when they have to depend on a yearly or semi-annual gathering which is in part devoted to eating a supper, and to listening to papers (like this of mine) filled with a great deal which they already know, while their hearts and intellects are hungering for social intercourse with the many other heads and hearts which they are convinced, though not assured, are here present with them; and their strong and willing souls are longing to find the work most congenial assigned them by organizing heads.

To many of these it appears as though this grand organization had come to a standstill; that some sort of mental paralysis had attacked it, or its leaders had under the narcotizing influence of success fallen into a state of languor similar to that of the "Lotus-Eaters," whom Tennyson makes sing.

"There is no joy but calm,
Why should we only toil—the roof and crown of things . . .

"What pleasure can we have
To war with evil? Is there any peace
In ever climbing up the climbing wave? . . .
"We have had enough of action, and of motion we;
Rolled to starboard, rolled to larboard when the
Surge was seething free

When the wallowing monster spouted his foam-fountains
In the sea.

Let us swear an oath and keep it with an equal mind
In the hollow Lotus-land to live and lie reclined
On the hills like gods together, careless of mankind."

The murmuring against this lack of concerted action grows deeper every year. Those of us who are in the murmurers' ranks hear it more distinctly perhaps than those who are at the head of that army which if sent into action could be quadrupled in numbers. These murmurs of discontent reach the keener ears of the church leaders, and in consequence every year the churches are expanding in liberality of their construction of their creeds, so as to admit as many of these willing laborers as possible. Some I know have thus gone back where they can be of some use, and have satisfied the cravings of their social yearnings, their desire to do service to humanity, by stultifying conscience with mental reservations, or imaginative new interpretations of old creeds. But there are many to whom such intellectual subterfuge is impossible. They miss the social contact the churches gave them; the stimulus of exchange of thought and the society of uplifting friends—all the social life which the church has learned to understand as a need of human nature and to supply—and

make use of. But their love of truth, their loyalty to their convictions is such that they prefer to live in intellectual isolation to accepting as luscious health-giving food the dead sea fruit which is all the church has to offer them through its creeds. Are there some who doubt the reality of these murmurings? Let me give you from my own small private correspondence with some of these members, extracts from a few letters, and remember that I could supplement these by many others, by memories of private talks with some who have not written; and recognize that if one quiet, private person hears so much, the more wide-awake active thinkers hear more; multiply this murmur of dissatisfaction which reaches me by hundreds, and ask yourselves if it does not denote a demand for a new departure on the part of the Free Religious Association in the direction of some active measures of humanitarian work, and social interchange of thoughts and opinions?

One writes, "I have thought for years that Radicals were not active, earnest, or enthusiastic clear through, and so have let the churches get ahead of them in recruiting people into service."

Another says, "I think a new departure should have been made by the Free Religious Association long ago by means of more active and definite work, which should include its lay members. My idea of the best methods of work would be to have its leaders incite the most insignificant of its members to take part in one of the many lines of work which the majority should decide upon; that cordiality of manners should be displayed among the members, and that strangers attending any of the gatherings, should receive more attention than has been customary, and should be invited to contribute to the sociability of a society whose cordiality has been expressed only in words from the platform."

Still another writes in this fashion: "My dearest thought and hope in regard to the Free Religious Association were that this exponent of the 'religion of humanity' would be so instinct with friendliness and positive good-will to men, that every one coming into its meetings, or even in contact with its individual members, would feel enveloped in a warm, human atmosphere conducive to the development of all that was best in them; that instead of holding occasional meetings for long and learned preachments upon the ancient Vedic Scriptures, or something similar, we should have more frequent meetings, with essays and lectures upon art, science, literature, and other live topics, followed by free discussion, in which even those whose thoughts were poor would be encouraged to think, and dare to speak their thought, if pertinent, with no fear of being laughed to scorn. . . . Oh, I had ideas of Liberty, Justice, Equality, and Progress, which would be the outgrowth of this glorious freedom and religion wedded together which it would tire you to have me recount. . . . That all the fair possibilities which seemed to await this Association should perish, leaving no soil for future sowing—nothing but an ice-field left—well, it makes me desperate! What to do, do you ask? Get the most enthusiastic and active of its members and leaders together; let each make suggestions, and ask everybody to help suggest, and then decide upon some plan of action. The one thing which it is always safe to say must be carried out in any and every enterprise, school, church, or club, is to enlist as many as possible, and give them all something to do, and keep them active, make them feel

that they individually are of some use in the work. The man who blows the organ is as essential to the music as the organist, and he has a right to recognition."

Let me give one more extract from the letter of still another Free Religionist: "Personally, I have felt with other unchurched people the lack of the inspiration of association, for the Free Religious Association, to most of us, has been an Association only in name. . . . I had hoped it would prove an organized force, active in practical recognition of evolution in religion. . . . Its influence seems to have been exerted by its members individually, or as associated with other organizations, and not as members of the Free Religious Association. . . . Real "fellowship in the Spirit" would imply community of interests sufficient to do more than simply draw those who profess that fellowship together once or twice a year. Earnestness and enthusiasm will be sure to accompany work for a definite purpose, which we honestly believe to be for the uplifting of humanity. . . . It seems to me that something corresponding to a church must be the nucleus. It may strike you as a Utopian idea, to think of associating in anything like a church the large and brilliant audience of cultivated persons who each Anniversary Week assemble to discuss the religion for which apparently the mass of mankind is not yet ready. Still, could not something be done to fit them for it? An Association grasping the essential spirit of all religions, ought to be a mighty power for good."

The extracts here presented are from the letters of people who are members, or have been members, and who are in sympathy with the Free Religious Association, but the fault they find is brought against us by outsiders as well, one evidence of which you will remember in a sneering allusion to the work of this Association in Rev. J. T. Sunderland's "The Issue in the West," written from a Unitarian point of view. It may seem, perhaps, unkind and ungracious in me to have touched upon this subject at this our festival, and I have done so with much inward shrinking from what I have felt it to be my duty to do, but the accumulation of testimony weighed upon me, and I could not say less. Otherwise, I who am not a speaker, would not have accepted the invitation so kindly and unexpectedly offered me by your Committee. I had this to say, and I could not refuse to say it.

The question then before you is briefly this: How shall the Free Religious Association best utilize the splendid humanitarian forces at present lying idle, or going to waste in its fallow fields? And in that question is contained one other, *What will be the future of the Free Religious Association?*

My address, I know, is too long for a meeting like this, but I here close it with a great deal left unsaid.

CORRESPONDENCE.

SWING vs. TALMAGE.

EDITORS OF THE INDEX:

Prof. David Swing, who is justly credited with being one of the most eminent of the free-thinkers of the day, takes issue with his clerical brother, Talmage, for one of his recent utterances. The Chicago divine, after expressing his wonder that a man should suddenly be

consumed from the face of the earth by spontaneous combustion, immediately after giving vent to his wrath, in an absurd burst of blasphemy, quotes as his authority the Brooklyn divine, as follows:

"I give you a fact that is proved by scores of witnesses. This last August of 1886 a man got provoked at the continued drought and the ruin of his crops, and in the presence of his neighbors cursed God, saying that he would cut His heart out if He would come, calling Him a liar and coward, and flashing a knife. And while he was speaking his lower jaw dropped, smoke issued from his mouth and nostrils, and the heat of his body was so intense it drove back those who would come near. Scores of people visited the scene and saw the blasphemer in the awful process of expiring."

It seems that the editor of the New York Sun, anxious to add whatever evidence could be obtained to verify so remarkable an incident, sent over a reporter to Mr. Talmage to obtain the names of the "scores of witnesses" (or some of them) in order to satisfy the unbelieving world. But Mr. Talmage could not be induced to give up his authority. He said:

"I forgot just how it was brought to my attention. I heard it reported by somebody, or got my first information from a private letter. I cannot say which, but I am inclined to think it was the latter. But no matter. I asked a trusted friend of mine to investigate for me, and he did so. Some correspondence ensued, which he turned over to me, and from it I am assured that the affair did actually and exactly take place as I described it. I have the correspondence still, but I think I had better keep it to myself."

Here Prof. Swing differs entirely with Brother Talmage, and thinks it inappropriate that a minister of the gospel should have taken sides against the Deity in such a matter.

"The public burning up of a blasphemer would seem to indicate that the Lord desired to express his disapproval of the growing profanity, but, if Mr. Talmage may thus conceal from the anxious public the definite facts in this case, the aim of Providence would seem wholly frustrated by the taciturnity of Mr. Talmage, and there will devolve upon this Providence the necessity of setting fire to some other man, and to some man as far away as possible from the concealing power of the Brooklyn orator. The mazes of casuistry are long and dark, but it seems clear that in concealing the name and place of this incident Dr. Talmage becomes in some manner an accessory after the fact, or guilty of *suppressio veri*, guilty of what might be called sympathetic profanity."

The punishments of Ananias and of Jonah were not hushed up; and it is quite questionable whether this message thus sent to Brother Talmage has not placed him in the same category with the derelict prophet of old. The same story has been told with sundry variations, in various places, and unlike the tales of the sea-serpent, the principle factor could not quietly dodge away under a convenient wave. The same story of the man, and the oath, and the fire, has been related over and over again, but always with the same lameness as to details; and the profession seem to think that now the message has come to the veritable herald of the gospel in the "city of churches," he will come out on the Lord's side and give his support to what seems thus far a thwarted plan of Providence.

F. L. H.

THE CLAIMS OF PSYCHOMETRY.

EDITOR OF THE INDEX:

In your last issue, B. F. U. informs his readers that "careful thinkers" give no attention to psychometry, for the reason that it cannot describe the living, but is limited to the description of the dead and remote, (as if the dead had no established character!). It would be more correct if he had stated that only *careless* thinkers rejected it, and that he did not know a single careful thinker who had been instructed by myself or had studied my writings, who does not recognize the truth of psychometry. There are none!

It is difficult to imagine any valid excuse for such an editorial "*suppressio veri*" long after the writer had held in possession for editorial review the *Manual of Psychometry*, filled with examples of the most accurate descriptions of the living, as to their entire personality, descriptions of pathological study, of physiological and psychological practices, of medicines, countries, politicians, authors and criminals, of the past, present and future, showing an unlimited mental grasp heretofore unrecognized, and the patient, scientific research by which all this was discovered, demonstrated, and taught with demonstration for many years in medical colleges.

The professed principles of THE INDEX would require it to hail with delight so grand a step in human progress—so effective in the conquest of ignorance and superstition as this new agency for the advancement of all sciences. Why should the prejudice of THE INDEX reject from the class of "careful thinkers" such men as the Rev. John Pierpont, or the profound and eloquent scientist, Denton, and scores of similar merit, unless for the reason that they have not been so "careful" as B. F. U. in discussing psychometry to keep entirely ignorant of its claims and evidences.

Intellectual men, "careful thinkers," in California, England, Germany, India, and Australia, as well as in this country, testify in eulogistic letters which can be seen, to the accuracy of descriptions obtained by sending manuscript to Boston, and THE INDEX is the only exception among thirty journals devoted to science, literature and intelligence, that speak on this subject in the language of compliment and eulogy.

JAS. RODES BUCHANAN.

6 JAMES ST., BOSTON.

[We cheerfully make room for the above, while still adhering to the views to which exception is taken. Dr. Buchanan's book is quite unsatisfactory to us as is what may be quoted from many "journals" relating to the subject. The *Manual of Psychometry* was reviewed in THE INDEX over his own initials, by a friend and admirer of Dr. Buchanan, and this was done at our request that the fullest justice might be done him. That there is a modicum of truth in what passes under the name of psychometry we do not question, but the amount is as a few grains of wheat to a bushel of chaff.

B. F. U.]

A LETTER UNIQUE IN ITS IMPUDENCE

EDITOR OF THE INDEX:

I have read THE INDEX with much pleasure and profit, yet with a feeling that it was strictly the organ of a sect and nothing more; but if it is really a free channel for the thoughts of honest and competent thinkers, I would like to offer a few thoughts for its columns, and to become a subscriber, but if the accompanying brief essay be not admissible because it does not reflect the editor's personal opinions, I do not want such a paper, but wish my MS. returned to me as soon as read. If it comes to me in your columns, I shall become a subscriber for the current year, for that will be sufficient evidence of your liberality.

Yours truly,

H. M.

[The writer of the above letter, which accompanied an article evidently written to puff a certain individual, proved to be, upon inquiry, a professional astrologist.—ED.]

GEORGE JACOB HOLYOAKE writes from Brighton, England:

"For Theodore Parker 'The Jupiter of the Pulpit,' as Wendell Phillips always called him when speaking of him to me, I had great regard. He sent me his latest works, and came to see me at my house in Fleet Street on his way to Florence to die. I was near his tomb lately, without being able to reach it. Next year I hope to do so. I see Mr. F. M. Holland, in a recent article in your column, says 'Mr. Holyoake still looks back with gratitude to such Sunday teachings as he could not have got in this country.' This must be understood to relate to teaching in the Unitarian Sunday-schools in Birmingham, between 1830 and 1840. In the Congregational Evangelical Sunday-school I had nothing to be grateful for, as they taught so little besides hymn and Bible lessons, that the five years I spent there were wasted. Unhappily Unitarian Sunday-schools have long become mostly spiritual and of small human good to the young. That merciful secular knowledge they gave on Sundays, and which laid so many young men under obligation to them all their days, alas they give no more. Their ambition is to be 'divine' and they cease to be useful. Individually they are still the most rational of Christians, but the body has lost its touch of the earth here, which gives strength even to piety."

THE NEW JOURNAL.

Since the announcement was made of a new radical journal to be published in Chicago, many letters have come to us; and from a few of these we take the liberty to give brief extracts to indicate the feeling with which the intelligence is received by thinkers of different views.

B. F. U.

Prof. W. D. Gossling, Nov. 17: "I am glad to learn from you that the new journal will certainly come. I will promise it the best send off I can give."

Prof. Thomas Davidson, Nov. 23: "All success to you in your new undertaking."

Edwin D. Mead, Nov. 15: "Certainly, I am willing and very glad to have you put my name down among those who promise you contributions. I am sure that anything you manage will stand for the serious thinking, the impatience with show and the fair play, which I love." "I am sorry that you are going to leave us. You have done conscientious and valuable work in the INDEX. Occasionally your spirit has not been mine; but, it is always clear that you are working for the truth and that you are square, and to be sincere and square is about the whole of it at any given time in this universe. Moreover, don't think I mean to imply that I think you often wrong about things; I think you seldom wrong. I wish you much success with the new paper."

Dr. Edmund Montgomery, Oct. 26: "Your new journal is now uppermost in my mind. I am sure you will make it a great power in the land." "I do not quite like the idea of your moving from old Boston to new Chicago, but I suppose it has to be."

Mrs. E. D. Cheney, Nov. 23: "I shall be glad to be in relation with the noble circle of writers whose names were read at the meeting [festival of F. R. A.], and I will do what I can to deserve the honor of being among them."

Prof. Felix Adler, Nov. 10: "Your letter of the 3d inst. was a pleasant surprise to me, as I feared the INDEX might depart from the scene without a worthy successor to take its place." "I shall look forward with great interest to the first number, and wish you the best of success in the new undertaking."

J. F. Ford, Independence, Ore.: "I learn from *Unity* that you are shortly to start a religio-scientific journal in Chicago. You can count on me as a subscriber, and I will do all I can for your paper. However, I trust you will still retain your place on the INDEX editorial staff."

Roland Connor, Nov. 18: "Certainly, use my name, if it will be any benefit to you. I intend hereafter to do more literary work than has been possible the past few years."

Mrs. Anna Garlin Spencer, Nov. 17: "I shall be glad to have you use my name in your list of contributors to the new journal, and glad to write for it. I know of no one so well adapted as yourself to conduct a popular liberal paper to stand for those elements of rational thought and progressive action which are not represented by any paper of churchly tradition and influence. Count me in for as much service as you want and I can give."

George Hes, Nov. 21: "It will give me pleasure to contribute, as I may find opportunity."

M. J. Savage, Nov. 17: "I gladly consent to have my name appear in the fine list of contributors to your new paper. It looks like a company of which one need not be ashamed."

G. P. Delaplaine, Madison, Wis., Nov. 26: "I am delighted to learn that yourself and Mrs. Underwood—that co-partnership will please all your friends—are going to stir up the lethargic Liberals of Chicago. You have had such a good experience, and are so able to grapple and throttle untoward circumstances—and seemingly to others insurmountable—that I feel assured you will succeed. There you will find the noble worker Salter, and he will be ready with his aid, and one hundred or so stalwart backers. If your paper should only be a repetition of THE INDEX, it would succeed; but I know you will work in 'improvements' of different kinds, and have a glorious journal."

S. J. Baycross, Oct. 30: "I take this opportunity to personally wish you all success in your new enterprise. Since you changed your publication office I have missed the Tuesday afternoon chats we had, and opportunity for the comparison of notes. I hope you will find life in Chicago congenial. Mrs. Underwood, I trust, will find opportunity for her fine literary capabilities as a helpmate to you in the new enterprise."

M. D. Conway, Oct. 18: "I am glad that there is to be a liberal journal. I suppose you have good reasons for selecting Chicago rather than this city for the place of publication. I hope you will get a good name for the paper, and that the type will be somewhat larger than that of THE INDEX."

Lewis G. Jones: "I wish you all possible success in the new venture, which, I doubt not, will be a most valuable addition to our liberal press."

W. M. Salter, Oct. 24: "I am surprised, and much interested to hear (notion last week) you are to come to Chicago and establish a liberal journal. One man will give you a warm welcome."

Robert C. Adams, Nov. 17: "I shall be pleased to have my name announced in such good company as a contributor to the new paper, while I wish you great success."

George Martin, Nov. 25: "I need not say that I wish you success in your contemplated enterprise. Please place me on your list of subscribers. It is a surprise to hear that THE INDEX is to be discontinued, but the new journal will doubtless fill the gap. I shall look forward to the first issue of your journal with lively interest, and if I can get you any subscribers shall be most happy to do so."

James Darton, Nov. 25: "Your courage is great to make a new attempt, but perhaps the West is better disposed to such a project than the East. May success attend you."

E. P. Powell, Nov. 3: "You must not leave THE INDEX unless for a broader field. I cannot express to you too strongly my appreciation of your work. THE INDEX to-day represents in the best degree the liberal hope and outlook of our times; still, if you go to Chicago, I shall see you as well as feel you."

BOOK NOTICES.

MEMOIRS OF WILLIAM HENRY CHANNING.

By Octavius Brooks Frothingham. Boston and New York. Houghton, Mifflin & Co. pp. 491. Price \$2. Cloth.

Biographies are always interesting reading, but the degree and heartiness of the interest with which they are read depend upon several factors: first, the subject of the biography; second, the writer's genius or skill; and thirdly, the reader's proclivities and prejudices. The biographies of the men and women who have made history, originated or accomplished reforms, or achieved great works of genius, are always readable even when written by dull and heavy writers; the glorious facts of their careers still remain to surprise and inspire, and a charming and enthusiastic writer can make the story of even a commonplace person delightful to peruse when illumined by the glow of the writer's own bright wit or tender fancy. But in the subject of the biography before us although we have not one of the world's exceptionally great ones, nor any merely commonplace character to consider, yet we have the story of a brave, enthusiastic, sincere, and thoroughly good man, a scholar, preacher and philanthropist, a thinker and a doer, a helper if not a leader, told by one whose facile pen can retouch with new beauty the most attractive subject, as well as draw lines of light about the most apparently prosaic. But that Frothingham found in the life of Channing a subject on which he could grow conscientiously enthusiastic is evidenced in many passages in the book similar in tone to the following on the 455th page: "Here was a man without title, preferment, professional rank; floating about from place to place, engaged in unpopular causes, holding opinions which few sympathized with, even when they were comprehended; of no ecclesiastic or literary fame; yet nevertheless he bears the most searching inspection, and the more keenly he is examined the more worthy of esteem he appears. Admiration is not too strong a word to use when describing him." As portrayed in this biography, Wm. Henry Channing was a remarkably ideal character from childhood to old age. There was every reason why he should be such a character. He came of the best American stock, his father, a brother of William Ellery Channing, and himself a remarkable man, his mother a Higginson of whom it is written that she "was a woman of singular force of character, and great sweetness of disposition, religious to a wonderful degree, susceptible to all moral beauty, and devoted to the highest purposes of life. As a girl she was sensitive, affectionate, thoughtful, intellectual." Through his mother he was connected by blood with the Cabots, Jacksons, Lowells and Perkins; through his father with the Danas, Ellerys, and Alstons. His family though not rich were in easy circumstances. William was brought up in a pure, bracing, intellectual, reformatory, moral atmosphere; was, during much of his youth, under the immediate personal influence of his uncle, William Ellery Channing; and was the class-mate at Harvard of Oliver Wendell Holmes, James Freeman Clarke, Samuel May, and others of the same type. He lived in an historic age teeming with reformatory movements in which he took an active part. He was a strong anti-slavery man previous to the Civil War, which was an outcome of that question. The friend of Margaret Fuller, and an ardent admirer of his own mother's intellectual abilities, he was from the first an earnest working woman suffragist. Although a pronounced lover, defender and preacher of Unitarianism he yet dared stand on the platform of the Free Religious Association amidst those from whose religious and intellectual convictions he strongly dissented. The tocsin of the war which promised to sound the death knell of American slavery drew him across the water from his quiet English pastorate to his native shores, where he was one of the most active spirits in the work of the Sanitary Commission, accepting the Chaplainship of the Stanton hospital, doing good personal service in the care of the wounded on several battlefields and afterward serving as Chaplain in Congress. Independent of the mere

biography of the man, this volume holds an added interest for all classes of readers in the generous extracts given from the private letters of Mr. Channing to friends during his trips to, and residence on the continent, where he met many distinguished people of whom he gives graphic descriptions. Among these were the Carlyles, Browning, Duke of Argyll, Bishop Colenso, Joanna Baillie, Mary Carpenter, M. D. Conway, Dean Stanley, Frances P. Cobbe, Dickens, James Martineau, Francis Newman, Mrs. Somerville, Anna Swanwick, Susanna Winkworth, his son-in-law Edwin Arnold, and many others. Among his American friends he counted R. W. Emerson, Charles Sumner, John G. Whittier, Lucretia Mott, Lydia Maria Child, James Freeman Clarke, Bronson Alcott, Elizabeth Peabody, etc. He wrote an excellent memoir of his uncle, William Ellery Channing. A life of J. H. Perkins, and jointly with Emerson, Hedge, and Clarke the Memoirs of Margaret Fuller. He was greatly interested in the Brook Farm experiment, and was a friend of Myrtilla Miner. The frontispiece portrait of Mr. Channing in this work gives us the impression of a strongly intellectual man of refined feelings, and enthusiastic temperament. That the work is issued by Houghton, Mifflin & Co., is in itself a fact which guarantees the best of typographical and book-binding work.

S. A. U.

EAST ANGELS. A novel by Constance Fennimore Woolson, author of "Anne," "For the Major," etc. New York: Harper & Bros. 1886.

The local situation in "East Angels" is almost as unique as that of "Anne," but it is in the South, while that was in the North. Instead of being on the Lakes, we are on the Gulf. In the later novel there is the same vivid apprehension as in the earlier of the appearances of earth and sky, the same ability to make them real to our imagination. To a delightful setting we have added a social picture that goes with it excellently well; that is affected by it not a little. Miss Woolson has not merely given us two or three characters acting and reacting on each other, "the world forgetting, by the world forgot." She has given us, as George Eliot gave us in "Middlemarch" and elsewhere, the manners, actions, characters of a community. But because the community at East Angels was a little one, though we have many characters, we have not a crowded stage. And it is a stage arranged after the manner of Henry Irving. No actor and no part are slighted; the least significant person—Mrs. Spencer or Celestine, the maid—is as well done as Margaret and Garda, the leading characters. Some of the scenes and situations which are quite apart from the central movement of the story, are most excellent. Take Betty Carew's dinner-party, for example. Some of the characters of medium grade,—Mrs. Rutherford, Dr. Kirby, Adolpho Torres, the Rev. Mr. Moore, Lucian Spenser,—have a remarkable individuality. But it is in Margaret Harrold and Garda Thorne that the interest culminates, as it is meant to do. They are as different as possible. Perhaps they are too different, too typical, for the most perfect art. Margaret is conscience incarnate; Garda has no conscience to speak of. She is a creature of impulse, and her impulse is to please herself on all occasions. Lapse, the husband of Margaret, is a very precious rascal. Winthrop, her lover, is not ideally perfect. He is quite far from being so, with his blind misapprehension, his anger, and his petulance. But he is every inch a man. It does not seem to us by any means necessary to suppose that Margaret's ideas of marriage and divorce are Miss Woolson's. They are ideas which many women hold, and they are perfectly suitable to Margaret's character. What Matthew Arnold called "wholeness of tissue" is much more characteristic of "East Angels" than of "Anne." It is all well done. The false notes are hard to find, though one is evident enough—where Dr. Kirby quotes two hundred lines of Pope's "Rape of the Lock" to Torres in a conversation in which neither understands a word the other says. For two hundred" Miss Woolson should print "a dozen" in the future edi-

tions of her book, which will be many, if it meets with its deserts.

J. W. C.

THE EARL'S RETURN. By Owen Meredith With Drawings by W. L. Taylor. Boston. Estes & Lauriat. 1886. Price, \$5.00.

"The woman was fairer than she was wise;
But the serpent was wiser than she was fair!
For the serpent was Lord in Paradise
Or ever the woman came there.
But when Eden gates were barred again,
And the fiery sword on guard in the East,
The lion arose from a long repose,
And quoth he, as he shook out his royal mane,
'Now I am the strongest beast.'
Had the woman been wiser when she was queen,
The lion had never been king, I ween;
But ever since storms began to lower,
Beauty on earth has been second to Power."

In this musical parable Owen Meredith has enwrapped the argument of his strong and pathetic poem, "The Earl's Return." It is a sad-sweet tale of unhappy love, wild and weird, and dashed with gloom; flecked as with foam from its sea-castle walls; fresh in its sea and land and legend-lore, and ribbed and sinewed with the strong passions of the human heart. Waiting and weeping, season after season, year by year, in her lonely tower, the heroine pines,—not like Elaine or Mariana, for her loved one's return and embrace, but in deadly fear of his return and embrace. A sweet, frail creature:

"All golden was the sleepy hair
That floated round about her form,
And hid the sweetness breathing there.
[The minstrel] took her hair to make sweet strings.
He hid her smile deep in his song.
This makes so rich the tune he sings
That o'er the world 'twill linger long."

When at last she sees approaching from the shore the human beast to whom destiny has bound her, and hears the clank of his heavy step on the stair, the poor heart cracks, the eye glazes in death, and the Earl clasps to his breast a corpse.

For the illustration of their *édition de luxe* of this poem the publishers have been able to employ the delicate pencil of Mr. W. L. Taylor of Paris. The exquisite photo-etchings,—on copper plates are done in sepia-brown, faint green, and blue-black colors—are on heavy, unglazed paper, and strike not a discord from cover to cover. The expense of such work must have been several thousand dollars. The book is a large thin quarto, bound in sage-drab linen, the cover designed, and stamped with a long, thin culm of grass running around the entire book. The faint green branch of leafage stamped like a palimpsest under the text of one page, is one instance of several which give to the volume a fresh and unconventional appearance that will probably win it a place on the drawing-room table, even of those who would not care so much for Mr. Meredith's fine Tennysonian poem.

Another less expensive holiday book of Messrs. Estes & Lauriat is Thomas Hood's *Fair Inez*, just issued. It is handsomely illustrated by W. St. John Harper and W. F. Freer, under the supervision of Geo. T. Andrew. The designs are daintily executed and pleasing. Price, \$1.50.

W. S. K.

BIOGRAPHICAL AND CRITICAL MISCELLANIES.

By Wm. H. Prescott. New York: John B. Alden. Pp. 234. Half morocco, marbled edge. Price, 65 cents. Cloth, 40 cents.

These critical essays by so brilliant and careful a writer as the historian, Prescott, will be welcomed by many, in this cheap form, to whom they would be otherwise inaccessible. The first essay, "Charles Brockden Browne," gives an interesting sketch of the life and works of one of the very earliest distinctly American *litterateurs*. The other essays are entitled respectively, "Cervantes," "Sir Walter Scott," "Molière," and "Italian Narrative Poetry."

THE tendency of this age towards the study of occult science is showing itself very strongly in the current magazine literature, and *Lippincott's Magazine* for December has more than its share of this weirdness. "Maid Marian," by seawall Sydney, is a modern rendering of the story of Galatea and Pygmalion; "Ghosts" is the subject of a two-page poem by Charles L. Hildreth, and E. P. Roe has a story entitled "A

Ghost on Christmas Eve." W. E. Norris's interesting serial, "A Bachelor's Blunder," is brought to a satisfactory conclusion. Hereafter this magazine will have no continued stories, and as a supplement to each number will give a completed novelle by some leading writer. The first of these was given in the November number, "Bruton's Bayou," a charming Southern story by John Habberton, the author of "Helen's Babies." This number offers a charmingly unique story by Mrs. Frances H. Burnett, entitled, "Miss Defarge." John Habberton gives his "Literary Experiences." Other writers are Frank G. Carpenter, Junius Henri Browne, Ella Wheeler Wilcox, Geo. Parsons Lathrop, Helen Gray Cone and others.

THE PARKER TOMB FUND.

A Fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. The list of subscribers to date is as follows:

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VOL. XVIII., OLD SERIES. — No. 885.
VOL. VII., NEW SERIES. — No. 24.

BOSTON, MASS., THURSDAY, DECEMBER 9, 1886.

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CURRENT TOPICS.

BY B. F. U.

AND now Yale College is agitating the question of voluntary attendance at prayers. We hope the day is not far off when justice and common sense will so far prevail over theological bigotry in all the institutions of learning in this country, that no student will be compelled to listen to prayers against his wishes. Indeed, in colleges and schools, endowed by the state, there ought to be no formal public prayers or other theological exercises whatever.

A LADY wishes to know why some of the Boston dailies are encouraged by the public in getting all the disgusting particulars about the Campbells by telegraph, and publishing them at a length which would not be thought of in a case of dirty sinners without a title. She thinks it shameful that English scandals should have taken up, all summer long, so much space that ought to be given to English politics; that we should speak of "high life," when we ought to say "low, vicious life;" and that a snobbish interest in nobles and princes should enable the filthy gossip about them to have such a circulation in America as is not permitted for other kinds of obscene literature. A pity it is that this kettle of sour broth has been uncovered before the eyes of two continents.

It would be well if our police paid less attention to what little business is done on Sunday, and more to what goes on during the rest of the week. One well-known firm, for instance, which runs one of those monster establishments where everything is said to be below cost, recently put a quantity of right-hand gloves, marked half-price, under the charge of a very sharp sales-woman, who sold them, two by two, without mentioning this defect. Customers rushed back indignant; but were met by a big placard which they had not attended to sufficiently before: "No Goods Exchanged." The

girl was appealed to, but would do nothing, except refer them to the head of the firm, and he was out. This was not a Jewish but a Gentile trick. Do the Jews try to do anything so bad on Sunday? If they did their shops would have been shut up long ago.

THERE is a lively, political fight over the mayoralty at Northampton. The Republican candidate is Mr. Arthur Hill, of Florence, a worthy son of the philanthropist, the late Samuel Hill, and a prominent and active member and officer of the Cosmian Society. The Springfield Republican says, "This fight has its serio-comic aspect, by which more or less votes will be influenced. Candidate Hill, one of the most liberal and conscientious men, happens to belong to the Free Congregational Society, and many years ago he moved, in town-meeting, that the opening of the meeting with prayer be dispensed with. Now some of the saloon men are diligently peddling this story about the streets, so that one is led to inquire if these men are on a religious crusade! The strangest part of the story is that they are getting some of the church people to join hands with them on this. One clergyman says that he knows a number of his people who are going to join with the liquor people in calling for a man of prayer irrespective of his fitness in other respects. Puck could get up an interesting cartoon in painting the men who are politically walking together in brotherly love. A few Republicans, too, will leave Hill and take to the woods, because he had the manhood and independence to reject Blaine. It is absurd to set up the cry that he was nominated by the Mugwumps, for Hill carried one of the largest Republican caucuses ever held in the city. He has been a member of the city Republican committee for a year, is its treasurer, and was the man chosen to preside at the only stalwart rally of the fall campaign. All the signs point to Hill's election by a comfortable majority, with the largest vote ever cast in the city. It will not be surprising if the vote runs up to 1,900. Hill's majority is placed at from 200 or 300 in the whole city, with about 150 as the point likely to be reached. There is no possibility of beating Hill, except by the Republicans themselves, and he will have a margin to spare through the large number of Democrats who cannot be restrained from slumping to Hill. His record as the poor man's friend cannot be impugned, which will carry in many Democratic votes."

THE Boston Herald, commenting on the letter of the archbishop of New York, the substance of which is that wherever there is a Catholic church and resident pastor, a Catholic school must be established, except only in cases of extreme difficulty, of which the bishop shall be the judge, says "that the effect of carrying out this order would be a practical division of the public schools in nearly all the eastern manufacturing communities, and as a natural sequence a demand, not without reason, on the part of the

Roman Catholics for the division of the school money. The question will then rise whether it is not the course of wisdom, as well as of justice, to make such division of the school money under conditions of public supervision of all schools, with certain standards of secular education to be insisted upon." The Herald adds, "We believe in public schools for all, limited to secular education, including good morals, leaving religious or sectarian education to the church, the Sunday-school, and the home. But that does not meet the demand of the Roman Catholic church, though it is satisfactory to a large proportion of the people in that communion." Mr. O. F. Wells is moved to write to the Herald asking whether it would "also agree that Episcopalians, Methodists, Baptists, Congregationalists, Unitarians, Jews, Free thinkers, etc., etc, should have the same privileges. And if not, why not? I would like to ask you if such a system of breaking up the people of this country into sections would have the effect of giving strength and cohesion to them as a people. I have read, time and again, in your columns that the magnificent system of public schools, where the children of all creeds and peoples meet together on one common plane, was the great unifying and Americanizing influence which had built up this nation, and almost the only great influence on which we had to rely for its continuance in the future. What do you propose to put in its place when it is destroyed?"

MR. CONWAY'S lectures at the Parker Memorial, on last Sunday, on "Unitarianism and its Grandchildren," was replete with radical thought presented in the choicest language, and with earnestness and power. He would have Unitarianism make common cause with the Free Religious Association, the Ethical Culture Movement, and with liberal thought and work generally, heeding no longer mere denominational limitations, and giving up, if necessary, its now meaningless sectarian name, in order to unite its forces with those of all other organizations which make character and not creed the basis of fellowship, and thus help organize a strong union for the important practical work which weak societies or individuals, working, each in his own way, are now, under great disadvantages, trying to accomplish. A more powerful and eloquent plea for organized effort to solve the problems that now confront us, and to substitute a broad and generous humanitarianism for idle speculation and theological sectarianism, we have never heard. It was worthy of the place and the hour, and was listened to with profound attention and marked approval. Mr. Conway's great sorrow—in the loss of his youngest son a few days ago—seemed to add to the pathos and impressiveness of his words. We should be glad if the un-churched Liberals of Boston could often have an opportunity to hear this distinguished gentleman who has done so much for radical free thought both in this country and in England.

THE NEW ENFORCEMENT OF THE SUNDAY LAWS.

The Police Commissioners, acting upon a recent decision of the Massachusetts Supreme Court, have instructed the police of Boston to maintain a more rigid observance of the Sunday laws than has hitherto, or at least in recent years, been required. For several Sundays, consequently, barber shops have been closed, apothecaries have been ordered to keep their places open only for filling medical prescriptions, cigar-stores and news-dealers shops have stopped business, the liquor-saloons have been more carefully watched, and Hebrew stores, that are closed on Saturday, though not required to lock their doors, have been under more or less surveillance.

There is a mixed question in this matter, and public sympathy is accordingly much divided with regard to the proceeding of the commissioners. The liquor-saloons, for instance, entirely irrespective of the special Sunday laws, should be kept rigorously closed on that day, in the interest of public order and decency even if there were no other reason, because Sunday is a holiday. The patrons of the saloons would have more leisure to waste their time, money, and morals in them on that day than on any other, and hence, inevitably there would be more drunkenness, debauchery, and broils. The laws with regard to the licensing of the liquor-saloons forbid their being kept open on Sunday, just as the authorities of a city are legally allowed to close them on any other holiday. And this part of their work, it is to be hoped, the Police Commissioners will tenaciously persevere in and see that their instructions are obeyed to the letter. They have ample authority for it without reference to the Sunday laws.

Nor does it appear to us that any of the classes of persons whose convenience or habits have been interfered with by this new enforcement of the Sunday laws are in need of special sympathy, unless it may be the news-dealers and their patrons. Personally, we cannot measure the dreadful deprivation which a cigar lover suffers by not being permitted to find a cigar-store open on Sunday, because we do not smoke; and perhaps it is for this reason that we have never been able to see why a cigar-vender should be allowed to violate the Sunday laws more than a grocer or a dry-goods dealer. And as to the drug-stores, their Sunday business, beyond that of dealing in medicines, is apt to be of a kind that takes the place, to some extent, of the liquor-saloons, and draws a crowd of men—loafers, smokers, drinkers (on the sly),—who make the stores anything but pleasant for a lady to enter for the purpose of buying medicines. For these reasons, public opinion enters no strong protest against these restrictions on Sunday traffic.

The greatest opposition has been made to the closing of the barbers' shops. Many people have so long habituated themselves to being shaved on Sunday morning by a professional barber, that they have been put to positive annoyance and inconvenience by the new decree. In many instances, they have lost the art of shaving themselves, or they have never acquired it. And since we have good authority for the truth that "cleanliness is next to godliness," it might be expected that even a Puritanical Court could interpret the barber's Sunday work as one of "necessity." But perhaps the Court thinks that people are getting too Sybaritic in this mat-

ter of shaving. The judges, very likely, all have the old-fashioned habit of shaving themselves. And when we see on Saturday evening in almost any barber's shop a row of men around the room, stalwart, young, and middle-aged, and the majority of them mechanics, shop-keepers, and operatives, waiting for their turn to the chair, it is always a wonder to us that they don't go home and shave themselves instead of waiting there. They would save money, too, which many of them, judging from appearances, can ill afford to spend for such a luxury. Yet a democratic people must be allowed to judge for themselves what their habits shall be in such respects, as also on the question whether it is a "necessity" for them to shave at all or not. And certain it is that a very considerable part of the population of our cities have become quite dependent on going to a barber on Sunday morning in order to make a decent and tidy appearance for the rest of the day. The wants of this class would probably be amply satisfied if the barbers kept their shops open for a portion of the Sunday morning hours; nor is it easy to see how such opening could in any way annoy or interfere with the rights of any other people.

But this question of the barbers' work on Sunday has also another aspect. The case on which the Supreme Court has given its opinion was decided, it is true, on the ground of the old Sunday laws, that the work of a barber's shop is not one of "necessity or charity," and therefore is not legal on that day. But, if we understand the case, it was not started at all because of a superstitious regard for Sunday observance, but because certain barbers in Worcester wanted the day for rest and change from their wonted labors, just as most other people have it. Since, however, the barbers generally in that city kept their shops open on that day, these had to follow the local custom, or lose their patrons. Consequently, it was agreed that one of them should be prosecuted in order to present to the courts a test-case for the purpose of seeing whether, under the Sunday laws, the barbers might not secure a rest-day on Sunday, instead of being compelled to work by the conditions and habits of their business. And this is a very different question from that of abstaining from needed work or recreation, and also from the question of keeping libraries and museums shut up on Sundays, because of a superstitious opinion about the day having been "set apart for the Lord." Rest from one's usual vocation one day in seven is a great boon, and there seems no very good reason why barbers should not enjoy this privilege as well as the great majority of their neighbors.

The greatest objection, however, which may be brought against the new zeal of the Police Commissioners in enforcing the Sunday laws is the *partiality* of their course. Who has given them authority to enforce the laws in these particulars and to leave them violated openly as before in many others? Are they making public opinion the law or the statute book? Possibly the former may give the better law, but whence do they derive their discretion to adopt it rather than the written law of the State? Why are news and cigar-stands in hotels any less sinful than those in shops along the streets? Then, again, the newsboys on the streets have been allowed to sell their Sunday papers as before. Are the Sunday papers too strong with the people to make it quite safe to stop their going to the people in that most convenient way? It

looks so from this non-interference with the newsboys' street business.

In fact, this spasmodic attempt to enforce a stricter observance of Sunday has done little more than to show the unsatisfactory condition of the Sunday laws. These laws were made by a very different people and for a very different time. They are observed nowhere in their literal strictness. So far as enforced, they operate with great partiality and are the occasion of much positive injustice. As expressions of the people's will to-day they are insincere and hypocritical. They need a thorough overhauling and amendment—not entire abolition, but amendment—for a freedom-day from customary vocations for religious, educational, or genuinely recreative purposes, according to the individual needs and beliefs of people, is demanded by the welfare of society. We would suggest to the Police Commissioners that they follow up their new-born zeal with a vigorous and impartial enforcement of all the Sunday laws just as they stand on the statute-book. Let them stop all work, all travelling, all kinds of traffic and business on that day, except literally for "necessity or charity." Let them forbid the running of horse-cars and steam-cars. Let them arrest the occupants of all carriages on the Milldam or other thoroughfares out of Boston where there is driving for pleasure or recreation. Let them stop the issue and sale of Sunday newspapers, and all work on Monday journals. Let them put out the fires under all steam-engines in manufacturing establishments, and reduce the cooking and all service in hotels and private houses to the Puritan standard of necessity; in short let them reproduce the Puritanic Sunday as it was when these laws, still on our statute-books, were framed. Let them do this faithfully and unflinchingly for the one month between now and the meeting of the Massachusetts Legislature, and we venture to say that one of the first acts of that body will be a reform of the Sunday laws. This would be carrying out General Grant's maxim, that the quickest way to get rid of a bad law is vigorously to enforce it. The only drawback to the plan in this case is that the militia might have to be called out to quell a rebellion before the Legislature should meet. But we believe that Liberals would peaceably bear their share of the month's hardships for the sake of the great and just consummation to follow.

WM. J. POTTER.

THE ROMAN CATHOLIC CHURCH AND HENRY GEORGE.

The Roman Catholic church has enjoyed one great privilege during the present century; the privilege of not being obliged to think. This church has held itself aloof from the uproar of modern free thought, because its memory extends farther back than that of the younger Protestant sects. The Catholic church has had a great deal of experience with free thought, and it prefers as far as possible to let it alone. Besides, the great mass of Roman Catholics are not as susceptible to the stirring influences of modern criticism as are the majority of Protestants, who by their superior education, are better able to comprehend the trend of intellectual progress, and to hear the creaking and groaning of the theological structure resulting from the great forces of original investigation so active in our day.

Something has occurred quite recently, how-

ever, which threatens to bring to a sudden end this deep repose of the Romish church in the intellectual inertia of its adherents; for the Roman Catholics of this country have been deeply aroused by an independent leader in thought; a man who has had no notion of upsetting the quiet dignity of Christian ignorance, whether in Catholic or in Protestant quarters. He has been trying simply to arouse the working classes of all religions to a sense of their disadvantages in the struggle of existence. This leader is Henry George, author of "Progress and Poverty," a work which haunts the sensitive mind, whatever its predilections may be, long after reading it. This work presents a lurid picture of the spontaneous growth of poverty as a part of social development, a growth which is inevitable and natural in itself, but which becomes abnormal under certain conditions, which, it must be confessed, are well nigh universal in human society in its present stage of development.

This picture of the spontaneous growth of poverty, drawn by Mr. George, has taken hold of the mind of the world by a sort of contagion, and the public very naturally, rushes at the conclusion that since the causes of poverty have been discovered and laid bare, poverty itself can be eradicated from the human system, whereas, the most that can be hoped for is that *abnormal* poverty can be attacked and possibly cured by an intelligent treatment.

Now, while the Catholics, the great majority of whom belong to the legions of poverty, are flocking to the standard of Henry George in the hope of having their burdens lightened and their ways made easy, a loud halt is called from Rome. The Diocesan Synods, the Provincial Councils, and the Holy See are one and all agitated by the bold logic of Henry George, and Archbishop Corrigan, in the name of the Holy Father and the most Holy Church, plunges into a discussion of the right of private property in land, and emerges with an anathema against all those who oppose him in his inspired conclusions. Oh! what a delicious picture is this! Rome brought to the humiliating necessity of reasoning. With what a zest will the metaphysician sharpen his logical knife on the sole of his metaphorical shoe, in order to get one fair lunge at this holy man, who has thus inadvertently ventured into the arena of thought. Who ever thought that one would have the pleasure, during this century at least, of confronting Rome upon the principles of intelligence, and yet, it is even so. Here is Archbishop Corrigan, speaking in the name of the Holy Father himself, actually reasoning with his people. He rests his premises upon the principles of certitude scientifically expressed. He says we are to believe, to accept these premises, not because he or the church states them, but because we *cannot* disbelieve them. He gives in his allegiance to the first principle of thought, namely, that belief, conviction, certitude are merely the equilibrium of intellectual forces, the repose which comes from the balancing of evidences in the mind; that truth is not an inactive position miraculously sustained, not a dead "deposit of faith," but that it is merely a constant relation, an equipoise, an effort, an achievement, which can preserve its integrity of attribute only by maintaining an ever increasing sensitiveness to the farthest surrounding conditions.

This is a great deal for Archbishop Corrigan to admit, but he admits it all in the opening

sentences of his address to the American Catholics. He says, "Starting from these premises, which *no sane man can deny*, we invite you to consider in their light the principles about the right of property." Catholics are invited by an authorized spokesman of the Holy Father to accept principles because their negation is inconceivable, to believe because they cannot disbelieve them, because "no sound mind can deny them." Who ever heard of so much liberty of thought being granted to Catholics? Why, the Protestants themselves might feel very grateful for so much intellectual liberty as this. Whatever the premises, which the good bishop lays down upon these excellent intellectual principles, whatever the conclusions which he draws from them, the Catholics should feel very, very grateful that they have at last been invited by the Sovereign Pontiff, and through the Provincial Councils, and the Diocesan Synods, voiced by the Archbishop himself, to think! to think! to think! to determine through natural intellectual processes what they shall believe.

In the happiness which we feel at this great gift of intellectual liberty to our Catholic fellow citizens, the fact should not escape us that there is a wide discrepancy between "the Treasures of God's truth" as presented by the Sovereign Pontiff and by Archbishop Corrigan after him, and the conclusions which the mind must inevitably come to in calmly considering the facts of social development.

The hope that the church holds out to the poor, is that they should receive charity upon this earth, and spiritual abundance in another life. Now, the poor of America do not want charity; they want a fair chance with all men to compete for the benefits of life. The following words of Pope Leo XIII, therefore, as quoted by Bishop Corrigan in his address, will bring no encouragement to the poor:

"Yet not on that account does their loving mother neglect the cause of the poor, or cease to take thought for their necessities; nay, embracing them with maternal affection, and knowing well that they bear the likeness of Christ himself, who considers a kindness done to the least of his poor as done to himself, holds them in great honor, assists them in every way she can, provides homes and hospitals in all parts of the earth for their reception, nourishment and care, and takes them under her own loving guardianship. With the very strongest precepts she urges the rich to give of their superabundance to the poor, and holds over them the divine judgment that unless they succor the wants of the needy they shall be punished with everlasting tortures. Finally, she vehemently comforts and consoles the minds of the poor, whether by putting before them the example of Christ, who, though he was rich, for our sake became poor, or by recalling his words in which he proclaimed the poor blessed and bade them hope for the reward of eternal happiness." Then continues Archbishop Corrigan, "Who does not see that this is the best way of settling the struggle of long standing between the poor and the rich?"

"These luminous words of the Holy Father need no comment. Accept his supreme teaching, dear brethren, with the loving docility that becomes dutiful children, and give no ear to those, whoever they may be, who preach a different gospel."

The poor of America do not feel at all satisfied with this way of settling their griev-

ances; they say that a great deal can be done in the way of bettering their chances of success in the struggle for existence, without for one moment denying the law of property. The poor of America take the liberty of differing with the Pope, because they believe that they are in no need of charity, either from the riches of individuals, or still less of churches; they say that the riches of individuals and of churches are largely produced by their own efforts, and they simply demand that the laws, which favor the accumulation of riches by the rich, shall be changed so as to operate more equably between the pecuniarily weak and the pecuniarily strong.

The most cursory examination into the nature of law assures us that the right of private property in land is not absolute in any country, that the state or the public always control this right in a greater or less degree. This principle is acknowledged by the taxation and the condemnation of land for the public benefit. In the same sense the private right in any kind of property is not absolute, the state holds a higher title than the individual to all riches, and although freedom largely consists in the subjection, of this right of society in all property, to laws dealing equally with all men, the moral right of society in all property is the fundamental fact of human liberty: it is merely an acknowledgement that man can do nothing singly, nothing without the protection and assistance of others.

In this principle we have the application of the moral law to economics. The moral law says that all our needs must be tempered by the needs of others. Experience teaches us that there is a deep harmony between the needs of individuals and the needs of the race. We are connected in so many hidden ways with our fellow men, that any kind of selfishness deprives some of our faculties of due exercise, whereas, the highest aim of the individual is the harmonious exercise of all the faculties. Life means activity, and integrity of individual life means harmony of action between the individual and the race. Here we have the true definition of liberty, of morality and of religion.

Henry George makes the mistake of singling out one kind of private property, namely,—the ownership of land as the cause of all poverty, whereas, all property in a certain sense, causes poverty. Poverty can never be intelligently dealt with as a question, until it is recognized as a relative fact, an inevitable fact, one in itself by no means to be avoided or dreaded. It is only abnormal poverty which is to be dreaded and legislated against. Thank God that I am poor, or would to God that I were poor, should be the prayer of every true man, for riches bring responsibilities which no one can hope to discharge. The rich are always menaced with the loss of that sympathy from which springs all the noblest sentiments of life. Happy is he who can exercise his faculties and still not suffer abnormal poverty. He has indeed inherited the earth.

Now, the words of the Sovereign Pontiff of the Catholic church show him to be at fault in dealing with the delicate question of the relations between the poor and the rich. He shows himself and his church to be blind to the great fact that extreme riches and extreme poverty are alike demoralizing, and above all that charity is demoralizing both to the giver and the receiver. But Jesus is responsible for this error in social economics, and we can, therefore, well

afford to forgive his church. Henry George has merely opened the question; he exposes one of the great causes of poverty, or in other words, one of the chief instruments in the acquisition of riches; for investment in lands is one of the best, if not the best, means of acquiring wealth. This is all he has proved, but it is a great deal. It will explain to the poor why they are poor, and it will also show them that a certain degree of poverty is a natural and unavoidable state after all. A little poverty, not a great deal, a moderate living for one's self and one's family is what man requires, not a living for a multitude any more than suffering for the necessities of life. What we need is a balance of faculties, the recognition that there are spiritual and mental, as well as physical acquisitions. Not all intellectual, nor all spiritual, nor all physical culture is needed, but a fair proportion in the activity of the faculties, a true harmony, a true balance between the acquisitions of the soul, and the mind, and the hands, which will leave us neither poor nor rich, but will secure for us the full measure of existence.

RAYMOND S. PERRIN.

HAPPY AS AN OPTIMIST.

Why not? It has been well said, there are "in this world two heaps—one of human happiness and one of misery. If but the smallest bit can be taken from the latter and added to the former, a point is carried." This subtraction and addition can be conducted as well with one's self as with others. Most of us make pessimists of ourselves when misery overtakes us. Optimists in a calm, pessimists in a storm. Embracing optimism when we are not directly in want of its cheering principles, driving it away when we are sorest in need of them. It is human nature; true! However, optimism can be evolved within one's self, pessimism discouraged. That which makes man happier with himself, giving him the more ability to make others happy, should be cultivated. Why encourage a theory? Theories, as logical conclusions of reasonable premises, make reality of fiction.

Man in misery is a queer animal. When the shadows of disappointments cross his path, he curses his fate as he awkwardly stumbles through them. When the mists of forlorn hopes, perverted aims, unsatisfied ambitions, arise in the valley of his goings and comings, a pitiful life, lived to no purpose, is reflected upon the camera of his imagination. When the clouds of shattered fortune, broken health, diseased business, loom gloomily o'er his head, there is to him naught but a desert waste of his life to be lived. The greater part of these shadows, mists, and clouds, exist alone in his brain. Should they be realities, he has greater need then of optimism. Man in misery courts despair. By making much of his troubles he adds to his own wretchedness and that of others. Himself, his friends, nature, are, in his fevered fancy, not in sympathy with him. It is himself not in harmony with the world and nature.

"Order is nature's first law," as a truism, limited or unlimited, should make philosophers of us all. Order is seen as well in that which is external to man as to what is internal. A fixed law as well guides the grain, which decaying, reappears in the tender blade, then the full grown ear, as in its brother grain, which dying, failed to reap of its kind a thousand fold. The germ of life in the one, surrounded by all the necessary conditions of soil, atmosphere, moist-

ure, etc., lived by a law. The other, in modified circumstances to the former, died by another law. The stone thrown into the air returns to the earth by as an inevitable a law as the bird, beating the air with its wings, keeping itself aloft, gracefully glides, freely flies through the ether. Man's body obeys as supreme laws. The laws of health neglected, man must pay the penalty of the resulting disorder. A hot surface touched, man obeys the omnipotent reflex action law of the nervous system. If a given place is desired to be reached, man obeys abiding laws of locomotion to convey him to it. In no way can man escape from law. It is necessary and inevitable to his existence.

Is the spirit of man more free? Are its laws less binding than those of matter? Do the motives, passions, all the elements of his intellectual and moral nature, run riot with each other, orderless and objectless? Is there not a sublime law ruling the internal as supremely as that regulating the external man? The one obeys the laws of its own kind as truly as the other. All nature beyond, all nature within, all spirit belonging to man, obey omnipotent laws. Instead of chaos, order is everywhere seen. Instead of confusion, arrangement. Instead of chance, cause and effect, governed by laws.

A million circumstances making laws are the theories, the premises of optimism. Man's position to nature, the world, his nation, race, family, neighbor, himself, follow then as certainly, according to fixed laws of cause and effect as water seeks its own level. Could anything, a person, his circumstances, his life, have been different? From different causes, different results would have flowed. Every cause, however, has been exactly what it has been because it could not be in any wise different. The effects have resulted from preceding causes, results following results by laws. Order has been, is, and will be forever, the first law of everything material as well as spiritual. Optimism may be a fallacy, yet as far as the knowledge of the human race has advanced, its conclusions are logical truths. Why then doubt it? Even "where ignorance is bliss, 'tis folly to be wise," until something better is found out. Experience is the knowledge of these laws of "whatever is, is right," with no chance that anything could have been otherwise than it has been. Experience should teach us wisdom of these laws, weeding out pessimism, grafting optimism, making mankind happier and better.

Optimism instead of making cowards, makes braves, instead of fools, philosophers. It would be mankind's earthly salvation, if happiness be that. It is a survival of the fittest in man. Man has labored for centuries to eradicate the worse man, evolving the better man within him. It has been slow work. Man has advanced, does advance. If greater and better men have lived than now, circumstances guided by laws made them what they were, the pioneers of their age, the prediction of the men of the morrow. The mass of mankind have reached through a survival of the fittest within him, in his head, in his heart, a condition better than that of yesterday; to-morrow will see him better than to-day.

Optimism makes an Elysium of a desert, a blessing of an evil. It evolves a Socrates out of mankind. It is the golden sunbeam, kindling a warmth of contentment of everything that is. It is a star of hope, that the evolution of the fittest that has survived in and out of man will make the future better and coming generations

happier. It is a spur to energy to man, to evolve by experience according to fixed laws something better out of himself on the morrow than he was to-day. The tear of misery becomes the diamond dewdrop glistening in the morning sun, a prayer to hope. The sigh of disappointment, misfortune, and despair, breathes a carol of contentedness.

No matter whether it be a destiny, an order, a divinity, whatever name ye call it by, there is a golden truth in those well used lines of wisdom, of the sublime poet, Shakespeare. "There's a divinity that shapes our ends, rough hew them how we will."

CUI BONO.

GETTYSBURG, ADAMS CO., PA.

A GOOD WORK.

We do not remember how far beyond eighty years Miss Elizabeth Peabody has advanced, but in the crowning philanthropy of her long life, her work for the Indian, she is manifesting as fresh an enthusiasm as a young woman of twenty might show in her first benevolent enterprise. Miss Peabody has the general cause of the Indian at heart, and keeps herself thoroughly informed as to what is being done to advance his interests, and also of the hindrances and machinations to be overcome. But she has taken under her special care the Princess Sarah Winnemucca and the fragment of the Piutes who adhere to the Princess and her brother Natches. After many vicissitudes this Piute remnant is settled on a tract of land at Lovelocks, Nevada, which they are cultivating in severalty. Sarah has been teaching their children in a school which has had a remarkable success, according to the testimony of white settlers in the vicinity. The school seems an excellent illustration of one of the most potent factors in a wise settlement of the Indian problem,—the employment of capable native Indians, educated in the English language and civilization, to educate the rest. Through Miss Peabody's efforts, the money requisite for building the school-house and carrying on the school has been mostly provided by generous friends in the East. Miss Peabody and her sister, Mrs. Horace Mann, have befriended Sarah Winnemucca, and stood staunchly by her through good report and evil report. When stories have been circulated to her discredit, they have traced them to their false source with bad Indian agents and others whom Sarah had opposed, and have never failed to find their confidence in her ability and integrity justified. The school, on account of these false reports, has just passed through a crisis; but it is to be reorganized again, and Miss Peabody, having found at the publishers two hundred copies of Sarah Winnemucca's interesting and valuable book, partly autobiographical, "Life among the Piutes," is undertaking to sell this balance of the edition in order to keep the school going through the winter. Whoever will send to her—Miss E. P. Peabody, 4 Cheshire St., Jamaica Plain, Mass.—\$1.00, will receive the book postpaid. One gentleman fixed his own price on the book at \$5.00, and that was the beginning of the sale; others, perhaps, may follow his example. Miss Peabody regards this school as the hint, if not the beginning, of "a Normal School of Indian teachers of English for all the tribes whose languages she (Sarah) knows, and who will, in their turn, give their scholars, together with the civilizing English language, the

industrial education that they have at the same time received, while helping in the housekeeping and on the ranch.

W. J. P.

ANNOUNCEMENT TO SUBSCRIBERS.

By vote of the Trustees of THE INDEX, approved by the Executive Committee of the Free Religious Association, the publication of THE INDEX is to be discontinued with the issue for December 30, 1886.

By the same vote, those of our subscribers who have paid in advance of that date and to whom we shall then be owing for unfilled subscriptions, will have the option of taking for the amount due, without further cost to them, a new weekly paper, to be entitled *The Open Court*, which is to be started in Chicago, soon after January 1, 1887, under the editorship of Mr. B. F. and Mrs. Sara A. Underwood; or, a weekly paper called *Unity*, already published in Chicago, under the editorship of Mr. Jenkin L. Jones, Mr. Wm. C. Gannett and others; or, of receiving back in money the amount which may be due them.

The subscription price of *The Open Court* is to be the same as that of THE INDEX, \$3 a year; consequently those electing that paper will be entitled to receive it for the same length of time, beginning with its first issue, for which they would have been entitled to receive THE INDEX. *Unity* is a smaller paper, published at \$1.50 a year; and those who may choose it will receive it for twice the length of time for which they will have credit on the books of THE INDEX after December 30.

Statements of the character, objects, and contributors of these two journals, prepared by their respective representatives, are printed below.

Our subscribers, by referring to the mail-tag on their papers, can easily see how their account with THE INDEX stands; and all those to whom we shall be in debt after the suspension of THE INDEX are earnestly requested to make a choice of one of the three options offered—either one of the two journals or the money—and to give notice of their choice, personally or by writing, to THE INDEX office, 44 Boylston Street, Boston.

Those of our subscribers who are in debt to us are also earnestly urged to make immediate payment. And if any of this class desire to become subscribers for either of the two papers above named, and find it more convenient to send to this office the amount for a full year's subscription (or more) from the time their term expired, the balance beyond Dec. 30, 1886, will be duly credited to them for either of the two papers they may elect, and will be transferred respectively to the publishers of those papers.

WM. J. POTTER,
Pres't of INDEX Trustees.

A NEW JOURNAL.

"THE OPEN COURT."

The first number of a new radical journal, to be established in Chicago—the publication of which is made possible by the philanthropic liberality of a Western gentleman, whose name is, for the present, by his request withheld—will be issued early in 1887; just as soon as the

necessary arrangements can be completed. The new journal, the name of which will be, in all probability, *The Open Court*, will be under the management of B. F. Underwood, with Mrs. Sara A. Underwood as associate editor.

The objects of *The Open Court* will be to encourage freedom of thought, untrammelled by the authority of any alleged revelations or traditional beliefs; to afford an opportunity in its columns for the independent discussion, by able thinkers, of all those great ethical, religious, social and philosophical problems the solution of which is now demanded by the practical needs of the hour with an urgency hitherto unknown; to treat all such questions according to the scientific method and in the light of the fullest knowledge and the best thought of the day; to advocate the complete secularization of the State, entire freedom in religion and exact justice for all; to help substitute catholicity for bigotry, rational religious thought for theological dogmatism, and humanitarianism for sectarianism; to emphasize the supreme importance of practical morality in all the relations of life, and of making the well-being of the individual, and of society, the aim of all earnest thinking and reformatory effort.

While the critical work which is still needed in this transitional period will not be neglected, the most prominence will be given in *The Open Court* to the positive, affirmative side of radical liberal thought. Subjects of practical interest will have preference over questions of pure speculation, although the latter, with their fascination for many minds, which as Lewes says "the unequivocal failure of twenty centuries" has not sufficed to destroy, and the discussion of which is not without value, will by no means be wholly ignored.

The Open Court, while giving a fair hearing to representatives of the various schools and phases of thought, will be thoroughly independent editorially, asserting its own convictions with frankness and vigor. It will aim to be liberal in the broadest and best sense, and to merit the patronage of that large class of intelligent thinkers whom the creeds of the churches and the mere authority of names can no longer satisfy.

Among the writers already engaged to contribute to the columns of *The Open Court* are those here given:

William J. Potter,	Moncure D. Conway,
Fred. May Holland,	Wm. M. Salter,
Minot J. Savage,	John W. Chadwick,
Elizabeth C. Stanton,	Ednah D. Cheney,
Anna Garlin Spencer,	Paul Carus,
Edwin D. Mead,	George Iles,
B. W. Ball,	W. Sloane Kennedy,
Chas. D. B. Mills,	W. H. Spencer,
Robert C. Adams,	Hudson Tuttle,
Allen Pringle,	Xenos Clark,
S. B. Weston,	Lewis G. Janes,
Rowland Connor,	H. L. Traubel,
W. D. Gunning,	Theodore Stanton,
George Jacob Holyoake,	George Martin,
Edmund Montgomery,	Felix L. Oswald,
James Parton,	Thomas Davidson.

Several other well known radical thinkers, European as well as American, whose names are not included in the above list, will be among the contributors to the columns of *The Open Court*, in which, it is also expected, will be printed occasionally, during the year, lectures given by Prof. Felix Adler before his Society for Ethical Culture.

B. F. UNDERWOOD.

PROSPECTUS OF "UNITY."

A Weekly Journal of a Liberal, Progressive and Inclusive Religion.

Unity believes that there is a broad and noble common ground for all right-minded people who fail to find in the creed-bound and orthodox churches their spiritual homes. Its chief aim is to discover and emphasize these common elements of the Liberal Faith, and to help generate an enthusiasm for practical righteousness, universal love and devout truth-seeking among those who are now eddied on one side or the other of the great stream of progressive thought under differing names, or perhaps under no name at all, but all tending in one direction with the movement called Unitarian.

EDITORS.

Jenkin Lloyd Jones,	William C. Gannett,
David Utter,	John C. Learned,
James Vila Blake,	Frederick L. Hosmer,
Henry M. Simmons.	

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Celia P. Woolley,	Kate Gannett Wells.

The subscription price of *Unity* is \$1.50 per annum, in advance, single copies, 5 cents.

Sample copies of the paper will be forwarded to any person sending address to CHARLES H. KERR & Co., Publishers, 175 Dearborn Street, Chicago.

EDITORIAL NOTES.

BY B. F. U.

ALL who owe THE INDEX are requested to remit the amounts due at once.

ALL communications for, or relating to, *The Open Court* may, until December 30th, be addressed to THE INDEX office.

"THE *Christian Intelligencer* assures its readers," says the *Christian Register*, "that more people are born and more die every year in our own country than are converted to Christ. What does this amount to but a practical confession that Christianity is a failure in a Christian land? If Christianity cannot hold its own against the birth-rate of the United States, how shall we expect it to overcome the immense disproportion between births and conversions in heathen lands? At this rate, the prospect of a millennium when all shall be Calvinistic Christians is very remote. But there is another and mere cheerful side. Though the number of conversions to evangelical Christianity may be small as compared with the number of deaths,

yet the number of people who live good, honest, faithful lives, and who are worthy to enjoy hereafter the rewards of faithful living is very large. Calvinism may not be a success, but religion pure and undefiled certainly is.

MR. EDWIN D. MEAD will give fifteen lessons on Aristotle, on Monday afternoons, beginning December 20—or on Saturday mornings, should a majority prefer—if a sufficiently large number of persons express a desire to join a class for the purpose. The lessons will consist of readings, exposition, criticism, discussion and directions for further study. While those who have given some attention to philosophy gain most from them, the aim will be to make them clear and simple enough for every serious and thoughtful student. It is hoped that they may form for some a good introduction to the study of philosophy, that some may welcome them especially as a preparation for the Aristotle week at Concord the coming summer, and that all may be helped by them to a better comprehension of what was profoundest in Greek thought. The subjects of the several lessons will be as follows: "Aristotle's Life and Times." "The Works of Aristotle and Works about Aristotle." "Aristotle's Philosophical Inheritance." "Aristotle's Logic." "Aristotle's Rhetoric and Poetics." "Aristotle's Work in Natural Science." "Aristotle's Psychology." "Aristotle's Metaphysics." "Aristotle's Ethics." "Aristotle's Politics." "Aristotle's Ideal State and Plato's Republic." "Aristotle's and Plato's Thoughts on Education." "General Comparison of Aristotle and Plato." "Relation of Aristotle's Philosophy to Theology and Religion." "Relation of Aristotle's Philosophy to Modern Conceptions." Terms for the course, \$10. All persons desiring to join the class are requested to send their names at once to Mr. Mead, 73 Pinckney St., Boston.

DANA CONWAY, son of Moncure D. Conway, whose death it was our melancholy duty to mention last week, was a true son of his father—a radical in every fibre of his being. An illustration of his chivalrous love of justice and fair play has been communicated to us by one who knew him personally, and esteemed him for his moral heroism. When Mrs. Besant's and Miss Bradlaugh's application for admission to the London University had been refused by the authorities of that institution, young Dana, then a student in the University, drew up a petition, protesting against the action of the trustees, and requesting that they reconsider their decision and do justice to the applicants. Many signatures were obtained, but before the petition could be presented the young man was assailed by fellow-students, and the paper was forcibly taken from him and destroyed. Undaunted by this act of violence, he prepared another petition, circulated it, obtained a number of names, when the theological and aristocratic spirit exhibited its meanness and brutality by overpowering the young radical the second time, seizing the petition and committing it to the flames. Young Dana drew up a third petition, and was dissuaded from further efforts to secure justice to the ladies mentioned, by petitioning the University authorities, only by the urgent advice of friends who feared, with good reason, that persistence on his part could result only in personal injury to the impetuous youth, who in his desire to see justice done to the victims of religious and social bigotry, was utterly without fear.

The Index.

BOSTON, DECEMBER 9, 1886.

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

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

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

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

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

ALL PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrears is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

FOR THE INDEX.

THE MORAL ASPECTS OF THE ECONOMIC QUESTION.

BY THOMAS DAVIDSON.

A lecture read before the Fellowship of the New Life, New York.

In considering this subject, I shall set out with two assumptions, *first*, that human life does not consist in material possession; *second*, that it does consist in free spiritual activity, of which, in this life at least, material possession is an essential condition.

If there be any one here who does not admit these postulates, any one who holds that human life consists in having and holding, and not in being; that man lives to eat, and does not eat to live—a human, that is, a rational life; that political economy is the whole science of human life, then no conclusion at which I may arrive will have any meaning or cogency for him.

There are certain great advantages in the division of labor, and especially of scientific labor; but there are also certain great disadvantages. If we look closely at these advantages and disadvantages, we shall find that the former are mostly in the way of material results, the latter in the way of spiritual results. There can be no doubt that, by dividing labor, whether industrial, artistic, or scientific, we obtain larger and, to some extent, better immediate results than we should if every man performed every kind of labor. Ten men devoting themselves each exclusively to one trade, will produce more and better results than if each undertook to exercise all the ten trades. So, likewise, ten scientific men, devoting themselves each exclusively to one branch of science, will attain greater and more accurate results than if they scattered themselves each over ten branches of science. But, in both cases, these manifest advantages will necessarily entail certain disadvantages. The man who devotes himself exclusively to one trade, will have a much narrower range of developed capabilities, a much

dimmer notion of the relation of trade to trade, and be much less independent of social arrangements than if he could exercise ten trades, even in an indifferent manner. So, likewise, the scientific man who spends his whole life in studying one branch of science, say astronomy or mathematics, will have a much narrower culture, a much vaguer notion of the whole range of science and of the inter-relation of its various parts, than if he were fairly well conversant with ten branches of science. I know of a man who has ladled tar for over thirty years, and he does it to perfection; but, if there were no tar-ladling to do, I doubt whether he could make his living. On the other hand, I once knew a man in a wild region of Minnesota, who built his own house, having first made his own bricks, and felled and sawed his own wood, who dug his own well, made his own pump and put it in, built his own barn, cultivated his own farm, caught his own fish, built the steamer that crossed the neighboring lake (all but the engine), made sets of teeth, was dentist and physician to the people for leagues around, and preached every Sunday to his neighbors. This man was, of course, intelligent, shrewd, and independent. He did nothing supremely well; but he did everything fairly well, and lived a good, healthy, active, manly human life. I need not say that he was a Yankee. In like manner, I know a man who, though one of the first astronomers of our day, is in reality an intellectual child and a boor, with no broad or humane notions about anything, and I could name another man who, though knowing no science supremely well; has so much knowledge about all the sciences that his opinion regarding any scientific question, whether in the region of physics, morals, or metaphysics, is of great value. He is a man of culture.

It appears, then, that by division of labor, while there may be much economic gain, there is considerable intellectual and moral loss. Such division, while adding to man's possessions, tends to dwarf and cripple man. It is, perhaps, worth while to inquire at what point the loss exceeds the gain, and to stop division of labor just short of that point. There are few more curious examples of the irony of human nature than this, that, while men are everywhere shouting and struggling for individual liberty and independence, they are quietly submitting to a division of labor, whose infallible tendency is to render them helpless cogs in a great economic machine, creatures without liberty and without independence.

But, though this is an important moral aspect of the economic question, it was not for the purpose of bringing this out that I alluded to the division of labor. I merely wished to show its disadvantages in a particular case, the science of Political Economy. This science has been particularly unfortunate in being doubly isolated. It has treated, not only as if it had no connection with other political sciences, but as if the psychological and moral elements involved in it had no connection, and were in no way modified by other psychological elements. In a word, it has not been studied either with a view to man's whole political life or to his whole psychological life. Certain assumptions, based upon recently introduced social conditions, have been made, and conclusions, more or less logical, have been drawn from them. Then these conclusions have been stated as ultimate truths of mathematical certainty, just as if they were based upon eternal laws.

The chief problem which political economy

has thus far set itself is this: Given human nature essentially selfish; land, private property; and competition of labor and capital unlimited, how will wealth be produced and distributed? Now, this is a perfectly rational and interesting theoretic question, and can be solved even mathematically. Indeed, it has been so solved by a Swiss economist, with the result that, under the given conditions, the wages of labor will remain a fixed quantity, just above the starvation point, the profits of capital will steadily decrease, and the rents of land steadily increase—an important enough result. But, after all, the question is only a theoretical one, and has little application to the present state of affairs, and still less to universal economic conditions. The given conditions do not now exist, and never have existed; let us hope that they never will exist. If they should ever come into existence; if man should ever become utterly selfish; if land should become altogether private property; if labor should compete with labor, and capital with capital without restriction, it is something to know that, in time, the land-owner would become owner of everything. But this knowledge can be reached, even without mathematics, by a little common sense. "To whomsoever that soil at any time belongs, to him belong the fruits of it." The old Hindus knew that, and so left land communal property.

It needs but a very little reflection to see that, given human nature partially or wholly unselfish; land public property; and capital and labor co-operating, instead of competing, our entire political economy has no application. Indeed, it is clear that, as soon as any one of these things is true, our present economy falls to the ground. Let, for example, labor cease to compete with labor, capital and land will have almost instantly to go a-begging, instead of the reverse, as is now the case.

Our present political economy, then, is, in large measure, a mere temporary and theoretical thing. Before we can have a true political economy, worthy of the name, we must make a careful study of the entire social and economic history of man, under all forms of civilization, and under all conditions of the correlated elements of production, land, labor, and capital; and not only so, but we must make an exhaustive study of man's nature, and find out all the relations which it holds to labor, to property, and, above all, to satisfaction, physical, intellectual, and moral.

Political economy has thus far begun at the wrong end. It has assumed certain economic conditions, and asked what is their natural result, afterwards accepting the result and the conditions as if they were necessary. A true political economy will begin by stating what sort of possible result we wish to reach, and then inquiring under what economic conditions this result can be best realized. For political economy is a practical science, and not merely a theoretical one. It is a deontologic science—a science of what ought to be, and only indirectly an historical science, a science of what is or has been. Political economy is a branch of ethics, not a branch of natural science, like zoology, with which a certain superficial and arrogant school of thought classes it.

One of the avowed and cardinal assumptions of the political economy of selfishness is this, that every man tries to obtain as much of the means of satisfaction as he can, with the smallest possible amount of labor. Along with this, it makes the tacit assumption that means of satisfaction

is wealth, and that the more material wealth a man has, the greater is his power of satisfying his desires. It makes also the further assumption that trouble and labor are synonymous terms, and, hence, that labor is pain, submitted to only for the sake of subsequent pleasure.

Now, all these assumptions rest upon a more fundamental assumption, that man is simply an animal, whose sole desire is to satisfy his animal appetites. But I set out with the contrary assumption, that man is a rational being, whose true satisfaction is found in spiritual activity. Spiritual activity, let me now add, consists of three things, pious intelligence, unselfish love, practical energy, guided by intelligence and love to universal ends. Upon my assumption, all the three assumptions of the economy of selfishness fall to the ground, being entirely incompatible with a moral element in man's nature. Let us consider these assumptions, beginning with the second.

Is it, in any sense true that, to a moral being, the only means of satisfaction is wealth, and that the more wealth he has, the more readily he can satisfy his desires? Is it true that all satisfactions can be obtained for material wealth? Is it true that even any of the highest satisfactions can be bought for it? Will wealth buy a pure heart, a clean conscience, a cultivated intellect, a healthy body, the power to enjoy the sublime and the beautiful in nature and in art, a generous will, an ever-helpful hand,—these deepest, purest satisfactions of human nature? Nay, not one of those things can be bought for all the wealth of ten thousand worlds; and not only so, but the very possession of wealth most frequently stands in the way of their attainment. It is easier for a loaded camel to pass through the little night-gate, called the Needle's Eye, than for a man loaded with wealth to enter the city of true, human, spiritual satisfaction. The material will not buy the immaterial, for they have no common measure; and all man's deepest satisfactions are drawn from the immaterial. There is not a virtue or a high human satisfaction that has not been attained without wealth, and very few of them have been attained with it. This is an old story, taught as a lesson, for thousands of years; but we have hardly yet begun to learn it. What shall it profit a man if he gain the whole world, and be a mean, contemptible, human pig, finding satisfaction only in varnished swinishness? My God! I had rather be a free wild boar, basking and battenning in the breezy woods, without a soul and without a mind, than, having a soul and a mind, to prostitute them in grovelling for wealth, and craving the satisfactions which it can give! It is not true, then, that wealth is the only means of satisfaction, or that true human satisfaction bears any ratio to wealth.

Again, is it true that labor is necessarily trouble and pain? Let us see. I know of no sadder and more humiliating reflection upon the position of labor in our time and country, no clearer proof of the moral degradation entailed by our present economic system, than the prevalent conviction that labor is pain and trouble. We hear a great deal declaimed about the honorableness of labor, as if that were a fine new sentiment, instead of being something which it is a disgrace ever to have doubted; but we hear hardly a word about the delights and satisfactions of labor. And the reason is, alas! that there are no delights or satisfactions in it. But is this state of things a necessity? Or is it only a temporary result of an evil system? There is

not a shadow of doubt about the matter. Labor is not, in itself, pain and trouble, and it is only a wicked and perverse economy that now makes it so. Labor, on the contrary, under a wise economy, is, to every rational being, a pleasure, not something to be avoided, but something to be sought. Labor with a view to good ends is rational man's natural occupation.

But what is now usually meant by labor? Toil in close shops, by hot furnaces, in foul air, toil at unhealthy processes, toil carried on for long, weary hours after the body is tired, toil for a taskmaster, who takes as much, and gives as little, as he can, toil poorly requited, toil that forces a man to spend his whole life in obtaining the means of living, toil despised, toil without interest, toil without hope,—this is the labor that is trouble and pain. No wonder that it is so. But is labor under these conditions the only labor we know of or can conceive? Surely not! Let labor be placed in clean, healthy, and attractive surroundings; let it never overtask the brain, nerves, or muscles; let it receive its just reward; let it leave a man with time to cultivate his mind, and to meet with his fellows in friendly ways; let it be honored; let it be pursued with hope and the sense of progress, and, so far from being trouble and pain, it will be delight and joy.

It is the greatest possible mistake to suppose that, under true human conditions, men try to get as much as they can with the least possible amount of trouble. This is true only under animal or inhuman conditions. In all natural labor, men enjoy the pursuit of the result more than the result itself; for it is the pursuit alone that has a moral value. Lessing said: "Did the Almighty, holding in his right hand *Truth*, and in his left *Search after Truth*, deign to tender me the one I might prefer,—in all humility, but without hesitation, I should request *Search after Truth*." Jean Paul Richter says: "It is not the goal, but the race, that makes us happy." And this is true, not merely in the higher walks of labor, but in all labor. Byron, almost enviously, speaks

"Of him who walked in glory and in joy,
Following his plough along the mountain side."

Sir Walter Scott tells of

"The stern joy that warriors feel
In foemen worthy of their steel."

The artist will sell the products of his art, but on no account would he sell his art itself. The power to produce, and the exercise of that power, are to him the highest delights. Artists often paint their best pictures for themselves, just for the delight of practising their art. The sportsman will spend whole days in hunting game which he could buy in the market for a few cents or dollars. And so it is generally. Man, as soon as he rises above the animal stage, makes no attempt to avoid labor, as a trouble and a pain; he rather seeks it as a delightful exercise of his faculties. There is nothing in the world so satisfactory as labor for a rational end.

The baselessness of the two assumptions with regard to satisfaction and labor having been shown, the third falls to the ground of itself. Since material wealth is not the means to the highest satisfaction, and labor is not a synonym for pain and trouble, it follows at once that it is not at all true that men seek to obtain the largest amount of satisfaction with the smallest amount of labor. Thus, one of the most fundamental assumptions of the current political economy proves utterly untenable, when applied to

rational beings. By attempting so to apply it, economists have been forced to bring men down to the level of the brutes. Many of them, consequently, have gone to work to prove that man, in his economic relations at least, is governed by brute laws, over which he has no control, for example, the law that every man must buy in the cheapest market and sell in the dearest. Assuming selfishness to be the only motive power in political economy, they have been forced to the conclusion that man is governed entirely by animal laws, and they have accepted the conclusion. A puerile enough procedure, surely!

In a true political economy, suited to human beings, the whole of human nature, and not merely its lower, animal part, must be taken into account, and wealth must be looked upon, not as an end, but as a means to the building-up and perfecting of that nature. We must no longer ask how, given human nature as purely selfish and certain other conditions, wealth will be produced and distributed; but how wealth must be produced and distributed in order to pave the way for the perfecting of human nature in the whole hierarchy of functions headed by the moral ones. We may then go on and inquire under what conditions such production and distribution are possible; and here, and here alone, will our present political economy be of any service to us. Here its accumulated facts and some of its conclusions will have a place, among many other facts and many other conclusions, derived from a complete study of man's social and economic history.

I think this true science of political economy, if once set on foot, would advance with rapid steps; for already we have accumulated a very large number of facts to build it upon. I think we might even, in a general way, prophesy what some of its more important results would be. We know, indeed, not merely from theory, but from actual experience, some of the essential material conditions of high spiritual development. We know that both extreme wealth and extreme poverty are unfavorable to it. We can thence conclude that both these extremes in distribution are to be avoided, and every effort made to secure to all men moderate wealth, and to prevent the accumulation of more. If, setting out with this conclusion, we inquire: How is that general distribution of moderate wealth which is most favorable to high spiritual development and civilization to be brought about, we shall set certain most momentous economic questions in their true light, and make a solution of them possible. For example, instead of asking such vague and unanswerable questions as, Is private property in land, is monopoly, is competition, is unrestricted use of capital by private individuals or corporations, etc., etc., conducive to the public good? we shall ask: Do these things tend to bring about a general distribution of moderate wealth, a question which both theory and abundant experience will enable us to answer very easily.

This is only a specimen of the way in which economic questions would be treated in a true human economy. Let us take another example. Knowing that man's highest spiritual perfection demands as harmonious development of all his powers, intellectual, moral and physical, we may inquire: What amount of labor with head and hand is most conducive to this harmonious development? We shall thus have a standard whereby to settle the much vexed

question of what is a normal working day. We can then go on and inquire what relations of land and capital to labor are best suited to make the introduction of such a working day possible. And so on, in numerous other cases. In one word, since wealth is but a means to an end, and that end is man's spiritual perfection, the standard for trying all systems of production and distribution must be that of their conduciveness to this end. If it could be demonstrated tomorrow that a certain method would ensure the greatest production of wealth, it would not, in the least, follow that that was a true economic method, unless it could be shown, at the same time, that it contributed, in the highest degree, to man's spiritual advancement. If the method in question left the wealth produced in the hands of a few men, and turned the rest into thralls, it would certainly be a wrong method. Nay, more, even if the method in question insured a distribution of moderate wealth among all persons, a thing in itself highly desirable, it would not follow that the method was a good one, unless it could be shown that such distribution did not involve a waste of time, energy and attention.

And this brings us to what will be a fundamental principle of the new economy, namely, that no method of producing or distributing wealth is good which involves a spiritual loss greater than the spiritual advantage which it contributes. It were poor political economy, if a man should gain the whole world, and lose his own soul; and this is true, whatever opinion we may hold with regard to a future life.

It is generally assumed that it is well for every man to have as much wealth as possible, just as it is well for him to have as much air and light as possible. But this is by no means true. It would be true only, if wealth were obtained without labor and anxiety, as air and light are. But, since the production of wealth involves an expenditure of labor and of thought, we must in every case inquire whether we obtain a sufficient return for such expenditure: whether, for example, it is not better to work six hours a day and live on one dollar, than to work twelve hours a day and live on two dollars. In the one case, much time would be left for self-cultivation; in the other, very little. But in the former case, little means would be left to purchase the means of self-cultivation; in the latter, a good deal. The question then comes to be: Does the gain in means compensate for the loss of time in spiritual currency? If this world were so arranged that every inhabitant of it could, by the expenditure of his whole time and energy, become as rich as Croesus, it certainly would be poor economy for him to do so. And what is so patent in this extreme case, is, in degree, true in all cases. It is always poor economy to expend for the material means to spiritual advancement more energy than those means, when attained, enable us to recover. This is the law which determines what amount of wealth is best. It is that medium amount which leaves a man with the happiest proportion of time, energy and means, to devote to spiritual culture and what flows therefrom. When the true political economy has been formulated, and begins to be applied to the facts of life, the aim of the producers and distributors of wealth will be to secure this happiest medium. Such will be the nature and scope of the true political economy.

Let us now compare this with the current

political economy, and see how and wherein it fails.

The first and fundamental mistake of our present political economy, is that, by leaving out of consideration that wealth is only a means, whose value and proper amount are wholly determined by its end, it practically erects wealth itself into an end. In this it is favored and encouraged by the material, unspiritual, frivolous, unreflecting tendency of our time, so that now the term *practical* is no longer used to designate the man who, in all ways, labors to produce what is good and useful, but the man who is successful in accumulating wealth. The very definitions of wealth, given in the ordinary books on Political Economy, bear testimony to the fact that the science rests on a false and animal basis. John Stuart Mill, meaning to be honest, but hide-bound by a narrow materialism, practically confesses that upon his basis, no definitions of wealth is possible. After telling us that "Everyone has a notion, sufficiently correct for common purposes, of what is meant by wealth" (*Political Economy*, p. 1), he goes on to say, "Wealth, then, may be defined, all useful or agreeable things which possess exchangeable value; or, in other words, all useful or agreeable things except those which can be obtained, in the quantity desired, without labor or sacrifice" (p. 9). Now, this is simply no definition at all, but a mere verbose tautology. Wealth, we are told, consists of things useful. Useful for what? Since all things are useful in some connection (and all have even an exchange value in some connection), it follows that all things are wealth,—the assassin's knife, the deadly poison, the debasing stimulant—nay, even poverty itself would be wealth; for it is to many both useful and agreeable, and has often been bought with much sacrifice and labor. Indeed, at the present day, the reward of most labor is poverty. Hence poverty is wealth. To such utter absurdity can a man come who refuses to consider things in all their relations.

Mr. Henry George, to my thinking the most large-minded of political economists, tells us that "Wealth . . . consists of natural products that have been secured, moved, combined, separated, or in other ways modified by human action, so as to fit them for the gratification of human desire" (*Progress and Poverty*, p. 33). Here we must take natural to mean material, else stupidity and a few other natural products, which can be modified so as to gratify human desires, would be wealth. But admitting this, is it true that all material products, fitted by human action to gratify men's desires, are wealth? Are instruments of abortion and self-abuse wealth? Are alcoholic drinks; opium, and absinthe, that are eating out the strength and life of whole nations, wealth? Are the young girls trained to prostitution and sacrificed on the altars of lust, wealth? Is anything for which men labor, and which gratifies a low and debasing desire, wealth? Surely no one would dare to answer in the affirmative. Mr. George's definition of wealth fails for exactly the same reason as Mr. Mill's fails,—because he has refused to introduce into it a relation to man's spiritual and moral nature, with reference to which alone anything can be called wealth. That alone is wealth, that alone is valuable, which contributes to man's well-being, as an intellectual, affectional and moral being.

I know very well that I shall be reminded here that whiskey, opium, etc., have an exchange

value, and whatever has an exchange value is wealth. Let us consider this a moment. What is it that gives a thing its exchange value? The simple fact that it satisfies some human desire! Hence it is wealth only to him that has that desire. Thus, whiskey cannot be wealth to any one save him who desires to drink it. Is it, then, wealth to him? I think no one will say so. But, I shall be told, he can exchange it again for something that will be wealth? True, I reply; but unless it comes in the end to somebody who desires to drink it, it will not itself be wealth, but only a means of obtaining wealth, and it would not even be this, but for the conviction that somebody exists somewhere, and that the whiskey will ultimately reach him. But, if whiskey is wealth neither for him that exchanges it, nor for him that uses it, it is not wealth at all, in spite of the fact that it has an exchange value. To resume: The exchange value which constitutes a thing wealth is conferred by the existence of a desire somewhere. If the satisfaction of that desire is hurtful to the person who desires, the thing which satisfies the desire not only has no value, not only is not wealth, but it is a destroyer of value, a destroyer of wealth, inasmuch as it destroys the condition of wealth, namely, power of labor.

To say then that wealth is whatever is useful or agreeable, or to say that wealth is whatever has an exchange value and satisfies desires, is no human definition of wealth. The former is a foolish, the latter a mere animal, definition. There is no definition of wealth possible, save in terms of man's moral nature. That, and that alone, is wealth which contributes to develop and elevate that nature. If we confine the term wealth to material things, its true definition will be this: Wealth is the sum of those things which possess exchange value and which contribute, directly or indirectly, to increase man's spiritual and moral power. This it is, and neither vague usefulness, nor the power to gratify desires indiscriminately, that constitutes true wealth.

The whole of our current political economy, so far as I know anything about it, is vitiated by this initial animal, immoral definition of its subject. Some strange results follow from it. Wealth being in the last analysis that which satisfies desires, the man who seeks wealth is simply seeking to satisfy his desires; but, inasmuch as that is the characteristic of animal nature, it follows that man, in laboring to obtain material possessions, has no aim higher than the animals have. In so far as a man seeks the means of satisfying his desires, and not the means of furthering ends which he clearly sees to be good and universally beneficial, in so far he is an animal and a slave, and not a man at all. Thus, our whole wealth-producing activity — agriculture, manufacture, trade, commerce, — becomes degraded into a mere struggle for carrion, the whole tone of economic and social life becomes low, selfish and calculating, while the spiritual end of all wealth and wealth-seeking, being disregarded, sinks out of sight, and men live simply as the most cunning of animals. "Things are in the saddle and ride mankind."

So long as men live and labor merely for the satisfaction of desire; so long as they regard the results of labor as valuable only in so far as they gratify desire, so long they must live a purely selfish life; so long they must neglect the public good, and even antagonize it; so long public life can, at best, be but a balancing of opposing selfishnesses. And, indeed, if our public life at pres-

ent is little more than this, the fault lies, in very considerable degree, at the door of our present immoral political economy, which is really the gospel according to which that life is lived.

What, think you, is the fundamental cause of all our present economic troubles, our strikes, our boycotts, our socialisms, our anarchisms, etc., etc.? Is it not the simple fact that wealth, being regarded either as an end in itself, or as a means of satisfying desire, is pursued for purely selfish ends, without any regard to public well-being, or to spiritual and moral progress, which is inseparable from public well-being. And is not the cause of this, in large measure, this other fact, that political economy has promulgated a low and false idea of the meaning and uses of wealth, making it either an end in itself, or a means of satisfying desire, and maintaining that the sole spring in the production of it is animal selfishness? And is this not a sad enough result to have flowed from a careless definition of wealth?

The reason why this low, animal definition of wealth came to be introduced into political economy is a curious accident, due simply and solely to the fact that the science, shortly after its birth in the pages of Adam Smith, fell into the hands of a number of men, either devoted, like the banker Ricardo, to material pursuits, or addicted, like John Stuart Mill, to materialistic philosophy, justifiable only as a reaction against an exaggerated spiritualistic philosophy, based upon dogma and intellectual impiety. Had men holding an exalted and spiritual view of man's nature not been so much occupied with the next world as to lose sight of the interests of this, but had early taken to the study of political economy, as they are now being compelled to do at this late hour, the science might have been developed on the true basis of man's entire nature, instead of upon the animal basis of selfishness. It is because the science has not been developed upon this basis that human nature is rebelling against it, and, in its rebellion, producing such violent and exaggerated reactions as socialism and anarchism. This state of rebellion must continue until the new science of political economy, founded upon man's moral nature, is formulated and applied, and the huckster economy of the present day swept from the earth into the limbo of things of which one does not speak, but look at and passes on.

In accordance with the old economy, human life has been forced to concentrate itself round the factory, the store, the station, and the harbor, to which homes, churches, schools, galleries, and theatres, the great direct means of human development, have been added, as secondary and subordinate appendages. Men's lives are almost wholly determined by their business, their mode of pursuing wealth. At the call of business, they leave the health, the beauty, the quiet, and the freedom of the country, to go and bury themselves in the unwholesomeness, ugliness, din, and confinement of city apartments or rooms, with no outlook but upon paving-stones and brick walls. It is because the selfish pursuit of wealth has been made the determining factor in life that such monstrosities have grown up as London, Paris, and New York, with their festering disease, vice, and corruption, with their blatant wealth and their abject, debasing poverty, threatening, in their inevitable conflict, to shake the very basis of civilization.

When the new political economy comes to be applied, human life will concentrate itself, first

of all, about the school—not the school of to-day, but the school of the future, in which not merely the memory and the tongue, but every faculty of heart, head, and hand will be trained, exercised, and developed. Closely connected with the school, and, indeed, forming its public hall, will be the church, wherein the God worshipped—worshipped with rational, heartfelt admiration, and not with slavish, formal lip-service—will be the Trinity of Justice, Love, and Helpfulness. Opening out from this church will be an art-gallery, containing the noblest and most inspiring works of human genius, and a theatre, wherein the deepest and most moving problems of human life will be presented by art, in living forms, to eye and ear. Secondary and subordinate to all these will be the factory and the store, yea, even the court of justice.

Cities whose centres are schools, and which are built, not with a view to wealth-making, so much as with a view to health and beauty, will stand not upon low, marshy, malarious ground, but upon heights swept by bracing winds, and commanding a free outlook into the great world. Such cities will not be monstrous dens of filth, vice, and suffering, but homes of cleanliness, virtue, and peace.

Our present cities and our present life are the realization of our economic faith, laid down dogmatically in our economic bibles. We have but to get a new economic faith, laid down in a new economic bible, to transform our cities and our life into something as different from what they are at present as human life is from brute life, as heaven is from hell.

Such a faith is the one thing needful. In our anxiety over the present condition of affairs, we do not know which way to turn for a remedy. The more sanguine, ideal, and impatient look for it in socialism, anarchism or some other *ism* of external regulations; the more phlegmatic, philistine, and callous recommend legislation, which can give only equally external regulations. All these remedies are equally vain, if for no other reason than this, that they can never be reached until the popular mind has undergone a momentous change and accepted a new view regarding the meaning and uses of wealth and life, and when this view is accepted; the true remedy will come naturally of itself. We must always remember that our social condition and our legislation are, at any given time, as good as the popular ideal will allow them to be. If we wish to raise our social condition, or better our legislation, we must first enlighten the popular mind; we must do as Mr. George has done. Opinions may differ regarding the soundness of some of his views; about the correctness of his method there can be but one opinion in a free country. The remedy for our present evils, and for many others that must come upon us sooner or later, lies in enlightening the public mind; and the first step towards this will be the casting-aside of our present immoral and selfish political economy, our present views regarding the nature and uses of wealth, and the replacing of them by an economy which places in the foreground the moral aspects of every economic question, and considers wealth solely as a means for the advancement of man as man, in all human virtues and perfections. The second step will be the promulgating of this new economy among the great body of our people, of all classes and conditions; for all are about equally ignorant of the principles of true human economy. The third step will be the establishment of human communities

based upon the new political economy—communities centring in an educational institution of the most liberal kind, and subordinating all other aims to the one aim of producing noble men and women, rich in all the virtues of heart, head and hand, and very little troubled about any other kind of riches. What the relations of the elements of production, land, capital and labor, will be in such a community, it will be impossible to say with precision until the new economy is fully marked out; but two things I think may be foretold with approximate certainty: (1) that land will not be private property; (2) that private capital will not be allowed freely to exploit labor for its own benefit. In other words, capital will no longer be the mother of wealth, and labor of poverty.

The first important practical question, then, at this hour is: Who shall give us the new political economy, based upon man's entire nature and economic history? He who seeks to do so will undertake no light task, but a very heavy one, compared with that which the old economists set themselves. He will require not only a clear head and a large heart, but a very extensive knowledge of history and economic conditions, and a profound acquaintance with human nature, in all its details, physical, affectional, intellectual, and moral. Above all things, he will require invincible honesty and unflinching courage, in order to draw correct conclusions, and to state them without reserve. He who has all these things will be the Messiah of our time. Who is sufficient for these things?

GERMAN LOVE.

[Edited by Max Muller. Translated and adapted for THE INDEX by GOWAN LEA.]

SIXTH RECOLLECTION.

A knock came to my door early next morning, and my old doctor, the court physician, stepped in. He was not only a doctor, but a friend to the whole little city. He had seen two generations grow up. The children he had brought into the world were themselves fathers and mothers, and he looked upon them all as his own. He was unmarried. Though advanced in years, he had still a strong and handsome appearance. As a child I had had the greatest faith in him; so much so that when I was ill, and my mother said she must send for the doctor, I felt that I was about to be made well; just as when the tailor was called for, I expected a new coat.

"How are you, my young friend?" said he, as he entered my room. "You do not look well; you must not study too much. However, I have no time to talk to-day, and only come to tell you not to go to see the Countess Mary again. I have been with her the whole night, and it is your fault. If you set store by her life, you will not go again. As soon as possible she must be taken away into the country somewhere. It would be well for you to travel a while. Well, good morning; be prudent."

With these words he shook hands, and looked into my eyes with a significant expression, as if to extract a promise; then walked away to visit his sick children.

I was surprised beyond description to find that another had penetrated so far into the secret of my soul; to find that he knew what I myself hardly knew. My mind but just began to realize what he had said by the time that he

was far down the street. Then I might compare myself to water that has long stood still by the side of the fire, but that suddenly boils up, and foams, and runs over.

Not to see her again! Not to see her again! I will be calm; I will not say a word; I will only stand near her window while she sleeps and dreams. But not see her again! Not bid her farewell!

Life is no idle play. Souls that fate has brought together, may hold together. No power can part them if they have the courage of life and of death. She cannot know that I love her. I hope nothing. My heart never beats so quickly as when I am by her side. What is it that we ask? Only that I may be her support in her suffering, and that she be my consolation or tender care till we reach the goal.

Every thought and hope of my soul fell back, like a bird that would soar into the blue sky, and does not see the wires that hem it in on every side. I was her guide and her friend. Would it be possible for her to regard me as more than that—she so far above me? Nerve thyself. Hast thou not, many a clear summer night in the woods, seen the moon's soft light reflected upon the dark ponds? So shines the Countess Mary upon thy dark life, and her calm light is reflected in thy heart; but,—hope not a warmer ray!

Then her image seemed to stand before me. What harmony in her whole being! The beauty which nature gives with lavish hand does not please, unless it be a part of the being. It offends rather. As when on the stage an actress enters in royal robes, showing in every step how far she herself is from being queenly. True beauty that palls not, lies in grace—the grace that is born of spirit,—that is the grace of the Countess Mary.

Thus, for I know not how long, did one thought chase another in a wild hunt. This was succeeded by a sort of calm that men call "after-thought," but which is rather "after-sight." Thoughts have had time to settle and take shape—quite a different shape often from what we expected. Our surprise is like that of the chemist who watches attentively the process of crystallization, and gets, somehow, a result quite other than he had anticipated.

The first words that I spoke when I roused myself for action were: "I must be off!" and then and there I wrote to the doctor that I would be absent for a fortnight, and that I left everything in his hands. That evening saw me on my way to the Tyrol.

BOOK NOTICES.

ESSAYS. By James Vila Blake. Chicago. Charles H. Kerr & Co. 1886.

There are thirty of these essays, and it would not be a bad idea to take a month for reading them, or rather for re-reading them, for on first making their acquaintance it would be hard to stop reading with the first or second. But they have that meaty quality, that compactness of thought, and that largeness of suggestion that require for their best enjoyment and appreciation a quiet hour and a reflective mood. The first thing about them that impresses us is that they are essays pure and simple. For though we might hesitate to define the essay, it would not be difficult to name examples of it which sufficiently declare its character. We know the essay when we come upon it whether in Plutarch, or Seneca, or Montaigne, or Bacon, or Addison, or Emerson, and we know that it is

not a sermon, nor an argument, nor an article. Mr. Blake's essays are as distinctly essays as any that were ever written. They have the quietness, the grace, the suavity, that belong to this literary species. It is remarkable that although preaching is Mr. Blake's vocation, and the writing of essays one of his avocations, the preaching manner nowhere here obtrudes. It would be interesting to know if his essay manner is equally careful to preserve inviolate his pulpit style. The quality of these essays which impresses us throughout is one for which we can find no better word than charm. There is something in their manner which is pleasing and delightful to a very high degree. Their quaintness, their archaic simplicity of manner and turn of phrase have much to do with this. Very likely a critic here and there will say that the style is artificial and affected, but if the impeachment cannot be denied, it is certain that the artificiality is agreeable, and the affectation wonderfully pleasant. We do not imagine that Mr. Blake has chosen any of the great essayists for a model. But it is evident that, like all the essayists, he is a lover of his kind, that he has read them carefully and lovingly, and some of the colors from their palettes have been floated off upon his own. Perhaps it is Bacon more than any other who is subtly echoed here and there. But Mr. Blake is a lover of them all, and quotes from them with generous admiration. Nor has he hesitated, in two or three instances, to revert to subjects which the genius of Bacon had already touched and beautified—praise, anger, death, vain-glory. It would be a daring thing to say that Mr. Blake's essays on these subjects are much better than those of "the wisest, brightest, meanest of mankind," but "a consensus of the competent" would probably assign to them a greater value relatively to the needs and problems of the present time.

The range of Mr. Blake's subjects is wide, and there is no attempt at order in their presentation. Here are a few of them at random—Choice, Puck, Censure, Government, Individuality, Patience, Enemies, Conscience, Emergency. The quaintness of the style is better suited to some of these subjects than to others. It is nowhere pleasanter than in the essay upon Censure and in the following, which is the concluding passage: "A man had a friend whom dearly he loved, the more that she was a woman; for so God had made the two. For a time she was good and gentle, and once, when she saw that he did ill, she censured him with so sweet wisdom that he rejoiced in her the more. Afterward, because he had praised and honored her, she grew vain, showed him pride and made merry at him. When he reasoned with her, and besought her, she forsook all deference, quoted him for defence, ravelled shreds of philosophy, made light of his words, and threatened him. So that no longer he could keep his trust and admiration, and therewith perished the joy of his affection. Now, so it happened, that afterward the man (for he was a scholar) did something in his work which many people valued, and the woman also wrote him her applause; but sadly he answered, 'Your approval is not commendation, nor is your disapproval censure.' Mournful surely; whether just I can not argue; but right in this, that if she had forfeited her power to censure, then also her power to praise."

There is one quality which so many of the famous essayists have had that it seems almost inseparable from their special gift. It is that of humor. Mr. Blake does not possess this quality. Several of his subjects are such that they invite to it, but the invitation is respectfully declined. But why speak of what is lacking when so much is here,—so much of that reflective, meditative quality of thought, of which we have so little in our busy time, so much of gentle wisdom and of ethical truth and soberness. Here is a mirror in which all of us can see ourselves and many of our faults. Here is a vision too of higher things awaiting our endeavor. That a book should give pleasure is no little thing. That it should do good is more and better. Mr. Blake's essays will give pleasure to all thoughtful persons reading them, and they can hardly fail of doing many great and lasting good.

J. W. C.

HOUGHTON, MIFFLIN & Co. have made great improvements in their calendar this year. The Whitney Calendar, of which we are in receipt, gives information in regard to the day of the week upon which each day of the year will fall, the consecutive number of each day of the year, the days on which the moon is new and full, the anniversaries of noted events, and of the birth of famous men, ecclesiastical and civil days, information respecting rates of postage, and measures of length, weight and capacity; also dates of the eclipses during the year 1887, and of the morning and evening stars. Another improvement is in the leaves being so arranged that, if disposed, one can take a peep into the future by raising the leaves relating to the present. This calendar, whose extracts are carefully chosen from the writings of Mrs. A. D. T. Whitney, is decorated with four charming figures of children drawn in "Kate Greenaway" style, and bearing garlands of fruit and flowers emblematic of the seasons.

THE *Art Amateur* for December gives a reproduction of a water color sketch by Madeline Lemaire. It is rather lively in color, and probably something of delicacy and feeling is lost in the reproduction. A very interesting sketch of the artist accompanies it. She appears to have achieved a great popular success in Paris, and to have gained it by a happy mingling of dashing effect with good careful work in the painting of flowers and of figures. Montezuma and Greta give a great deal of pleasant art gossip about the studios and exhibitions of Boston and New York. The articles on amateur photography seem unusually good. They point out the dangers of the fatal facility afforded by the modern conveniences for photographing, and show that really good results can only be obtained by careful artistic study and thorough workmanship. The *Art Hints* are full of wise suggestions. The great value of the *Art Amateur* is in the fact that its teachings and criticisms are almost universally in the right direction—emphasizing the importance of thorough study of nature, with knowledge of human thought and sentiment. The young student will not be led away by it into the dreary wilderness of mere realism, or the tangled jungles of impressionism, but will realize that art means thought expressed in appropriate and beautiful forms. This number contains many important technical directions for work, and the designs are bold and free. It closes the year without falling below its standard, and doubtless the New Year will bring the promise and potency of still better things.

THE *November Century* marks a new era in the history of that magazine, in beginning the publication of "The Life of Lincoln," by his private secretaries, John G. Nicolay and Colonel John Hay. An article by Dr. B. E. Martin on "Old Chelsea," consists of a chat about the literary and other localities and celebrities of that fast changing quarter of London. It is illustrated after drawings by Pennell and an etching by Dr. Seymour Haden. Gettysburg is the principle subject of the War papers and illustrations. In fiction, besides the tenth part of Mr. Howell's novel, "The Minister's Charge," there is a short story of the East and West, by Mrs. Mary Hallock Foote, "The Fate of a Voice," with an illustration by the author; and the first part of a new novel by Frank R. Stockton, entitled, "The Hundredth Man," in an entirely new vein. The poems, "Topics of the Times," and "Open Letters," of this number are up to the usual high standard of this magazine among magazines.

THE *Magazine of American History* for November, among other choice historic papers, has the following: "The First Anarchist," by Arthur Dudley Vinton; "Braddock's Defeat," by T. J. Chapman, A. M.; "The Split at Charlestown in 1860," by A. W. Oldson. There is an article on "Governor Thomas Pownall, Colonial Statesman," by R. L. Fowler, accompanied by a fine portrait of the doughty governor, and illustrations of historic localities. There is also an original letter from Mrs. L. H. Sigourney, the poetess, to Theodore Dwight, Jr., and other interesting articles.

MORE stories and poems than is usual in this magazine find place in the *Catholic World* for November. The opening article is "Religion in Education," by Rev. Thomas J. Conaty; Rev. H. H. Wyman writes of "Christian Unity, vs. Unity of Christians;" Lucy C. Lillie describes "Provincial Life in England;" "Along the Green Bienne," by M. P. Thompson is a charming description of some Alpine scenery, and Hugh P. McElrone writes of "The Present State of the Chinese Missions."

For THE INDEX.

TRUTH.

Sometimes mortals glimpses gather
Of a world controlled by laws:
And, in doubt, they wonder whether
God or nature was the cause.

But as Science brings the dawning
Of a brighter, better day,
Truth, like sunlight in the morning,
Clears the mist of doubt away.

Like a moving panorama
Scenes are passing in our life,
And the senses cast a glamour
O'er the spirit in the strife:

But as Science brings the dawning
Of a future none can tell,
Truth, like sunlight in the morning,
Wakes the soul and breaks the spell.

When tradition's honored treasures
With the creeds are left behind;
Then will thought afford its pleasures
To a free, unbiased mind.

For when Freedom brings the dawning
That awakes the mental sight,
Truth, like sunbeams in the morning,
Turns the darkness into light.

WALTER GATEN.

THE PARKER TOMB FUND.

A Fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. The list of subscribers to date is as follows:

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WE will now commence the shorter catechism. Johnny will you answer the first question—Why should we love our Creator?

Johnny (without strict regard for the punctuation): Because he makes preserves, and redeems us. —*Chicago Rambler.*

Little Toty went to Sunday-school for the first time in her life, and heard the teacher tell about Adam in the Garden of Eden, and what an easy time he might have had of it had he only repressed his appetite for apples. On returning home Toty said to her mother: "Then Adam was all alone on the earth at first, was he, mamma?" "Yes, my child, all alone." "Poor man! How 'fraid he must have been of robbers?" —*Texas Siftings.*

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"No, sir," replied the boy, with confidence.

"Goodness gracious!" exclaimed the judge, in shocked surprise, "don't you know they will go to hell?"

"No, sir; do you?"

"Of course I do."

"How do you know it?"

"The Bible says so."

"Is it true?"

"Certainly it is."

"Can you prove it?"

"No, not positively; but we take it on faith," explained the judge.

"Do you accept that kind of testimony in this court?" inquired the boy, coolly.

But the judge didn't answer; he held up his hands, and begged the lawyers to take the witness. —*Washington Critic.*

THE horrible suggestion has been made that the McCosh-Harvard imbroglio is really an artful scheme for advertising Dr. McCosh's latest books. This is hardly credible, for the performance is a rather feeble vindication of his "Cognitive Powers," though a flaming advertisement of his "Emotions." —*Boston Transcript.*

AWFUL, EITHER WAY! Those who enjoyed the delightful lecture by Farrar last winter will perhaps be somewhat surprised to learn that a Sunday-school teacher in Dorchester has recently been removed from his position on the charge—among others—of loaning the books of the eloquent canon to adult members of his class. Dorchester was settled, we believe, somewhere about 1630. Is it possible that any of its founders still linger in the shades, and have power in the councils of its churches? Or is this curious exhibition of narrowness a proof of the Darwinian theory of reversion to the original type? —*Boston Transcript.*

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CURRENT TOPICS.

BY B. F. U.

A WITNESS in a New York court, having used the word "crank," was asked what he meant by it. His reply was, "A man who gives undue prominence to a small idea."

FAIR-MINDED men, irrespective of party, must have read with satisfaction, in the President's message, the manly protest against the outrages offered Chinese residents in the United States.

SAYS the Boston Transcript: "Under the present freedom and vigor of speculative and radical discussions of religious subjects, there must be many ministers who are suffering under these restraints between obligation and duty. This well-known fact in large measure justifies the public charge of 'insincerity in the pulpit.'"

MR. ARTHUR G. HILL was elected mayor of Northampton, last week, by a large majority, in spite of efforts to defeat him by appeals to religious bigotry. The Springfield Republican says that "Northampton was jubilant," and "Florence was lighted with bonfires over Alderman Hill's election to be the second mayor of the city."

REV. DR. EDWARD MCGLYNN, of St. Stephen's Church, New York city, who is interested in social reforms, and has been rather independent in presenting his views, has been summoned to Rome to explain to the pope why he made speeches in defence of the theories of Henry George.

THE Boston Society for Ethical Culture will open a series of meetings at Upham's Corner, Winthrop Hall, on Sunday, Jan. 2, at 2 P. M. This society aims directly to impress the young with the value of a good life. Its methods, by song and "character talks," are purely unsecta-

rian. It seeks to answer a want long felt by adults, since no motive but the love of truth and goodness can attract to its services. Mrs. Clara M. Bisbee, who founded the society independently of the Ethical Movement in New York, says, "I claim for its platform a standard of perfect equality of man and woman with a recognition of the world's great needs in the dress, labor, temperance and tobacco reforms, and the meetings are conducted in the simplest manner possible, and all in attendance, from the Romanist to the Atheist, are made to feel that the world is one large family, striving through perfection of its parts for perfection of the whole." Mrs. Bisbee, while rendering her services gratuitously, will welcome contributions to pay current expenses of the society. Address, Clark Street, Dorchester, Mass.

DR. MORTON PRINCE, in a lecture in this city, one evening last week, before the clinical section of the Massachusetts Medical Society, gave an account of what the Society for Psychical Research in England had done to test "mind reading" or "thought transference." Of two hundred and forty-eight trials in reading playing cards, they were read correctly in twenty-two instances in the first attempt, and eighteen in the second. On the basis of the first reading the successes were in the ratio of one in eleven. By the mathematical rule of chances it would have been one in fifty-two. In reading numbers or arithmetical figures written on slips and passed among the experimenters, the successes were one in thirteen, while by the rule of chances they would have been one in ninety. The experiments, the lecturer said, seemed to show that certain persons, under certain conditions, could learn without the usual sign, what was in the minds of others; that the British investigators had adopted the hypothesis of thought transference to explain the facts; that there was nothing inherently improbable in their statements, but that the whole subject needed further investigation before any conclusion could be fairly considered as scientifically established. In the interesting discussion that followed, Prof. Royce, of Harvard, expressed doubts whether the facts stated pointed to any higher source of intelligence. Mind reading, he thought probably a rudimentary power, and a fragmentary survival of powers natural to man in a lower stage, or derived from the lower creature out of which man was evolved. He instanced as analogous the communication by means too subtle for our observation, of knowledge or intention among the individuals of a flock of birds, or herd of cattle. Col. T. W. Higginson, concurring in the probability of the fragmentary survival theory, mentioned the well known intuitive apprehension of children as to the mood or thought of their elders, and the instinct of a dog as to what his master purposes or desires, as additional illustrations. Mind reading, he said, like the phenomena known as Spiritualism,

out of which, in thirty years, nothing had come which was not manifest at the start, runs on a low intellectual and moral plane. He thought the investigation of this subject by medical men might throw further light upon mental delusion, of which their patients were often victims; but he did not look for any higher results, for the old Greek proverbial expression was applicable to scientific investigation in this line: "The hook will not stick in such soft cheese."

ARCHBISHOP CORRIGAN, in his recent pastoral letter, referring to Henry George's land theory, says: "We take the air and the light as God gives them and owe him thanks for his bounty. *It was only the earth which fell under the primeval curse, and only the earth, not the air or light, which man's industrious toil can coax back to something like its original fruitfulness.* When he has done so his great reward is to enjoy the results without hindrance from others." The basis of land ownership, according to this theological view is "the primeval curse." We have the air and the light as God gives them, and they are therefore a common bounty; but the earth, not being as God gave it, being, on the contrary, under his curse, may be bought and sold. Man's labor is necessary to overcome the injurious influence of the divine curse, to restore the earth to "something like its original fruitfulness;" and of the results of this labor he is entitled to the undisturbed enjoyment,—a right which Mr. George, we believe, has never questioned. Of course, the essential truth in the archbishop's argument, stated in untheological language, is the fact that the constitution and condition of the earth, and the nature and needs of man are such that labor is necessary to man's subsistence and comfort, and the only materials to which this labor can be applied are those of the earth. The question how land should be held must be decided—in the opinion of many has been already settled—on grounds of public utility. Archbishop Corrigan's ideas above quoted are without any foundation in science or reason. The original condition of the earth was not one of abounding fruitfulness. The earth has not been cursed. Its condition is not worse than it was when the imaginary Adam was created a few thousand years ago. The air is composed of elements common to the earth to which it belongs, and the condition of each affects the other. To these conditions, which are ever changing, the adjustments of organic life, of limb and lung, have been going on together through countless ages. Such statements as we have quoted above are, in the light of modern knowledge, so childish in thought, that one hesitates to criticise them; for it seems that minds in a condition to be influenced by them, are on this subject beyond the reach of science and common sense. And yet Archbishop Corrigan passes probably for a very learned man, and his words have weight with large numbers. Many generations will come and go before the arrival of the millennium.

MRS. UNDERWOOD'S ADDRESS ON THE FREE RELIGIOUS ASSOCIATION.

Mrs. Underwood's paper read at the recent supper of the Free Religious Association, and printed in THE INDEX of Dec. 2, fully deserved the cordial welcome which it received; and not less for the warmly appreciative words, contained in its first half, concerning the good things accomplished by the Association, than for the courageous words of criticism of the present attitude and condition of the Association contained in its last half. The criticism was given in as kindly a spirit as was the praise; and it was accepted, we believe, by all in the same spirit. It was evident that Mrs. Underwood felt herself called to the performance of an unpleasant duty. She was the bearer of complaints, in which she herself shares, against not only the growing inactivity of the Association, but against its methods as not meeting the needs of the hour; and she made, in behalf of herself and of these members and ex-members for whom she spoke, an earnest appeal that the Association would adopt new lines of work which would rekindle enthusiasm, and more generally enlist the activities of all the members. In a word, the point of this part of her address was that a large portion of the rank and file of the Association are earnestly wanting to be set to work by the officers, and are yearning for that fellowship which is effected by working together.

The Free Religious Association is not averse to criticism. Criticism of itself and its doings is a part of the freedom of its platform. It has been accustomed to criticism both from within and without its ranks, though the difference of the source generally makes a difference in the quality of objections. Sometimes, the criticisms are evidently captious, and deserve little or no notice. Sometimes they are the result of antagonistic principles and of opposing points of view; and where this is the case, little needs to be done except to state this fact. But Mrs. Underwood's criticism comes from one who has been drawn by her own convictions into the Association. She believes in its principles. She likes its platform. She eulogizes its past work. She is ready to work with and for it. She has been a member of the Association for several years. Her strictures, therefore, are worthy of special attention. And we have no doubt that those who heard her address, and those who have read it, have been seriously pondering it.

When, however, the Free Religious Association is criticised for not instituting methods of activity that would draw the members more closely together, and all the time, as one organic working body, the question at once arises whether the character of the organization will admit very much of that kind of work,—the work, for instance, that is done by a local philanthropic society, or an educational club, or a free church of any sort. As at present organized, can the Association be rightly expected to do more than to inspire to this kind of work, to encourage it by the spirit of its general conventions and publications, and to inculcate upon its members the importance of such work for the higher welfare of society wherever they may be situated? Humanitarian works, organized co-operative endeavors for self-improvement and the improvement of society, appear to be the methods of activity, which Mrs. Underwood and those for whom she speaks would like to see adopted by the Free Religious Association in its collective

capacity. If these do represent the special activities desired, they are works that generally require locally concentrated efforts; local organizations and perhaps buildings; the local raising of considerable sums of money; and, above all, the presence, in any locality where such works are attempted, of a considerable number of like-minded and like-feeling persons who will themselves take hold of the work together.

Now organized works represented by the general terms, humanitarian and ethical, are very desirable. They are, too, perfectly practicable. People of liberal views, are, we think, more or less engaged in them now,—unless we may except a class of liberals who are more intent on propagating their particular views than on anything else, just as, on the other side, there are persons who deem it more important to inculcate their theological creeds than to join in any practical efforts of philanthropy. Where persons of liberal views are numerous enough, they are apt to join forces for doing this kind of work; and, where they are not enough for this, they should do as much of it as they can without a sacrifice of conviction in connection with persons of different beliefs. But desirable as is this kind of work, and though it ought to be increased among liberal thinkers, there are obstacles to the Free Religious Association, as at present organized, doing very much more for it than it now does, except that it might undertake to be a central bureau for collecting and imparting useful information upon the subject.

The Association, for instance, is national in its membership. Its members and officers are scattered through the country,—though it has been found advisable for convenience of meetings, to have a majority of its Executive Committee in the vicinity of Boston. But even with this proviso, its present President lives in New Bedford, its Secretary in Concord, its Treasurer in Boston; and during most of the years of the Association, these, its chief executive officers, have dwelt even further apart. They have been and are persons, too, who are engaged in special lines of liberal work in their own cities and towns, and, for this reason, could hardly be expected to localize their energies in any other one place as officers of the Association.

Still, it may be said, and has been said, that more might have been done in the way of encouraging and aiding local organization and local work, not in one place but in many places; that the Executive Committee of the Association might have been more efficient as a directive body, not merely in sowing the seed of liberal ideas, but in planting liberal societies and institutions. But here, too, the peculiar character of the Association has proved a hindrance. We have no doubt that at the outset it was expected that more of this kind of activity would be developed. The present writer, who was one of the original organizers of the Association, anticipated a much more zealous propagandism. But the very breadth of the principles on which the Association planted itself, and its very success in drawing people not only of liberal tendencies, but of divergent beliefs, and of various denominational affiliations and antecedents, into one organization, and into relations of mutual respect and even fellowship therein, prevented the Association from doing much more than just illustrating this breadth and significance of its fundamental principles in meetings and publications;—its principles, namely, of liberty as against ecclesiastical dogmatism, of character as higher than

creed, of human fellowship as against sectarian limitations. Spiritualist and Materialist, Agnostic and Theist, liberal Quaker and liberal Unitarian and Universalist, and even a sprinkling from Evangelical sects, Christian and non-Christian, progressive Jew and Hindu, came together on this broad platform, to look each other in the face as brothers, to take each other cordially by the hand, and to listen to each other's arguments as equals. And this was a great lesson to set to the religious world. It has had its effect. The time was not ripe, however, for much more than this. These same persons had their special lines of work, their peculiar beliefs possibly that seemed to them important to build up, and perhaps their special religious affiliations which they saw no occasion as yet to change; and hence, the conventions over, they went back to their several places, doubtless to do broader and more liberal work, but feeling no pressure to help build up a new religious organization, with its local societies and machinery of propagandism. And speaking for one of the original organizers of the Free Religious Association, the present writer can now have no doubt that this yielding to the natural tendencies of progress, rather than to the temptation to turn those tendencies into a propagandist crusade, was the wiser course. The latter course might possibly have brought a new sect,—a small Free Religious denomination; but it is very doubtful whether the conditions would now have been left so favorable for future progress; for the principles of Free Religion are now in the air, and are beginning to permeate many of the sects.

The work of the Free Religious Association, however, on this line has now been pretty well accomplished; and it may well be that, in the changed conditions of religious problems, after nearly twenty years, there is other work that it can effectually take up for meeting new demands. We do not mean to say that it may not still hold inspiring and useful conventions on the old plan. If the public discussion of great themes before intelligent audiences is ever of any use, then surely such conventions as the Association has held in Boston for the last two years—to go no further back—cannot have been in vain. But the time may have come for more definite and systematic work than the Association has yet attempted, though on the lines of principles laid down in its constitution. For two or three years we have had in mind a possible reorganization of the Association that might lead to such a change in the nature of its work. Perhaps, next week, we may venture to sketch the plan which has been forming in our own thought, and throw it out for the consideration of others.

If we understand, however, the desires of Mrs. Underwood, and those whose criticism she voiced, we doubt if our suggestions will fully meet the want which they appear to feel; for the Association will still have for its main object the dissemination of ideas, and the moulding of public opinion, rather than the instituting of special and local humanitarian work; though an increased and more systematic activity in the field of ideas, and especially of sociological ideas, might naturally incite to greater local activity in practical philanthropy. But the principle, we think, must still be that local work must be in local hands. And we may fitly close this article with a practical suggestion on this point. If there are so many members of the Free Religious Association, as Mrs. Underwood's address implies, who want to be set to

work, such zeal certainly ought to be utilized. It seems, indeed, a little strange that it has not found or made its own work. But these persons need, it may be assumed, to be brought together and made acquainted. A large number of them, we may suppose, must be in Boston and vicinity. Our suggestion is that all such be invited to come together on some Sunday, in the Parker Memorial Hall, to confer together on what they can do for the good of Boston and themselves. We venture to say that, if there are fifty, nay, twenty-five, of these genuinely earnest souls with the work-spirit in them, they might soon resuscitate the decaying Twenty-eighth Congregational Society, enable it to call a new leader, and make that building hum throughout with educational and humanitarian work. These unchurched and unemployed workers, if they are in any large city, can hardly fail to find room for work if they diligently seek it. If they are isolated by twos and ones in a country town, still let them organize, though it be a church of but one member, to better that town's condition.

WM. J. POTTER.

SOME SUNDAY STORIES.

Times have changed since our forefathers delighted in legends about the punishment of Sabbath-breakers by special miracles. It is said, for instance, that while the Sabbath was made to begin at three o'clock Saturday afternoon, as was enacted at the founding of the colony of Massachusetts Bay, a miller kept on grinding wheat past the sacred hour. But suddenly the wheel stopped of its own accord, and the bin was found full of blood. The stories we tell now about Sabbath-breaking are like this. There was a Deacon, not long ago, who noticed, one Saturday noon, that his corn was suffering under the hot sun, and would prove a total loss if it were not cultivated at once. So he set his hired man, Samuel, at work that afternoon with the cultivator, but night came down before all the field had been gone over completely. Early the next morning, Samuel woke up, feeling very uneasy about the corn. The sun was streaming right into his window, and it looked as if the day would be very hot. He kept wondering what the Deacon would say, and what he ought to do. At last he could stand it no longer. He jumped up, hurried on his clothes, crept down stairs in his stockings, and took out the horse, hoping he could get back so early that nothing would be said about it. He was a good deal later than he had expected to be, and the Deacon, whose slumbers had also been shortened by thinking about the corn, knew precisely what he was about. But, unfortunately, the Deacon could not, at first, make up his mind as to what he ought to say; and it would never do not to say something. His heart had been much softened by his coffee and baked beans, before Samuel sneaked in, extremely red in the face. "Samuel," said the Deacon, finally, "I hope you and Betsey have not travelled more than a Sabbath day's journey, this morning?" "Don't know," said Samuel. "About how far may that be?" The Deacon did not know, but his daughter, who taught a class in Sunday-school, said it was just about a mile. "Well," said Samuel, after an intricate calculation, "I kind of guess it was about that far and back." Then the Deacon helped him to fish-balls, doughnuts, and pieces of pie with unusual liberality.

It would have been no joke, however, if anyone had been ill-natured enough to prosecute him. The law is just what it was in 1867, when a poor fellow was fined because he had been unable to finish hoeing his corn on Saturday, though he worked as late as he could see, and had been tempted by the danger of its perishing, into working at it for another hour before nine o'clock on Sunday morning. He appealed to the Supreme Court of Massachusetts, but it decided that, "The fact that crops in a field are suffering from want of hoeing, does not make the hoeing of them on the Lord's day a work of necessity or charity." (Commonwealth vs. Josselyn, 97 Mass., p. 411.) With this decision is recorded another, by which a farmer was made a criminal for picking up sea-weed which he needed for manure, and which was about to be carried away by the tide. Who can say that this principle will not be applied next summer to such cases as picking strawberries, or getting in hay before a storm? This cannot seem more unlikely now, than it would have seemed a year ago that Boston would shut up the drug-stores. What will come next? Will it be the livery stables? The horse-cars? The restaurants? The milk-carts? Or will this new illustration of the absurdity of our statutes cause them to be made as sensible as in other states. New York, for instance, has permitted the sale of meat, milk, and fish, on Sunday, ever since 1813; and similar statutes are in force in California, Maryland, Mississippi, New Mexico, and Texas. Families in New England, who have no cellars or refrigerators, are still forbidden to provide healthy food in summer on the only day, in many cases, that all the members can dine together. Our last legislature opened the bakeries, but how long are the markets to remain shut up? And how long are the Jews to be made to feel how narrow are the limits to the religious liberty of which we boast? Let us have a day of rest by all means, but not one of persecution. Let us help each other to rest in healthy ways, but not allow anyone to be forced to rest in ways that breed disease.

F. M. HOLLAND.

REFLECTIONS ON LIFE.

Ruskin complains that life is disgustingly short. In other words, life for him is mostly in the past tense, and he does not like to contemplate the end, which is unpleasantly near. But a life of fifty or sixty years is long enough to exhaust all the possibilities of this finite existence, and to have had an experience over and over again of all the sensations of which it is capable, so that nothing remains but repetition. We have in us three sorts of life, namely, the vegetable, the animal, and the conscious or intellectual life, which makes us human beings. "Upon the lowest floor of our existence there rises an edifice of many stories; upon simple life, which is the vegetable in the animal, there is founded a life of life, which is mind." . . . Art is long and life is fleeting, says the old saw. But a quick, apprehensive mind will soon master any given art or science. The domain of ideas is really a limited one, as any one knows who is conversant with the history of reflective thought, which forever revolves in a vicious circle. There are millions of books, so that the ardent young student when he is first admitted to a great library fondly imagines, as he gazes into alcove after alcove thronged with massive vol-

umes, that human knowledge is immense in extent. But the fact is, most of the thousands of volumes which he sees before him, and whose contents he is eager to devour, are not worth perusal. The doctrines which are expounded in hundreds of them are no longer in vogue but have become obsolete. In fact, most of the myriads of books which are published are ephemeral, and quickly cease to be of the least interest. Even those which are most current for a time at last are forgotten. So that, in fact, a great library is rather a sepulchre of dead and forgotten theories, of exploded dogmas and doctrines; and of futile attempts to secure a literary immortality, than a cheering spectacle. All the truth or real knowledge which we possess, could easily be included in a volume by no means formidable in its dimensions. As for the history of the past, it is an accumulation of repulsive facts of which we had better remain in ignorance for the most part. For bigotry and error, superstition and force, unreason, tyranny and cruelty have marred the annals of our race hitherto, so as to make them almost unreadable by a sensitive, rational student. Given a certain stage of social, mental and moral development, and we can easily determine what must have been the history of humanity at that stage. Indeed, humanity has only just reached the beginning of a fully rational, truly human period of development, and even now there is so much crime and injustice, that the daily chronicle of the world's doings in the daily press is most repulsive reading. But to return to my subject. If human life is what the late Lord Beaconsfield represented it to be in one of his youthful novels, it lasts long enough. "For life in general there is but one decree: youth is a blunder, manhood a struggle, old age a regret." Such was Lord Beaconsfield's estimate of life when he was a young man, and wrote *Coningsby*. *Per contra*, life itself is a good, when one is in the enjoyment of a healthy mind and healthy body. Merely to live in the "bright and breathing world," with all one's faculties in full vigor, yields to us intense delight. Existence—the existence of a human being — is a glorious possession, even if we do not succeed in becoming rich or widely influential and famous. With health, then, life is a boon to be highly prized; as it is in fact by all sane people. But nowadays, and in this country of push and constant striving after wealth, we do not sufficiently appreciate the fact that mere living itself is the chiefest of pleasures. A third of life is spent in an unconscious state, namely, in sleep; and another third in growing up and getting ready for life's struggle. So that, as Pope says, we have only time left just to look about us and to die. Death makes a mockery of our elaborate preparation for living. We act as though we were going to stay permanently here.

"We build with years of toil and care
The fabric of our manhood's home,
And the winged lightning shatters there
The very fabric of the dome."

We waste too much time on the means of living, and wear out life itself by a too anxious striving after the means. Our life wants simplifying. We should recognize the fact that we can only pitch "a traveller's fleeting tent" here on this bank and shoal of time. Life is half spent before we know what it is, says the proverb. In the executive period of it, when we are vigorous and active, we lack experience, and so we commit innumerable blunders; but when we are ripe, and have a plenty of experience and knowledge, we are generally lacking

in bodily vigor. The novelty of things is gone; the gloss of life is tarnished. It no longer wears "the glory and the freshness of a dream." So far as the attainment of the chief objects of human ambition is concerned, most men's lives are failures. Only the few are successful. Meantime, short as life is, and poor in achievement as it is in the case of most of us, still it is gloriously environed with the splendor of sun, moon, and stars, and infinite space overhead, and the green, flowery lap of the foodful earth, with its mountains, oceans, rivers, forests, and innumerable varieties of animal and vegetable life, underneath us for a footing and standpoint. In such a glorious environment, and with all our rich and mytical emotional and intellectual faculties in full activity under the stimulus of the beauty, sublimity, and mystery of the sensible world, we may well say that life is sweet, and a pleasant thing it is to behold the light of the sun. We do not want to lose our conscious being, "those thoughts that wander through eternity." We cling to them rather, and imagine another life as awaiting us after the close of this, another and an improved existence, painless, sorrowless, and deathless, but unspeakably blissful, fortunate, and happy. Undoubtedly happiness is the normal, the natural condition of conscious being. It is so even here. Our ideal nature makes us crave happiness. We are at our best when we find life intensely enjoyable. Pain, anxiety, and care, and the prospect of death make life earnest and serious, whereas if it was merely made up of pleasurable sensations, of mirth and enjoyment, it would become frivolous.

The highest happiness, the ideal happiness, is not that of sense, but of mind, of spirit. Wordsworth speaks of

"Elysian beauty, melancholy grace,
Brought from a pensive, though a happy place."

De Quincey thought that during the first part of his opium-eating experiences, when he knew nothing but "the pleasures of opium," that he occasionally had, under the influence of that potent drug, a taste of that exquisite, but tranquil enjoyment of life, which is the normal condition of a being organized as man is. On one of these occasions of divine intoxication he says: "It seemed to me as if then first I stood at a distance and aloof from the uproar of life; as if the tumult, the fever, and the strife were suspended; a respite granted from the secret burdens of the heart; a Sabbath of repose; a resting from human labors. Here were the hopes which blossom in the paths of life reconciled with the peace which is in the grave; motions of the intellect as unwearied as the heavens, yet for all anxieties a halcyon calm; a tranquillity that seemed no product of inertia, but as if resulting from mighty and equal antagonisms; infinite activities, infinite repose." The discord of sin and sorrow which grates harshly on the ear everywhere in the haunts of men, makes the rural solitudes of forest and secluded valley grateful and medicinal to us. Outside of the thronged mart and street there is a different life unlike to ours and in pleasant contrast with ours, namely:

"That general life, which does not cease,
Whose secret is not joy, but peace;
What life, whose dumb wish is not missed
If birth proceeds, and things subsist,
The life of plants and stones and rain."

Shakespeare describes our brief existence here as a "fitful fever," whose cure is the sleep of the grave; Byron says:

"Between two worlds,
Life hovers like a star 'twixt Night and Morn."

To every new generation life is a complete novelty, and at first full of the intoxication of novel sensations and emotions. Every new or fresh person thinks that his secret and most cherished feelings and thoughts are entirely his own and peculiar to himself, and that nobody else ever experienced them, whereas they are the common stock of all human beings that ever lived, or ever will live. Each man and woman, or human pair, contains a whole race *in posse*, as the Adam and Eve of the Mosaic Genesis did. There are three kinds of life on this planet. There is the tranquil, unlocomotive vegetable life, and there is the lower animal life, and the conscious, intellectual life of human beings. But of the one or two billions of beings in the shape of man, who are now existent, only a terribly small moiety live a truly human life, that is, a life in which intellect and the moral sentiments are the predominant traits. The immense majority exist down on the lower animal plane, creatures of mere sense, habit and custom, and swayed entirely by appetite and the impulse of the passions. In other words, the great majority of our race are anthropoid, rather than fully human. This fact makes the progress of civilization and enlightenment so slow. But one fact is satisfactory, that the enlightened moiety of mankind are at last fully masters of the world as against barbarism and savagery. Reason is getting to be more and more triumphant over superstition, and in this fact consists the superiority of the human life of the present over the life of the past. What the object or final cause of the existence of mankind on this planet is, we know not. Life may be an end in itself. Nature seems bent on continually reproducing the human race in new generations, until she has made human life what it ought to be, or what the ideal faculty says it may become on this planet. When we contemplate the lower orders of existing mankind with their boorishness of mind and body both, we are inclined to adopt the doctrine of Darwin, that the remote, prehistoric ancestor of our race was "a hairy quadruped furnished with a tail and pointed ears, probably arboreal in his habits;" but, then, on the other hand, when we contemplate the noble men and beautiful women, the life of the higher races of the present, we can hardly tolerate the idea or probability of such a revolting ancestry for such beauty and nobility of person and intellect, as we witness around us in exceptional cases. Meantime all life, or existence, whether mineral, vegetable, sentient or intellectual, is given in our consciousness. The world which we know with all its features and manifold variety of phenomena, is a *sensible* world, that is, it exists, and is, what it is through the co-operation of ourselves, or our inner, spiritual nature. There is no light or sound without us. There is nothing in the world great but man, and nothing in man great but mind.

B. W. BALL.

ANNOUNCEMENT TO SUBSCRIBERS.

By vote of the Trustees of THE INDEX, approved by the Executive Committee of the Free Religious Association, the publication of THE INDEX is to be discontinued with the issue for December 30, 1886.

By the same vote, those of our subscribers who have paid in advance of that date and to whom we shall then be owing for unfilled sub-

scriptions, will have the option of taking for the amount due, without further cost to them, a new weekly paper, to be entitled *The Open Court*, which is to be started in Chicago, soon after January 1, 1887, under the editorship of Mr. B. F. and Mrs. Sara A. Underwood; or, a weekly paper called *Unity*, already published in Chicago, under the editorship of Mr. Jenkin L. Jones, Mr. Wm. C. Gannett and others; or, of receiving back in money the amount which may be due them.

The subscription price of *The Open Court* is to be the same as that of THE INDEX, \$3 a year; consequently those electing that paper will be entitled to receive it for the same length of time, beginning with its first issue, for which they would have been entitled to receive THE INDEX. *Unity* is a smaller paper, published at \$1.50 a year; and those who may choose it will receive it for twice the length of time for which they will have credit on the books of THE INDEX after December 30.

Statements of the character, objects, and contributors of these two journals, prepared by their respective representatives, are printed below.

Our subscribers, by referring to the mail-tag on their papers, can easily see how their account with THE INDEX stands; and all those to whom we shall be in debt after the suspension of THE INDEX are earnestly requested to make a choice of one of the three options offered—either one of the two journals or the money—and to give notice of their choice, personally or by writing, to THE INDEX office, 44 Boylston Street, Boston.

Those of our subscribers who are in debt to us are also earnestly urged to make immediate payment. And if any of this class desire to become subscribers for either of the two papers above named, and find it more convenient to send to this office the amount for a full year's subscription (or more) from the time their term expired, the balance beyond Dec. 30, 1886, will be duly credited to them for either of the two papers they may elect, and will be transferred respectively to the publishers of those papers.

WM. J. POTTER,
Pres't of INDEX Trustees.

A NEW JOURNAL.

"THE OPEN COURT."

The first number of a new radical journal, to be established in Chicago—the publication of which is made possible by the philanthropic liberality of a Western gentleman, whose name is, for the present, by his request withheld—will be issued early in 1887; just as soon as the necessary arrangements can be completed. The new journal, the name of which will be, in all probability, *The Open Court*, will be under the management of B. F. Underwood, with Mrs. Sara A. Underwood as associate editor.

The objects of *The Open Court* will be to encourage freedom of thought, untrammelled by the authority of any alleged revelations or traditional beliefs; to afford an opportunity in its columns for the independent discussion, by able thinkers, of all those great ethical, religious, social and philosophical problems the solution of which is now demanded by the practical needs of the hour with an urgency hitherto unknown; to treat all such questions according to the scientific method and in the light of the fullest knowledge and the best thought of the day; to

advocate the complete secularization of the State, entire freedom in religion and exact justice for all; to help substitute catholicity for bigotry, rational religious thought for theological dogmatism, and humanitarianism for sectarianism; to emphasize the supreme importance of practical morality in all the relations of life, and of making the well-being of the individual, and of society, the aim of all earnest thinking and reformatory effort.

While the critical work which is still needed in this transitional period will not be neglected, the most prominence will be given in *The Open Court* to the positive, affirmative side of radical liberal thought. Subjects of practical interest will have preference over questions of pure speculation, although the latter, with their fascination for many minds, which as Lewes says "the unequivocal failure of twenty centuries" has not sufficed to destroy, and the discussion of which is not without value, will by no means be wholly ignored.

The Open Court, while giving a fair hearing to representatives of the various schools and phases of thought, will be thoroughly independent editorially, asserting its own convictions with frankness and vigor. It will aim to be liberal in the broadest and best sense, and to merit the patronage of that large class of intelligent thinkers whom the creeds of the churches and the mere authority of names can no longer satisfy.

Among the writers already engaged to contribute to the columns of *The Open Court* are those here given:

William J. Potter,	Moncure D. Conway,
Fred. May Holland,	Wm. M. Salter,
Minot J. Savage,	John W. Chadwick,
Elizabeth C. Stanton,	Ednah D. Cheney,
Anna Garlin Spencer,	Paul Carus,
Edwin D. Mead,	George Iles,
B. W. Ball,	W. Sloane Kennedy,
Chas. D. B. Mills,	W. H. Spencer,
Robert C. Adams,	Hudson Tuttle,
Allen Pringle,	Xenos Clark,
S. B. Weston,	Lewis G. Janes,
Rowland Connor,	H. L. Traubel,
W. D. Guining,	Theodore Stanton,
George Jacob Holyoake,	George Martin,
Edmund Montgomery,	Felix L. Oswald,
James Parton,	Thomas Davidson.

Several other well known radical thinkers, European as well as American, whose names are not included in the above list, will be among the contributors to the columns of *The Open Court*, in which, it is also expected, will be printed occasionally, during the year, lectures given by Prof. Felix Adler before his Society for Ethical Culture.

B. F. UNDERWOOD.

PROSPECTUS OF "UNITY."

A Weekly Journal of a Liberal, Progressive and Inclusive Religion.

Unity believes that there is a broad and noble common ground for all right-minded people who fail to find in the creed-bound and orthodox churches their spiritual homes. Its chief aim is to discover and emphasize these common elements of the Liberal Faith, and to help generate an enthusiasm for practical righteousness, universal love and devout truth-seeking among those who are now eddied on one side or the

other of the great stream of progressive thought under differing names, or perhaps under no name at all, but all tending in one direction with the movement called Unitarian.

EDITORS.

Jenkin Lloyd Jones,	William C. Gannett,
David Utter,	John C. Learned,
James Vila Blake,	Frederick L. Hosmer,
	Henry M. Simmons.

PARTIAL LIST OF CONTRIBUTORS.

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Lyman Clark,	Anna B. McMahan,
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Judson Fisher,	Marion Murdock,
T. B. Forbush,	Edward B. Payne,
George L. Fox,	William J. Potter,
Abbie M. Gannett,	A. Judson Rich,
Ella A. Giles,	Prof. Wm. C. Richards,
Frederick K. Gillette,	Mary A. Safford,
Hattie Tyng Griswold,	Minnie S. Savage,
J. C. F. Grumbine,	J. N. Sprigg,
Celia P. Woolley,	Kate Gannett Wells.

The subscription price of *Unity* is \$1.50 per annum, in advance, single copies, 5 cents.

Sample copies of the paper will be forwarded to any person sending address to CHARLES H. KERR & Co., Publishers, 175 Dearborn Street, Chicago.

EDITORIAL NOTES.

BY B. F. U.

ALL who owe THE INDEX are requested to remit the amounts due at once.

ALL communications for, or relating to, *The Open Court* may, until December 30th, be addressed to THE INDEX office.

MR. S. B. WESTON writes: "I visited Parker's grave in the spring of 1883, and thought it was in a very neglected-looking condition."

REV. DR. WOODROW, who holds to a modified Darwinism, which he has tried to harmonize with the Bible, has been turned out of his professorship of natural science in connection with revelation, in the Southern Presbyterian Theological Seminary at Columbia, S. C., by the four synods that control that institution. He declined to resign, and now his chair is declared vacant. These synods don't want any science in their theology, and therein they are, though unprogressive, quite consistent.

MR. CONWAY'S "Morning Song," the price of which will be one dollar, will be supplied when issued, to those who take a dozen or more copies, as follows: a discount of 10 per cent. on twelve copies, 20 per cent on fifty, and 30 per cent on one hundred. Address, M. D. Conway, 62 Clark St., Brooklyn, N. Y.

The Lay of the Last Minstrel is one of Ticknor's most elegant holiday books, printed on very heavy paper, gilt edges, wide margins, profusely illustrated, and with illuminated cover. The illustrations are drawn, engraved, and printed under the supervision of A. V. S. Anthony. The tailpieces, headpieces, half

tiles, vignettes, etc., are in the main exceedingly pretty, and valuable, being by such first rate artists as S. L. Ipsen, E. H. Garrett, F. Myrick, F. T. Merrill, and W. St. John Harper. The engravings are by Anthony, John Andrew & Son, and others. Scott's masterpiece of poetry has in this volume a worthy setting and investiture. Price, \$6.00.

MGR. CAPEL has issued a card charging the San Francisco *Argonaut* and a Sacramento lawyer with the authorship of certain scandalous stories regarding himself, and announces his intention to prosecute the offenders.

REV. JOHN PAGE HOPPS, in *The Truthseeker* (London, England), terms Dr. Janes' "Study of Primitive Christianity," an "exceedingly useful book;" and says further: "The author is a layman, and evidently a patient investigator, an industrious reader, a keen discriminator, and a clever expositor; and, as such, is singularly well qualified to act as guide in the very dim and tangled paths of what is usually called 'The history of the Church,' or 'Ecclesiastical History!' . . . Dr. Janes is independent enough to see and weigh the facts all round, while he is, at the same time, in full sympathy with the moral and spiritual sides of Christianity. Students of the period covered by his book cannot but be helped by him, while any observant reader will be profited by the varied results of wide and thoughtful research."

THE brilliant scholar, Professor Clifford, was a man to whom the skill to lecture was given by nature. Much of his best work was actually spoken before it was written—a thing considered much more wonderful in England than in America. He gave most of his public lectures with no visible preparation beyond very short notes, and the outline seemed to be filled in without hesitation or effort. Afterward he would write down from memory what he had said, or revise the text from a shorthand writer's report. He was much interested in the various modes of conveying and expressing language invented for special purposes, such as the Morse alphabet and shorthand, and one of his ideas about education was that children might learn these things at an early age, perhaps in play, so as to grow up no less familiar with them than with common printing and writing.

—Queries.

MR. Z. SHED, a prominent merchant of Denver, Col., in a letter to the *Tribune-Republican* of that city, declares that the industrial interests of the country are suffering from the extortions of railroads. He uses strong language. A short extract is given from his letter:

"Scores of our prominent politicians who seek election for the sole purpose of selling out in the Senatorial struggle, and drawing a salary, which they are incapable of earning in any other capacity, are the pledged and pliant servants of these soulless corporations, the common property of the highest bidder; the fruits of packed political conventions and Judas Iscariots to the people whom they brazenly and hypocritically pretend to represent. These corporations manipulate our elections. They control our Legislatures, and subsidize our so-called free press to that degrading extent which precludes it from giving utterance to a single honest sentiment not in strict conformity with the dictates of railroad magnates and railroad rings. Every official position which railroads find it profitable to control is made the subject of open, bare-faced, and unscrupulous barter and sell, while our political atmosphere is corrupted to that loathsome condition that would disgrace the most unclean thing."

AMONG the many pretty and sensible holiday *souvenirs* which greet us in every direction, one of the most tasteful is the artistic brochure, arranged, edited, and brought out by Mrs. Dora Bascom Smith, a member of Rev. M. J. Savage's Unity Church congregation, entitled "Stray Arrows from a Full Quiver," and consisting of epigrammatic extracts from Mr. Savage's sermons and poems. Nothing could be more dainty than the suggestion of personal interest and supervision in the way the ribbon-affixed title is arranged on the granite-tinted outside cover. Copies of this pretty holiday gift will be for sale during this week at the Woman's Suffrage Bazaar (which begins at Music Hall on Monday), and permanently at the Women's Educational and Industrial Union, 74 Boylston Street. Price, 50 cents.

We have received a printed note and notice, which reads as follows:

"DEAR SIR:—Will you be so kind as to insert the following notice in your publication, and look to the Lord for your pay?

"We are asked to state that Ministers, Evangelists, Sunday School Teachers, Tract Distributors, and all Christians who labor for souls, will always, on application by postal card, be furnished free of price and postage, with Gospel Tracts, &c.

"Address, "A. H. GOTTSCHALL,
"210 Hummel St., Harrisburg, Pa."

We doubt whether orders on the Lord, for advertising such literature as accompanies the above, would be honored upon presentation. At any rate, the above notice is inserted without hope of reward, or fear of punishment. The tracts, which it evidently gives Mr. Gottschall much pleasure to distribute, are of a kind, judging from the samples received, to do little, if any good, or harm either. One of them, "Conductor and Child," is in rhyme. A little girl, "scarce four years old," neither "shy" nor "bold," in whose hand was a handkerchief "with corners tied, but which did not some bread and butter hide," and over whose shoulders was "a satin scarf so natty and so neat," entered a tram-car and "took a seat." "The tall conductor—over six feet high," "scanned the travellers with a business eye," for "the tram was full, and he had much to do." Coming to the four-year-old girl aforesaid, with "bread and butter" and "satin scarf so natty and so neat," the conductor said, "Your fare, my little girl." Did she pay it? No, but "She looked a moment—shook her little head—'I have no pennies; don't you know,'" said she, 'My fare is paid, and Jesus paid for me?' He looked bewildered—all the people smiled, 'I didn't know, and who is Jesus, child?' 'Why, don't you know, he once for sinners died, For little children and for men beside.'"

The conductor was touched; "his eyes felt rather dim," "he fumbled at his coat," and "felt a substance rising in his throat," "tears in his eyes—the power of speech had fled;" he managed however, to relate that "once he had a little girl," but "one day she died."

"'She's gone to heaven,' the little girl replied, 'She's gone to Jesus. Jesus paid her fare, O dear conductor, won't you meet her there?' The poor conductor now broke fairly down."

The little girl had a free ride, the conductor paying the fare, or the company losing it—which is not stated. "Many sitting by, beheld the scene with sympathetic eye." What is the moral? that little girls should refuse to pay car fare, and when asked for it, should exclaim,

"My fare is paid, and Jesus paid for me?"

Small danger is there that any real little girl will be led by "Conductor and Child" to follow the example of the four-year-old little saint.

The Index.

BOSTON, DECEMBER 16, 1886.

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

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

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

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

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

PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

For THE INDEX.

IDOLATRY: ABGOTTS.

BY W. D. GUNNING.

Montgomery, in his remarkably able paper on Plato, shows that we have no right to assume that our individual mind stands in direct relation to any other mind, and, therefore, that the assumption of the direct relation of the human to a divine mind is philosophically inadmissible. He may well say that "this consideration should be pondered by every serious thinker."

Ethics implies duties growing out of relations, the conjugal relation, the paternal, the relation of man to his fellow man, and to the animals under his providence. Sitting here at my desk I cannot sin against a tiger in an Indian jungle, or a bird of Paradise in Borneo. If there are intelligences in the air about me, not being in relations with them, I owe them no duties, and I cannot wrong them in act or thought. If I had been a Hebrew in the time of Malachi, when the prophet made Jehovah say, "Ye have robbed me," I would certainly have joined in the answer which Jehovah is made to put on the lips of his people, "Wherein have we robbed thee?"

Wiser was the saying of Eliphaz, "Can a man profit God?" We wrong ourselves, our fellow men, and bitterly wrong our fellow beings who have no voice to plead. We cannot wrong a being who has no needs akin to our own. We cannot wrong such a being by attempting to represent him. Idolatry cannot be a sin. It is incidental to a certain stage of religious development. While a people is growing into love of the beautiful its impulse is to employ art in the service of religion. Idolatry, therefore, is a secondary growth. The early Hindus had no idols. They worshipped the appearances of nature as symbols of unseen Powers. The religion of Persia, in its early stages, was free from idolatry. The early Greek did not attempt to repre-

sent the gods. In the Iliad there are very few descriptions of idols or images. Plutarch tells us that Rome was a hundred and seventy years old before it had the image of a god.

The Semitic religion seems to have been an infraction of this law. In its earliest recorded stage it was full of idolatry. Teraphim were as common among the early Jews, as Lares among the later Romans. Moses made a brazen winged serpent to represent Jehovah. In the northern kingdom the favorite image was a calf. In Judah it was a serpent. This is the earliest recorded stage of Judaism, but it could not have been its earliest stage. Like other religions it must have been, at first, without idols.

In the evolution of a religion idolatry is inevitable. As soon as the mind begins to idealize, and the hand gets skill to do the mind's bidding, it begins to make images. Art is a form of religion. If you paint a landscape precisely as it is and as you see it, your picture is not a work of art. But if you paint from an inner realm of beauty, interfusing the real with the higher beauties and harmonies of the ideal, you will paint artistically and religiously. No one will look at your picture without feeling an impulse to a better life. The Greek expressed his conception of the immortal in marble forms of beauty or majesty, which have survived the table of granite on which the second commandment was written. No man with aesthetic, and therefore religious feeling, can look on the "Elgin Marbles," brought from Athens to the British Museum, without thanks to heaven that Jupiter never thundered the second commandment from Olympus. Neither Hindu, Persian, Greek, nor Roman ever saw the wrongfulness of attempting to express the gods on canvas, or in marble. Nor did any Hebrew see the sinfulness of image-making till the times of Hezekiah, eight hundred years after Moses had led the Beni-Israel to the foot of Mount Sinai. Isaiah, who wrote during the reign of Hezekiah, describes the trade of image-making in a vein of irony, but he does not hold it up to reprobation as a deadly sin. To the eye of this prophet it was rather foolish than sinful. Isaiah was the first of his race to condemn idolatry. Hezekiah was the first ruler to move against it. "He brake the images and brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it and he called it Nehustan," that is, a piece of brass. Iconoclasm did not cure. About sixty years after this act of Hezekiah, Josiah "brake in pieces the images, and cut down the groves, and filled their places with the bones of men." This treatment was more heroic than that of Hezekiah. He took from the temple of Jehovah all the vessels that were made for Baal and for "the hosts of heaven." He killed all the priests of the local sanctuaries, "and burned men's bones upon the altars."

How shall we account for this sudden transition? The Jews had been in Palestine eight hundred years, and no people ever lived in darker idolatry. They paid almost as much attention to Baal, the tribal god of the Canaanites, as to Jehovah, their own tribal God. Their temple was a semi-barbarous pantheon. Figures representing horses and chariots of the sun were placed at one of the doorways; oxen and cherubim to Jehovah, and altars and vessels to Baal, to the sun, to the moon, to the stars, were placed within. There was even an idol representing "the Devil," as you will read in 2 Chronicles 4: 5.

Their idolatry, so deeply rooted and so persistent that it tinged the mind even of Paul, had no relation to ethics.* The religion of the Jews, until times of the captivity, had no moral character at all. The song of Deborah is a fervent blessing, in the name of her religion, on the most atrocious act of perfidy and murder that stains the pages of this holy book. David did not forfeit his rank as a man after Jehovah's own heart, by sawing asunder and roasting alive the captives he had taken in battle, nor by his dying testament wherein he charged Solomon to obey God and assassinate Joab and Shimei. Idolatry was not assailed by Hezekiah or Josiah, because the Jewish conscience had come to regard it as wrong. The Jewish conscience was yet unformed.

The nation was on the verge of ruin. Israel had fallen, and Judah was threatened. Samaria was in the hand of Shelmaneser, and Sennacherib was at the gates of Jerusalem. Jehovah had forsaken his people. Something had displeased him. What was it? Pious Jews began to think that what had angered their God was the worship of other gods. The reason assigned in 2 Kings, 17: 7-10, for the carrying of Israel captive to Assyria, was that Israel had worshipped other gods, and set up images, and served idols. The Scriptures tell us that in the time of Asa, two hundred years before Hezekiah, the Jews had no law. The Pentateuch could not have been. The ten commandments were not written. "The law of Moses" was born in throes of national disintegration nearly eight hundred years after Moses had died. Then came the command, not spoken to Moses, who was an idol-maker, not spoken to Solomon, who surrounded and filled the temple with idols; then came the command from the minds of men, not from the thunder of Sinai, "Thou shalt not make unto thyself any graven image, nor the likeness of anything which is in the heaven above, or that is in the earth beneath, or that is in the water under the earth."

The man who wrote that commandment wrote on the same parchment what is a violation of its spirit. He describes the God of Israel as seen by Moses and Aaron, Nadab and Abihu and the seventy elders. An artist who would translate that description on canvas, giving Jehovah a very clear complexion, and placing a pavement of gems under his feet, would be an idolater. But the one presentation could not be sinful and the other religious.

"Sinful,"—that is a bad word, as it implies an impossible offence. If the use of images or pictures as properties of religion is wrong, it is a wrong against man, not, what cannot be, a sin against God.

If you enter a Chinese temple, you will see much to shock and offend you. But if your guide is a more intelligent Celestial, he will make you think better of what you may see. "That form," he will say, "represents the Chinese Prometheus. Time was when our countrymen had no fire. That form represents the benefactor who brought us fire. We hold him in grateful remembrance, and the image of him is a help to us when we think of him. So of all the idols you see; one represents the man who brought us the compass; another, the man who

invented type; another, the man who taught us to do unto others as we would have others do unto us. We hold them all in honor, and place their images here to stimulate our minds to think of them. Indeed, our cult is a kind of Oriental Comptism."

If this idolatry still seems debasing, turn into a Chinese theatre. You will see that theatre answers to temple, secular to religious. They are on the same plane of thought.

"Orient" yourself again, and look at ancient Israel. He believes, and writes in his sacred book, that a dead body thrust into a tomb and happening to touch a bone of Elisha, sprang into life. You would not expect to find this people in a high stage of idolatry. You would expect to see their idols used rather as fetiches. And so they were. The brazen snake on a pole was merely a fetiche. The teraphim and calves and snakes and pillars of stone and phallic symbols,—the ashera—as properties of the religion of Israel, were as much on the level of his life as the idols of a Chinese temple are level to the life of a Chinaman. To say there shall be no idols is to say there shall be no partially developed mind.

I do not know how to define religion, but I do know that wherever we find nothing of what may be called religion, we find no idolatry; that wherever we find what is known as religion, we find an attempt

"To body forth the forms of things unseen."

The lowest American Indians had no religion and no idols. The higher tribes in North America had totems. The Pueblo Indians of Mexico, who had a rudimental civilization, had idols. The Peruvians, who had a higher civilization, had better idols, and in Cuzco a great temple of the sun. The Mormons, who have a still higher civilization, bepaint the rock-ledges of Utah with a large eye, the all-seeing eye of their Jehovah. We are on an ascending scale. Our Aryan fathers, standing under the shadow of the Himalyas, and uttering the first lisp of religion, said, "*Dyaus pitar*," Sky-Father. The Romans, at the dawn of their national life, looked into the blue sky of Italy, and said, "*Ju-piter*," Sky-Father. To-day we address the Infinite as "*Heaven-Father*." When the Greek or the Roman cut the marble away from his ideal of a Father in the sky, he had a form which would fall under ban of the second commandment. If I could perform such a feat in mental sculpture, and clip from my marble of the mind all that is extraneous to my conception of God, I would have an idol as real as the Olympian-Zeus. But this feat of sculpture I cannot perform, and therefore I have passed the stage of idolatry. The Hindu who said,

"The sky and the sea are Varuna's loins;
He is also contained in a drop of water,"

had ceased to be an image-maker. It is when we have attained to this higher stage that image-worship becomes a wrong to ourselves.

Pascal was pained by the thought that a man might suffer eternal torment for something which Adam, an ancestor of his, had done six thousand years ago. He confessed that the dogma was irrational, "but," he said, "we must believe it," and he gave a receipt for forcing belief. "Act," he said, "as if you did believe; take holy water: it will make you stupid, and you will come to believe." Strange words, these, to fall from the lips of genius! Take holy water, grow stupid, and pretend to believe,—this is the form of idolatry which is hurting us.

The German word for idol is *abgott*. It means an ex-god, an extinct god. To worship an ex-

god is idolatry. While the gods live they do not hurt men. The hurt they inflict is after they are dead, and our belief in them is pretence.

When Egypt had her multitudinous gods, and believed in them, their worship was not hurtful to public morals. When Egypt came to say, as she did say on her temple walls, "God, who created the heavens, is not manifest in temples; he is not expressed in images," her continued formal acceptance of the abgotts was hurtful. When she believed in her Nile-brood of gods, she maintained a high code of morals. When she lost the belief, but kept the gods, she became as corrupt as sceptical Rome.

Sad to-day is the vision of abgotts. They cumber the world. You may see them along the highways of Japan, crumbling statues of gods, abgotts. You may see them in the temples of Asia. The foot-print of Adam on Samanella is an abgott. The troubled waters of Bethesda are no longer miraculous. They are an abgott. The dust of the bones of Elisha is no longer potent to break the seal of death. It is an abgott. The obelisk in Central park, once the symbol of continuous creation, is an old, old abgott. Olympus, Sinai, Meru, once the trysting place of gods, are the empty thrones of abgotts. Jehovah of Palestine is an abgott. The tri-une God, born of the brains of man in the Jerusalem chamber of Westminster Abbey for the creed of England, old and new, is an abgott. The Unnamable, the Power

"Which holds the ancient heavens from going wrong," and holds man to the law of right, is God who can never die away into an abgott.

GERMAN LOVE.

[Found among the papers of a stranger. Edited by Max Muller. Translated and adapted by GOWAN LEA.]

SEVENTH RECOLLECTION.

To ramble with a friend through the valleys and over the mountains is delightful and refreshing to body and mind; but to go lonely and alone is nothing but weariness, and a squandering of time. How could I profit by the green hills, or the blue sea, or the mighty waterfall! Instead of my gazing at them, they gazed at me. One sad thought followed another, like a song that would not be got rid of. In the evening, when I entered an inn and sat down exhausted, the people stared at me and queried who the lonely traveller could be. Then I would rush out into the dark night where no one could see my loneliness, and repeat over and over Schubert's song, "Yonder, where thou art not, yonder is happiness!" The calm, the order, the infinitude of nature, brought to me a sort of resignation. I felt in me, and under me, and over me, the presence of a Power in whom the symbol becomes the reality, anxiety is changed to rest, and the one is transformed into the all.

Thus I pursued my way, sometimes happily, sometimes sadly; for even if we have been able to attain to a certain peace in our inner life, it is difficult to continue in our sanctuary,—difficult too, if we forget it for a while, to find our way back to it.

Weeks went by, and not a syllable from her. If she had died without my taking leave of her, could I ever forgive myself? Alas, how men play with life; how they put off and off the best they might do, or enjoy, never realizing that each day may be their last, and that lost time is lost eternity. When I con-

*Paul, in Galatians 3: 19, makes the Jewish law the work of angels, and in Galatians 4: 9, he makes these angel authors of the law, *stoicheia* a word which in the common version is translated, *elements*, and in the revised, *rudiments*. When the Alexandrian Greeks used this word, they meant *constellations*. Paul's meaning is that until the coming of Jesus the Jews were in bondage to the constellations, or the angels who rule them, and had given the law.

sidered the words of the Doctor when I last saw him, and when I considered the step I had taken in making this sudden journey, I felt that I had not acted from a sense of duty, but only from a feeling of pride. I had wished to show how firm I could be. It would have been harder to have made a confession to him, and to have remained. One duty rose clearly before me now,—to return to her at once, and bear whatever heaven might send. Just as I had planned my return, the Doctor's words recurred to me, "She must be taken away to the country." It was possible, nay, probable, that she might be at her castle, not far distant, where she herself told me she often passed the summer. In a day I could be there. I started with the first ray of the morning, and the evening found me at the castle.

A sentinel walked up and down before the door. I hurried up to him and learnt that the Countess Mary and her attendants were there.

A new life of reality seemed nigh; all that I had suffered began already to appear like a horrible dream. There are but few such moments in a man's life; thousands have never known this ecstasy. The mother who for the first time takes her child into her arms, the father who welcomes back from the wars an heroic son, the poet who is crowned by his country—these understand what is meant by a dream becoming reality.

In the pale, evening light, I saw a white, reclining form, and a clear voice said,—each word falling like a cooling rain-drop after a hot summer day—"How oddly people meet!"

"How oddly they meet, and how oddly they lose themselves!" I answered the countess, hastily, and seized her hand. I felt that we were once more together, and unchanged.

"It is their own fault if they lose themselves," said she, and her voice, which accompanied her words like music, changed to a minor key.

"That is true," I replied. "Are you well? May I talk to you?"

"My dear friend," said she, smiling, "I am always ill, as you know. If I say that I am well, it is only out of love for the old Doctor, who is convinced that I am alive only through his skill. But, where have you been all this time that I have heard nothing of you? The Doctor gave so many reasons for your abrupt departure, that at length I told him that I knew not what to think. The last reason that he gave compelled me to answer, that I understood neither him nor you. I am such a poor, frail piece of humanity that my life might rightly be called a lingering death. If Fate has sent two souls who understand me—who love me, as the doctor expresses it—wherefore should this disturb my peace or theirs? I could not help saying to our old friend, 'My dear Doctor, we have so many thoughts and so few words, that we have to crowd many thoughts into one word. If people unacquainted with us heard that my young friend loved me, and I him, they might think it was as Romeo loved Juliet, and Juliet, Romeo; and then you might be right in saying that it must not be. But, is it not true, my old Doctor, that you love me also, and I you; and have loved you many years—though I may not have confessed it—yet, I am neither despairing nor unhappy thereby. Listen, dear Doctor, I have more to say. I really believe that you have an unfortunate sort of affection for me, and that you are jealous of our young friend. Every morning do you not come to inquire for me, though you know that all is well? Do you not bring me the choicest flowers

of your garden? Have I not had to give you my portrait? Did you not sit by my couch last Sunday when you thought that I slept—O, I did not mean to speak of this—and let your tears fall upon my cheek as you sobbed, 'Mary! Mary!' Ah! my dear Doctor, our young friend has never done that; yet, you have sent him away.' As I thus spoke to him, half earnestly, half jestingly, as I always do, I saw that I had hurt the old man. Then I took up a volume of Wordsworth—my favorite poet—in which I had been reading, and said, 'Here is another old man whom I love with all my heart; who understands me, and whom I understand; yet, I have never seen him, nor ever shall see him,—that is the way in this world. Let me read you a poem of his, that you may see how men can love, and how true love is a quiet blessing that the lover lays on the head of the loved one.' I read to him Wordsworth's 'Highland Girl.' Draw the lamp nearer, my friend, and read me the poem again, for it refreshes me as often as I hear it. A spirit breathes through it that is one with the calm of yonder sunset that is stretching out its loving arms over the snow-clad mountains."

She handed me the book, and I read the poem, and it was to me as a draught of fresh, spring water out of the cup of some great green leaf.

Then I heard her melodious voice, like the first rich notes of an organ rousing people from a dreamy prayer, repeating:

"And I would have
Some claim upon thee, if I could,
Though but of common neighborhood,
What joy to hear thee and to see—
Thy elder brother I would be,
Thy father—anything to thee."

"So I wish you to love me," said she, "and so does the old Doctor love me, and so we ought all, in one way or another, to love each other, and to have faith in each other. But the world—what little I have seen of it—seems not to understand this love or faith, nor to make any provision for it. Men have made of this earth, where all might have been so happy, a truly sorrowful existence, and the more high-minded and sensitive one is, the more must one feel it to be a vale of tears. Love seems to be nothing more for us than the prelude to the comedy or tragedy of marriage. Is there, then, really no other love now?"

She always spoke up, not down. The melody of her sentence was as when a child says, "Is it not so, father?" There was something so imploring in her voice that it was almost impossible to contradict her.

"One thing that I admire in Wordsworth," she continued, "is that he is true. He uses no exaggerated phrases. He is true, and does not all lie in that little, comprehensive word? He opens our eyes to the beauty that, like the daisy in the meadow, lies beneath our feet. The true poet seems to have a clear insight into the eternal. Scoffers may talk as they will, but it is just this superhuman element that moves the human heart. Who more able to speak of earthly beauty than Michael Angelo—and how? Because it was to him as a reflection of ideal perfection. You recollect his sonnet:

"La forza d'un bel volto al ciel mi spiona
(Ch' altro mi terra non è che mi diletta),
E vivo ascendo tra gli spirti eletti;
Grazia ch'ad uom mortal raro si dona,
Si ben col suo Fattor l'opra consuona
Ch'a lui mi levo per divin concetti;
E quivi informo i pensieri tutti e i detti;
Ardendo, amando per gentil persona.
Onde, se mai da due begli occhi il guardo
Torcer non so, conosco in lor la luce

Ch'ei mi mostra la via, ch'a Dio mi guide;
E se nel lume loro acceso lo ardo,
Nel nobil foco mio dolce riluce
La gloria che nel cielo eterna ride."

[Translation by Gowan Lea.]

A beauteous face illumined the way to Heaven;
No more on earth is sought that can delight me:
To spirits elect, rising, I unite me—
A grace to mortal man but rarely given.
So well the work accords with Him who made it,
That unto Him it lifts me: my life's story
Is formed of thought, and deeds, to suit its glory:
It did command me: I have but obeyed it.
And if from these two eyes so brightly shining,
I turn not; but do recognize their fitness
To guide me still upon the path supernal;
Enkindled at their fire, myself resigning.
I shall reflect their lustre, and bear witness
To joy, that reigneth in the Heavens, eternal.

She was exhausted and ceased speaking, and I would not disturb the silence that ensued. When after an intimate interchange of thought, human hearts feel at peace with each other, and there comes a solemn pause, we say that an angel flies through the room; and I could have fancied that I heard the light wings of the angel of peace over our heads. Whilst my glance rested upon her, it seemed as if she became transfigured in the soft twilight of that summer evening, and only her hand, which I held in mine, assured me of her bodily presence. I looked around and saw that the moon had risen in its full splendor between the two mountains opposite the castle, and its silvery beams were falling upon the lake. Never had nature appeared to me so lovely; never had I experienced such a deep peace; never had her face looked so angelic. "Mary," said I, "let me, such as I am, speak to you, as I have often wished to speak. At this moment when we feel so intensely the nearness of the superhuman, let our souls pledge themselves to each other, so that nothing may again separate us."

I knelt before her, and would have kissed her hand, but she drew it away with an expression of pain; then she raised herself with a deep sigh, and said:

"You have hurt me, but it is my fault. Enough for to-day. To-morrow evening I shall expect you."

Oh, where had all my heavenly peace in a moment fled! I saw how she suffered, and all that I could do was to call her attendant; and then, full of gloomy thoughts, make my solitary way home through the gloom.

THE HAND-WRITING ON THE WALL.

EDITORS OF THE INDEX :

After the partisan heat of the New York campaign had subsided, the question came forward in the minds of all good citizens, To what public end has it been? What significant facts have appeared? and what general conclusion are we to draw from the election. The paramount facts are the advent of organized labor as a distinct political force, and the enormous strides forward of the cause of social democracy. As a sequel, we can hardly escape the conclusion that we are verging towards an era of profoundly radical governmental and social changes. The first campaign of the new against the hosts and wealth of the two old parties was fought in New York city. For a brief space, let us consider the methods and principles involved. All American readers should be familiar with the details.

For my part, I feel proud of the "rabble," as the bulk of the George men were called. Henry George has evinced a surprising capacity as a political leader, and has latent in him the powers of a great statesman. If he lives a few years he will be called upon to use them. One must agree with the editor of the *Leader*, that, since in general the present force in the departments of

the municipal government will remain in office during the coming mayoralty, it is, perhaps, fortunate for Mr. George that he has not to sit in the city hall, pledged to reform, and with the opposition and ill-wishes of his subordinates—men of keen wits and narrow understandings, and practiced in deals and jobs. Mr. George will most profitably employ his superb talents in inculcating in the public mind the import, the practical import of the principles he has done so much to popularize. Let no one presume longer to call him a *mere theorist*.

Mayor-elect Hewitt posed as the savior of society during the campaign. Strange, how suddenly it dawned upon him that society was in the bad way of needing a savior! Like the deceptive animal in the fairy tale, he hastens to imitate Mr. George's outer garments, damns that gentleman with faint praise, calls him a "visionary," and cries beware of the leader of the hosts of anarchism! This alarm tocsin had the desired effect upon the minds of the "silk stockings;" bribery did the rest—money in hand paid to the dwarfed in soul and the besotted, the "hoople" left with the saloonists and the "heelers," the fearful zeal of the place-holder and the place-seeker. The sporting fraternity, the gamblers and brokers, and, reasoning from analogy, the thieves, were solid for Hewitt.

Naturalists are often deceived by external appearances, and they have learned to base their classification upon internal structure. Too many of the "anarchists" have adopted this mode of estimating the "saviors of society," and no amount of assuming will answer to deceive them. The nucleus from which radiates the practical humanity of the system with which Henry George's name is associated, is *disinterestedness*; and the natural history of Abram S. Hewitt forbids putting him in that class.

No amount of sweet talk will ever wipe from the memories of us "anarchists," the insults and undeserved opprobrium put upon us by the self-styled "saviors." In the near future these will meet their Waterloo, and the Empire State and City, saved from its saviors, may breathe easier.

Ought it not to be a significant fact, for those who profess such great fear of the "rabble," that the cause of reform is being forwarded in the city where anarchists "most do congregate?"

I have said, let no man call Henry George a *mere theorist*. Theorist he is, as every great idealist must be. Christ was a great idealist; yet, at the close of the nineteenth century, men will still mine in his system and be rewarded with rich practical truth. He was at the same time a practical reformer—was he not? History has in store many lessons for us yet to learn: of these, one of the most important is that the popular heart is never far astray on questions that have a deep social significance. (The difficulty is to get the matter examined.) Not the "rabble," but the money-changers, and the Pharisees, sought the crucifixion of Christ.

After nineteen centuries have almost elapsed, another *Christus*, a teacher of the people has appeared. When the central truth of our great reformer has raved out in its full significance, as I am certain it will, then will be possible for satisfaction the yearning for social equality that is in the heart of the human race. The social horizon will be electrified and informed throughout by one central light,—a beacon of harmony and freedom for many and long ages. It is my firm faith that the principle, that the increase of land-values is due to the energies of the community at large, and is the proper fund for defraying the expenses of government and the cost of public improvements; or, in the language of Henry George, the unearned increment of land-values belonged to society, and should go into the public treasury instead of into the pocket of the private individual, as at present,—that this principle is the one destined to unite the isolated, broken and imperfect arcs of political economy into one glorious, all-embracing circle. 'Tis a beautiful faith, sufficient to gladden the hearts of all who love their fellowmen; yet this was the doctrine seized upon by the "saviors" and used to scare the "respectables."

Admitting that, as is not improbable, that these "respectable" voters believe that Henry George

is a visionary in his tax-reform scheme, is he not a practical reformer as well? I think it was Justin McCarthy who remarked several years ago, that the American ballot system is a practical failure. Says Henry George: "Unless we would perpetuate the reign of corruption, we must alter our elective system, and this is the most pressing reform to which good citizens of all parties should address themselves." The system of balloting which Mr. George advocates—the Australian system—would absolutely nullify the power of money on election day, at least so far as the general voter is concerned; and it would put an end to the disgraceful scenes and practices around the polls. This great result can be accomplished in a way that is simplicity itself.

Mr. George is opposed to any form of corporate or special privileges; that means to equitably rest the burdens of society. For one who has been studying the question of taxation so long and assiduously as Mr. Hewitt avows for himself, and to have kept silence until his sudden flowering out in the recent Hewitt-George controversy is, to say the least, very strange—from a patriotic point of view.

On the tariff question, George has written trenchantly and well. With Hewitt he is a free-trader. With this important difference, Mr. George is in earnest. Mr. Hewitt professes his adherence to the free-trade persuasion much on the ground that many intelligent men call themselves Calvinists; it is quite *en regle* to belong to some church, and Calvinism is logical (if one is not too radical). But the fact that a man attends the Presbyterian church is of little significance in making up an estimate of him from a religious point of view. So with Mr. Hewitt's free-traderism; it means practically nothing. Indeed, if my little information about Mr. Hewitt's private business is at all correct, personally he could not be benefitted by free-trade policy.

Mr. Hewitt has probably studied the tariff question as he has the taxation question, and to the same conclusion; namely, that the interests of Abram S. Hewitt will be best subserved by the silence of that gentleman, except in so far as being opinioned is necessary to preserve cast in the political world. The aggressive campaign, just ended, has disclosed the fact that in all the years of his long political career, Hewitt has failed to use his knowledge and ability in accordance with his convictions of what was for the public good. In common with other American "statesmen," Mr. Hewitt appears to know very little about the cardinal virtue of a public man, *disinterestedness*.

I am no fetish worshipper; the cause of labor was tending to its present form before Henry George came among us. Mill and Davitt preceded him, the one in declaring that the land belongs to the people, the other in demanding it for them. (Hence the Land League.) The peculiar and great service that Henry George has rendered to social science, is in tracing out the chief cause of the great inequality in the distribution of wealth, and in pointing out the remedy with a clearness that amounts to logical necessity—a clearness that compels the assent of the earnest thinker. This is the land-tax scheme which many denounce as visionary.

I know not whether the one who is responsible for that clause knew its full import, but the fourth demand in the constitution of the Knights of Labor, reads: "That the public lands, the heritage of the people, be reserved for actual settlers; not another acre for railroads or speculators, and that all lands now held for speculative prices be taxed to their full value." To the one and a half millions of men who subscribe to it, there appears to be nothing visionary in that demand; yet carry it out, and Henry George's system of taxation becomes an accomplished fact. The question would arise, "What shall be done with the surplus of public revenue after defraying the ordinary expenses of government?" To me the question suggests the fact that there are large public debts that might well be disposed of to begin with,—municipal and state as well as national; for instance, in the vicinity whence this article is written, there are a number of towns that have heavily bonded themselves to encourage local railroads.

In a few years, under such a system, the greatly inflated values at which lands are now held would subside like a pricked bladder, until the nominal equaled the real value, what the land was worth for present use.

In the meantime, the reforms that are admittedly practicable shall "go marching on." Of these are: first, the reform of our elective system, consequently the improvement of the public service; second, the abrogation of corporate privileges and exemptions, and third, a just commercial policy. The two last really involve only one principle, that of anti-monopoly; but the tax-question, with its divisions and subdivisions—the state and various local taxes, the revenue tax for the support of the general government, and the almost innumerable forms of private monopoly tax—and the tariff question, are two very distinct issues in the public mind. They are, however, to be referred to the same principles for solution.

Of these proposed reforms, conceded by all to be in the domain of practical politics, Henry George has long been the ardent and forcible champion; and such was the forceful earnestness with which he presented them during his recent candidacy, that his opponent, Mr. Hewitt, was obliged to adopt some of his views in self-defense; with how much of sincerity and intelligent purpose remains to be seen.

A word in regard to the term "Anarchist," applied by Mr. Hewitt and his fellow "saviors," the united rings of New York, to the sixty-eight thousand independent working-men of that city. It is this: Very often in the history of the world have epithets applied in contempt or disdain, in the affairs of both Church or State, acquired a new and honorable meaning through the devotion and lofty purpose of the men thus designated.

H. F. BERNARD.

[Our correspondent, of course expresses his opinions in his own way. But in his treatment of Mr. Hewitt, who stands among political leaders as an eminently enlightened and fair man, he seems to us to have allowed partisanship greatly to blind his vision.—Ed.]

CORRESPONDENCE.

C. K. W. writes:

"In THE INDEX of December 2d, 'A Perplexed Reader' desires a definition of the phrase, Spiritual Life. What I understand by it is,—That condition of the human being in which the higher elements of desire, thought, and action maintain habitual supremacy over the lower; not denying the rightful existence and appropriate activity of the latter, but keeping them in due subordination to the former. What I have heretofore said about the need of precision in the use of theological terms appears to be needed even by writers so generally accurate as those of THE INDEX. In its last number, as often before, I find the phrase, 'Congregationalists and Unitarians.' As if the latter were not thoroughly and perfectly Congregationalists! And as if *Orthodox* Congregationalists had a rightful monopoly of the name which belongs to Universalists and Unitarians equally with themselves!"

BOOK NOTICES.

THE FAMILY. An Historical and Social Study. By Charles F. Thwing, and Carrie F. Butler Thwing. Boston: Lee & Shepard. 1887. pp. 213. Price, \$2.00.

This book which is the joint production of a Congregationalist clergyman and his wife, and which bears through all its pages the stamp and tone of Christian theological prejudice, is yet, from the authors' standpoint, a wonderfully unbiased and liberal work on questions of supreme importance to all thinkers. The titles of the dozen chapters into which it is divided will give an idea of the general drift of the book,—*"The Prehistoric Family," "The Family Among Greeks, Romans and Jews," "The Family in*

the First Christian Centuries," "The Family in the Middle Ages," "The Family and the Church, Catholic and Protestant," "The Family as an Institution, Divine and Human," "The Family as a Basis of Social Order," "The Family and Its Individual Members," "The Family and Property," "The Family as a Social Institution," "The Family Destroyed," and "The Family and Modern Divorce Laws." Among the authorities consulted and quoted from, are Aristotle, Plato, Cicero, Justinian, Milton, Calvin, Blackstone, Neander, Gibbon, Darwin, Herbert Spencer, Sir John Lubbock, Lecky, Sir Henry Maine, John Stuart Mill, Edward B. Tylor, Guizot, Dean Stanley, Bishop, Judge Story, Horace Bushnell, John Fiske, J. H. Noyes, Phillip Schaff, President T. D. Woolsey, and others as well known. While there is a marked attempt to claim for Protestant Christianity the credit of having originated and formulated the nearest approximation we have yet had to the ideal form of marriage and the best family status, yet the intellectual progress of the age shows itself strongly in the liberal interpretations given by these Orthodox writers to the portions of Scripture which conflict with their conceptions of justice, and the civilization of this century; as, for instance, when considering the present social state of women, (on which they take advanced views) they declare that, "We have no hesitation in saying we believe that in the statements of Paul regarding the position of woman, he expresses his own opinions, wise far beyond the age in which he lived, enlightened to a degree by divine illumination, and yet colored by the prejudices of his time. These opinions, if not opposed to the spirit of the gospel, are at least below its level." The subject of marriage and divorce is carefully considered, and uniform laws throughout the United States on these vital points argued for on principles of equity and utility. In the natural desire of Orthodox Christian teachers to claim for their religion all that is good, much of which is the result of no theologic teachings, but of the slowly accumulating experience of men, and of their advancing study in their relations with the universe and with their fellowmen,—they frequently make sweeping statements which are not marked by historical accuracy, as when on page forty-five it is stated that "for the idea that marriage is a life-long union of one man and one woman, that outside of this union, any sexual relation between a man and a woman is sinful, the world is indebted to Christianity." A careful reading of the last chapter in Lecky's "History of Morals," will show how false this assumption is. But on the whole, the book is an excellent one for popular reading, carrying by its Orthodox tone, needed information on the subject of the family, marriage, divorce, and woman's position in society, and under the laws of different states and nations, into circles of readers not otherwise approachable. It is written in a very readable style, and delicate points are treated in an admirably refined manner from a high moral standpoint. We would especially recommend it to the perusal of all women. The paper, print, and binding are all in their way a solace to tired eyes, and a sense of what is fit.

S. A. U.

A GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT. Being Grimm's Wilke's Clavis Novi Testamenti. Translated, revised, and enlarged by Joseph Henry Thayer. 726 pp. New York, Harper & Bros. 1887.

For the scientific religionist and ethical reformer, more than for any one else, is it an absolute necessity to possess the latest and most authoritative standard works relied on by his or her opponents in polemical discussions. Prof. Thayer, of Harvard University, has just published a lexicon that is well known to be the result of twenty-two or three years of labor, and is far superior to any New Testament Lexicon hitherto published. The London *Athenæum*, in a recent long review of the volume, complained that the similar work of Robinson was not mentioned in the introduction. Anyone who, like the writer of this notice, has had occasion to compare Robinson with Thayer, article by article, will cease to wonder at the omission alluded to by

the *Athenæum*; for Robinson's work has been so long buried out of sight under a superincumbent weight of German research that it is now scarcely worth referring to. In the matter of Hebrew word-forms, for instance, Robinson gives only a small proportion of those cited by Professors Grimm and Thayer, and those he does give are quite frequently inaccurately printed. The classification of matter and typographical arrangement of headings under each article of the new lexicon are admirable; and so is Prof. Thayer's adoption into English of the German method of italicizing; that is, by spacing the letters of words. Lexicography is a kind of coral-island building: the work of the old colonies gradually sinks out of sight, yet serves as the basis on which the latest toilers construct their resplendent fabrics. Prof. Thayer gives a long list of matters which in his work are additions to Grimm's lexicon: it is astonishing to think of the assiduity and beaver-like industry with which he and his learned coadjutors must have toiled in their careful researches over the whole field of Classical and Biblical literature. The Thayer lexicon has continually in view the wants of the average student, and of unprofessional consultants of the work, and one notes with especial satisfaction the full lists of an appendix containing difficult verbal forms, words borrowed from the Hebrew, Latin, and other tongues, and words peculiar to each of the New Testament writers.

W. S. K.

WALT WHITMAN. Vortrag gehalten im Deutschen Gesellig-Wissenschaftlichen Verein von New York am 24 März, 1886. Von Karl Knortz. New York: Hermann Bartsch, 54 Beekman Street. 1886.

This pamphlet of forty-seven pages is by a German who has already done much literary work of value, including several translations from Longfellow, and a lecture on "Brook Farm and Margaret Fuller." The account of Whitman's early life is interesting; and his devoting himself to the cause of Union and Freedom, in the full vigor of manhood, as a nurse, instead of a soldier, is put in as favorable a light as possible. Much indignation is expressed against those who call *Leaves of Grass* indecent; for instance Secretary Harlan, who found a copy in the author's desk, and dismissed him on this account from a department professedly managed on Christian principles, and the firm of J. R. Osgood & Co., who refused to republish the work, because they would have been prosecuted for selling obscene literature, unless they left out two poems which Whitman insisted on retaining. Mr. Knortz has so much to say in defence of this notorious book, that if we knew nothing more than what is contained in this lecture, we might suppose that no other volume by Walt Whitman was ever published. The admirers of the most unconventional of poets will be grateful for what is said in praise of his rare originality; his superiority to social prejudices; his breadth of human sympathy; his reverence for woman; and his indignation against political, ecclesiastical, and industrial tyranny by this lecturer, in warmly avowed agreements with Emerson, Morris, Rossetti, Swinburne, Dowden, Clifford and other excellent judges.

HARPER'S YOUNG PEOPLE. 1886. New York: Harper & Bros.

"Harper's Young People" has always been so good that to predicate an improvement of it seems a daring thing, but certainly no previous volume that we have examined has given us an impression of so much and such varied excellence as this. As usual there are two or three continued stories in the year, and a number of other serials, that upon dogs being of special interest. Another treats of boys who have become famous. There is a fair proportion of instructive matter as compared with that which is intended simply to amuse. The illustrations are frequently so charming, and they are engraved so well, that grown people, as well as young people, will take pleasure in them. The department of games is well kept up. Take it for all in all, the book is one to make sunshine in the nursery

on rainy days, and to lighten the mother's burden of anxiety for the amusement of her children. Coming all together, there is here almost an embarrassment of riches. The happiest are they who take the weekly numbers and have them bound at the year's end.

IDYLS AND PASTORALS. By Celia Thaxter. A Home Gallery of Poetry and Art. Twenty-four Engravings from Pictures by American Artists. Boston: D. Lothrop & Co. 1886. Price, \$3.

This is a selection from an edition de luxe of the same name. It contains a dozen of Celia Thaxter's charming poems,—one of them appearing in this work for the first time. Some of the cuts have suffered in the process of reduction. Yet most of them may be considered an addition to the attractiveness of the volume, which forms a very pretty centre-table ornament, and is a good gift book for those who do not care to buy more expensive works.

As fully identified with the Christmas holidays as Santa Claus himself, are the Prang Christmas and New Year cards. Each year we think the genius of the artists, who surprise us with new and original æsthetic and unique designs, has reached the uttermost limit of invention, but each succeeding year shows us our mistake. The cards for 1886-7 are now on sale, and might well be heralded by the mottoes, "A thing of beauty is a joy forever," and "Here's richness!" The fancy of the artists have taken a wider range of out-look this year, and, in consequence we are treated to a number of delightful surprises and unique combinations. It seems impossible but that in the bewildering variety of design, size, form, coloring, and price, every taste, however capricious, should be able to be suited. In the list of the twenty-eight artists who have contributed to this year's line of designs, occur the names of W. Hamilton Gibson, W. Schuyler Matthews, Mrs. O. E. Whitney, Miss L. B. Humphrey, E. B. Bensell, Fidelia Bridges, Walter Satterlee, Miss F. B. Lockwood, and the English painter, Frank Miles. We cannot undertake a description of any one series of these cards; they must be seen to be appreciated. These holiday gifts come in various shapes, in addition to the card, pure and simple; in satin art prints with easel backs, in banners, sachets, sachet bags, calendars, and book marks, and many of the more expensive kind are hand-painted. L. Prang & Co., are confessedly the leaders in the holiday art department.

ALDEN'S Library Magazine for November contains articles on "The Higher Education of Women," by Mrs. E. Lynn Linton; an "Historical Sketch of the Jews, since the Destruction of Jerusalem," by Dr. B. Pich; "Falling in Love," by Grant Allen; "The Recent Volcanic Eruption in New Zealand," by Archibald Geikie; "Ary Criticism," by Andrew Lang; "Scenes in Mark Howitt's Later Life," by Mary Howitt, an "Necessity of the Classics," by Prof. Gilder sleeve. Weekly parts, \$1.00 per year. John B. Alden, 393 Pearl Street, New York.

A LITTLE pamphlet of Forty-two Hymns, entitled "Looking Inward, Onward, Upward," was arranged last year by James H. West, of Geneva, Illinois. Older collections of church hymns, furnishing little that he could use consistently with modern radical religious thought, this thin pamphlet was printed for his own society, until something larger should be demanded by a growing consistency on the part of liberals as a whole. These hymns are of human hope and human endeavor, and are valuable as a collection of untheological religious verse, even when not intended to be sung. Single copies may be had, post paid, for 10 cents in stamps, by addressing Mr. West as above. More than ten copies may be had at 5 cents each.

THE *Revue de Belgique* for November 15 has an article on the utility of folk-lore; another on some instances of mind-reading at the Parisian hospital, la Salpêtrière, which surpasses even Mr. Bishop's; and a third on the institutions of Bulgaria, where a system of free compulsory schools is now flourishing despite the opposition of the priests.

THE *Forum* for December has the following articles and writers: "The Present Outlook for Christianity," a thoughtful and liberal discussion of the question, by W. S. Lilly; "How I was Educated," by President E. G. Robinson; "Broadening the Way to Success," by Hester Ward, deals with the problems of race improvement; "Woman's Legal Right to the Ballot," is made clear in a carefully written paper by Francis Minor; Judge Edward A. Thomas gives information, "About Wills and Testaments;" Major J. W. Powell discusses "The Cause of Earthquakes;" Phillip G. Hubert gives the opinion of "An Interviewer on Interviewing," which will be of interest to all who have been, or hope to be interviewed, as well as to that larger public whose curiosity makes the interviewer a necessity of journalism; Rev. Leonard W. Bacon gives his views on "The Alternative of Prohibition;" Rev. Howard Crosby writes "A Letter to the People of New York," on city reform, and a Methodist makes "Confession" to the public.

THE December *Wide Awake* spreads a royal Christmas feast for its friends—good things and dainties. One of the most beautiful modern paintings of "The Madonna and the Child," that famous one by Gabriel Max, has been reproduced for the frontispiece. The Christmas stories are by Mary E. Wilkins, Sophie May, and Mrs. Jessie Benton Fremont; Christmas pictures by F. H. Lungren, F. Childe Hassam, Edmund H. Garrett, F. Dielman, and H. P. B.; Christmas poems by Susan Coolidge and Helen Gray Cone, and Christmas talks by Mrs. Whitney and Susan Coolidge,—all this in addition to many other attractive articles and pictures, such as a story by Elizabeth Stuart Phelps, a sketch of the poet "Longfellow's Boyhood," by his brother, Rev. Samuel Longfellow, and the beginning of new serial stories by Fred. A. Ober, Lizzie W. Champney, and Chas. R. Talbot.

A PARIS correspondent of the *London Daily Telegraph*, who, owing to his connection with the hospital at the time, was in a position to vouch for its authenticity in every particular, relates this anecdote of M. Paul Bert:

"Some years ago he visited Havre while a severe epidemic of small-pox was raging in that port. Noticing on his return to Paris that the mortality was daily on the increase, he began to entertain doubts as to the efficacy of vaccination as a prophylactic, and resolved to solve the problem to his own satisfaction by experiments on his own person. He accordingly got himself vaccinated, and, going a fortnight afterwards to the Charité Hospital, he courageously had himself inoculated with the virus of a man who was dying of the small-pox. No ill effects having resulted from this terrible experiment, M. Paul Bert was completely won over to the cause of vaccination, which throughout the remainder of his life had no warmer supporter. It is characteristic of the savant that he never breathed a word about this to anyone, evidently regarding the trial to which he had subjected himself, and the fearful risk which he had run, as a commonplace episode in the career of a votary of science."

IMPORTANT NOTICE.

WE shall have for sale, when THE INDEX comes to an end at the close of the present month, two complete sets of the publication, beginning with the first number, January 1, 1870, and ending with the final issue, December 30, 1886—seventeen volumes. These are the only complete sets that can be furnished from this office, and probably very few full sets can be bought anywhere. We offer them, substantially bound, at \$100 each. Aside from the valuable essays and articles of permanent worth which these volumes contain, they present a contemporaneous history of liberal religious movements in this country for the last seven-

teen years which can hardly be matched elsewhere. Each volume contains a full index. Any volume, excepting the years of 1870 and 1873, we can furnish for \$2.00 a volume, bound, and two of the volumes as advertised elsewhere for \$1.00 each, bound.

THE PARKER TOMB FUND.

A Fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. The list of subscribers to date is as follows:

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HENRY CLAY never was at a loss for a word or "boggled" while speaking, but his drafts on the king's English were never dishonored. With Mr. Webster it was different, and he often would hesitate, and then rub his nose with the bent knuckle of his right thumb. Mr. Calhoun, when at a loss for a word, would give a petulant twist at his large, turned-over shirt collar, and then run his bony finger through his long gray hair until it stood up like the hair on an electric toy. Mr. Benton would sink his voice, and mumble something that no one could understand, and General Cass would "aw! aw!" in the English style, passing his hand beneath the lower edge of his capacious white waistcoat. Mr. Webster was almost invariably "stuck" when he attempted to use a Latin quotation, and when Mr. Everett was in the Senate he used invariably to appeal to him.—*Ben: Perley Poore*.

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THE next issue of THE INDEX will be the last. Read the announcement on the fourth page, and if you have paid for this journal beyond Dec. 30, 1886, and have not yet made the choice offered in the announcement, please decide and inform this office of your decision at once.

CURRENT TOPICS.

BY B. F. U.

HENRY M. STANLEY, in an address given by request, before the Methodist Preachers' Meeting, New York City, December 6th, on "The Congo as a Mission Field," says, "Then, in every village, there is always a priest of this idolatry, to whom offerings must be paid. If a man is sick, the priest of the tribe must know what is the cause of it. Consequently there are a great many murders inflicted because the priest has some malice against some other person—perhaps is anxious to get some of his property. Briefly, it is something like the dark days of New England."

A CONVENTION of "the Freethinkers of New England" will be held in the Paine Memorial Hall, Boston, on Saturday, Jan. 29th, and Sunday 30th, 1887. Mr. L. K. Washburn, chairman of the committee of arrangements, announces that "arrangements will be made to have live speakers, and living topics discussed, at the meetings, and particular emphasis will be given to the vital things of Liberalism. A personal appeal is made to every Liberal in New England to be present, and help make this con-

vention a rally for liberty, and to every Liberal in America to send us encouragement of voice and money to insure the success of the undertaking."

THE *Christian Statesman* says that the President's message is "judicious and practical on the points on which it touches," but that "not a single religious sentiment finds expression." "Our relations with other governments are discussed at length—with France, Germany, England, Austria, Canada—but not a line reveals our Chief Magistrate's consciousness that we have any relation with the kingdom of heaven." "Blasphemy" and "Sabbath desecration" are among the alleged evils which the President is censured for not condemning in his message. The government of the United States is republican, not theocratic; it has no official relations with the "government of heaven," no treaties, no international law with, no accredited ambassadors from, no constitutionally appointed representatives to that government; and whatever the theological beliefs, or subjective experiences of individuals, or their spiritual relations to "the government of heaven," whether it be represented by the Pope of Rome, or by the Protestant creeds, or by the intuitions of the human soul, the President, whose duty it is to execute the laws made by the legislative branch of the government, and whose privilege it is to suggest and recommend additional legislation, was clearly right in omitting all reference to "the government of heaven." We are aware that with many this expression means no more than the moral law, but with the *Christian Statesman*, it means the authority of theological dogmas among which are these: That Jesus Christ is the Ruler of Nations, and that the Bible should be officially recognized as the supreme law of the land. The ideas of our pious contemporary are not likely to be carried out.

THE *Christian Neighbor*, a Methodist paper published in South Carolina, echoes the thought of the *Christian Statesman*, in the following words, which we find reproduced in the latter journal: "More than once in years past, has the *Christian Neighbor* called the attention of its readers to the customary dishonoring of the Son of God in the annual proclamations of Christian (?) Presidents and Governors. If such rulers thus deny Christ, the present Supreme Ruler of the Universe, ought they to think their subjects disloyal if they pay no more than a similar regard to such proclamations?"

SAYS *The Nation*: "The modern attempts to produce a religious balance-sheet which will show more saved than lost, have little in common with the spirit of a century ago; then the glory of a church was thought to appear chiefly in the assumption that the opposite was true. We do not know a more striking proof of theological change, in truth, than the fact that the professor who is probably the most thorough-going Calvinist in any seminary in this country,

now tells his students that no theodicy is possible, except on the supposition that a majority of the race is to be saved. A bare majority will do; even a very large minority would not be enough to save the divine benevolence. What would Calvin have said to this intrusion of the Democratic idea of determining things by a count of heads into the government of a sovereign? Very important internal changes are implied, we repeat, in the changed attitude of the church towards the religious census."

IT is the practice of most denominational, and many secular journals, to identify socialism with anarchy, and then to represent all socialists as "infidels." In view of this fact the following paragraph with which Lawrence Grounland, an able socialistic author, closes a letter in the *Chicago Inter-Ocean*, has a timely interest: "I can only add that there are numerous circles of Christian socialists, with two excellently written organs, just as determined in their socialism as in their Christianity; that in all British universities classes are formed for the study of socialism, and that the present writer has been listened to and applauded by hundreds of students of the universities of Edinburgh and Glasgow, with professors in the chair; that a prominent minister of the Established Church of Scotland declared to me that he only waited for disestablishment to become a socialist lecturer, and that the English trades-unions, in Congress assembled, have found it prudent to affirm that they were 'not unfriendly to socialism.' Great Britain will be the first country to realize socialism, believe me, and let all men of good will rejoice, for socialism does not mean a leveling down, but a leveling up; not disorder, but order: not denial, but faith."

THE latest humbug is a "palmist" from England, who is reaping a harvest of dollars in New York by pretending to delineate character from the inside of the hand. First, ten dollars must be put in his own palm, after which he takes the customer's hand, examines it through a magnifying glass, draws its outlines on a cardboard, and then dictates to his secretary a description of the person's character,—such a description, of course, as will please the silly customer, and be accepted as a fair equivalent for the money spent. He has given a number of seances at fashionable Fifth-avenue residences, at fifty dollars each. A New York letter says: "Heretofore, the belle who consulted fortune-tellers has made an adventure of it—putting herself into a semi-disguise of plain clothes, driving to the place in a close carriage by a circuitous route, and there buying for one dollar the ignorant mumblings of an ugly old witch. To be served by a neat, polite, palavering fellow strikes her as a diverting novelty, and he is getting rich very fast, besides having a good time cuddling dainty, exclusive hands, that would recoil in resentment if his freedom were social instead of professional."

SKETCH OF A NEW WORKING-PLAN FOR THE FREE RELIGIOUS ASSOCIATION.

Hitherto the Free Religious Association, assuming that its main work is the dissemination of ideas for creating and shaping public opinion, has contented itself chiefly with the methods furnished by the platform and the printing-press. It has held its annual meeting and social festivals in Boston, and public conventions from time to time in other parts of the country. It has published a number of series of tracts and a few books, and for the last six and a half years has had the *THE INDEX* as the organ of its ideas. It has, in former years, instituted courses of lectures, which attracted wide public attention. It has also occasionally done special work before Legislatures, though never very systematically, for the amendment of the statutes in the interests of religious liberty, and collected statistics that might be of use in this work. There is no doubt that the ideas and principles of the Association have thus been disseminated far and wide, as also by the pens and speech of its individual members in their special spheres of labor; and these principles and ideas are taking root in the public thought. It is no part of the purpose of this article to question the usefulness of this work, nor that the same methods might not still be usefully continued. But since, as an actual fact, the Association is doing less work than formerly through conventions and lectures, and since its weekly organ is soon to be discontinued, and since the question has already been raised whether the Association might not advantageously adopt new methods of activity, the sole object of this article is to sketch a possible plan for such new activities as a contribution to a discussion that is timely. And we may add that this plan, which is now thrown out as a tentative suggestion, has been lying within our own thought for several years.

The objects of the Free Religious Association, with its central principle of intellectual liberty, not only admit, but demand a great variety of topics upon its platform. This wide range and variety has always been illustrated in its conventions and publications. But the Association has never held a convention that was long enough to permit the covering of the whole field of its aims, except in a very superficial way, or to allow the full possible scope of its work to be presented in systematic shape to the public. This broad range of questions, discussions, and practical aims which come legitimately within the constitutional objects of the Association, may be conveniently divided under four heads, which, without assuming to place them in the order of their importance, may be stated as follows: First, subjects pertaining to Religion and Ethics, treated historically, philosophically, scientifically; second, Sociological Matters, or discussions and practical methods concerned with the Welfare of Society; third, questions of Natural Science bearing on the solution of Religious and Ethical Problems; fourth, Practical Measures, by discussion or otherwise, for removing legal restrictions on Religious Liberty, or the complete separation of Church and State. These four divisions, in a general way, without professing to make nice distinctions, or ignoring the fact that it may sometimes be difficult to draw the line between the divisions, may be said to embrace the various objects of the Association.

Now, people are differently attracted to these groups of subjects. By mental habit and stud-

ies, temperament, practical pursuits and interests, or by beliefs in the relative importance of one class of subjects over another, some persons will be drawn to one, some to another group. A good many persons might be interested in all the groups, and yet not be able to do efficient work in all. Some would be drawn strongly to one or two of the groups, and have little or no interest in the others, while these others would have their equally strong adherents, caring practically little for the rest. Let, therefore, the membership of the Association be organized in four sections corresponding to these groups of subjects, the members choosing their sections, one or more, according to their natural or cultivated preference. Each of these sections should be independent in its own line of work, and have a chairman and other officers of its own, but all should come together at one or more sessions of the annual meeting, to give to the united Association a general report of their doings; and the Association, as a whole, might remain with the same kinds of officers, perhaps, as now, except that it would seem well that the chairmen, and possibly certain other officers of the sections, should be ex-officio directors of the general Association. But these details need not here be considered. The main point now to be held in mind is the division of the Association into four working groups or sections according to the division of subjects above indicated.

The second and still more important point to be held in mind is that these several sections are intended to be *working* bodies. That is the main object of the plan. It would doubtless conduce somewhat to this end merely to have the separate subjects in the hands of persons specially interested in them, instead of being placed, as now, miscellaneous together, in the hands of a miscellaneous committee, who have special and different vocations of their own. But this will not be enough to insure success.

The sections must be expressly organized for systematic work in their special lines. The plan does not contemplate merely the coming together for essays and discussions once or twice a year, but the adoption of some methods of united effort in the intervals between meetings. In the first section, for instance—that of comparative religion and ethics—separated and lonely scholars might be brought together into some scheme of common work greatly to the benefit of each and all, and original research might be encouraged, on the part of those having special abilities and taste for this kind of study, by the instituting of prizes and the founding of lectures, like the Hibbert Lectures, for example, in England. Thus a good work might be done for training in this country a body of able and well equipped scholars, using the modern scientific method, in this important department of learning which stands as the vestibule to that new and rational structure of religious truth that is destined to take the place of the old theological conceptions. So, too, in the last section named, where a quite different kind of activity would be required,—that of the removal of legal restrictions on religious equality and liberty. If those specially believing and interested in this work would adopt some systematic course of action for enlightening public opinion and affecting legislation in the different States, bringing together not mere declaimers against the old, but those who are prepared to frame and urge wise measures of reform, the needed reforms would certainly be much nearer accomplishment than they are. The same things

might be said, *mutatis mutandis*, of the other departments named.

The objection, perhaps, will be raised that a plan of this kind would tend to make the Free Religious Association less popular than now; that its meeting would be gatherings of scholars and experts in their several departments, but would have little to attract the ear of the people. The plan is, indeed, formed to some extent on that of the American Association for the Advancement of Science, which, on account of the multiform branches of natural science, divides its work into sections, and draws together mainly the scientists and the science lovers, who are now, however, a great body of people of themselves.

But the Free Religious Association, if organized on this plan, would have for its special advantage, that at least in two of its aspects—religious reconstruction and social reform—it interests a great body of people; and if it could do anything by more systematic and constructive effort to satisfy and utilize this popular interest, its success in such a reorganization would be assured. The section of sociology especially would call for practical workers as well as for thinkers and scholars. And through this department, those disappointed persons, of whom Mrs. Underwood spoke in her address, and who are longing to be set to work, might find, perhaps, the opportunity they crave. We can conceive of plans and suggestions for practical work being forwarded from a wise central committee into every city and town where local societies and clubs might be formed for doing just such educational, sanitary, philanthropic, humanitarian work, as the special locality may need. Just think of what a sanitary club might do for teaching sanitary laws in the districts and homes of the poor. In the sociological department, well organized, there would be plenty of work for all the practical workers that could be found.

Were this plan of dividing the Association into these four working sections to be adopted, it would be desirable to follow the example of the Association for the Advancement of Science in another particular, and that is, to hold the annual meeting in different cities, and to lengthen its session to several days.

But some one may ask, Why attempt to join works so various under one body? Why not have four distinct associations? For the same reason that it is better to have a union of states, than for each state to make a nation of itself. The works, though so different, are not so distinct but that they touch and help each other. They are bound together by the common tie of liberty, progress and melioration for man. And it is, moreover, not to be forgotten that the Association, as a whole, would still be a religious association and fellowship: religious, because each section would (or should) work, not merely for the success of its own end alone, as if that were all, but because success there is necessary to the general welfare of society, and because each individual is under obligation to make the most and best of his own life in order to contribute to the realization of the loftiest ideal possible of the Universal Good.

Our purpose, we said near the outset, was to sketch a possible new working plan for the Free Religious Association. But now, at the end, we have to ask whether this plan, however good it may seem on paper, is practically "possible." It is certainly not possible with the present membership of the Association. [A largely in-

creased membership and increased interest will be needed. Will the plan produce this increase? Can a sufficient number of earnest, progressive people, *regardless of present denominational and sectarian lines*, be induced to work together in such an organization? Is the time ripe for the attempt? Perhaps the plan, at least, will set other and wiser minds to thinking, and we invite personal correspondence upon it.

WM. J. POTTER.

OUR EDUCATIONAL PROBLEM.

That our public school system is not in its practical results what it should be, and easily may be, no earnest person who has thought upon the matter will dispute, and from all such Mr. Potter's advocacy that "systematized industrial education should be added, even though some branches of book-learning have to be omitted," will meet with hearty approval; for, as is farther said, "being in the way to earn an honest living" . . . "is one of the best motive powers in life, and in itself a moral preservative."

In the present system of public instruction there is a great demoralizing feature, through which education comes to be regarded as an end rather than as an efficient help towards solving the problems of active life. Scarcely are the rudiments of book-learning mastered, when there looms up in the distance the spectre, *graduation*, towards which the thoughts of the young pupil are directed as the goal and purpose of the remainder of his school years; to this all other ambitions are subordinated; the mind is taken up with the frequent and various examinations, and the memory engaged in a constant cramming process. Nervousness, insomnia, and insanity are the legitimate and frequent results, especially with delicately organized girls, for many of whom the hard-earned diploma serves, as it were, as a card of admission to a mad-house.

In no proper sense is this education. It precludes the possibility of good work in the school-room. In self-defence the pupil is strongly tempted, if not compelled, to do violence to his conscience, in order to keep his class-standing; for very often moral circumstances are more powerful to induce *immoral* practices than material ones. The strife thus engendered, the struggle by fair means and foul to secure—a piece of paper, may be a fine introductory course to the sharp-dealing and chicanery that characterize the business world, but it leaves little room for ethical culture in the school-room. In the interest of ethics and true education let there be an end to the graduation humbug. How many young men stand, at the end of their course, positively cursed with jumbled 'osophies and 'ologies? Instead of being bravely armed for the battle of life, they feel their inability, and shrink back from it. The wood-chopper, who knows how to sharpen and wield his axe, is comparatively independent. But these graduates—unless friends will fix a place for them,—must be hangers-on, and suck the dugs of society for the rest of their lives. They are the victims of a false education.

One day I paused to watch an old man breaking stone, and was struck at the lack of an intelligence that should direct his efforts. His philosophy of stone-breaking appeared to be summed up thus: constant whacking crumbles the hardest stone away. He struck so many futile blows that I was impelled to venture on

the inductive process, and made suggestions as to how he should strike particular stones. At first he took it kindly, but in a few minutes he grew sulky, and finally he glanced up with fire in his eye, and asked, "Did you ever do a day's work?" It was time to move on. There was not a lazy muscle in the old man's body, but he was working in very dim light. A man who knew something about geology, and who knew how to utilize his knowledge, could, with half the labor, accomplish more. But who that has studied geology would consent to break stone by the wayside? I have seen ditchers delving in the mud and water, when, by the exercise of a little foresight, they might have kept their work dry and themselves comparatively clean. But who that has studied hydrostatics would consent to dig ditches? Yet the time has come for it. The mission of natural science is to eliminate from society the doctor, the lawyer, and the priest, to make each man "a law unto himself." The work has already so far progressed that there is "over-crowding in the professions."

The youth fresh from his course in the natural sciences, must be prepared to take up the mattock and the hammer, to enter the lists of manual labor, where will long be found "plenty of room at the top." Here success usually depends on worth; one must render in order to receive. Under the competition of the future, the creatures of the saloon will disappear, to give place in the factory and the field to men sane of body and mind. What less does popular education mean? Whoever has failed to perceive this should think further, for, this view being correct, the youth of the near future who enters the world of action without a knowledge of the principles on which nature is articulated, is likely to find himself thinly armored, indeed.

But, as we have seen, mere theory—book-knowledge, as it is called—is of little practical value to the young man who has to make his way in the world. This leads directly to the point. How are we to unite theory and practice, so that the change from the school-room to the work-bench, the trowel, or the "plow-tail," will not be the tremendous change in life that it now is? The answer is, by making industrial training a part of the course of public instruction. In many of our large cities there are industrial schools, but they are practically separate institutions. Our meaning is literal; industrial training should be, not a mere annex, but of the course of public instruction. Properly, it would be a part and parcel of the academic department of our free schools. Here a good fundamental education would necessarily be a condition precedent to a course in manual training. Those whose tastes were purely intellectual might be left to pursue their studies much as at present, but of the great majority, girls as well as boys, application and proficiency in some one of various useful arts should be required; of these suitable for either sex are type-setting, type-writing, stenography, telegraphy, electro-plating, engraving, gilding, painting, including lettering and ornamental painting, and a great many others. How to practise the various arts with least danger to health, should be made an important branch of instruction. For those of a mechanical turn of mind, practical instruction at the lathe in iron and brasswork should be given, in carpentry and masonry, in the principles of building, the composition of mortar, etc. Instruction in natural science should be thorough, and with reference to the every-day use and importance of such knowledge, and preparation for

practical demonstration put to shame the meagre collection of chemicals and electric apparatus, dignified with the name of "laboratory" in many academies.

But this is a great innovation, implying extensive modifications, heavy outlay, and technical instruction. Can it be effected? Yes, gradually; first the people must be made to feel the need; the change will then be an outgrowth. The direct tax may be somewhat increased, but the saving from misapplied and wasted human energies may easily be made enormous. Then, too, saloons, poor-houses, courts, and jails increase the public burden; but if it is true that "being in the way to earn an honest living is one of the best motive powers in life, and in itself a moral preservative," the expense of these would lessen in the presence of a system of industrial schools. Further, besides being an incentive for poor people to keep their children in school, thus insuring them a good education, the pupil from the industrial school would be able to do effective work from the first, and therefore command good wages, which to the wage-earning classes often means the difference between comparative comfort and years of probation and struggle.

H. F. BERNARD.

WAR.

In the recently published complete edition of Ralph Waldo Emerson's works, which seem to me a treasury of just sentiments and noble thoughts not excelled by the works of any writer of any age, I have read with great interest the lecture entitled "War," delivered in Boston, in March, 1838.

Those who have seen or heard Mr. Emerson must recognize in him the well-wisher, the friend, the lover of peace and good-will. Nevertheless, taking a philosophical view of this subject, as of others, he begins by assuming the necessity of war in the infancy of society, and goes on to concede to it the promotion of certain virtues, and the accomplishment of certain steps in civilization. "War," he says, "educates the senses, calls into action the will, brings men into such swift and close collision in critical moments, that man measures man. It finds the value of good sense and of foresight. It teaches self-help, and great, and beneficent principles, and instructs the conquered in the arts and virtues of the conquerors." These concessions may be safely made by any opponent of war, and do not amount to a vindication of it, since they are equally true of piracy, burglary, and highway robbery. Neither does Mr. Emerson wish to vindicate it, further than truth requires, since he proceeds to show how other and higher instincts tend to modify this one. He points out that it is chiefly the ignorant and childish part of mankind that is the fighting part; that idle and vacant minds want excitement, and that in some parts even of this country, where the intellectual and moral faculties have as yet scarcely any culture, the absorbing topic of conversation is whipping: who fought, and which whipped. "Of man, boy, or beast," he says, "the only trait that much interests the speakers is the pugnacity;" and he proceeds to give the reason: "It is because the speaker has as yet no other image of manly activity, endurance, perseverance; put him into a circle of cultivated men, where the conversation broaches the great questions that besiege the human reason, and he would be dumb and unhappy."

These things were said in 1838, and at that time, as the lecture shows, Mr. Emerson thought that war was on its last legs; that it had been steadily on the decline; that its improved arts had made battles less frequent and less murderous; and that learning and art, and especially religion, had made war look like fratricide, as it is; and yet the lecturer is compelled to admit that mitigation only has so far been gained, and that the doctrine of the right of war still remains.

The contents of the great daily newspapers give a good idea of the state of manners, morals, and civilization in the community. Judging by that test, and the proportion of space there given to "slugging matches," horse races, baseball and foot-ball, (not to mention cock-fights and dog-fights) it would seem that the questions, "Who contended, and which whipped?" have by no means declined, but have decidedly increased in the public interest during the half-century since Mr. Emerson spoke. The *Boston Herald*, which promptly gives the details of games of this sort, feels constrained this morning to make a protest against the "Brutality of Foot-ball," as shown in a late *inter-collegiate* match. The *New York Tribune* says, on the same subject, "There seems to be as much ruffianism in college foot-ball, as in the prize-ring." The *Hartford Courant* says of the same contest, "It was a brutal fight, little better than a slugging match." And the *Worcester Evening Gazette* said, "Foot-ball, as played by some of the colleges, is nothing more than a free fight, in which the ordinary rules of scientific boxing are disregarded." It seems, then, that the culture of our best colleges does not prevent brutality among their students, and that even the mitigated form of war, in which they indulge, favors barbarism, rather than civilization.

Moreover, Mr. Emerson's assumptions (in 1838) that war is on its last legs, that the barbarity and destructiveness of it diminish with the invention of more deadly weapons, and that international arbitration will soon be a substitute for it, have been signally disproved by facts since that time. Witness the late bombardment of Alexandria, by the chief among Christian nations; the last war between France and Germany; the steady increase of armed preparation for war in all the principal Christian nations; the encouragement given everywhere to the invention and manufacture of increased means of destruction of persons and property; and the fact that in our late civil war, the nations above mentioned desired its continuance, rather than its cessation, and aided the party of slavery instead of the party of freedom.

In spite, however, of Mr. Emerson's belief that war is on its last legs, and of his confidence that civilization is making steady advances towards its entire abolition, he admits the amount and the force of adverse appearances, saying:

"We have all grown up in the sight of frigates and navy-yards, of armed forts and islands, of arsenals and militia. The reference to any foreign register will inform us of the number of thousand or million men that are now under arms in the vast colonial system of the British Empire, of Russia, Austria and France, and one is scared to find at what a cost the peace of the globe is kept. This vast apparatus of artillery, of fleets, of stone bastions, and trenches, and embankments; this incessant patrolling of sentinels; this waving of national flags; this reveille of evening gun;

this martial music and endless playing of marches and singing of military and naval songs, seem to us to constitute an imposing actual, which will not yield in centuries to the feeble, deprecatory voices of a handful of friends of peace."

In spite of these threatening appearances, Mr. Emerson (writing half a century ago) continued confident of the speedy cessation of war; and the ground of his confidence was his view of the natural and necessary course of human progress, as follows:

"At a certain stage of his progress, the man fights, if he be of a sound body and mind. At a certain higher stage, he makes no offensive demonstration, but is alert to repel injury, and of an unconquerable heart. At a still higher stage, he comes into the region of holiness."

Mr. Emerson's idea of holiness, it appears, included repugnance to war, and disuse of it. But Mr. Emerson was no churchman, and the Christian church, even the best, or Protestant department of it, shows no recognition of antithesis between holiness and war. It has never made any organized opposition to war, or protest against it, and when a beginning of such opposition has been made by individuals, these have found clergymen, church-members, and churches their most active and unscrupulous opponents. It was so with Noah Worcester, in New Hampshire, and William Ladd, in Maine, whose ministry in the cause of peace began in 1820 or thereabouts; and when, in 1838, the Non-Resistance Society was founded, William Lloyd Garrison and Henry C. Wright were more hated and denounced by the clergy for their advocacy of that doctrine than even for their anti-slavery. The ecclesiastical supervision of their church-members, maintained by most Protestant sects, includes censure and excommunication for various offences, among which dancing, theatre-going, and what they (erroneously) call Sabbath-breaking have been conspicuous; but none of those sects object to the active participation of their members in war, not even to their deliberately engaging in it as an occupation for life, adopting it as a means of subsistence, and thus pledging themselves to co-operation in the very worst forms and details of it, when a superior officer, however brutal and wicked, gives order.

Emerson declared war to be "fratricide." Whatever else it may be, it is unquestionably an organized administration of murder and robbery. Yet what is called "religious" literature makes parade of eminent piety in members of armies and navies, without mentioning, because without suspecting, the essentially vicious character of their occupation and means of livelihood. The latest instance I have seen of this sort is a very interesting story with the disagreeable title of "Jackanapes." The pious people who gave high commendation to this book, and wished me to read it, were astonished at my disapproval, and could not imagine on what feature of the book it was founded. They could hardly believe the unquestionable fact that the Neapolitan brigands are punctual in confession and liberal in support of the priesthood, because they immediately see that sort of murder and robbery to be inconsistent with piety; while at the same time, they would feel nothing but approval of those who devoutly partook of "the Lord's Supper," before and after bombarding Alexandria; as if he who commanded that atrocity had any more right to do

it than the chief of brigands to send out his party!

Emerson and the clergy both use the word "holiness" with high approval; but what the former means by it is *righteousness*, or right living, and what the latter means by it is *piety*, with or without right living. Emerson's influence has been great, considering the adverse influences which his teaching has encountered, but the clergy of every Christian sect influence ten times the number of men and women that he has influenced, and their numbers, combined with their official position, and the habit of Christian communities to accept their teaching as the exponent of both truth and right, are likely to make their allowance of war effective for its indefinite continuance.

A saying attributed to Washington, "In time of peace, prepare for war," has obtained general acceptance as the counsel of wisdom; and in the quotation above, after enumerating the expenses of armies and armaments, even Emerson has been so incautious as to say, "one is scared to find at what a cost the peace of the globe is kept."

But peace has not been kept by all these preparations; for more frequently, the supposed adequacy of a nation to succeed in war has been a prime motive for declaring or accepting it. Louis Napoleon declared war against Germany because he thought he could conquer. The Emperor William accepted the challenge joyfully, because he knew he was the better prepared of the two, and in both cases, as usual, the clergy of each country favored and helped its war. A far better plan of action would be—*In peace, provide for the continuance and perpetuity of peace.*

C. K. WHIPPLE.

PLEASE TAKE NOTICE.

ALL Subscribers who are entitled to THE INDEX by prepayment beyond January 1, proximo, and who have not yet made the choice offered them in the announcement below, are earnestly urged to express their choice before the next issue of the paper, which is to be the last.

W. J. P.

ANNOUNCEMENT TO SUBSCRIBERS.

By vote of the Trustees of THE INDEX, approved by the Executive Committee of the Free Religious Association, the publication of THE INDEX is to be discontinued with the issue for December 30, 1886.

By the same vote, those of our subscribers who have paid in advance of that date and to whom we shall then be owing for unfilled subscriptions, will have the option of taking for the amount due, without further cost to them, a new weekly paper, to be entitled *The Open Court*, which is to be started in Chicago, soon after January 1, 1887, under the editorship of Mr. B. F. and Mrs. Sara A. Underwood; or, a weekly paper called *Unity*, already published in Chicago, under the editorship of Mr. Jenkin L. Jones, Mr. Wm. C. Gannett and others; or, of receiving back in money the amount which may be due them.

The subscription price of *The Open Court* is to be the same as that of THE INDEX, \$3 a

year; consequently those electing that paper will be entitled to receive it for the same length of time, beginning with its first issue, for which they would have been entitled to receive *THE INDEX*. *Unity* is a smaller paper, published at \$1.50 a year; and those who may choose it will receive it for twice the length of time for which they will have credit on the books of *THE INDEX* after December 30.

Statements of the character, objects, and contributors of these two journals, prepared by their respective representatives, are printed below.

Our subscribers, by referring to the mail-tag on their papers, can easily see how their account with *THE INDEX* stands; and all those to whom we shall be in debt after the suspension of *THE INDEX* are earnestly requested to make a choice of one of the three options offered—either one of the two journals or the money—and to give notice of their choice, personally or by writing, to *THE INDEX* office, 44 Boylston Street, Boston.

Those of our subscribers who are in debt to us are also earnestly urged to make immediate payment. And if any of this class desire to become subscribers for either of the two papers above named, and find it more convenient to send to this office the amount for a full year's subscription (or more) from the time their term expired, the balance beyond Dec. 30, 1886, will be duly credited to them for either of the two papers they may elect, and will be transferred respectively to the publishers of those papers.

WM. J. POTTER,
Pres't of *INDEX* Trustees.

A NEW JOURNAL.

"THE OPEN COURT."

The first number of a new radical journal, to be established in Chicago—the publication of which is made possible by the philanthropic liberality of a Western gentleman, whose name is, for the present, by his request withheld—will be issued early in 1887; just as soon as the necessary arrangements can be completed. The new journal, the name of which will be, in all probability, *The Open Court*, will be under the management of B. F. Underwood, with Mrs. Sara A. Underwood as associate editor.

The objects of *The Open Court* will be to encourage freedom of thought, untrammelled by the authority of any alleged revelations or traditional beliefs; to afford an opportunity in its columns for the independent discussion, by able thinkers, of all those great ethical, religious, social and philosophical problems the solution of which is now demanded by the practical needs of the hour with an urgency hitherto unknown; to treat all such questions according to the scientific method and in the light of the fullest knowledge and the best thought of the day; to advocate the complete secularization of the State, entire freedom in religion and exact justice for all; to help substitute catholicity for bigotry, rational religious thought for theological dogmatism, and humanitarianism for sectarianism; to emphasize the supreme importance of practical morality in all the relations of life, and of making the well-being of the individual, and of society, the aim of all earnest thinking and reformatory effort.

While the critical work which is still needed in this transitional period will not be neglected, the most prominence will be given in *The Open*

Court to the positive, affirmative side of radical liberal thought. Subjects of practical interest will have preference over questions of pure speculation, although the latter, with their fascination for many minds, which as Lewes says "the unequivocal failure of twenty centuries" has not sufficed to destroy, and the discussion of which is not without value, will by no means be wholly ignored.

The Open Court, while giving a fair hearing to representatives of the various schools and phases of thought, will be thoroughly independent editorially, asserting its own convictions with frankness and vigor. It will aim to be liberal in the broadest and best sense, and to merit the patronage of that large class of intelligent thinkers whom the creeds of the churches and the mere authority of names can no longer satisfy.

Among the writers already engaged to contribute to the columns of *The Open Court* are those here given:

William J. Potter,	Moncure D. Conway,
Fred. May Holland,	Wm. M. Salter,
Minot J. Savage,	John W. Chadwick,
Elizabeth C. Stanton,	Eduah D. Cheney,
Anna Garlin Spencer,	Paul Carus,
Edwin D. Mead,	George Iles,
B. W. Ball,	W. Sloane Kennedy,
Chas. D. B. Mills,	W. H. Spencer,
Robert C. Adams,	Hudson Tuttle,
Allen Pringle,	Xenos Clark,
S. B. Weston,	Lewis G. Janes,
Rowland Connor,	H. L. Traubel,
W. D. Gunning,	Theodore Stanton,
George Jacob Holyoake,	George Martin,
Edmund Montgomery,	Felix L. Oswald,
James Parton,	Thomas Davidson.

Several other well known radical thinkers, European as well as American, whose names are not included in the above list, will be among the contributors to the columns of *The Open Court*, in which, it is also expected, will be printed occasionally, during the year, lectures given by Prof. Felix Adler before his Society for Ethical Culture.

B. F. UNDERWOOD.

PROSPECTUS OF "UNITY."

A Weekly Journal of a Liberal, Progressive and Inclusive Religion.

Unity believes that there is a broad and noble common ground for all right-minded people who fail to find in the creed-bound and orthodox churches their spiritual homes. Its chief aim is to discover and emphasize these common elements of the Liberal Faith, and to help generate an enthusiasm for practical righteousness, universal love and devout truth-seeking among those who are now eddied on one side or the other of the great stream of progressive thought under differing names, or perhaps under no name at all, but all tending in one direction with the movement called Unitarian.

EDITORS.

Jenkin Lloyd Jones,	William C. Gannett,
David Utter,	John C. Learned,
James Vila Blake,	Frederick L. Hosmer,
Henry M. Simmons.	

PARTIAL LIST OF CONTRIBUTORS.

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E. R. Butler,	W. Alexander Johnson,

Prof. George L. Cary,	Susan C. L. Jones,
H. D. Catlin,	Kristofer Jansen,
John W. Chadwick,	Ellen T. Leonard,
Edwin R. Champlin,	Lily A. Long,
Lucinda B. Chandler,	H. Tambs Lyche,
Lyman Clark,	Anna B. McMahan,
Charles Douglas, A. M.	Newton M. Mann,
James H. West,	Emma E. Marceau,
Horace L. Traubel,	J. F. B. Marshall,
Charles F. Elliott,	Edwin D. Mead,
Edward Lippett Fales,	George S. Merriam,
Judson Fisher,	Marion Murdock,
T. B. Forbush,	Edward B. Payne,
George L. Fox,	William J. Potter,
Abbie M. Gannett,	A. Judson Rich,
Ella A. Giles,	Prof. Wm. C. Richards,
Frederick K. Gillette,	Mary A. Safford,
Hattie Tyng Griswold,	Minnie S. Savage,
J. C. F. Grumbine,	J. N. Sprigg,
Celia P. Woolley,	Kate Gannett Wells.

The subscription price of *Unity* is \$1.50 per annum, in advance, single copies, 5 cents.

Sample copies of the paper will be forwarded to any person sending address to CHARLES H. KERR & Co., Publishers, 175 Dearborn Street, Chicago.

THE PROPRIETOR OF THE OPEN COURT SPEAKS FOR HIMSELF.

LA SALLE, Dec. 7, 1886.

B. F. UNDERWOOD, Esq., Boston, Mass:

MY DEAR SIR,—*THE INDEX* of December 2d reached here last night. It was not quite unexpected to me that it would bring a preliminary announcement of the proposed new publication, as circumstances compelled you to act. My letter of December 3d, giving you my conclusion in respect to the name, and the outlines of what was my desire to be the programme of the publication, will have reached you since. The main contents are that I adhere to the name, "The Monist." That conveys most truly the leading idea I have in this undertaking. It is the idea given in the New Testament in the passage: "For in Him we live, and move, and have our being," where the meaning of the word "Him," or "God," which is that of a person or individual being, that is, a limited being, is enlarged, accords with our present knowledge as to that of the continuous "All," which includes everything, also ourselves.

This idea joined with ideas on immortality, of which those of Gustav Freitag, which I communicated to you a few years ago, form a principal part, give a solid basis to ethics; I think entirely that which Herbert Spencer shows us. What originally might have been called a philosophy has gradually become a religion to me, in its practical test in real life.

What leads me in this undertaking is not so much a sense of liberality, as a desire to communicate my ideas to others, to see them further developed, and also to have them contested. I feel they will be strengthened by contest, and look forward to it with pleasure.

I will state here that I conclude from my reading, which is largely in German, that the ideas I put forward here, or similar ones, are already held by many. I wish the journal to be a mediator between the strictly scientific and the progressively inclined world. The special feature must be to obtain the opinions and criticisms of the ablest men in the various departments of science, on the opinions advanced by the journal, as to what is established by science, and also in regard to speculations that are in conflict with the established facts. The character of the journal must be such as to win the confidence of these specialists, and no effort or money be spared to secure their co-operation.

You had suggested to me in your letter of November 18th to name the intended publication *The Open Court*, and not hearing from me, have preliminarily published that as its probable name. You convey by these words the view I had in regard to the journal, that while it shall have a definite opinion on religious subjects, it shall not only be open to opposing views, but especially invite them. I wrote you on December 3d, that while adhering to the name, *The Monist*, I desired it to be an *Open Court*, and that the first case before it be that of *The Monist vs. the Agnostic*.

On reading the announcement in *THE INDEX* last night, I struck, however, on a name which, while conveying my views, will, I think, be satisfactory to you, and those who will contribute, and to many of the readers of *THE INDEX*, namely, *The Monist's Open Court*. Let us take that. Let us hold on to the plan to make the journal a monthly. It is to deal with difficult subjects, and time for considering them will be desirable for both editors and readers. Let the price be three dollars per year.

I write this letter to you for publication in *THE INDEX*, and therefore, while I did not wish my name mentioned in connection with laudatory preliminary notices of the intended undertaking, I gladly affix it to a definite announcement of the same, accompanied by a declaration of principles.

With kind regards to Mrs. Underwood and yourself, I remain,

Yours, truly,

EDWARD C. HEGELER.

A REPLY TO MR. HEGELER.

BOSTON, Dec. 16, 1886.

E. C. HEGELER, ESQ.:

MY DEAR SIR,—I have already communicated to you some of my objections to the word *Monist*, as the name of the new journal. It is a word the meaning of which is known to but comparatively few. The name of a paper or periodical designed to diffuse thought should be clear to average readers. Furthermore, the words *Monist* and *Monism* stand for a school or class of philosophical thinkers only. The new journal should not be stamped at the beginning with what not a few who are familiar with the word *Monist* will regard as a sort of philosophical sectarianism. If *Monism* is true—and as I understand it, I believe it is—let it be shown in the discussion which will be invited, and not assumed at the outset in the name of the new journal.

Let me remind you that the words *Monist* and *Monism* are not used in the same sense by all writers. What you define in your letter of the 7th as *Monism*, is what has been believed for centuries—none the worse for that, I admit—under the name of Pantheism. The subject you wish discussed first is "*The Monist vs. The Agnostic*." You evidently regard one as the antithesis of the other. Observe what one of your favorite German writers, Haeckel, says: "I believe that my monistic convictions agree on all essential points with that natural philosophy which in England is represented by Agnosticism." Herbert Spencer who applies the word Agnosticism to his own philosophy inasmuch as it regards the Ultimate Reality, that of which all phenomena are manifestations, as inscrutable, is a monistic thinker so far as he holds that mental and physical phenomena have a common basis. The same may be said of the English scientist, Huxley, who brought the word Agnostic into use.

Monism is equally consistent with idealism and with materialism. The antithesis of *Monism* is simply Dualism.

In view of these facts, why have the name of the journal *The Monist*? As an "*Open Court*" for the introduction and orderly discussion of evidence, it should not have, even in the way you suggest—"The *Monist's Open Court*"—the stamp of a philosophical creed or theory. In fact, I think that name more objectionable than simply *The Monist*.

Assuming that you do not desire to commit the publication to *Monism* in advance, I suggest that "*Monist*" be omitted from the name, and that in the prospectus, or in a standing notice, something like this be stated: "The proprietor of this journal, whose philosophy and religion are fitly expressed by the word '*Monist*,' will present his views over his own name or initials, leaving the editors free and independent in all that pertains to their department." By this arrangement your personal convictions will appear, so far as the name "*Monist*" can disclose them, and the paper can still be, as our contract says, "under the business and editorial management" of myself, assisted by Mrs. Underwood.

Since you wrote your letter of the 7th, you have consented to making the new journal fortnightly, and to your proposition that it be a monthly, I need make no reply. My preference is for a weekly; but a fortnightly of double size will have some decided advantages, and we will, if you please, consider this point settled.

You state your leading ideas intended to be conveyed by *The Monist*, refer to your ideas on immortality, you desire to communicate your ideas to others and to have them contested, and to obtain the opinions and criticisms of the ablest scientific men on the views advanced. So far good. This you give as the "declaration of principles." The presentation and discussion of your own thought will, of course, be of prime importance to you, and I doubt not of interest to many readers, but there are other than purely philosophical and theoretical questions which must receive prominence in a journal that is to obtain readers and exert an influence to-day,—social, industrial, educational and religious questions now occupying the mind of our ablest and most earnest thinkers. I presume that the consideration of these live questions is embraced in your idea of the aim and scope of the new journal.

You have read my statement printed in the last two issues of *THE INDEX*. If it is unsatisfactory to you, will you please return the enclosed copy with such modifications, by omission or addition, as you think are needed. We should come to an agreement sufficient to admit of a definite statement, if any substantial changes are to be made, before *THE INDEX* is discontinued. I write you very hurriedly—amid interruptions—to have this ready for the first mail West; but trust I have made myself understood. Hoping that the project after such extended notice has been given it, and so much has been done to give assurance of its success, when so much is expected of it, and such a rare combination of circumstance favor it, it will not be allowed to fail by reason of any difference as to details, I remain

Sincerely yours,

B. F. UNDERWOOD.

[In reply to the above, a despatch was received from Mr. Hegeler on the 20th, saying, "I cannot write answer to your letter of December 16th for

next *INDEX*. Your standpoint is satisfactory to me." B. F. U.]

EDITORIAL NOTES.

BY B. F. U.

ALL who owe *THE INDEX* are requested to remit the amounts due at once.

ALL communications for, or relating to, *The Open Court* may, until December 30th, be addressed to *THE INDEX* office; during January, at La Salle, Ill.

MR. CONWAY'S "Morning Song," the price of which will be one dollar, will be supplied when issued, to those who take a dozen or more copies, as follows: a discount of 10 per cent on twelve copies, 20 per cent on fifty, and 30 per cent on one hundred. Address, M. D. Conway, 62 Clark St., Brooklyn, N. Y.

THE lecture which it was intended should appear in *THE INDEX* this week, we were unable, owing to unusual demands on our time, to revise and prepare for the printers; and at the last moment we reluctantly substituted for it another, given some years ago. We have rarely cared, during our editorial connection with this paper, to have our lectures printed in its columns, having found ample room in other departments than that of "*The Essay*" for the expression of our thought. It was at the suggestion of our generous colleague that we consented to furnish a lecture this week.

MR. E. C. HEGELER writes just as *THE INDEX* goes to press: "I hope to mail my answer in two or three days. The important points will be: that I accede to the name "*The Open Court*," and further, that in the "declaration of principles," or, rather, the programme, my position be definitely stated, in a few words—my purposes, as they are known to you from the beginning of our negotiations." We shall print a letter from Mr. Hegeler next week.

LEWIS G. JAMES writes to the *Religio-Philosophical Journal*: "Having listened to Mr. Chadwick now for many years, I can testify that his voice utters no uncertain sound upon the questions of theism and immortality; yet his society numbers Spiritualists and disbelievers in the future life—theists and agnostics—and all join harmoniously in the common work to which they are devoted. They learn to respect each other's honest thought, to take broader views of religion and of life, and to despise nothing so much as mental narrowness and moral degradation. Why should not all liberals unite on this broad and comprehensive platform, and move together in the assault on the opposing forces of ignorance, bigotry and sin?"

SAYS the Phillips, Me., *Phonograph*: "Our spiritualist brother, John Wetherbee, of Boston, is all the time getting remarkable 'tests.' The latest one is a materialized baby—none of the rag and wax-work sort, but a real 'meat' and kissable one, and as sweet, for the 'time being,' as a baby of the old-fashioned make. Now, when the time comes that all the babies shall be produced in this expeditious, easy and inexpensive way, and be made to stay and grow up, it will mark a distinct advance in the social and industrial economy of the world, and at the same time demonstrate the *raison d'être* of materializing mediums."

The Index.

BOSTON, DECEMBER 23, 1886.

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

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

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

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

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

PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

RADICALISM AND CONSERVATISM.*

BY B. F. UNDERWOOD.

The word "radical," from the Latin *radix*, means root. It signifies original, fundamental, primitive, as a "radical reform," or total, permanent, thorough, as "a radical cure." Conservative, from *conservo*, means to keep safe or sound, and within a few years has been applied to those who are in favor of maintaining institutions and beliefs as they are. Macaulay, writing in 1832, remarked, "We see that, if M. Dumont had died in 1789, he would have died, to use the new cant word, a decided conservative." "The slow progress which Sweden has made in introducing needful reforms," says Bayard Taylor, "is owing to the conservative spirit of the nobility and priesthood."

The essence of Radicalism is dissatisfaction, founded upon the perception of error or wrong, and a desire to remove it. "Where liberty is, there is my country," said one of the founders of the Republic, repeating an old expression. "Where liberty is not, there is my country, and thither I hasten that I may help to establish it," said the bold and radical Paine. Heaven, regarded as it is by many, as a place of perfection and rest, would not be a fit place for the active and progressive Radical, even if Orthodoxy should consent to his admission. There would be nothing for him to do,—no field in which he could exercise his reformatory powers, in which he could agitate, in which he could work for the abolition of evils and the introduction of better views and methods. A god existing alone, or presiding over a universe in which there were no evils, no wrongs, where all was perfect, might consistently be a Conservative; but a god—a good god—having control of a world like this, in which there is room for limitless improvement, would be the Radical of Radicals.

*Stenographic report of a lecture given in 1880, revised by the author.

Many there are who have the spirit of Radicalism, who are filled with enthusiasm for reform, but lack the judgment to steady their conduct, and the knowledge to work wisely for the desired results. I have seen men laying the foundation of a building without regard to labor or cost; and yet, from lack of knowledge, the foundation was so constructed as to endanger the building erected upon it. In Colorado I have seen inexperienced men boring deep into the mountains for precious metals, heedless of the advice and instruction of old miners and metallurgists, who assured them that they were wasting their money and labor. These men were willing to work, and thought they were soon to be rewarded by finding the shining treasure; but their knowledge was superficial, and they were too conceited to learn except by toil and loss. The people of France, in 1789, wanted liberty, and were ready to make sacrifices for it, but lacked the knowledge and stability to embody it permanently in republican institutions. The love of liberty among the ancient Greeks, who were in many respects like the French, amounted to a passion; but there was lack of knowledge of the principles of government, and lack of sobriety of judgment necessary to prevent turbulence, insurrection, and bloodshed. In like manner, the zeal of Radicals sometimes outstrips their knowledge, and passion gets the better of their subject.

There is no sharp line dividing Radicals from Conservatives. Colenso, Dean Stanley, Canon Farrar, Robertson Smith in England and Scotland, and Beecher, Swing, and Thomas, with hundreds of others, are men of radical minds, whose courage and spirit manifested themselves amid the conservatism of orthodox churches.

On the other hand, we see such men as Osgood, Hepworth, and Mayo, extremely conservative in their disposition, the first two having, after preaching Unitarianism some years, gone over to Evangelical sects. Dr. Miner, the Universalist of Boston, who was in favor of keeping libraries closed on Sunday, and wants now to put God in the Constitution of the United States, fitly represents the conservative spirit of his denomination as it exists to-day; and I do not therefore refer to him as a Conservative at the head of a radical sect. Universalism has, in the past, done splendid work. Its protest against the doctrine of eternal punishment was heroic and timely. The Universalists forced the Bible to speak the language of benevolence and love. The influence of their teachings is now diffused among the people. But, by a process of selection, the more radical and progressive members have dropped out of the denomination, and are now found among the Unitarian and the different classes of liberals. The small element left is timid, fossilized, and without much influence. Universalism being stationary, living upon its past triumphs and glories, with its characteristic principles now accepted largely among the orthodox Christians, has accomplished its work. The orthodox churches, or many of them, have in them the spirit of improvement, and much may be hoped from them. Progress is going on inside as well as outside of them.

People who are exclusively devoted to any one reform are liable to be narrow. They are people of "one idea." Some men, like some rivers, are both broad and deep. Such a man was John Stuart Mill, a man of colossal mind and the most catholic spirit. Such a man is Herbert Spencer, the great philosopher of this age, a man of encyclopædic knowledge, of the

profoundest and most comprehensive thought, and the broadest spirit. But some men are clear and deep, yet circumscribed in their range, and from their inability to consider a subject in all its bearings, and to grasp the relations between it and other matters, are constantly taking narrow views of questions, and frequently doing injustice to those who differ from them. There are other men who are superficial, who see only the surface of things, who are incapable of profound and accurate reasoning, yet who are broad and bright, full of animal spirit, of emotion, poetry, and sentiment, whose influence, like that of the stream, which lacks depth, but spreads over a wide area, is to enrich and to bless.

Many of the men who have stamped themselves upon their age, and influenced succeeding ages, have been men lacking breadth, but possessing concentration, persistence, and the enthusiasm of humanity. Such men are usually courageous, often fanatical, generally bigoted, frequently violent in language, and unjust and uncharitable to opponents; but among a people ignorant and indiscriminating, they make the most successful party and religious leaders. The masses, when their interests and passions are aroused, have no appreciation of the man who, with discriminating fairness, is just and generous to all, who treats his subjects with comprehensiveness, and views everything in the unimpassioned light of the understanding.

Men are liable to become less extreme in their views, and more reasonable in their methods, with increasing years. The Utopian visions of youth give way to the calmer reflections of manhood, and changes that were once near at hand are now seen to be very remote, if to come at all. The reformer sees he cannot change public sentiment in a day, nor secure effective reforms without public sentiment back of them; and thus he learns to moderate his expectations, and labors more patiently and with more steadiness. Some men in their disappointment become indifferent and even cynical. Somebody has said, "Misanthropy is philanthropy turned sour."

The elevation of men to office tends to make them conservative. The pressure of public opinion influences them; and the necessity of acting and assuming responsibility reveals to men the purely sentimental and romantic parts of theories, and exposes the Quixotic character of many schemes that may seem feasible in contemplation.

Not only ecclesiastical, but political, commercial, and educational organizations tend to conservatism. Old parties and old religious societies, in consequence, usually become drag-chains on the wheels of progress. Many of our colleges, although true to their curriculum, are the foes of progress in science and learning. Their conservatism prevents their acceptance of new discoveries, of advances in knowledge, until the stamp of orthodoxy has been put upon them, in consequence of which they lag behind; while thinkers and scholars without these collegiate affiliations are left to adopt and to popularize the truth which conflicts with the teachings and interpretations of orthodoxy.

The East is more conservative than the West. The West is the child of the East. The child has grown larger, more courageous and independent than the parent. Selection takes much of the enterprise, energy, and boldness from the East to the West, where, by the law of heredity, they are transmitted, while the conservatism

that is left behind is by the same law transmitted. Rapid transit and constant communication between the two sections tend to neutralize this difference, and thereby make the distinction less marked than it would otherwise be.

Look at China, where a paternal government and other causes have arrested development. Everything has become fixed and rigid with age. The people not only think alike, talk alike, walk alike, and act alike; but they appear much alike in their features. They are intelligent, polite, painstaking, and imitative; but they are deficient in originality, robustness of character, and a progressive spirit. In contrast, think of the United States. Here, the energy and enterprise which were thwarted by the despotism or conservatism of the Old World have found a field of activity, and thousands are coming annually, "weaned from the milk of mother lands," to add to the greatness and glory of this American Republic. The result is a population wonderful for its energy, flexibility, and progressive spirit. We get these qualities largely by natural selection. In the old countries, the son usually follows the trade of his father, serving several years; and if that business is dull, and work is not to be had, he never thinks of turning his hand to some other business, but waits till reduced to the verge of starvation for business to revive in his particular trade. Those who had the enterprise to seek homes in a new world, and their descendants with greater versatility and adaptability, turn their hands readily from one business to another; and there is no guessing here from a man's business what the avocation of his father was.

Perhaps, as the country becomes older and more populous, and the struggle for existence keener, the divisions of labor will become more marked, and the difficulty of changing from one industry to another increased; and, although it will tend to thoroughness in the work performed, such a change involves conditions that are not favorable to individuality of character or versatility of talent.

One of the tendencies of civilization to be guarded against is too much conformity and uniformity. We become creatures of custom and etiquette. Conventional standards of respectability are established. We must submit to the rules of fashion. If we have preferences of our own in relation to matters of dress or table etiquette, we must, nevertheless, do as others do, or else we will be thought "odd," "eccentric," and become often objects of impertinent remark. Originality is thus discouraged. Now, in these trifles, where no moral principle is involved, and where there should be the utmost liberty, commences that rigidity, that fixed, stereotyped condition, which at length shows itself in the arrested development of nations like China. The beginnings of despotism are not observed, nor their tendency suspected. Despotism gains its ascendancy by stealth, often in the name of justice and morality, and even in the name of liberty itself. Hence, "eternal vigilance is the price of liberty." The man of strong individuality, the man of original thought, the man who has a will and a way of his own, is the enemy of that despotism which steals like a mist over nations.

There is an impatient Radicalism, so called, that comes perhaps generally from a sanguine temperament and lack of careful reflection. It wants always to adopt measures for the immediate realization of a reform without regard to

the practicability of the measures. It contemplates the object in view,

"And looks to that alone,
Laughs at impossibilities
And cries, It shall be done."

One ever feels kindly towards this class of Radicals on account of their sincerity and earnestness; but at meetings and conventions, they are a very troublesome element to deal with—troublesome, because unreasonable, although well-meaning.

There is also a sham Radicalism, which shows itself in "mouthfuls of spoken wind," in the exhibition of ignorance, accompanied by violence of language and an intolerant spirit, or in the utterance of platitudes flavored with offensive personalities. Speakers and writers are sometimes, by a perversion of language, said to be radical, when they are simply rabid, when they are abusive. Rant is not Radicalism.

There are, too, many superficial minds clamoring for change, with no well-defined ideas of what they talk about, who regard themselves as the most radical of Radicals, and, if you venture to oppose their wild, ill-digested notions and impracticable theories, they exclaim, "Oh, you are too conservative for me." This class does not of course truly represent either the radical or conservative elements; but it usually foists itself upon the various reforms, exhibits its ignorance and crudeness on the free platforms of radical meetings, affords the press a theme for merriment, and puts into the hands of enemies weapons with which to prejudice the public mind against movements that are unpopular, and need the most favorable presentation to the public.

In these times, when there is much passing under the name of Liberalism that is quite undeserving the name, the words Radical and Conservative are often used in connection with Liberalism, in a manner that indicates more confusion of thought than discrimination. If a man is very careful and accurate in his statements, and expresses himself with becoming modesty on subjects on which his views do not admit of positive proof, and concerning which the greatest men differ, he is by many regarded as Conservative. If he make loose and wild statements, and affirms his convictions without qualifications and with clenched fists, by the same class he is regarded as Radical. He who exposes the absurdity of creeds without bitterness, and criticises the positions of opponents without vituperation, they call Conservative; while one who has left an orthodox church, and is yet under the influence of his early faith, much of which still clings to him, is particularly severe on the doctrines of "hell" and a "personal devil," which he denounces with terrible severity, they speak of as Radical. And so on. Such use of these words is, of course, a perversion of their meaning.

True Radicalism, I have said, implies a perception of error, or evil, and a disposition to remove it, and, I may add, a knowledge of the means.

Discoverers, inventors, reformers, are necessarily Radicals. Socrates, Jesus, and Mohammed were all Radicals. Luther, with the spirit of radicalism in his heart, protested against the authority of the Pope, and enunciated a grand principle, that by implication gives you and me the right to protest as long as we see anything to protest against. Jefferson was a Radical. He was but a young man when, in 1774, he wrote that celebrated "Summary View," and when,

in 1776, he penned that immortal paper, that "charter of public right," as Edward Everett said, "destined, or rather let me say, already elevated to an importance, in the estimation of men, equal to anything human ever borne on parchment, or expressed in the visible signs of thought,—this is the glory of Thomas Jefferson."

Franklin and Adams were Radicals. Voltaire and Paine were Radicals who made kings and priests tremble. Garrison and Parker were noble and wise Radicals. Radicalism carried the Protestant Reformation to success in Germany and England. It gave us the discovery of America, the art of printing, the discoveries of Copernicus and Galileo. It lessened persecution, it destroyed witchcraft and abolished slavery. It abolished rotten boroughs in England, secured Catholic emancipation, extended the franchise, and disestablished the English Church in Ireland. It is trying to do justice to-day to unhappy Ireland, where Conservatism has seen strong men die amid abundance, and babes even perish on the milkless breasts of their starving mothers, and a whole people in wretchedness, without making any efforts to save or to help. Radicalism gave a republic to France, wrested Rome from the temporal power of the Pope, and gave to Italy the services of Garibaldi and Cavour. In this country, it is promoting temperance, elevating women, and modifying theology, improving religious literature, advancing science, giving the world a multitude of inventions, adding to the comforts and luxuries of life, and in thousands of ways benefiting and blessing the race.

The whole tendency of radical thought has been, and now is, to lessen the authority and influence of theology, and to enlarge the domain of science. Belief in an anthropomorphic God, in the creation of the universe from nothing, in miraculous interventions, in the efficacy of prayer, is giving way to the recognition of phenomena due to Power to which we can assign no limit in space or time, and occurring in accordance with inexorable law. Men are coming to believe that worlds, and even living creatures have had an origin as natural as the formation of a pebble. Species once universally thought to be the result of direct creations, are now viewed as the results of natural processes, some of which are understood. Languages, systems of morals, religions, governments, and civilization are seen to be the complex results of ages of evolution. The notion that man fell from a high condition is being abandoned for the more rational view of progressive development from savagery. What were once thought to be indications of "original sin" are now seen to be tendencies inherited from ancestors. We are beginning to see that we should think more of the welfare of man and less of the "glory of God." The authority of reason is being asserted, and that of revelation discarded. Theological faith is giving way before that rational faith, which is based upon evidence. The principle of sacrifice, adored in the death of Christ, is being glorified in humanity. Instead of trusting in prayer, we rely upon human effort and natural agency. We emphasize the importance of learning how to live, and give less attention to preparing to die. We are devoting our time to matters that pertain to this life, and are influenced less and less every year by considerations about another life. This, briefly stated, seems to be the tendency of radical thought to-day.

Conservatism is not without its use. It affords

us a guarantee of the PERMANENCE, when once accepted, of what Radicalism secures. The majority will act from habit, custom, usage, and adhere to the established order. Changes must come by evolution or revolution. Revolutions, indeed, are a part of the process of evolution, and sometimes desirable; but they are valuable in what they achieve in proportion as evolution has prepared the people for the condition they aim to secure. Observe the difference between the people of France in 1789, unprepared for a republic, and the American colonies in 1776, easily adjusting themselves to changes.

It is essential that a large amount of Conservatism exist in the social organization. It is right that the people abandon cautiously what has become associated with their habits, their institutions, their life, and that they accept cautiously new theories, policies, and principles. But for this Conservatism, society would be characterized by so much instability, by such frequent changes, that commercial and industrial interests, and with them the interests of science and morals would suffer. But, with this Conservatism, transitions are necessarily gradual and slow; and thus society is kept together, and the march of progress continues. There is no danger that the masses will be too radical, although from ignorance they may adhere to dangerous leaders, or under the influence of passion, or urged on by wrongs endured, they may yield to violence. A happy balance of these forces, Radicalism and Conservatism, the centrifugal and the centripetal forces of progress can be secured only by the continued diffusion of knowledge.

AN INDIGNANT LETTER FROM A HINDU BRAHMIN.

EDITORS OF THE INDEX:

In my last I made some remarks on England and the English as compared with America and the Americans. In this letter I will attempt to describe England's domineering treatment of the Eastern countries. I have already told you that the poor health of my wife, Dr. Joshee, has compelled me to accompany her, notwithstanding my resolution to the contrary. You may naturally inquire into the motive which prompted me to remain in America, when my wife was going home, and I may give you my reasons frankly. I preferred to lag behind simply because I knew that I would be ill treated by the English for my outspokenness, and ultimately imprisoned for life, or committed to the gallows; and I assure you that time is not far distant. The ploughing has already commenced, and the harvest is in the near future, as will be observed from the following:

I was trying to avoid going to England; or if we at all went, to stay there only a day or two. I looked over the time-tables of all the steamer lines from New York to Liverpool and London, and then to India, and determined on the Cunard line to Liverpool, and British India to Bombay, so as to reduce our stay in England to a day or two at most. This time of the year India steamers are generally full, English lords and pauper peers visiting India in the cold season.

Thomas Cook & Son, who booked us through from New York, ascertained, and secured by telegraph a berth in the British India steamer, *Hergoda*. We sailed from New York on Sept. 9th, and arrived at London on the 18th. Our baggage was transferred direct to the steamer *Hergoda* plying in London harbor. It cost nearly three pounds to do so. I afterward called at Cook & Son's office just to obtain a ticket, and ascertain the time at which the steamer would probably sail on the 20th. The agents did not know the time, but suggested that I should inquire at the office of the company. I did so, and to my utter surprise, learned that they knew nothing of the passage. They, however, inquired by telephone of their agents,

through whom Cook & Son had secured a berth, and were informed that it was secured, but the passage money was not yet paid. I went, therefore, to the office of the company's agent, where another surprise was in store for me. A buoyant, burlesque, young looking English cur told me that a berth was reserved, but he did not know it was for a Hindu lady. The company and the agents do not book any Hindu passengers because of the avowed reluctance of the white passengers to travel with a Hindu in their company. He said, as the passage money was not paid, he would not grant a ticket for a Hindu lady.

You can better imagine than I can describe the state of my mind. I was all wrath and indignation. I burst, as is my wont, into bitter exclamations. I abused the English right and left, and said that their houses in India should be blown up, and every insult retaliated by bloodshed. "Ah, that day will come," continued I. "I must go back, awake and stir up my people to their duty from their present lethargy. Oh, you English curs and blockheads, if you do not wish to associate with Hindus, why do you go to India? You are begotten of madmen. You live on Indian bread and butter; you are fattened like pigs in India; and yet you don't want to travel with a Hindu. Ah, you mean villains!"

After vituperating in this way I returned to Cook & Son's office, expecting that they would force the company to abide by the engagement already entered into. But what English blood runs through every vein! Cook & Son therefore proved traitors. They said they were under no obligation to send us to India if the company refused to take us. They would pay the fares back, and we should find our way to India. Just imagine! Strangers in a strange land; no friends to back us and no friends to buy anything. Our boxes and trunks in one direction, and we in another. Will any American believe this story to be true? No, it is romantic, but it is a fact. I have several times mentioned "berth, a single berth," while we are two passengers. We had barely sufficient money for one berth, and a servant. The steamer *Hergoda* left London without us. There was a steamer of another company going on the 21st, but the charges were higher than the first by twenty-three pounds, and we had but five pounds to spare, after defraying all expenses in London. What a fix, my dear sirs; but the world is not made without thorns and prickles.

I returned to the hotel to relate the sad story, and thereby make her life sadder still. I would have avoided doing so if it were in my power. My wife was expecting me back every moment that I might tell her of every arrangement being satisfactorily made. It is, however, to her credit that in trials and difficulties she is firm as a rock. During my absence from the hotel two or three English ladies called on Dr. Joshee, and were informed of our going away next day. While we were wondering over the business and low character of the English, two other ladies called to wish us "good-by," and express their regret that we could not stay longer. We were obliged to tell them that we were not sure as to the time when we should be going. They asked our explanation, and we had to repeat the whole story before them. They could not believe it to be true. Here I must interpolate another incident that brought these women to us.

While in Boston we had made the acquaintance of Miss Borden. This lady had been on a visit to England, and had told our callers that we were very much prejudiced against the Christians. So our prejudice proved a blessing, as will be seen from what came to pass. These two visitors took the matter in hand in right earnest. They cancelled all their engagements for the day, and called on Cook & Son with an attorney. They found all we had said was true, and felt it was a shame to a Christian nation to have treated the heathen so mercilessly. Next morning I called on Mr. Pattison, the husband of one of the ladies who called on us the previous day. He inquired as to the probable deficiency of our funds, if we went by the expensive line next day, and placed in my hand a cheque for eighty or ninety pounds. Cook & Son had already inquired of the P & O Company, and ascertained that there was no berth vacant

in their outgoing steamer, but I had reason to suspect their statement. I myself, therefore, went to the Company's office, and secured a berth for Dr. Joshee, and booked myself as her servant, a position too humiliating for me to undertake, but too dutiful for me to neglect. Thanks for the generous spirit shown by Mr. and Mrs. Pattison of London. A friend in need is a friend indeed. I dare say it was an exemplary instance. Some may say there is no God; some may attribute such an instance to accident, but I cannot help believing there is an unseen power at work which relieves humanity of its severest pangs. Why should that woman come in just the time when the metal of mind was melted in the furnace of trial? That lady, who was the solace and comfort to the weary and forsaken, came a long distance to bid us farewell. Her words at parting were more consoling and redeeming than all the dollars Dr. Joshee received as presents from her American friends in pomp. "I hope," said she, "you will not go home believing that there are no good people in England. Compare this strange coincidence with the apathy shown by a family whose members, we thought, were our particular friends, and who proved to be our tormentors. Such cases are not rare; they are to be repeated over and over again."

We are, after all, fairly on our way to India. As already stated, Dr. Anandabai Joshee and I left London on the 21st per P. & O. Company's steamer, "*Peshawar*." While she was in America, and up to the time of her leaving in England, she never knew what kind of animosity between the black and white races was fostered by the English. She lived nearly four years right among white people, and was respectfully treated as a lady. But immediately after embarking Dr. Joshee went to her room in the first-class cabin. No sooner was she seated than a white, soldierly fellow came in, and said, "This is not your place; you are a third-class passenger; go away." The lady replied, addressing him thus: "It would not cost you a bit to be polite and civil. You ought to have asked for my ticket for inspection rather than to say what class I belong to." This made him bite his own tongue.

Our people have been in the habit of sending delegates to represent their political interests, but in vain. What have they done for the money spent on their voyage and equipage? Nothing, in fact. The Anglo-Indian is not a race to be brought to their senses by Indian delegates and political agitation. Every beginner in school knows by heart the sentence in the Primer, "A rod for a fool's back." The Anglo-Indian is such a creature. Who will give him a rod on his back? Not the *Hindus*, not the *Mohammedans*, but certainly the Russians. If you want iron and coal, go to England; if you want whiskey, go to France and Germany; but for a rod you must go to Russia. Our people have been sufficiently abused and outraged. Our women were, however, saved the mortification; but the spread of female education brings them in for a share of the insult and disrespect so long heaped upon our heads.

Dr. Joshee had not been feeling very well. She was not inquired after by the doctor and stewardess on board until they were sent for, the stewardess addressing her thus: "Why are you sitting here? Where is your mistress, or are you in charge of a child?" Not a single lady passenger has spoken to her, or inquired after her health; on the contrary, they enjoyed the fun when, one evening while Dr. Joshee was at table, one waiter struck her so hard on the head with a chair that it immediately produced a bump; neither the waiter begged to be excused, nor did the passengers, among whom were lords and peasants, express any regret. They looked at one another, and enjoyed a laugh over it. "Bravo, white waiter, well done!" We came from New York to Liverpool well cared for and looked after. The doctor on board called twice a day. The steward and stewardess were always in attendance whenever the call-bell rang. But why such a difference on Anglo-Indian steamers?

Ah, we are at the bottom of it! We have ceased to be a nation. Both the educated and the uneducated are bodies without souls. I do not believe any political delegation will act

things to rights. It is the rod, my dear Editors, that will teach the English a lesson which they will never forget. For want of funds, and out of curiosity which will probably culminate in death, I booked myself as Dr. Joshee's servant. I have learned from experience that the English mean by a native servant to be a living being good for nothing. Although, according to Christianity, cows have no souls, yet there is a shed for them, because their milk is nourishing to "Baba Log" (white children), a breed of vipers; there are bar cages for sheep, fowl, and pigeons, but no place for a servant. The high-toned purser gives me to understand that I have no place to sit during the day, or to sleep at night, except on deck, where cold is penetrating, and the pitiless waves constantly roll over. I have travelled far and wide, but never saw elsewhere such heartless, brutal mortals as the English are to-day in India. It is sheer nonsense to expect any humane treatment from them. Where is that Miss Mary Carpenter who some years ago made a parade in India as to the improvement in jails and enlightenment of women? This shows how the English philanthropists are zealous in looking after the comfort of offenders and criminals at somebody's expense, and in torturing the bodies of the innocent by making them stand on deck for twenty-seven days in storm and cold. Enough, enough! God bless those who sing the song of the Queen, and curse those who scratch it out! I, for one, do not like to see the English in India. I am in favor of an honest tyrant, but not a deceitful Briton.

We are, as you know, perfect vegetarians. On board the *Etruria* especial regard was shown for our food; the chief steward sent us any quantity of grapes, apples, pears, and peaches; besides vegetable soups, baked apples and tomatoes, ice cream and puddings. On that steamer we were respected for being vegetarians, but on the "Pishawar" those things which Dr. Joshee did not eat were always offered. If she told the stewardess she did not want any kind of animal food, she would invariably ask, "Do you want beef tea?" The P. & O. Co. have been carrying hundreds of natives to England almost every year, and should have learned by this time what kind of food they require. They could at less cost, give us the simple dishes we want, but if they do so, how could they get a chance to slight us by offering "beef tea." The natives of India, as I said before, are beings good for nothing, and they richly deserve such treatment at the hands of the English. If the Hindus had respect for themselves, they would have discontinued travelling by the P. & O., or any other steamer where they were not properly served. But why? Instead of exacting equal return for money paid, they stoop to meanness by sitting at table with wild passengers and eating all sorts of stuff placed before them, irrespective of their moral principles and religion. Dr. Joshee has paid eight hundred and eighty-four rupees for her passage, and thirty-four rupees for baggage. What is the return? A cup of arrowroot three times a day, and occasionally a few grapes and oranges as a favor. Beef and meat eaters are served first, the cooks always forgetting to prepare arrowroot and sago, and the stewardess bringing in excuses. Starvation, starvation! Oh, thou mighty ruler of India, thou rightly takest revenge on her children for shutting thee out so many centuries. How long wilt thou starve us in and out of India? Where is the goddess, Anna Poorna, who once upon a time fed thousands of people at the cry of Demaji? Well, this is English civilization. Learn, learn and be wise. The Hindu sages, how prudent and wise! They pronounced a verdict on the English language, as "corrupt and defiled," and proscribed its use throughout the length and breadth of India. We learn it in contravention of the sacred authority, and are fallen both socially, politically, and religiously.

Both the steamers *Etruria* and *Peshawar* belong to the English company, but the difference in regard to arrangements of the food and bedding is very noticeable. Whether the bedding Dr. Joshee had is just the same as other passengers have, because she is a Hindu, I do not know. But P. & O. steamers are as well noted for excellence on this side of the waters as

the Cunards are on the Atlantic. Lords and baronets go by the P. & O. The Indian Princes and Raja, and all sokajies (intoxicated with vanities) go as well, too. I do not, therefore, understand how they could tolerate without repugnance such soiled bedding as was furnished Dr. Joshee.

Indian idiots, or those whose brains are deranged, go to England. They have no discriminating faculties to choose between good and bad; or if they have any sense it is easily settled by champagne and brandy. I do not wonder at their blindness. Brahmans of India have been brought up as vegetarians. Present reformers advocate meat diet, but beginners cannot look at it without nauseating sensations. As a precautionary step, a glass of brandy is first administered to them, and when they are about to tumble down, reform dishes of lungs, hearts, and tongue etc., are placed before them. Indian youths so deformed, swallow what was so obnoxious to them before. What wonder then, if any countrymen see nothing wrong in P. & O.

But what is about these lords and peers? They must certainly have good, clean bedding, and good food. If they have not I am almost sure no American would travel by the Cunard line if the arrangements were so bad as they are on the P. & O. steamers. The English know full well where to excel and where to curtail.

We anchored yesterday at Malta. Fruits and flowers, radishes, onions and chillies were brought on board by poorly-clad people, followed by a thin decrepid police, subjects of her Majesty the Queen, whose cheeks are so fleshy that eyes have sunk and are buried in them. Poor mortal Maltese! Young crews of the navy and recruits of regiments who are being carried to India, tried their skill on these poor fruit sellers. They pounced on them, plundered them. Grapes and figs were all scattered and trodden under foot. We were all spectators, but no one was there whose legitimate birth would make him resent such an outrage and go to the rescue of these miserable souls. I also joined in the party to eat grapes, though I got none. As a deck passenger I have had hardly anything to eat these ten days. Last night I took a piece of bread and asked for jam or pickles. "Eat what you have before you," said the second steward, "Nothing else can be had." I was proceeding to argue when "Shut up," was the last insult. I immediately left the table.

Dear Editor, it is business, and no one is to blame for it. Why should I travel and say I don't want tea or coffee, beef or ham, or mutton, and all manner of animal carcass? Poor heathen! Miserable on earth and eternally damned hereafter.

A word more, and then I will close this already too long letter. My excuse being, you wanted me to write. For all the faults, defects, and errors that I have noticed in the English character, I owe the P. & O. Co. a debt of gratitude, and why? It is because we were refused passage on another steamer, and this company would have done the same. The steamer, "Peshawar" was already full. Thomas Cook and son had told me that the P. & O. also would not book Dr. Joshee as a cabin passenger, she being a Hindu. There are three berths in one room. Dr. Joshee occupies one, and the rest are unoccupied. I suppose no white mongers would like to be with Dr. Joshee. Is it not then a loss to the company of one hundred and thirty-six pounds? Not only this, but Dr. Joshee's detention would have made her case fatal. Who knows that? So that, on the whole, we are well recompensed. In my next letter I will write something on the religious people of America, and in my fourth, I will give you an account of our reception in India. Do publish this. I am afraid India papers are too loyal to give a corner to such stuff as this.

Yours truly,
GOPAL VINAYAK JOSHEE.

Posted at PORT SAID.
En route to India. On board the steamer, "Peshawar,"
Oct. 31, 1886.

EDITORS OF THE INDEX:

As the subscription for the renovation of Theodore Parker's tomb is about to be closed, I

beg leave to say why I have not been among the contributors. I have never visited his burial-place, but from what I know of Protestant cemeteries in Southern Europe, I am inclined to think that nature takes care of it in the very way he would have wished, by covering it with luxuriant vegetation. I met a friend the other day who had just returned from Italy, and who had, I found, visited the cemetery; although, being a devout Episcopalian, he did not even know that Theodore Parker's grave was there. I asked him, "How did the cemetery impress you?" He answered, "As one great field of violets." For myself, if I had to choose, I should greatly prefer to have my own grave made in a field of violets, and then let alone, to having a considerable amount of money spent upon it. Perhaps it is because I live within a mile of the granite monstrosities of Mount Auburn, and can recall it when it was "Sweet Auburn" still, and unspoiled; but, at any rate, this is my instinctive feeling, and I think it would have been Theodore Parker's also. Above all things I should deplore running the risk of attempting to "improve" the grave by a bust or statue. And this I have not said before, not wishing to discourage the action of others. But it is certain that I am not the only person who feels in this way, and I should be sorry to have foreigners estimate the American affection for Theodore Parker's memory by the sum total of this subscription.

T. W. HIGGINSON.

CAMBRIDGE, Mass., Dec. 7, 1886

BOOK NOTICES.

MARGUERITE; OR, THE ISLE OF DEMONS. And Other Poems By George Martin. Montreal: Dawson Brothers. 1887. pp. 285.

The story in the poem from which this volume takes its name, and with which it opens, is, the author says, "one of the most touching of the many romantic legends of the early history of Canada," and is mentioned in Francis Parkman's history of "The Pioneers of New France." It is the longest poem in this collection of Mr. Martin's verse, occupying about seventy pages. "The story is related in a poetic vein of tenderest sentiment, and in a pure, refined, elevated style of morality, and the poet's wish that

"for poor Marguerite's sake,
I trust some kind remembrance to awake
That shall in tenderest clasp her story hold,
Even as a rose a drop of dew doth fold,"

is pretty certain to be realized. The story is presumably told by the heroine in the sixteenth century, and the use of sundry quaint old words, such as "strook," "cirqued," "lope," "a dirige," "an arpent," "gelid," gives a tone of realness to the narration. The "other poems" number about fifty, and include a wide range of subjects, "from grave to gay, from lively to severe," but all marked by a philosophizing, yet sweetly sympathetic spirit. The underlying tenderness of Mr. Martin's nature is specially marked in his poems of differing phases of life, such as "The Waif," "The Applewoman," "The Newsboy," "The Blind Minstrel," and in his plea for "Mercy" for Louis Riel, and the drift of his philosophy in such as the "The Hawk and Sparrow," "Eudora," "The Voice of the Ages," "It Moves," and "Lines to W. K. Magee." We quote a few detached lines from these as specimens of many similar gems contained in this collection.

"We only know that we are here,
That life is brief and death is sure;
That it is noble to endure,
And keep the eye of conscience clear.

"We look in Nature's face and doubt
Whether she means us good or ill;
We know that she can stab or kill
And blow our taper joys all out.

"If we but mark how finely blend
The foul and fair, the dark and bright,
That in this Mother-Sphinx unite,
We may believe her still our friend."

"Doubt if thou wilt, but reverently,
And heed not what the owls may say
Who from their gloomy perch give out
That sin is foster-child of Doubt.
Doubt is the silent needful night,
The womb of intellectual might;
But who can wisely choose to dwell
Forever in that darksome shell?"

Several of Mr. Martin's poems embalm in verse the historic legends of Canada. Such are "The Heroes of Ville-Marie," "Change on the Ottawa," etc.; in the latter occurs a tenderly humane fancy which reminds us of a line or two of Burns's "Address to the Deil."

"He ceased and strode away; no tear he shed,
A weakness which the Indian holds in scorn,
But sorrow's moonless midnight bowed his head
And once he looked around—Oh! so forlorn!
I hated for his sake the reckless tread
Of human progress,—on life's race no morn,
No noon of happiness shall ever beam;
They fade, as from our waking fades a dream."

The author's sense of humor is shown in the poems, "Jack Frost's Happy Dream," "Peter Pimple's Courtship," "Montreal Carnival Sports," and "Halloween in Canada." Nothing could have been lovelier, in an artistic point of view, than the printing, binding, and general make-up of this handsome volume, making a beautiful holiday gift-book. S. A. U.

CONFESSIONS AND CRITICISMS. By Julian Hawthorne. Boston: Ticknor & Co. 1887.

"The son of his father" has in this volume grouped a selection of his miscellaneous essays and reviews on such topics as Novels and Agnosticism, Americanism in Literature, Literature for Children, Emerson, Theodore Winthrop, Anthony Trollope, etc. They contain good, vigorous writing, and sincere, manly thought, sprinkled with a delicate spray of rose-water cynicism. He tells the story of his authorial struggles and successes; thinks that no one who has any reverence for literature should meddle with the making of it, and that the chief reward of a literary life is found in the charming friendships it brings. Mr. Hawthorne thinks we take ourselves too seriously as literati, and that posterity will not be very grave over us, because we have no ideas, no creativeness.

Mr. Hawthorne regards Turgenev's series of novels as the most important fact in the literature of fiction of the last twelve years. He has a great admiration for Trollope as a social fellow, and manly, upright character, but thinks his mechanical method of book-making has done great harm to English fictitious literature. The portrait of Mr. Trollope is vigorously drawn on pages 140-143. The two gentlemen met in a literary-Bohemian gathering in London:

"Trollope was a broad-shouldered, sturdy man, of middle height, with a ruddy countenance, and snow-white tempestuous beard and hair. He wore large, gold-rimmed spectacles, but his eyes were black and brilliant, and looked at his interlocutor with a certain genial fury of inspection. He seemed to be in a state of some excitement (being ardently bent on harmonizing irreconcilable points of difference between himself and others, to get their good will); he spoke volubly and almost boisterously, and his voice was full-toned and powerful, though pleasant to the ear. He turned himself as he spoke, with a burly briskness, from one side to another, addressing himself first to this auditor and then to that, his words bursting forth from beneath his white moustache with such an impetus of hearty breath that it seemed as if all opposing arguments must be blown quite away. Meanwhile he flourished in the air an ebony walking-stick, with much vigor of gesticulation, and narrowly missing, as it appeared, the pates of his listeners. He was clad in evening dress, though the rest of the company was for the most part in mufti, and he was an exceedingly fine-looking old gentleman. . . . His complexion was remarkably pure and fine, and his face was susceptible of very subtle and sensitive changes of expression. . . . It was impossible to help liking such a man at first sight. . . . A fresh and boyish quality always invested him. . . . After he had shown you all he had in him, you would have seen nothing that was not gentlemanly, honest, and clean. . . . He was hurt by little things, and little things pleased him; he was suspicious and perverse, but in a manner that rather endeared him to you than otherwise."

W. S. K.

INTRODUCTION A L'HISTOIRE GENERALE DES RELIGIONS. Par le Comte Goblet d'Alviella. Paris: Le Roux, Rue Bonaparte 28. 1887. pp. 185.

This neatly bound volume contains the Lec-

tures on the origin and growth of Religions by Professor d'Alviella, at the University of Brussels, two years ago. That on the prejudices which impede their study is here given in full, but was noticed in these columns at the time of its delivery and publication in the *Revue de Belgique*. The other twenty-two lectures are given in a condensed, but perfectly readable form, and will be found very valuable for their original suggestions. Four, on the recorded history and proper classification of religions, introduce six on the primitive worship of mountains, trees, animals, fire, lightning, and the heavenly bodies. Then comes worship of spirits and of the dead, belief in immortality, rites and symbols, sorcerers and priests, myths, and, finally, the relations of morality and religion. Perhaps these last are made to appear more friendly than they ever became before the present century; but it is unjust to find much fault with a lecture of which we have only an abstract, even though made by the lecturer. The Appendix contains an essay on the necessity of making the history of religions one of the college studies. Our American universities would be more worthy of the name, if they would pay this important branch of knowledge as much respect as is shown in England, Holland, France, Switzerland, and Germany.

THE very interesting Almanac of our German fellow-citizens, the Turners, for 1887, published by the Friedenker Co., 470 E. Water Street, Milwaukee, (25 cents), has two mottoes of similar meaning, "*Mens sana in corpore sano*," and "*Frisch, frei, stark, und treu*." Besides an unusually large number of humorous tales and poems, there is an account of the last days of Thomas Paine in the little old house still to be seen in the rear of 59 Grove Street, New York. Two Protestant preachers, named Cunningham and Milledollar, who had recently made a vain attempt to convert him, came again two days before his death, but were refused admittance according to his orders, by the housekeeper, who told them, "If God Almighty does not change his heart, I am sure no power on earth can do it." A neighbor, Amasa Woodworth, related this: "I often talked with Thomas Paine over his *Age of Reason*. I attacking, and he defending it. On the day of his death I was with him, and I am certain that he remained steadfast until the last moment of his life, and that he retracted nothing, though he refused to talk much."

IMPORTANT NOTICE.

WE shall have for sale, when THE INDEX comes to an end at the close of the present month, two complete sets of the publication, beginning with the first number, January 1, 1870, and ending with the final issue, December 30, 1886—seventeen volumes. These are the only complete sets that can be furnished from this office, and probably very few full sets can be bought anywhere. We offer them, substantially bound, at \$100 each. Aside from the valuable essays and articles of permanent worth which these volumes contain, they present a contemporaneous history of liberal religious movements in this country for the last seventeen years which can hardly be matched elsewhere. Each volume contains a full index. Any volume, excepting the years of 1870 and 1873, we can furnish for \$2.00 a volume, bound, and two of the volumes as advertised elsewhere for \$1.00 each, bound.

THE PARKER TOMB FUND.

A Fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed among other things, to place over the grave a bronze bust or medallion of the great reformer.

The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. The list of subscribers to date is as follows:

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SPECIAL NOTICE.

This is the last issue of THE INDEX. The office will be kept open for settling the affairs of the paper through the greater part of the month of January. All its bills will be there paid, and all persons indebted to THE INDEX are requested to make payment there at once. Direct letters simply "Index Office," 44 Boylston Street, Boston, Mass. Make checks or money orders payable to John C. Haynes, Treasurer. Copies of THE INDEX, bound volumes of it, books, photographs, etc., can still be procured at the office.

CURRENT TOPICS.

B. F. U.

MR. S. B. WESTON writes: "Parker's grave, when I visited it, was not covered with such luxuriant vegetation as Mr. Higginson imagines. There were a few scattering violets. They should not be disturbed, but should be cultivated and increased. At the head of the grave, however, there ought to be a fitting monument, and I wish I could contribute more towards it."

SAYS our English contemporary, the *Unitarian Herald*: "Mr. Herbert Spencer has determined to 'biographise' himself, and is now engaged in writing his autobiography. It ought to be a work of great interest and charm."

IN the death of Gen. Logan the country has lost a brave soldier, whose services in the War

of the Rebellion will never be forgotten, an ardent patriot, and a masterful and unique political character.

THE suggestion which has been made that two half-days be taken out of the school week of every scholar in the Boston grammar schools, and be devoted wholly to industrial education, is worth heeding. The education of the whole boy means the education of the eye and hand as well as mental and moral culture. Our boys need training that will fit them for the practical duties of life.

SAYS the *Christian Register*: "The orthodox discussion concerning the salvation of the heathen is viewed with interest in France, judging from an article before us in *Le Protestant*. Referring to the incident related by Mr. Hume, which has had so much to do in delaying his return to his field of labor, our French contemporary says, 'For ourselves, the heathen who do not wish to believe that their ancestors, to whom the gospel has not been preached, are, by that fact, damned forever, seem to us more truly Christian than the orthodox who seek to convert them.'"

SAYS the *Catholic Review*: "The society lady is always on the hunt for itinerant or struggling lions, especially if they belong to the 'noble' classes, or happen to have brushed against the skirts of royalty. Byron said of Moore, with truth, that 'little Tommy dearly loves a lord.' But Tommy was a Spartan compared with our average society lady. People of shoddy antecedents or questionable pedigree are taken in and fêted and made much ado about on the slimiest kind of recommendation. And as the United States have become a favorite hunting-ground for these knights-errant, the woods, so to say, are full of them, and no one from abroad, with half a name and half a reputation, appears among us, than he is dined to death, and receptions are gotten up in his honor by what calls itself our 'Society.' Now and then society gets badly bitten for its pains, but it is never the wiser or more reserved in its gushingness for many a well-deserved lesson."

IN a recent sermon Rev. Brooke Herford, of this city, illustrated his thought by referring to the law that all physical forces follow "the line of least resistance." But when he came to the consideration of moral conduct, he declared that the law was no longer operative, and that saints and heroes, martyrs, and all who make sacrifices for the good of others, follow "the line of most resistance." An able editorial writer in the *Sunday Herald*, commenting on this, after remarking that "the line of least resistance" to Shakespeare's Caliban and the drunken sailors, Drincolo and Stephano, was to reel round the island carousing and fighting, adds, "But surely it is hardly scientific to declare that this brutish animalism would represent the 'line of least resistance' to a man, say, like William Lloyd Garrison. Mr. Garrison lacked the needful outfit

of drunkenness, scurrility, and blasphemy that could alone have rendered the feat easy and graceful. To his moral heroism, the 'line of least resistance' lay straight through the dense block of a howling mob, just as 'the line of least resistance' to a soldier—behind whom his officer is standing with a cocked and levelled revolver—is right into the teeth of the enemy. Only, in Mr. Garrison's case, the cocked and levelled revolver was his own powder and ball laden conscience, which he was far more afraid of than of any mob. . . . Surely, the real work of religion to-day and always, is to make goodness, mercy, justice, and love the 'line of least resistance' to the soul, and this by so arousing and firing the mind with grand conceptions of life, and awakening such horror and revolt from their opposites, that a man would rather starve than be false to the heavenly vision. Of course, the inevitable fight between the higher and the lower nature is a theme to be perpetually emphasized from the pulpit. But, surely, this does not mean that the 'line of least resistance' for justice, where it exists, is not always to be just, for mercy to be merciful, and for love to love. Rouse these powers into action, and they forthwith strike a bee-line for their objects."

THE Woman's Suffrage Bazaar, held in Music Hall during the week inclusive of Dec. 13th to 18th, and managed solely by women, netted about \$5,000 to help on the Woman's Cause. Thirty-one Leagues, or Associations were represented by tables decorated overhead by banners with appropriate and telling mottos, such as, "Two heads are better than one;" "The ballot is the citizen's right: women are citizens;" "The woman's cause is man's: they rise or sink together;" "The woman's hour has struck;" "May revolutions never cease while tyranny exists;" "Right will win;" "Equality is right;" "Taxed but not represented;" "Equal rights for all;" "Not favor, but Justice." Although the attendance was large and socially inclined, the President of the Bazaar Committee, Mrs. Livermore, kept excellent order. Lucy Stone's gently benignant presence was greeted both on and off the platform with pleasure by her many admirers and friends; Cora Scott Pond and Rev. Annie Shaw, leading spirits of the Bazaar, flitted hither and thither among the happy crowds, looking tired but determined, and many distinguished Suffragists of both sexes were present during the various sessions. Presentations were made of valuable or historic articles to Lucy Stone, H. B. Blackwell, and their daughter Alice Stone Blackwell, to Mrs. Livermore, Miss Pond and Rev. Annie Shaw. The platform was decorated with some fine paintings and busts by the brothers, Cyrus and Darius Cobb; an excellent likeness of the silver-tongued orator, Wendell Phillips, by Miss S. Nowell; a life-like portrait of Mrs. Stone, by A. L. Moore, of St. Paul, Minn.; and a striking life-size oil painting, a portrait of Frederick Douglass, by Miss Sarah J. Eddy, of Providence, R. I.

THE END.

With this number *THE INDEX* comes to an end. Perhaps it has completed its mission. At least it is now permitted to rest from its labors; and we may hope that it may be said of it with equal truth that its works do follow it. It may die "unsung," but not "unhonored." It has won for its principles respect, if not conviction. Nor have the ideas which it has been disseminating for seventeen years fallen fruitlessly. Some of the seed has, doubtless, fallen on stony ground, and some by the wayside, and some even among thorns; but not a little of it has found good soil, whence it has already sprung up, and is bringing forth fruit manifold. The continued existence of no particular publication or person is necessary to the progress of truth. The individual workers may cease from their labors, but, if they have been faithful, their work does not stop. Their ideas and the inspiration of their lives go into other minds, are adapted there, perhaps, to new needs and changed conditions, and then are passed on into the common stock of the world's thought and deed. Thus, though *THE INDEX* dies, its work lives. It has stood for the value of certain ideas and principles rather than for persons or special instrumentalities; and now, in giving up its own existence, it can do it with the confident assurance that these ideas and principles are imperishable, and will live still in thoughts that shall

"with their mild persistence urge men's search
To vaster issues."

But it is not for us here to recount the services of *THE INDEX*, nor do we propose to sing its requiem. Connected, however, as the present writer has been with the paper in one or another capacity, and always as a contributor to its columns, from the time of its first number seventeen years ago to the coming first of January, he cannot let this, its last number, go out without a brief retrospect, nor without a tinge of sadness like that which one has in parting from an old friend.

There is no one of our old subscribers who will not recall with grateful pride those early days of *THE INDEX*, when its editor and founder, Francis E. Abbot, in Toledo, Ohio, in the spirit of Martin Luther, sounded the tocsin of the new religious Reformation. He brought to the work fine abilities and scholarship, and a rare talent for close thinking and for terse, vigorous expression. But more conspicuous even than these qualities, were the singled-eyed, earnest devotion to pure truth, and the characteristic moral enthusiasm of the reformer, which inspired him. He wielded the battle-axe for his ideas vigorously, and made the welkin of the Liberal world ring with his blows. Even Orthodoxy stopped to listen. The air seems still to vibrate with his "Fifty Affirmations," "Impeachment of Christianity," "Nine Demands of Liberalism." Whether people agreed or not with all he said, they could but respect the deep sincerity and the virile courage and power of the man, who thus challenged the old religious organizations and creeds, Christianity among the rest, to combat. Yet his speech had also in its earnestness the tender pathos of a woman's, and easily touched his hearers to tears. Such a man, of course, not only drew friends, and nerved other hearts, but made enemies. He carried on the struggle against great odds,—against open foes and friends that proved false; but through all the changing conditions of the

conflict, though disappointed concerning some of the special results on which he had set his heart, he never lowered his flag, nor wavered in adherence to his convictions. It need hardly be said that such an enterprise did not become a pecuniary success. And after ten and a half years, when the financial resources of the journal were near their end, Mr. Abbot retired from the field, and by a vote of the old "Index Association," on his own motion, the responsibility for continuing the publication of the paper was transferred to the Free Religious Association.

The first number of the paper under the new regime appeared on July 1, 1880. The present senior editor had been pressed into the editorial chair rather against his will, consenting finally, in deference to the judgment of others, to take the position for one year. The year having ended, the same force of circumstances held him to the position, and has continued to do so till the present time. He never regarded himself as born for editorial duties, and certainly had not been trained for them; yet perhaps he could have done the work more satisfactorily at least, if he had not had constant and weighty duties of another kind elsewhere. He could not have continued to do the work at all, had not the arrangement been made by which the editorial responsibility was shared with a colleague. Mr. Underwood came upon the paper as associate editor the latter part of October, 1881, and has given to it faithful and valuable service. The two editors have held different opinions on some subjects, and are by temperament, perhaps, of somewhat different types of thought, but they have been able to do their editorial work together in entire amity.

When *THE INDEX* came to be published under the auspices of the Free Religious Association, though the editors had complete independence for the expression of their own views, and would have taken the position on no other terms, yet, naturally, the paper became less a personal organ, and somewhat more representative of the breadth and variety of opinion found in the membership of that Association,—though this had always been one of its features. Some of the old questions of conflict had been settling, too, on a different footing; disputes were less bitter; destructive work seemed less needful; Liberalism itself had been sifted; and these changed conditions, under the changed editorship, produced a paper, which, while having the same general aims, was somewhat different in temper and character, and appealed to a somewhat different constituency. With what success, during the latter period of its career, *THE INDEX* has met the duties thus required of it, we may not say. To others we must commit that judgment. That we have made mistakes is certain; that we have not reached our own ideal we know too well. We can only claim that we have tried to be true, and fair, and faithful: true to our highest convictions of truth in all questions discussed; fair to friend and foe; faithful to the public good.

And now we say farewell; yet, not so much with sadness as with hope. *THE INDEX* dies. But never was our own faith in the principles it stands for so firm as now. *THE INDEX* began in an agitation of the question of liberty and fellowship in one small denomination. Now the same question is penetrating many churches, and shaking the walls of old, powerful denominations. A mighty revolution in religious thought is going forward. Creeds are losing their authority. Systems of theology that have

shaped human thinking and sentiment for centuries are being undermined by the historical researches of scholars into the religions of the world, and by the advance of science. The doctrine of evolution is destined to produce in time a new order of religious truths,—a new religion. At present, the religious world is deeply agitated. The old is passing away—the old faiths, the old assurances and hopes,—and the new grounds of mental and moral confidence are not yet formed. There is apprehension and longing. But the creative forces that have built the past, that have produced man himself with all his beliefs, hopes, aspirations, and power, are not exhausted, and must be adequate for the future.

Matthew Arnold closes his fine essay on Marcus Aurelius with these words: "We see him wise, just, self-governed, tender, thankful, blameless; yet, with all this, agitated, stretching out his arms for something beyond." This sentence may be applied to the thoughtful and expectant souls of this age, whom the existing systems of religion no longer satisfy. They are grateful for all truths that have come with these religions, and they are trustful of the Eternal Power above themselves that makes for righteousness; yet they are eagerly casting their hopes forward "for something beyond." Even the pioneers of humanity have not yet arrived at the great continent of religious truth. They have but touched an island off the coast. There is still another voyage before them, and in the distance may be descried the line of another shore.

WM. J. POTTER.

PAUL BERT.

The news of the sudden death of Paul Bert at his post in Tonquin was received with open joy by the Catholic element of French society. Bishop Freppel did not hesitate to show his pleasure in the very tribune of the Chamber of Deputies, and the *Univers* and *Monde*, the two principal Catholic organs here in Paris, were not less unbecoming in their editorials. "Vanity of science!" begins the first newspaper; "he is carried off by a short illness that his knowledge could not check,—this man who flattered himself that, by suppressing the idea of God, everything could be discovered concerning the source of life." The writer then hurls at the dead diplomat the terrible epithet, "free-thinker," and informs the readers of the paper that the accounts that come from Tonquin leave no hope that the heretic repented on his dying bed, and yet, who knows but that at the last moment Paul Bert may have asked "forgiveness of Him who makes us feel, by such acts as these, that he is the Master, and that our life is ever at his discretion." The author of the article, an ecclesiastic, who, by the way, is now one of the principal actors in a disgusting scandal in which a young convent girl is the victim, sees the hand of God in the death of Paul Bert, and he goes back two or three years to bring up Gambetta's demise as another example of the prompt way in which the Almighty cuts off his enemies. All I can say is that, if this be God's work, it is quite evident that he is conservative in politics, for the loss of such men as Paul Bert and Gambetta is a terrible blow to the Third Republic.

The *Monde* recalls some of Paul Bert's remarks concerning the King of Terrors. When Gambetta died, we are informed that his close

friend exclaimed, "The cruel stupidity of death!" We are also told that one day, when somebody asked Paul Bert for his views concerning mortality, the answer was, "Never speak to me on that subject!" The writer infers from this that Paul Bert was afraid of death! It takes a school-man to deduce such a conclusion from such premises. The *Monde*, like the *Univers*, sees the avenging wrath of God in Paul Bert's untimely end. "What a striking coincidence," says this very imaginative writer, "that this advocate of an atheistic school system should fall ill on the very day that the Education Bill, of which he was the original author, passed the Chamber of Deputies, and that he should breathe his last in the midst of the victorious shouts of the enemies of religious instruction in the public schools. We don't wish to dwell upon this singular synchronism. But may we not permit ourselves to see in it the promise of the inevitable defeat that divine justice has in store for our enemies?" Just imagine the God of French Catholicism following the debates in the Chamber of Deputies, and, as soon as the speaker announces the passage of the Educational Bill, afflicting Paul Bert with diarrhoea in Tonquin, and so arranging matters that the sick man expires at the moment when the republican newspapers and orators are rejoicing that the school-children of France are no longer to be influenced by the wily priest, at least in the classroom.

And why is it that the French Catholics so hate the name of Paul Bert? Because, while living, he did everything in his power to curtail their influence, and free the minds of their devotees. In the newspapers, in books, on the stump, and in the tribune of the Chamber, Paul Bert was always outspoken in his opposition to the Church. He never minced matters. At the moment when the phylloxera was destroying the vineyards of France, he declared Catholicism to be the phylloxera that was eating out all that was good in the French mind. In 1877 he began his campaign against religious instruction in the primary schools, and demanded the suppression of the public schools taught by ecclesiastics. When Gambetta made him Minister of Public Instruction in his short-lived Cabinet, the department of Public Worship was removed from the Ministry of the Interior, and attached to that of Paul Bert. It was one of the boldest of Gambetta's acts on assuming power, and everybody awaited with the deepest interest the announcement of Paul Bert's policy. Heretofore, when a Protestant was given the portfolio that included the duties of presiding over Public Worship, it was customary to transfer this part of his office to one of the Catholic members of the Cabinet. But here was Gambetta a pronounced atheist, handing over the official interest of French Catholicism to another pronounced atheist! The public did not have to wait very long for a clear statement of the line that the new Minister of Public Worship meant to follow. At his first reception to the clergy of Paris, Paul Bert stated his views, which may be summed up in these words: "I intend to carry out the letter of the Concordat." And he did so, not only while Minister, but as deputy, too. Paul Bert was opposed to the separation of Church and State in France, not in principle, however, but as a practical political act. He held that while the Church was so strong and the Republic so weak, the Concordat, when properly enforced, was too useful an arm for the Government to abandon. So he always voted and spoke

against the abolition of this compact with the Vatican.

It was my good fortune to meet Paul Bert on several occasions in his modest home, and to feel that I understood him. A few days before he sailed to Tonquin I had a long conversation with him on different topics. The news of his unexpected death touched me deeply, not because of any intimacy with the man who had just been struck down, for I had not the honor of his friendship. I grieved that such a broad-minded, exceedingly able and useful worker had been removed from a field where he was so needed, and where there are so few that are his equal. The death of ordinary mortals is of slight importance to humanity, but the extinction of a really great man is a serious evil. I thought of what he had promised to try and accomplish in Tonquin. I saw him back again in France, a host in himself in the secular and republican battle. I remembered his speech a year ago at the Woman's Rights banquet at the Grand Hotel, which I mentioned in these columns, when he even came out for Woman Suffrage, and offered to do all in his power to bring about an amelioration of the legal position of French women, and, later, did in fact aid in the introduction of a bill to this effect, which is soon to come up before the Chamber of Deputies. And, lastly, I recalled the noble way in which he spoke of Theodore Parker, when he asked me to have you put his name on the list of subscribers to the Fund that you are raising. Consequently, when I heard that he was no more, I felt like exclaiming, with Paul Bert at Gambetta's grave, "Oh, the cruel stupidity of death!"

THEODORE STANTON.

PARIS, November.

CORSON'S INTRODUCTION TO THE STUDY OF BROWNING.

Professor Corson is a scholar and compiler rather than a thinker of much original or dynamic power. The chief value of his little work on Browning, just issued by Heath & Co., of Boston, lies in its quotations and its selections of a large number of the finest and most powerful of the poet's minor poems. The arguments, or separate introductions, as well as the notes, given with each poem, are admirable helps for beginners in Browning, the editor having drawn without stint from the rich stores of the Browning Society's publications for the purposes of his book. I do not think much myself, however, of Prof. Corson's introductory chapters on "The Spiritual Ebb and Flow" of English poetry, and the "Idea of Personality in Browning."

In the chapter on "Browning's Obscurity," Prof. Corson analyzes very well the dramatic, or psychologic, monologue, peculiar to the poet. His monologue differs from soliloquy in that the monologue supposes a silent second person to be present, to whom the arguments of the speaker are addressed. "Soliloquy," says Prof. E. Johnson—as quoted by Prof. Corson—"can not be protracted to any great length without wearying the reader. The thoughts of a man in self-communion are apt to run in a certain circle, and to assume a monotony. The introduction of a second person acting powerfully upon the speaker throughout, draws the latter forth into a more complete and varied expression of his mind. The silent person in the background, who may be all the time master of the situation, supplies a powerful stimulus to the imagination

of the reader." Prof. Corson says well that, to the initiated, the abruptness, ellipses, etc., of Browning's psychologic monologues present little difficulty, and conduce to greater compactness of composition.

From a long and excellent quotation from Prof. E. Johnson on Browning's music, I extract a few suggestive and thoughtful paragraphs. He thinks Browning has a full mastery of word-music, and when he chooses, employs it with splendid effect. "When for a moment he shuts his eyes, and falls purely into the listening or 'musing' mood, he becomes the instrument of a rich, deep music, breaking out of the heart of the unseen world." But, like Whitman, Browning considers the demand for jingle in preference to thought in poetry to be the symptom of a false taste. "Browning's poetry," says Johnson, "is to be gazed at rather than listened to and recited, for the most part. It is infinitely easier to listen for an hour to spiritual music than to fix one's whole attention for a few minutes on a spiritual picture. In the latter act of mind we find a rich musical accompaniment distracting, while a slight musical accompaniment is probably helpful. And perhaps we may characterize Browning's poetry as a series of spiritual pictures with a faint musical accompaniment." . . . "With Browning the highest tension is exacted. He is pre-eminently the looker, the seer, the 'maker-see,' the reporter, the painter of the scenery and events of the soul."

To Prof. Corson's book is appended a valuable list of criticisms of Browning, from Mr. Furnivall's Bibliography, with a few American additions, including Mr. Fred May Holland's "Stories from Browning," and G. W. Cooke's essay. Prof. Corson's grip on philosophy does not seem to be of the strongest; his book opens with a definition of literature as "an expression in letters of the life of the spirit of man co-operating with the intellect." Works of pure thought, such as Newton's "Principia," and Kant's "Critique" are cited as examples of books outside of pure literature. Why? "Because they have," says Prof. Corson, "nothing in them of the 'spiritual,'" which he goes on to define as the *intuitive*, the *sympathetic*, etc., as that in man "by which he holds relationship with the essential spirit of things, as opposed to the phenomenal of which the senses take cognizance." Here is evidently a great mess,—Kant's "Critique," and Newton's "Principia," have nothing to do with the intuitive, and deal purely with the phenomenal, or sense-material, do they?

I must further notice that on page 8, Prof. Corson adopts, uncredited, yet almost verbatim, from Mr. William Douglas O'Connor's essay on Walt Whitman,—an essay which Wendell Phillips and others have pronounced the most brilliant critical paper in modern literature—the statement that Shakespeare is the great artistic physiologist, or natural historian, of the passions.

In making a few strictures on Prof. Corson's scholarly little volume, I would not be understood as detracting in the least from its merit as an excellent educational work and useful *caducum* for any lover of Browning whatever.

W. S. KENNEDY.

PLEASE TAKE NOTICE.

ALL Subscribers who are entitled to THE INDEX by prepayment beyond January 1, proximo, and who have not yet made the choice offered

them in the announcement below, are earnestly urged to express their choice at once, this being the last issue of the paper.

W. J. P.

ANNOUNCEMENT TO SUBSCRIBERS.

By vote of the Trustees of THE INDEX, approved by the Executive Committee of the Free Religious Association, the publication of THE INDEX is to be discontinued with the issue for December 30, 1886.

By the same vote, those of our subscribers who have paid in advance of that date and to whom we shall then be owing for unfilled subscriptions, will have the option of taking for the amount due, without further cost to them, a new weekly paper, to be entitled *The Open Court*, which is to be started in Chicago, soon after January 1, 1887, under the editorship of Mr. B. F. and Mrs. Sara A. Underwood; or, a weekly paper called *Unity*, already published in Chicago, under the editorship of Mr. Jenkin L. Jones, Mr. Wm. C. Gannett and others; or, of receiving back in money the amount which may be due them.

The subscription price of *The Open Court* is to be the same as that of THE INDEX, \$3 a year; consequently those electing that paper will be entitled to receive it for the same length of time, beginning with its first issue, for which they would have been entitled to receive THE INDEX. *Unity* is a smaller paper, published at \$1.50 a year; and those who may choose it will receive it for twice the length of time for which they will have credit on the books of THE INDEX after December 30.

Statements of the character, objects, and contributors of these two journals, prepared by their respective representatives, are printed below.

Our subscribers, by referring to the mail-tag on their papers, can easily see how their account with THE INDEX stands; and all those to whom we shall be in debt after the suspension of THE INDEX are earnestly requested to make a choice of one of the three options offered—either one of the two journals or the money—and to give notice of their choice, personally or by writing, to THE INDEX office, 44 Boylston Street, Boston.

Those of our subscribers who are in debt to us are also earnestly urged to make immediate payment. And if any of this class desire to become subscribers for either of the two papers above named, and find it more convenient to send to this office the amount for a full year's subscription (or more) from the time their term expired, the balance beyond Dec. 30, 1886, will be duly credited to them for either of the two papers they may elect, and will be transferred respectively to the publishers of those papers.

WM. J. POTTER,
Pres't of INDEX Trustees.

A NEW JOURNAL.

"THE OPEN COURT."

The first number of a new radical journal, to be established in Chicago will be issued early in 1887, just as soon as the necessary arrangements can be completed. The new journal, the name of which will be, *The Open Court*, will be under the management of B. F. Underwood, with Mrs. Sara A. Underwood as associate editor.

The proprietor will be Edward C. Hegeler, of La Salle, Illinois, or a Publishing Company which he may organize.

The leading object of *The Open Court* will be to continue the work of THE INDEX, that is, to establish religion on the basis of science; and in connection therewith, will present, with other thought, the Monistic philosophy, which the founder of this journal believes will furnish to others, as it has to him, a religion which will replace that taught us in our childhood.

The Open Court will encourage freedom of thought, untrammelled by the authority of any alleged revelations or traditional beliefs; will afford an opportunity in its columns for the independent discussion, by able thinkers, of all those great ethical, religious, social and philosophical problems the solution of which is now demanded by the practical needs of the hour with an urgency hitherto unknown; will treat all such questions according to the scientific method and in the light of the fullest knowledge and the best thought of the day; will advocate the complete secularization of the State, entire freedom in religion and exact justice for all; will help substitute catholicity for bigotry, rational religious thought for theological dogmatism, and humanitarianism for sectarianism; will emphasize the supreme importance of practical morality in all the relations of life, and of making the well-being of the individual, and of society, the aim of all earnest thinking and reformatory effort.

While the critical work which is still needed in this transitional period will not be neglected, the most prominence will be given in *The Open Court* to the positive, affirmative side of radical liberal thought. Subjects of practical interest will have preference over questions of pure speculation, although the latter, with their fascination for many minds, which as Lewes says "the unequivocal failure of twenty centuries" has not sufficed to destroy, and the discussion of which is not without value, will by no means be wholly ignored.

The Open Court, while giving a fair hearing to representatives of the various schools and phases of thought, will be thoroughly independent editorially, asserting its own convictions with frankness and vigor. It will aim to be liberal in the broadest and best sense, and to merit the patronage of that large class of intelligent thinkers whom the creeds of the churches and the mere authority of names can no longer satisfy.

Among the writers already engaged to contribute to the columns of *The Open Court* are those here given:

William J. Potter,	Moncure D. Conway,
Fred. May Holland,	Wm. M. Salter,
Minot J. Savage,	John W. Chadwick,
Elizabeth C. Stanton,	Ednah D. Cheney,
Anna Garlin Spencer,	Paul Carus,
Edwin D. Mead,	George Hies,
B. W. Ball,	W. Sloane Kennedy,
Chas. D. B. Mills,	W H. Spencer,
Robert C. Adams,	Hudson Tuttle,
Allen Pringle,	Xenos Clark,
S. B. Weston,	Lewis G. Janes,
Rowland Connor,	H. L. Traubel,
W. D. Gunning,	M. C. O'Byrne,
George Jacob Holyoake,	Theodore Stanton,
Edmund Montgomery,	George Martin,
James Parton,	Felix L. Oswald.
Thomas Davidson,	

Among those from whom we have good reasons for expecting contributions, is the distinguished

philologist and oriental scholar, Prof. Max Müller; and we have the statement of one of his personal friends, that Ernest Renan will probably encourage us by articles from his pen.

Several other well known radical thinkers, European as well as American, whose names are not included in the above list, will be among the contributors to the columns of *The Open Court*, in which, it is also expected, will be printed occasionally, during the year, lectures given by Prof. Felix Adler before his Society for Ethical Culture.

B. F. UNDERWOOD.

PROSPECTUS OF "UNITY."

A Weekly Journal of a Liberal, Progressive and Inclusive Religion.

Unity believes that there is a broad and noble common ground for all right-minded people who fail to find in the creed-bound and orthodox churches their spiritual homes. Its chief aim is to discover and emphasize these common elements of the Liberal Faith, and to help generate an enthusiasm for practical righteousness, universal love and devout truth-seeking among those who are now eddied on one side or the other of the great stream of progressive thought under differing names, or perhaps under no name at all, but all tending in one direction with the movement called Unitarian.

EDITORS.

Jenkin Lloyd Jones,	William C. Gannett,
David Utter,	John C. Learned,
James Vila Blake,	Frederick L. Hosmer,
	Henry M. Simmons.

PARTIAL LIST OF CONTRIBUTORS.

Austin Bierbower,	"Edgeworth,"
Alice W. Brotherton,	John R. Effinger,
E. R. Butler,	W. Alexander Johnson,
Prof. George L. Cary,	Susan C. L. Jones,
H. D. Catlin,	Kristofer Jansen,
John W. Chadwick,	Ellen T. Leonard,
Edwin R. Champlin,	Lily A. Long,
Lucinda B. Chandler,	H. Tambs Lyche,
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Charles F. Elliott,	Edwin D. Mead,
Edward Lippett Fales,	George S. Merriam,
Judson Fisher,	Marion Murdock,
T. B. Forbush,	Edward B. Payne,
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Frederick K. Gillette,	Mary A. Safford,
Hattie Tyng Griswold,	Minnie S. Savage,
J. C. F. Grumbine,	J. N. Sprigg,
Celia P. Woolley,	Kate Gannett Wells.

The subscription price of *Unity* is \$1.50 per annum, in advance, single copies, 5 cents.

Sample copies of the paper will be forwarded to any person sending address to CHARLES H. KERR & Co., Publishers, 175 Dearborn Street, Chicago.

A FAREWELL WORD.

At this late moment, when the press is waiting for the forms of the last issue of THE INDEX, there is neither time to write, nor space to print, more than a brief farewell word to our readers.

In THE INDEX of October 27, 1881, we said: "If the project of a joint editorship of this paper by Mr. Potter and myself shall bring into its columns any qualities that will enlarge its circulation and increase its effectiveness and use-

fulness as an organ of Liberal Thought, I shall have no reason to regret the acceptance of the position to which I have been invited by the committee of the Free Religious Association, and upon the duties of which I have entered with the hope that the interests of the paper may be furthered by the new arrangement."

No promises were made; no great hopefulness, even, was expressed. Anticipation of some of the difficulties to be encountered, served to moderate our expectations. But we entered upon our work determined to do the best we could under the circumstances, and that is what we have done. Considerable additions were soon made to the subscription list, which now, although no special efforts have been made the past year or two to increase it, is larger than when the Free Religious Association accepted the responsibility of publishing the paper, while the number of delinquents among the subscribers is much smaller; yet it has not been possible, with the means at hand, to make THE INDEX self-supporting, and the Trustees probably did wisely in voting to discontinue it with the present issue. Of our intended resignation, to take effect Dec. 31, 1886, to leave us free to assume charge of a new journal, to be founded in Chicago by Mr. Edward C. Hegeler, of LaSalle, Ill., we gave notice some months ago to THE INDEX Trustees, with whom, we may here add, our personal and business relations have from the beginning been uniformly pleasant.

In Mr. Potter we have had an editorial colleague of whom personally we can speak only in terms of praise. And his judicious editorials always thoughtful and dignified, and marked by a broad and generous spirit, have contributed largely to the value and usefulness of the paper. In our editorial work we have had the constant assistance of Mrs. Underwood, and in our absence from the city, she has taken our place in the office. There are but few numbers of THE INDEX printed during the past five years in which she has not aided in one or more of the editorial departments.

To able and earnest contributors is due much of the merit which may fairly be claimed for THE INDEX; and from our subscribers have come thousands of letters, which have been a source of great satisfaction and encouragement to the editors.

As to the character and influence of THE INDEX under its present management, our readers can judge for themselves. We go now, we hope, to a larger work, but our editorial connection with this paper during a period of more than five years we shall always hold in pleasant remembrance. In the triumph of the principles to which from the first it has been devoted, we have unflinching confidence.

Our first article printed in THE INDEX was in the issue of July 13, 1872; and now it devolves on us to write the last words that shall ever appear in its columns. While regretting that the paper is to be published no longer, we rejoice in the work it has accomplished, and in the thought that its contribution to the "culture treasure of humanity" will persist in its influence in the life of mankind in ever widening influence

"Till human Time
Shall fold its eyelids, and the human sky
Be gathered like a scroll within the tomb,
Unread forever."

B. F. UNDERWOOD.

ALL communications for, or relating to, *The Open Court* may, after December 30, and during January, be addressed to La Salle, Illinois.

The Index.

BOSTON, DECEMBER 30, 1886.

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

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

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

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

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

✶ PAPERS are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made. The change of date on the address label is a receipt for renewal, and no other receipt will be sent unless specially requested.

DEITY INCARNATE; OR, THE LIVING GOD.

A Discourse given before the First Congregational Society at New Bedford.

BY WM. J. POTTER.

One of the strongest supports of the evangelical Christian system of theology—the strongest, I believe, among the general mass of people who adhere to it—is the cry of the human heart for an intelligible, tangible, human deity. Some of you will remember Henry Ward Beecher's saying, a good many years ago, when he was not nearly so heretical as now, (I quote by memory, and possibly not verbatim), that in the Trinitarian scheme of the Godhead, the term "Father" represented a dim and shadowy thought, the "Holy Spirit" a still more dim and intangible effluence of a thought, but that "Christ" brought God near, made him a living and breathing being; and that Christ, therefore, was practically the one God in whom he believed and to whom he prayed. And only last year, after the shreds of the Orthodox creed have nearly all dropped off from him, he closed his series of sermons on Evolution with substantially the same claim. He says that the Eternal creative power, which had been working as a mighty force, difficult to comprehend or to love, in the world of matter, and as an inscrutable energy, struggling against great odds, to reveal and establish moral right in the early ages of human history, became incarnate in Christ, and manifested itself as a perfect human being, furnishing an example and ideal, and an infinite Friend and Helper for man in all after time. So in Christ, as a man living among men, Mr. Beecher still finds his best idea of God. And if Mr. Beecher, with his strong and enlightened intellectual grasp—with an intellect broad-visioned and robust, if not logical,—thus feels the necessity of a Deity imaged in human shape, what must be the pressure toward the same

belief on the great mass of minds in Christendom that do not possess his mental strength or his knowledge!

The Hebrew Psalmist voiced this natural prayer of the human heart when he exclaimed, "My heart and my flesh cry out for the living God!" Even Jehovah, though he was represented to the common Hebrew thought as a man, must have sometimes seemed too far off, too distant and awful in his majesty, too removed from common human beings, to understand their wants and to have a feeling of their infirmities. Hence they took refuge in the Messianic hope, whereby Jehovah was to delegate his sovereignty to a wise and paternal king; a being of flesh and blood like themselves, but ruling with an all-gracious wisdom and love, and close at hand for understanding their needs and relieving their distresses.

The same desire for an incarnate God has appeared in other religions. To the Greeks, Olympus was peopled with human deities. The heaven of the old Scandinavians was only a larger and fairer earth, its rulers noble warriors and divine benefactors. In Buddhism, Buddha, its founder, was only a man and a prince. He went about teaching and doing good. He taught justice, liberty, equity, and charity. The older Brahmins were speculating about Deity: they made him an abstraction, the dim effluence of a thought. Buddha declared all these speculations to be vain. Deity, he said, is the unscrutable, the unknowable; religion is the doing of righteousness. But his followers, after he was dead, cried out again for the known and living God. And so they raised Buddha himself to the godhead. He was one, they said, whom we can know. He knew us and our wants. He talked with us, felt for us, taught us, and helped us. In him the abstract, intangible, shadowy, unknowable Deity came down to earth, and dwelt in a human form. He has now withdrawn himself for a little time, but he is still our God, and may come on earth again in another incarnation. And thus the great multitude of the Buddhist religion worship Buddha to this day. Among the Confucians, it is the human family ancestors whom the people worship. Who should be nearer than they? Who know better than they their posterity's needs? In both of these religions, the enlightened have another idea of Deity. It is the "Infinite Power," "High Heaven," the "Uncreated Source" of all things, the "Way," the "Ineffable, Unnamable One." But this, again, is dim and shadowy, and the popular heart craves a divinity that is known and near, and finds its satisfaction in the worship of ancestors.

Thus, too, in the early forms of nature-worship. The primitive tribes of men, like us to-day, observed and experienced the real forces of nature,—the storms, the cold, the heat, the lightning and thunder, the tempestuous sea, the benignant sunshine, the fertilizing rain, the floating clouds, the fruitful earth, the sheltering groves or awful forests,—these are what they saw, and had to live with, and depend upon, or fight against, for their subsistence. But they comprehended nothing of the philosophy of these forces and laws of nature, as we do to-day. To them it was the easiest thought to think of all the forms of nature as subject, like themselves, to desires, passions, purposes, and to be controlled by some personal will or spirit within. Here were beings, they imagined, with whom they could converse, who could hear their prayers, who could comprehend their necessities,

who might be pleased with adoration and gifts from them, and whose favor might thus be secured for prospering their plans. And so was their cry for the living God answered.

Judaism and Mohammedanism are the two great religions that have most escaped both of these forms of imaging Deity,—the conception, on the one hand, of the objects of nature as being animated by living spirits, and the conception, on the other hand, of Deity becoming incarnate in human flesh. Mohammedanism has never raised its prophet and founder to a place in the Godhead. And the Messiah of the Jews—who for them has never come—was to be a wonderfully endowed monarch, specially sent and anointed by Jehovah, but a *man*, not God. The Jehovah, it is true, whom both of these faiths recognize as God, is a very anthropomorphic conception, far removed from the vague abstractions of the Brahmins, or from the speculative notions concerning the inscrutable nature of the first person in the Trinity, which have been put forth by Christian theologians. Jehovah is a being who is represented as having, at least in early ages, personally visited the earth, talked with mankind, given them commandments on actual tables of stone, and who now inhabits a very tangible and material heaven. He is still to the mass of believers in both of these religions—I am not speaking now of the more learned and philosophical thinkers—a very veritable person and ruler, though withdrawn from sight. He is no shadowy effluence of a thought, but a living power, that holds in place the heavens and the earth, and the scales of destiny for human lives.

Christianity got its Trinity, and thereby its God incarnate in the human flesh, not from Judaism, its mother, but from the pagan philosophy of Greece, its nurse, and early teacher. It was by this absorption of Greek ideas of Deity that it made itself acceptable to the Gentile mind, and was able so readily to adapt itself to the popular understanding and heart in southern Europe at the time when the pagan faith, as an organized religion, was falling to pieces, and the old gods of Greece and Rome were being discredited. It was impossible that the common people should accept such a philosophical conception of Deity as was held by learned thinkers like Cicero, Seneca, Epictetus, the Antonines. The common people must have a Deity at least as near, as human, as the falling nature-worship and the mythical hero-worship had given them. And this want was supplied by the Christian doctrine of Jesus as the miraculous incarnation and living representation of God. The doctrine furnished an object of worship nearer and tenderer than the deities of nature-worship, and more veritable than the deified heroes of the elder time. Nature, they had begun to see, was not always tender nor benign. Her law was relentless, her forces remorseless. The legends of the ancient heroes, too, were becoming vague. They were long past. They were of doubtful authenticity. But here, in the new Christian faith, was a story of a divine man who had lived in comparatively recent years. There was an alleged history of him. It was not many generations back to the time when people like themselves actually saw him and talked with him. He had done wonderful things,—things which no man could have done alone; he had walked on the sea, commanded the winds and the waves, healed the sick, cast out demons, fed a hungry multitude with a few loaves and fishes, raised the dead to life, and,

when himself crucified and buried, had come forth from the tomb alive. He had, withal, lived a saintly life, taught the purest morality, had travelled about seeking whom he could comfort and help, had tried to heal the world of all its distresses and sins, and had proclaimed the speedy advent of a new kingdom, a heavenly society on earth, in which there were to be prosperity, righteousness, peace and happiness forevermore; nay, he had himself been sent from heaven purposely to establish this kingdom. Such a man (so they reasoned) could not have been born like other men,—there were stories of his divine birth—he was son of God, God himself in human flesh; and when he came forth from the grave, he did not return to it, did not die; the heavens opened, and he ascended in glory to the celestial abode whence he had come. For had not all these things been learned and told by the disciples whom he had chosen, and were they not written in books which pious hands had preserved for the churches, or the little communities of people, which his disciples and apostles had gathered?

We know to-day, for antiquarians and scholars have searched into the matter thoroughly, that these books are very untrustworthy; that, like Livy's purported history of Rome, they mix legend and fact indiscriminately together. We doubt or deny any interference with nature's laws with regard to the birth, deeds, or death of this wonderful man and teacher. Yet it was entirely natural that the human mind of that age and those countries should picture him as a celestial visitant to earth, as a demigod, as an incarnation of Deity in humanity, and should believe that to confess and accept him was to confess and accept the Highest Power of the world,—which was the one necessary condition to salvation from all earth's evils and woes. And thus this doctrine of Jesus as Deity became so embedded in the thought and heart of Christendom, that not even has reason, nor culture, nor historical learning, nor modern science been able as yet to dislodge it from the great mass of Christian people.

Nor can disbelievers in the doctrine always have the heart to try to dislodge it,—as when they see it, for instance, serving the purpose of the one strengthening and comforting idea in an otherwise dreary life. Human life is sometimes so hard in its conditions, has so few apparent blessings, humanity around is so heartless and unjust, nature's forces seem so cruel, and even what are called the orderings of Divine Providence press sometimes so pitilessly, that, if one's religious faith were to stop with these evidences of the power and purpose of Deity, it would offer, indeed, scanty refuge for consolation or hope. If, then, over against these hard facts, the pressed and afflicted soul has a vision of a divine being, who was veritably God, once walking this earth in human form, living among the sorrowful and sinful for the express purpose of lifting them out of their condition; of a spirit all-merciful and benignant, with a feeling for human infirmities, knowing by sympathy what is in man, and though now invisible, still near, still all-benignant, still God; if the soul that is hard pressed with life's thorns can have this vision of a strong helper and deliverer close at hand, who can have the heart to dispel the vision. Our friend, Wm. C. Gannett, has a religious ballad that finely portrays what this faith was to a poor, old negro woman, whom he found soon after the war at St. Helena Island, South Carolina, stranded alone and in poverty, a fragment from

the wreck of that awful catastrophe of mingled evil and good. She was the only occupant left in her wretched hut, on the edge of a desolate creek, with no other huts very near. But let my friend tell the story himself:

"Her back was bent and her wool was gray;
The wrinkles lay close on the withered face;
Children were buried and sold away,
The Freedom had come to the last of a race!
She lived from a neighbor's hominy-pot;
And praised the Lord, if 'the pain' passed by;
From the earthen floor the smoke curled out
Through shingles patched with the bright blue sky.
'Aunt Phillis, you live here all alone?'
I asked, and pitied the gray old head;
Sure as a child, in quiet tone,
'Me and Jesus, Massa,' she said.
I started, for all the place was aglow
With a presence I had not seen before;
The air was full of a music low,
And the Guest Divine stood at the door!
Ay, it was true that the Lord of Life,
Who seeth the widow give her mite,
Had watched this slave in her weary strife,
And shown himself to her longing sight.
The hut and the dirt, the rags and the skin,
The grovelling want and the darkened mind,—
I looked on this; but the Lord, within:
I would what he saw was in me to find!
A childlike soul, whose faith had force
To see what the angels see in bliss:
She lived, and the Lord lived; so, of course,
They lived together,—she knew but this.
And the life that I had almost despised
As something to pity, so poor and low,
Had already borne fruit that the Lord so prized
He loved to come near and see it grow.
No sorrow for her that the life was done:
A few days more of the hut's unrest,
A little while longer to sit in the sun,
Then *He* would be host, and *she* would be guest."

Thus this poor, lonely creature was not conscious of her loneliness, because her pious imagination brought her abundant company. Her religious faith irradiated her darkened brain with celestial light. Through her inward vision her poverty-stricken, squalid hut was transformed into a palace, and hope made her rich with heavenly possessions. And this religious hope and faith was all she had; and it all rested on her belief in the human deity she had been taught to find in Jesus,—on her belief in a God who had come down to earth in human form, to seek out, and comfort, and save just such poor creatures as she. Who would rob her of that belief?—"But it is error, gross superstition: would you let her live in such ignorance?" Who knows but that the error to her is only the husk in which is wrapped the germ of a truth which not otherwise she could grasp? Let it be error: yet it is the error of imperfect truth, not of antagonism to truth; a superstition that hints at a larger, not smaller faith. When the truth has ripened, through gradual mental enlightenment, the husk will of itself fall away.

But for those of us who already see the error, for those of us who do not believe that there was any miracle in Jesus' life, but believe that he was born, and bred, and grew, like other human beings, and was not God but man, what for us is to be the substitute for this vivid faith in an intelligible, tangible, human, and infinitely humane deity? First, we have the human character of Jesus, strong and beautiful and exquisitely humane, just as the old believers do. And it is the human qualities of the character that make the primary characteristics of the picture: the benignity, the tenderness, the compassion; the mingling of justice with mercy, of robust conscience capable of smiting indignation against arrogant and hypocritical wrong-doers, and tears of womanly pity that would wash away

the foulest stains from penitent offenders; the spirit that uttered the Beatitudes, the loving charity that prompted the parable of the Good Samaritan, the healing forgiveness that illustrated itself in the story of the Prodigal Son, the self-sacrificing devotion and serene trust which went about proclaiming great moral truths, and losing life in doing others good. These are the qualities that have indelibly impressed the character of Jesus upon the heart of Christendom, and made it an imperishable part of the world's history. The stories of miracle-working, the legends of the marvellous birth and resurrection,—these are but the fringes which the after imagination of pious devotees attached to the solid ethical ground-work of Jesus' actual character. And had there not been that substantial reality of a wonderful, natural moral richness and beneficence in the character and career of Jesus, the religious imagination of a later age would never have been attracted to the task of weaving legends about him. He was deified because he was so grandly human; not perfection, but, with imperfection, a figure so grand, heroic, benignant, that he was adopted as the model of a god. This real character of Jesus, in all its nobleness and beauty, we have, just as much as do those who call him Deity. And further, his character must be actually more to us, for example, for inspiration, for incitement, inasmuch as we do not believe that he had any supernatural endowments or protection to help in the achievement of such a character, but only the same kind of human faculties as are possessed by mankind in general. As high as he stood, others may reach the same mark. If he manifested divinity in humanity, why may not you and I?

Second, we have not only the company of Jesus, but of other large and strong souls, who stand with him in the same group of humanity's leaders and teachers. We do not believe that the high tide of human nobleness appeared only in the little strip of country known as Judea, but that all round the globe that tide has rolled, and that, among every great people, and in every great historical religion, there have been those who, in character and beneficent influence, have come near to the same high-water mark. Weak as is average humanity, poor and distressed as are large sections of it, corrupt and wicked as are multitudes of its individuals are, yet it is not so weak, so poor, so wicked, but that examples of high virtue have sprung up in all quarters of the world, and the noblest moral and spiritual truths have found utterance in every nation that has had a literature. If it be comforting and strengthening to weak human nature to find those rules for righteous living which we call divine, illustrated so clearly in the humanity of Jesus of Nazareth, then how should comfort and strength be multiplied for us when we see the same rules illustrated in many another of the world's religious teachers and founders, wise men and saints, martyrs and philanthropists, who have lived and died that truth might be glorified, and righteousness be established on its own eternal foundations! If the life of one man, living in Palestine, nearly two thousand years ago, exhibited an integrity and beauty so divine, that millions of mankind have since felt that he brought God nearer to earth, and stood, even, for God to them, ought it to weaken this faith to learn that a score, or a hundred men, have exhibited characters of a like integrity and beauty? nay, that divinity is not so rare an exotic on earth as

the theologies have taught us, but that the divine ones have appeared in all the ages, and even in this, our century, who appear to have been "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God,"—persons in whom the Eternal Power of Righteousness itself seems to have "become flesh and dwelt amongst us, full of grace and truth, and of whose fulness of life we have all received, and grace for grace?"

And, third, even that latest doctrine of reason and science, of which it is sometimes complained that it leaves for man no Deity at all, but only a vague conception of an unknowable, eternal, and unlovable power—the doctrine of evolution,—this theory not only allows but compels belief in the incarnation of the eternal power in humanity; not in one man merely, but in mankind. It is not speculative metaphysics, but science, that bids us behold the uncreated, inscrutable and eternal energy, after its work, aeons long, in the organization of worlds and living creatures, welling up at last in the mental and moral consciousness of man,—so that the old text, with slight change, may be repeated as literal, scientific truth: "As the Father (or the eternal creative energy) has life in himself, so hath he given to the Son (that is, man) to have life in himself." In other words, humanity, through its endowment of mental and moral consciousness, embodies and continues the organizing, creative process, and becomes for this earth the veritable depository and dispenser of divine providence and power. When, therefore, the cry is heard against modern thought, "It has taken away my Lord, and I know not where it has laid him," modern thought may answer, "Look not back to Judea to find him: linger lovingly, reverently as you may, over the beautiful illustration of divine life that was manifested there, yet that is history, that is a tomb,—for the *living* God look around you!"

See Deity to-day manifest in the moral life of mankind. Behold the divine energy and purpose in the heroism of men and women who stand firmly, against whatever odds, to obey the commands of conscience. See it in the charity that flies to the relief of suffering, in the philanthropy that seeks, in multifarious ways, to lift up and ameliorate the condition of mankind. See it enlightening the ignorant, freeing the slave, reclaiming the inebriate, restoring sight to the blind, health to the sick, reason to the lunatic, casting out the demons of evil passion and brute selfishness, giving moral power even to them that have no might, lifting from the poor and crushed the heavy burdens with which evil inheritance, and traditional tyranny, and their own sins, have weighted them. See it, too, in the face of human friendship, in acts of neighborly confidence and kindness, in the pure love that founds and sustains the home, with all its high sanctities and capacities. The poor slave woman, in her wretched South Carolina hut, had not merely a reminiscence of her "Lord" in the holy life of Jesus: she had seen him in the New England school teacher who came down there to befriend her race. She had seen him in Abraham Lincoln's act of emancipation that gave her people freedom. And the freedmen, the religious instincts of a more primitive faith surviving in them, actually hailed the man who loosed their chains as another divine Saviour.

Humanity is slow, it is true, in developing organic capacity for perceiving and living by moral ideas. The incarnation of the spirit of truth and righteousness is not accomplished in a day,

nor a generation. But the divine energy is patient, and has all the years and ages for its achievements.

But two cautions are to be given before I close. Though the eternal energy, according to a perfectly rational and scientific philosophy, becomes thus incarnate in humanity, and Deity is thereby brought intimately near to us and made a participator in our thought, sympathies, and work, let us not fall into the error, on the one hand, of conceiving everything in humanity to be divine; nor into the error, on the other side, of thinking that all of Deity with whom we have to do, is embodied in collective humanity. With regard to the first error, Heaven forbid that we should be so optimistic as to count everything we find in men—the follies, brutal passions, and crimes—to have a divine origin, or to work toward a divine purpose. That purpose is Life—Life ever larger, higher, richer, fairer; but it is the fatal significance of man's vices and crimes, the very thing that defines them as evil, that they antagonize the normal order of Life. They have their origin in finite and individual desire, which sets up a claim to temporary and selfish satisfaction, against the universal and eternal good. These, therefore, have to be overcome, and their power annihilated before the human organism becomes facile to anything like a perfect incarnation of the eternal energy.

Nor, again, is all of Deity to be found in humanity. Not even if humanity were perfect, could it be large enough to embrace even man's conception of endless and omnipresent power. Man is but the culmination of the eternal energy on this little planet, which is but a grain of dust compared with the countless worlds amidst which it has its existence. What possibilities of being and life suggest themselves as belonging to this infinite multitude of worlds! And through all this vast realm of stars and planets, the infinite and eternal energy is plying its tasks. If our conception of its incarnation be limited to the human race, we have only a provincial Deity. We must lift our eyes from earth to the whole universe, before our rational thought of Deity, centering here, can approach its circumference. Wherever on earth, or in the heavens, is displayed formative and creative power, wherever there is moral law, there is God, still bringing forth, and peopling, and governing his worlds.

GERMAN LOVE.

LAST RECOLLECTION.

[Found among the papers of a stranger. Edited by Max Muller. Translated and adapted by GOWAN LEA.]

When I awoke next morning, the sun was shining over the mountains and in at my bedroom window. Was it the same sun that last evening watched us with a warm, lingering look, like a parting friend that wished to bless the union of our souls; and then sank like a last hope? Was I the same man who had a few hours before thrown myself upon my couch, broken in spirit and body?

What would become of men without sleep? When this nightly messenger comes and closes our eyes, what guarantee have we that he will ever open them again—that he will bring us back to ourselves in the morning? It needed not a little courage on the part of the first man to yield himself to this untired benefactor. I doubt whether any one would, voluntarily, in

spite of fatigue, have entered this mysterious dreamland.

That which passed through my mind last night, like a heavy mist, now grew clearer, and my old energy revived. I was fully convinced that our souls belonged together, whether as brother and sister, parent and child, bridegroom and bride. We must now and forever remain near to each other. We had but to find the right name for that which in our stammering speech is called love.

"Thy elder brother I would be,
Thy father—anything to thee!"

It was for this *anything* that a name had to be found; for the world, clumsy and savage yet, acknowledges nothing without a name. She had herself said that she loved me with that universal love which is the source of all other. Her displeasure when I confessed my love to her, was unintelligible to me—but that could not destroy my firm belief in our mutual affection. Why try to fathom other minds, when we cannot fathom our own! All these reflections had such a consoling influence upon me, that, at length, not the smallest cloud appeared upon the sky of my future.

In this composed state of mind I was stepping out of the house, when I encountered a messenger with a letter. It came from the countess, and said: "To-morrow comes the Doctor; therefore, come the day after."

Two days out of my book of life! They had to be lived through, somehow. I resolved to pass them in making a record of all the beautiful thoughts that I had heard her utter—thoughts she had entrusted to me. Thus I lived in the remembrance of happy hours spent with her.

Together again! Be calm; murmur not; ask nothing; you are welcome; do not think ill of me. All this was expressed in her face when I saw her at our next meeting.

"Have you had a letter from the Doctor?" was her first question.

"No," I answered.

"My friend," she said, "we see each other for the last time. I have done you a great wrong—I feel that. I know the world so little. I thought a poor, frail being like myself, could not have inspired more than pity. I have been so happy in your society. But the world does not understand love like mine—nor allow it. The old Doctor has opened my eyes. Believe me, I deeply grieve for what I have done. Can you forgive me? I trust we can part friends."

She closed her eyes to hide from me the gathering tears.

"Mary," I said, "for me there is but one life, and that is with you; but, also, one will, and that is yours. I am not ashamed to confess it; I love you, and cannot think of you as apart from my love and care. You stand far above me in rank—in everything; and I can hardly grasp the thought of ever calling you my wife. But the world gives us no other way by which we can pass through life together."

"Men wander here on earth like the stars in heaven," she said. "They meet, and they part; and when the moment of parting comes, resistance is vain. It is impossible to understand; we can but trust. I cannot myself understand how my love for you can be wrong; no, I cannot, will not call it wrong; but—it must not be."

I could not give up the struggle so easily. "Let us see," I said, "to *whom* we owe this sacrifice. If our love was in contradiction to a higher law, I would, like you, bow in acquies-

cence. But, what opposes our love? Nothing, really, but the idle babble of an unthinking, ignorant crowd. I wish to respect the laws of our society, but sometimes its false gods demand too great a sacrifice. Like the Athenians, we send each year a heavily-laden ship of youths and maidens as tribute to the monster who rules over society. There is hardly a heart that has not been broken, hardly a man of true feeling who has not had to break the wings of his love before it would fit in society's cage. When I think of my friends, I could tell you whole volumes of tragedies. One loved a maiden, and was loved by her. He was poor; she was rich. Angry relations stepped between them, and two hearts were broken. Why? Because the world holds it a misfortune for a lady to wear a dress made from the wool of a plant in America, and not from the fibres of a worm in China.

"Another loved a maiden and was loved again. He was Protestant; she was Catholic. The priests stepped between them and two hearts were broken.

"A third loved a maiden and was loved in return. He was patrician, she was plebeian. Her sisters were jealous and caused dissension, and two hearts were broken.

"Collectors of statistics say—and I believe with truth—that every hour a heart is broken. Why? Because, in most cases, the world will acknowledge no love between strangers, unless they become man and wife. Can we not love a maiden without wishing to marry her? Alas, the world has turned the holiest we have in life into the commonest. You shut your eyes. Perhaps I have gone too far. But, enough, Mary; let us preserve one sanctuary where two hearts may speak the pure language of the heart, unmoved by the tumult of the world. The best portion of the world itself honors the heroic stand that noble hearts, conscious of their rectitude, oppose to its unrighteous—even if customary—customs. Do thou follow the dictates of thine own mind and heart?"

"And why do you love me?" she said, slowly, as if she must somehow delay the moment of decision.

"Why? ask the sun why it shines; ask the child why it is born. Your suffering shall be my suffering, and we shall bear it together—as a ship carries the sails that bear it into harbor."

"Then take me as I am," she said, "and may we be re-united in a brighter life."

Time stood still for us; the outward world had vanished. At length, she whispered, "Now leave me alone. I cannot bear more. May we meet again, my friend—my beloved!"

These were the last words I heard her speak. I went home. At night the Doctor entered my room and said, "Our angel has flown. Here is her last greeting." It was the ring. There was a piece of worn paper around it, with the words, "What is thine, is mine,"—the words I had used as a child. We sat a long time without speaking. The burden of sorrow seemed too heavy for us to bear. The old Doctor rose at last, saying, "I knew a soul as fair as hers. It was her mother's. I loved her mother, and her mother loved me. I sacrificed my happiness to my affection for her. I left home, and wrote to her that I released her from her engagement. I knew that our Prince loved her well. He married her, and I never saw her again till at her death-bed. She died at the birth of her daughter. You know, now, why I loved Mary. She was the only being that bound me to earth. Bear life as I have borne it. Help men; thank

God that you have known such a one as she; that you have had the privilege of knowing and of loving her."

"We must submit," was all I was able to utter. And we parted forever.

Days, and weeks, and months, and years, have flown. My native land is strange to me; the land of the stranger is my home. Her love has remained ever present with me; and, as a tear drops into the sea, so my love for her has fallen into the great sea of humanity, and embraces millions—millions of those very "strangers" whom it has been my lot from early childhood to love so well.

Only on serene summer days like this, when I throw myself down on the green grass in the woods, and feel that I am lonely and alone, there comes a movement in the churchyard of memory: omnipotent love asserts itself, and my heart cries out for the gentle being, who once turned on me her lustrous, far-seeing eyes, and I forget my love for the millions, in my love for one,—my good angel—and my thoughts are dumb, before the problem of finite and infinite Love.

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THE WOMAN ON THE DOORSTEP.

BY JOHN SKIRROW PEART.
Author of "Christmas Day," etc.

I.

On a cold and gray November day,
In a city—no need to tell;
A woman both weary and lachrymose,
Who looked as if she had slept in her clothes
And reposed in a ditch as well;
Went up the stair of a mansion there
And nervously pulled at the bell;
Just waited and rang at the bell.

II.

Moist, six toes bare, all matted her hair,
And a bonnet—by courtesy!
A torn dress dragged behind in a tail,
Her general wardrobe certainly stale,
She lacked somewhat in dignity;
As if on the way for many a day
With a tempest for company;
Wind, hail and rain for company.

III.

A prying wind, each side and behind,
Went through gaps in her dress and shoes;
July might call such clothes a treasure,
November that they are not a pleasure,
But time does so alter our views:
Such ventiducts night in this woman's plight
Be for ornament not for use,
Perhaps *negligee* if you choose.

IV.

A footman came; to her half-formed claim
For aid, no attention paid he;
Saucy, like all of his flunkey race
When safe, he banged the door in her face,
Nor sign of humanity made he.
He clearly opined from her general kind
She was not strictly "a lady;"
She did not look like "a lady."

V.

She sat on the step with quivering lip;
Just then to a nearing carriage
The owner passed out, and seeing her there,
Called "Police," and to church was driven, where
He prayed with becoming visage;
And a gold coin gave the soul to save
Of some happy, healthy savage;
Some anti-dyspeptic savage.

VI.

He, paying toll for the savage soul—
And she, on his step bent double,
He thought not a mite of present aid
Is worth a mine in perspective paid,
Such goodness is but a bubble:
To prison consigned a woman refined,
For the crime of being in trouble;
Simply a woman in trouble.

VII.

Of the passing crowd some laughed aloud,
But a herald of hope was nigh;
And though a man wear a Regent Street fit,
A kindly heart may beat under it,
Or he too, perhaps, had gone by;
But the potent cause that made him pause
Was the agony in her eye;
The agony-look in her eye.

VIII.

For a poet knows those mighty throes,
Which lengthen a day to a year;
When the thread of life seems but a chain
To drag him into the depths again;
And can read with sympathy clear
In the surer light of a deeper sight,
Than the closest can bring to bear;
Than friend, sister, brother can bear.

IX.

And whence this gift? From the mountain rift,
The stream where the cataract starts,
The wide, wide ocean's untiring beat,
The deserts, where awe and silence meet,
The faces, the turmoil on the street,
Each a lasting lesson imparts.
He takes this treasure, be it pain or pleasure,
And applies it to human hearts;
Reads the secrets of human hearts.

X.

This woman shall tread no prison, he said—
And they started adown the street.
Her arm soiled his cloth with dust and dews,
And step for step with his well-made shoes
Were her dirtily-naked feet;
And zephyrs that played around her made
It, well—anything but a treat;
No, it could not be called a treat.

XI.

For all sometimes need a helping deed,
The lofty, the lowly, the best,
While this shattered oak, before the storm
Was cleft in its strength, the hardy form
Of that pine below yonder crest,
All safe from harm in the mountain's palm
Still encircles the sparrow's nest;
Throws its arms round the sparrow's nest.

XII.

The policemen sneered, the urchins jeered,
With ingenious contumely;
"They're off to the marriage-feast—who knows
But this is some new fashion in clothes,
Rips and rags and debility?"
And two frames of shreds stood on their heads,
In a last act of ecstasy;
The abandon of ecstasy.

XIII.

And it truly might be deemed a sight
Which the citizens seldom see—
This ragged, dirty, weary, distressed,
So unladylike, hungry, half-dressed,
Shattered, shuffle-limbed, shivery,
Weakly, wanting rest, pallid, hard-pressed,
Bedaggle-tailed woman and he;
This forlorn-looking woman and he.

XIV.

Not a muscle twitched; his gaze was pitched
Straight ahead into vacancy.
Ten Sphinxes side by side in a line,
Each bent on out-glooming the other nine,
Could not be more solemn than he.
His face might have thrown a chiselled stone
Into envious agony;
Into a rival's agony.

XV.

"Society" passed, with look aghast,
And drew back its skirts with a fling.
"Society" always dreads the novel;
Its first, last instinct is grovel, grovel,
Like a reason-tied underling.
It said with a sniff,—"half scorn, half tiff,
That it really was not 'the thing';
It was anything but 'the thing'."

XVI.

He took her where they lavished the care
That both mind and body required.
There are thousands now that hail her name
With a loftier than historic fame;
Renown by devotion inspired.
The great of the land will touch her hand,
As an honor to be desired;
A privilege prized as desired.

XVII.

She has stretched her hand in many a land,
To smooth the sufferer's pillow;
By the wounded soldier's cot, and where
The sailor craved her words and her care
In his bed upon the billow;
And gently borne the daughter of scorn
To her rest beneath the willow;
Oblivion under the willow.

XVIII.

A potent claim in womanhood's name
Encircles the world in its span;
Man, woman's son, is its undertone.
Then, if you build your houses of stone,
Let your hearts be flesh if you can:
For material that suits in a wall
May not do so well in a man;
Perhaps rather weaken a man.

XIX.

For a peaceful light shines day and night
On that life measured worthily.
Round the soldier's brow the laurel twine;
But the purple amaranth be mine
In a humbler anthology.
Then touch the chord that springs to a broad
To a noble humanity;
Name it *common* humanity.

CORRESPONDENCE.

A FURTHER WORD FROM MR. HEGELER.

LA SALLE, ILL., Dec. 24, 1886.

B. F. UNDERWOOD, ESQ., Boston, Mass.:

MY DEAR SIR,—I have carefully considered your remarks in your letter of Dec. 16th, and have concluded to adopt for the new journal the name you gave it preliminarily, namely, "The Open Court." The programme I request you to modify by inserting, "The leading object of *The Open Court* will be to continue the work of THE INDEX, that is, to establish religion on the basis of science, and in connection therewith it will endeavor to present the monistic philosophy. The founder of the journal believes this will furnish to others, as it has done to him, a religion that replaces that we were taught in our childhood. Besides this, I accept your announcement as published in THE INDEX for the programme of *The Open Court*."

I also adopt your suggestion of a standing notice at the head of the journal, "While the proprietor of this journal desires to spread by it the monistic philosophy and the religion it brings with it, the editors are free and independent in all that pertains to their department, the proprietor reserving the right to express, over his own name, any difference of opinions from those expressed by the editors, and also to present, or have presented, his views over his own name."

In my letter of the 7th I say, that while adhering to the name, "The Monist," I desired it to be an Open Court, and that the first case before it be "The Monist vs. the Agnostic." My first thought as to this was that the monistic idea should not be excluded from having to submit to trial, but the contrary thereof. The further thought came with it, that the difference now existing between monists and agnostics was of primary importance to be cleared away. This difference is splitting the liberal camp. The utterance of Haeckel in reference to English agnosticism, which you quote, I think does not apply to Herbert Spencer's theory of the Unknowable. The new journal should endeavor to ascertain this.

While the name proposed by me, "*The Monist's Open Court*," was, in the first place, suggested by the idea of a compromise, upon further reflection I see, that such a name would make the monists responsible for the justice meted out in the Open Court, as there is always some power behind a court whose honor is at stake. In Prussia judgments are pronounced as follows: "In the name of the King it is adjudged, etc." Here, in Illinois, the people of the State are understood to be those whose honor is pledged for the justice meted out in our courts. With the name, *The Open Court*, as it is now adopted, and with our explanations, both monists and agnostics would have a right to feel

aggrieved, if justice should not be meted out in *The Open Court*.

I omitted to mention in my letter of Dec. 7th, that what I presented for a programme was meant to be supplemental to the programme published by you.

Upon your suggestion I have agreed to a fortnightly. I think the price should remain three dollars per year; single numbers, fifteen cents. Let me say, as it is possible that many who subscribed to the new journal, or changed to it from THE INDEX, may not be satisfied with the change in the programme, that I deem it my duty to return, if they desire, any advance subscription money they may have paid either as new subscribers or to THE INDEX. What you say of Pantheism shall have my attention later.

I am glad to hear of the favorable prospects of the journal, and with kind regards to Mrs. Underwood and yourself, and also to Mr. Potter, I remain

Sincerely yours,

EDWARD C. HEGELER.

[Proof of Mr. Hegeler's letter of the 7th inst., received after the letter had been printed, contained some corrections and revisions, the most important of which are in the passages here reprinted:

"That [the word *Monist*] conveys most truly the leading idea I have in this undertaking. It is the idea given in the New Testament in the passage: 'For in him we live, and move, and have our being,' when the meaning of the word 'him,' or 'God,' which is that of a person or individual being, that is, a limited being, is enlarged to accord with our present knowledge to that of the continuous 'All,' which includes everything also ourselves."

"The special feature must be to obtain the opinions and criticisms of the ablest men in the various departments of science on the opinions advanced by the journal, as to what is established by science, and also in regard to speculations that are presented by the journal, whether they are in conflict with established facts, and if so, how they are in conflict. The character of the journal must be such as to win the confidence of these specialists in science, and no effort nor money be spared to secure their co-operation."

Mr. Hegeler designed his statement to be a declaration of his "stand-point," and not the principles of *The Open Court*. In another letter he writes: "I devote the capital and personal efforts which I give to the service of my leading idea. . . . If I do not insist upon the name, *The Monist*, I want it definitely understood that I yield the point in the service of my leading idea." Referring to his letter of the 7th inst., he says, "I did not mean that the journal should be limited to the discussion of my ideas, which will require, probably, only a small part of the space." Mr. Hegeler evidently desires that *The Open Court* shall be a medium for the presentation of his own thought, while affording an opportunity for the independent discussion of all subjects of vital interest, by the ablest writers.

B. F. U.]

THE SOCIOLOGIC SOCIETY OF AMERICA.

EDITORS OF THE INDEX:

Agreeable to its work of the past two years, this society has commenced its winter series of public evening meetings in New York City. The first of these took place Thursday, the 9th inst., at Hall, 222 Waverly Place, and was addressed in an able and satisfactory manner by Mr. F. H. Giddings of Springfield, Mass., well known to those who have interested themselves in Modern Political Economy, as a lucid speaker and writer. He is editor of the new monthly, *Work and Wages*, the first number of which appeared last month, and is winning laurels directly. His chapter on Profit-sharing in this year's Report of Mass. Labor Bureau is a most creditable and useful work.

The subject of his lecture was "Co-operation and Profit-sharing." He explained acceptably the uses and methods of their application to trade, advocated general acceptance of the same by employers and employed, and showed by ample illustrations the benefits which would

accrue to them who adopt this equitable and desirable way of transacting business.

The Society intends to hold a series of co-operative talks, in different parts of the city, and by different speakers,—the object being to stimulate an interest in co-operation proper, and in profit-sharing, which latter seems to be the more chosen method in America, by which the workman participates in the result of his labors, over and above his regular wages. Workmen can unite in co-operative store-keeping with great advantage to their comfort and purses, and this sort of economy, which gives good food and clothing at less prices, is gaining in the public opinion each day.

A Manual of Co-operation was issued a year since by the Sociologic Society. This is a condensation of Holyoake's History, with addition, by the esteemed author, of a chapter which brings this history down to the present day. Rules for a retail co-operative store are just issued, and will be ready for distribution directly.

LITA BARNEY SAYLES.

IMPORTANT NOTICE.

We shall have for sale, when *THE INDEX* comes to an end at the close of the present month, two complete sets of the publication, beginning with the first number, January 1, 1870, and ending with the final issue, December 30, 1886—seventeen volumes. These are the only complete sets that can be furnished from this office, and probably very few full sets can be bought anywhere. We offer them, substantially bound, at \$100 each. Aside from the valuable essays and articles of permanent worth which these volumes contain, they present a contemporaneous history of liberal religious movements in this country for the last seventeen years which can hardly be matched elsewhere. Each volume contains a full index. Any volume, excepting the years of 1870 and 1873, we can furnish for \$2.00 a volume, bound, and two of the volumes as advertised elsewhere for \$1.00 each, bound.

BOOK NOTICES.

HISTORY OF WOMAN'S SUFFRAGE. Edited by Elizabeth Cady Stanton, Susan B. Anthony and Matilda Joslyn Gage. Illustrated With Steel Engravings. Vol. III. 1876-85. Rochester, N. Y.: Susan B. Anthony. pp. 1013. Price, \$5.00 per volume.

If the work of Mrs. Stanton, Miss Anthony, and Mrs. Gage for the cause of Woman Suffrage were limited to the conception of these volumes, and its editing, their services to the movement would be incalculable; but in addition, as they survey these three bulky and handsome volumes, they can each point with pride to most of this record and say, "All of which I saw, and a part of which I was." If to-day's workers for the enfranchisement of women ever feel anything like disheartenment, a glance through these volumes should teach them the cowardice of such disheartenment, showing, as it does, the wonderful progress in public favor which the movement has made since it became an organized one less than half a century ago. This last volume brings the record up to within a few months of its publication, and is full of encouragement towards renewed endeavor to set the seal of accomplishment upon the long struggle for the recognition of woman's political equality before the law. The hard pioneer work has already been done by such heroic women as Mrs. Stanton, Mrs. Lucy Stone, Miss Anthony, Mrs. Rose, Julia Ward Howe, Mrs. E. O. Smith, and many others, who, by reason of "fullness of years," must soon surrender their life-work to younger heads and hands to push to completion in smoother grooves the work they have thus far so bravely and ably led. It remains as a most solemn trust for these

younger workers to hasten on in every way to final triumphant settlement, this important question of human rights, with hope of securing the political rights of women before these undaunted pioneer spirits have passed "beyond the bounds of time." In looking through these volumes we agree with W. H. Channing's remark to Mrs. Stanton in regard to the former volumes, as related in the charming last chapter of the present volume entitled, "Reminiscences, by E. C. S.," that they are "entertaining as a novel." Our limited space alone forbids the abundant quotation to which the book invites, but elsewhere, we may be able hereafter to refer to some of the most striking portions of this interesting work. The full page steel-engraved portraits of prominent women which are liberally scattered through the pages of this history are most life-like and spirited, judging from those of them whom we have met face to face. The portraits in this volume are of Phebe W. Cousins, Marilla M. Ricker, Frances E. Willard, Jane H. Spofford, Harriet H. Robinson, Phebe A. Hanaford, Armenia S. White, Lillie Devereaux Blake, Rachel G. Foster, Cornelia C. Hussey, May Wright Sewall, Elizabeth Boynton Harbert, Sarah Burger Stearns, Marietta M. Bones, Clara Bewick Colby, Helen M. Gougar, Laura De Force Gordon, Abigail Scott Duniway, Caroline E. Merrick, Mary B. Clay, Mentia Taylor, Priscilla Bright McLaren (sister of John Bright), and "George Sand,"—twenty-three in all. The previous volumes gave portraits of the earlier leaders such as Mrs. Stanton, Lucy Stone, Julia Ward Howe, Miss Anthony, Anna Dickinson, Frances Wright, Mrs. Rose and others to the number of about thirty. The preface to this volume states that "for the completion of this work we are indebted to Eliza Jackson Eddy, the worthy daughter of that noble philanthropist, Francis Jackson," and elsewhere it is stated by the editors that "we deeply regret that we have been unable to procure a good photograph of our generous benefactor, as it was our intention to make her engraving the frontispiece to this volume." The frontispiece portraits to the three volumes are respectively those of Frances Wright, Anna Dickinson, and Phebe Cousins. In looking over this gallery of portraits, the believers in woman's intellectual equality will be strengthened in their preconceived ideas, and will have no call to feel ashamed of their representatives, for we doubt whether a finer looking collection of women could anywhere else be found, many of them looking as beautiful in face as they are known to be strong in mind. The three volumes contain fifty-eight chapters, this last volume giving thirty-four of these, most of them compiled by different writers, then revised and edited by the three editors. These each furnish considerable original matter in addition. Reports of progress and action in all the states and territories during the past decade are given. Bulky as the volumes are, they are at no point dull reading, on the contrary, nearly every page contains something to arouse thought, interest, and ardor.

S. A. U.

DEMOCRACY, AND OTHER ADDRESSES. By James Russell Lowell. Boston and New York: Houghton, Mifflin & Co. 1887. pp. 245. Price, \$1.25.

This volume is dedicated to G. W. Smalley, and the distinguished author in the dedication modestly says, "you heard several of these addresses delivered, and were good enough to think better of them than I did. As this was one of my encouragements to repeat them before a larger audience, perhaps you will accept the dedication of the volume which contains them." The general public will feel obliged to Mr. Smalley for such encouragement, if it could not otherwise have obtained the reading of these admirable addresses. There are nine altogether, including his recent memorable address at the Harvard Anniversary on Nov. 8th of this year. The opening address, which gives title to the volume, was Minister Lowell's inaugural speech on assuming the Presidency of the Birmingham Institute, Eng., in 1884. The others are entitled respectively, "Garfield," "Stanley," (Arthur Peurhyn), "Fielding," "Coleridge," "Books and Libraries," "Words-

worth," and "Don Quixote." These addresses were all given on memorable occasions, and are brimming with information and inspiration. They are bound in the modest and useful dark-green garb in which so many standard works have appeared from this publishing firm.

S. A. U.

ESTRAYS. By E. B. Callender.

We have here a neat pamphlet containing a number of poems which first appeared in *THE INDEX*, *Commonwealth*, *Christian Register*, and *Boston Traveller*, entitled, "The Organ-grinder," "The Herdsman's Sunday," "First Birthday to E. C. M.," "The Prairie Heaven," "First Birthday to H. C. F.," "Madonna of Raphael," "Our Grant," "The Caliph's Wish," "Giving," "Ense Petit Placedam," "Dakotah." These poems are marked by thoughtfulness and an independent spirit, and two or three of them by a quaintness of expression which indicates the individuality of the author.

THE Art Amateur for January, 1887, comes out in advance of the New Year with an amount of good things in it which will be apt to tempt its readers to subscribe for the year. No one can read the numbers regularly, month by month, without much advantage. First, in keeping *au courant* with the condition and progress of art in our day and our country, which is so rapid that it is hard for any but the special art student or critic to keep familiar with it. We were startled by the announcement of Mr. Kochler's *American Art*, "with his valuable critical review of the progress of American Art from 1877 to 1887," as if a decade had shown such marked advancement as to be worthy of separate record. Next, the tone of general instruction in art is high and broad, and must help to form a good standard of taste and judgment. It is a well-known fact in physics, that an impulse methodically repeated has far greater power than a greater force applied all at once, and a monthly recurrence to wise and good thought must strongly influence young and plastic minds. Third, the amount of technical information in decorative art, amateur photography, and in various styles of drawing and painting is very helpful to the solitary student, who has neither teacher nor adviser at hand. The present number is a good one, but there is a touch of sarcasm and almost flippancy in some of the notices of paintings and exhibitions, and we cannot quite agree to all the high praise of Miss Scannell's work. She seems to need repose and the gathering up of fresh ideas, for there is a painfully increasing mannerism in all her later work. It is good news that our own Art Museum is getting relieved from its pressing financial difficulties, and we are glad to learn that the extension of the rooms is to be begun at once. Ample space, and means to care for and properly exhibit works of art, especially of our own country, will be the surest means of bringing to the Museum valuable collections of books, engravings, pictures, etc., now in private hands. In the Museum, under its liberal management, these will become accessible to the public—and it is the great public which is the true patron of art. We heartily wish success to the *Art Amateur* in the coming year, and hope its circulation will be widely increased.

E. D. C.

The first edition of Dr. Janes's "Study of Primitive Christianity," which was published by the Index Association, in April last, being nearly exhausted, another edition will be issued next month, bearing the imprint of Messrs. Charles H. Kerr & Co., of Chicago, the publishers of *Unity*.

MANY articles and paragraphs intended for the last issue of *THE INDEX* are necessarily crowded out by reason of unusual and unexpected demands on its space, for which no provision was made until the last moment possible to arrange for presenting Mr. Abbot's "Protest," with the two articles which follow it.

THE INDEX wishes all its contributors and readers a Happy New Year,—many Happy New Years.

FREE RELIGION, NOT AGNOSTICISM.

A CARD OF PROTEST.

In the modern world, there are practically but three methods of dealing with religious truth. Neglecting for the time everything except the purely intellectual, or theoretical side of religion, they may be tersely characterized as follows:

I. Free Religion is the principle of the **ATTAINABILITY OF RELIGIOUS TRUTH BY THE METHOD OF SCIENTIFIC DISCOVERY**. It is the religion of freedom.

II. Revealed Religion is the principle of the **ATTAINABILITY OF RELIGIOUS TRUTH BY THE METHOD OF MIRACULOUS REVELATION**. It is the religion of dogmatism.

III. Agnosticism is the principle of the **UNATTAINABILITY OF RELIGIOUS TRUTH BY ANY METHOD**. It is the absolute negation of all religion, so far as truth is concerned.

These bold charcoal sketches or chalk outlines, so to speak, give faithful portraits of these three great forms of modern thought, so far, at least, as to bring out their peculiar, distinctive, or characteristic features. A fourth form might be named in purely speculative philosophy, which is the principle of the attainability of religious truth by the method of speculative reason, independent of all outward experience; but this principle is really an impossible fusion of the first two principles above named, and need not be here considered.

Free Religion and Revealed Religion have a common, positive principle, in the conviction of the attainability of religious truth; they differ, however, as to the mode of attaining it. Free Religion and Agnosticism agree only on the purely negative side, since they both reject the method of miraculous revelation and its special results; but they differ profoundly in point of fundamental principle, since the former maintains the attainability of religious truth and the consequent utility of the scientific study of it; while the latter maintains the absolute unattainability of religious truth and the consequent futility of studying it, whether theologically, scientifically, or speculatively. There is nothing in common between Free Religion and Agnosticism, on their intellectual side, beyond this agreement in mere negative results; but, while Free Religion does not hesitate to destroy for the purpose of a nobler and grander construction, Agnosticism destroys for the purpose of destruction itself, and leaves the human mind in permanent and total darkness respecting every question of religious interest. Hence there is a far deeper, wider, more hopeless chasm between Agnosticism and Free Religion than there is between Free Religion and Revealed Religion; the latter two agree in fundamental principle, and differ only in method, while Agnosticism is divided from both beyond all possibility of reconciliation, inasmuch as it proclaims the absolute unattainability of that religious truth to which they are both alike devoted and consecrated.

I speak of Agnosticism, not of Agnostics. Thousands of naturally religious minds, brave hearts, and noble souls, are to-day Agnostics most unwillingly, for the reason that they are unable to dispel that fog of bad reasoning in which Agnosticism consists. They have been confused and bewildered and misled by the philosophical incapacity of Herbert Spencer,

George Henry Lewes, and their compeers, and blind imitators. They can see clearly the falsity of the old dogmas, but cannot see at all the indestructibility of the old truths. They feel keenly, with sorrow and sadness of heart, the loss of the priceless influence of religious ideas and motives, yet know not how to regain it; and they would welcome with inexpressible joy a form of religious philosophy which should at once emancipate them from the grinding tyranny of superstition, and enfranchise them with the magnificent freedom of an honestly and bravely rational religion. In this class of minds to-day are multitudes of those who are most unselfishly and heroically devoted to the uplifting of mankind; and they are the grand opportunity of Free Religion. The world is hungry for the religious light, life, and hope which lie latent and unperceived in the scientific method, if once applied fearlessly and thoroughly to the great problems of religion; but it is preposterous to expect that the scientific method will be, or indeed can be, thoroughly or honestly applied to religious problems by any one who starts with the Agnostic assumption that religious problems are necessarily insoluble. There must be a sublime faith in the power of human reason to solve all problems that human reason can propose, before any one will enter seriously or resolutely on the task of solving them. That is why Agnosticism, the epidemic intellectual disease of the nineteenth century, is the bitterest, most persistent, and most irreconcilable foe of Free Religion, which is destined to be the intellectual health of long centuries to come.

These things were necessary to be briefly said before what follows could be understood. Further information on the subject is contained in my book on "Scientific Theism."

The Free Religious Association, acting through an Executive Committee and a Board of Trustees of its own appointment, has voted, as appears by its "Announcement" of Dec. 2d, to discontinue the publication of *THE INDEX* after Dec. 30, 1886. It now transfers all that is left of *THE INDEX*, including not only its moral influence and honorable reputation as the great public interpreter of Free Religion to the world during the past seventeen years, but also its mail-list and material good-will, to two other journals, *The Open Court* and *Unity*, as approved continuators, recognized successors, and lawful joint-heirs of *THE INDEX* itself. It gives to these two journals the valuable advertising privilege of publishing their prospectuses in the editorial columns of *THE INDEX*, giving precedence to the first-named of the two, and by self-evident implication recommending them both as entitled to the sympathy, support, and patronage of all friends of Free Religion. It proposes to pay its debts to its own subscribers in subscriptions to one of these two papers alone, credited in advance at the subscriber's option, or in cash, if preferred. This transfer and implied recommendation are of substantial value, financial no less than moral, as all business men, especially all journalists, will instantly perceive. It is a formal conveyance of what the courts, in some twenty cases, have decided to be *Valuable property*. Judge Story, in the ninety-ninth section of his work on *Partnerships*, defines good-will as follows: "Good-will may properly enough be described to be the advantage or benefit which is acquired by any establishment beyond the mere value of the capital-stock, funds, or property employed therein, in consequence of the general public patron-

age and encouragement which it receives from constant or habitual customers, on account of its local position or common celebrity or reputation for skill, or affluence, or punctuality, or from other accidental circumstances or necessities, or even from ancient partialities or prejudices." The editor of the *Federal Reporter* (vol. 15, p. 316) says of good-will that "it may be sold or given away, like other personal property;" and that, on the dissolution of an establishment, the good-will is a part of the property to be equitably disposed of.

Now, for reasons given below, I am constrained, though very much against my will, to protest energetically against the transfer of the good-will or any other property of *THE INDEX*, whether in whole or in part, and equally in part as in whole, to *The Open Court*; and, carefully weighing my words, to characterize such a transfer to an Agnostic journal by the Free Religious Association, under the circumstances, as a breach of faith towards the Index Association, and a direct violation of the trust contained in the donation of *THE INDEX* by the latter to the former.

Let me say explicitly at this point, that I carefully refrain from casting any reflection whatever upon the conscious motives of any one personally concerned in this transfer. It is no question of motives at all, and the case is grave enough without the addition of exasperating personalities. The faithful execution of a trust requires that *certain things shall be actually done*. If these things are not done, then the trust is violated, no matter what the motives of the trustees may have been; and the courts will interfere, on suit of a party interested, to remedy the wrong and compel the doing of those things. The wrong to the party injured consists in not doing those things; it does not consist in the motives which may have led to not doing them. Hence all discussion of the governing motives in this case will be totally irrelevant to the issue here raised; and all declamation about such motives would have to be set down, either to want of perception as to the true issue, or to a desire to escape responsibility and parry criticism by raising a false issue.

In order, however, to remove all possible excuse for misrepresenting this protest as a personal attack, I concede in advance the claim of good motives, and avow my belief that the transfer of the property in question had its origin in ignorance or confusion as to the nature of a trust, imperfect comprehension of the duties it imposes, defective sense of the obligation in which it consists, or some other cause quite compatible with conscious rectitude and purity of intention. Nevertheless, I maintain that these conceded good motives do not in the least palliate the action of the Free Religious Association, or justify its conduct, or lessen the great wrong it has inflicted, *in not doing what it solemnly bound itself to do when the trust was created and accepted*. It bound itself to do certain specific things, and received the property only in consideration of this pledge; it did not reserve to itself the right to leave these specific things undone, in case it should prefer to leave them undone; its obligation to do these specific things was unconditional and absolute, and, no matter what its motives, not to do them was a breach of faith and a violation of trust. Any court of equity would decide that the things required by the trust to be done must be done, and would allow no reason whatever, except absolute inability, to be valid for not doing them; any court of

equity would decide that the things required by this particular trust to be done have not been done, and that the trust has therefore been violated. And this decision would be as just in morals as in law.

The defence of inability, moreover, cannot be set up by the Free Religious Association. The property thus transferred to an Agnostic journal was contributed for the purpose of establishing a "journal devoted to Free Religion," and was donated by its proprietor on the express condition of being devoted to the same purpose. Granting the inability of the Free Religious Association to continue the publication of THE INDEX, two courses at least were easily and self-evidently practicable under the circumstances: (1) to bestow the property in question upon *Unity* alone; and (2) to divide it between *Unity* and *The Open Court*. The plea of necessity cannot be set up in defence of the latter, which was the course pursued. Nothing restricted the freedom of choice between these two courses; and every consideration of good faith required that the choice should fall upon the first, and not on the second, of the two. That is the proposition which I am now to prove.

The claim that, since there were both Agnostics and Free Religionists among the subscribers to THE INDEX, "fairness to the subscribers" required that an option should now be offered them between an Agnostic journal and a Free Religious journal, has not even the merit of plausibility. "Fairness to the subscribers" must be reconciled with fairness to the original donor of this trust-property, the Index Association; and this could easily be done by offering to pay the debt to subscribers, either in subscriptions to *Unity* alone, or in cash, without so much as mentioning *The Open Court*. This, the only course fair both to the subscribers and to the Index Association, was urged in ample season upon the Free Religious Association, but was deliberately rejected.

If the reply be made that THE INDEX has been for some years past under the joint charge of a Free Religious senior editor and an Agnostic junior editor, and that therefore the journal has been, since that arrangement, devoted both to Free Religion and to Agnosticism, this may be admitted, but only makes the case worse for the Free Religious Association. No man is allowed, in law, to "take advantage of his own wrong"—that is, to plead a former wrong in justification or extenuation of a later wrong; and this principle is as good in morals as in law. It was already a breach of faith towards the Index Association, to appoint an Agnostic to a co-equal share in the editorship of THE INDEX, and thereby to devote the journal itself half to Agnosticism and half to Free Religion. THE INDEX has indeed been, since that appointment, a "house divided against itself," as more than one of its original supporters and friends could not but perceive with grief. But this first wrong, misapplying the use of the trust-property for a season, cannot justify the far greater wrong now committed, misapplying the trust-property itself, irrevocably and for all time. THE INDEX ought to have been devoted to Free Religion exclusively, as is confessed in the words of the Free Religious Association itself, in the annual report, of May 27, 1880, when the "transfer" was first announced: "It was expected and understood, of course, that the publication [of THE INDEX] would be continued in the interests of Free Religion." Was the equal division

of the editorial management of THE INDEX between two editors, one Agnostic and the other Free Religious, made then "in the interests of Free Religion?" Or is the equal division of THE INDEX property itself between two journals, one openly Agnostic and the other substantially Free Religious, made now "in the interests of Free Religion?" These questions answer themselves. The Free Religious Association is now forced to admit, either that it has violated its trust in these divisions, or else that Agnosticism and Free Religion are essentially the same. This latter, would be a new departure of a momentous character. In making it, the Free Religious Association would none the less violate its trust from the Index Association; and it would likewise betray the cause which it was itself originally organized to promote. For it was originally organized to "encourage the scientific study of theology;" and that purpose is the flat denial of Agnosticism.

These things premised, I go on to state the essential facts of the situation as the courts would take cognizance of them:

1. THE INDEX became the property of the Free Religious Association, on July 1, 1880, not by purchase, but by a purely voluntary and gratuitous donation in trust from the Index Association, which had founded the journal, on January 1, 1870, sustained it for ten years and a half, at an expense of over \$40,000 to its own stockholders, and then, instead of dividing what was left among these stockholders (which it could have easily done without any wrong to subscribers or advertisers), cheerfully bestowed the whole property on the Free Religious Association, on condition of continuing to publish THE INDEX in accordance with the original purpose of its foundation.

2. At a meeting of the Directors of the Index Association on Feb. 9, 1880, it was on my own motion—

"*Voted. That we deem it most in accordance with the purposes for which the Index Association was originally formed, to donate and transfer THE INDEX in fee simple to the Free Religious Association on the first of July next . . . provided the said Association shall agree to assume all our obligations to subscribers and advertisers whose terms shall remain unexpired at the time of said transfer.*"

3. A letter from the Secretary of the Free Religious Association, dated March 8, 1880, and addressed to the Directors of the Index Association, in reply to a letter communicating the above note, contained this acceptance of the donation it proffered:

"At a meeting of the Executive Committee of the Free Religious Association, held Feb. 23, 1880, the proposition made by you to transfer *The Index* to the Free Religious Association was considered, and it was voted to accept the offer on the conditions named."

4. Two points are to be noticed in the above quotations, as italicised by myself, which are specially significant.

The first of these points is that the "conditions named" and formally accepted, are, as is plainly enough shown by the plural "conditions," two in number: (1) To carry out in good faith "the purposes for which the Index Association was originally formed," and (2) to fill out the unexpired terms of subscribers and advertisers; and that the second of these conditions is merely incidental and ancillary to the first. It is the first of the two which implies the essence of the trust. The law is that "no

particular formality is required or necessary in the creation of a trust." (*Perry on Trusts*, vol. 1, p. 68.) "Implied trusts are trusts that the courts imply from the words of an instrument where no express trust is declared, but such words are used that the court infers or implies that it was the purpose or intention of the parties to create a trust." (*Ibid*, p. 17.) "Courts seek for the intention of the parties, however informal or obscure the language may be; and if a trust can be fairly implied from the language used as the intention of the parties, the intention will be executed through the medium of a trust." (*Ibid*, p. 111.) The fact of a trust in this case is admitted by the Free Religious Association in the words already quoted from the annual report of 1880. What the trust was is undeniably contained in the first of the two "conditions named," as the courts would rule. There can be no doubt whatever that the determining ground and conditions of the trust, as clearly implied in the resolution to donate, was a belief on the part of the Index Association that THE INDEX, if donated, would continue to be devoted to "the purposes for which the Index Association was originally formed"; these purposes alone, and no others whatever, were indicated beyond the possibility of cavil as those intentions of the donor which created the trust.

These votes of the governing bodies of the two Associations, when subsequently ratified by the Associations themselves at their annual meetings, constituted the perfect creation of a trust: namely, to carry out "the purposes for which the Index Association was originally formed." For a trust is legally defined as "an obligation upon a person [or association] arising out of a confidence reposed in him to apply property faithfully and according to such confidence." (*Perry on Trusts*, Vol. I., p. 2.) By the same high authority, a corporation, such as the Index Association, may create a trust (*Ibid*, Vol. I., p. 20.) Even an unincorporated body, such as the Free Religious Association, may be a trustee. "Grants or gifts to an unincorporated association in trust for a charitable purpose are sustained in equity." (*Ibid*, Vol. I., p. 34.) The mere good-will of THE INDEX, which I have already shown to be valuable property, is covered by these principles. "Every kind of valuable property, both real and personal, that can be assigned at law, may be the subject matter of a trust." (*Ibid*, Vol. I., p. 49.) The transfer of the good-will of THE INDEX in violation of the trust would be enjoined by a court of equity: "If a trust is perfectly created . . . it will be carried into effect at the suit of a party interested." (*Ibid*, Vol. I., p. 89.) Thus, both legally and morally, a trust was perfectly created by the Index Association and formally accepted by the Free Religious Association, and would be enforced by a court of equity; namely an obligation to apply the property donated according to the original intention of the party donating, and not according to any contrary intention of the party to whom it was donated.

The second of the two points to be noticed in the original votes is the absence of all recognition of the "donation" in the vote of acceptance. The original vote was "to donate and transfer;" the vote of acceptance ignores the "donate" and mentions only the "transfer." This omission is full of significance under the circumstances, though trivial in itself, and goes far to explain the subsequent violation of trust. Never, so far as I know, has the Free Religious

Association mentioned the "donation;" it has invariably spoken, in all official utterances, only of the "transfer." Never did the Association itself, or its Executive Committee, pass a vote of thanks to the Index Association, or betray any consciousness of having received a valuable gift, or make any acknowledgment such as would be becoming in a beneficiary. The Executive Committee, on May 27, 1880, merely announced the donation as "a gratuitous offer," "an excellent opportunity," "an opportunity that ought to be embraced." This fact I state on my personal knowledge, for I was present, and listened with the keenest attention, and mentioned it at the time. The stockholders of the Index Association, on June 5, 1880, after ratifying the donation, noticed the fact above shown as follows: "Voted, That, although it would have been a graceful act of courtesy in the Free Religious Association to pass a vote of thanks to the Index Association for the free gift of a journal which has cost the stockholders \$41,412, and which, with its fine mail-list and its high reputation on both sides of the Atlantic, has today a value far greater than its merely inventoried value of \$3,890.18 above all liabilities, we, nevertheless, extend to the Free Religious Association our hearty sympathy in their labors for the common cause of Free Religion, and especially wish for THE INDEX in their hands a long-continued life of prosperity and usefulness." When the original announcement of the Executive Committee of the Free Religious Association was finally published in THE INDEX of July 1, 1880, the above vote merely caused the insertion of the words "and generous" in the phrase "a gratuitous offer," so that it now reads, as published, "a gratuitous and generous offer." That is the only acknowledgment of the donation as such by the Free Religious Association. Yet the total value of the donation, as officially receipted for, was \$4,211.36, including \$831.08 in cash.

Now this otherwise trivial series of facts acquires great significance, when viewed as throwing light on the probable cause of a grave violation of trust. The Free Religious Association evidently remembered only one side of the transaction, as having itself assumed a new responsibility of raising funds to carry on the donated journal; it evidently lost sight altogether of the other side, as having received from the Index Association, by gift outright, a valuable property which the latter Association might with perfect propriety have divided among its own stockholders. It resembled a man who, having received the gift of a valuable lot of land for the purpose of building himself a home, should forget to say "Thank you," because he was thinking only of raising money to pay for the house. Such insensibility to the donation could scarcely fail to cause an equal insensibility to the trust; and it is no wonder that donation and trust, being inseparable, soon disappeared beneath the horizon of the Free Religious Association's consciousness.

5. The original trust, as created and accepted, has been shown to be an obligation, on the part of the Free Religious Association, to devote the trust property to "the purposes for which the Index Association was originally formed," and to no other purposes, whatever. Now what were those original purposes?

They are briefly indicated in the certificate of incorporation of the Index Association, to be the "publishing of books, pamphlets, and other publications; also a weekly paper, to be called

THE INDEX, to be devoted to Free Religion." The main general purpose was that THE INDEX should be devoted to "Free Religion." There is no doubt or controversy on this point; it was explicitly conceded and announced, as already stated, in the official report of the Executive Committee of the Free Religious Association on May 27, 1880, that "it was expected and understood, of course, that the publication should be continued in the interests of Free Religion. "But the Association now claims that the interpretation of 'Free Religion' rests absolutely and solely with itself, and that it is under no obligation whatever to consider what the Index Association meant by that expression when it founded THE INDEX. It claims that it has a moral and legal right to divide THE INDEX trust property now, and bestow half of it upon a journal to be devoted to Agnosticism, without even considering whether such a disposal of it is, or is not, compatible with 'the purposes for which the Index Association was originally formed.'"

6. Such a claim as this is simply monstrous, and argues, not only an incredible moral mistake, but a complete ignorance of the law of the land. Courts of equity exist to apply the moral law of justice to cases for which formal human statutes are inadequate, and the decisions they have made, establishing general principles, are the expression of the common conscience of mankind. Now the law thus enacted admits, as incontrovertible evidences of a trust, and as authoritative interpretations of those intentions and purposes of the grantor, by which the trust itself is created and limited, *any and all documents* which throw any light whatever on those original intentions and purposes. Nay, it even admits the *oral testimony of witnesses*, for the same purpose of defining, interpreting, and limiting the trust. "If there is any competent written evidence that the person [or association] holding the legal title is only a trustee, that will open the door for the admission of parole evidence to explain the position of the parties. . . . The trust thus proved, however late the proof, will relate back to its creation." (*Perry on Trusts*, Vol. I. p. 69.) No parole evidence will be admitted, if it contradicts an intention expressed on the face of a written declaration of trust; but both written and parole evidence, *outside of the instrument itself*, will be admitted to explain, illustrate, define, and limit that trust. Furthermore, even the creator of a trust is powerless to change, or add to, the trust once perfectly created; his power ceases with the actual conveyance of the property. "The declarations of the grantor, to create a trust, must be prior to, or contemporaneous with, the conveyance; for it would be against reason and the rules of evidence to allow a man who has parted with all interest in an estate to charge it with any trust or incumbrance after such conveyance." (*Ibid*, Vol. I., p. 62.) But, down to the time of actual conveyance, the declarations of the grantor are what creates the trust. His expressed intentions and purposes, and any statements he has made which show or determine the precise character of those purposes and intentions, are what the court will neither go behind itself, nor suffer the trustee to go behind, disregard, or ignore. The law is that the intentions of testators and donors, declared at or prior to the time of actual conveyance, must govern the administration of a trust; and trustees will neglect to learn, or refuse to heed those declared intentions at their own peril alone.

7. The application of those principles of morality and law alike to THE INDEX trust is clear as noonday. The brief declaration of general purpose in the certificate of incorporation of the Index Association, which in the words "Free Religion" gives a name that acquires meaning only through its interpretation, must be supplemented by the abundant material, for knowing what was then and there meant by that name, which was published in THE INDEX itself during a whole decade. THE INDEX, as edited during that decade, was a perpetual declaration of the purposes of the Index Association in founding and continuing to sustain the paper. It alone, as then edited, can explain what "Free Religion" means in the certificate of incorporation; can alone illustrate the method, spirit, principles, and objects which the Index Association was organized to promote; can alone determine and limit the uses to which THE INDEX property can honorably or legally be applied in accordance with the terms of the trust. *For all the purposes of this trust*, the meaning of "Free Religion" must be ascertained and fixed, not by the inner consciousness or private interpretations or mere personal opinions of the Free Religious Association, but by the general tenor and explicit declarations of THE INDEX itself down to the time of conveyance of the property.

Now the first eleven volumes of THE INDEX prove from beginning to end that the "Free Religion" to which the paper was then devoted was the diametrical opposite to Agnosticism,—contradictory to, and exclusive of, Agnosticism as a form of religious thought. It was always courteous, kind, and hospitable to Agnostics as such, and often published their articles, and always treated them as the broad fellowship of freedom required; but it never faltered in its own allegiance to Free Religion as opposed to Agnosticism, no, not for a moment. The prospectus of Nov. 1, 1869, declared that THE INDEX would "trust no revelation but that of universal human faculties;" and what was meant by this was explained in the very first issue, Jan 1, 1870, at the end of the leading essay: "Free Religion . . . is Intellect . . . is Conscience . . . is Will . . . is Heart, resting in the universal and changeless Law as eternal and transcendent Love . . . in fine, is that sense of spiritual unity with boundless being which fills the soul with reverence for human nature, and disables it from worshipping aught but the formless, indwelling, and Omnipresent One." Is that Agnosticism, or is it reconcilable with Agnosticism? No Agnostic would admit that it is.

There is no need to cite a long array of passages. What is cited above is from the first number of THE INDEX; I will cite one more from the last I ever edited. My *Valedictory* was published on June, 24, 1880, exactly one week before the conveyance of the property on July 1; and it is scarcely doubtful that it was read at the time by all the parties concerned in the transfer. Referring to the Free Religious Association (of which I was one of the three original founders), and explaining at least my own conception and definition of "Free Religion," I said that its essential purpose was (I leave the original capitals to show the original emphasis)—"to secure unlimited freedom of inquiry, in a universal SPIRITUAL FELLOWSHIP for the attainment of RELIGIOUS TRUTH according to the SCIENTIFIC METHOD." And I added: "That purpose was the soul of the new departure; and it is the soul of the future religion of

the world," Would any Agnostic, after declaring the absolute unattainability of religious truth by any method, proceed to seek to attain religious truth by the scientific method?

Compare these words, declaring "the purpose for which the Index Association was originally formed," with those of the Constitution of the Free Religious Association itself at the time of its adoption. The objects of the Association were then declared to be—"to promote the interests of pure religion, to encourage the scientific study of theology, and to increase fellowship in the spirit." Would any Agnostic encourage the scientific study of theology? The Free Religious Association has travelled a long distance away from its own original objects, before it could devote property held by it in trust for Free Religion, so defined, to the interests of Agnosticism. It is not I who have changed the essential conception of Free Religion, but the Free Religious Association itself. The phrasing of the first two of the objects just quoted was a contribution of my own to the Constitution, and expresses identically the same conception as the language I have already quoted from the Prospectus, the first number, and the last number of THE INDEX, as I edited it. This identity of the conception of Free Religion, both in the Constitution of the Free Religious Association and in THE INDEX under my management, was the ground of the belief that to put THE INDEX into the hands of that Association would be to promote still "the objects for which the Index Association was originally formed;" and this belief led to the donation and the trust. The foundation of both associations was at the outset fundamentally the same; namely, a conviction of the *Attainability of Religious Truth by the Scientific Method*. No questions whatever were asked as to the belief of the members; all were welcomed who freely joined out of sympathy with the objects proclaimed. No Christian, no Anti-Christian, no Jew, no Buddhist, no Materialist, no Spiritualist, no Theist, no Pantheist, no Atheist, no Agnostic, was ever asked to join as such, or ever excluded as such; all men and women were invited to join, without regard to their belief, who sympathized with the objects proclaimed. But there was no doubt, in the proclamation of those objects, what was the purpose of the two Associations, for both of them were founded on the conviction of the attainability of religious truth by the scientific method. That conviction was the distinctive mark of Free Religion, as a distinct movement in the world of religious thought; and no intelligent Agnostic, any more than an intelligent Catholic, would ever wish to join an association for doing what he believed impossible to be done. This was the practical reconciliation of *perfect liberty of thought with perfect devotion to religious truth*; it was, and is, a grand ideal, of which the religious world stands unspeakably in need; and both associations were originally dedicated to that ideal. If the Free Religious Association has now so far lost sight of that ideal as to confound Free Religion with Agnosticism, it is not only unfitted to be a trustee for Free Religion, but also unfitted to be a leader in the search for religious truth; and then, assuredly, its day of usefulness is over.

8. The fact that so clear and terse a statement of the essential "purposes for which the Index Association was originally formed," as that conspicuously published in my *Valdictory*, was given to the public only one week prior to the

conveyance of THE INDEX, imposed on the Free Religious Association a weighty and solemn obligation to do one of two things: (1) to carry out scrupulously the unequivocally declared trust, and use the trust-property solely for "Free Religion," as defined by the *Index Association prior to the conveyance*; or (2) to repudiate that definition and decline the trust. Silence in such a case, as the courts justly rule, does indeed give assent; and the silence of the Free Religious Association, coupled with its acceptance of the property conveyed, proves that a mutual understanding of "Free Religion" still obtained between the two associations. The Free Religious Association, in accepting that property, was bound to know the conditions of the trust it assumed—bound, in other words, to know the conception of "Free Religion" which was held by the Index Association, and bound to administer the trust in accordance with that conception, and no other. As a matter of fact, the Free Religious Association did neither of those two things. It accepted the property under the trust-conditions, but it has now not merely neglected, but deliberately and positively refused, to execute those conditions. It has decided to divide, and has irrevocably divided, the trust-property between two journals, one of which is substantially devoted to Free Religion, while the other is incontrovertibly devoted to Agnosticism. *Unity* is, it is true, nominally a Unitarian journal; but its Unitarianism is of the broadest, most liberal, and most progressive type, and its Prospectus, which breathes most inspiringly and nobly the very spirit of Free Religion, proposes, as its aims, "to discover and emphasize the common elements of the liberal faith, and to help generate an enthusiasm for practical righteousness, universal love, and devout truth-seeking." *The Open Court*, on the contrary, is to be unequivocally Agnostic. Its Prospectus, it is true, promises that it will "treat all questions according to the scientific method," and will "help substitute rational religious thought for theological dogmatism," which is precisely what Agnosticism has never done and can never do; and it quotes with approbation from G. H. Lewes, one of the well-known leaders of Agnosticism, the characteristically Agnostic declaration, that "the unequivocal failure of twenty centuries" has not sufficed to destroy for many minds the fascination of "questions of pure speculation," by which are self-evidently meant all questions of religious truth. It declares, in other words, that neither the method of miraculous revelation nor the method of scientific investigation is competent to discover any truth, or settle any question, in reference to the problems of profoundest human interest. Such a declaration as this, clearly implied in the Prospectus of *The Open Court*, manifests merely the philosophical charlatanism of all Agnosticism; for to declare, in advance of scientific investigation, what the scientific method cannot discover, is the quintessence of scientific and philosophical charlatanism. Such a dogmatic prejudgment makes nonsense of the "scientific method" professed. To donate any part of THE INDEX property to *The Open Court*, therefore, is to devote it to purposes irreconcilably hostile to those "for which the Index Association was originally formed;" and such a disposition of it is, and would be declared to be by the courts, a perversion of trust funds. THE INDEX itself has recently, and powerfully, exposed a precisely similar perversion of trust funds in

the case of the trustees of Girard College and of Andover Theological Seminary—cases in which the claim of good motives is unquestionably as valid, admissible, and true as in that of the Free Religious Association; and it does, indeed, as was then shown, make a vast difference "whose ox is gored."

I said above that the Free Religious Association has not only neglected, but deliberately and positively refused, to execute the trust committed to it in accordance with the conditions of that trust. This is true. On Nov. 9, 1886, I, myself, sent to the Board of Trustees a written protest against the diversion of any part of the trust-property to *The Open Court*, and suggested immediately afterwards the propriety of bestowing it entire upon *Unity*. Certainly I was the proper person to send this protest, for I was myself the largest individual donor in the case, as well as the editorial founder and for ten years the editor of THE INDEX; I was the original proposer of the donation, and, having a majority of votes, in my own name or by proxy, at the stockholders' meeting which voted the donation, I carried the proposition into actual execution. Moreover, I was appointed at the last meeting of the Directors "business manager of the Index Association for the settlement of any and all business of the Association which may remain unfinished on June 30, 1886, or which may at any time subsequent to that date require the action of an authorized representative of the Association." Lastly, I had the deepest personal interest in the faithful use of a property which I had given the best ten years of my life and over \$4000 in cash to create, and no less in the further advancement of the cause for which this property had been created and donated. The wrong now perpetrated, no matter for what motives, in the actual misapplication of this trust property, falls most heavily upon me; for it dooms me to see an Agnostic journal misrepresent itself as the lawful joint-heir and recognized continuator of the journal which I had founded and dedicated, at unspeakable cost to myself, to Free Religion. Surely, such a protest as mine was the very voice of the Index Association, pleading for nothing but the faithful execution of its own trust by its own chosen trustee, and making clear as noon-day the moral and legal duty of that trustee. I was certainly competent, if anybody was, to interpret that trust truly; for I best knew what "the purposes for which the Index Association was originally formed" really were. The courts would most certainly admit my evidence, written or oral, as an authentic interpretation of the original trust, and therefore as a clear exponent of the duty of the Free Religious Association in this matter which the Association was bound to heed. Yet the Association did not allow to it the weight of a feather!

My appeal is to the common conscience of my fellow-men. I deny to *The Open Court* the right, whether in morals or in law, to represent itself as the legitimate heir, successor, or continuator of THE INDEX, or to take or use any of the advantages or property which it has unjustly secured through a violation of trust by the Free Religious Association. I deny that it can ever so represent itself, or take, or use any of the said advantages or property, without thereby making itself a deliberate accomplice in the wrong so committed. I declare that *Unity* alone is the sole legitimate heir, successor, and continuator of THE INDEX, and justly entitled to the exclusive use and enjoyment of all that

property of THE INDEX which has been unjustly divided between itself and *The Open Court*. And I declare that the Free Religious Association, when it refused to heed the protest of the Index Association against this violation of trust, forfeited all moral right to act further as its trustee, and rendered itself liable to a permanent injunction by the courts, or even to the appointment of new trustees, because, contrary to the requirements both of moral law and the law of the land, it deliberately refused to know what it was bound to know, and to do what it was bound to do.

FRANCIS ELLINGWOOD ABBOT.

REPLY TO THE FOREGOING PROTEST.

I am here called to one of the most painful acts that I have ever had to perform. I had hoped that THE INDEX would be allowed to go out of existence in the midst of peace and good will. That it should have a controversy in its last number, and a controversy, not with any foe of its principles, but with its former editor and founder, is indeed cause for grief. The measure of my own personal sadness by reason of this sharp difference of opinion, over a simple question of right or wrong, between my old friend and comrade and myself as President of the Board of Trustees whom he attacks, is beyond expression. He and I helped together in the organization of the Free Religious Association; then together we vowed fidelity, come what would, to liberty in religion. We shared the hopes and counsels and to some extent the labors, in the early years and struggles of THE INDEX. We have stood side by side in many a battle for the same principles and objects. We have rejoiced in each other's personal joys and successes; in sorrows too deep for words, we have stood face to face with grasped hands, and looked into each other's eyes to read the silent sympathy which brings strength. And now he and I stand face to face in conflict. But we shall try hard, through all, to keep the old friendship unhurt. To me my friend seems to be acting under an illusion. Some cloud veils his vision; by and by it will pass away, and again we shall see eye to eye. But he, doubtless, thinks the same of me. Our readers must judge between us.

It has been hoped up to the last moment that the readers of THE INDEX might be spared this controversy; that Mr. Abbot might be led, through new information upon the action he condemns, to see his error and withdraw his communication. But the hope has proved vain. He holds to the opinion that he has suffered a grievous wrong, and that now to give his protest a hearing, together with his reasons for it, is the least measure of justice that can be rendered him. The question of publishing such a document, making, as it does, a charge against the Trustees of THE INDEX, which, if true, is serious,—was one which the editors did not think it right to decide on their editorial responsibility alone. They therefore referred the question to the Trustees themselves; and the Trustees said, "If this matter must be printed, let it be printed in THE INDEX, where it can be replied to; we are not afraid to face it." Mr. Abbot mentions no names. I wish that I need not. But since he is the sole protester, (though speaking professedly yet mistakenly for the old "Index Association"), and makes his protest in a

great measure from a sense of injury which, he says, "falls most heavily" upon himself, this impersonality in reply, is, unfortunately, not possible. I shall have to speak plainly; yet always, I trust, in respect for the man, though I cannot respect his argument. He speaks oftenest of the Free Religious Association as the guilty party; but as a matter of fact the Free Religious Association as a whole, though ultimately responsible for its Executive Committee, has had nothing to do with the transaction against which Mr. Abbot makes his protest. Nor was the action initiated by its Executive Committee. That Committee simply approved the action; and this it did by a vote that was unanimous among the members present, with one exception; and that exception, let it here be noted thus early in the discussion, was for reasons precisely the opposite of those on which Mr. Abbot bases his complaint. The member voting *no* did so on the ground that the journal *Unity* ought not to be named in the transaction, since he regarded it as a denominational paper, and, therefore, not a fitting representative of "Free Religion." The body, however, that directly bears the responsibility for the action complained of is THE INDEX Trustees, a corporation of seven persons appointed by the Free Religious Association, and having in special charge the publication of THE INDEX. Of this body I am the President, as I am also senior editor of THE INDEX; and it is proper for me to say that the proposed plan of action with reference to the discontinuance of THE INDEX was suggested in the main by myself. If wrong there be in it, it is I who have been chief in committing the wrong. Yet the plan was carefully and fully considered by all the Trustees, the details arranged by them after discussion, and their final vote gave to it a unanimous approval.

What, then, is the action which Mr. Abbot describes as a heinous offence not only against justice, but against law? So far as it concerns the subscribers of THE INDEX, it has been printed in these columns for a month, and ought to be well understood. But for the sake of clearness, let it here be briefly re-stated, and one or two facts added that bear on the general question. The Trustees of THE INDEX, for financial reasons, decided to discontinue the publication of the journal. Their action in this respect was entirely different from that of the old "Index Association," when, in 1880, it transferred THE INDEX with all its belongings, together with the responsibility of raising funds for its further publication, to the Free Religious Association. Then THE INDEX was continued, under changed management, but without any break in the publication, as a new series of the same journal. But the present INDEX Trustees voted an *absolute discontinuance of the paper*. Their chief concern, therefore, was to care fairly for those subscribers who had paid in advance of the date of discontinuance. Though the treasury was lean, they might have voted to return the money to all these subscribers, and could have honorably found the means to do it. But they very rationally considered that a majority of these subscribers might prefer some kind of publication, rather than the return of a dribble of money. Hence they selected two publications (one already in existence, and one soon to be in existence), one or the other of which they thought might reasonably be supposed to satisfy this class of subscribers to a large extent. They made the necessary arrangements with these

journals, published their prospectuses, prepared by their own representatives, in order that the subscribers might judge for themselves of their character, and then said to the subscribers, "If you want either of these journals in lieu of THE INDEX for the time we shall owe you the latter paper, tell us which and it shall be sent to you; but, if you prefer your money back, we will send you that." We offered facilities also for other INDEX subscribers to subscribe for either of these papers through THE INDEX office, should they choose. The consideration to be given to the publishers of these journals for their part in this arrangement is that each is to receive a copy of THE INDEX mail-list, which they may use in their business as each may see fit. One of these journals, *Unity*, Mr. Abbot warmly approves; the other, *The Open Court*, he as warmly condemns. THE INDEX Trustees have made no recommendation of one over the other. They publish the prospectuses of both, and then leave it to subscribers to act for themselves. It should be added that the mail-list of names is also to be retained for use by the Free Religious Association; there is nothing in the arrangement with these journals to prevent its use even for soliciting subscribers to another paper should that Association ever think it prudent to undertake the publication of another.

Now, it will be noticed that, so far as any benefit shall accrue to either journal from securing subscribers from THE INDEX mail-list, either before or after they receive it, it will accrue by the choice of the subscribers themselves. There is no genetic or organic connection between THE INDEX and either of the two journals. *Unity* has its own aims and principles, and has existed for years. *The Open Court* was to be founded, whether THE INDEX continued or not, on a basis of its own. The Trustees do not guarantee that these journals shall be "continuations" of the work of THE INDEX, nor make them in any sense its "heirs." How far they are likely to do a continuous or kindred work, of this, too, THE INDEX subscribers must themselves judge. In their arrangement with these journals, THE INDEX Trustees do not once think of asking them to assume any other obligation than that pecuniary one which their publishers have assumed to our prepaid subscribers. In fact the long and short of the Trustees' plan, which it has taken too many words to explain, is that THE INDEX mail-list, so far as disposed of at all, is disposed of by the free election of the subscribers. They are men and women able to think and act for themselves. They know what paper they want in place of THE INDEX, if they want any, without the decree of any court to tell them. And it is certainly in accord with the principles of "Free Religion," to recognize this capacity as well as right of THE INDEX subscribers to dispose of their own names on the subscription list according to their own judgment and pleasure. Mr. Abbot's hypothetical decree of the courts, in order to be effective, would have to enjoin individual INDEX subscribers all over the country from taking a paper of their own choice. This might be done, perhaps, in Russia, but hardly in the United States.

Another preliminary fact needs to be made clear before we approach the main question. Mr. Abbot rings the changes on the phrase, "trust-property," "trust-funds," "donation in trust," "all that property now unjustly divided," until it almost seems as if THE INDEX had been floating in wealth. Of course his

statement furnishes also the corrective of this impression, but this is not so much emphasized. He says correctly that the whole amount of property of all kinds, which the Free Religious Association received from the old "Index Association," was, by official accounts, \$4,211.36. Of this sum there was not one cent of endowment-funds, or trust-funds, properly so called, in a legal sense. The sum included a cash balance of \$833.08. But all this, with \$275 more, was required to cover the debt, which had also been transferred and assumed, on prepaid subscriptions. The whole property above named included, besides, \$2,591.28 of claims against delinquent subscribers, a very considerable part of which, judging from experience since, probably proved uncollectable. *All the rest of the property of all sorts*, amounting to less than \$2,000 according to the official receipt, consisted of "the mail-list, the bound volumes, tracts," and other miscellaneous articles and furnishings belonging to a publishing office. There was no press nor printing material. Now, there has never been, and is not, any thought or purpose of transferring any of these various articles of property to "Unity" or to "The Open Court," excepting the mail-list, and this in the conditional way above explained. So that, even if Mr. Abbot's theory of a "trust-property" and of an improper disposition of the same were true, his sole ground of complaint would be against this use of the mail-list to pay our debts to subscribers, so far as they may choose to receive pay in that manner; and against the possible conveyance of that very indefinite (though sometimes very valuable) quality called "good-will," along with the mail-list, to the journals receiving it. As to the mail-list, that is disposed of, so far as either journal in question derives advantage from it, by the free choice of our subscribers themselves, as shown above. We are not responsible for that choice. And in respect to the "good-will," every business man, I think, will see that this becomes not only of very indefinite, but of very intangible value, when a business corporation, which has not made a financial success, on closing up its affairs, merely says to its patrons, "There are two firms, and here are their own advertisements—take your choice between them, or go to neither." That is the attitude of THE INDEX Trustees in the arrangement made with "Unity," and with "The Open Court."

Moreover, I do not find by the official receipt (a copy of which Mr. Abbot has kindly sent to me), that, in the transfer of the property, the "good-will" of the old Index Association, of which he makes so much account as a "valuable" part of the property, was appraised as having any value. In a note attached, for my information, to his copy of the receipt, he says that "good-will" was included in the general term "other property," after nine particular items had been named; but that, though of very great worth, it was "not covered by the figures" of the receipt, being "hard to estimate." Yet those figures represent the officially appraised value of *all property* receipted for and received thereunder. The receipt itself expressly says, "All the said property [mentioned therein] having been appraised," and then come, after the formal "as follows," the figures of the appraisal, in a lump sum. If, then, as Mr. Abbot says, "good-will" was *not* covered by these figures, it could *not* have been included in the general term, "other property;" and therefore, since it is not named anywhere else, the Free Religious Association never received it as forming any part of

the transferred property, and does not now have it to dispose of. I should not, of my own choice, go into any such argument as this, nor into any of these details of figures; but since Mr. Abbot has appealed to the literal and strictly legal construction of votes and documents, he must of course expect to abide by the exact "letter of the bond." My inference from his comment upon the receipt is that, though *he* estimated, and still estimates, the "good-will" of the old Index Association as of very great value, the business-men, who appraised the property according to the standards of the market, put it at or near zero. They made their appraisal on the principle that a business which has not made itself a financial success cannot have much "good-will" of a marketable quality to dispose of. I do not profess to have such absolute knowledge of the potential decrees of courts as my friend Abbot appears to possess; but I think it may be safely said that, on this point, the courts would not go behind the official appraisers' figures to adopt the conjectural valuation of the "good-will" made by his imagination. In connection with this point, of the value of the property which was transferred by the "Index Association," it should also be here said that the present INDEX Trustees have had to raise by contributions a sum in the neighborhood of \$16,000, over and above the ordinary receipts of the paper, in order to maintain the publication of THE INDEX during the six and a half years of their management. This work of raising funds began immediately upon the transfer, and even before, and was absolutely necessary. I opine that a "trust-property" (to use Mr. Abbot's term) which does not carry with it the means for executing its own object, but requires instead the continual raising of voluntary funds outside in order to continue itself in existence, is not a kind of "trust" of which the courts are often called to take cognizance, whatever might or would be their decision if a case of the sort should get before them.

It is evident, therefore, that "all that property" which, on Mr. Abbot's theory, the present INDEX managers are now misappropriating, dwindles, on investigation, to a small compass, and is not, in any event, the enormous sum which a casual reader might be led to expect from the rhetorical vehemence of his protest.

But I none the less hasten to say that, if Mr. Abbot's theory of our having received THE INDEX as trust-property, in a legal sense, be true, and if his charge of the misapplication of any part of this property be well grounded, it makes no difference to the principle, however small the amount of the perverted property may be. We must therefore consider his theory, and the argument in support of it, by which he is led to make his elaborate charge. If his communication were to have readers in Free Religious circles alone, it might be safely left to its own self-refutation, without other reply. But it will pretty surely go into other circles, where the circumstances pertaining to THE INDEX are little understood, and where eyes will be especially alert to detect in the ranks of "Free Religion" not only the scandal of a controversy, but also even the slightest semblance of a failure to meet the high standard of integrity which the Free Religious Association has always professed. When such charges as "violation of trust," "misapplication of trust-property," "perversion of trust-funds," are thrown out so freely as they are in Mr. Abbot's "Protest," and espe-

cially when they are made by a man of his character and reputation, and argued with his energy of statement,—an energy, however, in this case, which is evidently overdone, to the harm of his cause,—there are likely to be persons who will think that there must be something wrong going on unless the charges are answered, however wild and groundless they may be. Let the reader, therefore, of Mr. Abbot's indictment carefully consider with me the evidence and the argument on which he rests it; it being premised that he expressly absolves the Free Religious Association and its Trustees from all intentional or conscious injury to any one, or from wrong motives of any kind. And I am sure that we, on our part, absolve him from any conscious wrong in making such a charge against us, though we may think it made on an entire misconception of present facts, on illogical inferences, and on a perverted interpretation of past transactions. This matter, therefore, of the conscious honesty of motives on either side does not enter into the question at issue.

Mr. Abbot's statement consists essentially of these five points: 1. THE INDEX, with all its belongings, was received by the Free Religious Association from the Index Association, its former owner, as trust-property, in the strict legal sense of the term, to be devoted to the promotion of "Free Religion." 2. What was meant by "Free Religion" in the terms of that transfer must be ascertained by going to THE INDEX, as edited by him in the ten and a half years preceding the transfer, and such a search will reveal that Free Religion meant "the Principle of the Attainability of Religious Truth by the method of Scientific discovery." 3. Agnosticism is "the Principle of the Unattainability of Religious Truth by any method; the absolute negation of all religion, so far as truth is concerned;" and, therefore, Free Religion and Agnosticism are contrary to and absolutely irreconcilable with each other. 4. The present Trustees of THE INDEX are about to turn over a part of its property to an Agnostic journal, and to make that paper its "heir" and "successor;" and in this action they are wrongfully misapplying trust-property which was to be devoted to Free Religion. 5. Mr. Abbot claims to make his Protest in behalf of and for the old "Index Association," alleging that, at the last meeting of the Directors of that body, he was appointed for certain remaining duties, among which was to see that the terms of the "trust" committed to the Free Religious Association, should be faithfully observed. Against these several propositions, in the special import and effect of each, I place an absolute denial. It is not necessary to deny them all to refute Mr. Abbot's charge; but because principles are involved which are of great moment to "Free Religion," I proceed to deny them all.

1. The Free Religious Association never received THE INDEX, nor anything pertaining to it, as "trust-property." The old "Index Association," when it donated and transferred the paper to the Free Religious Association, never created a "trust" in the legal sense of the term, nor intended to do so. The present Trustees of THE INDEX have held and managed the paper for the Free Religious Association, from which they received their appointment, but they have never directly or indirectly held it in trust for the old "Index Association," nor had any relations whatever with that body, which practically went out of existence in June, 1880. Nor has the Free Religious Association,

to my knowledge, though I have been either the Secretary or the President of it since 1880, ever known that it was the "chosen Trustee" of the "Index Association." It is now informed of that fact for the first time, I believe, by Mr. Abbot in his Protest. At the time the donation and transfer of THE INDEX was made, I was President of the "Index Association," the body making the transfer, and Secretary of the Free Religious Association, the body receiving it. I was therefore the natural medium between the two bodies in the transaction. I attended the meetings of the Boards of the two Associations in reference to it, as well as private conferences; and through all that was said and done, the thought never entered my mind, nor was suggested by anything said by Mr. Abbot or any one else, that we were creating a "trust" in the legal sense of the term on one side, or receiving such a "trust" on the other.

Still, it may be said that all this kind of assertion passes for nothing; that possibly persons or associations may have a legal trust thrust upon them without knowing it; that the vote of transfer must be looked at as the proper evidence in the case. Mr. Abbot does not claim that there is any declaration of trust anywhere else. If such a declaration is not there, it is not anywhere. I ask the reader, therefore, to turn back to Mr. Abbot's statement, and read that vote of donation and transfer adopted by the "Index Association" in February, 1880, together with the vote of acknowledgment by the Free Religious Association (written by myself as Secretary), and Mr. Abbot's argument thereon. His whole case stands on the correctness of his interpretation of that vote. His interpretation of this vote might be true, and yet the final outcome of his argument be false, because of unsoundness elsewhere. But if his position here be false, his whole argument and its conclusion topple at once. His treatment of the terms of that vote is a remarkable instance of what may be called a species of logical legerdemain. A reader of ordinary intelligence, giving ordinarily thoughtful attention to the language of that vote, and not simply hearing it read, and noting that the letter of acceptance said that the offer had been accepted "on the conditions named," would naturally expect to find the conditions after the word "provided," which is the generally recognized word for introducing conditional terms in statutes and legal documents. And there, after the word "provided," are the conditions, *two* of them, though put in one good English sentence,—namely, the assumption of THE INDEX's obligations to subscribers and advertisers." Here are indicated two quite distinct classes of patrons, and I have italicized the last two words merely to make this fact more prominent. *These two classes of obligations were to be paid by the receiver of THE INDEX, and these were the "conditions" referred to in the letter of acknowledgement,—these, and no others.* This conclusion is yielded alike by the legal rendering of the language of the vote, as well as by its simple and proper grammatical rendering. But Mr. Abbot hastily claps his hand over these *two* conditions, and asks us to believe that they are *one*; and then leaving them under his hand, as making one merely "incidental" and "ancillary" condition, he bids us see the other and principal "condition" in the opening sentence of the vote, which is not stated in the form of a condition at all, and does not make a condition. He rests his whole case, in fact, on the illogical and

non-legal interpretation of this first sentence as a "condition" which establishes a "trust" in a legal sense. The sentence is, "Voted, that we deem it most in accordance with the purposes for which the "Index Association" was originally formed, to donate and transfer THE INDEX, in fee simple, to the Free Religious Association on the 1st of July next." The words, "We deem it most in accordance with the purposes for which the 'Index Association' was originally formed," were simply an expression of opinion on the part of the Directors passing the vote as a sufficient reason for the action they were taking, and established in no sense a legal condition or trust. And the use of the qualifying phrase, "*most* in accordance," is significant of the state of mind in which the Directors voted. They were simply doing *the best they could* under the circumstances to meet their own sense of obligation to THE INDEX stockholders. But this reason for justifying their own action imposed no "condition" and created no "trust" in a legal sense obligatory on the Free Religious Association. It was simply an expression of expectation, hope, or of confidence in the Free Religious Association as *most likely* to conduct THE INDEX in accordance with their desires. But such expressions do not create a trust. Mr. Abbot has quoted largely from legal authorities, especially from Perry "On Trusts;" but his quotations have little or no relevancy to the case in hand, because no legal trust was created by that vote of transfer. It would have been well if he had noted this extract also from Perry: "The subject matter of the Trust must be clearly ascertained, as well as the purposes of the Trust, and the persons who are to take the beneficial interests. Loose, vague, and indefinite expressions are insufficient to create the Trust." I have shown that vote of donation and transfer, adopted by the Directors of the old "Index Association," to a number of lawyers and intelligent business-men, some of them having special practical familiarity with the principles and rules regulating "Trust-property," and though I have carefully avoided putting leading questions, I have as yet failed to find one who saw there any kind of a legal "declaration of trust."

Further, the phrase "in fee simple," used in the vote of transfer, totally contradicts the idea that the property was conveyed in trust. Evidence to the same effect is found in the phrase "free gift," as used in that curious vote of censure of the Free Religious Association passed at the last meeting of THE INDEX stockholders in Toledo, Ohio, 1880, when Mr. Abbot, having most of our proxies in his pocket, easily enabled the "Index Association" to thank itself in terms which the former Association is reminded that it ought to have used. Now this vote comes back as a boomerang against his own theory. "Free gift," "a gift outright," as he afterwards calls the transfer of THE INDEX, are not phrases commonly used to describe property merely donated in trust. Nor is it a usual thing, I think, for a person or association conveying property to another party in trust for any named object, to expect or crave thanks from such trustee. This craving for thanks indicates consciousness of a "free gift" in the party making the donation. And if it be said in reply to this point, that the fact that the Free Religious Association did not pass a vote of thanks favors the idea that it regarded itself as a trustee, the answer is ready, which Mr. Abbot himself suggests in his more ingenious than

effective argument to show how the forgetting to give thanks was causally connected with the gradual forgetting and final betrayal of the "trust." He correctly says that the Free Religious Association had its attention absorbed at once in the work of raising funds in order to continue the publication of THE INDEX, and hence, very naturally, was more immediately conscious of a new and necessary work undertaken than of the great value in itself of the gift it had received.

Another reason for neglecting the thanks doubtless is, that a number of the Directors voting to make the donation were also members of the Free Religious Association that received it. To me, certainly, it never occurred to move a vote of thanks in one office for what I had been a party to doing in another office. But for Mr. Abbot's personal work in founding and building up THE INDEX, I am sure that a vote of thanks might have been gracefully rendered by both associations, as I am sure both felt the thanks at heart.

The conclusion, then, on this fundamental point is, that THE INDEX was donated and transferred to the Free Religious Association as "a gift outright," a "free gift"—to use Mr. Abbot's own words—with no legal conditions whatever attached, except the obligations to subscribers and advertisers, and in no legal sense as "trust-property."

This is not to say, however, that there was of kind of trust at all. There was on the part no the "Index Association" a mental trust, or moral confidence, that the Free Religious Association would continue to publish a paper of substantially the same character and aims as those which THE INDEX had manifested; and the Free Religious Association, on its part, expected to do this. That is, as the Annual Report of the Free Religious Association said, "It was expected and understood, of course, that the publication would be continued in the interests of Free Religion." In other words, there was a common understanding or faith between the parties, that the paper would be devoted to Free Religion. But this common understanding took no legal form. It was simply a moral trust; a moral trust of such a nature that a violation of it would have been a breach of good faith; but for preventing such breach of good faith, moral and not legal considerations were depended upon as adequate. The trust which they received in this sense, THE INDEX Trustees claim that they have faithfully observed according to their own best understanding of their duties.

2. We come now to the second part of Mr. Abbot's argument, and a position so amazing, so incredible, that no person acquainted with the principles of the Free Religious Association and movement, could, I am sure, have believed it possible of him, had he not stated it over his own signature. It is no less than this—that the Free Religious Association and its Trustees took THE INDEX to conduct and have edited, not according to their ideas of "Free Religion," or its editors' ideas, but according to Mr. Abbot's ideas of Free Religion. His words are: "For all the purposes of this trust the meaning of Free Religion must be *determined and fixed*, not by the inner consciousness, or private interpretations, or mere personal opinions, of the Free Religious Association, but by the general tenor and *explicit declarations* of THE INDEX itself down to the time of the conveyance of the property." And again, "THE INDEX, as then edited,

can alone explain" what "Free Religion" means in the conditions of the transfer. (The italics in these extracts are mine.) And further elucidation of these statements make it clear that he does not mean that any definitions or interpretations of "Free Religion" made by miscellaneous writers in THE INDEX under his editorship are to be considered as bearing on the case. These, in fact, are various, and would not yield the rigorous unity his argument requires. He means, and expressly says, that from the general tenor and explicit declarations of THE INDEX, as edited by himself, it will be found that Free Religion there meant "the attainment of Religious Truth by the scientific method." And this interpretation of Free Religion he claims was transferred with THE INDEX to its new owners and editors to be observed by them. It was an authoritative declaration of the meaning of Free Religion which they were to follow. Could there be a more complete stultification of the Free Religious profession of mental liberty than this? The constitution of the Free Religious Association says that "Membership in this Association shall leave each individual responsible for his own opinions alone." Yet Mr. Abbot would now have us believe that the Free Religious Association bound itself as a body in violation of its own Constitution, to become responsible for his opinions. He would have us believe that THE INDEX Trustees and editors took the conduct of THE INDEX, to be devoted to Free Religion indeed, but with the understanding that they were to waive their own ideas of Free Religion and to follow his ideas as found in THE INDEX when edited by him. Would this have been to leave "each individual responsible for his own opinions alone"? It is utterly beyond belief that any such understanding could have existed between the parties concerned in that transfer. Mr. Abbot must know that, if he had come to us then with any such proposition as that, the proffer of THE INDEX would not have been considered for a moment. And if he thinks me capable of having taken the editorship of THE INDEX on any such terms, he must excuse me if I resent with considerable warmth the imputation thus cast upon my manhood. Nor, since I was one of the Directors of the old "Index Association" who made the proffer, can I feel it to be any less a wrong that I should be misrepresented as having a hand in offering the editorship of a journal to any one on such conditions. In this part of his argument, where I could hardly believe the evidence of my own eyes when I first read his assertions, Mr. Abbot seems to me—and with sadness I say it—like a man who has become so enamored of his own work and opinions as to have lost sight of that principle of intellectual liberty which inspired the work and led to the opinions, and hence to have forgotten the intellectual rights of the comrades who have been working at his side in the same struggle. It is to be noted that, on this point, the truth or error of Mr. Abbot's definition of Free Religion is not at all in question. The issue simply is, whether the Free Religious Association, in accepting THE INDEX, accepted it with the understanding that it was to be conducted according to Mr. Abbot's opinion of Free Religion, whether true or false, or the opinions of its own chosen editors.

This matter of guarding individual liberty of opinion in the Free Religious Association has always held a most prominent place. As quoted above, it will be seen that it is expressly

stated in the Constitution of the Association. And no one has been more alert, both to claim and to accord that liberty than Mr. Abbot. Sometimes his vigorously-urged interpretation of the meaning of Free Religion, in THE INDEX and elsewhere, used to hurt the consciences of some of his fellow-members; but he always hastened to say that those were only his individual opinions, and he had no thought of imposing them upon, or of speaking for, the Association. In 1877 he gave a lecture in Boston on "The Scientific Method in Religion," which was criticized in some quarters as "reading transcendentalists out of the Association." In THE INDEX of March 22, 1877, he sharply denied this charge, and said, "We have always taken superfluous precautions to prevent our individual utterances from being considered as committing the Association." The ground he took in all those years was that each member was to state and urge his own opinions with all the ability he possessed, no one be held responsible for any other member's opinions, and in all differences of opinion, in religion as in science, "the consensus of the competent" to be patiently waited for to render final judgment. As late as the time of transfer of THE INDEX, he seems to have occupied the same ground; for in the very last number he edited, speaking of myself as his successor, he said: "His methods will be his own as they ought to be; we would not for worlds saddle him with ours or with the tradition of ours." This speaks of methods, it is true, and not of opinions. But will Mr. Abbot therefore say that because he mentioned only "methods," he did mean to saddle me with his opinions? The more natural interpretation certainly is, "if not with methods, much less with opinions," and that to have named "opinions" would have seemed only a "superfluous precaution," so entirely as a matter of course was individual responsibility for beliefs assumed among us all. Mr. Abbot must have changed his ground since then, or else he was most profoundly napping when he wrote those sentences in his protest, to the effect that his definition of Free Religion to be found in THE INDEX as edited by him, was intended to be, on that point, the authoritative editorial creed in THE INDEX office for all subsequent management of the paper. These remarkable sentences were also clinched by his citing the perversion of trusts at Andover and Girard College as precisely similar to that which he charges is now to be committed by THE INDEX Trustees. In the case of Andover, he can only get the parallel by admitting that he meant to saddle THE INDEX with a definition of Free Religion which should be a creed as "cast-iron" as the Andover founders meant to fasten upon that seminary; and to make Girard College a parallel case, he must own that he intended to bind the editorial management of THE INDEX by certain restrictions of opinion as definite as those which Girard wrote in his will for the management of his college. Yet THE INDEX of June 3, 1880, one month before the transfer, contained an appeal for funds, signed by a Committee of the Free Religious Association for continuing the publication of the paper, in which it was stated that "the entire editorial responsibility and control" were to be assumed by the appointed editor, and Mr. Abbot made no protest against this statement.

3. The third point in Mr. Abbot's argument is the absolute antagonism between Free Religion and Agnosticism,—third in the order I have

stated his points, though it stands at the opening of his Protest, and makes the motive of it. I shall pass more hastily over this point, having asked Mr. Underwood to deal with it, and especially with the definition of Agnosticism put forth by Mr. Abbot; and Mr. Underwood's remarks, as also on the subsequent point, will be appended. I shall content myself with two or three observations. The most striking feature of the three definitions with which Mr. Abbot's Protest sets out, is the entire arbitrariness of his definition of Agnosticism. It is easy, of course, to make definitions that will antagonize each other, but the important question is, Are they true to facts, or to common usage, when made? It may be admitted that a philosophical writer may, within certain limits, define leading terms according to his own volition, it being understood that he will adhere to his definitions throughout his treatise. But the coining of an arbitrary definition on which a practical action is to be based is a very different thing. And on this account, Mr. Abbot's argument on this point, and in the following section which hinges upon it, is a kind of high-handed outrage against both logic and equity. I know of no representative Agnostic who would accept Mr. Abbot's definition of Agnosticism. I am not myself an Agnostic, and frequently oppose Agnostic systems of thought; but I believe in doing justice to their ideas, and prefer to let them define their own principles, even though their definitions may be vague and various, rather than impose a philosophically neat, but unacceptable definition upon them. How flagrantly untrue it is, for instance, to classify Herbert Spencer, the best known of all recognized agnostic writers, as one who "maintains the absolute unattainability of religious truth, and the consequent futility of studying it" by any method, when he expressly teaches the permanence of religion, and has for years been giving to the world the fruits of his study of the religions of mankind in positive as well as negative truths! It is the purely metaphysical or ontological parts of so-called religious truth which Agnosticism declares to be beyond man's knowledge. But do these speculations, or even plausible and possibly true philosophies concerning the essence of Deity, make the whole of religious truth? If so, what would become of Mr. Abbot's own somewhat famous definition of religion,—"the effort of man to perfect himself?" I have heard many Agnostics say that this was a definition which they could accept, and a kind of religion they believed in. What must they now think when they hear Mr. Abbot telling them that they have no right, if they are Agnostics, to any kind of religious truth at all? Is there no "religious truth," then, in or about that definition of religion? I see no reason why Agnostics, not as Mr. Abbot defines them, but as they are actually found in real life, may not be actual seekers and discoverers of religious truth, as many of them are; and therefore, according to the first of Mr. Abbot's three definitions, they properly belong to the ranks of Free Religion. Yet Mr. Abbot's statement, defining Free Religion, does not conform to actual facts wholly. This definition contains, in my opinion, a most essential part of Free Religion, but something more is needed for perfect fairness and fulness. The definition is too scholastic, and therefore too narrow. For other reasons, it would not be accepted by many members of the Free Religious Association, who hold more or less strongly to the Transcendental or intuitional philosophy.

Mr. Abbot has a perfect right to make this definition in his own system of thought, but when he attempts to reason from it to a practical action, which he claims that the Free Religious Association, because of this definition, is bound legally and by equity to perform, he should remember that the Free Religious Association as a whole never accepted this definition as representing its one essential principle, though he may think it stands in its constitution as clear as daylight.

Relative to Mr. Abbot's present definitions of Free Religion and Agnosticism, another point should be here noted. No small part of the \$41,000 of capital stock of the old "Index Association," which was used up in the publication of the paper under Mr. Abbot, came from Agnostics. It is not likely that they would have given their money if they had understood that the "Free Religion" to which the paper was professedly devoted meant the absolute contradiction of Agnosticism. The truth is, that in the earlier volumes of THE INDEX, Mr. Abbot, though holding as now to the scientific method, used the term "Free Religion" in a broad sense, which made it cover equally all earnest and honest seekers after truth,—as when (Feb 5, 1870) he said of Atheism that, though himself finding great peace in his belief in God, he wanted to meet the Atheist for full and fair discussion on equal terms as "a brother," on "the ground of our common humanity," and added, "For come what may, Truth, and Truth alone, can give the peace I crave. This is the spirit of Free Religion." Now, utterances like these (and many similar citations might be made) drew not a few Agnostics to subscribe to the stock of THE INDEX. If Mr. Abbot, therefore, at that time believed as now in the utter antagonism between Agnosticism and Free Religion, and yet did not say so to warn these Agnostics, he was guilty of an act very like obtaining money on false pretences. But such an hypothesis with regard to him is impossible. The other alternative is, that this idea of the antagonism between the two came later. But, in that case, the retaining of the money of Agnostics to sustain a journal that was henceforth to teach a "Free Religion" irreconcilably opposed to Agnosticism, was an act very like a "breach of faith" and "violation of trust."

4. Following upon this alleged antagonism between Free Religion and Agnosticism, comes the closing link in Mr. Abbot's chain of reasoning, or rather the grappling-hook with which he seizes the conclusion that THE INDEX Trustees are about to perpetrate, or have perpetrated, a most wrongful violation of trust: namely, they are going to transfer "trust-property," donated for publishing a Free Religious journal to a journal, which, he says, is to be devoted to Agnosticism. But the grappling hook does not hold more than the links which have gone before it. This section of the argument contains, indeed, as manifest an instance of logical tergiversation as can well be committed by a man of a keen logical mind. It is so manifest that it hardly needs to be pointed out. That some strong bias of feeling was here master of the logical faculty is only too evident. Mr. Abbot says that *The Open Court*, which is to receive a portion of the names from THE INDEX subscription-list, (though only by the free choice of subscribers themselves), is a paper "incontrovertibly" and "irrevocably devoted to Agnosticism;" and this he says of a publication not yet in existence! It must be judged,

then, by its Prospectus, and by what he knows of its announced editors. He goes to the Prospectus, but finds that it does not at all accord with his definition of Agnosticism. It is, in fact, scarcely different in substance from the standing Prospectus of THE INDEX, "as edited" by himself during the later years. He finds that it promises, among other things, that the new paper will treat all problems, "religious," as well as others, by "the scientific method," and will seek to "substitute rational religious thought for theological dogmatism," and that these things are signed by Mr. Underwood, the promised editor-in-chief. To do these things would put the publication, not within the limits of his (Mr. Abbot's) definition of Agnosticism, but within his definition of Free Religion. What then does he say? Does he frankly own, "This journal doesn't promise to be an Agnostic sheet after all?" That would be the logical inference—and the logical action would be, at least, to wait and see. But no; in spite of its professions, this new journal, not yet born, "is irrevocably devoted to Agnosticism,"—for these are things which Agnosticism "has never done, and can never do!" Possibly Agnosticism of the kind defined by Mr. Abbot cannot do them. His definition, at least, would seem to make it logically impossible that it should. But for such Agnosticism as Mr. Underwood represents, it may not be at all impossible to do these things. Here is his own idea of religion as given briefly in an article in THE INDEX, Nov. 22, 1883:

"Our own conviction is that religion is based fundamentally upon the recognition of a Power of which, as Spencer says, 'humanity is but a small and fugitive product,—a Power which was in the course of ever changing manifestations before Humanity was, and will continue through other manifestations when humanity has ceased to be;' a Power of our relations to which all religious dogmas, forms and ceremonies are expressions containing, with much error, some essential element of truth. The germinal conception of religion is that of a mysterious Power behind phenomena. Superstition commences when the mind begins to form and fashion this Power in its own image. But the recognition of this Power will remain, when all existing forms under which it is contemplated shall be regarded as we now regard the mythologies of Greece and Rome."

Mrs. Underwood, too, believes in and uses the word "religion" in a large rational sense, as her recent address before the Free Religious Association showed; and she is to be associated in the editorship of *The Open Court*. And now comes Mr. Hegeler, the generous proprietor of the new paper, who knew when he thus wrote nothing whatever of this controversy, and says, in last week's INDEX, that his philosophical position is "Monism," and that this philosophy has become a "religion" to him. It is a type of spiritual Pantheism, and he describes it in terms that accord entirely with a chapter near the close of "Scientific Theism," where Mr. Abbot speaks of this kind of Monistic Philosophy as "the heir of the future." Mr. Hegeler, moreover, does not intend to be merely a treasury behind the new publication; he designs to express his own views there and to call out expression upon them from others; and, further he says in that same letter, that he desires that "the first case before 'The Open Court' be that of the Monist *versus* the Agnostic"! This, surely, is a strange beginning for a publication that is to be "irrevocably devoted to Agnosticism." Mr. Abbot has been altogether "too previous" in making his Protest. And this evi-

dence is ample to close the case of Abbot *versus* "The Open Court." I am almost ready to venture the opinion that this would close the case before "the courts of the land."

5. There is still, however, another point in Mr. Abbot's statement, though it forms no legitimate part of his argument, which must be considered. He puts behind his argument not simply his own individual judgment and character, but he claims to speak for the "Index Association," that is supposed to have died six years ago last June. On the strength of a vote passed by the Directors of that Association at their last meeting, by which he was appointed business manager for "the settlement of any and all business of the Association," remaining unfinished or subsequently arising, he makes this protest *in behalf* of the "Index Association." I remember that appointment, and the reason given for it,—that there might come in some bill to settle, and possibly something to be done in Ohio concerning a formal dissolution of the corporation. Yet under this appointment—to settle any business of *that* Association—Mr. Abbot now makes the preposterous, I had almost said the monomaniacal, claim that he is invested with a legal and moral right to supervise the judgment and control the action of THE INDEX Trustees, a body of which he has never been a member, which is incorporated according to the laws of Massachusetts, and of whose business affairs he has known little or nothing! It is due to him to say that he has never sought to exercise this power of supervisor and censor before. I doubt if it had occurred to him before that he had the power. He admits, practically, that he ought to have interfered when Mr. Underwood was appointed associate editor, for there was the beginning of the betrayal of the "trust." But he did not; and, unfortunately for his cause now, he expressed at the time his approval of that appointment both to Mr. Underwood and myself. (Mr. Underwood for many years had been an editorial contributor to the paper under Mr. Abbot.) Yet, if this claim which Mr. Abbot now makes is valid, he *might* have interfered with that or any appointment of editors which the Trustees have made, or even with the matter printed in the editorial columns. I hardly know which of the two claims is the more amazing to be made in the domain of Free Religion,—this of a standing dictatorship over the business affairs and editorial management of THE INDEX, or that of his own idea of Free Religion being conveyed with the transfer of the paper and made binding on future editors. The two are well paired and make an essential part of this strange protest.

I must refer briefly to Mr. Abbot's statement concerning the right of Agnostics to membership in the Free Religious Association. He would leave it entirely to their own consciences whether they will join it or not, but plainly tells them that he does not think that consistently they have any mental right there. Yet he it was who made the motion, in the early years of the Association, which I gladly seconded, to amend the Constitution so as to make it easier for Agnostics and even Atheists to join if they had any desire to do so. Did he merely intend that that amendment should make an easier gateway to entrap them into an inconsistent position? For my part, I do not believe in classifying the members by any line of beliefs as if some were there by full right and others only by half right. That is not the spirit of fellow-

ship. Nor was that Mr. Abbot's former view, as when he said in THE INDEX of January 13, 1872: "Free Religion does not exact uniformity of opinion even on these highest and gravest problems of human thought. It only requires sincere love for the truth, an honest attempt to find it, and an earnest effort to live it. Among its friends are theists and atheists, spiritualists and materialists, and persons of all opinions. But they all cherish faith in man and his noble future, wish to hasten this future as much as possible, and find their bond of union in a common endeavor to realize in this world the true, the beautiful, and the good. What the true is, they do not undertake to say in unison. . . . On its intellectual side, therefore, Free Religion leaves each individual to form and hold his individual opinions as best he may, refusing to have any principle of fellowship less 'broad' than perfect liberty in perfect love." This, I think, expressed the original spirit and purport of the Free Religious Association; and I know of no departure from it.* But certainly it would be a serious departure, both in letter and spirit, if ever a definition, even a definition of Free Religion, should be erected into a dogma to bar entrance to any earnest seekers of truth or become a badge of distinction to separate a certain class of members as more rightfully there than others. Darwin called himself in his later years an Agnostic. Yet his fellow-scientist, Dr. W. B. Carpenter, said of him, "As a man he exemplified in his own life that true religion which is deeper, wider, loftier than any theology. For this not only inspired him with the devotion to truth which was the master passion of his great nature, but made him the most admirable husband, brother, and father, the kindest friend, neighbor, and master, the genuine lover not only of his fellow-man but of every creature." If the Free Religious Association was not organized to admit such a man as Darwin into equal membership, then have I indeed mistaken its meaning. If such a man could not be in it in full communion today, then should I want to leave it.

Mr. Abbot closes with a benediction upon *Unity*; and *Unity* deserves all the kind things he says of it. But I apprehend that if his declaration, making *Unity* sole heir, continuator, and successor of THE INDEX, could

take effect, the sense of gratitude in the office of *Unity* might not be great. For now its editors and publishers are warned that there would go with his declaration of heirship and transfer a tremendous "trust,"—nothing less than the devotion of *Unity* to the cause of Free Religion; and Free Religion not as they may understand it in Chicago, but as Mr. Abbot understood it in Boston when he edited THE INDEX. And I imagine the septuple editorship of that brave and honest little journal, putting on its several spectacles and peering into his INDEX to find the authoritative statement of Free Religion which they are to be under legal and moral obligation to promulgate. Well, there is good reading there; words that will last to inspire and uplift for many a generation. But, as in other sacred books, not all parts are to be held of equal authority. Mr. Abbot has, however, given the test by which the apocryphal parts can readily be separated from the canonical. Agnostic, materialistic, and transcendental writers will go into the Apocrypha of this Bible of Free Religion. And if discrepancies be found in the editor's own writings, as very likely there may, he has also given the test for separating those of the higher authority from the lower. There is only one defect in Mr. Abbot's declaration that *Unity* is the lawful and legitimate heir to the throne of THE INDEX. He should have appointed his own papal successor, to see that *Unity* is faithful to the "trust." Among its many-headed editorship there are grave possibilities of defection. But *Unity* need not at present have any apprehension that its editorial liberty is to be invaded. As yet THE INDEX Trustees, a solid corporate body, stand between Mr. Abbot's imperial declaration and its execution.

If I seem to close in too light a vein for matters really serious, it is the reaction from the deep sadness which has been just behind my pen while I have been writing this reply to the indictment made by my friend of many years, whom still I love. He seems to me now to be making Free Religion too scholastic and dogmatic. There is a class of philosophical thinkers who are crying, "Back to Hegel." Another class cry, "Back to Kant." The Pope, imprisoned in the Vatican, cries, "Back to Thomas Aquinas." Mr. Abbot, imprisoned in his own definitions, says, "Back to the first ten and a half volumes of THE INDEX." Free Religion says, "Back to nothing; but ever forward and upward into larger light, with only Truth as leader." And this, in his inmost thought and heart, I believe that Mr. Abbot also says,—I will not call him "a lost leader." From his quiet study, his superb mind and noble philosophical strivings will yet send us thoughts that shall stir us as of old to the loftiest aspirations, and melt all our hearts into one.

WM. J. POTTER.

AGNOSTICISM AND "THE OPEN COURT."

1. Mr. Abbot's third "charcoal sketch," or "chalk outline," doubtless conveys his own idea of Agnosticism, but if the artist had omitted to write the name designating his meaning and purpose, the sketch or outline might have been mistaken by Agnostics, in common with readers generally, for an attempt to indicate the condition of the idiotic mind, or that of the lowest savage rather than one of the "forms of modern

thought." If "Agnosticism is the principle of the Unattainability of Religious Truth by Any Method," and is "the absolute negation of all religion so far as truth is concerned," then I am not, and never have been, an Agnostic, and have no wish to defend Agnosticism.

2. Between that iconoclasm, by whatever name called, which "destroys for the purpose of destruction itself, and leaves the human mind in permanent and total darkness respecting every question of religious interest" and the Agnosticism to which I hold, there is nothing whatever in common. Against the vandalism that would destroy merely for the sake of destruction, with no purpose or desire to replace the old for something newer and better, I have made such frequent protests during the past few years that they can scarcely have escaped the attention of those who have heard my lectures, or who have been readers of THE INDEX.

3. I joined the Free Religious Association several years ago, in the belief that Free Religion meant, primarily, freedom in religion, rather than any religious dogmas or theories. Columns might be filled with extracts from editorials printed in THE INDEX, when Mr. Abbot was its editor, showing that this was his conception, too, of the meaning of Free Religion. "For one, I must maintain," said Col. Higginson, in THE INDEX, some time ago, "that both Transcendentalism and Agnosticism are legitimate forms of Free Religion, and probably permanent forms, like the variety of temperaments to which they are suited." If this view be correct, as I think it is, it is Mr. Abbot's right, according to the principles of Free Religion, to criticise unsparingly all forms of Agnostic thought, and to go so far even, perhaps, as to say that Agnostics have been "confused, bewildered, and misled by the philosophical incapacity of Herbert Spencer, George Henry Lewes, and their compeers and blind imitators;" but it is equally the right of others, according to the principles of Free Religion to dissent from these sweeping statements, and to attribute them to Mr. Abbot's "philosophic incapacity" to understand comprehensively and to estimate justly the thinkers he has named, and to interpret fairly and generously the thought which is opposed to his own.

I wish to add here, that although no disciple of Herbert Spencer, "I respect," to quote Mr. Abbot's own words printed in THE INDEX a few years ago, "Mr. Spencer as a sincere and high-minded thinker of uncommon genius," recognize his "clear perception of the nature of philosophy as the unification and verification of human knowledge," (INDEX, July 20, 1872,) and hold that "Whatever shall be the final verdict of posterity, concerning the adequacy of his (Spencer's) system as an all inclusive philosophy of the universe, there can be no question that it will be reckoned one of the noblest achievements of the century, entitling its author to enduring fame" (INDEX, Aug. 5, 1871). And for the character and services of Lewes, too, I have great respect; and with due regard for Mr. Abbot, I must say that in my opinion if he had been less absorbed with his own "system,"—"Scientific Theism"—he would have read more carefully, and appreciatively, and would be in a mood to estimate more fairly and justly than he now does, the fine work Lewes did, as a scientific and philosophic thinker.

4. On what authority does Mr. Abbot announce that *The Open Court* is to be "unequivocally Agnostic?" It is not true even that the

* In his remarks on the parity of objects between the Free Religious Association in its origin, and THE INDEX as originally founded, Mr. Abbot says that the two antithetical clauses in the original Constitution of the Association, "the interests of pure religion," and "the scientific study of theology," which he now interprets as only another form of saying "the attainability of religious truth by the scientific method" were his own contribution to the Constitution. He is mistaken in this, as shown by the original rough draft of the Constitution, and connected memoranda in my possession. The mistake has no bearing on his argument, except as indicating that a strong present conviction may impair memory. More than once or twice in former years have I heard Mr. Abbot say that the one distinct contribution to the Constitution which he could claim as his own, was the proviso in the second article, "Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relation to other Associations." (My memoranda shows this claim to be true.) This was afterwards enlarged on his motion, and for reasons explained above, by the addition of the following sentence: "and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief, or as interfering in any other way with that absolute freedom of thought and expression which is the natural right of every rational being." These were the special contributions made by Mr. Abbot to the Constitution of the Free Religious Association, and they have, it will be seen, an important bearing on the questions at issue. To change opinions is no sin, either in a person or an Association. But whether Mr. Abbot or the Free Religious Association has made the change in this case, any intelligent reader will readily judge. Mr. Abbot's naive expectation, that the courts would have only considered his own philosophical definition of Free Religion, would have been rudely disappointed if he had taken his case there. His earlier and more inclusive definitions would most surely have been brought out, as well as the testimony of other persons, conspicuous in the Free Religious Association, as to their ideas of Free Religion, both before and after THE INDEX was founded.

editors of the new journal are Agnostic in the absurd sense in which he uses the word. The term, as they understand it, expresses but the negative side of their thought, and it has already been definitely stated that "the most prominence will be given in *The Open Court* to the positive, affirmative side of radical, liberal thought." The proprietor of the new journal, who holds to the Monistic philosophy—as does the writer of this article—is opposed to Agnosticism as he understands the term; and he has proposed as the first case for trial in the "Court," "The Monist vs. the Agnostic." Among the contributors already engaged are a number of able writers who are not Agnostics; several of them, indeed, are not less pronounced than Mr. Abbot himself in their theistic views. Mr. Abbot would have been invited to be one of the writers for *The Open Court* before the list of names was announced, had there been any probability of his accepting the invitation. In all kindness he is now invited to contribute to the discussion which is to commence with the first issue of the new journal in regard to the scientific validity and philosophical and religious value of the claims of Monism, Theism, Agnosticism, and other forms and phases of philosophic and religious thought.

The statement in the prospectus of *The Open Court*, that it will treat all questions according to the scientific method, and will "help substitute rational religious thought for theological dogmatism," is discredited; "for," says Mr. Abbot, "this is precisely what Agnosticism has never done, and can never do."

If the new journal were to be devoted merely to Agnosticism considered as a negation, it would, of course, be impossible to "treat all questions according to the scientific method;" but who, save Mr. Abbot, has ever imagined that either the proprietor or the editors of *The Open Court* have designed or desired that the journal shall be "devoted to Agnosticism?"

Mr. Abbot will hardly contend when men like Darwin, Huxley, and Tyndall, and when women like George Eliot and Harriet Martineau are classed with Agnostics, that they are necessarily incapable of treating "all questions according to the scientific method." And when Agnostics are arranging to enrich the columns of a journal with the thought of the best thinkers of every school, it would seem to demand no great stretch of liberality for even the bitterest opponent of Agnostic theories to admit that the journal may "help substitute rational religious thought for theological dogmatism."

The quotation from Lewes is interpreted by Mr. Abbot to mean "that neither the method of miraculous revelation, nor the method of scientific investigation is competent to discover any truth, or settle any question in reference to the problems of profoundest human interest;"—that is, religious problems. "Such a declaration as this clearly implied in the prospectus of *The Open Court* manifests," Mr. Abbot charitably observes, "merely the philosophical charlatanism of all Agnosticism," etc.

It would be easy to use sharp words in reply to this unjust and ungenerous remark, but our purpose will be better served by quoting from Lewes a few passages, including the one in which occur the words quoted (which we italicize) on which the charge of "charlatanism" is based.

"Some considerable thinkers regard the former alternative (the extinction of Religion) as the probable and desirable issue. They argue

that religion has played its part in the evolution of humanity, a noble part, yet only that of a provisional organ which in the course of development must be displaced by a final organ. Other thinkers—and I follow these—consider that Religion will continue to regulate the evolution; but that to do this in the coming ages, it must occupy a position similar to the one it occupied in the past, and express the highest thought of the time, as that thought widens with the ever growing experience. . . . It must no longer present a conception of the world and physical laws, or of man and moral laws, which has any other basis than that of scientific induction. . . . Internecine warfare, which has so long disturbed Religion and obstructed Science, will give place to a doctrine which will respect the claims of both, and satisfy the needs of both."

"In vain History points to the unequivocal failure of twenty centuries: the metaphysician admits the fact, but appeals to History in proof of the persistent passion which no failure can dismay, and hence draws confidence in ultimate success. A cause which is vigorous after centuries of defeat is a cause baffled, but not hopeless; beaten, but not subdued. The ranks of its army may be thinned, its banners torn and mud-stained, but the indomitable energy breaks out anew, and the fight is continued."

"It may be noted that Metaphysics, refusing to adopt the Methods of Science, has received the protection of Theology, but only such protection as is accorded to a vassal, and which is changed into hostility whenever their conclusions clash, or whenever argument threatens to disturb the secular slumber of dogma. Treated as a vassal by Theology, it is treated by Science as a visionary. Is there no escape from this equivocal position?"

"We have two cardinal facts to consider: first, that certain problems, though incessantly grappled with, have yielded no permanently accepted solutions; secondly, that in spite of constant failure, they press on our attention with ever-renewed solicitation. Here, then, is ample justification for the attempt to create a doctrine capable of embracing all that Metaphysics rationally may seek, and all that Science finds, by the reduction of both to common principles and common tests. One Method, one Logic, one canon of Truth and Demonstration, must be applied to both. Which must it be? Not the one hitherto employed in Metaphysics; its incompetence is manifest in the unprogressive nature of the results. There is, therefore, only the alternative of prolonging this uncertainty, or of adopting the [Scientific] Method which has been uniformly successful whenever rightly employed." (*Prob. of Life and Mind*, Vol. I., pp. 2-11.)

I have never been partial to the words Agnostic and Agnosticism, and have used them for the want of better words, because they express, although but in an indefinite and general way, a fact and principle of human thought. They do not connote what I am, nor what I believe. Owing to the different meanings attached to them, they fail even to indicate what I am not, or what I do not believe. Every general term, some writer has said, is a box with a false bottom, into which you can put as much or as little as you choose. It is common for Orthodox theologians to say, "An Agnostic is one who claims to know nothing. Agnosticism is know-nothingism." Another applies the word to the entire thought and philosophy of Herbert Spencer. Others make it synonymous with atheism. Some months ago a theistic writer in the Boston *Commonwealth* censured me in pretty severe language for referring to Herbert Spencer as an Agnostic; for, said this writer, quoting from a recently published English work to support his view, an Agnostic is one who questions whether there is any reality beyond phenomena, whereas Spencer affirms such a reality as of all things the most certain. Of what use is a word with so much uncertainty and indefiniteness as

to its meaning, which can only be inferred, and even then only conjecturally, when the philosophical and religious position of the one who employs it is well understood.

I have often thought of substituting for Agnosticism the word Monism, as used by Haeckel, Strauss, and other writers,—a word which, unlike Agnosticism, has a positive meaning; but this, too, is a general term which is not only unfamiliar to average readers, but of uncertain connotation to those acquainted with philosophic thought. Thus, Count Goblet d'Alviella in his "Contemporary Evolution of Religious Thought," refers to "Monistic solutions in which mind is looked upon as the property or manifestation of matter (Materialism); where matter is made the outcome of mind (Spiritualism), or in the third place when mind and matter are taken to be the opposite of one and the same mysterious reality (Monism proper)."

It is not strange when general terms are so open to various and even contradictory interpretations, and when they may be used by ignorant or ungenerous critics to misrepresent and malign those to whom they are applied, that many thinkers prefer not to have any label whatever affixed to their thought. In his little work on "The Idea of God," Mr. John Fiske pertinently says:

"People are too apt to make such general terms [as Pantheism] do duty in place of a careful examination of facts, and are thus sometimes led to strange conclusions. When, for example, they have heard somebody called an 'agnostic,' they at once think they know all about him, whereas they have very likely learned nothing that is of the slightest value in characterizing his opinions, or his mental attitude. A term that can be applied at once to a Comte, a Mansel, and a Huxley is obviously of little use in the matter of definition. But it may be asked, in spite of their world-wide differences, do not these three thinkers agree in holding that nothing can be known about the nature of God. Perhaps so.—one cannot answer even this plain question with an unqualified yes; but granting that they fully agree in this assertion of ignorance, nevertheless, in their philosophic attitudes with regard to this ignorance, in the use they severally make of the assertion, in the way it determines their inferences about all manner of other things, the differences are so vast that nothing but mental confusion can come from a terminology that would content itself by applying to all three the epithet 'agnostic.'" (Preface, pp. 6-7.)

With many the word Agnostic means simply one who neither affirms nor denies the existence of a personal, intelligent Deity; one who feels that the data he possesses are insufficient to warrant affirmation or denial in regard to the matter. To this class evidently belonged Mr. Darwin. In one of his letters published since his death, he wrote:

"I am indeed asked to attach a certain amount of weight to the judgment of the large number of intelligent men who have implicitly believed in God, but here again I see what an insufficient kind of proof this is. The safest conclusion seems to be that the whole subject lies beyond the range of human understanding. And yet a man can do his duty."

In another letter (to John Fordyce), Mr. Darwin wrote:

"Moreover, whether man deserves to be called a Theist depends upon the definition of the term, which is much too large a subject for a note. . . . I think that generally (and more and more as I grow older), but not always, that an Agnostic would be the more correct description of my state of mind."

But of all the definitions and statements of Agnosticism those of Prof. Huxley are perhaps the most important, for he brought the word into use. In 1884 he wrote:

"Some twenty years ago or thereabouts, I invented the word 'Agnostic' to denote people who, like myself, confess themselves to be hopelessly ignorant concerning a variety of matters, about which metaphysicians and theologians, both orthodox and heterodox, dogmatize with the utmost confidence; and it has been a source of some amusement to me to watch the gradual acceptance of the term, and its correlate, agnosticism. . . . Thus it will be seen that I have a sort of patent right in 'Agnostic.' It is my trade mark, and I am entitled to say that I can state authentically what was originally meant by Agnosticism. Agnosticism is the essence of science, whether ancient or modern. It simply means that a man shall not say he knows or believes that which he has no scientific grounds for professing to know or believe. . . . I have no doubt that scientific criticism will prove destructive to the forms of supernaturalism which enter into the constitution of existing religions. On trial of any so-called miracle, the verdict of science is 'not proven.' But Agnosticism will not forget that existence, motion, and law-abiding operation in nature are more stupendous miracles than any recounted by the mythologies, and that there may be things, not only in the heavens and earth, but beyond the intelligible universe, which 'are not dreamt of in our philosophy.' The theological 'gnosis' would have us believe that the world is a conjurer's house; the anti-theological 'gnosis' talks as if it were a 'dirt-pie' made by two blind children, Law and Force. Agnosticism simply says that we know nothing of what may be beyond phenomena."

In his essay published in 1870, "On Descartes' 'Discourse Touching the Method of Using One's Reason Rightly, and of Seeking Scientific Truth,'" Prof. Huxley claims that the qualities of objects are modes of one's own consciousness. Using a marble for an illustration, he says that not only its color, but its roundness, hardness, singleness, and even its extension are but so many different conscious states, that "whatever our marble may be in itself, all we can know of it is under the shape of a bundle of our own consciousnesses. Nor is our knowledge of anything we know or feel more, or less, than a knowledge of states of consciousness. And our whole life is made of such states."

Absurd as this view may seem to those who know nothing of the physiology of the senses, and nothing of the psychological facts and philosophical reasonings by which the conclusion is reached, it is the view held by our great thinkers generally, and especially by leading psychologists. That Prof. Huxley is sustained here by what Mr. Abbot has called "the consensus of the competent," is evident from the following admission contained in an article by Mr. Abbot, printed in THE INDEX of July 20, 1882:

"If agreement has been reached on any one point by speculative thinkers since the modern period began, it is on this fundamental principle of cognition: that the individual mind knows only its own states of consciousness."

The necessary outcome of Descartes' views is, Prof. Huxley says, "what may properly be termed Idealism; namely, the doctrine that, whatever the universe may be, all we can know of it is the picture presented to us by consciousness. . . . Thus the method or path which leads to truth, indicated by Descartes, takes us straight to the critical Idealism of his great successor, Kant. It is that Idealism which declares the ultimate fact of all knowledge to be a consciousness, or, in other words, a mental phenomenon, and therefore, affirms the highest of all certainties, and indeed the only absolute certainty, to be the existence of mind. But it is also that Idealism which refuses to make any assertions, either positive or negative, as to what lies beyond consciousness."

Thus it is seen that the principle which Huxley affirms is not the principle of the "unattainability of religious truth by any method," but "the fundamental principle of cognition," in regard to which Mr. Abbot admits a general concurrence of judgment among modern speculative thinkers, and he might have added, among modern scientific thinkers, who have turned their attention to this subject.

Mr. Huxley's "Agnosticism," or "Idealism," neither asserts nor implies that knowledge in regard to religion is unattainable, but rather that *all* knowledge—knowledge of the marble, of our planet, of the universe, of our fellow-men—instead of being, as is popularly supposed, knowledge of things *per se*, of objective realities as they actually are, is knowledge only of our conscious states; that the picture of the universe presented to us by consciousness "may be a true likeness—though how this can be is inconceivable; or it may have no more resemblance to its cause than one of Bach's fugues has to the person who is playing it; or than a piece of poetry has to the mouth and lips of a reciter. It is enough for all the practical purposes of human existence, if we find that our trust in the representations of consciousness is verified by results; and that, by their help, we are enabled 'to walk sure-footedly in this life.' " Elsewhere Mr. Huxley says that to effectually help make the world less miserable and ignorant, "it is necessary to be fully possessed of only two beliefs: the first, that the order of nature is ascertainable by our faculties to an extent which is practically unlimited; the second, that our volition counts for something as a condition of the course of events." (Lay Sermons, page 145.)

The Agnosticism which "simply says that we know nothing of what may be beyond phenomena," implies the unattainability of truth in regard to religion no more than the unattainability of truth in regard to any other fact or factor in the natural order of the world. It asserts rather the *relative* nature of *all* knowledge.

Let this Agnosticism be stated in the words of Felix Adler:

"And absolutely beyond dispute it is, that our minds are incapable of grasping the ultimate truth, of seeing the relation of things as they really are."—A Lecture on the Personality of God. INDEX Sept. 22, 1881.

"We have not the faintest idea of what things are in themselves; we know of things only as they appear to us. We stamp the idiosyncracies of our mental organization upon the data of the senses, and that gives us all our knowledge of the world in which we live and move. Even the wave motions of ether, of which I have spoken, as going on outside of us, do not really exist outside of us in any other sense than light or heat does [which Prof. Adler says are "sensations within us"]. The idea of motion results from a combination of the two ideas of space and time. But what motion may be independently of our human notions of space and time, we cannot begin to guess. And yet, let no one, therefore, say that this world is a dream or an illusion. The world is real to us. Any other reality we do not need, and cannot by any possibility attain."—A Discourse on Immanuel Kant. INDEX Dec. 8, 1881.

Mr. Abbot probably regards this Agnostic Idealism as the negation of all religious truth, and therefore inconsistent with the scientific study of religion and indirect conflict with the principles of Free Religion. We commend to his re-perusal this passage, which occurs in a printed letter written him by the philosophic thinker Chauncey Wright several years ago:

"Secondly, you surprise me by asking if Ideal-

ism is not the 'very negation of objective science.' By objective science I understand the science of the objects of knowledge, as contradistinguished from the processes and faculties of knowing. Does Idealism deny that there are such objects? Is not its doctrine rather a definition of the nature of the objects than a denial of their existence? There is nothing in positive science, or the study of phenomena and their laws, which Idealism conflicts with. Astronomy is just as real a science, as true an account of phenomena and their laws, if phenomena are only mental states as on the other theory."

If one of the requirements of Free Religion is that its adherents must make a confession of faith which shall include a declaration that they believe in a divine personality, or that they know what "lies beyond phenomena," or understand the constitution and character of the "Thing in Itself," then Mr. Abbot's "protest" might have—if THE INDEX were legally and morally committed to these theological ideas—some foundation in truth and reason, which under the present circumstances it evidently has not.

Is this one of the requirements of Free Religion, or of religion scientifically considered? Let our friend and comrade of days gone by speak on this point in a few sentences quoted from his articles printed in THE INDEX, when he was its editor:

"Free Religion does not, and cannot, profess to tell men what to believe."—INDEX of July 6, 1872.

"In our opinion there is nothing absurd in the admission that Comtism is religion. Although the ideas of a personal God and a personal immortality are rigorously excluded, it is genuinely religious within its own limits. The essential element, self-dedication to an ideal, is present in it; and there can be no question that its influence is singularly humane and humanizing."—INDEX of April 3, 1872.

"If this conception is erroneous,—if there can be no religion without belief in God—then the constitution of the Free Religious Association, affirming pure religion and perfect freedom of thought in one breath, is a glaring self-contradiction."—INDEX of June 10, 1871.

"Miss Martineau, as we find her quoted by George Jacob Holyoake, expresses a view of the essence of religion similar to that for which we have argued so much: Religion is in its widest sense, the 'tendency of human nature to the infinite;' and its principle is manifested in the pursuit of perfection in any direction whatever. It is in this widest sense that some speculative atheists have been religious men—religious in their efforts at self-perfection, though unable to personify their conception of the Infinite."—INDEX of June 1, 1872.

From Mr. Abbot's lecture on "A Study of Religion," this passage is taken:

"The scholarly cosmopolitan use of the word religion is that which carefully distinguishes between *religion*, as a permanent force in human history, and the *religious* which have been or are its various special forms. It lays down no *a priori* principle as to what all religion must be, but applies the term impartially to everything which proves itself to be a religion by doing religion's work in the world. It exacts no theistic or atheistic belief as a condition of admittance into the family of recognized religions; it seeks the unity of them all in something deeper than any belief; it treats them as all equally natural, all more or less imperfect, all amenable to the reason of mankind for their influence on character, life, and society. This usage of the word can alone be considered scientific, or become acceptable to the spirit of science; for it is the only usage which frankly concedes to science her right to sit in judgment on all human opinions. And it is the only usage which can justify the phrase Free Religion, by construing religion in a way which thoroughly respects and conserves freedom." (pp. 14 and 15.)

This statement in regard to religion is entirely

consistent with my conception of the subject as presented in the address which I gave at the last annual convention of the Free Religious Association, and accords with my views as they have been stated more than once in the columns of THE INDEX. What is there in Mr. Abbot's statement, here reproduced, which is not in harmony with the thought of those who regard religion fundamentally as a recognition of, or a feeling of dependence on, the Power which is the source and support of our being? We will now add a few passages from a number of Theistic and Agnostic writers to show we are not alone in regarding Religion as entirely consistent with Agnostic thought.

MR. SPENCER, in reply to Frederic Harrison, says:

"I might enlarge on the fact that, though the name 'Agnosticism' fully expresses the confessed inability to know or to conceive the nature of the Power manifested through phenomena, it fails to indicate the confessed ability to recognize the existence of that Power as of all things the most certain. I might make clear the contrast between that Comtean Agnosticism which says that Theology and Ontology alike end in the Everlasting No, with which science confronts all their assertions, and the Agnosticism set forth in *First Principles*, which, along with its denial, emphatically utters an Everlasting Yes."

MR. SPENCER complains that Mr. Harrison "was seeking to reduce, as he would say, to a ghostly form, that surviving element of religion which, as I had contended, Agnosticism contains."

MR. JOHN FISKE, in his speech at the farewell dinner given to Herbert Spencer in New York, in 1882,—a speech published and circulated by the Free Religious Association,—after stating that the work Spencer has done in organizing the different departments of knowledge, in establishing a great number of profound generalizations, and giving the world rich and suggestive thoughts, affirmed that it was "work of the calibre of that which Aristotle and Newton never did," that it "as far surpasses their work in its vastness of performance as the railway surpasses the sedan chair, or as the telegraph surpasses the carrier pigeon." And his "work on the side of religion," Mr. Fiske says, "will be seen to be no less important than his work on the side of science, when once its religious implications shall have been fully and consistently unfolded."

IN THE INDEX of Jan. 5, 1886, Mr. D. A. Wasson wrote: "Now without acceding to this theory of knowledge which seems to me questionable at more than one point, I am of the opinion that Spencer's limits of the knowable are not far from being indeed the limits of scientific knowledge, strictly so called, and if these are, also, as according to the same doctrine they must be, the limits of philosophical thought, or of intelligent belief derived from natural sources, let us at once confess Agnosticism, with its conscientious reserves as the only resort of those who cannot believe in a supernatural revelation."

HAECKEL wrote in 1884: "I believe that my monistic convictions agree in all essential points with that natural philosophy which in England is represented as Agnosticism. . . . I also believe that the monistic natural religion will slowly and gradually, but surely and steadily, supplant the supernatural ecclesiastical religions, at least in the consciousness of the educated classes."

SAYS Moncreu D. Conway: "The value of Agnosticism, as I think, is temporary, it is 'notice given' to theology, final, albeit tender, to quit the region of actualities. . . . Exit Theology, and one more is added to the Seven Sleepers. Enter Religion, and a leader appears among the Seven Champions. It were impossible for religion to control and direct human life so long as it was enmeshed with the superstitious speculations of a crude science, calling

itself Theology, while to real science it is known to be Mythology. Religion has nothing to do with the origin of nature, or its destiny. . . . If there be such a thing as religion, it may be defined, in one regard, as that which a man never doubts. Science, in its attitude to Theology may be agnostic; but religion is gnostic. It knows even as it is known. It has no full expression in words, for religion is that profound feeling as to what is best for ourselves and others, expressed by the fact that our whole life and conduct and influence are based upon it, and informed by it. . . . For religion is a passion that needs only a recognized best to be loved; a basest to be abhorred. It inspired the psalmody of Israel, while that tribe foresaw no life beyond the grave; it bore the great world-flower, Buddhism, out of atheistic negations and hope of the eternal sleep of consciousness. Nay, this day, if the *Schwärmeri* of numbers is left out of consideration, religious enthusiasm gathers as much to the side of anti-Christian as of Christian convictions. . . . Theology having committed the suicide called Agnosticism, religion is left to be devotion to that which is believed to be best. . . . Therefore, religion is compelled to abide in the known world, and to invest with its consecration the actual life and daily duties of man."

COUNT GOBLET D'ALVIELLA, after quoting from Spencer, the now familiar passage which affirms that "the Power manifested throughout the universe, distinguished as material, is the same power which in ourselves wells up under the form of consciousness," remarks, "It will seem to most readers that these thoughts are not only sublime, but that they disclose the most solid of all foundations for the religious sentiment—nature itself." *The Contemporary Evolution of Religious Thought*, pp. 139.

MAX MUELLER says: "As to atheistic religions," they might seem to be perfectly impossible; and yet the fact cannot be disputed away that the religion of Buddha was from the beginning purely atheistic. The idea of the God-head, after it had been degraded by endless mythological absurdities, which struck and repelled the heart of Buddha, was for a time, at least, entirely expelled from the sanctuary of the human mind; and the highest morality that was ever taught before the rise of Christianity was taught by men with whom the gods had become mere phantoms, and who had no altars, not even an altar to the Unknown God."

JOHN STUART MILL observes, "Candid persons of all creeds, may be willing to admit that, if a person has an ideal object, his attachment and sense of duty toward which are able to control and discipline all his other sentiments and propensities, and prescribe to him a rule of life, that person has a religion."

FREDERICK HARRISON, who says that he "habitually speaks of Spencer as the only living Englishman who can fairly lay claim to the name of philosopher," "the only man in Europe now living who has constructed a real system of philosophy," and who adds, "Very much in that philosophy I willingly adopt; as a philosophical theory I accept his theory of the unknowable," yet claims that religion must have its basis in Humanity, since that is "the grandest object of reverence within the real and known."

This reply to a few of Mr. Abbot's statements, referred to me by Mr. Potter for comment, is prepared under most unfavorable circumstances, when the work of closing the business of THE INDEX, and arranging for the publication of a new journal, leaves me no unoccupied moment, and when there is no time for the condensation or revision of anything written. It is, in consequence, very defective; but while it is not, I hope, in any way unjust to Mr. Abbot, whose valuable service in the liberal cause I shall never forget nor underrate, it may help to correct wrong impressions which his carefully prepared and vigorous, though sophistical "Protest" is liable to leave on the minds of some who will read it.

B. F. UNDERWOOD.

[When I was lecturing, in Montreal, in 1883, Rev. Dr. Stephenson delivered a discourse on Agnosticism. By request I devoted a portion of an evening to a reply, an extract from which as reported in the *Montreal Star* is here given.

B. F. U.]

Dr. Stephenson says that Agnostics have no creed. Creed is a belief; but because there are subjects beyond our ken, and of which we have no knowledge, it does not follow that we are without convictions.

I will give my creed, Agnostic as I am.

I believe the enlightened human reason, and not any one book, is man's highest standard and best guide.

I believe that the well-being of man, and not the glory of God, should be the object of our efforts.

I believe that intellectual, moral, and physical culture, not piety, is the prime condition of man's well-being.

I believe that the means of this condition consists in observation, experience, and reflection, and not in an alleged book revelation nor special inspiration.

I believe that the untrammelled exercise of human reason is not only an inalienable right, but a duty.

I hold that beliefs are neither moral nor immoral in themselves, but that right beliefs in time show their good influence on character and conduct, and wrong beliefs result injuriously; that, therefore, we have every inducement to seek truth and avoid error, without condemning those who have not the truth.

I believe doubt is the beginning of wisdom; that without doubt a man never investigates; without investigation, he never learns anything, and will live and die in ignorance; that doubt leads to inquiry, inquiry to knowledge, wisdom, confidence, and happiness.

I believe that we have a right to expect unity in things only that can be demonstrated; that in things admitting of doubt there should be free diversity, and in all things clarity. I believe in that faith which is conviction based upon evidence.

I believe that morality is the science of human relations.

I believe that the principle of self-sacrifice admired in Jesus should be glorified in humanity, wherever men have died for country or race or made sacrifices for the good of others.

I believe that the world is worthy our best efforts; that "one world at a time" is all we can attend to; that, if there be a continuance of life beyond the grave of which I see no proof, the best way to fit ourselves for such a life is to attend to the interests of this life.

I believe that the performance of the duties of life is better than any theological preparation for death.

I believe that reliance on ourselves and the inviolableness of law is better than reliance on prayer.

I believe that evil is non-adjustment, and can be continually lessened.

I believe that all birth pains are sinners, but that the experiences of ancestors are inherited by all, and exist at birth in the form of constitutional tendencies or aptitudes.

I believe that the good tendencies can be strengthened and augmented and the bad ones diminished by education.

I believe the moral sense called conscience has been acquired by the race, and that its decisions depend upon education as to what is right or wrong; that it improves or condemns according to the judgment and views of the individual.

I believe that the penalties of disregard of natural laws are more useful as restraints than childish fears of hell.

I believe that working for human happiness on earth is less selfish and more creditable than striving to get to heaven, and that people who are most concerned about their own souls are liable to have the least valuable souls to save.

I believe that it is better to build halls and temples and dedicate them to man, than to build churches and dedicate them to God.

I believe that study of the order of nature is more fruitful of good results than studies regarding the origin of nature.

I believe that matter and force are the modes in which is revealed in consciousness the eternal power in which we move and live and have our being; in other words, given human consciousness, and what we call matter and force would ever appear substantially as they now do.

I believe we have no means of knowing what things are except by and through consciousness; and hence that the supreme absolute power, uncolored and unmodified by the conditions of knowing, is unknowable.

I believe that worlds, life, species, language, society, morality, religion, art, and civilization have been evolved according to law without any miraculous intervention.

I believe the Bible is a product and outgrowth of the human mind.

I believe the Christian theology is the natural product of ages of speculation concerning the ultimate cause of phenomena.

I believe the word God is the better x in an indeterminate equation, and that we have no means of ascertaining the nature of that for which the symbol stands.

I believe science is the providence of man.

I believe that Agnostics know as much as theologians, and have as much right to have a creed and to express it.

I believe that the mistake regarding creeds is in requiring men to conform to them on penalty of punishment here or hereafter.

ALL who owe THE INDEX are requested to remit the amounts due at once. All remittances, and all letters for THE INDEX Association may still be addressed to 44 Boylston St., Boston, where the office will remain open during January.

THE *Medical and Surgical Journal* attributes Mr. Irving Bishop's success in the feats he performs to "muscle-reading," and thinks there is no foundation for the mind-reading theory. "Nine out of ten," it says, "would be able to do all that he does after as many years of practice." To the same purport is this proposition from a writer in the *Boston Transcript*, who

thinks it is easy to bring the gentleman under a *crux* so far as anything like mesmerism or mind-reading is concerned. "Let one man, well known, enter a room alone, lock the door, close the blinds and hide a pin. Then let Mr. Bishop be admitted. Then let the 'subject' be blindfolded, turned around several times, and so rendered unable to guide Mr. Bishop, unless by the mental picture of the place where the pin is concealed. Mr. Bishop need not be blindfolded. If he can discover the pin under these conditions it cannot be through muscle-reading. But there was nothing last evening, beyond cleverness in receiving guidance, which excluded the possibility of collusion." Dr. Morton Prince who was present at the exhibition which Mr. Bishop gave recently at the Hotel Vendome, to which we referred in a late number of *THE INDEX*, and one of the committee appointed to assist in the experiments, says that "however clever Mr. Bishop's performance was, nothing whatever was done to show that Mr. Bishop possessed the slightest power of mind-reading by so-called thought transference." Col. Higginson, who also witnessed the performance, after stating justly that the published reports give an exaggerated impression of the exhibition, overrating the successes, under-rating the failures, and giving a wrong conclusion as to the feeling of at least a minority of the audience, remarks: "I am not myself prepared to regard Mr. Bishop as a mere juggler, or to say that I disbelieve in the possibility of 'thought transference.' But if he has exceptional powers, it seems a great pity that he should not free himself from his taste for the melodramatic and spectacular, and should not show more willingness to welcome fair investigation." Another correspondent of the *Post*, who was present at the exhibition, says: "His skill, his secret, so far as shown in my presence on Saturday, rested upon a delicate sensitiveness of touch in no sense marvellous. It is well known that when a person thinks intently on some movement the hand tends to move sympathetically. . . . This facility of perceiving unconscious guiding motions from another's hand is not rare, although it is uncommon to find it so great as it apparently is with Mr. Bishop." Mr. Bishop declined, we are informed, to submit to a series of tests under scientific conditions, as proposed by the American Society for Psychical Research.

ALL communications for, or relating to, *The Open Court* should, during the present month, be addressed to B. F. Underwood, LaSalle, Illinois, care of E. C. Hegeler.

THIS issue of *THE INDEX* will be the last. Read the announcement on the fourth page, and if you have paid for this journal beyond Dec. 30, 1886, and have not yet made the choice offered in the announcement, please decide and inform this office of your decision at once.

THE PARKER TOMB FUND.

A Fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount

of money that is collected. The list of subscribers to date is as follows:

Miss Frances Power Cobbe, England,	£1.
Rev. James Martineau, D. D., "	One guinea.
Professor F. W. Newman, "	£1.
Miss Anna Swanwick, "	£1.
Rev. Peter Dean, "	5 shillings.
Mrs. Katherine M. Lyell, "	One guinea.
Miss Florence Davenport-Hill, "	£1.
William Shaen, Esq., "	£1.
Mme. Jules Favre, Directress of the State Superior Normal School, Sevres, France,	10 francs.
M. Joseph Fabre, ex-Deputy, Paris, France,	10 francs.
M. Paul Bert, of the Institute, "	10 francs.
Professor Albert Réville, "	10 francs.
M. Ernest Renan, of the French Academy, Paris, France,	10 francs.
R. Rheinwald, publisher, Paris, France,	10 francs.
Mme. Griess-Traut, "	3 francs.
Rev. Louis Leblond, Strasburg, Germany,	5 francs.
Miss Matilda Goddard, Boston, Mass.,	\$25.00
Mrs. R. A. Nichols, "	5.00
Caroline C. Thayer, "	10.00
E. H. Warren, Chelmsford, "	5.00
F. W. Christern, New York,	5.00
Mrs. E. Christern, "	5.00
Louisa Southworth, Cleveland, O.,	10.00
S. Brewer, Ithaca, N. Y.,	1.00
E. D. Cheney, Boston,	5.00
A. Wilton, Alexandria, Minn.,	2.00
David G. Francis, New York,	5.00
Robert Davis, Lunenburg, Mass.,	5.00
H. G. White, Buffalo, N. Y.,	5.00
M. D. Conway, "	5.00
A. B. Brown, Worcester, Mass.,	5.00
Elizabeth Cady Stanton, Tenafly, N. J.,	5.00
Theodore Stanton, Paris,	5.00
J. Cary, M. D., Caribou, Me.,	1.00
Mrs. Stanton-Blatch, B. A., Basingstoke, Eng.,	5.00
A Friend, Philadelphia, Pa.,	5.00
Jacob Hofner, Cincinnati, O.,	5.00
Charles Voysey, London, England,	10 shillings
Count Goblet d'Alviella, Brussels, Belgium,	20 francs
Luther Colby (Editor <i>Harvard Light</i>),	\$10.00
B. F. Underwood, Boston, Mass.,	5.00
James Eddy, Providence, R. I.,	10.00
Chas. Nash and Sister, Worcester, Mass.,	5.00
Fred. H. Henshaw, Boston, Mass.,	5.00
Rose Mary Crawshaw, Breconshire, Eng.,	£2.
Geo. J. Holyoake, Brighton, "	5 shillings
James Hall, St. Denis, Md.,	\$5.00
S. R. Urbino, Boston, Mass.,	5.00
E. C. Taber, Independence, Iowa,	5.00
Mentia Taylor, Brighton, Eng.,	£1.
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J. S. PEART, 422 Wetherill St., Phila., Pa.

The Free Religious Association

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

CONSTITUTION.

- I. This organization shall be called the Free Religious Association.
- II. The objects of this Association are to encourage the scientific study of religion and ethics, to advocate freedom in religion, to increase fellowship in spirit, and to emphasize the supremacy of practical morality in all the relations of life. All persons sympathizing with these aims are cordially invited to membership.
- III. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to co-operate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.
- IV. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary, an Assistant Secretary, a Treasurer, and twelve Directors. They shall be chosen by ballot at the annual meeting of the Association; and the President, Vice-Presidents, Secretaries, and Treasurer shall hold their offices for one year, or until their successors be chosen. The Directors shall be chosen for four years, and at the expiration of that term, shall not be eligible for reelection until after two years. One-fourth of their number shall be chosen annually; but, at the annual meeting of 1887, the full number of twelve shall be chosen in sections of three respectively for one, two, three, and four years. The President, Secretaries, Treasurer, and Directors shall together constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. They shall have power to fill any vacancies that may occur in the number, or in the list of Vice-Presidents, between any two annual meetings. Six members of the Executive Committee shall constitute a quorum.
- V. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place and with such sessions as the Executive Committee may appoint, of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.
- VI. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, providing public notice of the amendment has been given with the call for the meeting.

Officers elected for the year 1886-87:—

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

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

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at CONCORD, MASS.

F. M. HOLLAND, Secretary, F. R. A.