

THE NEW AGE.

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Photographic.

THE communication of "M. A." touches us nearly, but we had to insert it because it came from a lady. We shall become hardened soon.

IT is said that the value of our paper currency is determined by the rate of gold; and it is also pretty evident that the gold-rate is determined by the operations of a few Wall Street gamblers. Then gambling is again becoming quite an honorable business.

PROF. PROCTOR's second lecture in this city last Sunday evening was on "Other Worlds and Other Suns." A great number of Sunday discourses have been devoted to "Other Worlds," but very few as useful and valuable as this.

THE *London Times* says that no European Government would send such a note as that which President Grant has caused to be delivered at Madrid, unless it were ready to fight; and any Government with a sense of respect would fight rather than yield. But we have grown too wise on this side of the Atlantic to go to war for a point of honor.

DR. MINER continued, last Sunday evening, his bombardment of the Roman Catholic Church. There are some very bad things in Romanism; but is there anything more tyrannical than it would be to disfranchise a man on account of his religious opinions or ecclesiastical connections? Well, this is a world of some considerable size: but it is not large enough for two Popes.

WE have heard that it has been objected that we have no business to discuss the labor question because we have not been a laboring man. We remember that the same objection was made to any treatment of the same subject by Wendell Phillips. Must a man, then, have a selfish interest in a subject, before he is properly qualified to consider it? Would it have been, for example, an impropriety in President Eliot to defend tax-exemption, if he had not represented two millions of exempted property?

THE *Banner of Light*, in mentioning that Dr. Miner is preaching against the Catholic Church, asks why he did not refer to the fact that, in the Catholic schools of Boston, the boys are regularly drilled, with muskets in their hands, as military companies; and adds:—"This is a point that demands discussion more than anything else." We hope our contemporary will discuss it, and tell us if it is any worse to drill Catholic boys, with muskets in their hands, in the schools, than it is to subject Protestant boys to the same usage?

Is a boot-black fit for his business who does not believe in the plenary inspiration of the Bible? Can a man properly saw wood who has any doubt about the story of the Flood? These questions may appear trivial, but we would like to know where this thing is going to stop. We can't allow a man now to give us any scientific information unless we are first sure that he is theologically sound. Then what *can* he do without an inquisition into his religious opinions? The *Tribune* has been putting Prof. Proctor on the gridiron. It is getting to be a first-class religious newspaper.

THE papers have published the story of a man, convicted of arson, and sentenced to the Massachusetts State Prison for life, who was recently pardoned on the ground of his entire innocence. The fearful thing in this story is that his innocence was established six years ago by the dying confession of the witness on whose testimony he was convicted. We have found it almost impossible to credit this narrative. If it be true, it makes an indelible stain on the annals of this Commonwealth. We delayed any reference to it in the hope that some denial or explanation would be given which would relieve us of a great disgrace: but neither has yet appeared. We are all shocked at the frequency of great and brutal crimes; but a State can hardly take a more effective method than such criminal practice to increase the fearful harvest.

PROF. RICHARD A. PROCTOR has thought it best to notice the attacks made on him for his supposed change of religious belief. He says he was once satisfied that the teachings of science and the dogmas of the church were consistent, but that the theologians have at length convinced him that this is not so, while he is as well satisfied as ever that the teachings of science are right in the main. Notwithstanding this very frank explanation, the theologians are not satisfied.

AT the Church of the Unity, last Sunday, Rev. M. J. Savage gave an able and eloquent sermon on *Revivalism*, which was reported in full in Monday's *Post*. We thought that no good could possibly be the result of the revival efforts already begun or in contemplation; but we see that we were mistaken. One good result is the production of the discourses of Chadwick and Savage (others we have not read), as well as the interest which will insure their perusal. We believe that rational ideas and sound thought prevail in the long-run, and whatever causes the planting of such seed cannot be an unmixed evil.

THE *Nation* exposes with a relentless hand the frightful inconsistencies of the arithmetic-man, who, since the elections, has resumed his customary labors upon the returns. It shows that when he was in Milwaukee, he gave the Republicans 190, and the Democrats 177 Electoral votes in the Presidential election next year. But he came on to New York, and in the *Herald*, without the slightest regard to his reputation, gave the Democrats 188, and the Republicans only 181. Then he skips to Washington, and appears in the *Chronicle* with a slate marked, Republican, 228; Democrat, 101; doubtful, 40. And so he staggers. We are as much in the dark as ever; we don't know who will be President.

IN their statement to the public, the Fall River manufacturers attributed the troubles largely to the operatives who came from Lancashire in England. The statement revived in our recollection the fact that at a critical period of our late conflict, when the aristocracy of Europe did not conceal their sympathy for the Confederacy, and the Old-World despotisms were apparently eager to give it recognition, the Lancashire operatives, though reduced almost to starvation by the cotton famine caused by our war, were true to our cause, and raised their voice in our behalf. Such people may be more ready than others to resist injustice, but it is not apparent that they are the most ready to indulge the wild passions of a mob.

THE *Jewish Times*, of New York (one of our exchanges which we shall not wish to overlook), has a sensible protest against the course of some papers in casting reflections on Jewish merchants as a class, because a few men of that faith are found among the numerous failures caused by the stress of the times. It suggests with some point, that though the houses of Jay Cooke, Hoyt, Sprague & Co., and Duncan & Sherman, did not profess the Jewish faith, no one thought of disparaging Christian merchants as a class because of their failures. It says:—"It seems to us, however, that trade is neither Christian nor Jewish, and that moral delinquency in isolated cases cannot be safely charged to creed of church, without the danger of being caught in one's own trap."

THE ceremony of burying Guibord was finally and successfully performed on Tuesday last. There was an array of military and civil force, and all disturbance was prevented. Those who have not become tired of the matter, may, if they choose, reflect on the three points of this case:—(1) The civil power, which in this case interfered to enforce justice in a religious question, may sometime interfere in similar matters to perpetrate injustice. (2) An individual was defended against the persecuting fury of his own sect—the most excusable thing for which the civil power can interfere. (3) The whole controversy has grown out of the vile superstition which consecrates burying grounds—a sickening example of the extreme absurdity of religious fanaticism.

"ECONOMIC SCIENCE; or, The Law of Balance in the Sphere of Wealth," is the title of a modest but very thoughtful pamphlet from the pen of Joel Dinsmore, prefaced with an introduction by Lois Waisbroker. Mr. Dinsmore is a laborer, but a thinker; and has brought to bear upon the subject in hand a mind undisciplined by the schools, but endowed with excellent natural ability. We are mistaken, if he has not made a really valuable contribution to the discussion of economic science. It is one of the most hopeful signs of our time, that so many laborers are becoming thorough and vigorous thinkers upon all those matters that so vitally concern, not only their immediate interests, but those of the community at large; and it would not be surprising if they, no less than the philosophers, should assist in bringing the solution of some of our most vexing social problems. *

THE constitution of the School Committee will be one of the leading questions in the municipal election in this city next month. The reduction of the Board to twenty-four members is supposed by some to be a favorable occasion to object to the election of women. If the women who have already served had not proved to be valuable members of the Committee, there would probably be no effort to exclude them. The useless members, who never do anything, are those who are usually reelected without opposition. That women have qualities which peculiarly fit them for such duties, is now well understood; and among other considerations, the fact that they are not so likely as men are to resort to political tricks, or to be swayed by party prejudices, will have not a little force. School supervision requires the highest moral and intellectual qualities; and if it cannot be held free from the influences of the outside world, the highest efficiency of our school system cannot be secured.

AT a meeting for talking purposes, the best things are not always said publicly. We were present not long since at a meeting, and heard some very good speaking; but better than any thing said in formal speech was the remark of a lady in conversation, that she liked best to hear something said which she didn't believe, because that was of most service to her. It was a pearl of wisdom more valuable than often drops from masculine lips. It is still a sign of the weakness of infancy—the present condition of human nature—that the most intelligent and the most advanced among us still take greater delight in hearing what agrees with than what differs from their own views. Yet what good does it do a man to tell him what he already knows or believes? What he needs most is the fact or truth he does not know or does not believe. How much it would aid the real progress of thought if we should be entirely silent when we heard what simply confirmed our previous conclusions, and applaud only when we heard something with which we disagreed.

THE LABOR REFORM LEAGUE held a convention in this city on Sunday and Monday last. We were present at one of the sessions, and saw an assemblage of apparently earnest and sincere men and women interested in this vital question. Mr. E. H. Heywood, who appeared to be the leading speaker of the convention, is a thoughtful man, with decided convictions. Whatever may be the character or worth of his opinions on the labor problem, he is calm and reasonable in the manner of his speech, and certainly manifests an excellent spirit. The convention did not have an imposing appearance, compared with some other gatherings; but it was in small meetings, composed of people of similar mental and moral qualities, that the flame of anti-slavery sentiment was kindled in this land; and this meeting will do its part in effecting the ultimate regeneration in the department of social life which its discussions cover. No method or scheme for lifting the unjust burdens now oppressing labor has yet been proposed, which all reformers receive with entire consent; but the best hope of making that great discovery lies in discussion and agitation.

The Ideal.

The Harvest-Secret.

I.

BY WILLIAM C. GANNETT.

WHAT is a Harvest-Season?

It is Death—and a Fruition. It is stripped trees, but barrelled apples: stubble in the field, but wheat at the mill: out of doors a naked world, the summer-things all gone, empty nests dangling from the boughs, brown leaves swinging their last hour in the wind or rustling crisply under foot,—and in doors, thanksgiving season for the populations saved again and for glad homes nestling closer.

The dying of our leaves was predetermined long ago, as all deaths are, in the very constitution of their frames. The earthy minerals that mingle in the sap and climb the tree, unable to evaporate, slowly pack the leaf-cells till they lose their power to vitalize that sap. But by the time this happens, it is October and the fruit is made; and the leaves, their first use over, are nearly ready for a second—to play the part of little carriers and bear the pack of minerals back into the ground. Almost as soon as they appeared in Spring, this moment was foreseen, and preparation made for it. Where the leaf-stalk joined the twig a ring of thick cells began to grow across from outside inwards and bar the entrance of the sap,—sealing beforehand what would else have been a wound upon the twig, and at last leaving the leaf so loosely held that the pat of any wandering breeze will push it off. Presently,—but not until the fruition-deed is done,—the fateful breeze arrives; and the leaves, not only faithful unto death but faithful in death to the Lord of the Harvest, go where good leaves go—

“Where the rain may rain upon them,
Where the sun may shine upon them,
Where the wind may sigh upon them,
And the snow may die upon them,”

and there, in humbler station, will yet minister to the beauty of new leaves that are to be. And as they cease from their higher use, Beauty, the reward of Use, comes over them: their colors turn the hill-sides around New England villages into walls like the New Jerusalem's,—that city of clear gold whose wall was garnished with all precious stones.

Fruition and a Death. That does not mean Success becoming Failure. This dying is part of the success. The loyal leaves! They would resent a funeral sermon preached or dirges sung above them. Their very last word, their death-murmur, is “Life!” We have not been destroyed, they say, “we have been fulfilled in the fruit we leave behind us.”

They tell the literal truth. It is the leaves that have made the fruit, and fruit, the culmination of the plant, is the germ of its continued life.

For “fruit” is but ripened seed-vessels, or seed-vessels with the parts immediately connected. We call it wheat or barley or chestnut, if the vessel's coat be hard; grape, blueberries, orange, melon, if the coat be soft and fleshy. If the outside of the coat be soft while the inner side is stony, then it is the cherry or the peach. If the coat is a stringy membrane, we have bean-pods. If the calyx, instead of dropping off, hugs the seed-case and swells out to thick, sweet flesh around it, then we say, the apples and pears and quinces are getting ripe. Or if a number of the seeds cluster close together around a pulpy base, they make our strawberries and blackberries. Always, whatever form or name it takes, fruit is a ripened seed-vessel,—and the whole summer's labor of the leaves has been to make it.

How have they done it? It is the secret called “Organization.”

If our apples had a tongue between their red cheeks, they would tell us that they were once a part of the atmosphere and the ocean, that they were made of salt sea-vapors and the long spring-rains and the melting snow-crystals,—of these with the carbonic acid and ammonia which the rain in falling through the air dissolved, besides a trifle of the soluble minerals lurking in the earth where the orchard's rootlets crept. That they were, and now they are our Baldwins in the cellar, red indeed, but not blushing to own that lowly

origin. And in the process of transmutation from what they were to what they are, it is the leaves that have been chief agents. They have acted as air-fed mouths for the tree; as skin, to evaporate its water; perhaps as heart also, to help pump up the sap from down below. But their grand function has been to act as stomach and assimilate its food. When the sap from Mother Earth reaches the tree-top, it is still almost crude sap, still essentially mineral. Although a little changed on the way up through the ducts, it is not vital yet; it can make no plant-cells. But let it only reach the leaf and have the sunlight fall upon it there, and the wonder happens,—Nature's perpetual miracle of Cana, by which the crude rain-water is “organized” into a nobler fluid! Somehow the light-waves do it; and somewhat thus the men of science hint the story,—a story that sounds like an Arabian Night's Entertainment.

The ocean-waves, we know, breaking against the shores of continents, gradually waste those shores away and spread them out in sea-beds, that by and by emerge and make the plains of continents to be. What the ocean-waves, on the grand scale, take the centuries to do, the heat and light-waves, flashing through the ether,—forty, fifty, sixty thousand of them playing in an inch!—five, six, seven hundred billions of them arriving in a second!—these heat and light-waves are supposed to do at every instant to the molecules of the substance that they strike. The mimic tides pull down their structures, mingle their atoms together and build them over on a different plan. The more complex the molecule's plan, so much the more “vital” grows the substance.

It is true, all this is theory, is only a cunning guess at what may be. Ether and atoms both are doubted. But that something thus combines and shifts is sure: sure, too, that in every change the unpilings and pilings go on in perfect harmony, each element seeking its new mates by fixed laws of attraction and mingling with them only in definite proportions,—as if the old Greek myth were fact, and some unseen Orpheus sat by in Nature like him who charmed the rocks by music into walls. At the touch of sunlight the sap in the leaf first condenses, then rearranges its constituents, the oxygen and hydrogen, the nitrogen and carbon, and the rest,—rearranges all in forms more intricate. The mineral turns to plant: the inorganic to organic: the unborn is alive! And the Holy Ground where the drama of Perpetual Creation goes on through all the springs and summers everywhere, is the—Green Leaf. So far as the plant is concerned, give that the credit of the great transfiguration.

Now the sap, thus vitalized, descends the tree again. According to the chemistry of separate locations it becomes a hundred different things. Where only three of its four elements cooperate, it builds the cell and fibre-walls,—our timber: and makes the sugar and starch and gums and oils to which we owe the food that supports our breath and keeps our body warm. But where the fourth element, the nitrogen, is added in, the sap becomes that live substance, “protoplasm,” that bathes and lines the cells and coats their nucleus, that enters into the green of leaf and bark, that gathers still more richly in the blossom, and that most of all concentrates in the seed, stocking it with that other part of food, that builds up our flesh and frame. Seed is the most vital substance, the very highest being in all the structure of the plant. Its atoms are the outcome of the tree's whole past, the germ of all its future. It is Old and New in one. For this the roots sucked, the sap ran, the twigs budded, the leaves uncurled and veined and spread and filled the tree, and breathed the sunshine in, and stood up to greet the showers, and held on through the tug of storms: and for this the flowers—which are in truth but the elect families of leafdom,—for this end the flowers arrayed themselves and celebrated the little weddings and then chambered their very hearts—that at last the seed-children might grow and cluster there. All was for them, and they are the “fruit.” In every tree and violet and grass, in every lichen on its rock, in every cloud-like pulp that stains the ditches green, in every weed that swings at anchor in the seas, this seed-making (or some process kin to it) has been carried on through all the days and nights since earliest spring. No man through all the populations could make one. It takes a solar system all alive to make a seed!

Religion.

The Tendency of Scientific Thought.

[SECOND PAPER.]

BY REV. EDWIN S. ELDER.

III. We may take some assumed fact, theory, or system, included in the subject-matter of modern scientific thought, and consider it in relation to whatever element of religion it may be thought to be opposed. For instance: How is the faith in the continued existence of personal consciousness after the dissolution of the body affected by the discoveries and theories of mental physiology and psychology? What is the tendency of scientific thought toward the belief in special Providence, and the faith in the efficacy of prayer as a means of influencing phenomena external to the individual? What is the tendency of the scientific conception of what is known as the “reign of law,” to that prevailing conception of God in which He is believed to determine all phenomena by arbitrary and conscious volition? What is the tendency of an acceptance of the facts of geology, astronomy, and kindred sciences, as regards the doctrines of the fall of man six thousand years ago, vicarious atonement, the plenary inspiration of the Bible? It must not be forgotten in this connection, that there are theories included in the subject-matter of scientific thought, that deny the immortality of man, and the existence of God as a conscious being: to the vast majority of those who have a religious faith this is infidelity. Indeed, there are but comparatively few who can conceive of anything worthy the name of religion in the absence of a faith in God as a consciously thinking and loving Being. While among scientific theories there are those that vehemently deny the reality of religion, there is no indication that these theories determine the tendency of scientific thought, and until they do give direction to thought it is premature to inquire whether or not religion will survive the loss of faith in the consciousness of God and in the immortality of the soul.

In inquiring regarding the tendency of some one phase of scientific thought toward religion, those phases should be chosen that are generally received by the scientist. The faith in the efficacy of verbal petitions as a means of curing disease, escaping danger, bringing rain or sunshine, has been and by many is now held to be eminently religious. Indeed, this assumed ability to induce God to do what he would not have done unasked, is to very many a precious faith. To have a voice in the councils of a nation is with many an object of ambition. But to have a voice in determining the purpose of the Creator and Ruler of the universe has always been assumed to be most desirable. Can this faith hold its own in the presence of the discoveries, theories, and confident expectations of that science which is teaching that all of the phenomena of the universe with which we are acquainted, from the wanderings of the planets, the movements of the waters and even the winds, to the beating of our hearts, are uniform; that poison will kill, that disease will be inherited and transmitted; that disobedience to this unvarying uniformity will occasion suffering; and that prayer as a means of changing this reign of law is of no avail? Does that science that discourages and discredits our importunities, that denies our special providence, does it reveal the basis of a deeper and more adequate faith? If science prevents us from seeking our welfare by the use of verbal petition, does it reveal another method by which our welfare may be secured?

Let us take a concrete case. A child has taken poison. A very ignorant Catholic will send for the priest; his faith will be in prayer. But suppose that the parent's faith in prayer as a means of relieving the child has been discredited by scientific thought, is he therefore without faith; or is it true that his faith has been transferred from the prayer to the antidote of the poison? In this case we have the two faiths, the one of which is destroyed by science; the other is furnished by science. The one is in words as the means of arresting the operation of a drug; the other is in the known properties of another drug. The latter faith is as confident as the former. By what principle is one called a religious faith, while the other is held to be unreligious, or at least non-religious? Indeed, is

the faith in the efficacy of the antidote any less a faith in God than is the faith in prayer? This faith in the antidote is by no means faith in ourselves; we did not create the antidote; we did not endow it with its properties. I believe that whenever the time shall come that God is believed to be *in all*, rather than, as in the conception of many, *separate from all*, the scientific faith will be seen and felt to be truly religious. Is it not probable, nay, is it not certain that, when we have become acquainted with these unvarying laws, and learned to obey them, our faith will be as religious as the faith in petitions as a means of changing that uniformity has been held to be? All that is needed to make this faith religious is the recognition of God in the reign of law.

Should we discover that the universal Providence that sends rain on the just and on the unjust, that Providence that works with the uniformity and precision of the movements of the stars, is beneficent; that in its invariableness it blesses man in a higher sense and greater degree than any interference or interruption could do,—shall we be any nearer to infidelity than we are now? We are infidels to the faith of our fathers in prayer as a means of influencing the weather; but our faith in the “weather report” is no less confident, and more rational. Here again is no loss of faith, but a transference and enlargement.

I cannot in this connection pursue this line of inquiry any farther. Suffice it to say that the scientific conception of law in no way tends to destroy religion: on the contrary, it aids us to recognize the Divine in all. Science is everywhere revealing to us the necessity of conforming our individual will to the beneficent demands of that infinite tendency and purpose that flows through all things, all phenomena, making them one.

Here it may be well to point out one way in which religion is modified by scientific thought. Our religion is very liable to be self-regarding. There is no little selfishness to be found in connection with religion. In all ages religious peoples and individuals have believed that they were the favorites of heaven; men have worshipped magnified images of themselves. They have unconsciously conceived of themselves as the centre of the visible universe. Their religion, instead of being a consciousness of their relation to God, to All, has been a vivid consciousness of God's relation to them. The storm that increased their harvest was a blessing, though it might have strewed the coast with the shipwrecked dead. The cold night that destroyed their fruit was meant as a punishment for them, though it might have prevented the further spread of a contagious disease. In short, the religion of all, save the more intelligent, is almost exclusively self-regarding. How is it with science and the scientist? If there is anything that encourages and promotes forgetfulness of self, it is the pursuit of science. It is in this that we obtain a hint of the religiousness of science. The truth which the scientist seeks is not self-regarding. He forgets himself in the pursuit of truth that will in no way benefit him. He is not at liberty to accept only such theories as shall accord with his preconceived opinions. He must have a conscience for the truth—not only for that to which he is attached, but for that truth, that unknown truth and undiscovered fact, that may reveal to him the limitations of his own deeply cherished convictions. The controlling motive of the scientist is a love of truth and the desire to discover it; and whatever mistakes may be made, there can be no question that the tendency of scientific investigation and thought is toward the truth. I know that a high phase of religiousness is promoted by those investigations and discoveries and theories that withdraw the mind from the contemplation of its self-regarding hopes and fears. Science is everywhere helping us to realize that most religious of all ideas, namely, the oneness of all there is, the unity of God, the inseparableness of the creative and creating Power and Wisdom from each and every object. Science is also aiding us to realize that “one increasing purpose through the ages runs.”

There has been and for some time will continue to be a conflict between science and each particular phase of religion. There is no conflict between the thought of yesterday and the religion of to-day; there will be no conflict between the thought and theories of to-day and the religion of to-morrow; and for this obvious

reason, that religion stands for that which is eternal; it adapts itself to the changed conditions of to-day; it is associated with one dogma, or one theory, or one system: when the dogma, theory, or system is discredited, it lays hold of other dogmas, theories, and systems, and finds itself more secure than ever before.

Cheap Criticism of Free Religion.

BY JOHN H. CLIFFORD.

THAT in Christendom at large the delusion should be hard to dispel that Free Religion is simply anti-Christianity, is nothing strange. He that is not for us is, of course, against us. It is too much to expect a general appreciation by the Christian mind of a purpose so symphonious with universal truth as not to devote itself to loud declamation against a system of mingled truth and error. That in such a case the frantic threats of devastation uttered by one troubled anti-Christian, chafing with his shores of narrow method—albeit *his* purpose, too, is as wide as the ocean—should chiefly arrest the attention of the Christian world, is only a foregone conclusion.

But there are those in Christendom who should be better informed; of whom, therefore, better discrimination might justly be expected; and it is a cause for deep solicitude when they are found either incapable of digesting the knowledge they have, or deliberately ignoring it, committing what closely resembles, according to their own definition, the “unpardonable sin.”

We continually hear, especially from Unitarian sources, criticisms of the Free Religious movement so shallow that, however we might palliate the ignorance which it betrays in so “intelligent” a quarter, its, voluble utterance is a matter, were it not pitiable, deserving of severe contempt.

Let us notice two distinct instances of this at once unjust and feeble style of remark. The first is the acute discovery, not infrequently made,—sometimes announced in a mere parenthetical clause,—that Free Religion is “simply eclecticism among religions.” It is easy to see that the impression prevails in the circle whence this criticism comes that Free Religion is also mere Pyrrhonism; that its sole canon is that adhered to by the disciples of the ancient sceptic:—“We assert nothing; no, not even that we assert nothing.” Free Religion is considered to be so entirely and superstitiously anti-dogmatic as to culminate in the most arrogant of all dogmatisms.

Against this chronic misjudgment of Free Religion, experience thus far perhaps teaches that it is vain to protest; and, where ignorance or prejudice is so confirmed, the hope to enlighten or disabuse must needs, if it would persevere to a successful issue, be strongly reinforced with patience. If, after all the talking and writing, with this laudable end in view, it still appears that the truth is hid from the wise and prudent, it may perhaps be well henceforth for Free Religion to make its revelations to babes and sucklings.

The second instance is found in a lengthy but not otherwise remarkable sermon by a Unitarian minister (the same who took fright at being taxed with opposition to Moody in this very sermon), printed in the *Christian Register* of Oct. 16. The sermon is entitled “*Orthodoxy the Worst Enemy of Christianity*,” in the course of which the author says:—

“Long ago, in darker ages, Orthodoxy fought its way into the very heart of the Christian church, and there by intolerance and proscription and every art intrenched itself. And now in our day of greater light, when men begin to discover that it is not Christianity, but an intruder and a foe, it is so strongly fortified in its position that it is only with the greatest difficulty that it can be stirred. Indeed, it has actually, to a very large extent, captured the Christian religion. And so to-day wherever we go we find Orthodoxy preaching in the most unblushing manner that it is Christianity, and that everything opposed to it is not Christianity. It is mainly because of this condition of things that that body of, on the whole, remarkably intelligent and sincere men known as the Free Religionists have taken their stand outside of the Christian name. So plainly do they see that the Christian name has been captured, and now stands identified in the minds of the mass of mankind with Orthodoxy—something which they believe to be false and degrading—that they declare it to be hopeless to attempt to capture the name back again.”

This, if it means anything, amounts to saying that Free Religion is neither more nor less than anti-Orthodoxy, a judgment as well founded as the others

—that it is anti-Christianity and “eclecticism” among religions,—but more inexcusable than either of those, because it is pronounced in the face of facts so obvious. To a preacher of Liberal Christianity such an inference is scarcely creditable. “That body of, on the whole, remarkably intelligent and sincere men known as the Free Religionists” can hardly be expected to pay back the compliment of intelligence, however they may confide in the sincerity of a critic who falls such an easy prey to absurdity. Whatever “captures” Orthodoxy may have made, it is certain that *he* has not seized the *raison d'être* of the Free Religious association.

How such singular misapprehension should proceed from out of the Unitarian sect, which itself reluctantly furnished the Free Religious movement with nearly all its leading advocates, passes the power of ordinary understanding to explain. If any of “that body of, on the whole, remarkably intelligent men” can account for it upon any other hypothesis than that of the total theological aberration of this critic, they may thereby do him a valuable service.

The whole sermon, however, is a fair example of the manner in which men, themselves escaped from Orthodox captivity, are wont to turn upon Orthodoxy with denunciation, berating it as the sum of all villainies!

If the history of the Free Religious movement itself, which has all transpired within the present generation,—together with its literature already extant, although not yet voluminous,—cannot suffice to correct the three special misapprehensions herein considered, it becomes a serious question whether it is worth while for its exponents to particularly explain it to individuals or classes who manifest so little aptness to penetrate its open mysteries.

That a movement for universal freedom and universal fellowship in religion must of necessity be something of wider import than anti-Christianity; that a reverent regard for truth, for humanity, *everywhere*, implies something different from “eclecticism among religions;” that the genesis of an undertaking mainly fostered by minds that have outgrown Unitarian limits, within which they knew too much that was “false and degrading,” is not to be found in anti-Orthodoxy—all this has been so often and so clearly shown, that it will soon become necessary to ascribe the persistent refusal to recognize the facts to some other cause than sheer inability to comprehend them. The removal of prejudice is more difficult than the informing of ignorance. Free Religion has begun a heavy task. No wonder its workers are told that “their hands cannot perform their enterprise,” for they are not alone “the crafty” whom the world looks to see disappointed in their devices; but the liberal, who devise liberal things, are taunted that by liberal things they cannot stand. Free Religion has need studiously to employ every legitimate servant of the age in its endeavor grandly to serve the ages.

INSIST on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another, you have only an extemporaneous, half possession. That which each can do best, none but his Maker can teach him. No man yet knows what it is, nor can, till that person has exhibited it. Where is the master who could have taught Shakspeare? Where is the master who could have instructed Franklin, or Washington, or Bacon, or Newton? Every great man is a unique. The Scipionism of Scipio is precisely that part he could not borrow. Shakspeare will never be made by the study of Shakspeare. Do that which is assigned you, and you cannot hope too much or dare too much. There is at this moment for you an utterance brave and grand as that of the colossal chisel of Phidias, or trowel of the Egyptians, or the pen of Moses, or Dante, but different from all these. Not possibly will the soul all rich, all eloquent, with thousand-cloven tongue, deign to repeat itself; but if you can hear what these patriarchs say, surely you can reply to them in the same pitch of voice; for the ear and the tongue are two organs of one nature. Abide in the simple and noble regions of thy life, obey thy heart, and thou shalt reproduce the Foreworld again.—Emerson.

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The Perils of Advocacy.

WE suppose it is not best, in this generation, to be surprised at any thing; but we cannot altogether conceal our surprise at discovering that it is held by so many sensible people that no good can be done in this world except under the form of "advocacy." They hint that before you say anything, you must state the creed you have adopted, or specify what sect, party, or reform you are pledged to support. It matters not how positive your utterances are, you are understood to have no convictions, unless you appear under some party banner. Such persons, we must suppose, always turn from Plato, Shakspeare, and Buckle in disgust, because they did not advocate something.

Now the word "advocate" is itself of bad odor and omen. In its primary sense it signifies one who speaks, not his honest convictions, but what he is paid for saying. And to this day, the advocate of any special interest or movement appears to surrender his judgment to it, to be incapable of seeing anything else, and to bind himself in advance not to criticize it in any way. There may have been emergencies, and may yet be, compelling a free-minded man to take up such a burden; but it is at the risk of a mental servitude that had better be shunned when it can be. For no man can know how much he unconsciously fetters his own thought by devoting himself to a particular creed or method; until at least he throws off the mental incubus.

The peculiar danger in becoming an advocate is that a man will see in his one idea nothing less than the universe, and will not see anything else. In that posture, his moral vision is limited, his power of generalization belittled, and to him the just balance of things is deranged. Such is the hazard a man takes when he assumes to be the champion of a special reform—a radical in that, he is conservative in everything else. It is a remarkable thing that of all the prominent anti-slavery apostles, with the exception of Wendell Phillips, and, we believe, of Parker Pillsbury, none have had a word to say on the kindred question of the wrongs of labor. Mr. Phillips was ready, when one battle had been fought and won, to engage in another conflict; but Mr. Garrison has washed his hands of the labor question. We could easily have excused the brave and honored veteran, in consideration of the hardships of his long and dreary warfare, had he not turned his back on labor reform on grounds that should have made him dumb on the slavery question. It is obvious that a man cannot devote himself to one reform, even though it be based on immutable justice, without peril to his own best nature.

We suppose it will be admitted that examples of the one-sidedness engendered by advocacy may be found in the history of the *worst* journals; but we can find similar examples in the *best*. Take the charming trio of Tremont Place. There is *The Index*, the advocate of a great national party of freedom, one of the objects of which will be to discontinue the employment of army, navy, and legislative chaplains. But when, this autumn, the entire State was startled by the conflict between manufacturers and operatives at Fall River, and the bayonet was put in requisition in a time of peace, Mr. Abbot had no word to speak. If he had any convictions on the subject, he "held them in reserve." He was thinking, perhaps, how to stop the chaplain business, and could not see the suffering thousands of a manufacturing city, driven almost to desperation. Then there is the *Woman's Journal*, that does not care a fig for "a great national party of freedom," but is so devoted an advocate of the cause of Woman that it is ready to indorse any absurdity which

labels itself with her name, though it be an educational abortion like Wellesley College. Then there is the *Christian Register*, of which, for the purpose of this illustration, it is enough to say, that it is not expected to utter anything in disparagement of the denomination it represents, and so we never know when it sees anything in the movements of that religious body deserving censure.

Now it so happens that we sympathize with objects advocated in each of these journals; but so long as we do not become the special advocate of any one of them, we have a better hope that we shall not confound their relative importance, or forget that there are other objects of some consequence outside of the limits of their advocacy. We know we never can properly serve an organization that we cannot criticize when it does wrong. And although we are convinced that it is a wrong and foolish thing for a civil magistrate to appoint a public fast, we do not mean to desert starving multitudes in their distress for the sake of attempting to suppress a fast-day proclamation. We think we can urge the claims of Labor to a more equal distribution of its rewards, and the claims of Woman to the enjoyment of equal natural rights, to better purpose by impartial discussion, than we could as the advocate or organ of any of the various Labor Reform or Woman Suffrage organizations. But when we have discovered that we cannot express a conviction except in the attitude of champion of a special cause, we shall say no more.

Voices from the Past.

PERHAPS the greatest mystery of life is growth, or evolution. That we pass from one thing to another, finding each in turn so real and so satisfactory, and yet leaving each in turn behind us, and still retaining our identity through all,—that is, indeed, a mystery!

Am I the same person now, that I was ten, twenty, thirty years ago? How many different loves and likings I have had during all this time; how many different faiths have led my soul; how many different enthusiasms my heart has leaped after; how many different ambitions have polarized my efforts; how many different objects of hope, desire, and affection my life has clung to, and vowed to cherish for ever and ever! One by one they all have passed by me, clinging long and fondly, yet parted from at last; and to-day my being sits down to a new experience, and wonders what next is to come!

Still, I *am* the same person, and none other. Through all these changes, through all these shifting and flying vicissitudes, in spite of all those objective points and points of departure, which my life has aimed at and from, I have persevered to be the same child of the Eternal that I was in the beginning,—the same boy, the same man, the same individual, from first to last. Like the river which begins in the hidden spring, and flows through a continent down to the sea,—passing on its way by banks which are dotted with countless variety of scenes, receiving innumerable and modifying tributes from earth and sky, and yet maintaining its continuity from source to outlet,—so the essential current of my life has meandered through every various experience, absorbing all, absorbed by none, constantly widening out to meet the infinite; and if thought and memory could run along on its banks from the beginning to the end, they would be able to mark how the continuous lengthening stream has flown, and just when and where and how every emotion and event has risen or fallen to its surface, to be mingled with and increase its volume.

The man of true and tender heart never scorns the past, through which his growing life has come; that past is always sacred to him. Though again and again he has risen up, and left it, to go after something grander and better, still, whenever it calls to him (as it is sure sometimes to do) through the shadowy uplands and lowlands of memory, he will listen with gentle respectfulness; and though he retrace no step to follow the plaintive voice, he yet will turn a mild look in that direction, not forgetting how much these by-gones were to him so little time ago, though so foreign now! Who does not love to visit the home of his infancy, to look it may be into the very cradle where he was rocked, perchance to handle some of the faded and broken toys wherewith his fancy once was so de-

lighted? Who does not look with soft-hearted pleasure upon children playing the same games that his own boyhood engaged in with such wholesome zest? Though no longer "pleased with a rattle" nor "tickled with a straw," the wise man does not despise himself that once he was in a condition when such an experience was possible to him. Not even past follies or vices alarm or vex him now, since he sees how even these were real to him then, how he looked upon them as sources of good, and expected and actually received some profit from them. Not a hope, a pleasure, an ardor, a longing, a love, a friendship, a tie of any kind binding to earth or heaven, would the wise man be willing to part with out of his past; for now he discovers that his life was large enough to contain them all, and that his good genius led him up to and by every one, on and still on to a vaster and deeper end.

To-day is Sunday; and, as I have sat by my window, I have heard the church-bells ring from the city steeples, and seen the well-dressed people walking staidly to their worship. How easy for my thought to follow them; to see them sitting in their pews, busy with hymn and service-book; intent on hearing song or psalm of praise, word of Bible or of preacher,—as it tells of sin and salvation, of hell and heaven, of cross and crown, of a punishing and a rewarding Deity! And how natural, too, to reflect on the utter foreignness of all this to my present thought and feeling, on the great disparity between such a form of religion and that which now seems to me true and attractive!

And yet both thought and memory are swift enough to take me back to the time when I was one of these Sunday worshippers, when their religion was also mine, when what moves them moved me; when, indeed, their God, and Christ, and Bible, and sacrament, were mine as well! To me, these objects of belief are dead and buried in the past; and yet, as memory resurrects them, I can but give them reverent recognition. Though dead to me now, they were alive to me once—alive, and full of beauty and of truth.

They are alive to others now, as perchance they may be dead sometime. All men grow; all men pass away from things old to things new. While we tread gently among the graves where our own dead lie buried, let us not be too eager to run to the funeral of other men's faiths. Let that live which still has life in it,—which is alive to others, though dead to us. When to any soul the life of any thing be fled, to that soul that thing will directly pass to sepulture. Who with disposition murderous would step in before-time, to slay aught that is vital to any one? Would you assassinate faiths to which my soul still clings? As well assassinate me! My idols, no longer repaired by my own hands, will crumble and perish naturally; the fire on the altar, unfed by my devotion, shall be blown out by the fresher wind that sweeps from the nobler heights of my own being!

Why hasten, then, to play the rôle of the iconoclast? Patience, patience! Have we no faith in the sure work of evolution, of education? Let us expunge both from our creed, unless we can bring ourselves to wait patiently for their slow processes. The heart remains a mourner for dead gods, long after the intellect has bravely quitted their graves. The mother cherishes at home the relics of the buried child, while the father is abroad in the world, absorbed in thought and effort to provide for the living and growing family. But both are entitled to our respect and sympathy.

It is no proof of strength and courage to manifest undue indifference to the dead offspring of our heart or brain. Indeed, the finer wisdom is to see that nothing really dies, but only changes. Loves and faiths transmute, reappearing in new forms. The essence, the soul of them never perishes, but has as many new births as there are moods and tenses in our ever-expanding and deepening life. Thus our early superstitions become in a most mysterious way our later verities. Old attachments and beliefs fade out, but somehow we recognize them in the new, blushing with diviner beauty and truth! Science cannot kill religion, but only resurrect it in nobler form, and re-interpret it in newer and more intelligent language; while religion shall own the obligation, and hasten to adopt the life and learn the lesson that her teacher has so wisely given. If we are truly growing, we love and believe not less, but more wisely as the years roll on!

A. W. S.

Woman Suffrage.

THE claim of Woman to the ballot is based on the ground of a natural and inalienable right. We are fully aware, in making this statement, how difficult it is to argue an abstract principle; but no reform can be established, until at least the abstract principle which covers it is seen and admitted. The discussion of this question, from woman's side, has of late been allowed to run into several illogical side-issues; and the force of the movement seems to have declined in consequence. The argument for Woman Suffrage would not be weakened one iota if it could be shown that every woman to be enfranchised belonged to the class defined by the elegant term of "Bridget;" it would not be one whit stronger if it appeared that universal suffrage would give the ballot to no woman but a Julia Ward Howe. For the establishment of a natural right has nothing to do with the character and attainments of the person who is to be benefited by it.

When our fathers struck for national independence, they were moved by a prophetic impulse to base their claim to it on a principle so comprehensive that it held the germ of all personal liberty and social progress. "All men are created equal;" this was the most revolutionary statement ever flung into society—and the invisible force of that principle is the source of all the agitation that stirs our politics or social affairs to this day. As a people, we first accepted that principle in its abstract form, without adopting it in all of its applications. It made chattel slavery impossible; but because we denied its self-evident application, avenging Nature exposed us to the horrors of a sanguinary conflict, the wounds of which it will take long years to heal. Early in the century came the claim that it be applied to suffrage: if all men are equal, all men have an equal voice in determining the character, and shaping the administration of the political institutions of society. The claim was resisted, of course; but Jefferson added to it the force of his immortal epigram—"It is said that man cannot be trusted to govern himself: can he then be trusted to govern another?"—and the battle was won, at least for white male humanity. Woman's right to vote has exactly the same basis. Men have no more right to vote than women.

All this is very trite. But it is not so trite that it does not need to be repeated. It is only last summer, by newspaper report, that sentiments adverse to universal suffrage were uttered in the most scholarly assemblage in the land, by a venerable ex-President of a College, and received with applause. When such gross ignorance is shown in such quarters, is it not time to recur to the sources of knowledge? If not, we may soon become swamped in a common illiteracy. It is only a few years since President Fairchild, of Oberlin, arguing against Woman Suffrage, found it necessary to assert that our fathers, when they said "all men are created equal," only meant one nation's independence of another, and did not mean personal rights at all. But he was not the first man who reproduced the image of Mrs. Partington with her broom at the sea-shore; we had then hardly ceased laughing at him who undertook to sweep back the same ocean of truth with his little broom of "glittering generalities." But President Fairchild deserves credit for the logical perception which compelled him to see that unless the principle of the Declaration could be explained away, the right of woman to the ballot must be admitted.

We may discuss as much as we please the probable consequences and results of securing the ballot to woman; but all that has no connection whatever with the question, Has woman a right to vote? Whether it would add more of intelligence and virtue, or more of ignorance and vice, to the volume of the electoral voice, is not logically to be considered at all, until it is settled what her right is. This may possibly appear more clear in comparison with another right. The natural right to life is not as well understood as it ought to be; but it is better understood than any other. We recognize the right of a human being to life; a right which we hold that he forfeits only for a few crimes; but short of these, his right is by no means impaired by any density of ignorance, or any enormity in vice. The right of a human being to the ballot is coequal and coextensive with his right to life. And yet such is the destitution of ordinary intelligence

on this point, that when Massachusetts, a few years since, with exquisite despotism, imposed a reading and writing qualification on her voters, no one was startled by this clear invasion of a natural right. If "intelligence" is to be the test, where can a single qualified voter be found? He cannot be found in North Street, of course; can he be found in Harvard College, that applauds the disparagement of a natural right?

Whether or not women wish to vote, is entirely irrelevant to this argument. Some men do not wish to pay their debts; but we do not therefore say that a man has not a natural right to pay his debts.

We think of but one reason, not logically a part of this argument, that has a direct force in connection with it. A man should forbear all opposition to the enfranchisement of woman in the impulse of pure manliness alone. It is one of our comforts that, owing to the imperfection of knowledge, human beings do not always know how mean they are; and we never need this comfort more than when we see a man vociferously denying to another the enjoyment of a natural, inalienable right which is his own pride and boast.

Religious Revivals.

THE study of the phenomena of popular excitements and popular delusions may properly employ the resources of the profoundest philosophy. That peculiar form of excitement commonly termed a revival of religion, is not to be dismissed as being unworthy of calm consideration, because of its manifest absurdities. Whatever deeply affects, even for a short period, large multitudes of people, is of consequence to every human being. The partiality felt for revivals by the sects who are engaged so earnestly in getting them up, presents no evidence in their favor, simply because it is with them a favorite method of maintaining their organized strength; but the views of intelligent and rational thinkers, who have nothing to gain or lose by a revival, have real weight. It is for this reason that we consider the sermon of John W. Chadwick, of Brooklyn, on *A Revival of Religion* (preached on Sunday, Oct. 31), as a valuable contribution to the study of this subject. We subjoin two short extracts, only regretting that we have not space to print it entire:—

Does this so-called revival of religion involve the advocacy of any principle of social justice or humanity apart from the conventional morals of Ecclesiastical religion, as did the Quakerism of America when it initiated a true revival of religion by taking the fore-front in the battle against slavery? You know that it does not. True, the sin of slavery has been washed away in the blood of an American atonement; the blood of thousands freely shed; the blood of other thousands chilled with life-long sorrow for their dead. But there are other enemies of social virtue, and other hindrances to national greatness that still live and rage. Political corruption, mercantile dishonesty, personal extravagance, and vain-glorious pomp and show; these things all cry aloud for a revival of antagonistic virtues, but their cry finds no echo on the lips of the revivalist. Prayers have been offered for a man far gone in drunkenness, and the vice of drunkenness has been several times referred to; but even here the moral weight of the whole enterprise is thrown against morality, because the emphasis is never put upon it, but on a species of salvation that is not affected by morality one way or the other. "I admit," says Mr. Moody, "that it is a good deal better to be a temperate man than a drunkard, or to be honest than dishonest in this life; but this don't touch the question of salvation." And again he says, "Even if we have broken the law, we are all right, for Christ has satisfied the law." And these sentences are not exceptional. They are symbolical; they are representative.

When I look about me in society and see how dreadfully monotonous the lives of the great majority of people are, my first thought is that I ought not to grudge them any excitement, not obviously unmoral, that breaks up for a few weeks the average routine of their existence. But my second thought is that religion is far too sacred to be made a means of pleasurable excitement. Better the same "dull task and weary way," than any such alleviation. Were this by itself permissible, it would be no sufficient compensation for the cheapening of morality which it would entail, and the reaction which is sure to come after the rapture of emotion. The man who fancies he has had a genuine experience of religion, and eventually discovers that it has been only an unfruitful spasm of emotion, is not the same man that he was before. His spiritual nature has been hurt beyond the possibility of sudden cure. Grant that the incidental praise of righteous living, or the nexus of idea that exists between religion and morality in the average man, may avail to quicken here and there the moral sentiment of the convert, this incidental good must be as one in a thousand in comparison with the evil done by that cheapening of morality which is the inseparable concomitant of any doctrine which concedes to personal righteousness only a back seat, in the work of spiritual reconstruction.

Special Topics.

The Guibord Case.

BY BISHOP FERRETTE.

THE facts of the Guibord case have now been set forth at full length in so many papers, that I would run more risk of being tedious if I repeated them, than of being obscure by assuming them to be known. As the safest will also be the shortest, and as this article must be brief, I will give my reflections without attempting so much as even the most cursory recapitulation of the facts.

A refusal of sepulture is not a case in which our sympathies are likely to remain doubtful. Naturally they are with Monsieur and Madame Guibord, and with the Canadian Institute, and with the British tribunal which has decided in their favor. The bishop and his clergy, and the Vatican behind them, appear to us in a very odious light. But we should not allow our feelings in this case, nor in any other, to overpower our judgment. We should remember that there are moments in history when the cause of liberty itself is, through its accidental entanglement with bad men and bad things, made unpopular; and it is by availing themselves of the popular prejudice at such moments, that the enemies of liberty, of religious liberty especially, have managed to confiscate it. Of this the Guibord case appears to me to be a new example.

So far as Guibord's family lot, in the Catholic cemetery, at Montreal, was a part of the territory of the British Empire, the Queen's Bench (whether its action deserves to be pronounced right or wrong on the merits of the case) was certainly competent, as the highest temporal judicature, to decide whether Guibord should be buried there or not. But whether the ground should be consecrated or not, was a purely spiritual question, which the ecclesiastical authority alone had a right to decide, and with which the temporal power could not meddle without trespassing upon ecclesiastical jurisdiction, and violating religious liberty.

As the Privy Council exceeded its rights, so did it prepare for itself an ignominious defeat in presence of the whole world, by attempting what was entirely beyond the limits of its power. The bishop, as any body who knows anything about those matters could have foreseen, on the one hand withdrew, in due deference to the orders of his sovereign in a temporal matter, his resistance to the burial of Guibord in the lot contended for. But, on the other hand, in vindication of the independence of his spiritual office from the dictation of the civil power, he withdrew from that lot the ecclesiastical consecration from the moment Guibord would be buried there. So that now the Canadian Institute are free, with the help of the British soldiery, to bury Guibord in a plot of land which was, until disconsecrated, a part of the Catholic cemetery; but as to burying him "in that part of the cemetery where the remains of Roman Catholics who receive ecclesiastical sepulture are usually interred," it is a point which the whole power of the British Empire cannot enable them to carry. The whole naval and military power of an empire on which the sun never sets, is too little to compel the smallest bishop in the world to exercise his spiritual office otherwise than he judges proper.

The conduct of the British Government in this affair appears so extravagant that the question naturally arises, how is it possible that sensible royal advisers, like Her Majesty's, could have so stultified themselves as to imagine that they could rule the Roman Catholic Church, which is an ecclesiastical church, just as they rule the Anglican Church, which is merely a department of the civil power? To understand how the conduct of the Privy Council was not in all respects so absolutely destitute of grounds as it at first appears, we must take into consideration the terms on which Canada, by a treaty with France, became a part of the British Empire. By this treaty the British crown was substituted for the crown of France in all its rights and obligations with regard to the Province, and in particular with regard to its Church. The Roman Church was the established church, and as such had lived with the civil power under a regime of

mutual concessions, the Church granting to the State some rights really ecclesiastical, and the State in return granting to the Church some rights really temporal. Among the rights usually granted by the Church to the State in Roman Catholic countries, such as France, is the right, for the sovereign, to reverse the decision of "Our Bishops" in cases precisely similar to the Guibord case. In this case the Protestant British crown assumes that it has all the rights which a Catholic king of France would have had. This right the bishop refuses to recognize in a Protestant sovereign; and the Catholic mob, bolder than even the bishop, comes forward in its turn as being, since France has become a republic, the real inheritor of the Canadian sovereignty of the kings of France.

The immediate result cannot remain long doubtful. Mob or no mob, the decision of the Privy Council must be carried into execution, so far as the burying of the body in the thenceforth disconsecrated lot; and Privy Council or no Privy Council, the bishop must carry his point as to whether the ground shall be consecrated or not. This complicated case is a fair expression of the age in which we live, in which Church and State, as yet only semi-conscious of the exact nature of their respective rights, mean in a general way to assert them, and struggle to disentangle themselves of their complex relations.

Reform.

Tolerance in Reform.

BY REV. W. A. CRAM.

WE need ever to remember that the true, healthful development of the mind and heart of man is in many directions. Heaven and immortal life are gained by many roads of love, thought, and action—roads that rise and widen into the whole limitless sphere of existence. No two will travel just the same way. Does my life reach out and go up in strong religious emotion and thought? That is well. The way we call religious truth and life is endless and inexhaustibly rich. While I may love my religious way toward heaven and immortal life, let me remember there are many other ways as good and better than mine, wherein souls are travelling upward. My neighbor, may be, finds little joy and strength in my way of religion; the names, forms, and sacraments I use and love, only confuse him; but his soul rises free, rich, and strong through science, that feeds not my soul yet. Shall I cry, "Christless," and "Infidel"? That would be sad, impoverishing intolerance of blindness and ignorance. These ways of progress we call science, philosophy, religion, art, etc., that appear so separate and inharmonious, even antagonistic to many, are as yet little more than trails through the wilderness; but as we follow them upward and outward, we shall discover that not far hence they come out and unite in one broad highway of the soul's progress, wherein is freedom, joy, and light.

We appear not to be afraid of giving our children too much education. We say, the more knowledge, the more science and art, the more and better life. Do we reflect that with every step of growth into wider and higher knowledge, the individual must have higher, broader ideas and life in religion? The science of the new age cannot live in the mind and heart with the religion of the old age. New and higher science must have new and higher religion. If we educate the young so that they will grow into more and truer science and art of the world and life than we have gained, they will not, by and by, be satisfied with our Christianity, our Unitarianism, Orthodoxy, or Spiritualism. They will demand new and higher ideas of God, Christ, the Bible, and immortal life, with new names and forms of religion to hold and express the new life gained. What shall we do? Shall we, in bigotry and intolerance, say, "O rising generation! you are the new coming age. You may have all knowledge and science possible—more and more every year; but you must not change or enlarge our religion we bequeath to you. The names and forms are sacred. Our Christianity and Unitarianism have answered for us; they must for you. 'Tis infidelity to lay them

aside and take new"? Our grandfathers and grandmothers tried to do just this for us. We see the result. Many of the ideas, names, and forms of their Christ, Bible, creeds, and immortal life, are buried so deep in the past that hardly we can find the crumbling bones of much of that religion they believed must be immortal; yet they thought it would be the worst infidelity, the very death of religion and destruction of the soul, for their children to forget or bury such holy things. What is the result? Is there less real religion to-day? We think not, but more. The soul of truth in the religion of threescore or fourscore years ago lives immortal with us, in new names and forms, while many of the old are buried and forgotten. The new age has lovingly garnered up the truth from the decaying creeds of the old, and to it added the new truth and higher spiritual life born into the faithful, loving minds and hearts to-day.

Are we afraid that Christ, the living Christ, will be lost if our children leave our ideals and doctrines of him for other ideals, following him in other names and forms than those we know and love? Has the living Christ been lost to us because we no longer believe in the Trinity or Atonement, as our grandparents did? Rather, has not his diviner life and power been found in leaving behind old doctrines and names? There is ever a diviner Christ above our ideals and doctrines of to-day. Shall we not pray that our children may leave, pass, our ideals and names, our creeds and forms, that they may find a higher and more perfect Christ and religion than we yet know? Are we fearful that science and free thought, this on-sweeping rationalism of to-day, will lead our children, in the new age, to forget our prayers and sacraments? The truest science, the freest reason, will never draw our children away to the forgetting of our prayers and sacraments, save to inspire them to the praying and keeping holy sacraments in larger, richer ways of science and religion. Reverence, aspiration, and prayer spring from the consciousness that over us is a higher world and life of thought, love, and religion, than our present seen and attained.

What men and women feel more deeply and strongly how little and poor is the life attained compared with that above us to be attained, than the great scientists? Infidel, prayerless, and religionless are they? Must we teach the young to shun them, to save religion? Why, they are among the most faithful, reverent, and prayerful of men. As we study their lives and works, and teach our children of them, so shall we and they grow more reverent, prayerful, truer followers of the living Christ. Our prayers and worship in this way may not be according to the letter and form of the past, or the popular church of to-day; but more according to the freedom and power of the spirit.

If a man has a different name for God than ours, if he knows not the Jesus of Christianity, but looks up to and follows some other prophet of God unto holiness, shall we cast him off, or pass him by as infidel—not of our church and religion? Our God, Christ, church, and religion are very poor and enslaved if we do this; the sooner we get out of them the better. We pray for heaven's spirit to come into our lives. Do we suppose that angels of that higher realm tolerate and love only our name of God, our one Christ; listen to and answer only our prayers in our Christ's name? If the child or mother calls to heaven for help, in the spirit or name of Buddha or Mohammed, will the prayer be less real and fruitful than if she had called in the same spirit in the name of Jesus or the Holy Mary? If we would be free, and true to the soul's high idea and work of progress, we must needs ever keep in mind that there is a soul of truth in the Bible, creeds, churches, and Christs of the past and this age, worth saving and bearing onward to the future. Let the names and forms of religion change, pass, and die; this is but part of the soul's progress.

The true reformer must needs ever remember that the new idea or movement that seems to him large and high enough for all the world to love and work in, can be but partial at best; so that, keeping this thought alive within him, he may be lovingly tolerant and helpful to those who think and work in other ways than he. Does this take away the zeal of reform? It takes away the zeal to fight for creeds, names, and forms, to the forgetting of the soul of truth, charity, and loveliness. It takes away that blind zeal which persecutes

those who follow not us and our Christ; but it increases many-fold the zeal of love, hope, and freedom, to strive for the soul of religion that is in all and through all in part, but infinitely more over all, to be discovered and lived.

Our age is the new age compared with the past; but it must in turn be the old age to the future. What can we do for the future that shall be for freedom, strength, and joy? Let us love and gather all the truth and goodness of the past into our own lives. Let us love and gather into our minds and hearts, all the newest, highest science and art of to-day. We need have no fears for prayer, reverence, and worship: if they are real, they will overlive and outrun all science. Let us trust and follow our highest reason and faith, as they bring nobler hopes, aspirations, and "beauty of holiness" into our lives, out of the dealing justly, loving mercy, and walking uprightly. Breathing this spirit, writing this higher law into the minds and hearts of the rising generation, so do we give them the good education and religion of freedom, truth, and eternal progress. This is a God-speed to them, saying, "Find and live a diviner religion and life than we have, for it is over us all to be gained. We go hence soon, to seek and attain it in the great spiritual realm. Do you, the New Age, abiding here awhile, pray and work for it as we hope and pray to above."

Steps in Reform.

BY W. G. H. SMART.

IN all agitation for reform we hear constantly of the law of progression or growth, and of the necessity of advancing step by step toward the ideal of society which we hope ultimately to reach.

While there is a sense in which this is true, and while it is of the utmost importance that this truth in its highest sense should be kept constantly in mind, there is a sense in which it has a tendency to mislead, to limit our view to present evils and necessities, and to narrow our efforts to the application of merely superficial remedies, which only serve perhaps to perpetuate abuses that are deep-seated and can be reached only by radical changes.

Every evil that is now prominent on the face of society has its own little coterie of investigators and reformers, each of which turns its whole attention and bends its whole energies towards the removal of the one specific evil which seems to it to demand immediate treatment.

The evils that we see are on the surface, and may seem to have no direct connection with each other; to be in fact independent diseases in the same body corporate, and each needing special and independent treatment. Intemperance is one of these diseases; prostitution another; the subjection of woman another; political corruption another; the wrongs of labor another; and so on.

Now may not all these be symptoms of one great, deep-seated organic disease, the seeds of which may have been sown centuries ago, or which may have grown out of certain inherent faculties of human nature not thoroughly understood, and so allowed to obtain an undue development prejudicial to the welfare of the whole body?

I think that all reformers are apt, in the zeal with which they pursue their own special ideas, to ignore altogether, or at least to a large extent, the evils that others see, and the relation of all the evils and all the reforms to each other. It appears to me that this isolation narrows the views and localizes the efforts to such an extent that the great disease itself is lost sight of, and puny efforts are wasted in the attempt to cure mighty evils by superficial remedies.

The contracted habit of thought thus engendered seems to have also the effect of inducing us to arrange "steps of progress," in accordance with which society is to advance. It seems to be a general idea that if the growth of civilization is step-by-step, we ought at least to see the next two or three steps ahead, and direct all our efforts for their accomplishment.

May it not be that what we conceive to be steps of progression as viewed from the stand-point of the generally-received ideas of civilization, are rather steps of retrogression, or, at the best, merely palliatives that only serve to conceal for a short time organic defects, or cause them to burst out in another place or another

form? If such is the case, do not all such mistaken reforms retard progress rather than advance it? Are not these efforts to remedy the most obvious evils simply dealing with the consequences rather than the causes, and is it not from this mode of treatment that history is said to repeat itself?

I will instance the case of the Labor Reform movement, which has been struggling for years to grapple with the great problem of obtaining justice for labor. Every one who has given the least study to this question, and who sees that, as labor is the basis of all our social life, it is the all-important underlying problem which must be solved before anything like a rational system of society can exist, must have observed that all the attempts to solve it hitherto made, have been based upon the idea that this remedy, or that, is the one essential "first step." A number of able and earnest advocates of the eight-hour movement, so called, have been trying to persuade workingmen and mankind at large, that the first step in reform is "the reduction of the hours of labor," and that until this is accomplished—to some indefinite extent not mentioned—"little else need be tried in the way of social and political reform in the Northern States." Another sect of the same class of reformers believes that the "first step" is so to vitalize the Christianity of our day that men shall live together and deal with each other according to the teachings and practice of Jesus Christ. Another sect sees in some remodelling of our monetary system, and another, in the abandonment of interest and profit, the one "first step." Another believes in the establishment of local coöperative stores and workshops, and still another, in trades-unions, as the "first step" in the right direction.

All these ideas will, I have no doubt, be ably vindicated in these pages by their respective advocates, and the arguments will throw light on the general question; but none of them reach the root of the matter, as it seems to me, and it is with the root of the matter we have as radicals to deal.

Do we not then need another association in the reform movement to occupy a similar position in the midst of the special reform societies that *THE NEW AGE* seeks to occupy in the sphere of reform newspapers? I hail the appearance of this journal as auspicious of a "new departure" in reform; and just as *THE NEW AGE* proposes, in its columns, to coördinate all the reforms—a thing hitherto unattempted—so should a new association seek to perform a similar work in its proper sphere. Both should seek also, as their most important work, to study the nature of man as an atom of that great and intricate molecule we call society. By this study we shall in time discover the powers that govern man individually and collectively, what are his proper functions as a unit, and also as one of that great agglomeration of units with whom he must live, on whom he must depend, and in the highest welfare of each one of whom his own welfare is involved.

We shall thus be led to an intimate study of the wrong principles on which civilization now rests, and learn to make a thorough diagnosis of the great disease whose presence is revealed by the alarming evils that special reforms seek to cure; and thus advance in the most legitimate way the great work of general and radical reform.

Communications.

The Moral Value of the Belief in Immortality.

In consideration of the intimate relationship between the loftiest thought and aspiration of this life and the idea of a future existence after death, I cannot but regret with regret the open contempt with which some radical thinkers treat the doctrine of immortality. I can conceive of no view of human destiny so ennobling to man's struggling efforts in this world as the belief that his mental and moral attainments will not be annihilated in the death of the physical organism, but that these will retain their personal identity in the progress of higher life.

There is no thought so paralyzing to every mental and moral energy of *my* being as the materialistic idea of life. The warm aspirations for moral and intellectual excellence that flow spontaneously from the deep, hidden fountains of our being, are chilled and deadened by the thought of annihilation. The dark, spiritless, unconscious void with which some surround this short, imperfect life, into which we must all swoon at death, is certainly not as comforting to contemplate from the struggling scenes of this world, as a continuation of existence beyond the dissolution of the body in which the achievements of life are not

lost, but made a basis for new and more glorious efforts and attainments. If this is not the common feeling of mankind with regard to the materialist's view of death, I frankly confess that I am profoundly ignorant of human nature. If the common adoption of this view of human destiny would not detract from the lofty conceptions which man now entertains of virtue, and weaken the aspiration for moral excellence, I am equally ignorant of the true foundation of some of man's loftiest ideas of right, and of the source whence come the incentives of some of his noblest efforts.

But some argue that the contemplation of a future life withdraws thought from this sphere of existence, and thereby causes the truths of this world to be slighted, and the duties of the present neglected. That there is among some believers in immortality a morbid disposition to "live above this world," in the vain hope of rendering themselves more worthy the blessings of the future life, cannot be denied; nor can this false, unnatural sentiment be too much condemned. While we are in this world, we should consider it our highest duty to study the conditions of this life, and faithfully and cheerfully fulfil the requirements of our being here; and no past or future, however glorious, should be allowed to encroach on the demands of the "living present." But there is an idea of a future life that does not lessen our interest in this world, any more than the expectation of a college course diminishes the energy and zeal of an ambitious youth while still a student in the common school. The belief that the life after death is a natural and progressive continuation of this life, having for its beginning the mental and moral character acquired in this world, a life in which labor and achievement are related by inflexible law as they are here, is not, I think, such a belief as can logically impair the interests of this life. But if the belief that every faculty of man perishes in death is not such as must naturally lessen our estimate of the dignity of life, and paralyze our effort for self-improvement, I am in absolute ignorance of the true philosophy of human improvement. Does not the probable duration of possession always modify the effort for attainment? Does the idea that human life is a mere fortuitous combination of spiritless matter, without an intelligent purpose or end, a transient phenomenon, soon to disappear forever, inspire that lofty conception of man's destiny that thrills our whole being when we regard this life as but the germ of a grand, eternal reality, that shall never lose its conscious identity, but forever grow into fuller comprehension of itself, and the universal system of being to which it belongs?

I do not speak of the moral value of that belief in an inactive, monotonous future existence which some religionists profess. That belief that substitutes faith for character in fixing the future destiny of man; that teaches that any reliance on supernatural agencies in the hour of death can regenerate a deformed and dissipated life, and place a reckless, self-abused sinner in the same susceptibility for heavenly blessings, that the soul well disciplined in the school of earthly righteousness enjoys,—I do not characterize here. But that the idea that death is but a transition to another stage of life, a birth into another *natural* world, where law and causation rule as here, where action is life, and progress the law of being, is of inestimable value to the moral nature of man, to my mind is self-evident. I can conceive how the truth of this belief can be questioned, but how its moral value, if honestly held, can be doubted, I cannot comprehend.

H. CLAY NEVILLE.

Kenton, Mo.

Public Gossip and Private Opinion.

BY ELLEN M. HARRIS.

AMERICANS in Rome, both Catholic and Protestant, clubbed together and bought Cardinal McCloskey a suit of clothes—a complete cardinal's dress—and a mitre set with jewels, like a high grade watch.

It is beautiful to see people lay aside the differences of sect, and join hands over an emergency that appeals to the humane and charitable impulses of their nature—such, for example, as the sad and touching case of destitution above quoted. These people verily have their reward in the consciousness that in the Day of Judgment, the Cardinal, at least, cannot appear against them with the charge, "I was naked and ye clothed me not."

A COOKING CLUB has been organized in Lexington, Missouri, by "society" belles and beaux, giving the young gentlemen a fine chance to choose their future wives.

The inference of the sage who originated this item seems to be that the "being's end and aim" of a wife is to cook. Without doubt he religiously believes that time-honored maxim made by somebody well versed in the peculiarities of masculine human nature, "The way to a man's heart is through his stomach."

THE *London Times* has a special telegram from Berlin, in which it is said that Russia has commanded the Polish proprietors in the Provinces of Wilna, Grodno, Koooa, Minsk, and Vitepsk, to sell their farms to Russian tenants, the government fixing the price. This completes the impoverishment of the Polish nobility.

And this is the power with which these United States seem largely disposed, of late years, to cultivate a mutual-admiration intimacy; the power whose coyness over the invitation to the Centennial party not long since drove one of the Washington journals to the despairing entreaty that the "best guest of all" might not be found wanting; the power for whom—as *Appleton's Journal* was once constrained to admit—the "lapd of Kosciusko is forgotten," and which to-day, it might add, grinds that land yet harder into the earth, is the admired friend and "best guest" of the "land of the free." It seems to be a weakness of nations no less than of individuals, to toady to power for power's sake, even though it be in the shape of the most cruel despotism; and it is done by those who boast loudest of liberty and fraternity.

The Need of Journalism.

THE great need of journalism at the present time is honesty and sincerity of speech. There are so many abuses to correct, so many rascalities to denounce, and so much good to praise and encourage, that we need honest and fearless speech, and brave souls behind it. Do we always get this? I fear not. Nearly all our papers of to-day are devoted to some particular party or sect, or have some pet hobby to ride. We do not know, when we read an article, however able, whether we are reading the sincere thoughts of some outspoken soul, or merely the mechanical utterance of somebody, writing under party dictation. It is quite an event, then, when some paper takes up the gauntlet in favor of free thought or free speech. This *THE NEW AGE* promises to do. If it shall fulfil its promise, we shall be sure of reading the honest thoughts of many minds, neither bound by party nor repressed by sect.

There is a generation of young, keen minds growing up among us, who will be quick to detect shams, and who will ask for truth and honor in journalism. For them such a paper will be invaluable. It is better for all growing and hungry minds to read all sides of a question, than to accept a ready-made belief, and read only in the interest of that.

Perhaps it might be said that by reading papers enough, all sides might be heard; but the trouble lies in the fact that party instincts, and party prejudices, conspire to make a one-sided affair of any organ, and its utterances are too often like the excuses of children when caught in some misdemeanor, when each tries to clear his own head and throw the blame upon another.

We promise ourselves great pleasure in reading this paper. It will be like the pleasurable arguments of two friendly natures, who see the different sides of a question, and find it stimulating to try and convince each other. Far better is it for us to hold a friendly tilt with some active mind or living paper, than to be carefully fed with some easily-swallowed doctrine, and read nothing but what will confirm us in that particular preference.

All honor, then, to *THE NEW AGE*, and its design. May it flourish bravely, and carry its healthful words to all who have need of help or encouragement. May it aid all struggling souls to gain a sure foundation, and strengthen wavering minds in good purposes. May it spread universal charity, and teach us to recognize more fully the claims of humanity. If it shall do this, it shall be, not only for to-day, but for all time. M. A.

TO THE EDITOR OF THE NEW AGE:—The increasing demand for the services of the choir at funerals makes it sometimes difficult for choristers to find a sufficient variety in the pieces adapted to such occasions. In the hope of somewhat relieving this difficulty I offer the following hymn, which may readily be performed to any simple chant, or, if preferred, to any tune in 12s metre, if such can be easily found. The words, "she" and "he" may be used convertibly, according to circumstances.

Chelmsford, Mass.

JOHN C. BARTLETT.

O mourner, hush thy sobs, "She is not dead, but sleepeth;"
Thus saith the Lord to each bereaved soul that weepeth.
She did but weary of the painful toils of earth,
And through death's friendly portal gained the second birth.

Oh, do not wish her back where each recurring morrow
Brings to the burdened soul an added weight of sorrow;
Where chilled affections, aching hearts, and changing friends,
Seem but the sum of all life's cherished aims and ends.

But what there was of good within that silent heart,
Keep in your soul, and of your life make valued part;
Thus as you journey on through life's hard suffering day,
Soon shall the heavenly daybreak gleam across your way.

And in the eternal silence of the darkened tomb,
Where only loving memory penetrates the gloom,
There shall speak forth a voice, as coming from above,
"The richest treasure of a human life is love."

Scintillations.

AN awful fate has overtaken a Texas lawyer. The *Bonham Enterprise* says: "Joe Dupree made his first speech on Tuesday, assisting Capt. Sims in the prosecution of Alex. Rogers. The jury sentenced him to be hanged."

Noble Sportsman—"Missed, hey?" *Cautious Keeper* (on the lookout with field glass)—"Weel, I wadna gang quite sae faur as to say that, but I doot ye hav' nae exactly hit."

THE poet who "would not die in autumn" is out again. The worst of it is that he will not die at any time. Autumn poets are requested to write on both sides of the paper; one printer can then work while the other commits suicide.

A LITTLE five-year-old Wisconsin boy was heard saying to his little brother, "I know what amen means. It means, 'You mustn't touch it.' Mamma told me so." Which was his childish but literal interpretation of "So let it be."

AN absent-minded professor, in going out the gateway of his college, ran against a cow. In the confusion of the moment he raised his hat and exclaimed, "Excuse me, madam." Soon after he stumbled against a lady in the street. In a sudden recollection of his former mishap, he called out, with a look of rage in his countenance, "Is that you again, you brute?"

ADVERTISEMENTS.

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the complete

Secularization of our Common School System,

and the whole subject of EDUCATION in every one of its phases,—all these are matters which more and more are challenging the serious and earnest consideration of our American people. That the perfection of society could be achieved by the success of any one of these Reforms, it obviously would be absurd to claim; yet often each is urged as if it alone held the destinies of mankind. THE NEW AGE, believing that the fair humanities go in groups, that the race must advance abreast, and that the method which is to ennoble human life and perfect the condition of society must be more comprehensive than that suggested by any partial reform, will labor to co-ordinate all the reforms, and to combine in one view every element of progress.

Already we have seen the disastrous effect of attempting to separate inseparable things. Up to this time, it has been held, in the Church, that religion is one thing and righteousness another; in politics, that success is one thing and integrity another; in business, that capital is one thing and labor another; in life, that society is one thing and brotherhood another. The logical result of this insane discrimination is that righteousness is sacrificed to religious observance, public integrity immolated on the altar of party success, labor enslaved in the service of capital, and humanity smothered in artificial social distinctions. It will be the steadfast purpose of THE NEW AGE to check all these evils, by striving to make it more clear that religion and goodness, purity and politics, labor and capital, brotherhood and society, are one and inseparable; that they must not and cannot be sundered.

The columns of THE NEW AGE will be open to all the serious forms of thought and all the earnest voices of the present time, which shall seek fitting and proper expression. In its own utterances it will always put more emphasis upon principles than names, upon spirit and aim than methods and appliances. Whatever of essential worth it may discover in any institution, in any organization or system, it will recognize and commend; but any iniquity therein harbored it will point out and scourge without fear or favor. The prejudices of no human being, the vested interests or organized selfishness of no body of men, will ever be permitted consciously to modify or cloud its opinions, or dictate its utterances. Its purpose to look around the whole horizon of humanity's aspirations and efforts, and to utter the freest and most advanced thought upon all subjects pertaining to human welfare, will constitute its strongest right to exist. Recognizing as ever operative in the history of the race the two elements of conservatism and progress, THE NEW AGE will endeavor to take wise advantage of both; and while it will never hesitate to aid in the work of destruction, while destruction shall seem to be in order, it will especially rejoice to build for the future upon the durable foundations afforded by the past. Desirous to preserve the good, it always will be seeking the better.

With the undoubting consciousness that there is a yet unoccupied place in journalism to fill, THE NEW AGE has only to prove its ability to occupy it to make its permanent existence assured. It but asks of the public the opportunity to make this proof.

Each of its articles will be expected to stand on its own merits. In providing contributions to its columns, no deference will be given to mere reputation; since this is not always a just measure of literary ability, or vigor or originality of thought.

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ADDRESS

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THE NEW AGE.

VOLUME I.

BOSTON, SATURDAY, NOVEMBER 20, 1875.

NUMBER 3.

Photographic.

THE communication of "M. A." touches us nearly, but we had to insert it because it came from a lady. We shall become hardened soon.

It is said that the value of our paper currency is determined by the rate of gold; and it is also pretty evident that the gold-rate is determined by the operations of a few Wall Street gamblers. Then gambling is again becoming quite an honorable business.

PROF. PROCTOR's second lecture in this city last Sunday evening was on "Other Worlds and Other Suns." A great number of Sunday discourses have been devoted to "Other Worlds," but very few as useful and valuable as this.

THE *London Times* says that no European Government would send such a note as that which President Grant has caused to be delivered at Madrid, unless it were ready to fight; and any Government with a sense of respect would fight rather than yield. But we have grown too wise on this side of the Atlantic to go to war for a point of honor.

DR. MINER continued, last Sunday evening, his bombardment of the Roman Catholic Church. There are some very bad things in Romanism; but is there anything more tyrannical than it would be to disfranchise a man on account of his religious opinions or ecclesiastical connections? Well, this is a world of some considerable size: but it is not large enough for two Popes.

WE have heard that it has been objected that we have no business to discuss the labor question because we have not been a laboring man. We remember that the same objection was made to any treatment of the same subject by Wendell Phillips. Must a man, then, have a selfish interest in a subject, before he is properly qualified to consider it? Would it have been, for example, an impropriety in President Eliot to defend tax-exemption, if he had not represented two millions of exempted property?

THE *Banner of Light*, in mentioning that Dr. Miner is preaching against the Catholic Church, asks why he did not refer to the fact that, in the Catholic schools of Boston, the boys are regularly drilled, with muskets in their hands, as military companies; and adds:—"This is a point that demands discussion more than anything else." We hope our contemporary will discuss it, and tell us if it is any worse to drill Catholic boys, with muskets in their hands, in the schools, than it is to subject Protestant boys to the same usage?

Is a boot-black fit for his business who does not believe in the plenary inspiration of the Bible? Can a man properly saw wood who has any doubt about the story of the Flood? These questions may appear trivial, but we would like to know where this thing is going to stop. We can't allow a man now to give us any scientific information unless we are first sure that he is theologically sound. Then what can he do without an inquisition into his religious opinions? The *Tribune* has been putting Prof. Proctor on the gridiron. It is getting to be a first-class religious newspaper.

THE papers have published the story of a man, convicted of arson, and sentenced to the Massachusetts State Prison for life, who was recently pardoned on the ground of his entire innocence. The fearful thing in this story is that his innocence was established six years ago by the dying confession of the witness on whose testimony he was convicted. We have found it almost impossible to credit this narrative. If it be true, it makes an indelible stain on the annals of this Commonwealth. We delayed any reference to it in the hope that some denial or explanation would be given which would relieve us of a great disgrace: but neither has yet appeared. We are all shocked at the frequency of great and brutal crimes; but a State can hardly take a more effective method than such criminal practice to increase the fearful harvest.

PROF. RICHARD A. PROCTOR has thought it best to notice the attacks made on him for his supposed change of religious belief. He says he was once satisfied that the teachings of science and the dogmas of the church were consistent, but that the theologians have at length convinced him that this is not so, while he is as well satisfied as ever that the teachings of science are right in the main. Notwithstanding this very frank explanation, the theologians are not satisfied.

AT the Church of the Unity, last Sunday, Rev. M. J. Savage gave an able and eloquent sermon on *Revivalism*, which was reported in full in Monday's *Post*. We thought that no good could possibly be the result of the revival efforts already begun or in contemplation; but we see that we were mistaken. One good result is the production of the discourses of Chadwick and Savage (others we have not read), as well as the interest which will insure their perusal. We believe that rational ideas and sound thought prevail in the long-run, and whatever causes the planting of such seed cannot be an unmixed evil.

THE *Nation* exposes with a relentless hand the frightful inconsistencies of the arithmetic-man, who, since the elections, has resumed his customary labors upon the returns. It shows that when he was in Milwaukee, he gave the Republicans 190, and the Democrats 177 Electoral votes in the Presidential election next year. But he came on to New York, and in the *Herald*, without the slightest regard to his reputation, gave the Democrats 188, and the Republicans only 181. Then he skips to Washington, and appears in the *Chronicle* with a slate marked, Republican, 228; Democrat, 101; doubtful, 40. And so he staggers. We are as much in the dark as ever; we don't know who will be President.

IN their statement to the public, the Fall River manufacturers attributed the troubles largely to the operatives who came from Lancashire in England. The statement revived in our recollection the fact that at a critical period of our late conflict, when the aristocracy of Europe did not conceal their sympathy for the Confederacy, and the Old-World despotisms were apparently eager to give it recognition, the Lancashire operatives, though reduced almost to starvation by the cotton famine caused by our war, were true to our cause, and raised their voice in our behalf. Such people may be more ready than others to resist injustice, but it is not apparent that they are the most ready to indulge the wild passions of a mob.

THE *Jewish Times*, of New York (one of our exchanges which we shall not wish to overlook), has a sensible protest against the course of some papers in casting reflections on Jewish merchants as a class, because a few men of that faith are found among the numerous failures caused by the stress of the times. It suggests with some point, that though the houses of Jay Cooke, Hoyt, Sprague & Co., and Duncan & Sherman, did not profess the Jewish faith, no one thought of disparaging Christian merchants as a class because of their failures. It says:—"It seems to us, however, that trade is neither Christian nor Jewish, and that moral delinquency in isolated cases cannot be safely charged to creed of church, without the danger of being caught in one's own trap."

THE ceremony of burying Guibord was finally and successfully performed on Tuesday last. There was an array of military and civil force, and all disturbance was prevented. Those who have not become tired of the matter, may, if they choose, reflect on the three points of this case:—(1) The civil power, which in this case interfered to enforce justice in a religious question, may sometime interfere in similar matters to perpetrate injustice. (2) An individual was defended against the persecuting fury of his own sect—the most excusable thing for which the civil power can interfere. (3) The whole controversy has grown out of the vile superstition which consecrates burying grounds—a sickening example of the extreme absurdity of religious fanaticism.

"ECONOMIC SCIENCE; or, The Law of Balance in the Sphere of Wealth," is the title of a modest but very thoughtful pamphlet from the pen of Joel Dinsmore, prefaced with an introduction by Lois Wais-broker. Mr. Dinsmore is a laborer, but a thinker; and has brought to bear upon the subject in hand a mind undisciplined by the schools, but endowed with excellent natural ability. We are mistaken, if he has not made a really valuable contribution to the discussion of economic science. It is one of the most hopeful signs of our time, that so many laborers are becoming thorough and vigorous thinkers upon all those matters that so vitally concern, not only their immediate interests, but those of the community at large; and it would not be surprising if they, no less than the philosophers, should assist in bringing the solution of some of our most vexing social problems. *

THE constitution of the School Committee will be one of the leading questions in the municipal election in this city next month. The reduction of the Board to twenty-four members is supposed by some to be a favorable occasion to object to the election of women. If the women who have already served had not proved to be valuable members of the Committee, there would probably be no effort to exclude them. The useless members, who never do anything, are those who are usually reelected without opposition. That women have qualities which peculiarly fit them for such duties, is now well understood; and among other considerations, the fact that they are not so likely as men are to resort to political tricks, or to be swayed by party prejudices, will have not a little force. School supervision requires the highest moral and intellectual qualities; and if it cannot be held free from the influences of the outside world, the highest efficiency of our school system cannot be secured.

At a meeting for talking purposes, the best things are not always said publicly. We were present not long since at a meeting, and heard some very good speaking; but better than any thing said in formal speech was the remark of a lady in conversation, that she liked best to hear something said which she didn't believe, because that was of most service to her. It was a pearl of wisdom more valuable than often drops from masculine lips. It is still a sign of the weakness of infancy—the present condition of human nature—that the most intelligent and the most advanced among us still take greater delight in hearing what agrees with than what differs from their own views. Yet what good does it do a man to tell him what he already knows or believes? What he needs most is the fact or truth he does not know or does not believe. How much it would aid the real progress of thought if we should be entirely silent when we heard what simply confirmed our previous conclusions, and applaud only when we heard something with which we disagreed.

THE LABOR REFORM LEAGUE held a convention in this city on Sunday and Monday last. We were present at one of the sessions, and saw an assemblage of apparently earnest and sincere men and women interested in this vital question. Mr. E. H. Heywood, who appeared to be the leading speaker of the convention, is a thoughtful man, with decided convictions. Whatever may be the character or worth of his opinions on the labor problem, he is calm and reasonable in the manner of his speech, and certainly manifests an excellent spirit. The convention did not have an imposing appearance, compared with some other gatherings; but it was in small meetings, composed of people of similar mental and moral qualities, that the flame of anti-slavery sentiment was kindled in this land; and this meeting will do its part in effecting the ultimate regeneration in the department of social life which its discussions cover. No method or scheme for lifting the unjust burdens now oppressing labor has yet been proposed, which all reformers receive with entire consent; but the best hope of making that great discovery lies in discussion and agitation.

The Ideal.

The Harvest-Secret.

I.

BY WILLIAM C. GANNETT.

WHAT is a Harvest-Season?

It is Death—and a Fruition. It is stripped trees, but barrelled apples: stubble in the field, but wheat at the mill: out of doors a naked world, the summer-things all gone, empty nests dangling from the boughs, brown leaves swinging their last hour in the wind or rustling crisply under foot,—and in doors, thanksgiving season for the populations saved again and for glad homes nestling closer.

The dying of our leaves was predetermined long ago, as all deaths are, in the very constitution of their frames. The earthy minerals that mingle in the sap and climb the tree, unable to evaporate, slowly pack the leaf-cells till they lose their power to vitalize that sap. But by the time this happens, it is October and the fruit is made; and the leaves, their first use over, are nearly ready for a second—to play the part of little carriers and bear the pack of minerals back into the ground. Almost as soon as they appeared in Spring, this moment was foreseen, and preparation made for it. Where the leaf-stalk joined the twig a ring of thick cells began to grow across from outside inwards and bar the entrance of the sap,—sealing beforehand what would else have been a wound upon the twig, and at last leaving the leaf so loosely held that the pat of any wandering breeze will push it off. Presently,—but not until the fruition-deed is done,—the fateful breeze arrives; and the leaves, not only faithful unto death but faithful in death to the Lord of the Harvest, go where good leaves go—

“Where the rain may rain upon them,
Where the sun may shine upon them,
Where the wind may sigh upon them,
And the snow may die upon them,”

and there, in humbler station, will yet minister to the beauty of new leaves that are to be. And as they cease from their higher use, Beauty, the reward of Use, comes over them: their colors turn the hill-sides around New England villages into walls like the New Jerusalem's,—that city of clear gold whose wall was garnished with all precious stones.

Fruition and a Death. That does not mean Success becoming Failure. This dying is part of the success. The loyal leaves! They would resent a funeral sermon preached or dirges sung above them. Their very last word, their death-murmur, is “Life!” We have not been destroyed, they say, “we have been fulfilled in the fruit we leave behind us.”

They tell the literal truth. It is the leaves that have made the fruit, and fruit, the culmination of the plant, is the germ of its continued life.

For “fruit” is but ripened seed-vessels, or seed-vessels with the parts immediately connected. We call it wheat or barley or chestnut, if the vessel's coat be hard; grape, blueberries, orange, melon, if the coat be soft and fleshy. If the outside of the coat be soft while the inner side is stony, then it is the cherry or the peach. If the coat is a stringy membrane, we have bean-pods. If the calyx, instead of dropping off, hugs the seed-case and swells out to thick, sweet flesh around it, then we say, the apples and pears and quinces are getting ripe. Or if a number of the seeds cluster close together around a pulpy base, they make our strawberries and blackberries. Always, whatever form or name it takes, fruit is a ripened seed-vessel,—and the whole summer's labor of the leaves has been to make it.

How have they done it? It is the secret called “Organization.”

If our apples had a tongue between their red cheeks, they would tell us that they were once a part of the atmosphere and the ocean, that they were made of salt sea-vapors and the long spring-rains and the melting snow-crystals,—of these with the carbonic acid and ammonia which the rain in falling through the air dissolved, besides a trifle of the soluble minerals lurking in the earth where the orchard's rootlets crept. That they were, and now they are our Baldwins in the cellar, red indeed, but not blushing to own that lowly

origin. And in the process of transmutation from what they were to what they are, it is the leaves that have been chief agents. They have acted as air-fed mouths for the tree; as skin, to evaporate its water; perhaps as heart also, to help pump up the sap from down below. But their grand function has been to act as stomach and assimilate its food. When the sap from Mother Earth reaches the tree-top, it is still almost crude sap, still essentially mineral. Although a little changed on the way up through the ducts, it is not vital yet; it can make no plant-cells. But let it only reach the leaf and have the sunlight fall upon it there, and the wonder happens,—Nature's perpetual miracle of Cana, by which the crude rain-water is “organized” into a nobler fluid! Somehow the light-waves do it; and somewhat thus the men of science hint the story,—a story that sounds like an Arabian Night's Entertainment.

The ocean-waves, we know, breaking against the shores of continents, gradually waste those shores away and spread them out in sea-beds, that by and by emerge and make the plains of continents to be. What the ocean-waves, on the grand scale, take the centuries to do, the heat and light-waves, flashing through the ether,—forty, fifty, sixty thousand of them playing in an inch!—five, six, seven hundred billions of them arriving in a second!—these heat and light-waves are supposed to do at every instant to the molecules of the substance that they strike. The mimic tides pull down their structures, mingle their atoms together and build them over on a different plan. The more complex the molecule's plan, so much the more “vital” grows the substance.

It is true, all this is theory, is only a cunning guess at what may be. Ether and atoms both are doubted. But that something thus combines and shifts is sure: sure, too, that in every change the unpilings and pilings go on in perfect harmony, each element seeking its new mates by fixed laws of attraction and mingling with them only in definite proportions,—as if the old Greek myth were fact, and some unseen Orpheus sat by in Nature like him who charmed the rocks by music into walls. At the touch of sunlight the sap in the leaf first condenses, then rearranges its constituents, the oxygen and hydrogen, the nitrogen and carbon, and the rest,—rearranges all in forms more intricate. The mineral turns to plant: the inorganic to organic: the unborn is *alive*! And the Holy Ground where the drama of Perpetual Creation goes on through all the springs and summers everywhere, is the—Green Leaf. So far as the plant is concerned, give that the credit of the great transfiguration.

Now the sap, thus vitalized, descends the tree again. According to the chemistry of separate locations it becomes a hundred different things. Where only three of its four elements coöperate, it builds the cell and fibre-walls,—our timber: and makes the sugar and starch and gums and oils to which we owe the food that supports our breath and keeps our body warm. But where the fourth element, the nitrogen, is added in, the sap becomes that live substance, “protoplasm,” that bathes and lines the cells and coats their nucleus, that enters into the green of leaf and bark, that gathers still more richly in the blossom, and that most of all concentrates in the seed, stocking it with that other part of food, that builds up our flesh and frame. Seed is the *most vital* substance, the very highest being in all the structure of the plant. Its atoms are the outcome of the tree's whole past, the germ of all its future. It is Old and New in one. For this the roots sucked, the sap ran, the twigs budded, the leaves uncurled and veined and spread and filled the tree, and breathed the sunshine in, and stood up to greet the showers, and held on through the tug of storms: and for this the flowers—which are in truth but the elect families of leafdom,—for this end the flowers arrayed themselves and celebrated the little weddings and then chambered their very hearts—that at last the seed-children might grow and cluster there. All was for them, and they are the “fruit.” In every tree and violet and grass, in every lichen on its rock, in every cloud-like pulp that stains the ditches green, in every weed that swings at anchor in the seas, this seed-making (or some process kin to it) has been carried on through all the days and nights since earliest spring. No man through all the populations could make one. It takes a solar system *all alive* to make a seed!

Religion.

The Tendency of Scientific Thought.

[SECOND PAPER.]

BY REV. EDWIN S. ELDER.

III. We may take some assumed fact, theory, or system, included in the subject-matter of modern scientific thought, and consider it in relation to whatever element of religion it may be thought to be opposed. For instance: How is the faith in the continued existence of personal consciousness after the dissolution of the body affected by the discoveries and theories of mental physiology and psychology? What is the tendency of scientific thought toward the belief in special Providence, and the faith in the efficacy of prayer as a means of influencing phenomena external to the individual? What is the tendency of the scientific conception of what is known as the “reign of law,” to that prevailing conception of God in which He is believed to determine all phenomena by arbitrary and conscious volition? What is the tendency of an acceptance of the facts of geology, astronomy, and kindred sciences, as regards the doctrines of the fall of man six thousand years ago, vicarious atonement, the plenary inspiration of the Bible? It must not be forgotten in this connection, that there are theories included in the subject-matter of scientific thought, that deny the immortality of man, and the existence of God as a conscious being: to the vast majority of those who have a religious faith this is infidelity. Indeed, there are but comparatively few who can conceive of anything worthy the name of religion in the absence of a faith in God as a consciously thinking and loving Being. While among scientific theories there are those that vehemently deny the reality of religion, there is no indication that these theories determine the tendency of scientific thought, and until they do give direction to thought it is premature to inquire whether or not religion will survive the loss of faith in the consciousness of God and in the immortality of the soul.

In inquiring regarding the tendency of some one phase of scientific thought toward religion, those phases should be chosen that are generally received by the scientist. The faith in the efficacy of verbal petitions as a means of curing disease, escaping danger, bringing rain or sunshine, has been and by many is now held to be eminently religious. Indeed, this assumed ability to induce God to do what he would not have done unasked, is to very many a precious faith. To have a voice in the councils of a nation is with many an object of ambition. But to have a voice in determining the purpose of the Creator and Ruler of the universe has always been assumed to be most desirable. Can this faith hold its own in the presence of the discoveries, theories, and confident expectations of that science which is teaching that all of the phenomena of the universe with which we are acquainted, from the wanderings of the planets, the movements of the waters and even the winds, to the beating of our hearts, are uniform; that poison will kill, that disease will be inherited and transmitted; that disobedience to this unvarying uniformity will occasion suffering; and that prayer as a means of changing this reign of law is of no avail? Does that science that discourages and discredits our importunities, that denies our special providence, does it reveal the basis of a deeper and more adequate faith? If science prevents us from seeking our welfare by the use of verbal petition, does it reveal another method by which our welfare may be secured?

Let us take a concrete case. A child has taken poison. A very ignorant Catholic will send for the priest; his faith will be in prayer. But suppose that the parent's faith in prayer as a means of relieving the child has been discredited by scientific thought, is he therefore without faith; or is it true that his faith has been transferred from the prayer to the antidote of the poison? In this case we have the two faiths, the one of which is destroyed by science; the other is furnished by science. The one is in words as the means of arresting the operation of a drug; the other is in the known properties of another drug. The latter faith is as confident as the former. By what principle is one called a religious faith, while the other is held to be unreligious, or at least non-religious? Indeed, is

the faith in the efficacy of the antidote any less a faith in God than is the faith in prayer? This faith in the antidote is by no means faith in ourselves; we did not create the antidote; we did not endow it with its properties. I believe that whenever the time shall come that God is believed to be in *all*, rather than, as in the conception of many, *separate from all*, the scientific faith will be seen and felt to be truly religious. Is it not probable, nay, is it not certain that, when we have become acquainted with these unvarying laws, and learned to obey them, our faith will be as religious as the faith in petitions as a means of changing that uniformity has been held to be? All that is needed to make this faith religious is the recognition of God in the reign of law.

Should we discover that the universal Providence that sends rain on the just and on the unjust, that Providence that works with the uniformity and precision of the movements of the stars, is beneficent; that in its invariableness it blesses man in a higher sense and greater degree than any interference or interruption could do,—shall we be any nearer to infidelity than we are now? We are infidels to the faith of our fathers in prayer as a means of influencing the weather; but our faith in the “weather report” is no less confident, and more rational. Here again is no loss of faith, but a transference and enlargement.

I cannot in this connection pursue this line of inquiry any farther. Suffice it to say that the scientific conception of law in no way tends to destroy religion: on the contrary, it aids us to recognize the Divine in all. Science is everywhere revealing to us the necessity of conforming our individual will to the beneficent demands of that infinite tendency and purpose that flows through all things, all phenomena, making them one.

Here it may be well to point out one way in which religion is modified by scientific thought. Our religion is very liable to be self-regarding. There is no little selfishness to be found in connection with religion. In all ages religious peoples and individuals have believed that they were the favorites of heaven; men have worshipped magnified images of themselves. They have unconsciously conceived of themselves as the centre of the visible universe. Their religion, instead of being a consciousness of their relation to God, to All, has been a vivid consciousness of God's relation to them. The storm that increased their harvest was a blessing, though it might have strewn the coast with the shipwrecked dead. The cold night that destroyed their fruit was meant as a punishment for them, though it might have prevented the further spread of a contagious disease. In short, the religion of all, save the more intelligent, is almost exclusively self-regarding. How is it with science and the scientist? If there is anything that encourages and promotes forgetfulness of self, it is the pursuit of science. It is in this that we obtain a hint of the religiousness of science. The truth which the scientist seeks is not self-regarding. He forgets himself in the pursuit of truth that will in no way benefit him. He is not at liberty to accept only such theories as shall accord with his preconceived opinions. He must have a conscience for the truth—not only for that to which he is attached, but for that truth, that unknown truth and undiscovered fact, that may reveal to him the limitations of his own deeply cherished convictions. The controlling motive of the scientist is a love of truth and the desire to discover it; and whatever mistakes may be made, there can be no question that the tendency of scientific investigation and thought is toward the truth. I know that a high phase of religiousness is promoted by those investigations and discoveries and theories that withdraw the mind from the contemplation of its self-regarding hopes and fears. Science is everywhere helping us to realize that most religious of all ideas, namely, the oneness of all there is, the unity of God, the inseparableness of the creative and creating Power and Wisdom from each and every object. Science is also aiding us to realize that “one increasing purpose through the ages runs.”

There has been and for some time will continue to be a conflict between science and each particular phase of religion. There is no conflict between the thought of yesterday and the religion of to-day; there will be no conflict between the thought and theories of to-day and the religion of to-morrow; and for this obvious

reason, that religion stands for that which is eternal; it adapts itself to the changed conditions of to-day; it is associated with one dogma, or one theory, or one system: when the dogma, theory, or system is discredited, it lays hold of other dogmas, theories, and systems, and finds itself more secure than ever before.

Cheap Criticism of Free Religion.

BY JOHN H. CLIFFORD.

THAT in Christendom at large the delusion should be hard to dispel that Free Religion is simply anti-Christianity, is nothing strange. He that is not for us is, of course, against us. It is too much to expect a general appreciation by the Christian mind of a purpose so symphonious with universal truth as not to devote itself to loud declamation against a system of mingled truth and error. That in such a case the frantic threats of devastation uttered by one troubled anti-Christian, chafing with his shores of narrow method—albeit *his* purpose, too, is as wide as the ocean—should chiefly arrest the attention of the Christian world, is only a foregone conclusion.

But there are those in Christendom who should be better informed; of whom, therefore, better discrimination might justly be expected; and it is a cause for deep solicitude when they are found either incapable of digesting the knowledge they have, or deliberately ignoring it, committing what closely resembles, according to their own definition, the “unpardonable sin.”

We continually hear, especially from Unitarian sources, criticisms of the Free Religious movement so shallow that, however we might palliate the ignorance which it betrays in so “intelligent” a quarter, its voluble utterance is a matter, were it not pitiable, deserving of severe contempt.

Let us notice two distinct instances of this at once unjust and feeble style of remark. The first is the acute discovery, not infrequently made,—sometimes announced in a mere parenthetical clause,—that Free Religion is “simply eclecticism among religions.” It is easy to see that the impression prevails in the circle whence this criticism comes that Free Religion is also mere Pyrrhonism; that its sole canon is that adhered to by the disciples of the ancient sceptic:—“We assert nothing; no, not even that we assert nothing.” Free Religion is considered to be so entirely and superstitiously anti-dogmatic as to culminate in the most arrogant of all dogmatisms.

Against this chronic misjudgment of Free Religion, experience thus far perhaps teaches that it is vain to protest; and, where ignorance or prejudice is so confirmed, the hope to enlighten or disabuse must needs, if it would persevere to a successful issue, be strongly reinforced with patience. If, after all the talking and writing, with this laudable end in view, it still appears that the truth is hid from the wise and prudent, it may perhaps be well henceforth for Free Religion to make its revelations to babes and sucklings.

The second instance is found in a lengthy but not otherwise remarkable sermon by a Unitarian minister (the same who took fright at being taxed with opposition to Moody in this very sermon), printed in the *Christian Register* of Oct. 16. The sermon is entitled “*Orthodoxy the Worst Enemy of Christianity*,” in the course of which the author says:—

“Long ago, in darker ages, Orthodoxy fought its way into the very heart of the Christian church, and there by intolerance and proscription and every art intrenched itself. And now in our day of greater light, when men begin to discover that it is not Christianity, but an intruder and a foe, it is so strongly fortified in its position that it is only with the greatest difficulty that it can be stirred. Indeed, it has actually, to a very large extent, captured the Christian religion. And so to-day wherever we go we find Orthodoxy preaching in the most unblushing manner that it is Christianity, and that everything opposed to it is not Christianity. It is mainly because of this condition of things that that body of, on the whole, remarkably intelligent and sincere men known as the Free Religionists have taken their stand outside of the Christian name. So plainly do they see that the Christian name has been captured, and now stands identified in the minds of the mass of mankind with Orthodoxy—something which they believe to be false and degrading—that they declare it to be hopeless to attempt to capture the name back again.”

This, if it means anything, amounts to saying that Free Religion is neither more nor less than anti-Orthodoxy, a judgment as well founded as the others

—that it is anti-Christianity and “eclecticism” among religions,—but more inexcusable than either of those, because it is pronounced in the face of facts so obvious. To a preacher of Liberal Christianity such an inference is scarcely creditable. “That body of, on the whole, remarkably intelligent and sincere men known as the Free Religionists” can hardly be expected to pay back the compliment of intelligence, however they may confide in the sincerity of a critic who falls such an easy prey to absurdity. Whatever “captures” Orthodoxy may have made, it is certain that *he* has not seized the *raison d'être* of the Free Religious association.

How such singular misapprehension should proceed from out of the Unitarian sect, which itself reluctantly furnished the Free Religious movement with nearly all its leading advocates, passes the power of ordinary understanding to explain. If any of “that body of, on the whole, remarkably intelligent men” can account for it upon any other hypothesis than that of the total theological aberration of this critic, they may thereby do him a valuable service.

The whole sermon, however, is a fair example of the manner in which men, themselves escaped from Orthodox captivity, are wont to turn upon Orthodoxy with denunciation, berating it as the sum of all villainies!

If the history of the Free Religious movement itself, which has all transpired within the present generation, —together with its literature already extant, although not yet voluminous,—cannot suffice to correct the three special misapprehensions herein considered, it becomes a serious question whether it is worth while for its exponents to particularly explain it to individuals or classes who manifest so little aptness to penetrate its open mysteries.

That a movement for universal freedom and universal fellowship in religion must of necessity be something of wider import than anti-Christianity; that a reverent regard for truth, for humanity, *everywhere*, implies something different from “eclecticism among religions;” that the genesis of an undertaking mainly fostered by minds that have outgrown Unitarian limits, within which they knew too much that was “false and degrading,” is not to be found in anti-Orthodoxy—all this has been so often and so clearly shown, that it will soon become necessary to ascribe the persistent refusal to recognize the facts to some other cause than sheer inability to comprehend them. The removal of prejudice is more difficult than the informing of ignorance. Free Religion has begun a heavy task. No wonder its workers are told that “their hands cannot perform their enterprise,” for they are not alone “the crafty” whom the world looks to see disappointed in their devices; but the liberal, who devise liberal things, are taunted that by liberal things they cannot stand. Free Religion has need studiously to employ every legitimate servant of the age in its endeavor grandly to serve the ages.

INSIST on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another, you have only an extemporaneous, half possession. That which each can do best, none but his Maker can teach him. No man yet knows what it is, nor can, till that person has exhibited it. Where is the master who could have taught Shakspeare? Where is the master who could have instructed Franklin, or Washington, or Bacon, or Newton? Every great man is a unique. The Scipionism of Scipio is precisely that part he could not borrow. Shakspeare will never be made by the study of Shakspeare. Do that which is assigned you, and you cannot hope too much or dare too much. There is at this moment for you an utterance brave and grand as that of the colossal chisel of Phidias, or trowel of the Egyptians, or the pen of Moses, or Dante, but different from all these. Not possibly will the soul all rich, all eloquent, with thousand-cloven tongue, deign to repeat itself; but if you can hear what these patriarchs say, surely you can reply to them in the same pitch of voice; for the ear and the tongue are two organs of one nature. Abide in the simple and noble regions of thy life, obey thy heart, and thou shalt reproduce the Foreworld again.—Emerson.

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The Perils of Advocacy.

WE suppose it is not best, in this generation, to be surprised at any thing; but we cannot altogether conceal our surprise at discovering that it is held by so many sensible people that no good can be done in this world except under the form of "advocacy." They hint that before you say anything, you must state the creed you have adopted, or specify what sect, party, or reform you are pledged to support. It matters not how positive your utterances are, you are understood to have no convictions, unless you appear under some party banner. Such persons, we must suppose, always turn from Plato, Shakspeare, and Buckle in disgust, because they did not advocate something.

Now the word "advocate" is itself of bad odor and omen. In its primary sense it signifies one who speaks, not his honest convictions, but what he is paid for saying. And to this day, the advocate of any special interest or movement appears to surrender his judgment to it, to be incapable of seeing anything else, and to bind himself in advance not to criticize it in any way. There may have been emergencies, and may yet be, compelling a free-minded man to take up such a burden; but it is at the risk of a mental servitude that had better be shunned when it can be. For no man can know how much he unconsciously fetters his own thought by devoting himself to a particular creed or method; until at least he throws off the mental incubus.

The peculiar danger in becoming an advocate is that a man will see in his one idea nothing less than the universe, and will not see anything else. In that posture, his moral vision is limited, his power of generalization belittled, and to him the just balance of things is deranged. Such is the hazard a man takes when he assumes to be the champion of a special reform—a radical in that, he is conservative in everything else. It is a remarkable thing that of all the prominent anti-slavery apostles, with the exception of Wendell Phillips, and, we believe, of Parker Pillsbury, none have had a word to say on the kindred question of the wrongs of labor. Mr. Phillips was ready, when one battle had been fought and won, to engage in another conflict; but Mr. Garrison has washed his hands of the labor question. We could easily have excused the brave and honored veteran, in consideration of the hardships of his long and dreary warfare, had he not turned his back on labor reform on grounds that should have made him dumb on the slavery question. It is obvious that a man cannot devote himself to one reform, even though it be based on immutable justice, without peril to his own best nature.

We suppose it will be admitted that examples of the one-sidedness engendered by advocacy may be found in the history of the *worst* journals; but we can find similar examples in the *best*. Take the charming trio of Tremont Place. There is *The Index*, the advocate of a great national party of freedom, one of the objects of which will be to discontinue the employment of army, navy, and legislative chaplains. But when, this autumn, the entire State was startled by the conflict between manufacturers and operatives at Fall River, and the bayonet was put in requisition in a time of peace, Mr. Abbot had no word to speak. If he had any convictions on the subject, he "held them in reserve." He was thinking, perhaps, how to stop the chaplain business, and could not see the suffering thousands of a manufacturing city, driven almost to desperation. Then there is the *Woman's Journal*, that does not care a fig for "a great national party of freedom," but is so devoted an advocate of the cause of Woman that it is ready to indorse any absurdity which

labels itself with her name, though it be an educational abortion like Wellesley College. Then there is the *Christian Register*, of which, for the purpose of this illustration, it is enough to say, that it is not expected to utter anything in disparagement of the denomination it represents, and so we never know when it sees anything in the movements of that religious body deserving censure.

Now it so happens that we sympathize with objects advocated in each of these journals; but so long as we do not become the special advocate of any one of them, we have a better hope that we shall not confound their relative importance, or forget that there are other objects of some consequence outside of the limits of their advocacy. We know we never can properly serve an organization that we cannot criticize when it does wrong. And although we are convinced that it is a wrong and foolish thing for a civil magistrate to appoint a public fast, we do not mean to desert starving multitudes in their distress for the sake of attempting to suppress a fast-day proclamation. We think we can urge the claims of Labor to a more equal distribution of its rewards, and the claims of Woman to the enjoyment of equal natural rights, to better purpose by impartial discussion, than we could as the advocate or organ of any of the various Labor Reform or Woman Suffrage organizations. But when we have discovered that we cannot express a conviction except in the attitude of champion of a special cause, we shall say no more.

Voices from the Past.

PERHAPS the greatest mystery of life is growth, or evolution. That we pass from one thing to another, finding each in turn so real and so satisfactory, and yet leaving each in turn behind us, and still retaining our identity through all,—that is, indeed, a mystery!

Am I the same person now, that I was ten, twenty, thirty years ago? How many different loves and likings I have had during all this time; how many different faiths have led my soul; how many different enthusiasms my heart has leaped after; how many different ambitions have polarized my efforts; how many different objects of hope, desire, and affection my life has clung to, and vowed to cherish for ever and ever! One by one they all have passed by me, clinging long and fondly, yet parted from at last; and to-day my being sits down to a new experience, and wonders what next is to come!

Still, I am the same person, and none other. Through all these changes, through all these shifting and flying vicissitudes, in spite of all those objective points and points of departure, which my life has aimed at and from, I have persevered to be the same child of the Eternal that I was in the beginning,—the same boy, the same man, the same individual, from first to last. Like the river which begins in the hidden spring, and flows through a continent down to the sea,—passing on its way by banks which are dotted with countless variety of scenes, receiving innumerable and modifying tributes from earth and sky, and yet maintaining its continuity from source to outlet,—so the essential current of my life has meandered through every various experience, absorbing all, absorbed by none, constantly widening out to meet the infinite; and if thought and memory could run along on its banks from the beginning to the end, they would be able to mark how the continuous lengthening stream has flown, and just when and where and how every emotion and event has risen or fallen to its surface, to be mingled with and increase its volume.

The man of true and tender heart never scorns the past, through which his growing life has come; that past is always sacred to him. Though again and again he has risen up, and left it, to go after something grander and better, still, whenever it calls to him (as it is sure sometimes to do) through the shadowy uplands and lowlands of memory, he will listen with gentle respectfulness; and though he retrace no step to follow the plaintive voice, he yet will turn a mild look in that direction, not forgetting how much these by-gones were to him so little time ago, though so foreign now! Who does not love to visit the home of his infancy, to look it may be into the very cradle where he was rocked, perchance to handle some of the faded and broken toys wherewith his fancy once was so de-

lighted? Who does not look with soft-hearted pleasure upon children playing the same games that his own boyhood engaged in with such wholesome zest? Though no longer "pleased with a rattle" nor "tickled with a straw," the wise man does not despise himself that once he was in a condition when such an experience was possible to him. Not even past follies or vices alarm or vex him now, since he sees how even these were real to him then, how he looked upon them as sources of good, and expected and actually received some profit from them. Not a hope, a pleasure, an ardor, a longing, a love, a friendship, a tie of any kind binding to earth or heaven, would the wise man be willing to part with out of his past; for now he discovers that his life was large enough to contain them all, and that his good genius led him up to and by every one, on and still on to a vaster and deeper end.

To-day is Sunday; and, as I have sat by my window, I have heard the church-bells ring from the city steeples, and seen the well-dressed people walking staidly to their worship. How easy for my thought to follow them; to see them sitting in their pews, busy with hymn and service-book; intent on hearing song or psalm of praise, word of Bible or of preacher,—as it tells of sin and salvation, of hell and heaven, of cross and crown, of a punishing and a rewarding Deity! And how natural, too, to reflect on the utter foreignness of all this to my present thought and feeling, on the great disparity between such a form of religion and that which now seems to me true and attractive!

And yet both thought and memory are swift enough to take me back to the time when I was one of these Sunday worshippers, when their religion was also mine, when what moves them moved me; when, indeed, their God, and Christ, and Bible, and sacrament, were mine as well! To me, these objects of belief are dead and buried in the past; and yet, as memory resurrects them, I can but give them reverent recognition. Though dead to me now, they were alive to me once—alive, and full of beauty and of truth.

They are alive to others now, as perchance they may be dead sometime. All men grow; all men pass away from things old to things new. While we tread gently among the graves where our own dead lie buried, let us not be too eager to run to the funeral of other men's faiths. Let that live which still has life in it,—which is alive to others, though dead to us. When to any soul the life of any thing be fled, to that soul that thing will directly pass to sepulture. Who with disposition murderous would step in before-time, to slay aught that is vital to any one? Would you assassinate faiths to which my soul still clings? As well assassinate me! My idols, no longer repaired by my own hands, will crumble and perish naturally; the fire on the altar, unfed by my devotion, shall be blown out by the fresher wind that sweeps from the nobler heights of my own being!

Why hasten, then, to play the rôle of the iconoclast? Patience, patience! Have we no faith in the sure work of evolution, of education? Let us expunge both from our creed, unless we can bring ourselves to wait patiently for their slow processes. The heart remains a mourner for dead gods, long after the intellect has bravely quitted their graves. The mother cherishes at home the relics of the buried child, while the father is abroad in the world, absorbed in thought and effort to provide for the living and growing family. But both are entitled to our respect and sympathy.

It is no proof of strength and courage to manifest undue indifference to the dead offspring of our heart or brain. Indeed, the finer wisdom is to see that nothing really dies, but only changes. Loves and faiths transmute, reappearing in new forms. The essence, the soul of them never perishes, but has as many new births as there are moods and tenses in our ever-expanding and deepening life. Thus our early superstitions become in a most mysterious way our later verities. Old attachments and beliefs fade out, but somehow we recognize them in the new, blushing with diviner beauty and truth! Science cannot kill religion, but only resurrect it in nobler form, and re-interpret it in newer and more intelligent language; while religion shall own the obligation, and hasten to adopt the life and learn the lesson that her teacher has so wisely given. If we are truly growing, we love and believe not less, but more wisely as the years roll on!

A. W. S.

Woman Suffrage.

THE claim of Woman to the ballot is based on the ground of a natural and inalienable right. We are fully aware, in making this statement, how difficult it is to argue an abstract principle; but no reform can be established, until at least the abstract principle which covers it is seen and admitted. The discussion of this question, from woman's side, has of late been allowed to run into several illogical side-issues; and the force of the movement seems to have declined in consequence. The argument for Woman Suffrage would not be weakened one iota if it could be shown that every woman to be enfranchised belonged to the class defined by the elegant term of "Bridget;" it would not be one whit stronger if it appeared that universal suffrage would give the ballot to no woman but a Julia Ward Howe. For the establishment of a natural right has nothing to do with the character and attainments of the person who is to be benefited by it.

When our fathers struck for national independence, they were moved by a prophetic impulse to base their claim to it on a principle so comprehensive that it held the germ of all personal liberty and social progress. "All men are created equal;" this was the most revolutionary statement ever flung into society—and the invisible force of that principle is the source of all the agitation that stirs our politics or social affairs to this day. As a people, we first accepted that principle in its abstract form, without adopting it in all of its applications. It made chattel slavery impossible; but because we denied its self-evident application, avenging Nature exposed us to the horrors of a sanguinary conflict, the wounds of which it will take long years to heal. Early in the century came the claim that it be applied to suffrage: if all men are equal, all men have an equal voice in determining the character, and shaping the administration of the political institutions of society. The claim was resisted, of course; but Jefferson added to it the force of his immortal epigram—"It is said that man cannot be trusted to govern himself: can he then be trusted to govern another?"—and the battle was won, at least for white male humanity. Woman's right to vote has exactly the same basis. Men have no more right to vote than women.

All this is very trite. But it is not so trite that it does not need to be repeated. It is only last summer, by newspaper report, that sentiments adverse to universal suffrage were uttered in the most scholarly assemblage in the land, by a venerable ex-President of a College, and received with applause. When such gross ignorance is shown in such quarters, is it not time to recur to the sources of knowledge? If not, we may soon become swamped in a common illiteracy. It is only a few years since President Fairchild, of Oberlin, arguing against Woman Suffrage, found it necessary to assert that our fathers, when they said "all men are created equal," only meant one nation's independence of another, and did not mean personal rights at all. But he was not the first man who reproduced the image of Mrs. Partington with her broom at the sea-shore; we had then hardly ceased laughing at him who undertook to sweep back the same ocean of truth with his little broom of "glittering generalities." But President Fairchild deserves credit for the logical perception which compelled him to see that unless the principle of the Declaration could be explained away, the right of woman to the ballot must be admitted.

We may discuss as much as we please the probable consequences and results of securing the ballot to woman; but all that has no connection whatever with the question, Has woman a right to vote? Whether it would add more of intelligence and virtue, or more of ignorance and vice, to the volume of the electoral voice, is not logically to be considered at all, until it is settled what her right is. This may possibly appear more clear in comparison with another right. The natural right to life is not as well understood as it ought to be; but it is better understood than any other. We recognize the right of a human being to life; a right which we hold that he forfeits only for a few crimes; but short of these, his right is by no means impaired by any density of ignorance, or any enormity in vice. The right of a human being to the ballot is coequal and coextensive with his right to life. And yet such is the destitution of ordinary intelligence

on this point, that when Massachusetts, a few years since, with exquisite despotism, imposed a reading and writing qualification on her voters, no one was startled by this clear invasion of a natural right. If "intelligence" is to be the test, where can a single qualified voter be found? He cannot be found in North Street, of course; can he be found in Harvard College, that applauds the disparagement of a natural right?

Whether or not women wish to vote, is entirely irrelevant to this argument. Some men do not wish to pay their debts; but we do not therefore say that a man has not a natural right to pay his debts.

We think of but one reason, not logically a part of this argument, that has a direct force in connection with it. A man should forbear all opposition to the enfranchisement of woman in the impulse of pure manliness alone. It is one of our comforts that, owing to the imperfection of knowledge, human beings do not always know how mean they are; and we never need this comfort more than when we see a man vociferously denying to another the enjoyment of a natural, inalienable right which is his own pride and boast.

Religious Revivals.

THE study of the phenomena of popular excitements and popular delusions may properly employ the resources of the profoundest philosophy. That peculiar form of excitement commonly termed a revival of religion, is not to be dismissed as being unworthy of calm consideration, because of its manifest absurdities. Whatever deeply affects, even for a short period, large multitudes of people, is of consequence to every human being. The partiality felt for revivals by the sects who are engaged so earnestly in getting them up, presents no evidence in their favor, simply because it is with them a favorite method of maintaining their organized strength; but the views of intelligent and rational thinkers, who have nothing to gain or lose by a revival, have real weight. It is for this reason that we consider the sermon of John W. Chadwick, of Brooklyn, on *A Revival of Religion* (preached on Sunday, Oct. 31), as a valuable contribution to the study of this subject. We subjoin two short extracts, only regretting that we have not space to print it entire:—

Does this so-called revival of religion involve the advocacy of any principle of social justice or humanity apart from the conventional morals of Ecclesiastical religion, as did the Quakerism of America when it initiated a true revival of religion by taking the fore-front in the battle against slavery? You know that it does not. True, the sin of slavery has been washed away in the blood of an American atonement; the blood of thousands freely shed; the blood of other thousands chilled with life-long sorrow for their dead. But there are other enemies of social virtue, and other hindrances to national greatness that still live and rage. Political corruption, mercantile dishonesty, personal extravagance, and vain-glorious pomp and show; these things all cry aloud for a revival of antagonistic virtues, but their cry finds no echo on the lips of the revivalist. Prayers have been offered for a man far gone in drunkenness, and the vice of drunkenness has been several times referred to; but even here the moral weight of the whole enterprise is thrown against morality, because the emphasis is never put upon it, but on a species of salvation that is not affected by morality one way or the other. "I admit," says Mr. Moody, "that it is a good deal better to be a temperate man than a drunkard, or to be honest than dishonest in this life; but this don't touch the question of salvation." And again he says, "Even if we have broken the law, we are all right, for Christ has satisfied the law." And these sentences are not exceptional. They are symbolical; they are representative.

When I look about me in society and see how dreadfully monotonous the lives of the great majority of people are, my first thought is that I ought not to grudge them any excitement, not obviously unmoral, that breaks up for a few weeks the average routine of their existence. But my second thought is that religion is far too sacred to be made a means of pleasurable excitement. Better the same "dull task and weary way," than any such alleviation. Were this by itself permissible, it would be no sufficient compensation for the cheapening of morality which it would entail, and the reaction which is sure to come after the rapture of emotion. The man who fancies he has had a genuine experience of religion, and eventually discovers that it has been only an unfruitful spasm of emotion, is not the same man that he was before. His spiritual nature has been hurt beyond the possibility of sudden cure. Grant that the incidental praise of righteous living, or the nexus of idea that exists between religion and morality in the average man, may avail to quicken here and there the moral sentiment of the convert, this incidental good must be as one in a thousand in comparison with the evil done by that cheapening of morality which is the inseparable concomitant of any doctrine which concedes to personal righteousness only a back seat, in the work of spiritual reconstruction.

Special Topics.

The Guibord Case.

BY BISHOP FERRETTE.

THE facts of the Guibord case have now been set forth at full length in so many papers, that I would run more risk of being tedious if I repeated them, than of being obscure by assuming them to be known. As the safest will also be the shortest, and as this article must be brief, I will give my reflections without attempting so much as even the most cursory recapitulation of the facts.

A refusal of sepulture is not a case in which our sympathies are likely to remain doubtful. Naturally they are with Monsieur and Madame Guibord, and with the Canadian Institute, and with the British tribunal which has decided in their favor. The bishop and his clergy, and the Vatican behind them, appear to us in a very odious light. But we should not allow our feelings in this case, nor in any other, to overpower our judgment. We should remember that there are moments in history when the cause of liberty itself is, through its accidental entanglement with bad men and bad things, made unpopular; and it is by availing themselves of the popular prejudice at such moments, that the enemies of liberty, of religious liberty especially, have managed to confiscate it. Of this the Guibord case appears to me to be a new example.

So far as Guibord's family lot, in the Catholic cemetery, at Montreal, was a part of the territory of the British Empire, the Queen's Bench (whether its action deserves to be pronounced right or wrong on the merits of the case) was certainly competent, as the highest temporal judicature, to decide whether Guibord should be buried there or not. But whether the ground should be consecrated or not, was a purely spiritual question, which the ecclesiastical authority alone had a right to decide, and with which the temporal power could not meddle without trespassing upon ecclesiastical jurisdiction, and violating religious liberty.

As the Privy Council exceeded its rights, so did it prepare for itself an ignominious defeat in presence of the whole world, by attempting what was entirely beyond the limits of its power. The bishop, as any body who knows anything about those matters could have foreseen, on the one hand withdrew, in due deference to the orders of his sovereign in a temporal matter, his resistance to the burial of Guibord in the lot contended for. But, on the other hand, in vindication of the independence of his spiritual office from the dictation of the civil power, he withdrew from that lot the ecclesiastical consecration from the moment Guibord would be buried there. So that now the Canadian Institute are free, with the help of the British soldiery, to bury Guibord in a plot of land which was, until disconsecrated, a part of the Catholic cemetery; but as to burying him "in that part of the cemetery where the remains of Roman Catholics who receive ecclesiastical sepulture are usually interred," it is a point which the whole power of the British Empire cannot enable them to carry. The whole naval and military power of an empire on which the sun never sets, is too little to compel the smallest bishop in the world to exercise his spiritual office otherwise than he judges proper.

The conduct of the British Government in this affair appears so extravagant that the question naturally arises, how is it possible that sensible royal advisers, like Her Majesty's, could have so stultified themselves as to imagine that they could rule the Roman Catholic Church, which is an ecclesiastical church, just as they rule the Anglican Church, which is merely a department of the civil power? To understand how the conduct of the Privy Council was not in all respects so absolutely destitute of grounds as it at first appears, we must take into consideration the terms on which Canada, by a treaty with France, became a part of the British Empire. By this treaty the British crown was substituted for the crown of France in all its rights and obligations with regard to the Province, and in particular with regard to its Church. The Roman Church was the established church, and as such had lived with the civil power under a regime of

mutual concessions, the Church granting to the State some rights really ecclesiastical, and the State in return granting to the Church some rights really temporal. Among the rights usually granted by the Church to the State in Roman Catholic countries, such as France, is the right, for the sovereign, to reverse the decision of "Our Bishops" in cases precisely similar to the Guibord case. In this case the Protestant British crown assumes that it has all the rights which a Catholic king of France would have had. This right the bishop refuses to recognize in a Protestant sovereign; and the Catholic mob, bolder than even the bishop, comes forward in its turn as being, since France has become a republic, the real inheritor of the Canadian sovereignty of the kings of France.

The immediate result cannot remain long doubtful. Mob or no mob, the decision of the Privy Council must be carried into execution, so far as the burying of the body in the thenceforth disconsecrated lot; and Privy Council or no Privy Council, the bishop must carry his point as to whether the ground shall be consecrated or not. This complicated case is a fair expression of the age in which we live, in which Church and State, as yet only semi-conscious of the exact nature of their respective rights, mean in a general way to assert them, and struggle to disentangle themselves of their complex relations.

Reform.

Tolerance in Reform.

BY REV. W. A. CRAM.

WE need ever to remember that the true, healthful development of the mind and heart of man is in many directions. Heaven and immortal life are gained by many roads of love, thought, and action—roads that rise and widen into the whole limitless sphere of existence. No two will travel just the same way. Does my life reach out and go up in strong religious emotion and thought? That is well. The way we call religious truth and life is endless and inexhaustibly rich. While I may love my religious way toward heaven and immortal life, let me remember there are many other ways as good and better than mine, wherein souls are travelling upward. My neighbor, may be, finds little joy and strength in my way of religion; the names, forms, and sacraments I use and love, only confuse him; but his soul rises free, rich, and strong through science, that feeds not my soul yet. Shall I cry, "Christless," and "Infidel"? That would be sad, impoverishing intolerance of blindness and ignorance. These ways of progress we call science, philosophy, religion, art, etc., that appear so separate and inharmorous, even antagonistic to many, are as yet little more than trails through the wilderness; but as we follow them upward and outward, we shall discover that not far hence they come out and unite in one broad highway of the soul's progress, wherein is freedom, joy, and light.

We appear not to be afraid of giving our children too much education. We say, the more knowledge, the more science and art, the more and better life. Do we reflect that with every step of growth into wider and higher knowledge, the individual must have higher, broader ideas and life in religion? The science of the new age cannot live in the mind and heart with the religion of the old age. New and higher science must have new and higher religion. If we educate the young so that they will grow into more and truer science and art of the world and life than we have gained, they will not, by and by, be satisfied with our Christianity, our Unitarianism, Orthodoxy, or Spiritualism. They will demand new and higher ideas of God, Christ, the Bible, and immortal life, with new names and forms of religion to hold and express the new life gained. What shall we do? Shall we, in bigotry and intolerance, say, "O rising generation! you are the new coming age. You may have all knowledge and science possible—more and more every year; but you must not change or enlarge our religion we bequeath to you. The names and forms are sacred. Our Christianity and Unitarianism have answered for us; they must for you. 'Tis infidelity to lay them

aside and take new"? Our grandfathers and grandmothers tried to do just this for us. We see the result. Many of the ideas, names, and forms of their Christ, Bible, creeds, and immortal life, are buried so deep in the past that hardly we can find the crumbling bones of much of that religion they believed must be immortal; yet they thought it would be the worst infidelity, the very death of religion and destruction of the soul, for their children to forget or bury such holy things. What is the result? Is there less real religion to-day? We think not, but more. The soul of truth in the religion of threescore or fourscore years ago lives immortal with us, in new names and forms, while many of the old are buried and forgotten. The new age has lovingly garnered up the truth from the decaying creeds of the old, and to it added the new truth and higher spiritual life born into the faithful, loving minds and hearts to-day.

Are we afraid that Christ, the living Christ, will be lost if our children leave our ideals and doctrines of him for other ideals, following him in other names and forms than those we know and love? Has the living Christ been lost to us because we no longer believe in the Trinity or Atonement, as our grandparents did? Rather, has not his diviner life and power been found in leaving behind old doctrines and names? There is ever a diviner Christ above our ideals and doctrines of to-day. Shall we not pray that our children may leave, pass, our ideals and names, our creeds and forms, that they may find a higher and more perfect Christ and religion than we yet know? Are we fearful that science and free thought, this on-sweeping rationalism of to-day, will lead our children, in the new age, to forget our prayers and sacraments? The truest science, the freest reason, will never draw our children away to the forgetting of our prayers and sacraments, save to inspire them to the praying and keeping holy sacraments in larger, richer ways of science and religion. Reverence, aspiration, and prayer spring from the consciousness that over us is a higher world and life of thought, love, and religion, than our present seen and attained.

What men and women feel more deeply and strongly how little and poor is the life attained compared with that above us to be attained, than the great scientists? Infidel, prayerless, and religionless are they? Must we teach the young to shun them, to save religion? Why, they are among the most faithful, reverent, and prayerful of men. As we study their lives and works, and teach our children of them, so shall we and they grow more reverent, prayerful, truer followers of the living Christ. Our prayers and worship in this way may not be according to the letter and form of the past, or the popular church of to-day; but more according to the freedom and power of the spirit.

If a man has a different name for God than ours, if he knows not the Jesus of Christianity, but looks up to and follows some other prophet of God unto holiness, shall we cast him off, or pass him by as infidel—not of our church and religion? Our God, Christ, church, and religion are very poor and enslaved if we do this; the sooner we get out of them the better. We pray for heaven's spirit to come into our lives. Do we suppose that angels of that higher realm tolerate and love only our name of God, our one Christ; listen to and answer only our prayers in our Christ's name? If the child or mother calls to heaven for help, in the spirit or name of Buddha or Mohammed, will the prayer be less real and fruitful than if she had called in the same spirit in the name of Jesus or the Holy Mary? If we would be free, and true to the soul's high idea and work of progress, we must needs ever keep in mind that there is a soul of truth in the Bible, creeds, churches, and Christs of the past and this age, worth saving and bearing onward to the future. Let the names and forms of religion change, pass, and die; this is but part of the soul's progress.

The true reformer must needs ever remember that the new idea or movement that seems to him large and high enough for all the world to love and work in, can be but partial at best; so that, keeping this thought alive within him, he may be lovingly tolerant and helpful to those who think and work in other ways than he. Does this take away the zeal of reform? It takes away the zeal to fight for creeds, names, and forms, to the forgetting of the soul of truth, charity, and loveliness. It takes away that blind zeal which persecutes

those who follow not us and our Christ; but it increases many-fold the zeal of love, hope, and freedom, to strive for the soul of religion that is in all and through all in part, but infinitely more over all, to be discovered and lived.

Our age is the new age compared with the past; but it must in turn be the old age to the future. What can we do for the future that shall be for freedom, strength, and joy? Let us love and gather all the truth and goodness of the past into our own lives. Let us love and gather into our minds and hearts, all the newest, highest science and art of to-day. We need have no fears for prayer, reverence, and worship: if they are real, they will overlive and outrun all science. Let us trust and follow our highest reason and faith, as they bring nobler hopes, aspirations, and "beauty of holiness" into our lives, out of the dealing justly, loving mercy, and walking uprightly. Breathing this spirit, writing this higher law into the minds and hearts of the rising generation, so do we give them the good education and religion of freedom, truth, and eternal progress. This is a God-speed to them, saying, "Find and live a diviner religion and life than we have, for it is over us all to be gained. We go hence soon, to seek and attain it in the great spiritual realm. Do you, the New Age, abiding here awhile, pray and work for it as we hope and pray to above."

Steps in Reform.

BY W. G. H. SMART.

IN all agitation for reform we hear constantly of the law of progression or growth, and of the necessity of advancing step by step toward the ideal of society which we hope ultimately to reach.

While there is a sense in which this is true, and while it is of the utmost importance that this truth in its highest sense should be kept constantly in mind, there is a sense in which it has a tendency to mislead, to limit our view to present evils and necessities, and to narrow our efforts to the application of merely superficial remedies, which only serve perhaps to perpetuate abuses that are deep-seated and can be reached only by radical changes.

Every evil that is now prominent on the face of society has its own little coterie of investigators and reformers, each of which turns its whole attention and bends its whole energies towards the removal of the one specific evil which seems to it to demand immediate treatment.

The evils that we see are on the surface, and may seem to have no direct connection with each other; to be in fact independent diseases in the same body corporate, and each needing special and independent treatment. Intemperance is one of these diseases; prostitution another; the subjection of woman another; political corruption another; the wrongs of labor another; and so on.

Now may not all these be symptoms of one great, deep-seated organic disease, the seeds of which may have been sown centuries ago, or which may have grown out of certain inherent faculties of human nature not thoroughly understood, and so allowed to obtain an undue development prejudicial to the welfare of the whole body?

I think that all reformers are apt, in the zeal with which they pursue their own special ideas, to ignore altogether, or at least to a large extent, the evils that others see, and the relation of all the evils and all the reforms to each other. It appears to me that this isolation narrows the views and localizes the efforts to such an extent that the great disease itself is lost sight of, and puny efforts are wasted in the attempt to cure mighty evils by superficial remedies.

The contracted habit of thought thus engendered seems to have also the effect of inducing us to arrange "steps of progress," in accordance with which society is to advance. It seems to be a general idea that if the growth of civilization is step-by-step, we ought at least to see the next two or three steps ahead, and direct all our efforts for their accomplishment.

May it not be that what we conceive to be steps of progression as viewed from the stand-point of the generally-received ideas of civilization, are rather steps of retrogression, or, at the best, merely palliatives that only serve to conceal for a short time organic defects, or cause them to burst out in another place or another

form? If such is the case, do not all such mistaken reforms retard progress rather than advance it? Are not these efforts to remedy the most obvious evils simply dealing with the consequences rather than the causes, and is it not from this mode of treatment that history is said to repeat itself?

I will instance the case of the Labor Reform movement, which has been struggling for years to grapple with the great problem of obtaining justice for labor. Every one who has given the least study to this question, and who sees that, as labor is the basis of all our social life, it is the all-important underlying problem which must be solved before anything like a rational system of society can exist, must have observed that all the attempts to solve it hitherto made, have been based upon the idea that this remedy, or that, is the one essential "first step." A number of able and earnest advocates of the eight-hour movement, so called, have been trying to persuade workingmen and mankind at large, that the first step in reform is "the reduction of the hours of labor," and that until this is accomplished—to some indefinite extent not mentioned—"little else need be tried in the way of social and political reform in the Northern States." Another sect of the same class of reformers believes that the "first step" is so to vitalize the Christianity of our day that men shall live together and deal with each other according to the teachings and practice of Jesus Christ. Another sect sees in some remodelling of our monetary system, and another, in the abandonment of interest and profit, the one "first step." Another believes in the establishment of local coöperative stores and workshops, and still another, in trades-unions, as the "first step" in the right direction.

All these ideas will, I have no doubt, be ably vindicated in these pages by their respective advocates, and the arguments will throw light on the general question; but none of them reach the root of the matter, as it seems to me, and it is with the root of the matter we have as radicals to deal.

Do we not then need another association in the reform movement to occupy a similar position in the midst of the special reform societies that *THE NEW AGE* seeks to occupy in the sphere of reform newspapers? I hail the appearance of this journal as auspicious of a "new departure" in reform; and just as *THE NEW AGE* proposes, in its columns, to coördinate all the reforms—a thing hitherto unattempted—so should a new association seek to perform a similar work in its proper sphere. Both should seek also, as their most important work, to study the nature of man as an atom of that great and intricate molecule we call society. By this study we shall in time discover the powers that govern man individually and collectively, what are his proper functions as a unit, and also as one of that great agglomeration of units with whom he must live, on whom he must depend, and in the highest welfare of each one of whom his own welfare is involved.

We shall thus be led to an intimate study of the wrong principles on which civilization now rests, and learn to make a thorough diagnosis of the great disease whose presence is revealed by the alarming evils that special reforms seek to cure; and thus advance in the most legitimate way the great work of general and radical reform.

Communications.

The Moral Value of the Belief in Immortality.

IN consideration of the intimate relationship between the loftiest thought and aspiration of this life and the idea of a future existence after death, I cannot but regard with regret the open contempt with which some radical thinkers treat the doctrine of immortality. I can conceive of no view of human destiny so ennobling to man's struggling efforts in this world as the belief that his mental and moral attainments will not be annihilated in the death of the physical organism, but that these will retain their personal identity in the progress of higher life.

There is no thought so paralyzing to every mental and moral energy of *my* being as the materialistic idea of life. The warm aspirations for moral and intellectual excellence that flow spontaneously from the deep, hidden fountains of our being, are chilled and deadened by the thought of annihilation. The dark, spiritless, unconscious void with which some surround this short, imperfect life, into which we must all swoon at death, is certainly not as comforting to contemplate from the struggling scenes of this world, as a continuation of existence beyond the dissolution of the body in which the achievements of life are not

lost, but made a basis for new and more glorious efforts and attainments. If this is not the common feeling of mankind with regard to the materialist's view of death, I frankly confess that I am profoundly ignorant of human nature. If the common adoption of this view of human destiny would not detract from the lofty conceptions which man now entertains of virtue, and weaken the aspiration for moral excellence, I am equally ignorant of the true foundation of some of man's loftiest ideas of right, and of the source whence come the incentives of some of his noblest efforts.

But some argue that the contemplation of a future life withdraws thought from this sphere of existence, and thereby causes the truths of this world to be slighted, and the duties of the present neglected. That there is among some believers in immortality a morbid disposition to "live above this world," in the vain hope of rendering themselves more worthy the blessings of the future life, cannot be denied; nor can this false, unnatural sentiment be too much condemned. While we are in this world, we should consider it our highest duty to study the conditions of this life, and faithfully and cheerfully fulfil the requirements of our being here; and no past or future, however glorious, should be allowed to encroach on the demands of the "living present." But there is an idea of a future life that does not lessen our interest in this world, any more than the expectation of a college course diminishes the energy and zeal of an ambitious youth while still a student in the common school. The belief that the life after death is a natural and progressive continuation of this life, having for its beginning the mental and moral character acquired in this world, a life in which labor and achievement are related by inflexible law as they are here, is not, I think, such a belief as can logically impair the interests of this life. But if the belief that every faculty of man perishes in death is not such as must naturally lessen our estimate of the dignity of life, and paralyze our effort for self-improvement, I am in absolute ignorance of the true philosophy of human improvement. Does not the probable duration of possession always modify the effort for attainment? Does the idea that human life is a mere fortuitous combination of spiritless matter, without an intelligent purpose or end, a transient phenomenon, soon to disappear forever, inspire that lofty conception of man's destiny that thrills our whole being when we regard this life as but the germ of a grand, eternal reality, that shall never lose its conscious identity, but forever grow into fuller comprehension of itself, and the universal system of being to which it belongs?

I do not speak of the moral value of that belief in an inactive, monotonous future existence which some religionists profess. That belief that substitutes faith for character in fixing the future destiny of man; that teaches that any reliance on supernatural agencies in the hour of death can regenerate a deformed and dissipated life, and place a reckless, self-abused sinner in the same susceptibility for heavenly blessings, that the soul well disciplined in the school of earthly righteousness enjoys,—I do not characterize here. But that the idea that death is but a transition to another stage of life, a birth into another *natural* world, where law and causation rule as here, where action is life, and progress the law of being, is of inestimable value to the moral nature of man, to my mind is self-evident. I can conceive how the truth of this belief can be questioned, but how its moral value, if honestly held, can be doubted, I cannot comprehend.

H. CLAY NEVILLE.

Kenton, Mo.

Public Gossip and Private Opinion.

BY ELLEN M. HARRIS.

AMERICANS in Rome, both Catholic and Protestant, clubbed together and bought Cardinal McCloskey a suit of clothes—a complete cardinal's dress—and a mitre set with jewels, like a high grade watch.

It is beautiful to see people lay aside the differences of sect, and join hands over an emergency that appeals to the humane and charitable impulses of their nature—such, for example, as the sad and touching case of destitution above quoted. These people verily have their reward in the consciousness that in the Day of Judgment, the Cardinal, at least, cannot appear against them with the charge, "I was naked and ye clothed me not."

A COOKING CLUB has been organized in Lexington, Missouri, by "society" belles and beaux, giving the young gentlemen a fine chance to choose their future wives.

The inference of the sage who originated this item seems to be that the "being's end and aim" of a wife is to cook. Without doubt he religiously believes that time-honored maxim made by somebody well versed in the peculiarities of masculine human nature, "The way to a man's heart is through his stomach."

THE *London Times* has a special telegram from Berlin, in which it is said that Russia has commanded the Polish proprietors in the Provinces of Wilna, Grodna, Koooa, Minsk, and Vitepsk, to sell their farms to Russian tenants, the government fixing the price. This completes the impoverishment of the Polish nobility.

And this is the power with which these United States seem largely disposed, of late years, to cultivate a mutual-admiration intimacy; the power whose coyness over the invitation to the Centennial party not long since drove one of the Washington journals to the despairing entreaty that the "best guest of all" might not be found wanting; the power for whom—as *Appleton's Journal* was once constrained to admit—the "land of Kosciusko is forgotten," and which to-day, it might add, grinds that land yet harder into the earth, is the admired friend and "best guest" of the "land of the free." It seems to be a weakness of nations no less than of individuals, to toady to power for power's sake, even though it be in the shape of the most cruel despotism; and it is done by those who boast loudest of liberty and fraternity.

The Need of Journalism.

THE great need of journalism at the present time is honesty and sincerity of speech. There are so many abuses to correct, so many rascalities to denounce, and so much good to praise and encourage, that we need honest and fearless speech, and brave souls behind it. Do we always get this? I fear not. Nearly all our papers of to-day are devoted to some particular party or sect, or have some pet hobby to ride. We do not know, when we read an article, however able, whether we are reading the sincere thoughts of some outspoken soul, or merely the mechanical utterance of somebody, writing under party dictation. It is quite an event, then, when some paper takes up the gauntlet in favor of free thought or free speech. This *THE NEW AGE* promises to do. If it shall fulfil its promise, we shall be sure of reading the honest thoughts of many minds, neither bound by party nor repressed by sect.

There is a generation of young, keen minds growing up among us, who will be quick to detect shams, and who will ask for truth and honor in journalism. For them such a paper will be invaluable. It is better for all growing and hungry minds to read all sides of a question, than to accept a ready-made belief, and read only in the interest of that.

Perhaps it might be said that by reading papers enough, all sides might be heard; but the trouble lies in the fact that party instincts, and party prejudices, conspire to make a one-sided affair of any organ, and its utterances are too often like the excuses of children when caught in some misdemeanor, when each tries to clear his own head and throw the blame upon another.

We promise ourselves great pleasure in reading this paper. It will be like the pleasurable arguments of two friendly natures, who see the different sides of a question, and find it stimulating to try and convince each other. Far better is it for us to hold a friendly tilt with some active mind or living paper, than to be carefully fed with some easily-swallowed doctrine, and read nothing but what will confirm us in that particular preference.

All honor, then, to *THE NEW AGE*, and its design. May it flourish bravely, and carry its healthful words to all who have need of help or encouragement. May it aid all struggling souls to gain a sure foundation, and strengthen wavering minds in good purposes. May it spread universal charity, and teach us to recognize more fully the claims of humanity. If it shall do this, it shall be, not only for to-day, but for all time. M. A.

TO THE EDITOR OF *THE NEW AGE*:—The increasing demand for the services of the choir at funerals makes it sometimes difficult for choristers to find a sufficient variety in the pieces adapted to such occasions. In the hope of somewhat relieving this difficulty I offer the following hymn, which may readily be performed to any simple chant, or, if preferred, to any tune in 12s metre, if such can be easily found. The words, "she" and "he" may be used convertibly, according to circumstances.

Chelmsford, Mass.

JOHN C. BARTLETT.

O mourner, hush thy sobs, "She is not dead, but sleepeth;"
Thus saith the Lord to each bereaved soul that weepeth.
She did but weary of the painful toils of earth,
And through death's friendly portal gained the second birth.

Oh, do not wish her back where each recurring morrow
Brings to the burdened soul an added weight of sorrow;
Where chilled affections, aching hearts, and changing friends,
Seem but the sum of all life's cherished aims and ends.

But what there was of good within that silent heart,
Keep in your soul, and of your life make valued part;
Thus as you journey on through life's hard suffering day,
Soon shall the heavenly daybreak gleam across your way.

And in the eternal silence of the darkened tomb,
Where only loving memory penetrates the gloom,
There shall speak forth a voice, as coming from above,
"The richest treasure of a human life is love."

Scintillations.

AN awful fate has overtaken a Texas lawyer. The *Bonham Enterprise* says: "Joe Dupree made his first speech on Tuesday, assisting Capt. Sims in the prosecution of Alex. Rogers. The jury sentenced him to be hanged."

Noble Sportsman—"Missed, hey?" *Cautious Keeper* (on the lookout with field glass)—"Weel, I wadna gang quite sae faur as to say that, but I doot ye hav' nae exactly hit."

THE poet who "would not die in autumn" is out again. The worst of it is that he will not die at any time. Autumn poets are requested to write on both sides of the paper; one printer can then work while the other commits suicide.

A LITTLE five-year-old Wisconsin boy was heard saying to his little brother, "I know what amen means. It means, 'You mustn't touch it.' Mamma told me so." Which was his childish but literal interpretation of "So let it be."

AN absent-minded professor, in going out the gateway of his college, ran against a cow. In the confusion of the moment he raised his hat and exclaimed, "Excuse me, madam." Soon after he stumbled against a lady in the street. In a sudden recollection of his former mishap, he called out, with a look of rage in his countenance, "Is that you again, you brute?"

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No. 36 DEY STREET, NEW YORK.

THE NEW AGE.

It may justly be demanded of the periodical press that, in addition to the publication of news, it shall strive to aid in stimulating and diffusing the wisest and broadest thought upon all matters relating to human interests. This service a journal is incapable of rendering, unless its views and opinions are based upon intelligence, and inspired by sincerity and independence. Ordinary journalism is strikingly unsatisfactory, and signally unsuccessful in performing such a service, because of its deficiency in these respects. Well-nigh every periodical now published is an organ of some special interest, or the mere echo of popular sentiment. In most cases, a paper is established only to advocate some sect in religion, some party in politics, some particular ethical, social, or financial theory; and, as a natural and inevitable consequence, all its utterances are fatally damaged by subserviency to the actual or imagined interests of the sect, party, or theory it is committed to defend. Opinions the most serviceable to humanity it is impossible to obtain, and folly to expect, under such conditions.

With the purpose of putting in circulation a journal devoted to the highest function of the press, it is proposed to establish THE NEW AGE; which, being the organ of no sect or party, nor the mouthpiece of any special religious, political, or social movement, shall aim at the most comprehensive view of man's true interests in all departments of thought and action. This generation is asked to consider the questions involved in

**Free Religion, Labor Reform, Emancipation
of Woman, Spiritualism, Materialism,
and Temperance,**

besides all the theories of

Political Economy and Government,

embraced in current political discussion. In addition to these, the

Relation between Church and State,

the complete

Secularization of our Common School System,

and the whole subject of EDUCATION in every one of its phases,—all these are matters which more and more are challenging the serious and earnest consideration of our American people. That the perfection of society could be achieved by the success of any one of these Reforms, it obviously would be absurd to claim; yet often each is urged as if it alone held the destinies of mankind. THE NEW AGE, believing that the fair humanities go in groups, that the race must advance abreast, and that the method which is to ennoble human life and perfect the condition of society must be more comprehensive than that suggested by any partial reform, will labor to co-ordinate all the reforms, and to combine in one view every element of progress.

Already we have seen the disastrous effect of attempting to separate inseparable things. Up to this time, it has been held, in the Church, that religion is one thing and righteousness another; in politics, that success is one thing and integrity another; in business, that capital is one thing and labor another; in life, that society is one thing and brotherhood another. The logical result of this insane discrimination is that righteousness is sacrificed to religious observance, public integrity immolated on the altar of party success, labor enslaved in the service of capital, and humanity smothered in artificial social distinctions. It will be the steadfast purpose of THE NEW AGE to check all these evils, by striving to make it more clear that religion and goodness, purity and politics, labor and capital, brotherhood and society, are one and inseparable; that they must not and cannot be sundered.

The columns of THE NEW AGE will be open to all the serious forms of thought and all the earnest voices of the present time, which shall seek fitting and proper expression. In its own utterances it will always put more emphasis upon principles than names, upon spirit and aim than methods and appliances. Whatever of essential worth it may discover in any institution, in any organization or system, it will recognize and commend; but any iniquity therein harbored it will point out and scourge without fear or favor. The prejudices of no human being, the vested interests or organized selfishness of no body of men, will ever be permitted consciously to modify or cloud its opinions, or dictate its utterances. Its purpose to look around the whole horizon of humanity's aspirations and efforts, and to utter the freest and most advanced thought upon all subjects pertaining to human welfare, will constitute its strongest right to exist. Recognizing as ever operative in the history of the race the two elements of conservatism and progress, THE NEW AGE will endeavor to take wise advantage of both; and while it will never hesitate to aid in the work of destruction, while destruction shall seem to be in order, it will especially rejoice to build for the future upon the durable foundations afforded by the past. Desirous to preserve the good, it always will be seeking the better.

With the undoubting consciousness that there is a yet unoccupied place in journalism to fill, THE NEW AGE has only to prove its ability to occupy it to make its permanent existence assured. It but asks of the public the opportunity to make this proof.

Each of its articles will be expected to stand on its own merits. In providing contributions to its columns, no deference will be given to mere reputation; since this is not always a just measure of literary ability, or vigor or originality of thought.

TERMS, Three Dollars a Year, with Postage Prepaid.

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